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## THE AMERICAN TRAGEDY

centuries to come the mere recital of  
ent-day American history, which we  
matter of course, will be of the in-  
terest. The world as it is, is being  
new every day. Tremendous things  
inspiring. Old governments are being  
old things are becoming new.

midst of our great stirring of Ame-  
like Bancho's ghost, the Negro con-  
comes to the front and will not down.  
s an American tragedy it is centered  
his irrepressible, ubiquitous Negro  
es all prophecies, discounts all ob-  
ives in the face of opposition, hopes  
re is no ground for hope and moves  
mpelled by some Divine unseen  
rtly inheritant in himself, but more  
does it impell from without. We

call it fate. There is no element  
e in it. The Negro sometimes un-  
and unconscious of his moving for-  
d in spite of persistent opposi-  
on, toward that Divine event towards  
e whole creation moves. What a  
is, what a combination of circum-  
brigs about; how irrepressibly and  
tly he comes into place and promi-

ering the antipathy of the average  
n toward the Negro, is it not singu-  
ange that he is today one-tenth of  
e population? It is a tragedy of the

In some Southern States the Ne-  
ggers the whites. In many South-  
he exceeds in numbers his most fa-  
thers; in some counties he is 10 to  
re were fewer Negroes there would  
gedy, but it is this persistent multi-  
himself in spite of all prophecies  
ing out. He is here in such large  
stant numbers that he is the occa-  
many a legislative enactment. In  
e laws of many States, so numerous  
gro in numbers that he forces spe-  
sideration—separate railway and  
acomodation, and even separate  
in bunches. The Negro is con-  
buling in," and this is because he  
nd here in such large numbers as  
t out forgetting his presence.

er phase of the tragedy is that he has  
tered abroad. Once upon a time he

upon to be a son of the Southern  
d that he barked along the Suwanee  
d in the land of cotton; but the last  
eport tells us that he has decreased

in many Southern communities  
increased, most noticeably, in the  
and Western sections of the coun-  
if to upset for all time the state-  
t the Negro question is a question  
th or of some local community, the  
changing his abode. This being

abroad is nationalizing the Negro.  
ng himself in the way at all points  
mpass, and, lest we forget, he is

Harlem, New York; in State  
Chicago; in Druid Hill Avenue  
ore; in South Street in Philadel-  
is invading Northwest Washington.

is this all mean? There is a grow-  
ncy on the part of this country to  
e Negro and issues growing out of  
nce, to be localized and to be left to  
by Southern thought. One morn-  
ever, we awoke and found that the

Negro had transplanted the race question  
from the Garden District of New Orleans  
to Harlem in New York, and if there be those  
who would shake themselves from the pres-  
ence of this ubiquitous and irrepressible Ne-  
gro, it hardly seems possible.

The tragedy grows. There are not only  
numbers and these scattered, but there has  
been a mixture of Negro blood with the An-  
glo-Saxon in such large numbers that the  
ratio of Mulattoes is actually on the increase.  
The old statement of General Benjamin But-  
ler that he could count on his hands the pure  
Anglo-Saxon of New Orleans, of course, was  
fiction, but it may be becoming truer than  
story in more ways than we know. What  
tragedies we read of ever now and then when  
there is a discovery of one or the other who  
constitute a happy family life that one or an-  
other has a mixture of Negro blood. New  
Orleans plays this game often. Open courts  
and our newspapers abound in the records  
of these tragedies, which bar description.  
The horrors of it! This question persists  
as if moved on by fate! When the American  
people separate themselves from this Negro  
we wake only to find that the Negro has been  
dove-tailed into the warp and woof of Anglo-  
Saxon civilization. But the tragedy grows  
more intense when it is recognized that, he  
who has been the loudest in his denunciation  
of the Negro and pleading for separation and  
subjugation of the Negro, has, also, lent a

## A STUDY OF GROUPS

In a measure due credit is given by the  
American public to the success of the indi-  
vidual Negro. Too often, however, the ac-  
complishment of some high-spirited, lofty-  
minded Negro is thoroughly discounted by  
the remark, "But he is the exception." We  
are quite mindful that the only just way to  
judge any race is to judge the individuals  
of the race. The true American standard of  
manhood measurement is "without regard to  
race color or previous condition." But for the  
sake of argument and to meet the enemy on  
his own ground, the Negro is coming to the  
period where he can afford to submit to  
group measurement as well as individual  
measurement. Some day we hope to treat  
this phase of our racial life more fully and  
in a more satisfactory way, but elsewhere in  
this issue will be found four very interest-  
ing groups, together with a brief account of  
each.

Take for instance the group picture of the  
National Medical Association of Physicians,  
Deptsists and Pharmacists. These are repre-  
sentative professional men of the Negro race.  
Their general culture, scholarship and high  
intelligence in the transaction of business are  
simply marvelous when we consider that  
only forty years ago these men and their  
parents were sons of slavery. A visit to  
this gathering by the most skeptical would  
knock the theory of the Negro's baseness and  
incapacity for high life into smitherings.  
The group picture presented is rather small,  
but it will afford hours of interesting study.  
Take them man for man and discern their  
faces and posture and you will be convinced  
that these men are above the average. In this  
group all of the great universities of the  
country are represented—Harvard, Yale,

hand to his own undoing. The Southern  
white man mercilessly has hindered the Ne-  
gro, clouded our sky and defied our progress.  
At the same time he has preyed upon our  
women with a feeling of absolute security.  
He awakes one morning to find that in his  
hours of dissipation and the reckless disre-  
gard of virtue of Negro womanhood, he has  
sealed his own doom by bringing the Negro  
in closer presence of contact than ever  
would have been thought of by the Negro  
himself or that would have been possible  
save for his own recklessness. The tragedy  
of tragedies! This missing link, the Ameri-  
can Southern white man has furnished  
to the race situation of to-day, so that he is  
not quite sure often when he looks into the  
eyes of the citizens of the South, whether he  
is looking into the eyes of one of pure blood  
or not.

We cannot shake ourselves from the Ne-  
gro. We are fighting against the gods. The  
Great Jehovah is against it. The Negro has  
rights that are protected by the Constitution  
of the United States and by the Declaration  
of Independence. But he has rights also that  
are protected by the great magna charta  
of humanity, and God himself figures promi-  
nently in the situation and will not be, and  
cannot be, eliminated. This whole American  
race question is so baffling, so devious in its  
ways that the best laid plans of men are  
often upset and what oftentimes is intended  
for rebuff only becomes a buoyant wave to  
land the Negro nearer the port towards  
which we are all sailing.

University of Chicago and the University of  
Pennsylvania among others. These men are  
not "Quacks." They have passed the white  
man's standard, and in the majority of cases,  
in territory where instead of their color be-  
ing a bid for leniency it is a guarantee that  
they will be given no favors.

A second and most interesting group is  
Col. Marshall and his staff of the Eighth In-  
fantry Illinois National Guards. These men  
are every inch soldiers. Col. Marshall is a  
master disciplinarian, thoroughly versed in  
army tactics, a man of great poise, of com-  
manding presence, an executive of high or-  
der. Who is it that said the Negro is not  
capable of self-government? Let him study  
the brief history of the Eighth Infantry of  
Illinois. For character, intelligence, force  
of leadership, high integrity, study that pic-  
ture of the officers of this Negro regiment  
of Illinois and after a moment's reflection is  
there a man so mean and so low as would be  
unwilling to accord to these men the full  
rights of American Citizenship? These offi-  
cers are a handsome lot, but they are as use-  
ful as they are handsome and the race is  
thoroughly proud of them. We wish we were  
able to present in this connection also a pic-  
ture of the Staff of the Third North Carolina  
Regiment, but we are unable to do so.

A third group picture is that of the four  
automobiles that during last September  
drove from Shreveport, Louisiana, to Mar-  
shall, Texas, a distance of forty miles, to ex-  
tend Dr. Booker T. Washington a hurry in-  
vitation to visit Shreveport. In the first  
place all of these automobiles are owned by  
Negroes. They were not borrowed or rent-  
ed. The men occupying them are business-  
(Continued on Page Eight.)



## My Visit to the King and Queen of Denmark

By Dr. Booker T. Washington

Principal of the Tuskegee Normal and Industrial Institute.

I left Berlin, Germany, at eleven o'clock one Saturday night in the latter part of September, 1910, and found myself next morning in Copenhagen, the capital of Denmark. I had been traveling for several weeks among people who were strange to me in manners, customs and language. No sooner had I come within hailing distance of Denmark, however, than I began to feel that I was among friends, again—old acquaintances, in fact—with whom I could not only talk but even venture now and then to crack a joke, with some confidence that I should be understood. My experience is that the final test of the understanding between people of different countries and different languages is their ability to laugh at the same joke. I do not believe there is much hope of universal peace until everybody learns to laugh at the same time at the same things.

I began to be acquainted with Denmark before I left Germany. Just as I was taking the sleeping car in Berlin for Copenhagen, a newspaper reporter, who introduced himself as a correspondent of one of the Copenhagen papers, called upon me and said he wanted to have an interview with me for publication in his paper in the morning. This looked enterprising and was so much like the experiences I had had in the United States that I began at once to feel at home.

When I was within fifty or sixty miles of Copenhagen the next morning another reporter was admitted to my compartment. He told me that he had been sent forward by his paper to interview me on "certain subjects." This second correspondent spoke in broken English and I could not for some time make out what he was driving at. We had not gone far, however, before I gathered from what he said that, among the other parties or factions which divided Copenhagen and perhaps all Denmark, there were what he described as a "religious and an anti-religious" faction, each of which was represented by different newspapers. This man represented a religious faction and he had, apparently, been sent ahead to pick something out of me that would serve the purpose of his paper and party by putting me in the position of opposing the liberal or as he described it, the "anti-religious" party and favoring the religious, or conservative party.

I did not have the slightest disposition to get myself embroiled in a quarrel, whether religious or otherwise, the exact nature of which I did not understand, but it was a real comfort to me to find myself again among people who were sufficiently acquainted with, and interested in me, as to want to have me on one side or the other of their controversies. This also helped to make me at home in Denmark.

Although I did not feel it necessary to hide the fact that I was a professing Christian, I tried, as best I could, to avoid committing myself to one faction or the other. I do not know how far I succeeded, however, for although I was able, when I reached Copenhagen, to recognize my picture under flaring headlines in the papers, I was not able to read what the different reporters who interviewed me had written.

I have had, in the course of my experiences, a good many surprises, but, next to receiving an invitation from the President of Harvard University to be at that seat of learning for the purpose of receiving an honorary degree, I think that the following letter which was placed in my hands just as I entered my hotel in Copenhagen, gave me my greatest surprise:

"American Legation, Copenhagen, Oct. 2, 1910.

"My Dear Sir:

"His Majesty, the King of Denmark, has, through his Master of Ceremonies, commanded you to be at the Amalienborg Palace at ten o'clock on Monday (to-morrow). You will be received on your giving your name to the Marshal of the Court.

"I am delighted to inform you that the King and the Queen are greatly interested in your work and very sympathetic with it. They show this by granting you, on their own initiative, the honor of a private audience.

"The Legation will be glad to be of any possible use to you. I want especially to call your atten-

tion to my friend, Pastor Strom's, invitation to you. I am,

"Yours sincerely,

"(Signed) MAURICE EGAN."

If anything further were necessary to make my welcome to Copenhagen complete it was the unexpected arrival of this friendly letter from the American Ambassador, in which he expressed the interest of the King in my work and his desire to honor me, as the letter stated, with a "private audience."

As this brief interview with the King and the subsequent dinner at the Summer palace at which I was present seems to have aroused considerable interest, probably because it was an unusual honor to have been conferred upon an American Negro, perhaps it will not be out of place for me to tell what the interview and dinner were like and give some of my impressions of royalty at close hand. Before I describe my interview with the King, however, I want to say something of what I saw of Denmark on my way from Berlin to Copenhagen. Of all the places that I planned to visit during my brief sojourn in Europe I think I can safely say that Denmark was the country from which I hoped to learn most, the one in which, therefore, I felt the most lively interest. In order not to miss anything that was worth seeing I was out of bed early in the morning.

Of course the first thing that I encountered was another change of language. During the past few weeks, however, languages had changed so frequently that I had grown accustomed to that. Besides, the difference between Danish and German is not so great as that between German and Hungarian, for instance, and both are more like English than any of the strange tongues to which my ears had been accustomed.

The first thing that attracted my attention, after crossing into Denmark, was the appearance of the children. They seemed to have a sparkle in their eyes and a rich color in their faces that indicated vigor and health; they had, too, an alertness and activity in their bodies which was in marked contrast with the appearance of the children which I had seen in many other parts of Europe. The Danish children, in a word, seemed to be enjoying life.

And then, too, I soon began to note that the women of all classes were better and more sensibly dressed than in most places I had visited. They seemed happier, they talked more, laughed more, and, apparently read more than any women I had seen in Europe. I confess, however, that I was a little startled when I saw women in a first-class restaurant sitting at a table with gentlemen smoking and apparently enjoying it.

The change that I have indicated in the appearance of the children and the women was equally marked in the case of the men. I have referred particularly to the changed appearance of the children and women, however, because my observation has taught me that the appearance of children and women is a pretty good indication of the civilization of a people.

As the train journeyed onward toward Copenhagen I soon noticed the fine farms and stock were in evidence on every hand. I had been in portions of Hungary, where the government is spending large sums of money in teaching the people better methods of farming, but it did not seem to me that the Hungarian government was succeeding to the same extent as Denmark in getting results from the money spent on the education of its farming population. The difference, it seemed to me, consisted in this: Hungary was forcing methods on the people from the outside; Denmark was bringing about a change in the method of farming from the inside, that is, by making individual man and woman more intelligent, skilled and more patriotic.

As my train approached nearer to Copenhagen it seemed to become pretty generally known that I was on the train, and long before I reached Copenhagen many sorts of people approached me and bade me welcome to Denmark. This welcome was not the usual formal, stereotyped greeting. There was something in the words and the manner of people that convinced me that

they knew about my work in America. Several of the persons I met told me they had read my books. So numerous and hearty were the greetings that I received that I found myself sort of informal reception all the way to Copenhagen station. There I was met by a committee composed of journalists, educators and other distinguished persons.

I was immediately conveyed to my hotel. I found a suite of rooms had been placed at my disposal. I spent a tremendously busy day. I received a number of invitations, from all kinds of people, to attend various functions and to see this and that object. As my sojourn in Denmark was determined to follow the plan which I had previously found advisable elsewhere, namely, to be guided during my stay in Denmark by the committee of gentlemen in charge, it meant that I had to disappoint a great number of people, but I found that the committee was formed as to who and what I ought to see and not to see and had my program mapped out. The chairman of the committee was Mr. Veggerud, editor of the "Politiken," the leading paper in Denmark, to whom I am indebted for many

Soon after I had finished brushing my garments and had gotten myself into a presentable condition, I was taken by the committee to a famous restaurant on the waterfront of the harbor. From this restaurant I had a fine view of the harbor. Among other things, I was attracted by the English man-of-war, the "Hermes," which was then on a visit to her royal highness in Denmark.

Soon after breakfast we called upon the Minister, the Hon. Maurice Francis Egan, for his kindness and consideration I am indebted to him for the pleasure and success of my visit to Denmark. I might add that lest he should be forgotten from Denmark during my visit, Mr. Egan previously sent a cablegram to Mr. Carnegie Castle in order to learn the exact date of my arrival in Copenhagen. Then having information on that point, he shortened his vacation in Denmark for the express purpose of what service he could to me during that country.

After calling upon the Minister, I spent a good part of the day in visiting points of interest in Copenhagen in accordance with the program arranged for me. I spoke in one of the lecture halls of the city.

If I had not been prepared for the welcome which I had already received, I would not have been prepared, upon entering the harbor, to see the scene, which filled every part of the harbor, of its feet and cheer as I came upon the water. I had been uneasy all day, but I would not be understood, but I was relieved when I saw this large demonstration with which



## The Fate of the Negro

By the Rev. B. F. Riley, D. D., LL. D.

one single fundamental principle the American Negro gather all nations. Numerous as the books are subject, many as have been the dis- from different sides, the serious must come to a single focus, and that s to be the destiny of the colored concerning all other questions, this reme one. And it must be settled e next few years. The status or t condition of our colored folk is crystallized and fixed, and if there cured for them the privileges and s due humanity, they will always underlying position with circum- privileges, and be denied much which merely from the viewpoint of hu-

ears ago, and beyond, the great before the country was that of the ion of the slave. It was the topic ial circle, of the press, the pulpit, , the platform and of the forum. ne of the bloodiest wars of modern hile it is claimed that the was was regarding the Negro, it is certain e Negro slave had not been, we ve had no civil war. Its result was tipation of the slave. Then came and horrors of reconstruction. n the Negro was the pivot. The e crept slowly by, and the result of e Negro has been left largely to a gulf gapes between the two races. imbruted by slavery, and vicious, lt of servitude, the ex-slave was se to shift for himself. More than people in history he has, to use parlanee, "made good." His ac- cements have won the plaudits of the

nder is that the Negro race has not erized under prevailing conditions. ad, he has risen rapidly from his te condition, has turned to advan- slim opportunity, and today num- es and plantations by the hun- and, and his taxable property by d million. His schools, churches, ds, stores, banks, factories, and ts of ownership reveal his capa- en, under depressed conditions. edy, due to not have done, had he himself hadged, hindered, ob- ing out. He is impossible to say. ent numbers, things to pass is no any mon.

needed at the present junc- ro in n, is the recognition of the derati gro is a man, and as such, acco- we dare not seek to make less is a part of the great body of ut, here in, and as such is made ut forget, creator and is an object phase of the think as one may about ed abroad. gives him a place he

upon to be a son of the Southern t he barked along the Suwanee i in the land of cotton; but the last port tells us that he has decreased in many Southern communities ncreased, most noticeably, in the and Western sections of the coun- if to upset for all time the state- the Negro question is a question th or of some local community, the changing his abode. This being abroad is nationalizing the Negro. ng himself in the way at all points mpass, and, lest we forget, he is Harlem, New York; in State Chicago; in Druid Hill Avenue ore; in South Street in Philadel- s invading Northwest Washington. this all mean? There is a grow- ncy on the part of this country e Negro and issues growing out of ace, to be localized and to be left to by Southern thought. One morn- ver, we awoke and found that the

dignity that no one dare fail to recognize. Not to recognize it puts one in opposition to God, who has made him, and who has the oversight of him.

Still with all his capabilities and possibil- ities he is embarrassed, hampered, and so fenced about with difficulty that he is re- stricted in the exercise of his full power. This condition is fast settling into a policy, and unless there be an enlistment of sym- pathy and of substantial helpfulness on the part of the Christian white public, the con- dition of the Negro will henceforth remain unchanged.

We are living in an age of revolution. The world is moving to a higher level. It is a juncture of eras. It means much for the good of many, and may mean much detri- ment to others. The Negro is here and is here to stay. The whites have an opportu- nity to aid him by giving him a fair chance, a square deal, an equality of opportunity with other men, a lifting hand morally, and a cheer along the race course of life. So long as the situation is clouded by prejudice rather than classified by principle, there must be friction and disorder. One of even casual observation must see this. Nor can the work be done solely by the white race. The Negro must do his share. How? By pushing along the course of right living, be- ing industrious, thrifty, self-respecting and law-abiding. Every such colored man or woman is a benefactor to the race. Far more than many colored people are aware there is a rising tide of sentiment in their favor in the states of the South. The in- dications show themselves here, there, and yonder, and there is a movement on foot to bring about conditions which will prevent present conditions from being fixed as the permanent are of the colored race. My own opinion, as a brother in white is, that far bet- ter conditions await the colored people of the South in the years to come. Many of us are not content with the present order of things, and in a great and free government, such conditions must not be.

In a brief article like this one cannot go into details, but there are strong reasons for the assertion just made. What is needed is to bring this great question for settlement to the broad basis of humanity in order that it may be adjusted according to the principles of the Nazarene, who is no respecter of per- sons. I wish to bring this word of cheer to the colored people as far as this may reach them. In the upheaval of the times, the Negro and his progress must not be left out of account. But to leave the present situa- tion as it is, is to fix forever the status of the Negro. We must work together and move together for the consummation of bet- ter things, and such is my faith in God, that I am reliant on Him for guidance.

### Census Report

Whitfield

The numerical strength of the Negro, itself will solve the race problem as sug- gested in the census report of 1910.

De- sent this the New Orleans Daily States date of November 19, 1911, says: The recent report of the Census Bureau in- tending the proportion of whites to the only in the United States, ought to be re- parent to those whose rest at night is dis- this by the fear that the prolificness of gro race will finally result in its dom- ion of the country. But there is no round for such a fear.

"The report shows that in the past ten years the Negro race has increased but 11.3 per cent, or about half that of the white. As matter of fact the percentage of gain, is group all of the previous census, and country are represente-

the numerical gain is also less, being under a million the last decade, while it was 1,345,- 318 at the census count preceding the last. The whites now comprise 90 per cent of the total of the country's population, while it was but 87.9 per cent ten years ago. Obvi- ously time itself is doing much to solve the race problem."

For the benefit of those who wish to be enlightened on the increase of Negro popu- lation, I submit a table copied from a Fed- eral Census report, and covers 110 years:

Date—	Total Negro Population.	Per cent of Increase.	Per cent to Total Population.
1790.....	757,208		19.27
1800.....	1,002,037	32.33	18.88
1810.....	1,377,808	37.50	19.03
1820.....	1,771,656	28.59	18.39
1830.....	2,328,642	31.44	18.10
1840.....	2,873,648	23.40	16.84
1850.....	3,638,808	26.63	15.69
1860.....	4,441,830	22.07	14.13
1870.....	4,880,009	9.86	12.66
1880.....	6,580,793	34.85	13.12
1890.....	7,488,789	13.79	11.93
1900.....	8,840,789	18.1	11.6

During a discussion with old Uncle Billy on a Bible topic not long since, he remarked in the course of our argument, "'fessah, no one man sees all of de close pints in a sub- ject." I am forcibly reminded of Uncle Bil- ly's expression on reading the article taken from the Daily States.

The editor has either failed to study close- ly the true facts that underlie census figures or knowing them, he is too proud to make proper concessions. There are many things that most all of the Negro's critics overlook, or fail to publicly consider; some of these I beg to submit. (1) The white man from a time-worn custom has enfolded every other race of mankind into his ranks except the Negro. The Negro is the only race made conspicuous by its exclusiveness. (2) The numerical strength of the Negro comes solely from births.

As to the first thought, I shall not venture to discuss how the literary pirates of history have robbed the Negro race of its ancient glory which flourished under the Hamitic civilization of Old Egypt. It is well to note, however, that this was not done in full till the Negro entered upon the plane of Amer- ican citizenship. Then it was that the Her- ods and Pilates of time came together. There was an object in all of that as well as in all dealings of this age. It is intended to throw civilization off the track into chaos by mak- ing the Negro a Melehisec among the races of the earth. It is highly improbable whether a single copy of a general history today is found that does not embrace Ham as a stem of the white race in contradistin- tion to the open, plain Bible statement of dispersion and habitations of the human races. This, too, is done in face of the fact that tradition for endless ages has ingraft- ed the truth in their tongues. The Negro is verbally known everywhere as a son of Ham, yet from a historical viewpoint Ham be- comes a white man and the Negro something else.

As to the second thought; the Negro pop- ulation depends wholly upon birth ratio. This birth ratio grows from two sources: (1) from increase within the race's own ranks, (2) from blending with other races. This race blending has largely shaped the race's census showing as I shall endeavor to show later.

But the census of 1910 shows a falling off. Let me briefly refer you to the census table above. You will find a shrinkage to 9.86 per cent in 1870, for some cause, while it more than tripled at the next census, 1880.

Before proceeding to cite reasons for the cause of the decrease, please permit me to submit some figures copied from a most ex- cellent paper read by Dr. W. E. Du Bois be- fore the great Inter-racial Congress which met in London, England, July 26, 1911. Dr. Du Bois said: "The mulatto population of the United States in the year 1850, was 405,- 751; in 1860, it was 588,352; in 1870, it was

(Continued on Page Eleven.)



## A Study of Negro Groups

Evidences of Leadership, Capability of Cooperation and High Average of Intelligence



### The National Medical Association

Among the many movements for the uplift of the Negro, the National Medical Association stands out prominently.

A few years ago the *New York Age* in an editorial said of this organization that it was second only in importance to the Negro Business League. It numbers on its membership roll most of the leading professional men of the race, and their efforts, together with the hearty support they have received from the rank and file of the profession, have served to bring this organization into national prominence.

It is possibly unwise to attempt to give the names of those who have helped to perfect this organization; but it seems well to mention those who conceived the idea, and put it into effect. Dr. I. Garland Penn, of Atlanta, Ga., has the credit of its conception. At the time of the Cotton States and International Exposition, held in Atlanta, Ga., in 1895, he invited the Negro physicians visiting the exposition to organize themselves into a congress. This was done. Dr. R. F. Boyd, of Nashville, Tenn., was elected first president; Dr. Daniel H. Williams, of Chicago, vice-president; Dr. Daniel L. Martin, Nashville, Tenn., secretary; Dr. D. H. C. Scott, Montgomery, Ala., treasurer, and Dr. H. R. Butler, Atlanta, Ga., chairman of the Executive Committee.

Dr. J. A. Kenny, secretary of the Association, referring to the organization says:

"In the year 1895 the National Medical Association, composed of representative Negroes in the practice of medicine, dentistry and pharmacy, was organized in the City of Atlanta, with the object of improving the conditions of the Negro professional men, and through them, helping to educate the masses along the line of better health and right living. The influence of this organization has been felt in most of the country east of the Mississippi River; from Boston in the North, to Atlanta in the South. At its annual sessions, one of the chief features has been

at least one public session, for the benefit of the people, when subjects of popular interest are discussed in simple language. Among the topics thus presented are the following: The Cause, Prevention and Treatment of Tuberculosis; Infant Mortality; the Proper Care and Feeding of Infants, etc.

"That these discussions have been appreciated by the laity is attested by the fact that they have always been given in crowded halls and we have every reason to believe that they have done good.

"Before the organization of the National Medical Association, there was in existence few state and local medical societies among the Negroes. Most of those that were in existence have affiliated with the National, and a great many others have been organized under its influence. At the present time nearly every State having a sufficient number of Negro physicians has its medical society, and aside from this nearly all the cities, and some of the large towns also have local societies; and almost without exception, to a variable degree they are striving to help the Negro people attain to higher planes of living, and thus improve their health, and reduce their death rate.

"Early in the year 1910, the Executive Board of the National Medical Association appointed a commission to study tuberculosis, hook worm disease, and pellagra among the Negroes. These reports, though incomplete, furnish one of the interesting features of the last meeting of the Association."

### Eighth Infantry Illinois National Guards

The history of the Eighth Infantry, Illinois National Guard, covering a period of about twenty years, embodies many events of special interest and significance and has unquestionably demonstrated the ability of the Negro to successfully command as well as obey.

It has met every call with patriotic enthusiasm and performed every duty with cour-

age and fidelity. It was organized as a single battalion in 1891, and for a period of seven years it served as a military school of instruction for aspiring Negro soldiers.

On April 23, 1898, Congress declared "that a state of war existed between the United States and Spain." The following day the President of the United States issued a proclamation calling for 175,000 troops of which number Illinois was allotted seven regiments of infantry and one of cavalry. Inasmuch as the State at that time had this complete allotment exclusive of the unattached battalion, the Negro troops were not included in this call. Governor Tanner, however, explained to a special committee, headed by Major John R. Marshall, that if a second call was issued he would grant authority to recruit the battalion to a regiment and call that regiment first into service.

The Governor further promised that every officer would be a colored man. President McKinley, on May 25th, issued his second proclamation calling for 75,000 men, and twenty days later Governor Tanner, in conformity with his previous verbal promise, issued the order directing the Eighth Regiment to proceed to Camp Tanner, Springfield, Illinois, preparatory for service as United States volunteers. July 23d, the Eighth Illinois Volunteers was mustered into the service of the United States.

In response to the call of the Governor, the regiment, under the command of Major Nelson, proceeded to New York, and on August 14th, sailed on the 14th and arrived in Santiago on the morning of the 20th. The regiment remained in Cuba for a period of seven months, during which time it performed garrison duty in the town of El Cobre, Palm Soriano and San Luis. The headquarters



Photo by Bedon.

BUSINESS MEN OF SHREVEPORT, LOUISIANA—A COMMITTEE INVITING DR. BOOKER T. WASHINGTON





COL. MARSHALL (CENTER FRONT ROW) AND STAFF, EIGHTH ILLINOIS NATIONAL GUARDS

1st and 3rd battalions were stationed at Camp Marshall, near San Luis. This camp was established in the mountains, a few miles distant from the town and afforded excellent sanitary conditions, as shown by the official records. Out of 1,336 officers and men only 21 succumbed to death by reason of disease. Much credit must be given to the medical officers of the regiment for the ceaseless and indefatigable manner in which they executed their duties.

March 10th, the command sailed from Santiago, aboard the transport Sedgwick, and arrived in Newport News, Virginia, on March 15th. They immediately disembarked and proceeded to Chicago, reaching their destination on Saturday, the 18th of March. Home at last! And a true Chicago welcome it received! A magnificent ovation all along the line of march; a glorious banquet, a mammoth reception, and the tedious work of mustering out was begun in a temporary barracks at Tattersall's. But twenty-one noble souls had already been mustered out.

Adjutant General J. N. Reece, in his biennial report for 1897-98, submitted to Governor Tanner, made the following reference to the Eighth Illinois Volunteers:

"The Eighth Infantry organization is composed of men of the Afro-American race throughout, from Colonel to the last named on Company M.

"Numerous applications have been made for the positions of the various offices by able, white and colored men, but, believing that this was a chance to show the members of the race their own strength, they were given preference.

"In August the commanding officer of the regiment tendered his command to the Governor at Washington for immediate service in Cuba. The troops, which had so gallantly stormed El Caney and San Juan Hill, had fallen prey to the yellow fever and phoid fever, and these dreaded diseases (are the an Spanish valor or bullets) were making wide gaps in the ranks. Steps were already under way to recall the troops in Cuba to the United States for the purpose of destroying the germs of these diseases, so that this offer, in the face of this danger, was gladly accepted by the troops.

"Much credit and praise is due the commanding officer of the regiment Colonel John R. Marshall, for the judicious and efficient manner in which he selected his officers. In the field, as in civil life, his splendid military bearing commands respect, and at all times he has exercised his authority with firmness, kindness and justice. He has well earned and won the affections and confidence of his men and to-day stands as their idol.

After the muster out of the volunteers, under the then existing laws of Illinois, it was impossible to reorganize the regiment as a regiment. The battalion was reorganized and mustered into the State service. Being still mindful of their service and success as a regiment in the volunteer service, Colonel Marshall and his men eagerly and energetically appealed to the Governor and the State Legislature for the enactment of a special provision creating a place for a twelve company regiment. They finally succeeded and July 1, 1902, a full, complete regiment was organized and mustered into the Guard to be known as the Eighth Infantry. Headquarters and Companies A, B, C, D, E and F were stationed in Chicago; Company G in Bloomington; Company H in Springfield; Company I in Quincy; Company K in Peoria; Company L in Jacksonville, Company M in Metropolis. To-day the organization remains the same and for nine years it has maintained the standard of efficiency and a dignified position in the Guard of the State. The officers and men, at the sacrifice of business and social obligations, have, on many occasions, spent their evenings attending to military duties. Officers' school is held every Monday evening, at which difficult and tedious military problems are studied and solved under the supervision of the State Military Correspondence School. Tuesday nights the non-commissioned officers hold their school, and from this school has come many efficient commissioned officers. Rifle practice is also given much attention and time. The gallery range at the armory is in use during the winter months and during the summer at Camp Logan will be found many men of the regiment earnestly striving to promote their efficiency in marksmanship.

The records of the State and National Government show that the organization is well seasoned, having participated in years of camp duty, garrison duty, foreign service and army maneuvers.

Some time ago, Colonel Marshall, in behalf of the command, purchased a tract of ground at 39th Street and Wabash Avenue, having in view the erection at some future date of a more suitable armory. These conditions prompted the officers and friends of the regiment to appeal to the State for the passage of a bill appropriating sufficient funds for the building of a new armory. At its last session, the Legislature nobly responded by the appropriation of \$100,000 in order that the organization might have a new home.

### A Group of Young Colored Women Trained and Consecrated

We were recently introduced to a fine group of young women at Asheville, North Carolina. These are like their sisters to be found elsewhere, full of hope and good works. This group of young women is the product of our Allen Home at Asheville, N. C. The Woman's Home Missionary Society, of our Church, is doing for Negro womanhood a distinct and unmatched work. No other organization attempts what these good women are doing. We are presenting this group of young women as a sample. Dr. John P. Morris, our pastor at Asheville, writing of this club says: "This club of young ladies adds much to the high social feature of Asheville's colored society. I find them a level-headed set of young women, who are always looking out for something to do to help their churches or society in general."

The training of these young women and others has been done by Miss Alice B. Dole, Superintendent of the Allen Home, and her associates. Miss Dole's life is beautiful in its sacrifice for others and in its concentration for the uplift of others. We are fortunate to have from the pen of Miss Dole an account of this club:

"Among the movements of world-wide interest to women, during recent years, is that of organization into clubs, for intellectual, social or spiritual development. No city or town of up-to-date ideas, but has one, or perhaps, many, of these women's clubs.

"The pleasing faces in the accompanying cut, presents to us the members of the 'Eureka Club,' of Asheville, N. C. All except three of whom were formerly students in

(Continued on Page 13.)



EUREKA CLUB, ASHEVILLE, NORTH CAROLINA



# THE CHRISTIAN LIFE

## The Fullness of God

By J. M. Cavaness

A buttercup upon the sward  
Opened its heart one sunny morn,  
And though there was no voice nor word,  
It prayed, when by the heat o'erborne:  
"Come, pearly rain; come, heavenly dew,  
My leaves revive, my life renew."  
Down came the rain in gentle pour—  
Three drops sufficed, 'twould hold no more.

A modest daisy in a vale  
Grew weary of the long, long night,  
And in the shade of trees grew pale,  
And bended low in prayer for light.  
A strong wind parted branches green;  
A flood of sunshine fell between—  
The daisy's face at once grew bright;  
One ray had filled its heart with light.

A son of God with tears and cries  
And pleadings far into the night,

Prayed for the power that satisfies  
And fills the soul with joy and light.  
One little lattice in the sky  
God opened with His hand of love,  
And soon with heavenly ecstasy  
His heart's great deep began to move;  
It matters not how dark the night;  
One window floods the soul with light.

The cattle on a thousand hills  
Are Thine, O gracious Lord, all Thine,  
Likewise the grain earth's storehouse fills,  
And all the treasures of the mine;  
And while the earth and men endure,  
The covenant of God shall stand—  
Seed time and harvest shall be sure—  
This promise none can countermand.  
Will God the mortal body feed  
And care not for the spirit's need?  
From "Rhythmic Studies of the Word."

## Trust and Service

Trust and service go together. The man who believes nothing, has no confidence, and is bankrupt of good cheer and courage in trying to be helpful to others. No man is well fitted to do good until he trusts in the strength of an arm greater than his own, and in the goodness of a heart upon which he may rest in peace.

Doctor Buckley tells the story of a Christian merchant in a Western city who was in sore trouble. He had one of those living sorrows which are infinitely harder to bear than the sorrow which death brings. He had a prodigal son, who had become the victim of strong drink. He was not a vicious boy, was naturally of a loving and tender-hearted disposition, but he was in bondage to his evil habits. One Saturday night the father had sought to help him, and failed. It seemed as though his heart would break. At midnight he was sitting in his office, worn out, and almost ready to despair. He had been making a losing fight for two years, and it seemed to the care-worn man as if it must be a losing fight until the end.

Presently he saw lying on his desk his religious paper, and taking it up his weary eyes fell upon Katrina Trask's little poem, and he read these words:

"Lie down and sleep,  
Leave it with God to keep  
This sorrow which is part  
Now of thy heart.  
When thou dost wake  
If still 'tis thine to take,  
Utter no wild complaint;  
Work waits thy hands;  
If thou shouldst faint,  
God understands."

The words so fitted to his needs that they roused the merchant from the lethargy of despair which was settling down upon him, and he said: "I will." He went home, and slept in peace. He rose the next morning refreshed and full of power. It was the Sabbath, and setting himself to the work with new devotion, his boy was brought to Christ and redeemed from his sin that very day.

Months passed away when, one day, a young business man in a responsible position who had recently lost his young wife under distressing circumstances, was in the old merchant's counting-room. The young man was so utterly cast down that the heart of

the older man was deeply moved in his behalf. In trying to encourage him he told him a little of his own experience, and how much good the little poem did him when it came to him in that dark midnight of his life. He read it to the young man, and, though he was not a religious man, he asked the old gentleman to give him a copy of it. Months again passed away before he met the young man who he had sought to comfort. When they did meet, the young fellow came up and took his hand, and said: "You remember me, but I owe more to you than to any other man on earth. You remember the talk we had last winter, and the little poem you gave me? Well, I want to tell you that I was in utter despair. I had fully made up my mind to take my life. I had made every preparation, and your words and that blessed poem called me back to reason and conscience." He then went on to tell the old merchant how he had given his heart to Christ, and had come to trust God, and so had found peace.—*Methodist Recorder*.

"As with doubtful hands we push away the shades and take our steps in the opening year, the thought can not fail to come to us all of how little we know what is before us. Living, but living an uncertain life, let the season utter its warnings. One thing is certain, that if you desire improvement in anything it will not come to you accidentally. It must begin in a distinct, resolved, purpose to make a change for the better."

## Aspiration

(By Harold E. Wilson, M. A., Great Neck, N. Y.)

Lord, save me from a low content;  
Preserve me likewise from despair;  
Thy tasks mete to my soul's full bent,  
And number me with those who dare.

Consider not my weak dismay,  
When phantoms loom and perils lower;  
Heed not my prayers if, when I pray,  
I trust not in a God of Power.

Give me the grace to strive; to win—  
If not success—this faith divine;  
Nobody to fail is to have been  
A loved, tho' thwarted, son of Thine.

—The Adult Bible

## The Old Year

The years are going. Let the chaff and the evil part of this life pass with them. As men load the wagon with the sweepings of the street, and, carrying it far to the ocean, cast it into the deep abyss, so bring together all your hatreds, weaknesses, unkindnesses, jealousies, all passions, ingratitude and embittering memories, and, tying them into one bundle, let the Old Year sweep them out and drop them into the gulf of oblivion. Expel from your life all sins and sordid aims. Carry into the New Year only the choicest thoughts and aspirations. As in the olden days when men approached the Parthenon they cleansed their persons and arrayed themselves in white robes before entering that glorious temple, so cleanse your garments from transgression, clothe yourself with aspirations. Farewell to the past! Welcome and all hail to the future!—*Newell Dwight Hillis*.

## NEW YEAR MEDITATION

### To Welcome the Brighter Dawn

By The Rev. J. R. Mackay, Ph. D.

Choose the best things, and strive earnestly to realize them.

Believe that in the best things God is, and lovingly seek to find Him.

Be more interested in humans than in things, and let them know it.

Think more of giving than of getting, and give.

Assume there is a pathway of God to every heart, and seek to find it.

Sympathize with suffering, and seek to relieve it.

Place a sentinel beside the tongue, a guard around the heart and see that they loyally do their duty.

Seek to give joy and notice how swiftly dull eyes will brighten.

Recall the hasty word before it passes the lips, and keep it.

Do not notice all you see, nor heed all you hear.

Let the roots of your life be deep in God, and the flowers will be pleasing to men.

Have in you richly the Spirit of Jesus, and whenever you go take Him with you.—*New York Observer*.

## The New Year

BY HORATIO NELSON

A flower unblown; a book unread  
A tree with fruit unharvested;  
A path untrod; a house whose roof  
Lack yet the heart's divine perfume;  
A landscape whose wide border lies  
In silent shade, 'neath silent skies;  
A wondrous fountain yet unsealed,  
A casket with its gifts concealed—  
This is the year that for you waits  
Beyond To-morrow's mystic gates.

O, may this flower unfold to you  
Visions of beauty sweet and new;  
This book on golden pages trace  
Your sacred joys and deeds of grace.  
May all the fruit of this strange tree  
Luscious and rosy-tinted be;  
This path through fields of knowledge go;  
This house with love's content o'erflow;  
This landscape glitter with the dew  
Of blessed hopes and friendships true;  
This fountain's living crystal cheer,  
As fall the springs that once were dear;  
This casket with such gems be stored  
As shine in lives that love the Lord.

"This New Year thou givest me,  
Lord, I consecrate to Thee,  
With all its nights and days;  
Fill my heart with service blest,  
Fill my heart with holy rest,  
Fill my life with praise!"  
—*Frances Ridley Havergal*.



## "Consumption---Home Treatment"

Osler has called Pneumonia one of the captains of the "Men of Death." If military terms are appropriate we can well call consumption one of the generals of the "Men of Death." In former times when our friends contracted consumption we threw up our hands in "Holy Horror" and said there was nothing to be done. Science has now revealed the fact that there is much that can be done, even in advance cases; and that even if the disease cannot be cured its progress can be stopped. This is a victory in the battle against consumption that we have won.

There have been marvelous results recorded from the treatment in the Sanitarium, and from that received by change of climate. Theoretically, the Sanitarium treatment and the climatic treatment are the ideal modes of handling the disease, but practically, the majority cannot go away from home to be treated. Therefore we must depend upon the home treatment for most of our cases of consumption. Even if the expenses and other things did not bar the average patient from going to a different climate, and even if he went to the different climate and improved there, when he comes back home he will fall back into the same old rut from which he started.

The three principal factors in home treatment are: (1) Careful selection of diet; (2) Regulation of exercise, rest and mode of life; (3) Medication. The first and most important principal is the careful selection of diet. The weight of the individual is a very important factor in determining the progress of the disease. One should eat just as much as can be digested properly. Strive to increase the body weight by appropriate diet. Eat plenty of fresh eggs, beef steak, bacon, ham, milk, bread. Eat three square meals each day and drink one or two quarts of milk and two or three raw eggs between meals. It is surprising how much one can eat if the food is nourishing. While we advocate eating a plenty we would disapprove of overfeeding and stuffing as is now advocated by some experts. The digestive tract must be kept in good condition. A good stomach is the best fortress we have in fighting consumption.

There was a time when physicians advised their patients to go to other climates and engage in vigorous exercises. About two-thirds of the patients died under this treatment. We do not advocate complete rest. One should spend part of the time outdoors, and when not outdoors he should have the windows wide open, winter and summer; night and day, it matters not how cold it is. Especially is it important that the patient avoid exercise if he has fever. Some wonder how it is that the consumptive can eat so much except he takes exercise. The fact is the fresh air gives him the appetite and helps keep the stomach in a condition to digest it. Fresh air and sunshine are the best tonics known. The consumptive should rest one hour before meals and one hour after meals.

The least amount of medicine you can give a person with consumption the better it is. There is no medicine that can be called a sure cure." Modern medicine is rapidly passing the age when they thought they could cure this disease with cough syrups, cod liver oil and tonics alone. While these have their place in the treatment, when prescribed by the physician, the main hope must be along the line of proper diet and hygiene. Fresh air, sunshine, plenty eggs, real cream, good beef steak, will beat the finest climate on earth with blue milk, superannuated eggs, and "shoe sole" steak. Then let every man, woman and child join in this great campaign to fight consumption. The principals of the home treatment should be familiar to every one.

### BEST TIME TO EAT FRUIT.

Question: You advocate the eating of plenty of fruit. You say it is healthy

is the best time to eat it, night or morning? X. Y. Z., Texas.

Answer: It depends a great deal on the individual. Many people find that eating an apple or prunes just before bed time corrects constipation. However, in general, fruit is better in the morning. There is an ancient proverb which says: "Fruit is golden in the morning, silver at noon, and lead at night."

### CURE FOR CONSTIPATION.

Question: I suffer a great deal from constipation and have for several years. My three-month old baby suffers the same way. Will you tell me how to correct it without medicine? I am tired taking medicine. Mrs. H. R. M., Georgia.

Answer: Eat graham bread, lettuce, celery, cabbage and other coarse vegetables. Take cup hot water the first thing in the morning. Massage the abdomen. Be regular in your habits. For the baby give it a spoonful of orange juice three or four times a day.

### INDIGESTION AND COUGH.

Question: I am suffering with indigestion; have been for four or five years. I have so much gas on my stomach, every mouthful I eat seems to ferment as soon as I eat it and there are so many things which I do not dare eat at all. I also have a cough that troubles me, especially in the morning. I am taking Cod Liver oil for my cough. I am teaching and have been for eight years. I had wondered if being confined to the school room had anything to do with my health. I take exercise and keep the room well ventilated. Miss H. H. M., Maryland.

Answer: Eat slowly, drink a cup of real hot water one-half hour before each meal. Do not drink anything with meals, cut out coffee and tea. Correct constipation by appropriate diet. Avoid eating those things which you know hurts you. As to the cough, stop the cod liver oil until your stomach is better, then start again. Spend as much time outdoors as you can. Keep your bedroom window wide open at night; eat plenty good, plain food. Your cough is very suggestive of the early stages of tuberculosis.

Dr. Bethea will be pleased to answer any questions in these columns, which our readers care to ask. If a personal reply is desired, stamps must be inclosed.

D. A. BETHEA, M. D.,  
Terre Haute, Ind.

### Temperance Hosts

Two great temperance meetings were held in Washington, D. C., December 11-15, 1911. The first was the bi-ennial convention of the American Anti-Saloon League. It was preceded by a workers' conference to study methods and formulate plans for future work. The convention began with a fine address by J. G. Woolley. He gave great credit to all the noble men and women in the other organizations whose object is the suppression of the liquor traffic and the elimination of the saloon, but concluded that the "Anti-Saloon League is prohibition with the people behind it." Bishop L. B. Wilson, national president, made a strong speech on H. C. Stuntz in a masterly effort. Congressman Hobson and many other great leaders made eloquent pleas. Judge Blair of Ohio made the closing address. In a fiery Philip-ic he arraigned the administration for its law-nullification policy in shipping liquor into dry territory, and demanded that President Taft dismiss Secretary Wilson from his cabinet.

The convention was followed by a national conference of temperance workers, of all classes, in response to a call issued by over 200 prominent men in all walks of life, from farmers down. Twenty-eight Governors were named about ten delegates each, to

represent their several States. It began with a banquet at the National Hotel, December 14th. Hundreds were there, including about fifty Congressmen, several of whom made addresses, all in favor of Federal non-interference with local liquor laws in dry territory. Ex-Governor Hanly, the chief speaker, said he would not have members of Congress vote against their convictions as to the constitutionality of such a law, but he would send men there with different views. He was applauded to the echo. The next day was devoted to the discussion of a bill on which they could unite and recommend Congress to pass. They resolved that Congress should, "with all promptness enact legislation that they will give adequate relief to the Several States from the intolerable shame and burden of the liquore traffic," and a committee of thirteen was appointed to prepare and have presented such a measure.

### Health Commandments

1. Thou shalt keep thy backbone straight.
2. Thou shalt use all thy lungs all the time.
3. Thou shalt drink half a gallon of water daily.
4. Thou shalt take sufficient nourishment.
5. Thou shalt masticate thy food properly.
6. Thou shalt sleep eight hours daily.
7. Thou shalt cleanse the body daily.
8. Thou shalt walk three miles daily.
9. Thou shalt think pleasant thoughts and banish unpleasant ones.
10. Thou shalt praise the Creator for the result these laws bring, and tell thy neighbor.

—American Journal of Clinical Medicine.

### The Present Style of Skirt

Mary had a little skirt  
Tied tightly in a bow,  
And everywhere that Mary went  
She simply couldn't go.  
—Harper's Bazaar.

### The Rev. E. C. Dinwiddie, as Legislative Superintendent of Anti-Saloon League of America, now Represents the Methodist Episcopal Church at Washington

In view of the seeming advisability a year ago of making clear that no person antagonistic to the Anti-Saloon League represented the Methodist Episcopal Church in legislative matters, it is proper to give equal publicity to the fact that the election by the National Headquarters Committee upon the nomination of the General Superintendent of the Rev. E. C. Dinwiddie as Legislative Superintendent of the Anti-Saloon League of America, a position which he held for many years until four years ago, makes him the general representative of the Methodist Episcopal Church at Washington by virtue of the General Conference endorsement of the League as an agency for co-operation with other denominations.

This result was accomplished "without prejudice" and involves no reflection upon either the General Superintendent of the National Anti-Saloon League or Mr. Dinwiddie. It grows out of recognition on both sides that some of the causes of division had been removed by time, and that what remained was not sufficient to justify further separation of Christian men who ought to be natural allies in the face of a common enemy of the church and humanity.

As one engaged in the conduct of the negotiations which brought about this result, and as a newly elected member of the Headquarters Committee which carried them into effect, the writer is in a position to testify that the spirit manifested by the principals was such as to inspire increasing confidence in the future leadership of the League, and to express sincere pleasure over what will undoubtedly result in the most complete unification of working temperance forces ever known, which means the brightest prospect for years of tangible relief on the interstate liquor shipment question.

(Signed)

WILLIAM H. ANDERSON,  
Chairman Legislative Committee, Temperance Society Methodist Episcopal Church.



# Southwestern Christian Advocate

631 BARONNE STREET.

## CORNER STONE LAYING OF PECK HOME

The corner-stone of the new Peck Home will be laid next Monday, January eighth, at 3 p. m. Mayor Behrman, of the City of New Orleans, will deliver an address.

## A STUDY OF GROUPS

(Continued from Page One.)

men, capitalists, physicians, editors, druggists and business men in general. This simply shows that the Negro knows how to do a thing or two. They went after Mr. Washington and although their invitation was late they got him and they gave the wizard of Tuskegee a great ovation in the public square of the second city of the State of Louisiana. The purpose of presenting this group is to show the versatility of the mind of the Negro. This picture bespeaks enterprise, push, business co-operation, racial contentment, racial pride, racial self-respect and is a prophecy of larger things for the future.

The group of young women presented, while striking, is just such a group as could be collected from various sections of the country. It is not a tennis group primarily and yet lawn tennis has its place among young women of culture and refinement, but these young women are of strong moral character, of intellectual force and are real leaders among their people in the uplift of the whole community. God bless them!

We are sure this brief and rather imperfect presentation of group life of the race will be studied with interest.

## IN THE PRESENCE OF A KING

We are publishing this week an article from the pen of Dr. Booker T. Washington, which appeared recently in the columns of the *New York Age*. In this most interesting, life-like and compelling article, Dr. Washington tells in a most fascinating way of his audience with the King and Queen of Denmark. The whole story is told with such discriminating sense, with such becoming modesty, at the same time full of such keen and weighty observations on the real things of life, that we are forced to give more than two pages to it and we are sure the experience of our readers will be just what ours was, namely, the reading of every line and when through, hunger for more. Dr. Washington has not written, in all of his books and magazine publications and articles, a more compelling and more intensely human article than this one. It will be of inspiration to the Negro youth of the land. It is exceedingly appropriate for this, our Emancipation Number, and has such a forceful bearing on the whole race situation that we are sure our readers will appreciate the motive that prompts us to give it the space that it so richly deserves in the columns of the SOUTHWESTERN.

## COLORED WOMEN

The colored woman has always received the hardest blow of the race problem. Hers is no easy task. When the records are finally made by an impartial historian there will be much to record that is praiseworthy of colored womanhood and little to condemn.

Here and there are found determined groups of young colored women who are making good. There are evidences of high character, pure culture and a worthy seriousness that mean much in the uplift of a race. These groups are the result of our schools; and, let it be understood that schools where the religious element is eliminated can not do this sort of work.

## FIFTY YEARS OF FREEDOM

Will the Negro celebrate the Fiftieth Anniversary of his freedom? We think he will. The forty-nine years that have gone by have meant so much in the way of development and substantial growth in the things that mean for peace and happiness that the Negro can but contrast the present situation with that prior to his emancipation. He will fittingly recognize the immortal act of President Lincoln. What turn will this Semi-Centennial Celebration take?

Our own versatile aggressive and efficient Secretary of the Freedmen's Aid Society, the Rev. Doctor M. C. B. Mason, comes forward with a plan that has the approval of the Quadruple Missionary and Educational Conventions held last summer, as well as the unstinted endorsement of the Board of Managers of the Freedmen's Aid Society. The plan proposes the raising of \$150,000 at least toward the endowment of our institutions in the South. Dr. Mason is ever alert for the best interests of these institutions and has more than once worked over time, both on the platform and in the office for the good of the schools that have been entrusted to his care. His call will meet with a hearty response. No man can afford to go back on these institutions which have been so much for the race in general and for individuals within our Church they have meant everything. Dr. Mason's appeal, which appears below, is but a brief preliminary of a great campaign which he is to carry forward, and we pledge him the undivided support of our people to the end that he may have the realization of this achievement which lies so near to his heart and to the hearts of all of us.

BY SECRETARY M. C. B. MASON

January 1, 1913, one year hence, marks the fiftieth anniversary of the signing of the Emancipation Proclamation. A great movement has been started by the Board of Managers of the Freedmen's Aid Society and endorsed by the General Committee for a special celebration of this important event.

The main purpose of the celebration will be to secure from every one, young and old a thank-offering for the endowment of our schools, the money thus contributed to be credited to the school in whose bounds the gift is made. A birthday offering of one dollar for each year of age can be given by many; some of our graduates who have made unusual success as physicians, dentists, teachers, farmers, and in other professions, can do much more. All our schools need endowment now. To-morrow the need will be more urgent. We call upon our pastors and district superintendents to begin a systematic canvass for subscriptions at once—one-half payable in September, 1912, and the remainder on or about January 1, 1913. The Atlanta and Central Alabama Conferences, at their recent sessions subscribed \$4,000, and \$3,100 respectively, and the subscriptions are daily increasing. A special column devoted entirely to this movement will appear in the SOUTHWESTERN every week. Our aim is to raise at least \$150,000. What better thing can our people do than to show, in this way, their hearty appreciation for fifty years of freedom and liberty.

The Texas & Pacific Railroad has announced a rate of one and one-third fares, plus 25 cents, to Shreveport on account of the Louisiana Conference. Tickets on sale January 16th and 17th. Special chair car leaves 8:30 January 16th.

The Rev. and Mrs. John S. Holmes of Metropolitan Methodist Episcopal Church, Baltimore, Maryland, celebrated the fortieth anniversary of their marriage on Christmas night.

## Of General Interest

### GREAT LOCKOUT IN ENGLAND

The recent lockout in Manchester, England, shows what great effects may result from apparently insignificant causes. The failure of one man and two women to ally themselves with a trade union has precipitated a strike in northeast Lancashire, one of the chief cotton manufacturing districts in England. The lockout involves 160,000 weavers and nearly an equal number of spinners will be reduced to half-pay. It is estimated that the weekly loss to the workmen will amount to \$1,400,000. It is expected that the trouble will effect many other employees and take on added complications.

### AMERICAN SCIENTISTS MEET

The American Society for the Advance of Science and thirty affiliated associations held their convention in Washington during the past week. Important questions bearing upon food protection, plant and animal breedings, home economics and scientific research were debated. Exhibits showing the wonderful progress that had been made along scientific lines were displayed. One of the most important questions which engaged the attention of the scientists was the discussion of methods to prevent dust explosions in mines and to conserve the health of miners by improving the sanitary conditions under which they labor.

### A NEW SEA GATE

During the past week there occurred an event which is of great interest not only to New Orleans, but to the entire valley of the "Father of Waters" and the adjacent country. It was the opening up to the commerce of the world the Southwest Pass of the Mississippi River. Although the channel has not yet been fully completed, it is of sufficient depth to admit some of the largest vessels that ply the ocean. It is nearly twenty miles in length, and has a depth varying from thirty-two to eighty-eight feet. The opening up of this pass will make it possible for the largest sea-going steamers to visit New Orleans which is destined to be one of the greatest ports in the world. Attention is being turned more and more towards the development of plans for use of the Mississippi River which is a natural highway for grain and articles for export from the northern and western States.

### CHICAGO'S MEAT INDUSTRY GAINS

The annual report of the Union Stock Yards and Transit Company, issued during the past week, shows that the fresh meat industry of Chicago has made a steady increase during this year. The statistics show that 20,000 carloads more of live stock were received this year than during the preceding year. The total number of cars received amounted to 271,000. During this year the prices received for cattle and hogs were lower than during the previous twelve months. There was a falling-off in the number of beef cattle shipments, but there was a great increase in the number of calves and sheep received. It is interesting to note that during the past year the horse market was larger than the previous year; in other words 22,000 more horses were shipped to Chicago in 1911 than in 1910. Also the prices paid were higher. When one takes into consideration the marvelous growth of the automobile industry and the growing use of motor trucks by many commercial firms in place of horse-drawn vehicles, it is nothing less than wonderful how the horse manages to hold his own. It was predicted a few years ago that by this time the horse would have disappeared from our streets; but from these figures it is evident that some time will still elapse before the fulfillment of that prophecy.



## RACIAL PARAGRAPHS

### EVIDENCES OF PROGRESS AND PROMISE

The handsome new home for colored girls in Cincinnati, Ohio, cost \$8,000.

Fifteen Negro students are enrolled in the Carnegie Technical Schools of Pittsburgh.

The Twenty-fourth Infantry sailed recently from San Francisco for the Philippines.

The Negro people of Jackson, Mississippi, pay taxes on \$1,000,000 worth of property.

The school board at Houston, Texas, has decided to open a night school for Negroes.

"The History of Oklahoma," is the production of E. D. Nickens, of Muskogee, a printer.

It is the decree of an Indianapolis (Ind.) justice of the peace that no restaurant may refuse to serve Negroes.

Charles A. J. McPherson is the only Negro in his class of eighty-eight in the Medical School at Columbia University.

A colored contractor, Albert J. White, has the contract for the erection of the largest paper mill in Southern Michigan.

The colored branch of the Louisville (Kentucky), Public Library reports 65,175 books loaned, for the year ending August 31st.

Colored women of St. Louis, Missouri, have raised \$2,200 for a Young Women's Christian Association. The enrollment is 700.

Mr. Emmett J. Scott, secretary to Dr. Boker T. Washington, is to put into book form, soon, his writings on various subjects.

Dr. A. Wilberforce Williams, of Chicago, was the only Negro present at the Surgical Clinic Congress, recently held in Philadelphia.

The Colored Young Women's Christian Association, near Kansas City, has been given, recently, a half acre of ground, the gift of a colored woman.

One hundred seventy-five Negro employees are said to be under the city administration in Cleveland, Ohio, drawing in salaries the total amount of \$87,560.

Lawrence Aldridge Lewis, the only colored man among the 107 applicants to appear recently before the Indiana Medical Board of Examiners, made the highest average.

Handel's "Messiah" was rendered in Boston, Massachusetts, December the eighteenth, by the Drury Musical Art Club, an organization composed of 200 colored people.

Charles Richie, a Negro citizen of Washington, D. C., is the inventor of a device for the registration of telephone calls. Several companies are considering the invention.

St. Paul Episcopal School of Virginia, for the education of colored youth, has an enrollment of over 500, a faculty numbering 50 and property worth more than \$200,000.

Captain Charles Young of the Ninth Cavalry, stationed at Fort D. A., Russell, Wyoming, has been assigned to special work in Liberia. He is a West Point graduate.

Alonzo E. Twine, a brilliant young Negro lawyer of Charleston, South Carolina, and a college graduate of Claflin University, has been adjudged insane and committed to an asylum.

Forty-one schools for Negroes, have received from the General Educational Board, according to the report of this Board, amounts that aggregate between \$600,000 and \$700,000.

Mr. S. Coleridge-Taylor's latest choral work is the cantata: "A Tale of Old Japan." The London Literary Society rendered this cantata for the first time on October 25th, at Queen's Hall.

Dr. Booker T. Washington has become one of the executors of the estate of the late Emmett Densmore in Brooklyn, New York, and a director of the Garfield Tea Company, also located in Brooklyn.

Mr. Robert McKoy, a well-known and respected citizen of Morven, North Carolina, is the possessor of 296 acres of good land, and is the father of fifteen children—six sets of this number being twins.

President Dillard of the Jeans Fund, reported at the recent meeting of that Board, that sixteen summer schools for colored public school teachers were aided during the summers of 1910 and 1911.

The recent meeting of the Jeanes Fund Board was held in the White House. Reports show that during the past year \$40,000 had been expended in the interest of the education of the Negro in rural sections in the South.

The Fort Worth High School for Negroes, in Texas, a \$75,000 building, is a splendid evidence of the work accomplished by Prof. I. M. Terrell, its principal, who has been identified with education work in that city for thirty years.

Wilford H. Smith, a prominent Negro lawyer of New York, was appointed by Justice John Ford referee in a foreclosure suit pending in the Supreme Court, involving the sale of an apartment house on Washington Heights, valued at \$300,000.

Mr. and Mrs. Claiborne of this city, announce that on the tenth day of January, nineteen-twelve, their daughter Henrietta will be given in marriage to the Rev. Calvin S. Stanley, pastor of Malden Church, New Orleans, in Simpson Memorial Church.

President M. W. Gilbert of Selma, Alabama, delivered an address before the students of Roger William University, Fisk University, Walden University and Meharry Medical College in the Memorial Chapel of Walden, on Sunday, December twenty-third.

The second "School Visitor," Pittsburg, Pennsylvania, has ever had is Mr. William H. Thompson, a Negro merchant. He was elected by the Fifth Ward, at the last primary election, for a term of four years. But half of the 16,000 votes received by Mr. Thompson were colored.

Negroes in Greater New York have increased in ten years by 51.2 per cent, or to the number of 91,702. According to the Census Bureau at Washington, there are 60,534 Negroes in Manhattan, 22,702 in Brooklyn, 4,116 in the Bronx, 3,198 in Queens, 1,152 in Richmond.

Mr. Deal Jackson, a Negro farmer of Dougherty County, near Albany, Georgia, owns 2,000 acres of land, operates 55 plows, has 1,000 acres in cotton, and employs 500 Negroes. Mr. Jackson has, for thirteen consecutive years sold the first bale of cotton this side of the Mississippi River.

The Western Negro Press Association met recently, in its fifteenth annual session at Topeka, Kansas. Helpful programs were rendered. Governor W. R. Stubbs, and the Hon. W. T. Vernon delivered the principal addresses. Mr. Andrew J. Smitherman, of Scimeter, Oklahoma, was elected president.

The Negro residents of Kansas City, Kansas, have now a hospital. In the old city hospital is now installed a staff of Negro physicians and surgeons. There are to be four internes annually and a training school that will accommodate about twenty nurses. The buildings have been remodeled to the extent of \$20,000.

The latest census gives the following figures, showing the growth of the Negro population in the United States: 1790, 757,208; 1800, 1,002,037; 1910, 1,377,808; 1820, 1,771,656; 1830, 2,328,642; 1840, 2,873,648; 1850, 3,638,808; 1860, 4,441,830; 1870, 4,880,009; 1880, 6,580,793; 1890, 7,470,004; 1900 8,833,994; 1910, 9,828,294.

President H. T. Kealing of Western University, Quindaro, Kansas, succeeds the late Bishop Abraham Grant as a member of the Jeanes Fund Board. The other colored members of the Board are: Dr. Booker T. Washington, Hon. J. C. Napier, Register of the Treasury; Major R. R. Moton, of Hampton Institute, and the Hon. R. L. Smith of Waco, Texas.

A large number of colored children, connected with a mission in Washington, D. C., were given a Christmas tree party and feast, by Master Vincent Walsh McLean, who is worth \$100,000,000. After the feast, which was spread in the handsome dining-room of the Walsh mansion, the children enjoyed a play presented, it is said, by well-known actors.

For the past four years no Negro has passed the North Carolina Board of Pharmacy. This year five of the thirteen colored applicants were successful. Of the forty-six white applicants, ten passed. The successful Negro applicants were: B. J. Burnett, Oak City; Edward Ancrum, Maxton; L. C. Christian, Winston Salem; Clive Wm. Dunstan, Raleigh; Miss Malevia Dye, Charlotte.

The Boyd Infirmary at Nashville, Tennessee, is open for service. It is a modernly equipped, brick building of three floors, containing twenty rooms, and will accommodate about thirty patients, having, also, a ward for the poor. Dr. R. F. Boyd, one of the first graduates of Meharry Medical College, and one of the foremost physicians of the race, is the founder of this worthy institution.

In an interesting item in a recent number of *The Crisis*, concerning the colored people of Huntington, W. Va., J. W. Scott says: "The 3,000 colored people of that city have purchased real estate in the past ten years amounting to \$262,650. There are ten colored persons in the city whose combined properties will amount to \$100,000. Altogether there are 190 property holders, and the valuation of their real estate holdings amounts to \$382,650."

In Charleston, South Carolina, there are 40,000 Negroes in a population of 65,000. The colored people have here good church buildings, a hospital and nurse-training school. There are a number of professional men, business men and several Government employees and the Negro is in the lead as a laborer. Negroes own property to the amount of many hundreds of thousands of dollars, one Holloway family residing now on land that has been the property of their relatives for 300 years.

An excellent likeness of McCants Stewart, son of T. McCants Stewart, a justice of the Supreme Court of the Republic of Liberia, appears in a recent issue of the *Pacific Christian Advocate*, in a group of Portland's leading professional and business men. Mr. McCants received his early education in the public schools of Brooklyn, N. Y. Special student University New York. Graduate Tuskegee Institute. Law Department University of Minnesota, 1899; degree LL.B. post-graduate course, 1901, degree LL.M. Admitted to the bar in St. Paul, Minn., 1899. He was admitted to the Supreme Court of the State of Oregon in 1902.

The following are the officers of the National Medical Association:

**Officers**—H. F. Gamble, M. D., president, corner Washington and Bradford streets, Charleston, W. Va.; Wm. A. Cox, D. D. S., vice-president, 560 Mass. Ave., Cambridge, Mass.; John A. Kenney, M. D., secretary, Tuskegee Institute, Ala.; F. G. Elliott, M. D., assistant secretary, corner Green and London streets, Portsmouth, Va.; J. R. Levy, M. D., treasurer, Florence, S. C.; H. S. Pope, Ph. D., Pharmaceutical vice-president, 1944 Druid Hill avenue; Baltimore, Md.; Mrs. J. P. H. Coleman, Ph. D., pharmaceutical secretary, 1113 U street, N. W., Washington, D. C.; C. O. Lee, D. D. S., dental secretary, Winston-Salem, N. C.

**Executive Board**—George E. Cannon, M. D., chairman, 354 Pacific avenue, Jersey City, N. J.; Willis E. Sterrs, M. D., secretary, Decatur, Ala.; A. M. Curtis, M. D., Washington, D. C.; J. A. Robinson, M. D., Darlington, S. C.; J. W. Jones, M. D., Winston-Salem, N. C.; Marcus F. Wheatland, M. D., Newport, R. I.; Amanda V. Gray, Ph. D., Washington, D. C.; Chas. H. Marshall, M. D., Washington, D. C.; M. A. Van Horn, D. D. S., Newport, R. I.



## My Visit to the King and Queen of Denmark (Continued from Page Two.)

ing my address and, after it was over, translated the substance of my remarks to the audience. As near as I could judge, he performed his part of the program with great success. At least it was better than the halting method with which I had previously had experience. At the close of this meeting I was entertained at supper at one of the hotels by a committee of representative people of Copenhagen.

The main thing which led me to go to Denmark, however, was that I might get a clear and definite idea of agricultural conditions, especially the dairy industry. I wanted not only to see the condition of farming and dairying, but to learn, if possible, how the Danish farmer had been educated to the point which made it possible for Denmark to lead the world in the dairy industry. Much as I should have been inclined to accept some of the numerous invitations that would have kept me in the city, I determined that on the following day I would cut everything possible and get right out into the heart of the country, where I could meet the farmers, study their methods and observe the results. I wanted to see, also, some of the high schools, agricultural schools and common public schools. All this, however, the committee, headed by Mr. Cavling, had carefully thought out and planned for in advance.

The only thing that disturbed me and led me to hesitate in carrying out this decision was the command for me to appear at the King's palace the next day at ten o'clock. No one seemed to know just what further commands the King might have in store, but everyone was certain, at the same time, that it would be an unforgivable thing for anybody to fail to accept an invitation from the King.

So it was decided that Monday morning everything else must wait until I had been to the palace to see the King. On the previous day I had been carefully instructed by Minister Egan as to the exact time to appear at the palace and as to the kind of dress that I was to wear. Fifteen minutes before the hour of my reception, the American Minister's carriage drove up to my hotel, and I was conveyed in quite a ceremonious manner to the entrance to the King's residence. Before reaching the entrance of the palace we encountered a rather formidable array of soldiers and bayonets. Reaching there, however, thanks to the good offices of Minister Egan, there seemed to be plain sailing.

I was met at the entrance by some official, clad in imposing uniform, and by him I was conveyed through several rooms or halls until finally I reached the reception room of the King's Chamberlain. The Chamberlain, as soon as I entered the room, greeted me warmly and asked me to take a seat. In the meantime he himself stood through the whole proceedings. In fact he did all of his writing standing, with his sword by his side, and I did not see him sit during the whole time I was in the room.

Soon after I entered, the Chamberlain went in and presently returned to tell me the King would be ready to see me in about five minutes. At the end of the five minutes exactly, the door was opened and I found myself in the King's chamber. I had expected to see a gorgeously fitted apartment, something to compare with what I had seen elsewhere in the palace. Imagine my surprise when I found practically nothing in the room except the King himself. There was not a chair, a sofa, or so far as I can recall, a single thing in the way of furniture—nothing except the King and his sword. I was surprised again, considering the formality by which he was surrounded, by the familiar and kindly manner in which the King received me, and by his excellent English. Both of us remained standing; because, even had etiquette permitted it, we could not have done anything else because there was nothing in the room for either of us to sit upon.

I had been warned by the American Minister and Mr. Cavling, however, as to what might be the result of this interview. Among other things in regard to which I had been carefully instructed by the American Minister was I must never turn my back upon the King, that I must not lead off in any conversation, that I must let the King suggest subjects to be discussed and not take the initiative in raising any question for discussion. I tried to follow Minister Egan's instructions in this regard as well as I could, but I fear I was not wholly successful.

I had not been talking with the King many min-

utes before I found that he was perfectly familiar with the work of the Tuskegee school, that he had read much that I had written and was well acquainted with all that I was trying to do for the Negroes in the South. He referred to the fact that Denmark was interested in the colored people in their own colony in the Danish West Indies, and that both he and the Queen were anxious that something be done for the colored people in the Danish possessions similar to what we were doing at Tuskegee. He added that he hoped at some time I would find it possible to visit the Danish West Indian Islands.

As I have said, I had been warned as to what might be the result of this visit to the King and that I had best be careful how I made my plans for the evening. As the interview was closing, the King took me by the hand and said, "The Queen would be pleased to have you dine at the palace to-night," at the same time naming the hour.

The Minister had told me that this was his way of commanding persons to dine, and that an invitation given must be obeyed. Of course, I was delighted to accept the invitation, though I feared it would wreck my plans for seeing the country people. The King was so kind and put me so at my ease in his presence that I fear I forgot Minister Egan's warnings not to turn my back upon him, and I must confess that I got out of the room in about the same way I usually go out of the room when I have had an audience with President Taft.

Leaving the King and the palace, I found out on the street quite a group of newspaper people, most of them representing American papers, who were very anxious to know, in the usual American fashion, just what took place during the interview, how long I was with the King, what we talked about, and what not. They were especially anxious to know if I had been invited to the palace for dinner.

As soon as the audience with the King was over, our automobile was ready and we went straight to the country. The automobile had been provided by Mr. Cavling because he was anxious that I cover just as much territory during the day as possible. We drove through magnificent farming districts, saw some of the finest cattle that one can find anywhere in the world.

Our first stop was at a typical Danish high school, at Roeskilde, the former capitol of Denmark, one of the unique institutions which has made education in Denmark famous. The usual term "high school," however, has little meaning in connection with the Danish high school. A Danish high school is an institution that has for its object the instruction of the masses of the people regarding Danish history and Danish traditions; in a word, its object is to inspire the people. These high schools are not only attended by the youths of the country, but during certain seasons of the year they are attended by men and women. For a given number of weeks the wives attend these schools, living in the institution. At the end of their time the wives go home and their husbands come and remain several weeks.

The first high school at which we stopped was, I think, about forty miles from Copenhagen. Though it was during the vacation season, much to my surprise, when reaching this school I found a large audience of people from the surrounding country gathered for the purpose of giving me a reception and listening to me speak. After being introduced to the members of the faculty and inspecting the surroundings of the high school and partaking of a well prepared lunch, a large audience assembled in the chapel and I spoke for twenty or thirty minutes, telling them about our work at Tuskegee and elsewhere in the South. But as I mingled with the people, men and women, I was surprised to find that they already knew almost as much about Tuskegee and its work as any similar audience in America.

From this high school we went into another farming district to visit a typical Danish agricultural school, and this school was one of the most interesting sights that I saw in Denmark. It was located right out in the country. The buildings were not costly nor showy, but everything indicated that it was a real farmers' school. Here again I found a still larger audience of people from the surrounding country gathered, and I had scarcely gotten within sight of the school buildings when I saw a large American flag hanging across the roadway. Not only that, but American flags were flying in all parts of the school grounds, as well as on many of the buildings. The people received me with man-

cheers. They sang Danish patriotic songs and American patriotic songs. In fact the heartiness and warmth of their reception nearly took me off my feet. What interested me as much as anything else was to note that the women, the wives of the farmers, were just as intelligent concerning Tuskegee and its methods as the men.

What interested me especially about this school was to see that all the teaching was adapted to meeting the condition and needs of the people in that district, that any farmer could come there and see, for example, the best breed of pigs, and within a few days learn how to care for and grow them on his own farm. Any woman could come there and see the best garden, the best fowls, and be taught how to improve her own garden and her own fowls. Here, again, I found that it was the custom during certain weeks in the year for the farmers' wives to come and live in the institution and be taught the best methods of cooking, the best methods of table serving, the best methods of doing everything that a farmer's wife is called upon to do. At the end of two or three weeks these wives go home and the husbands come and are given instruction in the same way. The farm surrounding this agricultural high school I noticed, while not large, was a model of perfection. The people who came to these two meetings, to which I have referred, were happy, joyous and prosperous people. It was evident that they took pride in their country and in their part in its success.

As at my former stopping place, the people assembled in the chapel. In this case the audience was so large that it could not get on the inside of the room, and I spoke to the people standing in an automobile. As I drove away at the close of my address, American and Danish flags were waved and a familiar American song was sung with great heartiness. All this warmed my heart, taught me to love Denmark and made me feel that it was and is one of the happiest countries in the world.

After making further inspection of farm life and farm conditions, we turned our way toward Copenhagen. We had to hasten on in our journey because of the dinner at the palace, and I confess that, notwithstanding I was seeing so much that was new and instructive, all through the day I was trembling a little in anticipation of the ordeal that was awaiting me at night. I had never taken a formal dinner with a King and Queen, and I did not know exactly what to expect or exactly what to do. Here again Minister Egan came to my rescue. He had carefully instructed me as to what time to appear at the palace for dinner and exactly how I was expected to conduct myself.

Before speaking more at length concerning the dinner, I must mention that, notwithstanding the fact that it was getting dangerously near the hour when I had to start for the King's summer residence, we stopped to inspect one of the gardens maintained through the generosity of "The Politiken," some few miles out of Copenhagen. These gardens or farms, so far as I know, have no counterpart in America. They are small bits of land which the people are encouraged to cultivate. On Sunday and at other times when the city people care to do so, they can go out into these gardens and cultivate their little patch of land and live for the day if they wish to in a tiny house constructed on this land. Thus from the crowded city they are permitted to get a touch of real nature.

The dinner was not at the palace where I was received in the morning, but at the summer palace several miles out of Copenhagen. When I reached the hotel from the country, it soon dawned upon me that I was in great danger of being late. To keep a King and Queen and their guests waiting on one for dinner would of course be an outrageous offense. I dressed as hastily as I was able, but just as I was putting on the finishing touches to my costume my white tie bursted. I was in a predicament from which for a moment I saw no means of rescuing myself. I did not have time to get another tie, and of course I could not wear a black one. As well as I could, however, I put the white tie about my neck, fastened it with a pin, and earnestly prayed that it might remain in decent position until the dinner was over. Nevertheless I trembled all through the dinner for fear that my tie might go back on me.

I succeeded in reaching the summer palace about ten minutes before the time to go into the dining room. Here again I was met by the King's Chamberlain by whom I was conveyed through a series of rooms and finally into the presence of the King,



call, followed me. This gentleman took notes during, after some conversation, led me where the Queen was standing and presented me to her. The Queen received me graciously and even cordially. She spoke English perfectly, and seemed perfectly familiar with my work. I had, however, a sneaking idea that Minister Egan was responsible for a good deal of the familiarity which both the King and Queen seemed to exhibit regarding Tuskegee.

As I entered the reception room there were about twenty or twenty-five people who were to be entertained at dinner. I will not attempt to describe the elegance, not to say splendor of everything in connection with the dinner. As I ate food for the first time in my life out of gold dishes, I could not but recall the time when as a slave boy I ate my syrup from a tin plate.

I think I got through the dinner pretty well by following my usual custom, namely, of watching other people to see just what they did and what they did not do. There was one place, however, where I confess I made a failure. It is customary at the King's table, as is true at other functions in many portions of Europe, I understand, to drink a silent toast to the King. This was so new and strange to me that I decided that, since I did not understand the custom, the best thing was to frankly confess my ignorance. I reassured myself with the reflection that people will easier pardon ignorance than pretense.

At a certain point during the dinner, each guest is expected, it seems, to get the eye of the King and then rise and drink to the health of the King. When he rises he makes a bow to the King and the King returns the bow. Nothing is said by either the King or the guest. I think practically all the invited guests except myself went through this performance. It seemed to me a very fitting way of expressing respect for the King as the head of a nation and as a man, and now that I know something about it, I think if I had another chance I could do myself credit in that regard.

During the dinner I had the privilege of meeting a very interesting old gentleman, now some eighty years of age, the uncle of the King, Prince —, who spoke good English. I had a very interesting conversation with him, and since returning to America I have had some correspondence with him.

As I have already said, the Queen Mother of England was at this time in Copenhagen, and as I afterwards learned, her sister, the Queen Mother of Russia, was also there. As both of these were in mourning on account of the recent death of King Edward, they did not appear at this dinner. I was reminded of their presence, however, when as I was leaving the King's palace after my interview in the morning, one of the marshals presented me with two autograph books, with the request that I inscribe my name in them. One of the books, as I afterward learned, belonged to the Queen Mother of England. The other belonged to the Queen Mother of Russia.

After the dinner was over, my next problem was to get away in time to catch the night train for London, where I had a very important engagement to speak before the Liberal Club. At the time of my audience with the King in the morning, I had told him that I was compelled to take a night train for London. I very much feared that he had forgotten this, and I knew, of course, that it would have been entirely out of place for me to have left the King's palace without his command. At a convenient hour after the dinner, the King very kindly and graciously came up to me, shook my hand, and gently and tactfully reminded me that the Queen would be glad to bid me goodnight, as I had to catch my train. In this way I got away in ample time for my train.

I went straight from the King's palace to Minister Egan's residence. I told him all about my adventures and he seemed quite as much pleased as I was that I had gotten through with it so successfully as I did. I was accompanied to the station by a committee of Danish gentlemen, who looked after every possible comfort. Thus ended one of the most pleasant and eventful days of my life.

—In the New York Age.

### Anent the 1910 Census Report

(Continued from page three)

585,601; in 1890, it was 1,132,060." With a slight decrease in 1870, this race blending has gone firmly and steadily on.

Basing our conclusion on the ratio of increase between 1870 and 1890, twenty years, the mulatto population of the United States is in excess of two millions by a large number.

Ought not this great mulatto increase refute the allegation that the Negro race is dying out? No, it, too, is counted in the result reached in theory at least. It has a shaping influence, as I shall proceed to show.

For more than twenty years selfish politicians and sensational newspapers have propagated the idea that every other race under the canopy of heaven is better than a Negro. The verdict of Judge Taney in the Dred Scott's case away back in the '30's, has become the edict of the times. Hence, no race, be he Chinaman, Indian, Mexican or what not, feels that a Negro has any rights that they are bound to respect. Several years ago a Dago was shocked out of his senses when one of the Southern courts pronounced heavy punishment on him for murdering a Negro. He remarked: "Me no kill a white man, me killed a Negro." He had not been impressed that he should regard taking a Negro's life without due form of law, although he would have dared kill a good dog.

As it now stands the Negro of America is much like the Jew of Russia, a despised race of people. He is maligned, maltreated and ostracised. He is made to perform the full duties of a citizen but dared to demand the rights of a citizen. He is permitted to be a passive recipient of knowledge but not to express it in common with others. He is not allowed the same rating for his mistake as others are. His mistakes are made to develop into a peculiar aggravation and termed racial.

These things being the product from the pen and tongue of skillful sentiment makers, have engendered the worse kind of feeling between the races comprising the white race on one side and the Negro. Even the Negro race itself is dissatisfied and has joined in the move of depleting its own ranks. This statement is based on the more than two millions of mulatto population, consisting of Indians, Chinese and Caucasians, as fundamental. The idea is both plausible and practical. Where would you place the offspring of a white man to a beautiful octoroon where her Negro mother has been lost to view? Go to the far western part of the country where Indians and the Asiatic races are blending in like manner with the Negro race. This is not idle speculation, but living truth. The census taker is given the names and races of thousands upon thousands of Negroes in disguise. Who but the great God can tell?

This idea of racial absorption has been going on normally ever since the Negro was brought into this country, but it seems somewhat quickened now, due to unwise agitation of the race question by unsuspecting politicians and their blind followers. People are fleeing from the wrath and indignation of race persecution and hatred just as men seek shelter from a stormy blast. Or, they coalesce with other races as do the molecules of a heated iron under the violent strokes of the blacksmith.

Are not men in our American life led to think it is far better to be called any other race and be treated fairly than to be called a Negro and suffer under the weight of persecution?

This process of absorption is going on despite the rancor and denunciation of the sentimentalists. It is directly the opposite view held by politicians and popular writers. The white race is swallowing up the American Negro.

Dr. Du Bois said further on in his paper: "From observations and local study in all parts of the United States, I am inclined to believe that at least one-third of the Negroes of the United States have distinct traces of white blood, and there is a large amount of Negro blood in the white population. The blending of the races has led to new and in-

teresting human types, but race prejudice has hitherto prevented any scientific study of the matter."

Let the critic add to his enormous "death theory" the multitudes who are constantly qualifying to leave the Negro race, and are doing so for reasons cited elsewhere; after carefully considering these disintegrating influences and their causes, he will perhaps find less music in the poetic slogan of the day, "the Negro race is dying out."

No original thinker has ever believed that the Negro would become the dominant race in America's population. How could it become so from mere increase by birth? The white race increases by birth, by immigration and by absorption.

According to Dr. Du Bois figures, one-third of the race has been translated all within 300 years. Pursuing the same ratio, within 700 years more, or 1,000 years of America's life, the Negro will become extinct but not a dead race, except to its present identity.

I believe the original design was that after the great dispersion took place from the plain of Shinar in Bible days, three distinct human types should exist till the end of time. But the heterogenous character of America's population and life is destined to recast the original design so far as this country is concerned. Therefore it can be truly said of the American Negro, he is confronted with a new destiny in the ultimatum of his racial existence. It has reached the point of inevitability. The white race the world over through strategy of intellect has absorbed by elimination as well as by amalgamation, all ages of the world's civilization. Possessing physical parts in common with others of mankind, wherever he dominates in numerical strength his blood drowns out all others.

Since Africa is not allowed to pour its millions into America, there is no other reinforcement of numerical strength than what comes through race blending. The larger the white population grows the faster will the Negro race pass up.

As Uncle Billy would have it, those who discuss the Negro and the Federal census are so prone to trailing in time-beaten paths, they fail to consider all of "de pints" in the subject. A man should note carefully what causes figure in his having advantages over others.

Jackson, Miss.

### Personal and General

The John Stewart celebration was observed Sunday, November 25, under the auspices of Mrs. Rhodia Salome. The programme was well rendered.

Mr. and Mrs. R. B. Mills, of Pass Christian, Miss., who died December 28. The Rev. J. B. Brooks is pastor.

Scott Green, brother of the Rev. S. Green, member of the Louisiana Annual Conference, died at his home in Woodville, Miss., December second, age 51 years. He was a member of the Baptist Church.

Under the thoughtful and progressive pastorate of the Rev. E. A. White, D. D., our Ninth Street Church, Covington, Ky., has had a most phenomenal success. The special rally which was planned by the pastor, netted \$740. The church roof has been repaired and painted, the tower screened, nine hundred square feet of asphalt walk put down in front of the church, the three furnaces rebuilt so that they are as good as new, at a cost of \$241; also a new galvanized cold air duct and three additional hot air pipes in the auditorium. Total improvements, about \$600, and have paid on old debts about \$900, with a total collection, in eight months, of about \$3,000.

District Superintendent, the Rev. J. S. Bailey, has just held his third quarterly meeting, preaching with unusual power and conviction. Two persons joined the church.



## The League's Helper in Life and Service

Regular Topic for January 14—The Religious Paper a Modern Prophet—God's Use of Man's Enterprise

(1 Sam. 3:19-21; Mark, 1:1-13.)

### THE BUSINESS OF THE PROPHET: A RESPONSIVE READING.

Leader: And Jehovah, the God of their fathers, sent to them by his messengers, rising up early and sending,

Response: Because he had compassion on his people.

Leader: The Lord Jehovah hath given me the tongue of them that are taught,

Response: That I may know how to sustain with words him that is weary.

Leader: Thus saith Jehovah; Stand in the court of Jehovah's house, and speak unto all the cities of Judah, which come to worship in Jehovah's house, all the words that I command thee to speak unto them;

Response: Diminish not a word.

Leader: And I heard the voice of the Lord saying, Whom shall I send, and who will go for us.

Response: Then I said, Here am I; send me.

### The Scripture Reference Applied.

(By the Leader.)

(First, let the two reference be read: 1 Sam. 3:19-21; Mark 1:1-3.)

The Epworth Herald has many of the marks of the old prophets. It makes no claim to inspiration, but inspiration is back of all its work, for it stands on the God-given teachings of the Book.

In the Orient the coming of a great personage is always heralded by the appearance of a herald, or messenger, announcing the lord's approach, and calling on people to get all things ready.

A religious newspaper, such as the Epworth Herald, is that sort of a messenger in the modern world. It proclaims the purpose of Jesus Christ to come into every department of our life. It tells its readers what must be done to make ready for His coming. It reports the effects of His presence and the results of His lordship over men's lives.

### The "Epworth Herald" Is a Modern Prophet.

(An exercise by members of the cabinet—one minute personal message on each theme.)

President: Because it is a real leader of young life.

First vice-president: Because it gives inspiration and guidance in personal religion.

Second vice-president: Because it tells the story of world evangelism, and shows how all may help.

Third vice-president: Because it stands for brotherhood, service, helpfulness, love, as Christian joys.

Fourth vice-president: Because it believes in honest and wholesome pleasure and in healthy mental growth.

Secretary: Because it is a record and storehouse of Epworth League ideas.

Treasurer: Because it counts all Christians as stewards of all that God has given them, and instructs them in their stewardship.

### A Dozen Good Reasons Explained.

(By twelve members; half a minute each.)

We need The Epworth Herald in our chapter!

1. To help us in our personal religious life.
2. To show us new and better ways of doing all our League work.
3. To make possible a livelier, more interesting, more popular, and more resultful devotional meeting.
4. To tell us what is being done by the other chapters in the League's wide field.
5. To make us more intelligent and more interested members of the Church.
6. To give our Juniors a weekly feast of good reading.
7. To furnish our minds with clean and wholesome literature.
8. To keep us in touch with everything good that is going on in the world.
9. To help us put a little refreshing "Jest and Jollity" into our lives and the lives of others.
10. To give us a larger feeling of League fellowship

ship and responsibility, and to make us more conscious of "the tie that binds."

11. To make us better soldiers of Jesus Christ, leagued for effective service in His name, against every evil work.

12. To show us the needs, the tasks, and the triumphs of the Gospel in all the corners of the world, which is our parish.

### The "Herald" Chest of Tools.

(Explained by one of the former cabinet officers.)

Let us take it as proved that The Herald is of some use. How shall we use it? For it is emphatically neither an ornament nor a toy. It is a tool. Sometimes it is a hammer, to drive truth home. At times it is a trisquare, to test moral angles. Then it is a plane, to smooth rough places in the cabinet work. On occasion it is an ax, to chop down obstructions. It has been used as a plow, to make ready new fields; and a sickle, to help with the ingathering of the harvest. It has its use as a trowel, for the masonry of the walls of Zion; and again as a key, to open doors of service hitherto fast shut.

### Questions for Everybody.

(Volunteer answers.)

Why do you like The Herald? (Just one reason.) How has The Herald helped you as an Epworthian?

How can our chapter make more use of The Herald?

What part of The Herald do you read first, and why?

Why should the young Epworthian take The Herald?

What would happen if every member read The Herald?

How does The Herald help the Church?

The Purpose of this Meeting.

(Stated by the Leader.)

To give the members of this chapter a better idea of The Epworth Herald's value.

To increase the size of The Herald family in this chapter.

To do it now—see the triangular blank in the corner. Sign it, tear it off, and hand it to the leader.

If there are at least seven subscribers in the chapter, counting those who subscribe at this service, the price is \$1.00 each per year. Less than seven, \$1.25. But The Herald's Editor would much rather have seven new readers at a dollar than six at \$1.25.

Closing song.

The Epworth League Benediction.

### The Epworth Herald Topical Helps Bible.

The devotional meeting depends on the Bible. We have provided for our Epworth League friends a superb edition, French seal leather bound, on fine white Bible paper, overlapping covers, round corners, red under gold edges. It contains twelve beautiful maps. The text is the American Standard Version, and the type a fine readable heavy face. The whole workmanship of this Bible is the best that Thomas Nelson & Sons can provide.

But the special feature, which makes it invaluable for the devotional meeting, is its Topical Helps. These have an introduction written by the Editor of The Epworth Herald. The Helps are prepared especially for use in these meetings, and the leader of tonight, or the first vice-president, will tell you how they mean increased interest and power for all the meetings of the year.

This edition is not for sale in the ordinary way. A similar edition is being advertised at \$3.00, although it lacks Dr. Herben's introduction. But Epworthians can have The Herald for a year, and this Bible also, for two dollars and a half!

If a club of ten is formed, the cost to each subscriber, for Bible and Epworth Herald, will be \$2.25. Kissing the Baby

## The Birth of John the Baptist

International Sunday School Lesson for January 14, 1912

By the Rev. E. B. Burroughs, D. D.

(Luke 1:57-80)

Commit vs. 67-69.

Read Luke 1:24-56.

GOLDEN TEXT: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people"—Luke 1:68.

TIME: Some time during the week October 3-9, B. C. 6.

PLACE: A city of Juda in "the hill country."

Our Golden Text is the opening sentence of the Benedictions of Zacharias. It is one of the most glorious outbursts of gratitude and thanksgiving that ever fell from mortal lips and may well be regarded as "a prelude to the Gloria of the heavenly host" which followed so soon thereafter. Filled with the Holy Ghost, the old prophet and priest, now that his tongue was "loosed," lifted up his voice in exultant praise and adoration. His reasons for thus being filled with gladness and thanksgiving were many. He is the first of whom it was said that he was "filled with the Holy Ghost." It was no small honor to be a "prophet of the Most High," but how much greater to be the prophet and forerunner of the Lord. This was the distinction conferred on John in which his father rejoices by anticipation. Moreover the coming of the long promised Messiah was near at hand and to the old prophet the work of the Redeemer is already accomplished. These anticipations and the blessings which were to flow from the Messianic salvation and right bring to the old man a vision of grandeur and glory such as had never before been given to any man. Hence his praise, his thanksgiving, his gratitude.

But what Zacharias saw by faith men everywhere now enjoy. The Messiah has come and with His coming life and immortality have been brought to light. The Lord has indeed visited and redeemed His people. Unto earth's remotest bounds the Glad Tidings of salvation have been proclaimed, and millions of glad hearts are now pouring forth

their anthems of joy and praise unto Him who loved them and gave His life a ransom for their sins. "The blessings and hopes, and aspirations of Christianity kindle the coals of common life into music and poetry." "And what is this," says Bunton, "but earth's prelude or rehearsal for the heavenly song, as all nations, and kindreds, and tongues, falling down before the Lamb in the midst of the throne, sing, 'Salvation unto our God, which sitteth upon the throne, and unto the Lamb.'"

Our lesson to-day is an account of the birth of John the Baptist, the fore-runner of Jesus. Aside from the narrative of events it is one of the most beautifully sublime passages to be found in the Bible. For nine months Zacharias, because of his unbelief, was dumb. During that time he read and meditated on the Scriptures. "The Holy Spirit filled his soul and guided him into the truth of God." Consequently when his speech was restored and the realization of the significant relation his son would bear to the Messiah broke in upon him he burst forth into song. That song was as the sunlit streams from a fountain. It is inspiring. It is joyful. To the world "it was the bursting forth of the sunshine through the departing storm; it was the advent of the verdure and flowers after a dreary winter." Let us study it in the spirit in which it was sung. Doing this we shall, like Zacharias, sing our humble benedictions which, if not heard by the world, shall be heard by Him from whom all blessings flow.

### LIGHT ON THE TEXT

59. And they called. Began to call in anticipation of the event about to transpire. On the eighth day. The stated time for administering the rite of circumcision. They called him. Literally, "they were calling." After the name of the father. While a perfectly natural inclination it was not a stand-



ing custom among the Jews to name a son after his father. 60. *His mother answered.* Elizabeth interposes an objection. *He shall be called John.* Whether by Divine intuition or not, it matters not. He should not be called Zacharias, but John. John signifies "the gift of God" or "God is gracious," and may well express John's mission to the world. 62. *Made signs.* This would imply that Zacharias was deaf as well as dumb. 63. *A writing table.* A tablet. This was a board covered with wax, on which they could write with a sharp instrument used for the purpose. *They marvelled.* Were greatly surprised that he too should wish to have his newly born son called by such an unusual name. 64. *And his mouth was opened immediately . . . and he spoke.* Doubt and unbelief had caused him to be stricken with dumbness and, possibly, deafness. Belief, as expressed in the action just mentioned, caused his speech and hearing to return. Obedience to the heavenly messenger brings its own reward. *His tongue is loosed.* No longer tied but now in a condition to assist in articulating. *He spake and praised God.* Recognized that the restoration of speech and hearing was the direct gift of God. 65. *And fear came upon all.* Such a marvellous exhibition of the Divine presence filled those who were present with inexpressible awe. *These sayings were noised abroad.* Were made known elsewhere. 66. *And the hand of the Lord.* "For the hand of the Lord" would be a better reading. 67. *Filled with the Holy Ghost.* It is Zacharias' honor to be the first of whom it was said that he was thus filled. *Propheied.* Spake as God commanded him. 68. *Blessed.* Beginning thus is why this song is called the Benedictus. *Blessed be the Lord.* An expression of joy and delight that God lives and reigns. *God of Israel.* The God worshipped by Israel. "He is not a tribal God of Israel, as some are saying, but always the rightful God and Creator of all men." *He hath visited.* Four centuries had passed since the last direct communication between heaven and earth. During that time God had appeared, as it were, to be absent; no prophet's voice had been heard, no angelic messenger had been sent. But the awful silence is at last broken. Once more God speaks unto men. *And redeemed.* Has saved

His people. Divine justice exacted a great ransom, but the Lord has paid the price and deliverance has come. "It cost a great price to redeem men from the power of sin back into the kingdom of their Father in heaven." 69. *A horn of salvation.* A powerful deliverer and helper. In the house of his servant *David.* A descendant of David. 70. *As he. God. Spoke by the mouth of his holy prophets.* The prophets were human organs made use of for communicating God's holy will. The prophets did not simply foretell events, they also strove to establish and maintain right relations between men and God. 71. *Saved from our enemies.* "Salvation from our enemies." R. V. Possibly a political reference. But more was meant. Not only should they be saved from their political enemies but likewise from their spiritual enemies. The former were of small consequence, the latter, of great. *And from the hand of all that hate us.* The Jews believed that all men were against them. 72. *To perform the mercy promised to our fathers.* Rather, "To show mercy toward our fathers." Possibly he thought of those in the long centuries of the past who had eagerly desired to see the fulfillment of Divine promises of blessedness through the Messiah, and had died with the desire ungratified. *To remember his holy covenant.* His holy agreement. 73. *The oath which he swore to . . . Abraham.* See Gen. 22:16-18. An oath was regarded as the most solemn promise possible. 74. *That he would grant unto us, that we, being delivered out of the hands of our enemies.* Their freedom of worship was predicated upon their deliverance from their enemies. This being accomplished they might now serve him (God) without fear. 75. *In holiness and righteousness.* "Holiness" denotes the observance of all duties towards God; "righteousness," the performance of all duties we owe to men. *All the days of our life.* Rather, "all our days." 76. *And thou, child.* "Little child," meaning John the Baptist. *Shalt be called.* Shall be recognized as the *Prophet of the Highest.* "God is called the Highest because He is above all, supreme beyond our most exalted dreams, our loftiest conceptions, in goodness, in love, in nature, in power, in every attribute and work." *For thou shalt go before the face.* Shall, in point of

time, precede the Messiah, and go on the errand of the Lord. *To prepare his ways.* "The figure here used is founded on an Eastern custom of sending persons to prepare the way of a monarch through a wild and uncultivated country." 78. *Tender mercy.* Lit. "Bowels of mercy." *The dayspring.* "The dawn." *On high.* Intended to convey the thought of the Messiah as coming from heaven. *Hath visited us.* "Shall visit us." 79. *The shadow of death.* "The kind of life that is leading to death." *To guide our feet into the way of peace.* To direct as to the best way in which to walk. 80. *The child grew.* Developed in body and spirit and mind. *And was in the desert.* The wilderness of Judah not far from his home.

Charleston, S. C.

### A Group of Young Colored Women

(Continued from Page Five.)

Allen Industrial School, of that city. All but three of this club are teachers; the exceptions being successful young business women. This club was organized in May, 1910, and has held weekly meetings at the homes of the members, in turn, since that time. The reading of Shakespeare was the main feature of the literary effort last year. This year's program will be more varied, consisting of current literature and readings from standard authors of fiction. After business preliminaries are disposed of, the exercises of the Eureka Club are delightfully informal. As the literary program is being rendered, members not on duty, are busy, not only listening, but plying their needles at fancy work. This is followed by a dainty luncheon served by the hostess. A game of tennis, twice a week, on the lawn of one of the members, provides out-door recreation and exercise. This organization has not only furnished literary and musical culture, and social enjoyment to the members and their friends, but has been able to afford comfort and assistance in cases of illness or bereavement."

## BOARD OF CLAIMANTS CONFERENCE CLAIMANTS CHICAGO, ILL. 111 WASHINGTON STREET JOSEPH B. HINGELEY, CORRESPONDENT THE MILLION DOLLAR PROGRAM A MILLION ANNUAL DISTRIBUTION INCREASED INVESTMENTS

WATCH THIS COLUMN EVERY WEEK

### QUADRENNIAL PROGRAM

#### I. MILLION DOLLAR ANNUAL DISTRIBUTION

Conference.	
Previously Reported	\$946,323
Blue Ridge	839
Northwest Nebraska	696
Pacific Swedish Miss. Conf.	633
Central Tennessee	858
West German	6,171
Connectional Fund	2,937
Total	\$958,457

#### II. MILLION DOLLAR INCREASED INVESTMENT

Conference.	
Previously Reported	\$1,168,085
Northwest German	550
Northwest Indiana	920
Blue Ridge	2,000
North Nebraska	1,000
Pacific Swed. Miss. Conf.	1,206
Permanent Fund	38
Total	\$1,173,799

This issue of the ADVOCATE marks the close of 1911, though this copy is prepared some time in advance thereof. To give to Pastors and Churches the benefit of having what

they now send in applied to the MILLION DOLLAR DISTRIBUTION FOR 1911, we will hold our receipt book open until January 10, 1912, and will credit moneys received for the Connectional Fund up to that time on the 1911 MILLION.

Pastors and others note this and take advantage of this additional opportunity to set the MILLION DOLLAR STANDARD. There are still a dozen or more conferences to report—conferences which paid \$15,000 last year. So that if several hundred pastors will take this to heart and hand and take and send in the collection for the Connectional Fund, 1911 will be the JUBILEE YEAR FOR OUR VETERANS.

Many a race has been won by a final spurt.

Can we come under the flag in 1911?—the Flag of the MILLION DOLLAR REVENUE. Pastor, send the money today. Trust the people for next Sunday's collection. A Cloud of Witnesses—2,800 Veteran Preachers, your brothers, and an equal number of the Widows and dependent Orphans of your brothers are anxiously watching that Flag. Do not disappoint them. Send in now.

"So near, and yet so far." Or shall we say it, "So far, and yet so near." We are within five per cent of the FULL MILLION FOR DISTRIBUTION IN 1911. But that five per cent is as a missing link in the chain which anchors the Veterans' Cause to the heart of the Church. Steady, Brothers, for a few hours yet. Make the MILLION FOR 1911 an accomplished fact.

### CONFERENCE NOTICES

#### Special Notices.

#### UPPER MISSISSIPPI ANNUAL CONFERENCE

The Board of Examiners of the Upper Mississippi Annual Conference will meet at Corinth, Miss., Jan. 16, 1912, at 9 o'clock a. m. Let each candidate be on time and each examiner with the questions prepared. The examiners are to prepare questions from the same books that they had last year. Let us get through with our work the first day.—T. W. Davis, chairman.

#### LOUISIANA ANNUAL CONFERENCE

Dear Brothers: All preachers, from Morgan City to Lake Charles, will save something by coming by way of Lake Charles and there board the G. C. to Shreveport. Take No. 5 Jan. 15, 1912, and you will get to Lake Charles at 4:15 and leave Lake Charles the same day at 11:20 p. m., arriving in Shreveport early the next day. Special arrangements will be made for all who come. Write me for advice.—J. W. Turner.

#### District Rounds

##### HUNTSVILLE DISTRICT

##### First Round

Guntersville and Albertville, Jan. 6-7; Lowe's and Fuller's, 13-14; Centre Grove and Spring Hill, 20-21; Athens and Johnson's, 27-28; Bellemina and Oakland, Feb. 3-4; Cedar Grove, 10-11; Huntsville, 17-18; Sheffield, 20-21; Courtland, 22; Triana Madison, 24-25; Decatur and East Decatur, March 2-3; Mt. Moriah, Feb. 26.—A. W. McKinney, District Supt.

##### MONTGOMERY DISTRICT

##### First Round

Theodore Circuit, Jan. 5-7; Wesley Chapel, Mobile, 12-14; Tensaw, 19-20; Warren St., Mobile, 26-28; Pensacola, February 2-4; Brewton, 9-11; Castleberry, 16-18; Sand Bar Circuit, 23-25; Evergreen, March 1-3; Montgomery, 8-10; Gordonsville, 15-17; Booth, 22-24; Troy Circuit, 29-30; Union Springs Circuit, April 5-7. Dear Brethren: This is the beginning of the new year. We must raise all of our claims this year. I have received the apportionments of Home Mission and Church Extension, which is \$216. This must be raised for the board this year. The entire amount for all claims is \$800, and it must be raised this year. We also want from this district 300 subscribers for the Southwestern and as many students as can go to the Central Alabama College.—P. G. Goins, District Superintendent.

##### LAGRANGE DISTRICT

##### First Round

Zebulon, Jan. 6-7; Whitesville, 13-14; Woodbury, 20-21; LaGrange Station and La Grange Ct., 27-29; Chipley, Feb. 3-4; Greenville and Columbus, 10-11; Concord and Yatesville, at Concord, 17-18; Stovall, 24-25; West Point, March 2-3; Knott and Mountville, 10-11. Dear Yoke-Fellows: Again we are permitted to try our strength for the success of the Kingdom of God. Begin the first day, plan well, and execute them. Our reports at Conference were fair, but there is abundant room for better. Let us do our BEST. Ministers and District Stewards' Council at Woodbury January 19, 1912.—J. S. Stripling, District Superintendent.



## Conference Notices

### District Rounds

#### ATLANTA DISTRICT First Round

Oakland City, Jan. 4-7; Palmetto, 6-7; Ariel Brown, 0-14; Foss Chapel, 14-15; University, 17-21; Hogansville, 19-21; Hogansville Circuit, 20-21; Warren Chapel, 28-29; Franklin Circuit, Feb. 3-4; Grantville Circuit, 10-11; So. Atlanta, 11-12; Central Avenue, 11-13; Lutherville, 24-25; Newnan, 25-26. Dear Brethren: We start out for another year's work, you came to the conference with an increase of three hundred and seventy-five dollars over the previous year's benevolence. For this I thank you and the Lord will bless you. Let us remember the Freedmen's Aid Rally, the second Sunday in February and the missionary rally on Easter Sunday, the 7th of April. We will speak of other benevolent days in the next round and the Southwestern every round. The district stewards and pastors will meet in Newnan, Ga., February 23 at 11 o'clock a. m. Let the chief aim of all our work be soul saving.—C. L. Johnson, District Superintendent.

#### BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother, her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

#### Recent District Meetings

##### HOLLY SPRINGS DISTRICT.

The second session of the Holly Springs District Conference convened in Providence Methodist Episcopal Church, Nov. 10, 1911, the Rev. N. R. Clay, D. D., presiding. P. A. Lemon was elected secretary, J. W. Golden and W. C. Hilliard, assistants. J. W. Winbush was elected statistical secretary, N. H. Isom and G. Spencer, assistants. All the pastors were present but four—E. J. Turner, B. F. Penny, Wm. Chappel and B. F. Woolfolk. These were unavoidably detained owing to sickness in their families. Quite a large delegation representing every interest and department of the church. Each charge was well represented. A goodly number of local preachers were present. Each pastor made a splendid report of his work, which showed that manly efforts had been displayed in moving up the line to success. Many souls had been converted, church debts had been canceled, repairs and other improvements had been done on church property. The following preached strong sermons during the conference: J. W. Jones, R. B. Adams, T. P. Palmer and J. W. Winbush, G. Spencer. The following visited the conference and made strong addresses: Mrs. A. S. Gray, corresponding secretary of the Woman's Home Missionary Society of the Upper Mississippi Conference; Dr. W. W. Lucas, Field Secretary of the Foreign Missionary Society, who presented stubborn facts concerning

the outgrowth of our Methodism. Shouts of joy could be witnessed over the great congregation throughout his discussion. Dr. James T. Dockings, Ph. D., president of Rust University, in his usual way, mastered the situation in representing the interest of Rust. Three hundred dollars had been raised for Rust endowment fund. Bro. Talbert and his people had everything well in hand and left no stone unturned for our reception. Every day dinner was served on the grounds. Dr. Clay is truly a safe leader. The district is going to the front by leaps and bounds. The next session will be held at Ripley. R. B. Adams, from the African Methodist Episcopal Church, was recommended for recognition of orders.—P. A. Lemon.

The Woman's Home Missionary, the Sunday School and District Missionary Conventions of the Holly Springs District Conference convened in Providence Church, Abbeville, November 7-9. Tuesday the organization of the woman's work, Mrs. Macon Taylor, president, presiding. It was indeed surprising to see so many on hand at this early sitting; well be it said, that it was a record breaker and prognosticates the future of this newly born child of the district. Mrs. N. R. Clay, of Holly Springs, was on hand to represent the interest of the E. L. Rust Home. The reports of delegates showed that the work is steadily gaining ground. A handsome sum was realized. Dr. Harry B. Hart, Superintendent of the Greenville District, was present. His wide-awake addresses and lectures were helpful. The doctor preached a great sermon on Tuesday night to a large audience. Wednesday the District Missionary Convention held its session. The discussion of the topics, "The Redemption of Africa," "The World for Christ in this Generation" and John Stewart, the first missionary, by J. W. Golden, P. A. Lemon and Dr. N. R. Clay, and others were interesting features. Wednesday night the sermon by W. C. Hilliard was inspiring. Prof. J. H. Phillips, president of the Sunday School Convention, presided. Mrs. Lillie Prince was elected secretary. This department of church work is high ground, and indeed a rich field for young people to show their usefulness. Strong, well-prepared papers were read by delegates on the various topics. We were entertained with solos by Miss Lena Myers. Thursday, at 11 a. m. sermon by S. Houston. Forty-six dollars was raised by the Sunday School Convention for Rust. Officers elected; President, J. N. Golden; vice-president, W. C. Hilliard; Mrs. Lillie B. Prince, secretary; Miss Martha Homes, treasurer; Miss Lillie Jackson, librarian. Thursday night long before the hour, the spacious building was filled—all coming to hear Dr. Lucas and Mrs. A. S. Gray, who spoke with great eloquence.—P. A. Lemon.

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#### Gleanings from the Field

##### GEORGIA WHITESVILLE CHARGE.

Whitesville Charge—Corner-stone Laying Day, on Saturday and Sunday, October 28th and 29th, was an occasion long to be remembered by

the members and friends of Roe's Chapel of the Whiteside Charge. The corner-stone was laid by the Masons and the sermon was delivered by the Rev. R. R. O'Neal, of Forsyth, Ga. Just after the sermon the following ladies reported by clubs: Janie Pertilla, \$2.30; Cornelia Ranson, \$4.30; Julia Boone, \$7.88; Norah Willbna, \$5.90; Mary L. Huglin, \$3.00; Vira Cotton, \$19.38; Rena Knight, \$10.39; Lizzie Lee, \$5.00; Ida Norwood, \$3.80; Bernice Tiggs, \$2.00; making total of \$63.95; a grand total of \$116. Rev. A. D. McLendo is pastor.—Od's Boone, reporter.

#### MISSISSIPPI

Shubuta.—District Superintendent McMorris held our fourth quarter in November. The reports were good. Our pastor, the Rev. J. E. Webb, knows how to make things good. Paid Superintendent \$16; pastor \$60. Good music by Miss Edwina Houston. Dr. McMorris preached three splendid sermons. Forty-two communed.

Tupelo.—A Sunday School entertainment was held the fourth Sunday in October in charge of Miss Rachel Thomas, Sunday School Superintendent. Among the speakers were Mrs. Elizabeth Crump, Miss Minnie Buckingham, Miss Stella Buckingham, Frank Shannon, Chippie Thomas, and Bro. Atkins Gilard. Raised \$5.00 for Rust University.

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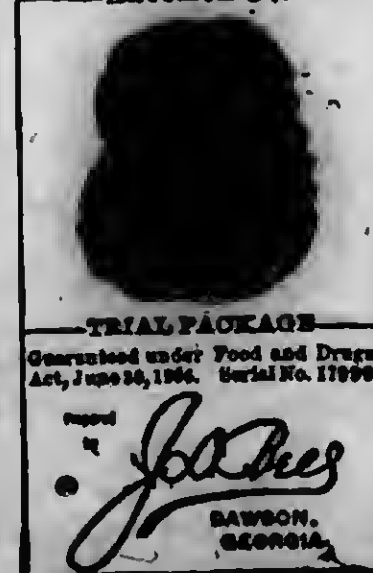
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## Deaths

**MCDONALD.**—Sister Susan McDonald, a faithful member of Asbury Church, Franklin, La., departed this life Oct. 29, 1911. She seemed to have known the end was near. She said at the last speaking meeting, "If you never hear me any more meet me in Heaven." Funeral was conducted by pastor.—C. Spears.

**ANDERSON.**—Miss Lucy Anderson, the only daughter of Mr. Henry and Mary Anderson, of McMinnville, Tenn., died Thursday morning, Nov. 2, 1911, at their home, after an illness of two months. The funeral services were held at the residence Friday at 2 p. m., conducted by the Rev. J. W. Richmond, former pastor, and the Rev. W. A. Rogers, pastor. She was a member of Clark Chapel, having been converted in early childhood and grew up a consistent member. She was a member of the choir. She was laid to rest in Riverside Cemetery, beside her brother Jesse and sister Martha, who preceded her in infancy. She lived to be 23 years old. Lucy was the only sister of seven brothers, Messrs. William and Jacob Anderson of this place, Joseph and John of Knoxville, James of Chattanooga, Tenn., Dock of Brooklyn, New York, and the Rev. Fred R. Anderson, pastor of Hubbard Chapel Methodist Episcopal Church of Nashville, Tenn., all of whom fondly loved her. She was a graduate of the city High School of this place, also having attended the A. and M. College at Normal, Ala., and she had just returned from a year's stay in New York, where she attended the Mme. Robinson Hair Dressing School, where she completed that course and was successfully following her trade when seized with the disease which caused her death. McMinnville loses one of its most popular young girls, whose kind and cheerful disposition caused her to be a general favorite among her associates. The many beautiful floral offerings attested her popularity. The whole community is saddened by her death and extends to the family its sympathy.—Willie Griffie.

**DELOACH.**—Mary Lavenia Deloach, of Melville, La., a sister of the Rev. E. H. Hall, died at her residence November 8, 1911. She was born July 4, 1878. She was converted at Sumner Chapel in 1899, under the pastorate of the Rev. C. C. Wright. She was then made a member of the Stewardess Board and filled her place in the church with great credit. She was loyal and faithful. In 1902 she moved to Melville and at once joined the Melville church. Here she was added to the Stewardess Board and kept up her faithfulness. She was also a member of Gen. Grant Independent Tabernacle No. 124. She leaves a mother, one child, one sister and three brothers and a host of friends. The funeral was attended by the Rev. Samuel Davis, our pastor at Fordoche, assisted by the Rev. S. Anderson, the Rev. Joe Randel, the Rev. James Kapeport of the Baptist Church.—Samuel Davis.

**DIXON.**—Sister Mary Dixon, a faithful member of Green Chapel, of Lott, La., fell asleep in Jesus Saturday, November 11, 1911. She leaves to mourn her death four children and a husband.—S. A. Davis.

**DIER.**—Earl Marshall Dier died at Colorado Springs, Col., August 26, 1911, born at Alexandria, La., within two blocks of our church, April 25, 1889. He bore part of the name of Dr. Marshall, of the Louisiana Conference. His grandmother, mother, brothers and sisters were born here. The Rev. J. F. Marshall, D. D., performed the marriage ceremony between Miss Estella Justus and Mr. Sudic Dier, who has run the leading restaurant here for over half a century. His mother and aunt, Mrs. Poyer, accompanied the body on the long journey to Alexandria. The service was conducted by the Rev. H. Wright and M. P. Franklin, the pastor of said church, and Bro. Wright, of Pineville, he being a member of Silver Leaf Lodge of Masons, who turned out in full force and performed their services at the grave through Worshipful Master Kraft. He has a brother, Charles Dier, in Chicago, Ill., sister and brother-in-law, Dr. Charles Wickom, of Oklahoma, and a host of relatives in Alexandria, La. Earl was an excellent young man and an ideal boy. He was held in high esteem by all who knew him, the beautiful casket bearing his remains from the hills of Colorado to the pines of Louisiana being covered with sweet flowers. Mr. Sudic Dier and his family have the sympathy not only of one race here but of all.—H. J. W.

**JENKINS.**—Henry C. Jenkins, of Memphis, Tenn., died Sunday, Oct. 29, 1911. The deceased leaves a wife and child, little Henry Jenkins, Jr., age six years. His surviving brothers are H. K. and Willie Jenkins of Waco, Tex., also the Rev. P. H. Jenkins, District Superintendent, and member of the Texas Annual Conference. One sister, Mrs. B. E. Gray, of Franklin, Tex. His loving wife, Mrs. Irene Jenkins, rendered every possible assistance in the possession of a human being for his recovery, but he had to answer the Divine call. The writer has never witnessed a better manifestation of Christian love on the part of the deceased's associates, the young hotel waiters and others, and the dear friends of the family. The Hotel Boys' organizations of the city turned out in grand style and furnished large bouquets of flowers for the casket. The deceased was an acceptable member of Centenary Methodist Episcopal Church. The Revs. Smith and Thomas, pastors of the Methodist Episcopal and Baptist Churches, respectively, officiated.—P. H. Jenkins.

**BOOKER.**—Fritz Booker died October 19, 1911. He was a member of Macedonia Methodist Episcopal Church and a local preacher. His health failed him about two years ago. He leaves a wife and three children, five brothers, three sisters and father and mother, grandfather, grandmother and many friends, both white and colored. The funeral service was conducted by the pastor, assisted by the Rev. H. A. Sorrell of Clinton.—I. R. Williams, pastor.

**HARDEN.**—William Harden, of Canton, Miss., one of the oldest members of Hopewell Methodist Episcopal Church, died September 13. Bro. Harden was a true and tried Christian for forty-two years and eight months. He was seventy-three years of age. He was the first one to join the church here in 1879. The Rev. Henry W. Woods conducted the funeral.—Richard Sims.

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**WALKER.**—Mrs. Rosa Jane Walker, a member of Shady Grove Church, Spider, La., died October 8, 1911, with typhoid fever. She was born February 2, 1859. She was sick only a week and three days. The doctor tried to prolong her life. Sister Walker lived the life of a Christian. She has been a member of the church over 25 years and was loved by all who knew her. October 6 she gave out the hymn and asked it to be sung, "On Canaan, fair and happy land." She left a husband, a mother, four sisters, one brother, ten children, three girls and seven boys, and seven grandchildren, and a host of relatives to mourn. The funeral service was conducted by the pastor, the Rev. J. S. Jones. The funeral sermon by the Rev. S. Powell and pastor.

**GASBY.**—Sister Martha Gasby, a member of Simpson Memorial Methodist Episcopal Church, New Orleans, departed this life October 14, 1911. She died in the faith of Christ. Dr. Young assisted in the funeral.—R. C. Worsham, pastor.

**DAVIS.**—Brother Albert Davis departed this life Tuesday, November 7, 1911, after suffering his affliction as a soldier, bade his people good-by and fell asleep in Jesus. R. C. Worsham officiated.

**DAVIS.**—Bro. Louis Davis, a faithful member of St. James Church, New Iberia, La., departed this life October 21, 1911, in full triumph of the Christian faith. His funeral was largely attended by friends and relatives.—D. M. Seals, pastor.

**JOHNSON.**—Sister Jennie Johnson, a faithful member of Union Methodist Episcopal Church, Lawrence, Miss., departed this life October 17, 1911, aged 37 years. She professed religion under the pastorate of the Rev. Dogans, 27 years ago. She joined the church at the age of ten years. She leaves a husband and six children to mourn. She was the mother of nine children. She also leaves a mother, four sisters, two brothers and a host of friends. Peace to her ashes.—W. L. Mills.

**CARTER.**—Virgel Hammer Carter died October 21, 1911, at Okolona, Miss. He was nine years old. We sympathize with Brother and Sister Carter in their sorrow. They are faithful members in Mt. Pisgah Methodist Episcopal Church.—F. S. Smith.

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## Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

**THOMSON CHURCH.**—Our fourth quarterly conference was held by Dr. V. Chapman. The officers presented good reports. Dr. Chapman was well pleased with the progress made this year. He preached a strong sermon Sunday night. The quarterly conference asked my return, also wanted no change in the District Superintendent. Dr. Chapman closes his work in harmony with every preacher on his district. Every preacher on the district seemingly has tried to do his full duty. We are standing by our District Superintendent because we know he is the right man.—M. C. Harrison, pastor.

**HAVEN MEMORIAL CHURCH.**—Sunday, December 24, early prayer meeting, led by S. Williams. The Sunday School has doubled in attendance. At 11 a. m. the pastor preached a very touching sermon, subject, "The Coming King." Monday night the church was beautifully decorated; the Christmas tree was laden with many presents for the children and they were made happy. Miss Edna Williams is the efficient superintendent. Our benevolence is raised. The church has been remodeled, more than thirty persons have been added to the church. Bro. G. W. Forest has been elected to the Lay Electoral Conference; Mrs. T. B. Cooper, reserve. We are ready.—T. B. Cooper, pastor.

### CHARITY CHRISTMAS DISTRIBUTION

At the Colored Y. M. C. A., Sunday, Dec. 24, at 4 o'clock, in the building which was beautifully decorated, a very nice program, candies, toys and nuts were presented to 100 of the more unfortunate children of the neighborhood. A New Year's card was given to each of the grown people. We are exceedingly grateful to the friends who contributed to our Charity Christmas Fund this year. Mr. John S. Crawford collected \$4; Mrs. H. N. Fernandez, \$7; Mrs. I. B. Davenport, \$3.60; Prof. A. J. Bell, \$2.25; Prof. T. W. Sherrod, \$1.25; Mr. Nathan Johnson, \$1.10; Mr. E. P. Bell, \$1.50; Mrs. Laura Williams

donated \$1; in the Christmas bank, \$2.91; Miss V. Whitaker collected \$6; total, \$30.61.—H. A. Onque, Secretary.

**WESLEY CHURCH.** W. Scott Chinn, Pastor.—Our fourth quarterly conference love feast was held Thursday night. The District Superintendent, the Revs. A. B. Harris, D. S. Sloan and Arthur Robinson were with us, also the Rev. Columbus of the Baptist Church. Sunday, from morning prayer meeting until 1 a. m. New Year's day the people poured into old Wesley. It's fair to say that over 1,500 were present at the Watch Meeting services, and fully 100 or more unconverted persons came and knelt around the altar for prayers.

The Emancipation Celebration was held Monday night and was well attended. The Revs. M. R. Dixon, of St. James, G. B. Hines, of Ames' Church, and Alfred Lawless were the principal speakers, and delighted the audience with their noble and inspiring addresses. Mr. E. R. Bowers read the Emancipation Proclamation. Class on Tuesday night was on the old time order and well attended. Sacrament of the Lord's Supper this Sunday, and every member is requested to be present. All hands are working hard on the money for conference. Tuesday night, Jan. 9, will be the Class Leaders' Local Rally. The sick of the church are improving. Many strangers and visitors are visiting us, and are welcome always. Collection for the day, \$87.

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### Gleanings from the Field

#### MISSISSIPPI.

Shell Mound.—Our fourth quarterly conference convened Oct. 4-15, with Dr. C. W. Butler. We wound up the business in good shape. Paid the Superintendent in full. Raised \$87.10. Under the leadership of our pastor, the Rev. W. H. Golden, we are doing well. Dr. Butler preached and Sunday night administered the Lord's Supper.—Bettie A. Turner.

DeSoto.—Dr. McMorris held our

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fourth quarterly conference. The work is in fine shape. Paid the Superintendent in full, \$60; paid pastor up to date \$375. Conversions, 58. Bro. A. C. Lacy, our pastor, is the right man in the right place.—Addie Dorie.



# Southwestern Christian Advocate



ROBERT E. JONES, Editor  
EATON & MAINS, Publishers

NEW ORLEANS, JANUARY 11, 1912

Vol. No. ~~46~~ No. 2  
44

## TWO GENERATIONS OF LAWBREAKERS

If the Southern white youth is not lawless it will not be because they have not had sufficient encouragement to be. There are open examples on every hand that make for disrespect of law and order and the demoralization of the youth of the South.

Recently we were on a train which was headed for the city of New Orleans. We boarded it about 2 a. m. In the car allotted to the colored people was a young white lad not more than 10 or 12 years of age. It was an open violation of the law, to start with, for him to be in this part of the train. But what difference did it make? Law was not made for him, and he was learning the lesson. This lad had a cap pistol and was bursting caps every now and then, saying very audibly: "I got him, I got him, I shot a Nigger in the head." He would then load up his toy gun and fire away again at some supposed black man, who had not wronged him in the least, and repeat again: "I got him, I got him, I shot a Nigger in the head." It turned out to be that this lad was the son of the conductor. As soon as he had a chance, the conductor, who was the custodian of the law, came into the colored compartment, took a seat and deliberately began to smoke a cigar. In the coach there were colored women, neatly attired, calm in their demeanor, evidently women who had come out of good homes. What did this conductor care? Was he not of a superior race, superior to law, superior to decent treatment of a humble folk? So superior and defiant in his superiority that he could not treat with civil courtesy people whose money made revenue for the corporation for which he worked and which made possible meat and bread for his own family. He actually ignored all principles of business and treated his patrons as if they had no rights that he had to respect. When this self-same conductor was approached and asked that he desist in smoking he became furious, insulting, defiant. Did he not have behind him the sentiment of his entire section? Could he not blackmail through the public press any Negro who might cross his path and paint himself a saint and the Negro a villain? Why need he desist in smoking? It gave him pleasure. The discomfort of his patrons was of no concern to him. They were only Negroes anyhow. Their wishes and comforts were not to be consulted. He was a law unto himself.

The result of this whole situation becomes apparent. When one thinks about the formation of character that is to take place in the lad referred to, who is just at the impressionable age, and his father's defiant spirit and lawlessness, it takes no prophet to tell what kind of man that boy will make. Is it any surprise that this lad fires his toy cap pistol and gloats over the wounding of an imaginary Negro? What kind of man will this boy make? What kind of country will we eventually have when general lawlessness is passed from generation to generation? Surely the iniquity of it all ought to stir patriotic America to the point that there should be no rest until it is all put down.

## OUR FOREIGN MISSIONS IMPERILED— AN URGENT APPEAL

The General Committee on Foreign Missions, at its recent session, was greatly embarrassed because of the debt which had accumulated. The debt had accumulated, however, through no fault of the administrative officers of the Board of Foreign Missions. The debt came about at first by a decrease in the collections of the Church for Foreign Missions, and, secondly by the urgent needs and unprecedented growth of our work in foreign fields. The committee faced a debt of \$181,000, and because of it a cut was made on all appropriations to foreign fields. An effort is being made to wipe out this debt at once thereby saving an annual interest of \$10,000, and relieving the Board of the burden of this debt. The Church is entirely able to raise this amount, and it should be done and our people should have a hand in this task, which means so much for the Kingdom. We need the spiritual and moral uplift that will come from just this sort of urgent and emergency giving. There are individuals and churches among us that can contribute to this cause without any serious embarrassment. There are churches that cannot refuse to give to this immediate appeal without being recreant to their duty and without putting the race and our entire membership in the South in a bad light. The appeal is to us as well as to the other part of the Church, and we should respond willingly, immediately and generously.

It is in just such a campaign as this that so many beautiful evidences of Christian devotion and of heroic giving come to light. Elsewhere in this issue may be read an account of the progress of this Emergency Fund, which cannot be read without touching the heart and pocket of any person, however poor he or she may be. One widow woman sends a small amount and regrets that she cannot send more, and adds that she hopes no money will be wasted in acknowledging receipt of her contribution. This is over again the widow's mite of scriptural fame. A superannuated preacher divides with the Church and gives generously to this cause. We hope that this appeal will not fall listlessly upon the ears of our brethren and churches, as many another appeal has, but that we will, out of self-respect and out of bounden duty, forthwith, from our Sunday Schools and churches send contributions to the Board of Foreign Missions, however small the amount may be to the end that this embarrassing debt may be wiped out.

Again, our well-to-do laymen should have a hand in this matter. We could name, on the tip ends of our fingers, at least a score of our men who ought to give \$100 apiece to this cause, and they should do so immediately. It would help us in the Church. It would show that we are as broad as the Church and thoroughly interested in all its problems. We will never be the force in the Church that we ought to be until we are responsive to its every appeal, according to our ability.

While this is true, there never was an appeal with more tears in it and more heart-breaking cries than this appeal that comes to us from the foreign fields. Just think of Bishop Hartzell and Bishop Scott facing the millions in Africa with a decreased appropriation! It is not brotherly, it is not hardly

human for us to remain in our comforts in this country and permit these men to share the perils of foreign missionary labor without our doing our part toward making their labor effective. Just think of that great apostle to China's redemption, Bishop Bashford, whose self-abnegation and self-surrender for the good of that awakening country makes a new chapter in Christian missions. And in his great work the burden is shared by Bishop Lewis. No man may withhold even a penny, where it is possible for him to give it, without adding, unduly, burden upon burden to these saints of God, these heroes of the Gospel message.

Dr. W. W. Lucas, field secretary for our Conferences, has this matter on his heart and is anxious that our Conferences shall respond. We are not surprised that he is burdened because of the vision that faces him and the immediate needs that must be met. May we all respond generously.

## A DENOMINATIONAL DAY

The *Christian Advocate* (New York) thinks we should have a denominational day. This leader among the foremost in Methodist thought says:

"Every denomination should have at least one day of celebration, a day to be made useful by impressing the generations as they come and go with the knowledge of its foundations and the relation sustained by its founder. We believe that such should be made obligatory by law or by general sentiment. Some communions have this, and, properly conducted, it will promote not bigotry but intelligence and fidelity. In particular the Lutherans have such a day. There are several sects of Lutherans in this country differing only in origin, nationality, or some diversities in non-essentials. Some of these bodies make much of Reformation Day."

Continuing, the *Advocate* says:

"We commend such a day for Methodism to the consideration of the next General Conference, in comparison with any other set day which may be proposed.

"Why may not the first Sunday in February, which, upon the recommendation of the pan-Methodist body at Toronto, will be observed in 1912 as 'Ecumenical Methodist Day,' become in permanence a day for the commemoration of the great past in which Methodism finds the inspiration to a greater future?"

We most heartily agree. The wonder is that the Church has waited so long to do the very appropriate thing. We have a founder and history of which we need not be ashamed and our present position among the religious forces of the world can be pointed to with pardonable pride.

## "THE WHITE MAN'S HOPE"

The *Western Christian Advocate*, under the above caption, editorially said:

"Since the defeat of a white man by a colored man for the heavyweight pugilistic championship, more than one aspirant has come to the front, claiming to be and heralded by his admirers as the 'white Man's Hope,' as though the destiny of the Anglo-Saxon race depends upon whether some or  
(Continued on Page Eight.)



## The Negro's Right and Duty in the Public School

By the Rev. H. H. Dunn, B. D., Pastor, Central Congregational Church, New Orleans, La.

The public school system of America is its grandest and most important institution and its establishment and maintenance should be the concern of every citizen. The most casual observer must concede that much has been done with reference to Negro education, but the facts remain that the Negro phase of the public school question is a tremendous one and needs immediate and earnest attention. In the discussion of this subject it is my purpose to stress the sociological phase. The public school authorities, the philanthropic agencies and the Jeanes Fund, and the great Southern Educational Association all seem to be laboring toward this end.

The Negro constitutes more than a third of the South's population; in many country places, towns and villages the Negro population averages 50 per cent. It is evident, therefore, that such a large portion of the citizens cannot be neglected. If left uneducated they would become a menace to the community and a burden to the State. The North, the South, the East, or the West cannot afford to neglect a race of people that have gone to the front when the Nation's honor was at stake, and who industriously and commercially constitute such an economic factor in the commonwealth. The fact that the white man and black may have a community of interests is being emphasized more and more each day; the one cannot be helped without benefiting the other, neither can the one be harmed without injuring the other. Thus the Negro's right to an education from a sociological view-point is readily conceded.

The Southern Education Association in its manifesto, calling attention to its annual meeting to be held in Texas soon, deplors the great percentage of ignorance among the colored people and contemplates a constructive program for the purpose of educating all of the colored children as well as all of the white children. I believe that the Negro's moral and social rights to an education are higher and more important than his civic, though the latter is fundamental. They that are strong must bear the infirmities of the weak politically, intellectually, economically and financially. Education is good for all and ignorance is detrimental to all. Any plan of advancement or any educational scheme which includes one portion of the citizens and eliminates another is unjust, unwise, un-Christian and doomed to ultimate failure. Whereas one which is liberal and effective must necessarily better the community, develop the State and make the Nation more powerful.

The Negro's economic right to an education also becomes a sociological issue. Every man is entitled to a square deal and an equal opportunity for preparation for his profession, occupation or calling. The end of education is to increase the efficiency of the individual and to fit one for service. The public school is operated primarily in the interest of the masses. The masses of the Negroes, like the masses of all other peoples, are laborers. As a laborer the Negro is a most important economic factor and should be made as productive and as efficient as possible. The Negro's economic value cannot better be illustrated than by reference to the growing of cotton and sugar cane and the cultivation of rice. Vast areas of the Southern soil would be worthless without the Negro's labor. After all that has been said about the importation of foreign laborers, the fact remains that the trained Negro

farmer and the skilled Negro workman cannot be surpassed and scarcely equaled. And since education increases the Negro's earning power it is to the interest of all concerned to educate him.

We should make an especial appeal to the school boards and superintendents and the municipal authorities not only for the concession of civic, sociological and economical and industrial rights, but we must labor zealously and courageously for the securing of these rights.

Co-ordinate with rights come duties and obligations. This brings us to another phase of this discussion—that of duty. The Negro should be willing to assume his responsibility in the support of the State and to furnish his apportionment of taxes, direct and indirect. Divine providence aids those who help themselves.

After devoting considerable time and study to our educational status, I am thoroughly convinced of the fact that where the Negro has manifested a genuine interest in his own development and made a manly effort to uplift himself, he has received the encouragement and co-operation of the better element of white people.

More and more the argument of producing as well as consuming should be emphasized to the race and the argument of self-help and self-support should be stressed. No man can get more out of life than he puts into it. Neither can one hope to get more out of a system than he puts into the system. Our great public school system is supported largely from two sources, taxes direct and taxes indirect. The Negro, because he is a liberal consumer, contributes his share of the indirect taxes to the school funds. But he contributes very little directly, through the fund known as the poll tax. This tax varies in the States. For instance, in Louisiana this tax is \$1, while in Mississippi it is \$2.

It is urged that in some of the Southern States the Negro puts more into the educational treasury than he gets out. But this argument is faulty as this amount includes all of the funds contributed by the race; and it is evident that some contributions must be made for public utilities and for the support of government, municipal, State and National.

I repeat that where the Negro has manifested a genuine interest in his own development and made a manly effort to uplift himself he has received the encouragement and friendly co-operation of the white people. This spirit of good will and friendly co-operation is growing despite the spasmodic and violent outbursts of racial hatred that occasionally dot our horizon.

The Negro must of necessity manifest an interest in the education of his own children. There are many communities where there are no Negro schools and many where the schools are poor because the Negroes themselves have absolutely no interest in them. In the Parish of St. Bernard, an adjoining parish to ours, the people had neglected the education of the children for twenty years. As a matter of fact, a citizen of our city went down there to work and found out by investigation that lack of interest was the cause of the situation. The people reluctantly signed a petition drawn up by the gentleman and the school board gladly consented to open the school September 25, 1911.

Johnson, a village about 40 miles from New Orleans, via T. & P. R. R., was without a public school until two years ago. The citizens came together and formed and organization and employed a teacher themselves. Last year the public school authorities took hold of the situation and furnished a teacher.

I visited Garyville about a year ago, a town about 30 miles from the city, where there was no school. The sawmill proprietor

was interviewed and put in touch with Dr. Dillard and they gladly furnished a building for school purposes. These instances are not rare, but may be multiplied, not only in Louisiana but in other communities of the South.

Dr. Jas. H. Dillard, President of the Jeanes Fund and also a Director of the Slater Fund, made the following statements in an address recently delivered in my church with reference to the co-operation of the races for help and uplift: "I am thoroughly convinced that the Negro is advancing and that the relation between whites and Negroes is improving." He said the first proposition was shown by the churches and schools; that the Negroes are building and by their increased activity in business; and the second by the friendly co-operation between whites and Negroes in promoting institutions for the advancement and welfare of the Negroes.

The million-dollar Jeanes Fund, which allows an expenditure of \$40,000 annually for the education of the neglected masses of the Negroes of the rural districts in the South, is one of the most powerful agencies of constructive work. The selection of Dr. Dillard as the dispenser of this fund seems providential. The wisdom of Dr. Booker T. Washington in selecting Dr. Dillard to administer this fund has been splendidly exhibited. The scope and character of this work is incalculable. It helps in the erection of school buildings and securing equipment; lengthens the school terms; furnishes teachers of agriculture and domestic science; and helps in the summer normals. Operating under this fund are 104 teachers, working in 111 counties, supervising 869 schools. There are twelve teachers at work in our own State. A work of such tremendous importance should have larger financial support. The State and country superintendents are co-operating with this great movement. In fact there are more demands from them than can be supplied. The educational problem of the South is a most difficult one.

It seems difficult to supply school buildings, equipments and a teaching force and to supply the demand of the rapidly-growing school population. The manifesto set forth by the Southern Educational Society quoted in the educational columns of the *Daily Picayune* of the September eighth issue, states: "That there are hundreds of thousands of white boys and girls who live in the mountains of the South without any educational advantages. They can and must be trained into good productive citizens." There are millions of Negroes in the South who are ignorant, superstitious, unproductive, and so, a menace to society.

To give a brief idea of the serious phase of their educational problem, permit an illustration from our own State. The white school population of the City of New Orleans has increased 31,000 in the last ten years, while the colored school population has increased 11,000 in the same time. Allowing 150 pupils to a teacher, the white teaching force should have been increased by 620. And the colored teaching force should have been increased by 240. With 700 pupils to the school, sixty new school houses should have been erected. But as a matter of fact there has been a lull in the business circles for a time and the city's budget has suffered considerably.

The public improvement fund has been heavily drawn on for years to come, but in the face of these grave difficulties more than thirty school houses have been built in the last ten years, and 400 white teachers added to the corps and 40 colored. There are four new schools to open this session, two white and two colored.

The educational outlook in the country also has its right phase. Nearly six hundred colored teachers were in attendance of the summer normals last year. And the Legislature last session put its stamp of approval upon the graduates of the Negro colleges of the city. This means the raising of our educational standard.



# THE CHRISTIAN LIFE

## A Turning Point

By Ralph Welles Keeler

To the weary traveler each turn in the road is welcomed with joy. A new horizon stretches before him, a different part of the heavens meets his gaze, a new vigor is felt in his tired limbs. To most of us the New Year is such a turning point. A certain amount of ground covered, so much labor accomplished, a given number of tasks done, the stepping forth toward the undiscovered sweeps of life, the thrilling experience of fresh opportunities ahead, a prospect of a better record on the road to be trodden—all this gives a real exhilaration with each coming of the year's first day. The storms passed through in the valleys behind lend caution for the steps ahead. Out of the forests of doubt and care we have carved a staff to steady our going. Because this is so, I bid you God-speed and a Happy New Year.

## The Inn That Missed Its Chance

By Amos R. Wells

(The landlord speaks,—28 A. D.)

What could be done? The inn was full of folk: His honor, Marcus Lucius, and his scribes Who made the census; honorable men From farthest Galilee, come hitherward To be enrolled; high ladies and their lords; The rich, the rabbis, such a noble throng As Bethlehem had never seen before, And may not see again. And there they were, Close herded with their servants, till the inn Was like a hive at swarming-time, and I Was fairly crazed among them.

Could I know That they were so important? Just the two, No servants, just a workman sort of man, Leading his donkey, and his wife thereon Prooping and pale,—I saw them not myself, My servants must have driven them away; But had I seen them, how was I to know? Were inns to welcome stragglers, up and down In all our towns from Beersheba to Dan, Till He should come? And how were men to know?

There was a sign, they say, a heavenly light Resplendent; but I had no time for stars. And there were songs of angels in the air Out on the hills; but how was I to hear Amid the thousand clamors of an inn?

Of course, if I had known them, who they were,

And who was He that should be born that night,—

For now I learn that they will make Him King,

A second David, who will ransom us From these Phillistine Romans—who but He That feeds an army with a loaf of bread, And if a soldier falls, He touches him And up he leaps, uninjured?—had I known I would have turned the whole inn upside down,

His honor, Marcus Lucius, and the rest, And sent them all to stables, had I known.

So you have seen him, stranger, and perhaps Again will see him. Prithee say for me I did not know; and if He comes again, As He will surely come, with retinue, And banners, and an army, tell my Lord That all my inn is His to make amends.

Alas, alas! to miss a chance like that! This inn that might be chief among them all, The birthplace of Messiah,—had I known! The Sunday School Times.

## The Glory-Presence

The glory of Israel as a nation among the nations was its religion. The national genius was for religion. It was God's chosen nation for revealing Himself to men. Egypt, on the edge of the savage world, stood for the earliest triumphs of high civilization; Babylon for the earliest dream of world-empire; highly individualized Greece for a culture so refined as to be still the world's standard; Rome for the power of organization in every phase of life; the Anglo-Saxons stand for the ideals of personal liberty.

The Hebrew nation stood for religion; that is, for God, the one true God. Its monuments are not pyramids, nor clay tablets; not in marble and literature, nor in roads and laws; not in trial by a jury of peers, and in constitutional government; but in a Book, and a Man, and in ideals of life overtopping all others. The glory of Israel was its religion.

The outer evidence of its glory and its mission was this temple of Solomon. It was appropriate that the finest building should be a religious edifice. It embodied the one idea in which the genius of the Hebrew race found fittest and fullest expression. It is striking that the only architectural remnant of the Hebrew nation to be found in the libraries

today is this temple. David's palace, Solomon's more magnificent palace, Uzziah's famed buildings, left no remnants. But the temple, perpetuated in later restorations, its models being studied today throughout the Christian world, is the one remnant of Hebrew architecture.

And the glory of the temple was the presence of God. It was this that marked Israel off as a people from the beginning. The fiery pillar in the desert, the flame-tipped Horeb, the glory filling the Tent of Meeting, and now the same glory-presence filling Solomon's temple—all said that this was peculiarly God's chosen people. He dwelt with them. He came to them that He might go out through them to all men. Israel was God's new door out to the race. God's presence was the nation's glory.

When that glory-presence of God was withdrawn the national glory was gone. There was no glory-presence in the magnificent Herod temple. Ah, yes, there was, too! He who dwelt between the cherubim of Solomon's holiest place wrapped about Him the garments of humanity, concealing much of His glory, and came again to the restored temple. But the glory-Man was not recognized, but roughly led outside the city wall. —S. D. Gordon, in Sunday School Times.

## Some "If's" for You

If you have true religion you will find faith at its root.

If you would get rid of the saloon don't vote for it but against it.

If you want to be happy you will need to be genuine and useful.

If you aspire to do large things be content to do small things well.

If you have faith without works you may be sure that it is bogus.

If you ever intend to become a personal worker for Christ, get at it now.

If you go to church to criticize you get more hurt than good from it.

If you are not enjoying religion it may be because you are not practicing it.

If you would know the real value of friendship become the friend of Jesus.

If you desire to see God you must become and continue to be pure in heart.

If you have been working hard on your job you need not apologize for taking a vacation.

If you fall into the pit you have dug it is hardly fair to blame God for the catastrophe.

If you would avoid imperfections and disappointments in your Christian experience you will have to just simply go on unto perfection in love, service, and life.

If you are waiting for a call, don't close your ears to the one that summons you to a pure life.

If you would like to have success in your League life you will have to get busy and work for it.

If you thought more about heaven do you think it would stir you into better service to Christ?

If you think you can get wholly away from your record you are mistaken; for some of it will always stick.

If you denounce crookedness in others when you are not straight yourself you are a good deal of a hypocrite.

If you would reach the highest possibilities in and for yourself you must get under the spell of the Master.

If you want the Kingdom's borders to be extended can you do anything toward carrying out the enterprise?

If you are lacking in Christian experience how can you expect to understand the language of the Kingdom?

If you are a friend of Jesus you must prove that fact by showing yourself a friend to all those folks for whom He gave his life as a ransom.

If you had your way would you not have our churches open all day and every day so that any who desired to do so might enter and worship or pray or meditate in the courts of the Lord's house?

If you fail to sing the songs of Zion with the spirit and the understanding you are not getting much out of them.

If you have had a day that has been particularly hard it may be because you have neglected to pray without ceasing.

If you are satisfied with what you have, all right; but it is also a good sign when you are not satisfied with what you are.

If you are striving for the grace of self-denial you must remember that you will fail in your endeavors if you can deny your Lord.

If you want to secure the high rewards of life you will have to do some of the high deeds of life and develop a high type of character.

If you are not making the progress you think you ought to make perhaps it is because the tracks are slippery and there is no sand in the box.

If you have no interest in missions something is radically wrong with you; it will do you good to meditate prayerfully upon Christ's great command.

If you don't exactly like the way they run things in your church, don't get fractious about it. Stand by the church just the same, and conditions may improve after a while—or you may.

—In *The Epworth Herald*.



## OUR YOUNG FRIENDS

### Winter Flowers

By Medicus Ransom

O yesterday the garden way  
Was decked in summer's fair array.  
The slender garden boughs were bright  
With myriad blossoms, pink and white.  
Sunshine and fragrance everywhere,  
And joyous music filled the air.

The garden way is bare to-day,  
And the song birds' notes have died away.  
The fragrant flowers all have fled,  
Save Christmas pink and comos red;  
And not a verdant bough is seen,  
Save for the constant evergreen.

O winter flowers, much is due  
To kind and faithful friends like you!  
When comrades of fair fortune's day  
Have drifted with time's tide away,  
Sad hearts still find you ling'ring near  
To bless, to brighten, and to cheer.—Ex.

### A Clarion Call

By Rose E. Wakefield

Everybody acknowledged that Bertram Place was one of the loveliest spots in the whole city. A roomy, rambling old house, set amid spreading oaks, winding walks and seemed to many passing strange that so lovely a home should abide amid the crowded ways of a great city. But Mr. Bertram had been born in this same charming place, and he had no notion, so long as his bank account flourished, of allowing the rapacious real estate agent to sub-divide his broad acres.

To Clara, the motherless daughter, it was also true that "Seven Oaks" stood for much that was glad and happy in her daily life. She lived in the bright summer days out among the trees and flowers, and many a gay social event had found its setting amid the splendid luxury of her home. That the thoughts and aims of this girl were self-centered was a fact almost obvious, and yet until Miss Powell, the deaconess, undertook to rouse Clara Bertram from her idle, selfish life, it is a question whether this child of ease had every really thought on her ways.

Week in and week out it was a case of having a royal good time, and the fact that Clara Bertram had never learned the secret of reckoning other folks into the sum total of her joys was never adjudged a loss until Miss Powell came. It was really only her voice that came, clear and glad, over the telephone, but so insistent was her message that even Clara found refusal no easy matter.

"I have the loveliest bit of work that ever grew, and it just needs Clara Bertram to see to it," she called. "I have to go home this coming Sabbath, and I want you, my dear, to teach my girls at the Mission."

"But I never taught a class in my life—don't, in fact, know how," Clara responded gaily.

"A girl of twenty-one, who has had all sorts of good times, ought to have something worth while to say to a crowd of poor girls who never had a half chance in life." Miss Powell's voice sounded very steady and quiet.

"I suppose so, but I am not that kind, Miss Powell, and I really could not teach any sort of girls," Clara replied, and this time there was so much firmness in her tones that the wise deaconess quickly changed her tactics.

"Well, will you go, then, and call on one of my girls who is ill?" she asked. "I am so very rushed, preparing to answer this hurry call home."

"Oh, yes, I can do that," Clara answered in relieved tones. "I did once go with our minister's wife through some tenements, and I guess if I take my purse along I can teach a bit that way, anyhow."

Miss Powell smiled, and then she sighed, but the only message Clara got was a cheery, "All right, lassie, but dinna forget that 'the gift without the giver is bare.'"

Later that same day Clara Bertram found herself hunting up the numbers on a shabby down town street.

"Miss Powell thinks because she knew me when I was a youngster that she can cage me for slum work," she said, laughingly, to herself, "but I guess I know several things I'd rather be doing than poking round back streets looking for one Martha Steele."

Ten minutes later Clara Bertram was seated in the smallest attic bedroom she had ever dreamed of mortal occupying, and a very tired, worn-looking girl was telling her many things.

"You see," explained the girl, "I guess I have been working pretty hard to keep my room, and this cold just wouldn't leave me."

"Do you have to work so hard for this tiny room?" Clara asked in wonderment.

"Oh, I mean mostly the other room—my guest room," Martha explained, and then, because Clara looked so very mystified, she added further:

"You know, I have an extra room for the girls in the house, and it keeps me busy seeing to things."

For a moment Clara was silent, but some way this half tale interested her, and very speedily she was asking for the whole story.

"Won't you tell me all about it, Martha?" she urged, and in the end Martha did just that very thing.

"I used to sleep downstairs," she explained, "but after that Easter time, a year ago, I came up here and rented the front room down below for our evenings. You know," she continued, "there is no parlor in this house for the roomers, and that makes it hard for the girls. But now they come to my guest room, and we all have such good times."

"I suppose two rooms cost?" Clara asked in a vaguely indefinite sort of fashion.

"Yes, but cutting out ice creams, and shows, and moving pictures partly evens things up, and mostly I manage finely," Martha replied, courageously.

And then it was that Clara asked another question.

"Martha," she said, "I don't understand about your Easter. What had that to do with renting an extra room? Easter always means a new hat and those sort of things to me."

"It had everything to do with it," Martha answered, simply. "When Miss Powell talked that Sabbath about selfish lives I just seemed to see myself. You know, I hadn't much to

give to anyone—not near as much as you—but, of course, everyone has something. And when Miss Powell looked at us, like she only can, and said softly, 'Girls, I hear the call of God to my class. It's a call to service, and the girl who answers "Yes" is bound as sure as can be for big, splendid things in life,' why, I guess I had a right-about-face ment. Anyhow, I saw my guest room, clear as could be, and I reckon it was like the Bible tells us about Paul, 'I was not disobedient unto the heavenly vision.'"

This was not the whole of Martha Steele's story that summer's day, but it was the part that arrested, then held for service, the one-time careless, selfish Clara Bertram.

Going home swiftly, she went straight to her own beautiful room, and the girl who emerged an hour later was, in very truth, "a new creature." Hurrying down to the big "Seven Oaks" kitchen, she put together a dainty sick-room lunch, and whispering softly as she gathered a cheery bunch of flowers, "the gift without the giver is bare," she carried these love tokens straight away to Martha Steele's bare little room.

A 'phone message to the Deaconess Home a little later said simply: "I have changed my mind about that class, Miss Powell. I will be there on Sunday if you want me."

And there she was. With small notion how to present Bible truth along correct, usual lines, this inexperienced, but all-alive teacher gathered lovingly about her the score or so of poor, shabbily-clad girls, and in this fashion they literally talked face to face and heart to heart of the things that make for righteousness. The next two Sabbaths Miss Powell was still detained, and upon her return she simply put two hands upon Clara Bertram's shoulders, and, looking squarely into her eager young face, said definitely: "You must keep the class, dear. My hands are overflowing with work, and before I asked you I knew that those girls needed you."

Now Clara Bertram had discovered long ere this that there was a sight more joy in service than she had found elsewhere, and in the coming days the expanding power of love made strange havoc with her one-time selfish days. "My girls need the touch of home—my home," she said, thoughtfully, and then, as she looked across the broad lawns and the scent of flower-laden air filled the room, she added finally, "And if father says 'Yes,' they shall have it." This was the beginning of a mighty transformation for "Seven Oaks." Tired girls and troubled girls, yes, and thoughtless girls, came to the old place, lured by its charm and by the loving kindness of the girl whom they had learned to reckon as friend.

The results are not found tabulated here; but full many a selfish life was rounded into service, and to the young leader in all this gladsome work came a wondrous revelation of the joy of helping others. In the old days she had been content with a self-centered life spent surely among the lowlands.

"She lived for herself, she thought of herself—

Of herself and none beside,  
Just as if Jesus had never lived,  
As if He had never died."

But having once breathed the glad, free air of the uplands, service for other folk became for Clara Bertram a clarion call.

She answered steadily and loyally and "without controversy." Herein lay the secret of her cheery, helpful life.—In Onward.

"We cannot improve the future except by disturbing the present," was a saying of General Booth. It may be far easier to let things alone, far more comfortable to leave the old order undisturbed and refuse investigation and reform; but progress and improvement do not come by settling contentedly down with what is.



## Health Papers—The Public Drinking Cup

By D. A. Bethea, M. D.

For years physicians and sanitarians have urged the dangers and filthiness of the public drinking cup. With but few exceptions their words have been like seed sown on stony ground. The public seemed not to care a rap about what they called the common drinking cup "fad." However, there seems to have been a few of their words that have fallen in good ground.

For the past eighteen months the public seems to have thoroughly aroused on the subject. States have enacted laws and cities passed ordinances abolishing the common drinking cup in all public places. There is no particular organization behind this crusade, but the seed which have been sown for years are now beginning to bear fruit. While the public is very slow to join these forward sanitary movements, when it is awakened, great deeds are done. In little more than one year twenty-four States have abolished the public drinking cup. These States are California, Colorado, Connecticut, Georgia, Idaho, Illinois, Iowa, Kansas, Louisiana, Massachusetts, Michigan, Minnesota, Mississippi, Oregon, Pennsylvania, Rhode Island, South Dakota, Utah, Vermont and Washington. New York City has recently passed an ordinance abolishing the public drinking cup. In this she has set a good example. A writer in the November issue of the *Dietetic and Hygienic Gazette*, says: "This movement will have its effect upon other cities, which, like sheep, will be apt to follow the lead of the metropolis, when otherwise these movements in such direction would have been delayed."

Scientists have demonstrated that as many as 28,000 bacteria (germs) may be deposited upon a utensil at one drinking by a person diseased. Even though the cup is rinsed out, as most folks do, this does not begin to destroy the countless number of microbes that may be clinging to the cup. Tuberculosis, pneumonia, influenza and diseases of the nose and throat are too often contracted in this way.

The writer has seen, at some places in the South, two drinking cups. One marked "White" and the other marked "Black." As the cups each looked "black" to him he did not use either. We understand since then that it was considered a crime for a person whose face is black to drink out of one of those "White" cups. One advantage of the "Black" public drinking cup is that it is less dangerous, for you are only brought in contact with the germs from colored people, while in the general public drinking cup you are brought into contact with white and colored people's disease germs.

School children also should have their own drinking cup and not be allowed to use the cup of any other child. Children are very prone to infectious diseases of the nose and throat. So such diseases are readily communicated in school by the common drinking cup. Every man, woman and child, especially in traveling, should carry their own drinking cup. It is also a very bad habit that people have of putting the mouth to the pump or into the water pail at wells. Everybody should get an individual drinking cup and carry it with them always when going away from home, and then "neither borrow nor lend."

Not only is the public drinking cup to be condemned, but also the public communion cup. There is too much sentiment and not enough common sense in this matter. Germs from a diseased individual will become deposited upon the communion cup just the same as on any other drinking utensil, they are no respecter of persons. This crusade against the common communion cup has been going on for years. In the middle of the Sixteenth Century a professor of theology of Strassburg insisted upon having individual communion cups, and in 1564 his demand

was enforced by law. This was during a plague.

While there has already been much good done in the direction of abolishing the common drinking cup and the common communion cup, there is still much to be done in the line of educating the public into these advance sanitary measures.

### QUESTIONS:

Question—Will you please tell me what causes a child to slobber? what will cure it? Mrs. P. W. H., North Carolina.

Answer—A child does not understand how to swallow the saliva that accumulates in the mouth, so it is allowed to dribble from the mouth. Sometimes it is caused by a disease of the mucous membranes of the mouth called "stomatitis." Children are subject to such inflammations. The cure is in absolute cleanliness. The mouth should be washed after each feeding with boiled water. Very few people really know how to wash a baby's mouth. The proper method is as follows: The child is placed on his side or stomach, the index finger of the mother or nurse being thoroughly wrapped in absorbent cotton; the finger is then dipped into the solution and placed in the child's mouth. By gentle pressure upon the gums and cheeks a sufficient amount of the fluid will be expressed

to run out in the mouth and effectively cleanse it. Of course, the child will oppose this procedure, but his opposition to the manipulation will assist to clean the mouth. This is very simple. Every child should have its mouth washed after feeding. If the condition is bad, one may use a saturated solution of Boric Acid and boiled water as a mouth wash. These measures will prevent "thrash," which is so common during the first twelve months. The old-fashioned remedy of honey and borax should not be used in diseases of the mouth.

### VEGETABLES AS A MEDICINE.

Watercress is an excellent blood purifier. Lettuce has a soothing effect on the nerves and is excellent for sufferers from insomnia.

Tomatoes are good for a torpid liver, but should be avoided by gouty people.

Celery is a nerve tonic; onions also are a tonic for the nerves.

Spinach has great aperient qualities, and is far better than medicine for sufferers from constipation.

Beetroot is fattening and good for people who want to put on flesh.

Parsnips possess the same virtues as sarsaparilla.

### A FOOT WARMER

When retiring at night take a large, soft, feather pillow and place directly over the feet; it will keep them delightfully warm on the coldest nights.

Terre Haute, Ind.

## Progress of the Emergencies Campaign---Early Encouraging Responses

That the heart of our great Church beats true and warm has been proved again and again. The responses that are coming in for the Debt and Emergencies Fund of the Foreign Missions Board show an admirable spirit of service and sacrifice. Many have not waited for a personal appeal to reach them, but have made their offerings from statements they saw in our Church press. One woman, a widow, sends a small sum, regretting that she cannot make it larger, and urges that no money be wasted in acknowledgment of it. It is more than the widow's mite, and that seemed large enough to the Master to deserve special commendation.

A superannuated minister, anxious to help, remits by postal order a generous contribution, the proceeds in part of the sale of poultry. The loving spirit prompting the "gift to the Lord," and the cheery message are of much value.

A business man, seeing the appeal in one of the Advocates, sends his check for \$100 and modestly asks that it be accepted, as though it were all too little for the great work the Lord is accomplishing in the ends of the earth. Who can say that the spirit of devotion and self-sacrifice has died out of our Church, when ministers and people so joyously respond?

A banker who was asked for a contribution of \$250 was not satisfied to send in simply his own offering, but in the true Christmas spirit sought out his friends and gladdened their hearts by an opportunity to help multitudes of white, yellow, brown and black babies who have never heard the beautiful story of the Christ-child, and his check came in for \$1,000.

The churches will do their part. Some of them are burdened. The pastor's salary is behind, the debt is troublesome, denominational needs press on every hand; last summer's drouth pinched the crops and the winter is hard; but the indomitable spirit is there and they are preparing to share their crusts. What a miracle is Christian love—it replenished the empty cruse and meal-barrel, it multiplies loaves and fishes so as to feed thousands. The First Church, Topeka, Kansas, was first to send in its splendid gift, before any appeal reached it. He gives twice who gives quickly, says an old Latin proverb;

and he gives a hundred-fold who gives lovingly, is just as true.

The pastor of First Church, Seattle, Washington, had just raised a municipal assessment of \$6,000 for street improvement; but he presented the Board's appeal and got \$250. Our people are loyal to the causes of the Church.

Another church, which was asked for \$250 returned more than twice as much, raising its own share and part of that of other churches in a less favorable condition.

A layman who gives an inconsiderable fraction of the whole sum himself, has interested himself to see that his Conference does its full share independently of his own offering. He isn't talking of "debts" and "burdens" and "assessments" and "demands" and "begging," but of opportunities and calls of God.

What is to be done with the money? Pay the debt, stop the interest charge: loose the Board and let it go! That is first. Then relieve the emergencies in the missions, aggravated by the cut in their appropriations. Loose them and let them go! This is how the money is to be used.

Who has sinned that this debt has accumulated? Debts are forbidden to the Board. Everybody hates them. Whose was the sin? The debt is largely due to the fact that the Church twice within three years has allowed its regular contributions to the Board to decrease. The Board does its work on the faith principle. It begins its fiscal year generally without a dollar of surplus in its treasury; sometimes with a deficit. The General Committee may appropriate as much for the coming year as the Church gave in the previous year, and no more. If the Church gives that amount, no debt is necessarily created; if it gives more, there may be a surplus; if it gives less, a deficit is inevitable, and a deficit is a debt. The expenses of the missions go right on without a breaw. Whether or not someone sinned in the creation of the debt, is it not manifest that it will be to the glory of God and his work among the nations to pay it off?

Every church is to be asked to do something. No one will be ignored. Something from each is the expectation, "according to ability." The appeal will reach every pastor soon.



## The Birth of Jesus

International Sunday School Lesson for January 21, 1912

(Luke 2:1-20.)

Commit vs. 10, 11.

Read Matt. 1:18-25.

Golden Text: "For unto you is born this day in the city of David, a Saviour, which is Christ the Lord."—Luke 2:11.

Time: Probably December 5, B. C. 4.

Place: Bethlehem of Judah.

By the Rev. E. B. Burroughs, A. M., D. D.

That must have been a great day when it was announced to the heavenly host that a new heaven and a new earth had been created. How their hearts thrilled with joy and admiration of the power of the Eternal as manifested in this creation! Such beauty, such glory, they had never seen before. Stretching out before them was a picture wonderful to behold. Towering mountains, far stretching, verdure clad plains, running brooks and wide-distanced seas, fell before their astonished gaze. Besides these were the teeming millions of animated creatures of varied forms and sizes sporting in the joy and gladness of their being. But the picture was not complete. Suddenly, however, they see the dust of the earth stand up in living man! What a transformation! What a stupendous and magnificent exhibition of supreme power! Quicker than a flash of light the news is wafted back to glory and the announcement made that the new earth has been peopled. That was a greater glory than the first. But that day and the many of equal significance that followed was as the light of a distant star at midnight to the light of the king of day at noontime, when compared with the day on which was announced the birth of the Christ child. Had that day not come it had been better that the other days had not been. That was the most glorious day that men or angels ever saw. It was to the human race as Spring is to Summer. It meant that the Winter of man's disconsolation had passed and that the Spring time of Hope and the Summer of abundant spiritual life had come.

Yes, the long-promised and anxiously-awaited Messiah has come, and with His coming salvation from the power and penalty of sin is now an assured fact. His coming brought joy and peace and life. Christ came as the ambassador of God. He came to tell us that God is willing to pardon our sins, and to lay aside His just anger against us. His coming "was to abolish all fear and anxiety and enmity: to give our disturbed consciences rest; to free us from the cares and doubts and perplexities which so often distract our thoughts; and to fill our hearts with love to God and to our brethren."

Our lesson to-day tells us about the birth of Jesus. For centuries His advent had been prophesied and there were many who "were waiting for the consolation of Israel." But the manner in which He came was a distinct disappointment. His lowly and unpretentious advent did not measure up to expectations. True it is that a band of heavenly choristers announced that He had come, and in the name they said He would be called by signified the purpose of His coming, yet, not having come as a king, there was no room for Him, no, not even in an inn. Let us, with the angels, rejoice that He has come. Let us make room for Him in our hearts that His coming to us may not be in vain.

### Light on the Text

1. In those days. The days when occurred the events narrated in the two preceding lessons. There went out a decree. A royal proclamation. Caesar Augustus. The Roman Emperor. That all the world. The whole civilized world, which was at that time under the control of the Roman Empire. Should be taxed. Should be enrolled for purposes of taxation. 2. And this taxing. This enrollment. When Cyrenus was governor. This probably occurred B. C. 6 (Acts 5:37) as it seems a certainty that Cyrenus, also known as Quirinius, was twice governor of Syria. 3. Every one to his own city. The Roman custom was to enroll persons at the place of residence, but this concession was made to the Jews in order that they might do away with their prejudices against this requirement. 4. Went up from Galilee. Went up from a remote province to the center of the nation. Gal-

ilee. The northern part of Palestine. Nazareth. A small town sixty miles north of Jerusalem. Judea Southernmost division of Palestine. The city of David. Bethlehem-Ephrath. House and lineage of David. "House and family." 5. His espoused wife. "Who was betrothed to him." R. V. 7. First born. This is not intended to imply that Mary had other children afterwards, but because of the peculiar position assigned the first born in the law. Exod. 13:2. Wrapped him in swaddling clothes. Wound the babe round and round with bands or strips of cloth. Laid Him in a manger. "The animals were out at the time and the manger was not being used." "Because there was no room for them in the inn. An Oriental caravansary affording little else than shelter. The stable may have been an adjoining cave. A traveler may make himself at home in any of these recesses if it be vacant. 8. In the same country. The pasture fields near Bethlehem. Abiding in the field. The shepherds did not always house their sheep at night. Sometimes in the very coldest part of winter they "abode in the fields." Keeping watch. They kept watch "by turn." This was made necessary because of the possibility of attacks by robbers and wolves. Their flock. This is not meant to imply that they owned the sheep they watched, but their's in the sense that they were responsible for their safety. 9. The angel of the Lord "An angel of the Lord." R. V. A heavenly messenger. Came unto them. Better, "Stood by them." R. V. The glory of the Lord shone round about them. "A cloud of intolerable brightness." They were sore afraid. Literally "feared a great fear." It was natural that they should thus fear for "the universal consciousness of sin and of unfitness for the eternal world make all mankind

afraid of any unexpected disclosure of the spiritual world or revelation of the nearness of God." 10. Fear not. Do not be alarmed. Behold. Listen. Good tidings. This angel was the first evangelist for from the same Greek verb is derived our word evangelize. Great Joy. See Isa. 52:7; 67:1. To all people. "To all the people." Not to the Jews only, but "to all ages, all nations, all classes, all colors. The Gospel is the universal religion, as broad as the human race, and the joy is more intense to each one because it is for all." 11. For unto you is born \* \* \* a Saviour. He is a Saviour because He saves His people from their sins. Christ the Lord. The Messiah, the Anointed One. 12. This shall be a sign. As proof of what I say you will find the babe, the swaddling, and the manger. Other babes may be born in Bethlehem to-night, but when you find these three tokens take it that there you also find the Saviour of the world. 13. Heavenly host. "The army of angels which is represented as surrounding the throne of God." Praising God. This they had ever done, "but now for the first time their praises were heard by human ears." 14. Glory to God in the highest. Praise to God in the highest heaven. And on earth, peace. This "includes all the blessings, happiness, and prosperity, which perfect peace makes possible." Good-will toward men. Rather "among men." 15. The angels were gone. Having performed their mission they at once returned to their places around the throne of God. Let us now go \* \* \* and see. Whether doubtful or not they wisely determined to go to Bethlehem and investigate and see if what the angels said was true. 16. They came with haste. Tarried not on the way. And found. Literally, "discovered." All that the angels had said they found to be true. 17. They made known. Told all with whom they came in contact the wonderful things they had seen and heard. 18. All they that heard it wondered. Were greatly surprised and wrought up over what the shepherds told them. 19. But Mary \* \* \* pondered them. Recalled and put together the various circumstances.

Charleston, S. C.

## Elijah, the Hebrew Protestant and Patriot

THE STRENGTH OF REVOLT AGAINST WRONG

Epworth League Devotional Meeting Topic for January 21, 1912

(I Kings 18: 17, 18; John 2: 13-17.)

By the Rev. A. Preston Shaw, B. D.

### Concerning the Scripture

Along with a true love for righteousness goes a corresponding hatred for sin. The man who pretends to love righteousness and does not manifest it by a dislike for unrighteousness is a poor specimen of a righteous man, if at all. True righteousness manifests itself not only in upholding the right, but in a disposition to wage ceaseless warfare against the wrong.

Such was the spirit of Elijah, the "Prophet of Fire." As his love for God grew his dislike for evil had a corresponding growth. As his boldness increased in seeking to defend the name and honor of his God, his boldness to offend God's enemies increases along with it. Not even the cruelty of an Ahab and Jezebel daunted him. He realized that the power and authority of the God he served was greater than theirs, and in His name he heralded his message of condemnation into their very teeth.

Wickedness must not be let alone. It must be condemned, troubled, and destroyed. Ahab would have been satisfied throughout his whole reign had not Elijah been bold enough to tell him of his faults and warn him of their consequences upon his own life, that of his children and upon his kingdom. In fact, the thing the wicked world wants most is to be let alone, but because it wants it is no reason why it should have its desires. It needs to be disturbed, condemned and troubled. The best testimony of the effectiveness of Elijah's life and preaching was the fact that he was called the "one that troubled Israel."

To those who have manufactured a "God of love" after their own peculiar conceptions of love, the story told in John 2, 13-17, is out of harmony with their way of thinking. It might seem rather disorderly and non-conservative to have the tables of the money changers turned over and to see the Messiah driving them out with a whip made of cords. It seems too rash to those who believe in a sickly, puffy, passive

kind of righteousness. True righteousness, however, is not passive. It is active in a two-fold manner—in working righteousness and destroying evil.

### Meaning and Application to Us

No man who has any vision whatever of present-day conditions can but realize that there is an urgent need in this age for the development of true leaders, both in church and state, who possess the spirit of Elijah and Jesus of Nazareth. The spirit of greed and graft in politics must be condemned in no uncertain tones. The spirit of formality, hypocrisy, bigotry, infidelity and indifference in the Church must be attacked, no matter what the financial consequences. As God was with Elijah and Jesus and gave them victory and honor, so will he be with those who possess their spirit in these latter days.

There is such a thing as being overconservative. As much as we praise and trust the conservative man, I seriously doubt whether he is the best type of manhood after all. History seems to testify that civilization has made progress along the lines marked out by such radicals in their day as Elijah, Isaiah, John the Baptist, Jesus of Nazareth, Paul, Luther, Calvin, Knox, and Wesley. There are times when the regular order of things needs to be broken up and new order established. The axe should always lie by the root of the tree, so that whenever it becomes fruitless it may be speedily cut down and cast into the fire. Conservatism that conserves the rights of free men as citizens of their country, or that carefully guards the interests of God and His Kingdom and children is of the proper kind, but away with that kind of conservatism that is so conservative as to conserve the interests of the devil—that will allow wrong to reign simply because it is in power.

Winchester, Va.

Beautiful is the year in its coming, and in its going—most beautiful and blessed because it is always the "Year of Our Lord."—Lucy Larcom.



Central Alabama Conference

The Central Alabama Annual Conference assembled for its thirty-sixth annual session in St. Paul Methodist Episcopal Church, Birmingham, Ala., Thursday morning, December 14, 1911, with Bishop Charles W. Smith in the chair. Devotional exercises were conducted by the Bishop, assisted by the District Superintendent. G. W. Lewis, the secretary of the last conference, called the roll and the members present responded to their names. Wm. Jones was elected secretary; R. M. Davis and P. P. Wright elected assistants; A. S. Williams, statistical secretary, J. J. Harrison, A. L. Boyd, J. A. Harris and A. A. Callahand, assistants; W. H. Jordan, treasurer; W. L. Darius, I. Townsend, A. G. Glenn, J. A. Holliday and J. C. Chuman, assistants. Among the distinguished visitors who addressed the conference or held anniversaries of their work were: Drs. M. C. B. Mason, J. P. Wragg, I. G. Penn, I. L. Thomas, W. W. Lucas, Alfred Smith, G. H. Trever, D. G. Downey and Bro. Bell of the Book Concern. These brethren thrilled the conference from time to time with their eloquence and wit and made us feel as never before, it is good to be here.

The Conference Womans' Home Missionary Society held a great meeting on Friday evening when thrilling addresses were made by Mrs. M. C. B. Mason and others.

E. M. Jones and A. P. Camphor were elected Ministerial Delegates to the General Conference on the first ballot and on the first ballot for reserves G. W. Lewis and W. H. Nelson were elected reserve delegates. The lay delegates were S. S. Moses, W. C. Davis; rserves; J. H. Redric, H. C. Binford.

At the Educational rally on Friday night, when Dr. Mason addressed the meeting, more than two thousand dollars was subscribed for the new building at Central Alabama College. The welcome address was delivered by Dr. W. H. Nelson. Dr. Wilson, the pastor of St. Paul, and his good people spared no pains in looking after the comfort of the members of the conference and visitors. Drs. E. M. Jones and A. P. Camphor were on the ground looking after the interests committed by the Church to them. Thus passes into history one of the greatest sessions of the Central Alabama Conference.

Bishop Smith endeared himself to the hearts of the members of the conference for the masterly and fatherly way that he handled the business of the conference and the brethren would like to have him preside for the next six years to come.

Appointments

ANNISTON DISTRICT

S. J. Jordan, Superintendent, 1701 W. Dooley Ave., Anniston, Ala.

Alpine and Wever, J. A. Collie; Anniston, First Church, A. G. Glenn; St. John, V. D. Oatman; Attalla, B. G. Smith; Ashland and Lineville, C. C. Colman; Ashville and Springville, I. L. Johnson; Beavers Valley, (A. D. Moon); Cedar Bluff, Wm. Storrs; Center Circuit, F. F. Owens; Ft. Payne and Collinsville, J. A. Harris; Gadsden, N. H. Redrick; Gadsden Mission, S. B. Thornton; Glade and Spring Hill, G. G. Tuggle; Heflin and Chococoloco, D. Herron; Hobson City, J. W. Wright; Iron City and Sailco, (Wm. Perry); Lamar, J. W. Williams; Mt. Olivet, and Rocky Mount, W. J. London; Roanoke and Hunt's Chapel, W. M. McKinney; Sylacauga, J. C. Sammons, Talladega and Kid St., W. T. Trammell; Wedowee, (P. Y. Wafford).

BIRMINGHAM DISTRICT

J. W. Thomas, Superintendent, Box 292, Birmingham, Ala.

Avondale, J. P. Gregg; Bessemer and Rama, E. Mixon; Birmingham, St. Paul, J. L. Wilson; Enon, Joel C. Carson; Blunt Springs and Colory, A. Callahan; Brownville and Irondale, J. W. Landrum; Car diff, S. L. Springer; Corona, C. H. Brown; East Thomas, G. W. Brownlee; Jasper and Carhon Hill, C. C. Cook; Mason City, W. O. Pearson; Oxmarr and Coal Valley, J. C. Houghton; Oneonto and Altoona, J. T. M. Willis; Pratt City, L. C. Williams; Sayreton, J. L. Carr; Scott's Chapel, B. J. Brooks; Selfville, J. R. Eatman; Tuscaloosa, J. A. Holliday; Village Springs and Lehigh, W. J. Smith; Warrior and Bangor, Wm. Leewood; Wood Lawn, (J. A. W. Usher).

President Central Alabama College, member Ma son City Quarterly Conference, A. P. Camphor.

HUNTSVILLE DISTRICT

A. W. McKinney, Superintendent, 707 Franklin St., Huntsville, Ala.

Atbens and Johnson, (A. C. Ruffin); Bellemina and Oakland, R. E. L. Beaslie; Cedar Grove, H. J. Mc Linn; Center Grove, J. G. Williamson; Courtland, to be supplied; Decatur, J. C. Chuman; Decatur Mis sion, (Frank Williams); Guntersville and Albertrville, (W. F. Dancey); Hollywood and Bynom, Geo. Miller; Huntsville, Wm. Jones; Lows and Fullers, to be supplied; Mount Moriah, to be supplied; Scottsboro and Stevenson, P. P. Wright; Triana, H. F. Thomas.

MARION DISTRICT

J. W. Martin, Superintendent, Marion, Ala., Box 386.

Eutaw and Springfield, I. Townsend; Gainsville, J. W. Knox; Lusk Mission, (To be supplied); Mantua, D. G. Tony; Marietta, Simpson and Pine Grove, C. R. Perry; Marion, C. L. Dunn; Mt. Stirling, J. W. Smith; Newbern, E. Frazier; Oak Grove and Scotts, A. L. Boyd; Selma, Abner F. Lowe; Union and St. Paul, W. H. Jordan; West Green Clinton, W. L. Darius; Wedge Worth and Akron, R. H. Cox.

MONTGOMERY DISTRICT

P. G. Goins, Superintendent, 607 Congress Street, Mobile, Ala.

Brewton and Pollard, G. W. Mann; Booth and Prattville, (To be supplied); Castleberry Circuit, Isaac Autry; Evergreen, G. W. Lewis; Goodonville Mission, Jatt Ellis; Mobile, Warren St., H. N. Brown; Wesley Chapel, B. S. Kirk; Montgomery, A. S. Williams; Pensacola, A. McNeal; Sand Bar and Pine Grove, E. L. Gary; Theodore and Tensaw, R. H. Flem ming; Troy Circuit, J. B. Webb; Union Springs Cir cuit, N. G. Adams; Field Agent, Board of Sunday Schools, Member of Montgomery Quarterly Confer ence, E. M. Jones.

OPELIKA DISTRICT

L. S. Price, Superintendent, Box 181, Sylacauga, Ala.

Alexander City, T. H. Ham; Bethel and Electric, R. R. Williams; Benson and Riverside, S. L. Damus; Dadeville Circuit, J. W. Paul; Five Point Circuit, S. D. Davis, Kelleyton, C. D. Dickerson; Lanett, R. M. Davis; LaFayott, W. H. Nelson; LaFayett Circuit, J. J. Harrison; Lanett Mission, (To be supplied); La Marr Circuit, (To be supplied); Opelika, G. W. Reeves; Rockford, (J. A. Howard); Wetumpka Cir cuit, J. A. Knox; Elmore and Mallers, (J. W. More.)

WM. JONES.

Rust University—Its Banner Year

By Solomon W. Bankhead

Rust University has started out on its forty-sixth year under the most favorable and prosperous conditions. Never has there been on the campus a happier and more loyal lot of students. Of all the years that I have been a member of the University, this certainly bids fair to be the banner year in every respect. The faculty is much larger than ever before and all are graduates of some college or uni versity, thoroughly prepared for their work and have taken up their duties in the most enthusiastic and hopeful manner. Many of the host of new students that have come to us this year are in the upper classes, and the boarding department has never be fore had so many in it at this time of the year.

Many interesting events have taken place during the school year, and some distinguished speakers have been here and addressed the students. Among them may be mentioned M. S. Davage, the business manager of the Southwestern; Dr. J. H. Hubbard of Atlanta; Bishop L. H. Holsey, and also Dr. C. W. Bennett, the school inspector who remained about a week at Rust. Dr. Bennett made three or four addresses in the chapel and spoke in the highest praise of the condition of things as he found them at Rust, also of the high standard of work that is being accomplished.

Dr. Docking, the president, has visited many of the District Conferences and reports the highest kind of success in money matters, almost two thou sand dollars has been raised this year by the Upper Mississippi Conference for the Endowment Fund,

and is now in the hank for that purpose. There is also thirteenth hundred dollars raised and in the hank for the erection of a new hospital, which it is ex pected will be put up within the next year. Both faculty and students are looking forward with great delight to the coming of the presidents of all the Freedmen's Aid Schools, who will have their meet ing at the school during the winter. Also our students are looking forward with great expectations to our annual revival which is to begin with the day of prayer for colleges, on the last Thursday in Janu ary. The Rev. Dr. Campbell, of the New York East Conference has been engaged to assist in this ser vice. For the past two years these special religious services have been great events and have meant much to the students of the University. Many new students are planning to enter after Christmas and they will find a warm welcome.

Doings at Philander Smith College

The month of November brought Philander Smith College much for which to be thankful. Many dis tinguished visitors were among us during that month.

First came Mrs. Williams, National Secretary of the Woman's Home Missionary Society, and Mrs. Seeds, of Columbus, O., representing the same interest, and who has charge of the work in Texas. Mrs. Williams had visited us before and we knew what a rare treat was in store for us when she arose to speak. Neither did Mrs. Seeds disapopint our pleas ant expectations. Mrs. G. T. Saxton, State Superin tendent of the Young People's Work and a gradu ate of Philander Smith College, spoke to us urging greater interest in her work.

Then came that growing prince among men, Dr. J. H. Hubbard, Assistant Secretary of the Stewart Missionary Foundation for Africa. He is from our own factory. He preached twice at Wesley Chapel and lectured to the students. At high water mark was he each time.

Dr. C. W. Bennet, Inspector of the Freedmen's Aid Schools, spent four days with us during the third week of November. He examined our work very carefully and pronounced a very marked improve ment. His suggestions are always helpful and are gladly received. His heart is in his work.

Dr. P. J. Maveety stopped over for a day on his way to Texas and thus added to our feast of good things.

And on Thursday of that memorable third week of November Mrs. Cotton Mather, of Ft. Collins, Colo., International Secretary of iLiterature for the Woman's Home Missionary Society, spoke very ef fectively to the college. She is a woman of a cheer ful, unassuming manner and very successful in reaching your heart and head. Of all the speakers of that week she seemed to have been the most in spiring to the whole student body.

Dr. A. H. Tyson, of Wewoka, Okla., Grand Chan cellor of the K. P. Lodge for his State, and Mrs. Joanna P. Moore, "Mother Sunshine," as she is best known, spoke to the school Friday. Youth and age and the aspirations of those periods of life were expressed by those two.

On Sunday, December 3, a joint meeting of the Young Men's Christian Associations of the three colleges was held in our chapel, at which time Prof. Trewick spoke on "Social Services." Mr. D. D. Jones, International Secretary of the Colored Young Men's Christian Association for Colleges, presided. He has made a favorable impression with the college men here. Ho has the Y. M. C. A. earnestness. Prof. A. M. Trewick's address was a call to the opportuni ties for social uplift. We believe that some prac tical work will result from the meeting.—Roht. B. Hayes.

Personal and General

Rev. G. N. Ogilvie, of Bochert, La., desires to thank the superintendent of his Sunday School, Miss Ida Sudds, and Sunday School for a pleasant surprise.

Everything depends on where we look in the running of this great race of life. And the supreme comfort, the comfort of all comfort, is that, in looking to Christ, we are not looking to an example only, or to a written word, a code of instructions. We have something more and far more precious. We have a living Friend and Savior, close at hand every day, a Friend with whom we may live, by whose strength we may be made strong.—Charles Byron.



# Southwestern Christian Advocate

631 BARONNE STREET.

## "THE WHITE MAN'S HOPE"

(Continued from Page One.)

can knock Mr. Johnson down with his fist. When it is considered that 2,460 colored men have been murdered by mobs in the last twenty-five years; when it is further considered that Governor Blease of South Carolina publicly congratulated a mob that recently used force to take a Negro from an officer of the law, strung him up by the foot, and then riddled him with bullets, one member of the mob being a member of that State's Legislature—when these and many other atrocities are borne in mind, we are forced to remark that the "hope" of the white man does not depend upon whether he can knock a black man down, but rather upon whether he can play the part of a man, a human, toward a fellow-man, and with the strength that God has given him shall reach down and lift to a higher step a struggling fellow who is a little below him in the upward climb. The physical man is passing from the stage of action; the spiritual man is taking his place. Strength of character is supplanting mere brute force. The beast is being driven out to make room for the angel, and that nation, as well as individual, that 'does justly and loves mercy and walks humbly with their God' need have no fear of losing the hope that is set before them."

The Reverend Doctor R. R. Wright, Editor of the *Christian Recorder*, has contributed a notable pamphlet on the race question, which looks at the problem from a sociological point of view. When people become big enough to look for the truth in the race question, for the truth's sake, when they are scientific enough in their investigations so as to lay aside prejudices and predilections and approach the question from an unbiased and open mind, we will be nearing the day for the settling of our racial difficulties. We have much to expect from sociological investigations. The scientist who studies human activities and is fair-minded enough to subscribe to the findings of his own investigations and present them in confidence to the public at large will figure more and more, as the days come and go, in the settling of our racial difficulties. Dr. Wright and those of like mind are serving the race in a very large manner. This pamphlet should be in the hands of all who are students of the race question. In closing this brief but rather remarkable statement of the race question, Dr. Wright says:

"To recapitulate then: The Negro problem is the problem of mental attitude of whites toward the Negro, preventing the assimilation of Negroes into American economic life. It, therefore, robs the country of much economic benefit, making progress slower, and even retarding business development (as when the bank clearings of Atlanta fell thousands of dollars after the riot), depriving the labor cause of one of its most leadable and teachable allies. This attitude demoralizes Negroes, crushes ambition, but aids crime and immorality and tends to increase poverty. The Negro problem can be solved only by awakening the sleeping conscience of the whites, who dominate. This solution of the Negro problem will be the greatest achievement of American democracy and Christianity. Patience, toleration, contact and co-operation with the best of the Negroes, differentiation as to character and efficiency, rather than color, and constant insistence upon human rights to work, to live, to progress, instead of the emphasis of the superiority of whites over blacks, are some of the factors and forces which will bring about the change, and all men of intelligence and patriotism ought to lead in bringing it about."

## Of General Interest

### ANTI-SALOON LEAGUE TO BATTLE

The Anti-Saloon League is, with greater courage and determination carrying on the fight against the liquor traffic. It is often charged that prohibition laws are farcical and of no effect. Where such conditions obtain, the League, realizing the real cause bringing them about has resolved to go to the heart of the matter. As a result of this movement a bill has been introduced by Congressman M. C. Shepherd of Texas which prohibits the shipment of liquor into dry territory and makes such liquor subject to confiscation anywhere in the State where it is prohibited. The entire machinery of the Anti-Saloon League which is active in forty-eight States, together with the W. C. T. U., and other reform agencies, are behind this bill and are desirous of securing legislation of this kind.

In Ohio an attempt will be made to have a bill passed which provides that saloon men as a body shall be taxed to furnish a fund from which damages shall be paid for those killed or incapacitated by liquor and that the individual saloon-keeper shall be held responsible. Verily, this promises to be a hard year for the liquor interests.

### OUTLOOK FOR PEACE

The year 1912 has opened with Mars in the ascendancy. At the beginning of no year have the advocates of universal peace had so good reason to feel discouraged at the outlook as now. There are wars and rumors of war. Even the great peace banquet, which was held recently in New York seemingly could not go on without a few preliminary skirmishes. However, the lovers of peace are in no way cast down and are still striving to arouse the conscience of the world as to the horrors of war. Captian Viaud, the noted French traveler, best known as Piere Loti, makes a striking appeal for peace and takes Europe severely to task for the mockery of its civilization, which looks on tranquilly at massacre and the shedding of innocent blood. He condemns in the strongest possible terms those calling themselves Christians who use words of fraternity on their lips and yet destroy with fire and sword the old worlds of Africa and Asia, inhumanly treating the men of other races. He concludes his severe arraignment as follows: "Wars of conquest, on whatever pretext they are introduced, must be stopped, or the words peace, progress and arbitration will remain empty and derisive and a shame to humanity."

### SOME PRESIDENTIAL POSSIBILITIES

Although the nominating conventions, which will be held by the two great parties of the Nation for purpose of naming their respective standard-bearers are several months off, the candidates are grooming themselves; their friends are working actively in their several interests and the attention of this and of foreign nations are turned upon them. There is a lot of preliminary skirmishing being done in both parties. At one time it seemed as though Governor Wilson had the call on his rivals, but recently it has come to light that strong influence is being brought to bear against him. Governor Harmon, Speaker Clark and even W. J. Bryan are spoken of as possible candidates. In the Republican ranks Senator LaFollette, who at one time had hopes of being named by the Progressives, and who is now making an active campaign for the nomination is not believed to have much of a chance for success. President Taft has announced his determination to stay in the race. This announcement was made after he and Senator LaFollette had been asked to retire in favor of Colonel Roosevelt, by Governor Osborne of Michigan. In the meantime Colonel Roosevelt has resolved to become the "Sphinx

of Sagamore Hill," in so far as making known his choice as to who shall head the Republican ticket. There are many who believe that Colonel Roosevelt is the man of destiny to lead the Republicans to victory.

### ADMIRAL EVANS PASSES

Rear Admiral Robley D. Evans, well known and admired as "Fighting Bob" died suddenly in Washington, D. C., January 3d, from an attack of acute indigestion. Admiral Evans was possibly the most famous living officer of the American Navy after Admiral Dewey. He was a veteran of the Civil War and of the Spanish-American War, and a hero of many gallant exploits. Admiral Evans was born in Floyd County, Va., in 1846. He graduated at the United States Naval Academy at Annapolis in 1863. Immediately after his graduation he entered upon service in the navy and participated in attacks by the Federal fleets on Fort Fisher, situated on the North Carolina coast. It was here that he received wounds which made him a cripple for life. One of his most brilliant achievements and one which required the display of all the courage and determination which he possessed, occurred at Valparaiso, Chili, in 1891 when the relations between that country and the United States were strained. Some American sailors had been assaulted and otherwise mistreated and Captain Evans, then in command of a small American gunboat, the Yorktown, in the face of overwhelming odds, demanded satisfaction from the Chilean Government, and that it should protect American citizens from injury and insult. Through his prompt and decisive action it is thought that he prevented an outbreak of hostilities between Chili and this country. In the war with Spain Admiral Evans was in command of the battleship Iowa and took active part in the battle at Santiago in which Admiral Cervera was defeated. The crowning achievement of Rear Admiral Evans' career was his appointment by President Roosevelt to command the greatest United States war fleet ever assembled for the tour around the world. After having successfully brought this great armada around Cape Horn without accident he relinquished command of the fleet because of his ill health. He was the author of a number of volumes pertaining to naval affairs. He was, in the words of President Taft, "a rigid disciplinarian, a successful squadron commander of quick decision and admirably advised in the intricacies of the machinery of cruisers and battleships, and skilled in drilling them." He was buried in the National Cemetery at Arlington.

Representative Negro business men and women from Mississippi, Arkansas, Louisiana and Tennessee at the call of the Hon. Charles Banks met at Mound Bayou, Mississippi, January third. It was strictly a business meeting, called to discuss business matters of interest to the race and to show to the world that the race is capable of managing great enterprises. Perhaps the largest enterprise ever brought before the race and attempted since the emancipation is the Mound Bayou Oil Mill, which is about completed and will soon be in operation. The oil mill, which is a large two-story brick building, 50x220, and the seed house and ware room, a large frame building, 50x344, are equipped with all the modern machinery and were erected and furnished at a cost of \$95,000, all of which has been paid with the exception of \$12,000, which the men are now putting forth an effort to raise without having to mortgage the plant. It is only a short time before the machinery will be put in operation, giving employment to fully a hundred men and boys of the race. It will be one of the largest mills of its kind in the South. The promoters have been so careful in their investment that they declare that it will pay a dividend to its investors the first year.



## People of Interest

The Rev. S. J. Wood of the Texas Conference is quite ill.

Bishop Thoburn says his health is better now than it was six months ago.

Attorney F. B. Smith delivered the Emancipation Address at Shreveport, La.

Tuskegee Institute is said to have a larger income than Johns Hopkins University.

Bishop Nuelsen will spend next Sunday at Rust University, Holly Springs, Mississippi.

Bishop David Moore has changed his address to No. 23, The Navarre, Cincinnati, Ohio.

The South Carolina Race Conference convenes in Columbia, January twenty-third to twenty-fifth.

J. B. Banks, M. D., of Natchez, Mississippi, one of the leading physicians of his State, died December thirtieth.

The inauguration of President Daniel Howard as chief executive of the Republic occurred Monday, January first.

Professor Walker F. Walker, of the College of West Africa, Monrovia, says that skilled farmers is one of Liberia's greatest needs.

There was such a downpour of rain last Monday that the cornerstone of Peck Home was not laid. The date is now fixed for February 14.

The College President of the Freedmen's Aid Schools will meet at Rust University February twenty-ninth, March first and second.

Mrs. E. L. Knostman, of Manhattan, Kansas, is in the city looking after the interests of the new Peck Home, which is nearing completion.

No one can afford to miss Bishop William Fraser McDowell's articles in the Adult Bible Class Monthly on "A Man's Religion: Letters to Men."

President M. W. Dogan, of Wiley University, will represent the Board of Education at the Mississippi, Upper Mississippi and Little Rock Conferences.

Colored business-men of Ohio, to the number of 75, met at Columbus recently and formed an organization that will tend to encourage thrift and industry among Negroes.

Mr. W. H. King, editor and proprietor of the *Central Afro-American* of St. Louis, is spending a while in this section. In company with Dr. Joe Dejoie, Mr. King favored us with a visit.

Mr. Thomas W. H. St. John, a Negro messenger of the United States District Court at Cleveland, Ohio, died Sunday, November the nineteenth. The following Wednesday afternoon Judge Day adjourned court and he and the other officials and employees of the department attended the funeral.

George W. Smith, born a slave in Tennessee, in 1836, when he died, January 3, 1912, was worth \$116,000. His land, purchased in Campaign County, Illinois, increased, within the past ten years 124 per cent in value. He educated all his sons, and in the division of property gave to his stepson as much as to his own children.

The Secretary of the Savannah Conference wishes to state that by some means the following names failed to appear in the list of appointments in a recent issue. South La-Grange Circuit, Rev. J. E. Sapp; Macon, Rev. A. N. Jackson; Statesboro, Rev. W. A. Holmes. Conference Evangelist Rev. J. H. Grant. Thanking the Editor to make the correction.

Prof. B. H. Ball, who holds the Chair of Mathematics in Walden University, Nashville, Tennessee, was called to Wentzville, Missouri, to bury his aged mother, Mildred Ann Ball, who died very suddenly Monday, December fourth. She was a very devout woman. Prof. Ball is having a remarkable career in his chosen field. He is well pre-

pared for his duties, having taken a post-graduate course at Chicago University. He is a member of Union Memorial Church, St. Louis, Missouri.

The students of Wesleyan University, Middletown, Connecticut, are under great obligations to President William Arnold Shanklin for the sort of speakers that he is providing for the monthly college meeting which is held in one of the big fraternity houses. In October, Irving Bacheller, L. H. D., gave an address on "The Cheerful Yankee." In November the Hon. Leslie M. Shaw, LL. D., spoke to the boys on "The Duty of the College Alumnus in the Work-a-Day World." In December Bishop Quayle gave his great address on "Dr. Jekyll and Mr. Hyde." In January the Hon. W. R. Riddell, of His Majesty's High Court of Justice for Ontario, Canada, will be the speaker. In February Irving S. Haynes, M. D., will speak. In March the Rev. Fred Winslow Adams, D. D., of the First Church, Schenectady, will speak on "James Whitcomb Riley." The Rev. N. Walling Clark of Rome, Italy, is the speaker for April, and Darwin P. Kingsley, LL. D., President of the New York Life Insurance Company, will speak in May.

The Rev. Henry H. Meyer, D. D., who has served as secretary of the Sunday School Council of Evangelical Denominations, during the past year, has done much to quicken the spirit of interdenominational fellowship in Sunday School work and to bring the various denominations to a clearer understanding of their mutual problem in this important field of church work. Doctor Meyer has a peculiar fitness for the work he has been doing for the Council, having had a most thorough pedagogical, as well as theological, training, including post-graduate studies in philosophy and education at Columbia University and in Germany, besides the practical work of the public school teacher, college professor and pastor. His position as Assistant Editor of Sunday School Publications of the Methodist Episcopal Church since 1903 has given him large opportunity for studying the Sunday School situation and seeing more clearly some of the changes in policy essential to progress and efficiency in the administrative supervision of religious instruction.

Dr. B. F. Riley, of Birmingham, Alabama, a native Southern white man, a son of an ex-slave-holder, is giving himself completely to the working out of the race question on the basis of the Golden Rule. To do this work Dr. Riley gave up a fine position with the Anti-Saloon League, and has thus far carried on his work on his own resources. He recently visited Nashville, Tennessee, where he spoke to a large mixed audience. The *National Baptist Union-Review*, in referring to his visit, among other things, says: "Truly it may be said that Rev. B. F. Riley, of Birmingham, Ala., is a man with a message, and an inspired message at that, for no Southern white man would be identified with the work that now engages his great mind and soul, that of trying to build up a healthy public sentiment especially here in the South among his own people favorable to giving the Negro people a fair and untrammelled chance in the battle of life, without having an inspired message and mission. Dr. Riley has written out his message in a book, entitled 'The White Man's Burden,' so that his people who may not hear him deliver it in the masterly way that is peculiarly his own may read it in their homes. This message as couched in that book is sane, sensible and direct. It goes to the heart of things dealing with conditions as they now exist between the two races living here in our beloved Southland side by side, yet living strangely apart as to the enjoyment of those things—justice and equal opportunities—that should be the common heritage of all; and which will, if the South ever rises to as commanding a place in beneficent achievement as any other section of the country, constitute the sequel of her doing so."

## News Paragraphs

It is thought that Mr. Julius Rosenwald, of Chicago, who visited Meharry Medical School recently, will show some interest in that institution.

The report is that the Dallas (Texas) Mercantile Company, composed principally of working men, will open its doors this month, with I. B. Watson as president.

After thirty-five years of continuous service with the Land Department of the Southern Pacific Railroad, George Cuthbert, a Negro resident of San Francisco, has been retired and placed on the company's pension roll.

The public benefactions of 1911 have amounted in this county to more than \$150,000,000, according to the figures compiled for the 1912 issue of the World Almanac. This total was never exceeded, except in 1909, when the aggregate approximated \$175,000,000.

The Message of the Ecumenical Conference to the Methodist people throughout the world, which was unanimously adopted by the Conference at Toronto, will shortly be ready for distribution in pamphlet form. Besides the Message, which can be read in about twenty-five minutes, the pamphlet will contain suggestions of hymns and scripture readings from the Old and New Testaments to be used in the service. The date fixed by the Conference is Sunday, February 4th, 1912. Pastors are requested to arrange for this Ecumenical service on that date. The Churches in Great Britain and Australasia are planning to have the Message read from their pulpits on that date. It is an inspiring thought that the Message may be read on the same Sunday from 100,000 Methodist pulpits throughout the world. The Message, which was written by Dr. J. Scott Lidgett, of the British Wesleyan Church, passed the scrutiny of a committee of experts, and was also unanimously approved by the Business Committee of the Conference. It is an inspiring Message, reminding Methodists of the real source of their spiritual power, and exhorting them not to allow material prosperity and the mere things of sense and time to weaken the love and devotion of heart and soul to the religion of the Lord Jesus Christ. It is a timely summons to renewed consecration to the service of the Master.

In 1910 Wesleyan University, Middletown, Connecticut, established a course consisting of about twenty-five lectures in personal and social hygiene, required for freshmen, covering matters of personal health as well as of individual's responsibilities in matters of public health. At the start it was conducted by Professor H. W. Conn of the department of biology and director of the laboratory of the Connecticut State Board of Health. This year Dr. Conn is assisted in the course by Dr. Fauver, a graduate of Oberlin and formerly of the Teacher's College, Columbia University, who is not only experienced in conducting classes in physical culture, but who is also a graduate of the College of Physicians and Surgeons, Columbia. The course includes: hygiene of the muscles and exercises, circulation, respiration, foods and diet, sex hygiene, mind-training and methods of study and work, stimulants and narcotics, contagious and infectious diseases and their prevention. It is designed to place the student in possession of facts which will enable him intelligently to guide his life so as to maintain the highest degrees of efficiency and health. Professor Conn has called considerable attention to Wesleyan by his work in bacteriology. For more than a quarter of a century, he has had charge of the biological department at Wesleyan and thus has had long experience in teaching physiology. His close connection with health matters is shown by the fact that he has been appointed by the Connecticut Board of Health to take charge of its laboratories which are located at the University in Middletown.



## Four Years Hard Work

This closes up our fourth and last quarter at Ellisville and Laurel. Rev. William M. McMorris was on time, November 24, at St. Paul Methodist Episcopal Church. Twenty-eight officers were present. After some timely remarks by Dr. McMorris the reports were rendered.

Two great revivals have been held, one at each Church. One hundred and five have been received this year. I was greatly assisted by Rev. J. K. Comfor and Dr. J. C. Hihbler in my revivals. At Dudley Chapel 16 joined, and at St. Paul, 70.

Sunday during the Quarterly Conference was a great day. The Elder preached with power. Great crowds were present to hear him. It was good to have him there. Dr. McMorris is the right man in the right place.

The Stewards report for the Pastor, \$205.79, and for the Elder, \$25; assistant pastors, \$50; total, \$280.79.

Trustees' report showed that there had been raised for building purposes \$2,300 this year. These loyal and faithful members deserve credit for this work. Sister C. E. McGee led the Ladies' Aid, and Sister Alice Harrison, president of the Woman's Home Mission, with a faithful few to follow, have greatly encouraged the membership. The chairman of the Trustee Board, Brother Sam Anderson, with W. J. Grant, John Brown, S. J. Gavams, A. W. Griffin, Demps Morgan, A. E. Edwards, F. M. Parker and James A. Price deserve credit also. The stewards have done well also. Brother I. H. Malon and James Brooks, marshaling the host, with Sister Ellen Sumpster and Sister Mattie Calvan to back them in the

race, while Sister Dill comes around for her share, with Sister Miller helping on to victory. Sister Beverey was on time to see that Sister C. Moody got a chance at this work, while Brother Cbatman



NEW ST. PAUL METHODIST EPISCOPAL CHURCH, Laurel, Miss. Rev. R. N. Jones Pastor

called the roll and Brother Hill and family, with Sisters Elmore and Bowen made good their part. All hands have had something to do in erecting this Church.

I thank all the members for their loyalty to this cause. All these faithful members have given from \$1 to \$125 to erect this Church.

R. N. JONES.

## Recent District Meetings

### MEMPHIS DISTRICT CONFERENCE.

Memphis District Conference, Methodist Episcopal Church, met in Ross Chapel, Atoka, Tenn., December 1, 2 and 3, 1911, Rev. Charles L. Fields, District Superintendent, presiding.

Brother J. P. Price conducted the devotional exercises. District Superintendent Fields, after outlining the work for the Memphis District for the conference year, urged the brethren to stand by him in his efforts to bring the district to the front. The roll was called. Twenty-four answered to their names. J. A. W. Moore was elected secretary, and he appointed Brother W. R. Smith as his assistant. Brother Joseph Harrison was elected statistical secretary.

Since the conference \$98 was reported for benevolence, which was gratifying to the District Superintendent, as well as the brethren. All the pastors were present except three, and they certainly sent reasonable excuses, and were readily excused by the members of the Conference.

The following brethren preached strong, spiritual sermons during the session. Brothers W. R. Smith, pastor of Centenary, Memphis, the missionary sermon; T. B. Blackman, E. J. Redick, W. M. Meals and E. D. Taylor.

The reports from Sunday School Superintendents showed that the majority of the schools were in splendid working order, with an increase in membership.

The Ladies' Aid Societies showed that our Christian women were doing a good work. Reports from every department of the Church showed that our Methodism was making progress along all lines in the Memphis District. The usual committees were

appointed by Superintendent Fields and adopted by the conference.

Sunday's service was a high day in Atoka. The Church was crowded throughout the day. Sunday at 11 a. m., preaching, 2:30 p. m. Brother Price led in the memorial exercise held in honor of Brother J. M. Lyte, B. D., who presided over this district four years. District Superintendent Fields and J. A. W. Moore also spoke. Resolutions complimenting the pastor, Rev. J. Harrison and his people in caring for the Conference and resolutions indorsing District Superintendent Fields in his rulings and his Christian way in deciding questions of law were adopted.

Brother A. L. Nelson, pastor of Burdett Chapel, Capleville, Tenn., and our first reserve delegate to the General Conference, was present and added greatly to the intellectual make-up of the Conference. Brother Nelson showed that he is a worthy Christian gentleman for the position he was elected to fill in case Dr. H. W. Key is not able to go. The Tennessee Conference is certainly proud of her representatives to the General Conference.

Total collected for all purposes during the Conference, \$68. The next session will be held in Dyersburg, Tenn., in August, 1912.

J. A. W. MOORE, Secretary.

### WOMAN'S CONVENTION AT LEWISBURG, W. VA.

There was a woman's convention held in Lewisburg, W. Va., October 27, and lasted three days. The object of the convention was to arouse a greater interest in the church auxiliaries, such as Home Missions, Temperance, Sunday School and Epworth League work. The originator of the convention was our pastor's wife, Mrs. S. C. Love. The convention was one of the most inspiring and well attended meetings that have been held in our town for many

days. There were delegates and ministers represented all along this end of the Staunton District. Prominent among those who took part in the various discussions were Revs. Keets, McLane, Moore, Roan and Reid. The welcome address was eloquently delivered by Prof. E. A. Bolling. The response was delivered in fitting words by Rev. J. M. Roan. On Saturday night Rev. Keets delivered an address to the young men. It was full of many good things and was enjoyed by every one present.

Rev. Reid, of Kensevelta, W. Va., preached to the convention on Sunday morning. He gave us a very able discourse and proved to his hearers that women have had a hand in every great movement. At 3 p. m. the L. T. L., composed of the children of the Church, rendered an excellent program under the management of Mrs. S. Love. After this exercise several papers of high merit were read by the following women: Miss Francis Woodson (one of our local teachers), Mrs. Etta Hamilton and Mrs. Fannie Hays. At 7 o'clock there was a fine paper read by Rev. Moore and E. A. Bolling, Jr., on League work, and quite a discussion followed on "How to Make the League Go." At 8 p. m. there was an open discussion of Temperance and Home Missions, which was very instructive to all. Many good things were said in the closing remarks. The resolutions were then read, which closed the convention. The women were so delighted they voted to make it permanent. So the next Woman's Convention will meet in Seabert, W. Va., the last Friday in July. It was an enjoyable time and a feature not soon to be forgotten in our town. Mrs. S. C. Love, the president, deserves great credit for the way in which she conducted the convention. She showed to every one present that she fully understood how to conduct meetings of this kind. The officers of the convention are as follows: Mrs. S. C. Love, president; Mrs. Janie Woodsen, vice-president; Mrs. Martha Keets, treasurer; Miss Lillie Kelley, secretary; Mrs. Mary Burns, assistant secretary; Rev. J. C. Love, pastor; Rev. S. R. Hughes, district superintendent.

A. ROBERSON.

### THE CLARKSDALE DISTRICT CONFERENCE.

The sixteenth session of the Clarksdale District Conference convened at Pleasant Valley Methodist Episcopal Church, Coahoma, Miss., September 28-October 3, 1911, with Rev. C. W. Butler presiding. Nearly all the pastors answered to their names at the roll call, and a goodly number of the local preachers.

Our conference convened with very cold weather and small crowds, but as the weather moderated the crowds increased. We were blessed with the presence of some of our distinguished ministers of the other districts, namely, Dr. N. R. Clay and W. H. Gilliam, and also Mrs. Gray, corresponding secretary of the W. H. M. Society of the Upper Mississippi Conference, and they were introduced, and their splendid remarks proved to be helpful to the conference.

We were also blessed with the presence of Rev. Dr. J. T. Docking, president of Rust University, Holly Springs, Miss., who made some lasting impressions upon the conference in regard to our great school.

The following brethren preached, to the delight of all who heard them: E. M. Byrd, M. C. Pulliam, A. B. Blewett, W. H. Golden, Rev. Ascue, Dr. N. R. Clay, S. H. Nevils and Rev. C. W. Butler, District Superintendent.

May the Lord bless the good people of Coahoma for the way they cared for us during the conference. I feel that we owe to them a debt of gratitude that we can never pay, and a rising vote of thanks dating back to the birth of Christ, and extending a thousand years in the future.

The District Superintendent, Rev. C. W. Butler, read an encouraging report. We raised for all purposes, \$155.—D. D. SHELLY.

## Gleanings from the Field

### MISSISSIPPI

Little Zion.—My fourth quarterly conference was held at Georgie Chapel October 10, by the Rev. W. M. McMorris. The work is in good condition. The Superintendent preached a great sermon. After the sermons the Rev. A. C. Lacy came down and invited sinners to Christ; twenty-eight came forward for prayer. Paid pas-

tor \$63.83; Superintendent in full; total this quarter, \$74.94. All mission money is raised.—Jack McRee.

Lake Circuit.—Our fourth and last quarter was held October 25, 1911, with Dr. J. M. Shumpert. The work is in good condition. Paid Superintendent in full; paid pastor over and above the quarterly assessment. All benevolence raised. Too much cannot

be said in praise of this work. Will try to bring a large subscription for Southwestern.—W. R. Mills.

Verona Circuit.—This is the banner year for Verona Circuit. We have just held our fourth quarterly conference and we retain our record, paying out our District Superintendent in the conference. This we have done for eight consecutive quarterly conferences. We will go up to Gorinth with a full benevolent report, which is \$25 in advance of last year.

With a new church worth \$1,000 to report and their humble servant well paid. The summer District Conference was held on this work and the verdict of all who attended was the best ever had on the Tupelo District. Our revivals have been the best this year; glorious have been the results. We are glad to say 62 conversions and accessions is our report for this year. Our Sunday Schools are good. An Epworth League Chapter was recently organized with 42 members at



Pig Hill Church and is destined to be a great chapter. Twelve more subscribers for the Southwestern have been obtained and hope to report that many more at the Annual Conference.—E. O. Woolfolk, pastor.

Webb.—Our fourth quarterly conference was held at Providence, November 11-12, with the Rev. C. W. Butler in the chair. The reports showed that the work was advancing on all lines of church work. The Rev. C. W. Butler is an able preacher and knows how to make things go. The Superintendent was paid in full for the year and a nice little purse of \$4 was presented him as a token of the highest regards for him as a great leader. Collection for the day \$35.80.—D. P. Shaw, pastor.

Canton Circuit.—When I was assigned to this field of labor on Jan. 29, 1911, by Bishop Nuelsen, I found a few members and one small church in a bad condition. To-day we can thank God for our year's work. We have completed Hopewell Church, 32x64 feet, and raised two thousand and three hundred dollars. Our church at Mt. Zion has been rebuilt. This church has raised six hundred dollars, making a total cash raised on the Canton Circuit this year of two thousand eight hundred dollars. In our revivals we have had one hundred and forty converts; now we have three hundred and twenty members on the Canton Circuit, and the Lord remembered Joseph.—H. W. Woods, pastor.

Holly Springs Circuit.—My fourth quarterly conference was held Nov. 18-19, by Dr. N. R. Clay. The reports on the work showed a great deal of improvement. Collection Saturday and Sunday, \$35; during the quarter, \$195.80. On Oct. 29 at Taylor's Chapel on this work a class rally was held. Class No. 1, J. E. Taylor, \$19.35; No. 2, Choley Robinson, \$9; No. 3, J. D. Taylor, \$6; No. 4, Wm. Thompson, \$20.65; No. 5, T. B. Brown, \$4.50; total for the day \$60.—S. T. Walker, pastor.

Bedford.—Our fourth quarterly conference was held Oct. 28 at St. Mary Church, by the Rev. C. W. Butler. The quarter was very well attended. The officers have made this a record breaking year. Reports good. The Superintendent was greatly encouraged over the progress. One hundred precious souls partook of the Lord's Supper. We have added 37 members to the church this year. Raised for all purposes in the quarter, \$61.—M. C. Pulliam, pastor.

Philadelphia.—Our fourth quarterly conference was held Nov. 18-19 by the Rev. J. M. Shumpert, D. D. This is our best year. Good reports were made. Paid Superintendent in full; paid \$9 on parsonage lot. At Hopewell the Superintendent preached as never before. Seventy-nine communed. One member added to the church. Paid pastor \$12.25. Raised during the quarter \$131. We have \$80 benevolent money. We are preparing to bring up our full apportionment at the Annual Conference.—A. B. Britton, pastor.

Lumberton.—Our fourth quarterly conference was held with the Rev. G. W. Coleman, District Superintendent, pro tem. The work is alive. The conference was graced with the presence of the Rev. Frank Smith, our pastor at Summit and Magnolia, Miss. and he also assisted the Rev. Coleman by preaching one of his best sermons. The Rev. Coleman preached three strong sermons. The Rev. S. H. Cannon, our District Superintend-

ent, called on us Monday night, October 30, and preached.—E. H. Langston, pastor.

Escatawpa.—Thanksgiving Day was observed here. We had service at 11 o'clock a. m. All seemed to enjoy the same. Offering for benevolence, \$3.00. The pastor and his family were invited to the home of E. D. Davis, one of our leading brothers, to a thanksgiving dinner, and were well repaid. Brother Davis and his wife and sister know how to make things hum.—A. H. Latham, Pastor.

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### January Magazines

#### THE CENTURY.

The January Century contains several notable stories, among them "Frustrate," by Mary Austin, an imaginative study of a type of American woman, wholly new to literature. "A Guest in Sodom" by Mary E. Wilkins Freeman is an automobile story, both pathetic and extremely amusing. "The Mango Seed" by Katharine Gerould has for its hero a young American who, after being neglected from childhood by his parents is brought face to face, for a moment only, with his absentee mother. The flavor is striking both for its significance and its American flavor. A sympathetic and stirring story of a brave and faithful collier, "Ragnarok," is contributed by Clarence Stone. The first chapters of W. J. Locke's new novel, "Stella Maris," appear in the January Century. The heroine is an invalid English girl.—Union Square, New York City.

#### LIPPINCOTT'S MAGAZINE.

Kilmorgan's Helm, a complete novel-ette, by Kathryn Jarboe; A Woman Knows So Many Ways, a poem, by Nancy Byrd Turner; The Prospective Panama Canal, a special article, by Forbes Lindsay; To R. R., on Re-reading the "De Profundis" of Oscar Wilde, a poem, by Florence Earle Coates; The Rope, a short story, by Eden Philpotts; The Infidelity of Sam Foster, a short story, by John D. Swain; A Gift from the Waves, a sketch, by La Salle Corbell Pickett; The Pearls, a short story, by Emery Pottle; Hands a sketch, by Thomas L. Masson; Ways of the Hour: "The Stage of To-Morrow," by Robert Grau; "Originality," by Mary Eleanor Roberts; "Not a Fad, but a Fight," by A. E.; "Inharmonious Horns," by Frank M. Bicknell; "The Kitchenola Life," by Kate Masterson; Eugene, a short story, by Margery Williams; The Master, a poem, by Cale Young Rice; The Runaway Host and the Modest House-Breaker, a short story, by J. A. Meyer; Except Ye Become as Little Children, a poem, by W. F.; Short-Story Masterpieces, VI, The Marriage to the Sea (an Episode from "An Iceland Fisherman," by Pierre Loti), Translation and Introduction by the Editor; The Passing of the Queue, a paper, by Charles Harcourt; Mothers, a poem, by Anne McQueen; Just Jane, a short story, by B. McArthur; The Idol, a poem, by Jessie Annie Anderson; The Banking House as an Aid to Investors, a financial article, by Edward Sherwood Meade, Ph. D.; Thus Spake the Wiseman, epigrams, by Minna Thomas Antrim; Walnuts and Wine; Twentieth Century Travel, Automobile Department, conducted by Churchill Williams. E. Washington Square, Philadelphia, Pa.

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## Conference Notices

### Special Notices.

#### LOUISIANA CONFERENCE.

The Preachers' Aid Society will meet at St. Paul Methodist Episcopal Church, Wednesday, the 17th, at 7:30 o'clock. By order of the president.—P. W. Clark, President; W. R. Butler, Secretary.

#### LOUISIANA ANNUAL CONFERENCE

Dear Brothers: Arrangements have been made for all preachers and delegates coming by way of Lake Charles. A special coach has been provided on the K. C. Railroad. You can take No. 5 on the S. P. January 16, arrive in Lake Charles at 4:15 p. m. and leave on the K. C. S. the same day at 11:20 p. m., arriving in Shreveport the next day. Don't come on the 15th, but come on the 16th. Get off at the coal chute, come to the church and we will provide for you until the train leaves at 11:20 p. m. All who expect to come by this way write me at once.—J. W. Turner, Pastor.

#### LOUISIANA CONFERENCE.

For the above occasion the Texas and Pacific Railway Company has announced a rate of one-and-a-third fares, plus 25c, for the round trip, these tickets being on sale January 16 and 17, good until the 23d to return. As this is an open rate, requiring no certificates or anything of that kind, parties simply purchasing complete round-trip tickets when they start, this will be a great convenience. In addition to the above rate the Texas and Pacific has arranged to run special chair cars and coaches for the accommodation of delegates and their friends, these special cars to leave New Orleans at 8:30 p. m., Tuesday, January 16, and the New Orleans delegation to be joined en route by delegations from all South Louisiana, provision being made to take care of everybody. Take up with your agent at once about rates, and plan to join us, either at New Orleans or on the way.

All delegates must come prepared to pay something for board, etc.—C. W. Reeves.

#### HUNTSVILLE DISTRICT.

The Pastors' and District Stewards' meeting will be held in Metropolitan Methodist Episcopal Church, Conroy, Tex., January 24 and 25. Let every Pastor and District Steward be present.—W. Hartley Jackson, District Superintendent.

#### BATON ROUGE DISTRICT.

The pastors and delegates of the Baton Rouge District will meet in Plaquemine Tuesday, January 16, so that you can meet the train provided for the ministers who leave New Orleans at 8:30 p. m. By doing this and securing your certificate all delegates will get reduced rates.—H. Daniels, District Superintendent.

#### UPPER MISSISSIPPI CONFERENCE.

Dear Brethren: This is to notify you that I have secured reduced rates on all of the railroads in the State on the certificate plan to the next Annual Conference, which convenes in Corinth, Miss., January 17, 1912. When you purchase your ticket don't

fail to get a certificate showing that you paid full fare to the seat of the Conference, and you can return for one-third fare plus 25 cents. This applies to all who contemplate attending the Conference. I am sending out cards with full instructions to all of the pastors. Hence, pastors will please give their delegates the desired information.—C. E. Moody, Secretary.

### District Rounds

#### SAVANNAH DISTRICT.

##### First Round.

Savannah, Asbury, January 14-15; East Boundary, 17; Palen Memorial, 12-15; Savannah Circuit, 21-22; Jesup District Stewards' and Preachers' Meeting, 25; Jesup, Quarterly Conference, 7-29; Ludlow and McKinnon, 30; Waynesville, February 3-4; Brunswick, Grace, 11-12; Brunswick Mission, 13; Brunswick Circuit, 17-18; Woodbine, 24-25; Lyons and E. Eddy, March 2-3; Kingsland, 2-3; Sico Mission, 4; White Oak Circuit at Church, 9170. Our District led at the last session of our Conference at Brunswick, therefore, let us hold the fort. February 12th, Lincoln's Birthday Celebration, also collection for Freedmen's Aid Society. Easter Sunday, April 7th, the first Sunday in April. Let us try and raise your full benevolent assessment. Please collect and send into headquarters, Dr. Miller, your General Conference expense money, or to me, and I will send it in. Let each treat the Southwestern with 10 cash subscribers for a New Year's gift.—E. D. Giddens, District Superintendent, 621 Cohen Street, Savannah, Ga.

#### CHATTANOOGA DISTRICT

##### Second Round

Stanley's Chapel, January 27-28; Hill City, 27-28; South Chattanooga, 29; Dayton, February 3-4; Big Spring, 5-9; South Pittsburgh, 10-11; Jasper, 17-18; Harriman, 24-25; Kingston and Oliver, 27-28; Rockwood, March 2-3; Cleveland, 9-10; Ooltewab, 16-17; Ridgedale and Daisy, 23-24; Soddy Church, 30-31; Wiley Memorial, April 6-7; Grace Memorial, 6-7.

Brethren, raise and send in your benevolence money NOW. DON'T WAIT. And by all means lead souls to Christ.—E. J. Cox, District Superintendent.

#### BIRMINGHAM DISTRICT

##### Fourth Round

Erron, January 5-7; St. Paul, 12-14; Bessemer, 13-14; East Thomas, 19-21; Sayreton, 20-21; Woodlawn, 25-28; Scotts Chapel, 26-28; Oneonta, February 3-4; Village Springs, 10-12; Silville, 13; Blount Springs and colony, 17-18; Warrior and Bangor, 23-25; Avondale, 29, March 3; Mason City, March 1-3; Tuscaloosa, 9-10; Brownville and Ivondale, 16-17; Pratt City, 18-19; Cardiff, 21-22; Corona, 23-24; Oakman and Coal Valley, 25-26; Jasper and Carbon Hill, 27-28.—J. W. Thomas, District Superintendent, Box 292, Birmingham, Ala.

### Gleanings from the Field

#### MISSISSIPPI.

Ruleville.—On fourth Quarterly Conference was held October 29-30, in Mal-lieu Church, the Rev. H. B. Hart presiding. The work is alive spiritually and financially. The officials presented good reports. Dr. Hart is the man for this District. He leaves no stone unturned. We had conducted revival meetings on the circuit, resulting in the conversion of 22 souls and 15 accessions, making the total added to

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the church this quarter 37. Sunday Dr. Hart preached the best sermon he has ever delivered here and made a lasting impression. At night he excelled himself. We raised \$45.00 this quarter and paid the Superintendent in full for this quarter.—C. A. Jordan, Pastor.

De Soto.—Thanksgiving Day was very successfully observed at Little Zion. We had a fine meeting. The Rev. A. White was with us, and assisted in preaching. We made everything interesting. At night I was abundantly stormed by the good people of Little Zion to the amount of about 100 pounds of choice groceries. I sincerely thank the good friends.—J. McRee, Pastor.

Cotton Plant.—The Rev. N. R. Clay, District Superintendent, held his fourth Quarterly Conference with great success. Dr. Clay was at his best. Sunday at 11 o'clock he preached a splendid sermon, after which the Lord's Supper was administered to 62 communicants. Paid District Superintendent in full. Raised \$10.00 for the Rev. W. F. Burton, pastor. Mr. Burton was sick and could not be with us. Thus closed a great quarter.—T. M. Foster, Local Preacher.

Meridian.—Haven Chapel participated in a glorious thanksgiving service. The day was spent in solemn worship and almsgiving to the poor. The daily service was followed by an excellent program rendered in behalf of the benevolence collection. The church was thronged to its utmost capacity. Introductory remarks were made by the Rev. N. W. Rosa. One of the most important features in the exercise was a debate between the men and the women, subject, "Resolved, That the Women are More Profitable to the Local Church than the Men." In which the women were victorious. We were favored with the presence of many distinguished visitors from other churches. All made enthusiastic

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speeches. The Hon. J. E. Floyd held the audience spellbound on the subject, "The Need of the Hour," which was a masterpiece of oratory. The Stewards received a collection of \$32.42. Our pastor, the Rev. D. L. Morgan, heartily co-operated in the financial movement. He is a pastor indeed, and always finds time to sacrifice in behalf of every Christian movement of the church. We have a prosperous outlook for an all-round report for Annual Conference. The members under the leadership of a good shepherd, have accomplished much work this year along both spiritual and financial lines. The church is spiritually alive, with a bright future. All the members have pledged themselves to be doers of the Word and not hearers only.—W. H. Williams, Recording Steward.



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**INCREASED INVESTMENTS**

WATCH THIS COLUMN EVERY WEEK

**THE QUADRENNIAL PROGRAM.**

**I. Million Dollar Annual Distribution.**

Conference:

Previously Reported.....	\$958,457
Pacific German.....	1,132
Colorado (Additional).....	779
Connectional Fund.....	604

Total—1911 .....\$960,973

**II. Million Dollar Increased Investment.**

Previously Reported—1908—

1911 .....\$1,173,799

To get into our 1911 report as above what properly belongs to it, we will credit to the 1911 account all moneys received on the Connectional Fund before January 10th.

When men begin to do their full duty by the church the finances of the Kingdom will be placed on a dignified plane of democracy where each will give voluntarily according to his ability to each cause according to need. —Bishop Hughes.

Begin 1912 right. Make the "BOARD OF CONFERENCE CLAIMANTS OF THE METHODIST EPISCOPAL CHURCH" a beneficiary in your will.

Thanks in the name of the Veterans to those preachers who sent in for the Connectional Fund during 1911.

Then What! If 1911 does not pronounce the MILLION DOLLAR ANNUAL DISTRIBUTION, what then?

The amount will doubtless be not less than \$970,000. (Compare this with \$606,000 in 1908; \$719,000 in 1909, and \$831,000 in 1910). The \$30,000 shortage of the FULL MILLION only postpones the MILLION DOLLAR ANNUAL INCOME to the year from May, 1911, to May, 1912.

With the next issue of the Advocate we will open the account of the

"MILLION DOLLAR ANNUAL INCOME,

May, 1911-May, 1912."

During 1911 there will be added from time to time the delayed 1911 reports; also the increase of amounts raised for distribution in the several spring conferences; also the increased amount paid monthly to the Connectional Fund during 1912, as compared with 1911. (Should there be a shortage in these accounts the decrease would have to be subtracted. But decreases in amounts raised for Conference Claimants are no longer fashionable.)

Last year the Baltimore Conference raised \$22,000 for distribution. Should it this year raise \$30,000, then \$8,000 would be added to the Million Dollar Annual Reserve Account.

Or should the Churches pay to the Connectional Fund \$2,000 in January, instead of \$1,039, as last year, then there would be credited to the Income for Distribution Account \$961.

In this way, without confusion, we may ascertain whether or no the great Church has it in its heart to bring the income for distribution up to a Mil-

lion Dollars per year before the 1912 General Conference. We think it will. Let pastors of the Spring Conferences see that there are no deficiencies anywhere and that there is a proper pro-

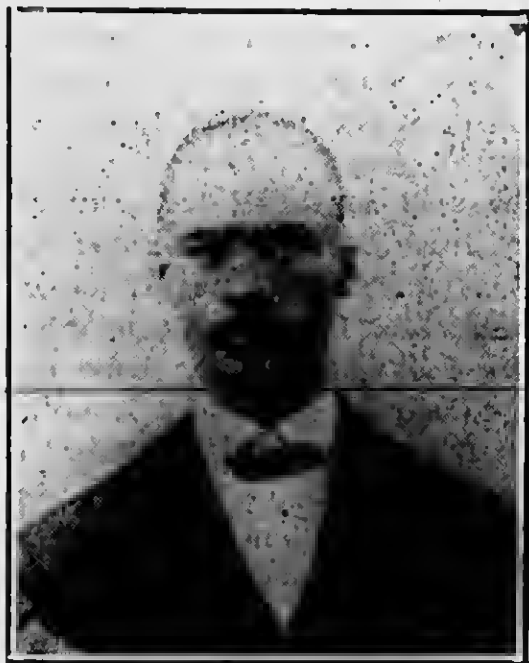
rating of all claims. And let pastors of both Spring and Fall Conferences, who have not yet done so, take the collection and send in the amount for the Connectional Fund without delay.

## The New Church at Indianola, Miss.



**THE NEW METHODIST EPISCOPAL CHURCH, INDIANOLA, MISS.**

Indianola, Miss., has, at last, a new Methodist Episcopal Church, and the credit is due Rev. W. T. Askew. Shortly after the Rev. Mr. Askew went to



**THE REV. W. T. ASKEW**

Indianola as Pastor the Church became alert for a new location. A building committee was appointed, and they set out to see what could be accomplished. Several plans were considered. Negotiations were opened for a building which when completed will cost \$2,000. The picture herewith shows the new Church as it stands today. Brother Askew says: "We are now ready to do our larger part in the great work of Christian and racial uplift along with the other churches of Indianola."

### Gleanings from the Field

#### MISSISSIPPI

Grenada.—We held our fourth quarterly conference with Dr. N. R. Clay Oct. 27-29. We paid our District Superintendent in full. Sunday night Dr. Clay preached to a large audience. Collection, \$25.20. Ninety-eight communed. One joined the church.—P. F. Fitzgerald.

Forest Circuit.—The fourth Quarterly Conference convened here November 22. Our worthy pastor, the Rev. H. E. Morgan, of Forest, held the quarter, the officers were present with their reports. The Rev. Mr. Morgan

preached a good sermon. All those who heard him were well pleased. G. G. Fort was elected Recording Steward; Ike Crudup, District Steward; Ollie R. Robertson, Lay Delegate to Conference; Daniel Fort, Jr., late graduate of our Meridian Academy, will leave this week for New Orleans University. Raised this quarter for pastor, \$20.00; Superintendent, \$9.50; pastor, \$160.00; superintendent, \$35.00; for benevolence, \$26.00; for Sunday Schools and other purposes, \$10.00. Fourteen persons were baptized during the year. The Rev. Jack C. Crudup, a local preacher here, has sold 200 lbs. of butter this year from the milk of two cows, at twenty cents per pound, and had plenty for home use.—D. D. Dukes, Pastor.

Basin.—Our camp meeting at Basin was one of the best meetings held here for many years. The good people of Basin prepared well for the meeting. We had a large attendance night and day. The visitors were nicely cared for. The Revs. J. K. Comfort and A. C. Lacy (ex-Pastor) preached good sermons. The people were glad to have him with them. The Rev. J. K. Comfort came in on Monday night and preached an eloquent sermon. There were 19 souls added to the Church. The Church was spiritually revived; \$62.65 was raised during the meeting; paid Pastor \$35.00. We had a great meeting at Lonedale. We have not a church there, but the good people helped us in the meeting. The Rev. J. K. Comfort was with us in our meeting at Lonedale, also the Rev. H. G. Hill J. Riley, B. Bryant and the Baptist Zion preacher of Lonedale. We are planning to build a church at Lonedale in the near future.—H. Lee, Pastor.

Handshoro Charge.—Our fourth quarterly conference was held December 12, with the Rev. S. H. Cannon, our District Superintendent, in the chair. The reports of the officials were good. The trustees showed that the temporal work of the Church was carefully looked after, and that some \$1,205 worth of work had been done on the second church on this charge and all paid for, with \$39 or

more left in the treasury to paint the Church. They also reported that the debt on Riley Chapel had been decreased to \$75. This is indeed a great work, with two splendid Church buildings. The stewards had a good report. Paid the pastor about all on salary, and set a plan on foot to complete the payment of \$87 by or before conference. The District Steward paid the District Superintendent all but \$9, which he will be paid on or about the first of the month of January. I have received 11 persons into the Church this year, baptised 7 children, and raised, up to this writing, \$113.28 of benevolences. We are coming to the annual conference with all of our benevolent apportionment in hand but a few dollars. I am now on my canvass for renewals and substitutes to the South Western. Total raised this year for all causes on this work, \$986.98. This is indeed a great people on this charge, and no one need feel sorry who hears of his appointment at Handshoro.—W. H. Smith, Pastor.

## Pimples? No They've All Gone!

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impurities in the blood. Cleanse the blood thoroughly and the blemishes will disappear.

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These wonderful little wafers get right into the blood, and destroy eruptive substances present in it. In some cases a few days is sufficient to make a marked improvement. And when the blood is pure the whole system is a hundred per cent better.

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## Gleanings from the Field

### ARKANSAS

**Fordyce.**—I was assigned to serve out the unexpired term of the Rev. E. Washington, at Carthage, Ark. Brother Washington was sent to Marché Charge, near Little Rock, in the bounds of the Fort Smith District. Dr. H. P. Coulton is the District Superintendent. I took up the work where he left off, and everything bid fair for a successful close. Carthage is north of Fordyce, on the Roch Island railroad. We have only three churches here, namely, Baptist, African Methodist Episcopal, and the Methodist Episcopal. We have some splendid people belonging to our church. The Rev. C. W. Whitehead, District Superintendent, held his fourth quarterly Conference the third and fourth of December. He preached a strong sermon at 11 a. m., and the writer at night. The services were a spiritual feasting. We shall be able from the time to the Annual Conference to make a splendid report. We are trying to keep all the departments at work, and we shall go to the Annual Conference with a good report, watch us.—J. W. Terrell, Pastor of Fordyce and Carthage.

**Jackson Port.**—Merrell Chapel was blown down April 12, 1911. It is now rebuilt in good shape, the best church in town. We are at work trying to make it second to none in this town. We have also lumber on the ground to build a parsonage and we are going right ahead. We paid our Superintendent out and are trying now to finish raising the other part of our assessments and get ready for the Conference. We have some good and willing workers in Merrell Chapel. God bless the good people. Right in the midst of crop time Mrs. Maggie Dupens and her mother and husband gave a supper, the 21st day of July, raised \$11.20 and gave the same on the pastor's salary. They are great workers in the church. We realized also on a recital \$10.70. We have raised this year for all purposes up to the present, \$198.77. Four subscribers for the Southwestern.—C. H. Brooks, Pastor.

### GEORGIA.

The Gillsville work of the Wesley's Chapel Methodist Episcopal Church is in better condition than ever before in the history of the charge. The ex-pastor, the Rev. J. F. Dorsey, has done his very best to build the charge up and has done much for the people of all denominations at this place and all regret his departure, both white and colored. He and his good wife go to take up their work at Lawrenceville, Georgia, and we hope for them success in carrying on the work of the church there. The Rev. J. F. Dorsey carries the flag of industry, frugality and honesty with all the white people at Gillsville, Ga. The loss of a pastor and friend of the Wesley's Chapel Church at Gillsville will be Lawrenceville's gain.—J. M. Ellison.

### INDIANA

**Connersville.**—The Rev. D. E. Skelton, District Superintendent, held his last quarterly conference here Dec. 16 and 17, for this conference year and ends his term as Superintendent of this district. He gave a lecture Monday night, Dec. 18, in connection with a grand reception tendered by the members. Our pastor has been with us for one year and three months and all debts on the church have been paid. He was entertained by a grand

surprise party, led by Mrs. Rebecca Butler and the table was laden with many good things.—W. C. Statesman, pastor.

### KENTUCKY.

**Versailles.**—Our third quarterly conference was held November 4 and 5, by the District Superintendent, the Rev. P. T. Gorham. Reports were good. The Superintendent was paid in full. On the 15th of November the Rev. W. H. Pope, our Conference Evangelist, came and conducted our revival services; the result was the greatest revival that has come to Simpson Chapel for thirty years, vouchsafed by the oldest members and citizens of Versailles. Twenty-seven conversions and twenty-three accessions to Simpson Chapel. The church was pleased with the services of our evangelist and paid him well. The Rev. Mr. Pope keeps busy and success seems to follow all his meetings. Any church and pastor in need of a great awakening should not fail to get the services of the Rev. Mr. Pope, whose address is 320 Jackson street, Louisville, Ky. We are pleased with our pastor and wife, the Rev. and Mrs. G. W. Powell, and old Simpson will try and send him to conference at Columbus, Ohio, with a round report. Our church is looking up. Most of the converts are young men and women, who are the hope of any church.—Albert Chase.

**Jeffersontown.**—On November 14-15 was held our third quarterly conference. Our District Superintendent, the Rev. P. T. Gorham, rendered splendid service. His sermon was fine. Our people are always glad of his coming and we hear him with great delight. He spoke kindly to the pastor and people concerning the work, and was very much pleased with what had been done on all lines. The Revs. J. N. Ross, of Louisville, and J. L. Franklin, of Jeffersonville, were present also, and assisted in the service. We closed our revival with 12 new members added; baptized six. Our Thanksgiving service was good. The members and friends supplied the needs of the pastor on Thanksgiving. They laid on the altar the best goods of the land. They have abundantly remembered the pastor and family this year.—J. T. Leggett, pastor.

**Georgetown.**—At Wesley Chapel we have just closed a splendid revival of two weeks' duration, conducted by the Rev. W. H. Pope, Conference Evangelist. We had ten conversions; baptized seven adults and one child. The Rev. Mr. Pope is a good gospel preacher. His sermons were well received by large congregations. December 3 was the third quarterly conference occasion. The Rev. P. T. Gorham, District Superintendent, was present. The reports were full. District Superintendent paid in full, \$15; pastor paid, \$182.15. Our church held its forty-third anniversary Nov. 26. It was conducted by two of the ex-pastors—the Rev. J. H. Ross, of Louisville, and the Rev. Scott Ward, superannuate, who preached. Paper by Prof. Quinsey A. Bailey, on the "Organization of the Church." We are hoping to make this a great year. One new subscriber for the Southwestern.—F. P. Fielding, pastor.

### Pale, Delicate Women and Girls.

The old Standard Grove's Tasteless Chili Tonic drives out malaria and builds up the system. For grown people and children. 50c. Store.

### MISSISSIPPI.

**Bridgeville Circuit.**—The fourth quarterly conference was held at Little Church, the Rev. P. H. Rembert in the chair. We had a full conference. All the brethren had good reports. The District Superintendent's sermons were full of power. We raised this quarter \$92. Paid the District Superintendent in full.—M. White, pastor.

### TEXAS.

**Richards.**—I arrived on my work December 22, 1911, and found the good people awaiting my coming and I was cordially received. Sunday, the 21st, was a beautiful sunshiny day, and I was able to preach to a full house.—R. H. Warren, Pastor.

**San Augustine Circuit.**—We have been in the midst of some very bad weather. The rain scarcely ceased for nearly three weeks. We have held services only once at three of our points, viz: San Augustin, Ebenezer, and Center. Here is a faithful few led by Brother Smith and Mr. Frank Walker. They came for me through the falling rain and dense darkness, and Sunday and Monday night the little crowd came forth with torches and those that were not in wagons and buggies, trudged through the mud. I preached to them with all my might and encouraged them to be faithful. Raised \$2.55 on the pastor's moving expense. Ebenezer: Here I preached only one Saturday night. It was very cold, but ten of us made the congregation and I preached to them. Brother Sam Biggins told them of the moving expense and these people rallied bravely, led by Bro. Sam Biggins, giving \$1.00. This little crowd made up \$5.25. The pastor is gratified to have on his work such men as these. San Augustine: This little host is marshalled by Bro. Jas. Hunt, Thomas Lover, Aaron Dixon and Jack Payne. We held two services and raised \$4.20. This enabled me to move. The work is taking on new life. The good brothers of San Augustine have put in the parsonage a new stove, which cost \$16.00, a safe at \$6.00, and are planning to ceil the parsonage. Our watchword is "Success," our motto is "Victory."—Jno. L. Blue, Pastor.

**Pelham Circuit.**—Our first Quarterly Conference was held December 10, 1911, by the Rev. J. S. Wyatt, our wide-awake painstaking District Superintendent. Owing to the inclement weather our collection was not what we hoped for. One third of our leaders were absent on account of rain and sickness, but we paid the Superintendent \$20.10. Sunday we had only one service. The people at Wesley Chapel and Antioch won't let mud and water hinder them in their church work. The trustees at Pelham, with their humble servant, R. D. Dennis, as pastor, have built and paid for a new church, 32x50 feet, at a cost of sixteen or eighteen hundred dollars, inside of eleven months. Too much praise can not be given to such faithful people and I have been appointed to serve them another year. We hope to build or move and remodel the parsonage in 1912. We have raised for all claims since my return to Pelham, \$30.40. You will hear from us again in January, 1912. We also have a splendid set of women out here, working in the Ladies' Aid Society, with Misses C. J. Gibson and Sallie Balvein as presidents. At Saints Delight Sister Balwen, with her little band of working women, has papered that church and painted it over head and put up window shades, which adds much to its neat inside finish.

We have the Southwestern Christian Advocate coming to 25 or 30 homes on this circuit; there were only six when I came here two years ago. I mean to do all I can to get it in every family in our church on the circuit.—R. D. Dennis, Pastor.

**East Calvert Circuit.**—I came to this work December, 1905. When I came the membership was small, probably less than one hundred, which has been increased by new members and transfers from other places to one hundred and fifty. This work has increased along all lines. It was paying for benevolence five year ago \$66.00, but it now pays over \$100.00, which is an increase of 50 per cent. At the same time this people were paying the District Superintendent \$60.00; they now pay him \$85.00, an increase of 25 per cent. They were paying for Bishop and Conference Claimants \$1.00 each. They will pay now \$8.00 for Conference Claimants and \$7.00 for Bishop, which is a good increase. They were paying for pastor's support \$250.00, they now pay upwards of \$400.00. This is not what it ought to be by three hundred dollars. There are over forty homes on this work and thirty of this number own their homes. Two brothers own 170 acres of land; this speaks well for this people. Subscriptions for the Southwestern Christian Advocate have been doubled, but it should be in every home on the work. One new church has been built, one painted inside and out, new seats put in and a nice organ bought; one ceiled and vestibule put on; one seated. Sixty dollars has been contributed at one place to build a new church and \$55.00 at another place to build. This is a great farming country. At Chapel Hill we have a good public school, of which the Rev. P. H. Lambert is teacher and has been for eight years. He is said to be one of the best teachers in the country. These people need to build a new parsonage here and our people as a whole need to have more respect for the pastor who serves them.—A. L. Gabriel, Pastor.

### Rallies

The rally which was given by St. John Church and the pastor was a success. I take this method to thank the many friends and members of St. John for their kindness shown on the 26th of November. Those who gave to the rally that day \$1.00 and more are: Mrs. S. L. Ross, \$5.00; Mr. S. M. Martin, \$3.02; Mr. Landon Corbins, \$3.25; Mrs. Violet Yound, \$2.00; Mrs. S. Spellman, \$2.00; Mr. D. Spellman, \$1.54; Mr. J. M. Smith, \$1.40; Miss Rosa Alexander, \$1.40; Mrs. Lizzie Smith, \$1.05; Mrs. Alice Cotton, \$1.00; Mrs. Julia Simon, \$1.00; Miss Bettie Ellis, \$1.00; Mrs. S. Berry, \$1.00; Mr. Chas. Simon, \$1.00; Mrs. Howard, \$1.00; Rev. W. H. Oates, \$1.00; Prof. S. H. C. Owen, \$1.00; Mrs. Josie Young, \$1.00; Prof. J. R. Ross, \$1.00; Miss Fannie Ross, \$1.00; Mr. Johnny Ross, \$1.00; Mrs. Susie Somple, \$1.00; Dr. J. M. May, \$1.00; Mr. N. Gray, \$1.00; Mrs. Gilbert, \$1.00; Mrs. Dr. J. B. Banks, \$1.00; Mrs. H. E. Oates, \$1.00.—Rev. W. A. Oates, Pastor, Natchez, Miss.

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## Deaths

### THE REV. J. M. LYTE

born in Gallatin, Sumner County, Tenn., 39 years ago, and died in the same city and county in the home of his sister, Mrs. Nancy A. Anderson, at 12:30 a. m. Friday, November 10, 1911. He was converted at an early age and joined the Methodist Episcopal Church, to which he was a faithful member from the time he joined to the time of his death. Brother Lyte received his early school training in the public schools of his home city and county. In 1895, he felt a call to the Christian ministry and begun at once to prepare himself for that work. Two years afterward he knocked upon the door of the traveling connection of the Tennessee Conference, and received admittance. That same year he entered Gammon Theological Seminary, in Atlanta, Ga. After studying in that institution for one year his health became so impaired that he was forced to abandon his work at Gammon and return home. Not willing to give up the struggle for a more thorough preparation for his life's work, he entered Walden University, at Nashville, Tenn., and from that institution he graduated with honors in a class of 18 in May 1902. During his ministerial career, which lasted a little over 12 years, Brother Lyte served some of the leading appointments of his conference, among which are Braden Memorial and Hubbard Chapel, both located in Nashville, Tenn.; McMinnville, Springfield and Lawrenceburg, and District Superintendent over the West Tennessee District of the Tennessee Conference. In the death of Brother Lyte the great Church loses one of its strongest, safest and best leaders. The funeral service was held from Key's Chapel, Gallatin, Tenn., Sunday, November 12. The same was conducted by Rev. J. P. Price, of Dyersburg, Tenn., who gave a beautiful eulogy on the life of this fallen hero of the gospel.—W. R. Smith.

### DEATHS AT SARDIS, MISS.

Brother Calvin Norry died on the 14th of September at Sardis, Miss. He leaves to mourn a wife and two children.

Brother J. L. Blackley was born September 14, 1876, died October 12, 1911, aged 15. Little Elias Blackley, age 2 years old. Both were the sons of the Rev. J. H. Blackley, of the Sardis Charge, Holly Springs District. The funerals were conducted by the Rev. W. H. McCarty.

Sister Charlotte Frager, the mother of the Rev. W. M. R. Lester, died September 20th, 1911. She was one of the oldest members of Cooper and Orwood Charge, and died as she had lived—a Christian. Funeral conducted by the writer, the Rev. W. H. McCarty.

DRATER.—Gov. E. Drater, an old Union soldier, died October 28, 1911, at Sidney, Ark. He was born in 1820, age 91 years. He has gone to join the army above.—R. B. Fagan, pastor.

HOPKINS.—Bro. Elmo Hopkins, a member of Piney Grove Church, Pa-

raloma, Ark., departed this life Oct. 7, 1911. He leaves a wife and three children, a mother, brothers, sisters and a host of relatives and friends. He was buried by the K. of P.'s, led by the Rev. A. E. Carr and M. Turner. Bro. Elmo will be greatly missed among us, yet our loss is Heaven's gain.—H. Bright, pastor.

Little.—Mrs. Laura Little, one of the pioneer citizens of Bay St. Louis, Miss., died at her home September 11, 1911. She was 56 years of age, and one of the best citizens of our little town. She reared a family that is a credit to herself and the community. She was noted for the many charitable deeds she did for her fellow-townsmen. Mrs. Little was a believer in the doctrines of the Methodist Episcopal Church, and though she was not a member of any church, she said to her children and visiting friends some weeks before her death, "Don't worry about me; I am going to die, but my soul will not be lost." A few weeks before she died she was baptized at her own request by the Rev. J. E. Holmes, of Ocean Springs, Miss. Her funeral sermon was preached by the Rev. R. L. Tate, pastor of the Methodist Episcopal Church. Mrs. Little leaves friends to mourn her death.—G. H. Brown.

Edland.—Mrs. Elizabeth Edland, of New Orleans, died October 21. She was laid to rest October 23. She lived a devoted Christian. She was a native of Virginia. She left four children and a host of grandchildren. Mrs. Sarah Bohanon, of St. Louis, Mo., is the youngest.

### A Card of Thanks.

Mrs. Bohanon desires to thank her friends and the Rev. T. L. Brown for their Christian help at the death of her mother, Mrs. Edland.—Mrs. Sarah Bohanon, St. Louis, Mo.

### Marriages

Duley-Todd.—On December 6th, 1911, Miss Beatrice Duley and Mr. Albert Todd were married at the home of the bride's aunt, Mrs. Clara E. Sharpe, of McDonoghville, La. The bride is a Sunday School scholar of St. Matthew's Methodist Episcopal Church. She stood well in the town. She received many valuable presents from her friends. The bride was dressed in a cream silk, which was beautiful. We hope for them much success in their new life. The ceremony was performed by Dr. Pierre Landry, District Superintendent of the Lake Charles District, and the writer.—J. A. Landry.

Dixon-Tillman. — At Bridgeville, Miss., Mr. James Dixon and Miss Beulah Tillman, at the home of the bride, November 12th, 1911. The Rev. H. White officiated.

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### Gleanings from the Field

#### CINCINNATI, OHIO, AND COMMUNITY

Under the influence of the Cincinnati Sub-District Epworth League and Sunday School Convention, our churches have been taking on more enthusiasm, assuming greater interest and working with larger accomplishments. These conventions have been in vogue for many years in Cincinnati and other parts of the Conference, but never has their work

## FREE TO YOU—MY SISTER



Free to You and Every Sister Suffering From Women's Ailments.

I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case entirely free, in plain wrapper, by return mail. I will also send you, free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Discharge and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly any sufferer that this Home Treatment really cures all women's diseases, and makes women strong, plump and robust. Just send me your address, and the free ten days' treatment is also the book. Write today, as you may not see this offer again. Address

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been so effective or their effect been so noticeable in Cincinnati as since in June, 1910, when the Rev. Frank S. Delaney was elected president. Since that time the work has so increased in interest that every organization save one, represented in the local churches, has applied for admission and has been accepted and become constituent parts of the convention, until now instead of the old original name, Epworth League and Sunday School Convention, it deserves rightfully to be called the Cincinnati Sub-District Convention of Methodism. Our work in and about the city, under the influence of these conventions is now assuming larger responsibility and developing greater interest, in all our churches. These conventions convene each three months, replenishing enthusiasm and sending the delegates back to their local churches with deeper conviction and larger vision, are of inestimable value to our work in the city. I have noticed with peculiar interest in the church of which I am pastor, with its five hundred members, every department showing continually signs of growth and increasing interest. I

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have seen young women of my church, who had apparently only a passing interest, felt no personal conviction, assumed no real responsibility, sent to these conventions and return home with new visions and convictions and go to work as if the entire weight of the responsibility of the church in the accomplishment of the mission depended upon them. The last convention was held at the Methodist Episcopal Church, College Hill, Ohio, November 8, 1911, at which all the churches were well represented. A pleasant, helpful and inspiring session was conducted, showing that each of the nine churches in and about the city and their organizations were awake and full of life and interest.—T. L. Ferguson, Pastor of Park St. Church, Cincinnati, O.

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## Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Among the pretty events of the Yuletide was the dinner given by Mr. and Mrs. Pedro Thomas, at their home, 2126 Philip street. The rooms were beautifully decorated. Covers were laid for 24. The menu was served in four courses.

The Steward sisters and members of First Street Church gave a surprise party recently in honor of Mrs. Susan Jones, president of the Stewardess Board of that Church. It was largely attended and she was the recipient of many tokens, showing the esteem in which she is held by the membership of this Church.

Don't forget the cantata of "Ruth" at Williams Church, Cherokee and Pearl streets, Friday night, this week, January 12, 1912. It is to be a great treat, and will be enjoyed by all lovers of sacred drama. Take St. Charles avenue car and get off at Cherokee street, one block from the place.—J. F. Marshall, Pastor.

The Rev. and Mrs. H. H. Dunn were pleasantly surprised Friday evening, December 29th, by members and friends of Central Congregational Church, the occasion being their first wedding anniversary. Many valuable gifts were presented them, including a purse, the gift of the friends. Refreshments were served and the guests departed wishing the couple many years of wedded bliss.

Wesley Church.—Despite the cold weather and rain, a fair number of the regulars attended every service Sunday, and we hope to close up the year's work in good shape. Early morning prayer meeting was led by L. Howard and H. R. Knox. The Sunday School was well attended, and will raise its full apportionment for Conference, as well as the other auxiliaries. The Sacrament of the Lord's Supper will be this Sunday night. The Rev. J. A. Lindsay preached an able sermon. The sick are improving. One joined on probation. Collections for the day, \$20.—W. Scott Chinn, Pastor.

Simpson Memorial Church.—Sunday services, December 31st, were splendid. The Pastor preached at 11 a. m. to a nice crowd. At night Professor M. S. Davage preached a good sermon. The Church was taxed to its utmost capacity. The Rev. Valcour Chapman, Superintendent of North New Orleans District, was present and took part in the great watch meeting service. Several persons came forward for prayer. I thank the members and friends for their help in making the concert a success. Raised \$125.00. The committee of arrangements, with Mrs. I. E. Mullion as chairlady and Miss Emma Bessie, secretary, did splendid work. I hope to close up my work at this great Church in good shape.—R. C. Worsham, Pastor.

Malden Chapel.—We are located in an almost secluded but a growing section of the city. We are few in number, but in proportion to our membership are on an equal footing with the larger churches. Under the pastorate of the Rev. R. F. Long we have continued to move onward, and to-day the future is brighter for Malden than ever before. Our Church property, located on Washington avenue and Tonti street, is free from debt. The city has lately installed an electric light on the corner just in front of the Church, and at about the same time the Post Office authorities extended the free delivery service as far as Washington avenue and Broad street. We have succeeded well during this conference year. We have paid the District Superintendent in full, but, owing to recent inclement weather, we are somewhat in arrears with our Pastor. Our fourth Quarterly Conference was held January 1st. District Superintendent Chapman seemed well pleased with the work of Malden Chapel. David L. Riley was elected delegate to the Lay Electoral Conference; Ellis E. Smith, reserve. Our Sunday School is moving along nicely, with E. E. Smith as Superintendent, and Sisters Eleanor Mars and Fannie Riley teachers.—D. C. Riley.

### Inquiries

I want to find my people. My home was between Lexington and Versailles, Ky. I had three sisters, Emeline, Dicy and Lauranda. My mother's name was Rachel Ashford. I had two uncles, named Ben and Edmond Ashford. Before the war we belonged to Mr. Tom Ashford. We were sold about 1840. Any information concerning any of the parties mentioned above will be greatly appreciated. Address Elizabeth Ashford, Okolona, Miss.

Mr. George Florence, Box 13, Sanders, Ky., desires information concerning his parents, whose names are as follows: Lemuel Florence, Daniel Florence, Charles Florence and Jeff Florence. They belonged to a man by the name of John Florence. Their post office was at Spring Hill, Ky. Any information concerning these parties will be greatly appreciated.

### Gleanings from the Field

#### MISSISSIPPI.

Ricks' Chapel Circuit.—Our fourth Quarterly Conference was held on December 2nd. Our most honorable District Superintendent, Dr. A. J. McNair, having been very ill, we were delighted to have the Rev. H. W. Woods, Pastor of the Canton Circuit, to hold our conference. He handled the conference with great ease. On Sunday

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the Rev. Wood preached a sermon that will live long in the hearts of this people. Our beloved Pastor, the Rev. W. N. G. Lipscomb, had a very sick daughter and could not be out on Sunday. The Rev. Wood had the sisters arranging many good things for our Pastor on Monday, December 4. Our Church at Ricks has been completed. Pastor Lipscomb worked hard this year with us. May God bless him. The reports show a gratifying increase this year.—Allen Lindsay, District Steward, Ricks Circuit.

Beizona Circuit.—Our fourth Quarterly Conference convened at Evans' Chapel November 25 and 26, the Rev. H. B. Hart, D. D., presiding. The officers were present, with written reports. Sunday was a great day. At 11:30 a. m. the Rev. E. C. F. Troup preached a great sermon. The good people put on the table \$51.25. At 3:30 p. m. the Rev. E. H. Holmes preached a strong sermon; 7:30 p. m. the Rev. J. H. Bynum also preached a great sermon. Total collection for day and night, \$61.40. Mrs. V. E. Murry, C. C. Summers, Annie Marison and others are good church workers. Paid the District Superintendent \$16.00; pastor, \$13.23, and put in the treasury of the Ladies' Aid for the Church \$51.00. The District Conference was a success.—A. Marsh, Pastor.

Meridian.—At Haven Chapel, in spite of the unfavorable weather, we have recently closed a very successful rally, in which the members responded heartily. After listening to a soul-stirring sermon by the Pastor, the Rev. D. L. Morgan, the captains rose, and at the sound of their gavel the members responded as follows: F. Willis, \$210; H. Edwards, \$1.70; O. H. Allen, \$2.00; J. A. Lagrone, \$1.10; George Johnson, \$2.00; C. Chapman, John Humphrey, N. Jones, F. C. Williams, P. S. Johnson, W. Jones, Jno. Roberts, N. Chaney, Jim Price and E. C. Allen, \$1.00 each; Hattie Eveans, \$1.70; Lillie L. Morgan, \$1.50; M. A. Chapman, \$1.60; Mollie Edwards, \$1.05; Annie Williams, \$1.00; Molly Allen, \$2.05; Lottie Willis, \$1.20; Beulas Locket, Susie McDowell, Georgie McNeil and Jenette Johnson, \$1.00

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each. The rest of the members and visitors donated liberally. Total amount received by the captains, \$64.15. During the session of the White Methodist Conference we were favored with the presence of three of the distinguished pastors, in the persons of the Revs. James Thomas Abney, D. D.; M. L. White, D. D., and H. E. Wick, D. D., who preached for us. They manifested great interest in our work and bade us Godspeed. Their sermons were enjoyed by all, and they filled a long-felt need. Our Pastor is on the eve of leaving for conference. Everything looks prosperous toward the accomplishment of the greatest years' work in the history of the Church.—W. H. Williams, Recording Steward.

### MISSOURI

Truesdale Circuit.—Our church at Jonesburg, Mo., has been painted; inside work, ceiling and walls and wainscoting. The ladies commenced work Dec. 5. Mrs. Hellen Sayers, Katie Thomas, Carline Ricks, Minnie Bishop, Celia Hubbard, F. Thompson, Lucy Roses and Mrs. Davis and others joined in during the week. The District Superintendent, the Rev. W. C. Ellis, joined the pastor, putting on a suit of overalls, and stayed with me until the church was finished. The trustees put in new doors and finished the roof on the church, took down the old flue and rebuilding a new one. There are some splendid workers in this church. At Jonesburg the District Superintendent held our third quarterly conference Dec. 9-10. He preached two splendid sermons and lectured at night to a congregation that was well pleased. Collection, \$20.87. At Truesdale we have electric lights, which will have been installed by the holidays, if nothing happens. The Ladies' Aid Society and the Epworth League are doing very well.—J. D. Evans.



# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
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## IS THE REPUBLICAN PARTY TO DIS-FRANCHISE THE NEGRO?

It would appear that the above query is far-fetched, considering the issues that brought the Republican Party into existence and made it the force that it is in National politics. "This country cannot long exist," said Lincoln, the patron saint of the Republican Party, "half slave and half free." 'Twas the cause of freedom that made the party strong and put it into power. The perpetuity of our Government lies in our being absolutely true to the democratic principle that underlies all our history and should underlie all our legislation—namely, all men are equal. It was the championing the cause of freedom and liberty that gave virility to the Republican Party and brought under its banner the voting strength of the Nation.

The Democratic Party—certainly in the South—is a class organization open and above board. Its chief exponents to-day boldly declare against universal suffrage—a declaration wholly at variance with the American ideal. But the disease is catching. Is the Republican Party infected? Let us see. There is a complaint, in some quarters of the Grand Old Party, that Southern delegates figure all too largely in the selection of the Republican nominee for President. These Southern delegates help to nominate—it is claimed—but count very little in the election. Hence, the Grand Old Party says that Mississippi and Louisiana will not be permitted to vote in the National Republican Convention only in proportion to the local voting strength.

At the recent meeting of the National Executive Committee the matter was brought forward and had considerable backing. Now, we are not interested in the question as a partisan; we are interested, however, in the moral phase of the question and interested as this scheme sanctions the wholesale disfranchisement propaganda that has been carried forward in the South so successfully.

On the face of it, this proposition to equalize the votes in the National Convention on the basis of Republican votes seems eminently fair. But let us not be too hasty in concluding. Why has not the Republican Party a larger vote in the South? Largely because Negroes are disfranchised and they are disfranchised, among other reasons, because they are Republicans. The Republican Party, therefore, cannot accept this new proposition without endorsing in toto the full program of the South in disfranchising loyal and patriotic Negro citizens:

At a recent meeting of the Republican National Executive Committee, General Clayton, of Arkansas, opposed the change in the rule of apportionment, and based his objection primarily upon the injustice which would be inflicted upon the Negroes, not only of the South, but of the entire country by having the seal of approval placed upon their disfranchisement by Democratic legislators. He scored the "rank injustice of supplementing Democratic disfranchisement of American citizens in the South by corresponding disfranchisements in our conventions."

Continuing, General Clayton said: "In this connection, I am able to show in round numbers, based upon the census of 1910, the Negro population in some of our Northern and doubtful States—namely, Massachusetts,

28,000; Connecticut, 15,000; New York, 134,000; New Jersey, 90,000; Pennsylvania, 194,000; Ohio, 111,000; Indiana, 160,000; Illinois, 109,000; Missouri, 157,000; Kansas, 55,000; Maryland, 232,000; total, about 1,295,000.

"The colored people of these and other States would be more than human if they did not resent at the polls such rank injustice, which, together with what their brothers in the South are enduring, would seem to justify them in making terms with the party into whose keeping their rights seem already to have been relegated.

"The efforts to change the rule of apportionment do not appear to have originated with the Republican masses, nor even with the local conventions that appoint delegates, but with the delegates themselves.

"I am glad to see from newspaper announcements that Senator Bourne, or some of his friends, who may be delegates, contemplate the revival of this question in the next National Convention, in which case I hope the question will be thoroughly thrashed out and not confined to any five-minute rule, such as prevailed in the last, so that it may be finally settled, and whatever harm, if any, may have resulted from the close vote upon the proposition in the last convention may be completely removed."

This squarely facing of the issue by General Clayton is thoroughly in harmony with his record for forty-five years touching the political rights of the Negro. The General and his family have stood bravely for the full manhood rights of the Negro. His voice in behalf of the Negro has rung out clearly, and there has never been any equivocation in his position with reference to these rights.

It is well that the issue is up. It will be met. The Negro will meet it in or out of the party. Maybe it is well to remind our friends that every Negro in the North has a cousin, or a brother, or an uncle, or a father, or a friend in the South. And a vote cast in New York by a Negro will be counted. Add to this the fact that the Democrats in New York have just made a Negro a deputy sheriff. And there is food for thought.

## THE MISSISSIPPI CONFERENCE CLOSES A GOOD YEAR

Bishop John L. Nuelsen held the Mississippi Conference for the second consecutive year. This gave him first-hand knowledge of many of the problems of the Conference, which he handled in a masterful and sympathetic way. This continuous administration has decided advantages over the former custom of only one year administration. It makes the Bishop more self-reliant and less dependent upon "light" from his advisers, which is often "darkness," if not downright misrepresentation. The contention is made that continuous Episcopal supervision would subject the preachers to hardship, in case the Bishop was prejudiced. But the preachers have less to fear from a continuous Episcopal supervision than from a prejudicial cabinet that will dodge behind the Bishop and blame him for everything blamable. Bishop Nuelsen showed familiarity with delicate issues of the Conference, that he never could have had in the first visit. His services were so statesmanlike, brotherly and

sincere that they were no perfunctory resolutions that were passed thanking the Board of Bishops for assigning Bishop Nuelsen to this Conference, and requesting his return time without end."

The Conference was held in Hattiesburg, with the Rev. D. F. Dudley, as pastor. Brother Dudley entertained the Conference at this same place eight years ago. This is Brother Dudley's third term as pastor at Hattiesburg. During his first pastorate he built the St. Paul Church, which was the first church built in Hattiesburg by any people. Be it known that Hattiesburg is a new town—having been established in 1883—but it has had a rapid growth, and to-day it is one of the foremost commercial centers in the State, and, while it ranks about fifth in population, it rivals even the more favored and older towns for commercial supremacy. Four railroads enter this town and add greatly to its development. The substantial business blocks, the paved streets, the elegant public buildings and churches speak much for Hattiesburg's future. Brother Dudley, it can be seen, is closely connected with the growth of this city, having built the first church, and, during his second pastorate, the commodious church and the very fine parsonage that now stand. Though the Conference was largely attended, Brother Dudley handled the situation well and deserves great credit. In the entertainment all denominations took a willing part. The Baptist and African Methodist Episcopal churches vieing with each other in providing for the visitors. The Baptists claim to have taken care of more ministers and delegates than our own people. All certainly did well.

The whole of Wednesday evening was devoted to the welcome reception. Bishop Nuelsen presided. Addresses of welcome were delivered by C. E. Craft, Prof. I. W. Crawford, Dr. A. F. Watkins. Mr. Craft, a young man of fine intellect and of fluent delivery, is a cutter at one of the sawmills. It is refreshing to find such a capable and high-minded Negro engaged in skilled labor. It may be that all the educated Negroes are not running after the professions. Mr. Craft spoke for the colored citizens. Prof. I. W. Crawford is principal of the public school and pastor of one of the Baptist churches. There were moments of genuine eloquence in Prof. Crawford's speech. He spoke for the colored churches. The Conference felt itself especially honored in the address of Dr. A. F. Watkins. Dr. Watkins is the secretary of the General Conference of the Methodist Episcopal Church, South, and secretary of the Mississippi Conference of his denomination and was a delegate to the last Ecumenical Conference. He is one of the foremost men of his Church. He is a forceful speaker, eloquent and scholarly. He has an easy flow of language, and a delivery that is charming. Dr. Watkins was most cordial in his remarks on the race question. He is a native Mississippian, and can be easily classed among those who, like Bishop Galloway, wish for the Negro the largest and best things. His address had much to do in giving the Conference a buoyant spirit throughout.

Dr. W. W. Lucas, by a vote of the Conference, responded. The Doctor was exceed-

(Continued on Page Eight.)



## To Educated Colored Men: Greetings

By Prof. Kelly Miller

I am taking advantage of the approaching New Year to address you a few words of serious greeting. You represent the first generation of your race, now grown to fullness of the stature of manhood, under the influence and power of education. You are the first ripened fruit of philanthropy, and by you alone will the wisdom or folly be justified. The hope of the race is focussed in you. You are to furnish the headlight to direct the path through the dangers and vicissitudes of the wilderness. For want of vision the people perish; for want of wise direction, they stumble and fall.

There is no body of men in the world today, nor in the history of the world, who have, or ever have had greater responsibilities or more coveted opportunities than devolve upon you. It is indeed a privilege to be a Negro of light and leading in such a time as this. The incidental embarrassments and disadvantages which for the time being must be endured are not to be compared with the far more exceeding weight of privileges and glory which awaits you if you rise to these high demands. For such a privilege well may you forego the pleasures of civilization for a season.

Your world consists of ten million souls, who have wrapped up in them all the needs and necessities, powers and possibilities of human nature; they contain all the forms of civilization, from its roots to its florescence. Yours is the task to develop and vitalize these smothered faculties and potentialities. Your education will prove to be but vanity and vexation of spirit, unless it ultimates in this task. You are the salt of this earth, and if the salt lose its savor, wherewith shall it be salted? If the light within the racial world be darkness, how great is that darkness?

The highest call of the civilization of the world to-day is to the educated young men of the belated races. The educated young manhood of Japan, China, India, Egypt and Turkey must lift their own people up to the high level of their own high conception. They must partake of the best things in the civilization of Europe and show them unto their own people. Your task is the same as theirs, intensified, perhaps, by the more difficult and intricate tangle of circumstances and conditions with which you must deal.

You cannot afford to sink into slothful satisfaction and do your little job, draw your little pay, and enjoy your tasteless leisure, and with inane self-deception hide your little head under the shadow of your wings, like the foolish bird, which thereby hopes to escape the wrath to come.

As you look over the field the whole sweep of racial movement seems to be retrograde. The race has been disfranchised and Jim-crowded and segregated. Lynching and burning of Negroes; amid horrors of indescribable atrocity, has become a fixed American institution. The Christian conscience has become sere, and only Christ in Heaven weeps.

There is no other source of help but God and you. The white race through philanthropy has done much; but its vicarious task was practically completed when it developed you. You must do the rest. Our gratitude can never repay the debt we owe. They spoke for us when our tongues were tied; they pleaded for us when we were speechless. But now our faculties are unloosed; we must stand on our own footing. The greatest gratitude that the beneficiary can show to the benefactor is, as soon as possible, to do without his benefaction. True, we are not yet able to cut loose wholly from the benevolent assistance; we still need some more ear-rings and finger-rings and other furnishings from the Egyptians. But the great outstanding fact remains, the task of race statesmanship and reclamation is not pri-

marily the white man's burden, but yours. Upon you will depend its success or failure.

As far as righteous insistence upon inalienable human rights will permit, live at peace and helpful co-operation with all men, North and South, East and West. But never under any inducements of cowardice or prudence or thrift, should you deviate from the straight line of righteousness, which alone points out the way and points the way out.

Moral energy and race loyalty should be brought to bear upon your task whether you be engaged in the production of wealth or in the more condite pursuits, which administer to the higher needs of man.

The white race is fast losing faith in the

Negro as an efficient and acceptable factor in the equation of our civilization. Curtailment of political, civil and general privilege and opportunity is but the outward expression of this apostasy. As the white man's faith in you decreases, your faith in yourselves must increase. Every Negro in America should be taught daily, with his face turned toward the light, to utter this prayer: "Lord, I believe; help thou my unbelief."

Through courage, expressed in the active as well as in the passive voice, courage to do and courage to endure, you must so assert and exert your manhood, that you will not only believe in yourselves, but the rest of the world will be compelled to believe in you. Then, and not till then, all will be well.

Such is the mark and the high calling to which you are called. May you rise to the level of it.—Washington, D. C.

## The Education of Our Children

By Dr. Booker T. Washington

This is a season of the year when for several years it has been my privilege to call the attention of our people to the importance of improving the facilities for public school education. I mean the education of the masses of children in the small public schools.

As I have said before, I think a very small percentage of the children of our race can be sent to any large boarding school. The masses must be educated at home in the small public schools if they are to get any education at all.

As I have observed in studying conditions in most parts of the South, I find that the people on the whole deserve the greatest degree of credit for their efforts to educate their children. In many cases they pay tax themselves, aside from what they pay in the way of public taxes, in order to build public schoolhouses and extend school terms. This is all commendable.

We want, however, to be sure that we go forward every year. If we do not go forward in providing better school facilities, we will go backward, because the number of children to be educated is increasing each year.

My special object in calling attention to this matter is to impress the ministers, business men, teachers and other leaders with the importance of having a good, comfortable, well furnished schoolhouse in every community. You will not accomplish much in the way of education, no matter how good a teacher may be secured, without a good comfortable schoolhouse. In many cases, especially in the Gulf States, the schoolhouses provided for the education of the Negro children are disgraceful. In some cases they are not fit for animals to stay in. It is a cruel imposition upon teachers and pupils to compel them to sit in a cold, uncomfortable schoolhouse day by day. In such cases it is impossible for the children to learn anything.

The thing that I urge upon each community is that they unite their efforts this fall and winter in providing a good, comfortable schoolhouse. If every person will contribute a small amount in the way of money or labor or some kind of farm produce, within a few months a good, comfortable schoolhouse can be built and furnished in every community in which our people live. Good schoolhouses will mean in the future good teachers and a school term lasting eight or nine months in the year. If those who read this communication have not already a good schoolhouse in their community, I earnestly beseech them to begin at once to build one.

One other thing: often a large amount of the money put into a school building is almost thrown away because no plan has been provided for the supervision of the work of erecting it. No matter how inexpensive the schoolhouse may be, care should be taken to get an architect or some other competent

person to draw plans for the building. Wherever it is possible, of course, the public school authorities should be asked to provide public school facilities—should be asked to provide a decent schoolhouse. Where it is not possible to obtain a suitable building from the authorities, the people should get together themselves and erect a schoolhouse that meets the needs of pupils and teachers.

In many of the cities and small towns in the South, thousands of children are suffering for education because there are not enough schoolhouses in the South to properly seat and provide for the Negro children. Wherever this is true, our leaders should come together and formulate their needs, and bring them before the public school authorities. They should continue to urge their needs until schoolhouses are provided for our people. I have noted that in some of the cities nearly one-half of the colored children are kept out of school or are in school only half a day because of lack of room. Our race, like other races, can only secure proper educational facilities in the cities by constantly urging their needs on the proper authorities. This should be done in every community and city where the public school authorities have undertaken the task of providing school buildings.

I am glad to add that in many of the communities and cities of the South, creditable schoolhouses are provided in an increasing degree for the education of the Negro child. But we not only want to see that no backward step is taken, but that we go forward both in the country and city year by year in providing decent, comfortable school buildings.

In connection with what I have said in this letter, we as a race must bear in mind that one-half of the colored children in the South do not attend any school at all. Unless these conditions are speedily changed, our race in this and succeeding generations will be greatly handicapped by ignorance.

Tuskegee Institute, Alabama.

The man whose eyes hold sometimes God's loving light, and sometimes God's pitying tears, has in him the highest and deepest truths that men and women can hold; for there is nothing on earth greater or more godlike than love. Such a man's words may be feeble; but his dumb presence is eloquent.—William Henry Phelps.

The man who thoroughly loves God, and his neighbor, is the only man who will love a woman ideally, who can love her with the love God thought of between them, when he made them male and female. The man, I repeat, who loves God, with his very life, and his neighbor as Christ loves him, is the man alone who is capable of grand, perfect, glorious love to any woman.—George Macdonald.



# THE CHRISTIAN LIFE

## The Colporteur--The Man With the Wonderful Book

By Ralph Welles Keeler

The Book of books, fair treasure of the ages past,  
He brings to those who need the joyous light of life.

O'er village green, in marts where townsmen meet,  
Amid the city's burdened toil and heartsick strife,  
He bears the Book.

Across the prairie, in the forest's depths, alike;  
Paths smooth or rough, in rain or sunshine, cold or heat,

The mountain passes and the valley's cool, dark way,  
Are all familiar to the tread of his untiring feet,  
Who bears the Book.

The ships that sink below the line of sea and sky  
Have hailed him. In the shore's dread dives his voice has rung,

And alien, native, mingled in their common woe,  
The praise of God, the Father's love, of Christ, have sung,

When came the Book.

On ship of desert o'er the blinding, burning sand,  
With donkey load in land where Cortez once held sway,

Across the Alps, along the road that leads to Rome,  
By dog cart, pony pack, or mule, he brings the dawn of day,  
Who bears the Book.

In Siam long his bullock cart the Book has borne.  
With China's barrow, street stand in Japan, or where

His pitched tent waits for Filipino heart to wake,  
In quaint Korea, Zulu kraal, at Hindu fair,  
He bears the Book.

What race or color, white, black, yellow, red,  
By him forgot, as daily at his wonted task,  
He sees the message leading men to God above.

The Word to him was, "Hasten, nor fruitless question ask,  
But bear the Book."

—The Adult Bible Class Monthly.

### A Prayer

Let me do my work each day, and if the darkened hours of despair overcome me, may I not forget the strength that comforted me in the desolation of other times. May I still remember the bright hours that found me walking over the silent hills of my childhood, or dreaming on the margin of the quiet river, when a light glowed within me and I promised my only God to have courage amid the tempests of the changing years. Spare me from bitterness and from the sharp passions of unguarded moments. May I not forget that poverty and riches are of the Spirit. Though the world know me not, may my thoughts and actions be such as shall keep me friendly with myself. Lift my eyes from the earth and let me not forget the uses of the stars. Forbid that I should judge others, lest I condemn myself. Let me not follow the clamor of the world, but walk calmly in my path. Give me a few friends who will love me for what I am, and keep ever burning before my vagrant steps the kindly light of hope. And though age and infirmity overtake me, and I come not within sight of the castle of my dreams, teach me still to be thankful for life and for time's olden memories that are good and sweet, and may the evening's twilight find me gentle still.—Max Ehrman.

### Blind Bartimeus

We may believe that it was the daily custom of Bartimeus to sit by the highway outside the gates of Jericho and ask for alms of the passersby. Doubtless it seemed to him that the days and years could hold no greater thing than this, and yet one day there came to blind Bartimeus, sitting by the wayside, three of the greatest messages that a man may hear. The first message that came to Bartimeus that spring day as Jesus passed by was: "Be of good cheer." It is the message of Jesus, of Moses, of David, of Elisha, of Isaiah, of Paul, of every helpful life. "Be of good cheer." Why not? There is no burden so heavy that Christ will not bear His full share. There is no sorrow so deep that Christ's oil of joy cannot soothe. He can give the garment of praise for the spirit of heaviness. The second great message that came to Bartimeus was: "Rise." Not by the wayside does Christ wish any life to sit, idly listening as other men speak of

glorious tasks in which they have a part. There is no service so great but that every life may share in its joy, but this may not be if we sit by the wayside. Rise, that we may be ready to hear the supreme message that comes to us even as unto Bartimeus: "He calleth thee." The call of Jesus holds its assurance of vision and strength. Bartimeus received his sight and followed Jesus on the way to Jerusalem. "Be of good cheer. Rise, he calleth thee." These messages are for you and for me.—Nicholas Frost, in *The Watchman*.

### The Glory of Power

No one of us, I suppose, has failed to have dreams of what he would like to do, if great, or if divine power were put into his hands. And character stands revealed in these imaginations of the heart of what we would accomplish, if our will were power and law. In the Arab story, the tailor is taken into the caliph's palace. For the amusement of the real father of the faithful for a whole morning his will is law. What would we do with such a sudden empowering? The psalmist tells us what is the glory of God's power. "Also unto thee, O Lord, belongeth loving-kindness; for thou renderest to every man according to his work." That justice is the glory of God's power. And when we turn to the gospel, we find the loving-kindness that issues justice, issuing mercy also.—Isaac Ogden Rankin.

### Character

"I wonder why God ever made me. I'm sure I don't know what was the use of making me," cries one of the characters in George Macdonald's writings. "He hasn't made you yet," another character replies; "he hasn't done with you yet. He is making you now."

Here is a suggestion of two mighty facts—first, that character is never determined until it is completed, and second, the time to stop hoping and trying is when death puts an end to this life. None of us are finished products. So long as there is a single day, or even a single hour of life left, vast possibilities and opportunities are given us for character building. The thief on the cross, in the very last moments of life, had his destiny changed, his character revolutionized. Thank God for this bright spot on the darkest page of history. God can do this for any one of

us. He did it once and he can do it a million times more if men will put themselves in a right condition for it. Man determines his own character and chooses his own destiny—"Ye will not come unto me, that ye might be saved."

### Beyond the Closed Door

But, after all, the best that secret prayer can do for a soul is not found in the consciousness of the divine presence, enrapturing as that is, but in the force, moral and personal, that comes in the crises of temptation and struggle, that are sure to follow the precious moments of intimate fellowship with God. It was after the experience of the descending Spirit "as a dove" and the "voice out of the heavens saying, This is my beloved Son in whom I am well pleased," that the Son of God "was led up of the Spirit into the wilderness to be tempted of the devil." And He conquered. And his ministry in the North and the South was marked by power thus won in the struggles of the wilderness and the pinnacle of the Temple, and the high mountain. Prayer and fasting and struggle for self-control in God's way of faith precede and prepare for all noble service in God's cause.—In *Northwestern Christian Advocate*.

### "To Every Man His Work"

The best way for a farmer to improve the farming of the country is to improve his own farm. The teacher who would advance the cause of education and elevate the standard of intellectual life can do no better than to make his own school a model and train the young people under his own care in the best way. The father who is anxious to see an improvement in the homes of all the people can do more to bring about that happy result by making his own home an ideal home than he can in any other way.

Let not the preacher imagine that he is called to give his time and strength to the work of the Lord in some general way, trying to spread himself out over the whole field of Christian endeavor. Let him rather stick to his own job. There is a tendency in this day to seek to build up the Kingdom of God in the earth in some sort of wholesale way. Conventions and new departures in which a concerted attack is being made on the works of the devil in great centers, under trained leaders denominated specialists, are the order of the day. The end of all these movements is too often merely a little instruction given by leaders to the rank and file of ministers and Sunday school workers as to the right way to do things.

Is not every minister a specialist? It is his specialty to save men and to lead his own congregation out to save men. Let him use the knowledge he has in this great work in his own field and the work will go on. So soon as we run after so-called specialists the Church will be shorn of its strength. Individual churches will become barren and unfruitful. Hands that should be busy will hang down helpless while the people wait for the specialist. It is not selfish for the preacher to stay by his own work. He should not be punished because he stands aloof from general movements to look after his own flock. He can do more at home than anywhere else. He may be the most brotherly man in the city while devoting all his time and energy to his own work. He may be in closest sympathy with all while he gives his whole life to the little fiedl God has given him to cultivate.

Let all co-operate, of course, but each preacher's hands are too full already to take on outside matters. If he shall do his own work well he will do well indeed. Satan cannot be driven out of the city by spectacular and noisy parade. The diligent pastor who devotes himself wholly to one work is doing more to drive Satan out than scores of ministers and hundreds of laymen who are trying to do this great work by machinery. "To every man his work," and every man to his work.—*The Christian Advocate*.



## The Presentation in the Temple

International Sunday School Lesson for January 28, 1912

Luke 2: 22-39.

Memorize verses 29, 30.

By the Rev. E. B. Burroughs, A. M., D. D.

### Golden Text.—

For mine eyes have seen thy salvation,  
Which thou hast prepared before the face of all  
peoples.

—Luke 2: 30, 31.

Luke the Evangelist

Home Readings.—M. The Presentation in the Temple, Luke 2, 22-39. T. Samuel granted to the Lord, 1 Sam. 1, 21-28. W. Parents seeking guidance, Judg. 13, 6-14. Th. Abraham offering Isaac, Gen. 22, 1-13. F. Young children brought to Jesus, Luke 18, 9-17. S. Children a gift of God, Pro. 128. S. The first born consecrated, Exod. 13, 1-10.

Luke the Evangelist.

(Compare Introductions to Lessons for January 7 and 14.)

Luke the evangelist was a native of Antioch in Syria. Judging from the character of his writings, both in the gospel and in Acts, and from the broad sympathies there revealed, it seems probable that he had been a proselyte to the Jewish faith before becoming a Christian. If a Jew he possessed an unusual cosmopolitan spirit. Our sources of information concerning the life and work of Luke are the gospel and Acts ascribed to his authorship, scattered references in other New Testament writings, and the city traditions of the church. From the opening sentences of the gospel, the certain so-called "we passages" in Acts, and references in certain of the Pauline epistles, we conclude that Luke was not himself an eye-witness of the events of the life of Jesus, but that he was a disciple of the apostles and later a companion of Saint Paul on some of his missionary tours and during both of his imprisonments at Rome. He seems to have been with Paul in Rome when the latter wrote his letters to the Colossians, Second Timothy, and Philemon. Concerning the later life and work of Luke the earliest traditions of the church connect him with both Bithynia and Achaea. Another tradition connects him with Alexandria, where he is said to have consecrated a bishop. The manner and place of his death are not known, traditions on this point being conflicting.

### The Lesson Text

22 And when the (a) days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to (b) present him to the Lord 23 (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord), 24 and to offer a sacrifice according to that which is said in the law of the Lord. A pair of turtledoves, or two young pigeons. 25 And behold, there was a man in Jerusalem, whose name was (c) Simeon; and this man was righteous and devout, looking for the (d) consolation of Israel: and the Holy Spirit was upon him. 26 And it had been (e) revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. 27 And he came (f) in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him (g) after the custom of the law, 28 then he received him into his arms, and blessed God, and said,

29 Now lettest thou thy servant (h) depart, Lord, According to thy word, in peace;

30 For mine eyes have seen (i) thy salvation,

31 Which thou hast prepared (j) before the face of all peoples;

32 A light for revelation to the Gentiles,  
And the glory of thy people Israel.

33 And his father and his mother were (k) marveling at the things which were spoken concerning him; 34 and Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the (l) falling and the rising of many in Israel: and for a sign which is spoken against; 35 yea and a (m) sword shall pierce through thine own

soul; that thoughts out of many hearts may be revealed. 36 And there was one Anna, a (n) prophetess, the daughter of (o) Paniel of the (p) tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity,, 37 and she had been a widow even unto fourscore and four years), who departed not from the temple, (q) worshipping with fastings and supplications night and day. 38 And coming up at (r) that very hour she gave thanks unto God, and spake of him to all them that were looking for the (s) redemption of Jerusalem. 39 And when they (t) had accomplished all things that were according to the law of the Lord, they returned into Galilee, to (u) their own city Nazareth.

—From "The Lesson Hand Book."

## The Heroism of Pure Devotion to Native Land

Epworth League Devotional Meeting Topic for January 28, 1912

Jer. 40:1-16; Ex. 3:1-10; Mark 5:18-20.

BY THE REV. A. PRESTON SHAW, B. D.

(Home Missions)

Concerning the Scripture.

Jerusalem has fallen into the hands of Nebuchadnezzar, King of Babylon. King Zedekiah and the best of his subjects with him are being carried away captives into Babylon. Only the poorest and least powerful of the people are allowed to remain behind. Jeremiah, the prophet, is given the opportunity to go to Babylon with the best of the people, or remain behind with the outcasts. He decided to cast his lot with those left in his native land. To Jeremiah there was no other land like his native land and no other city like Jerusalem. It is true that he had been ill-treated there, but he forgot that when he remembered how the Lord had been with him there and given him words of wisdom and warning against Israel's sins. Being under the special protection of the King of Babylon was no special inducement to him to go there. He remembered that throughout his life that he had been under the protection of a Greater than Nebuchadnezzar. His love for his native land, in spite of its inconvenience and departed greatness and glory, forbade his leaving. To him, Jerusalem and Judea, though a desolation, were more attractive than the pompous ungodly grandeur of Babylon.

Although Moses had fled from Egypt after having slain the Egyptian, there lingered in his heart an undying love for his native land. The Shepherd's life in the wilderness of Midian could not satisfy his desire to liberate his people. Perhaps as he thought of the difficulty of the task and his own inability to accomplish it except by divine assistance, God appeared to him in the "burning bush" that was not consumed. He remembered his former failure and even the opposition on the part of his own people, and yet, obedient to God's command, he responded to His call that he might help his own people.

Christ shows plainly here his disapproval of the man who desires to be a foreign missionary before he carries the message home. The demoniac whom Christ had healed desired to follow Him to other places before he carried the glad tidings home. This Jesus forbade. He said: "Go home to thy friends, and tell them how great things the Lord hath done for thee."

The Meaning and Application to Us.

This is Home Mission Sunday. The Scripture references taken as they are from three different sources, nevertheless, emphasize the importance of Home Mission work. If men will freely give their lives that their native land, their homes, wives and children may be defended against the invading foe, why not wake up to the task of defending them against the great arch enemy, Satan, and his evil influences. The problem of saving America is just as serious and difficult as saving the heathen in foreign lands. Because we are commonly called a

The Church of the Open Country. By Warren H. Wilson. Price, cloth, 50 cents; paper, 35 cents; postage, 8 cents extra. Missionary Education Movement, 156 Fifth avenue, New York.

The problems of the country as distinct from the town have within the last ten years sprung into astonishing prominence, as compared with the indifference or ignorance that previously prevailed concerning this field. One need not ask the reasons for the change, but of the fact there can be no doubt when note is made of the remarkable range of fresh literature relating to the open country appearing in books and periodicals during the last decade.

This new text-book by Dr. Wilson on the Country Church comes at a point where he reaps the harvest of this period of agitation and investigation; and his peculiar fitness for the difficult task committed to him is seen in his breadth of outlook and sympathy, so that nothing that has been done for the good of the country community is foreign to him. Of equal value is the fact that he is one of the foremost workers to-day actually dealing with the moral and religious problems of American country life at first hand.

Christian nation is conclusive proof that the spirit of Christ reigns supreme among us. I do not think there are any of us so well pleased with our own spiritual attainments, or with the spiritual perfection of our people and country that we can conscientiously cease praying "Thy kingdom come."

That there is a crying need of missionary work in America cannot be denied. Foreigners are pouring into our country at the rate of more than a million a year. A large part of our foreign born population is almost without Christ. Can they be reached? They can. The powers of evil do not seem to have much difficulty in reaching them. Why may not Christ reach them? It is possible. It is our job.

To those who have made any observation of the religious life among colored people, there has come the conviction that there is a growing need of home missionary work among us. That the religious earnestness of former times is dying out cannot be denied. In the larger towns and cities of our America, nearly half of the colored people have forsaken the church and God altogether. We need not cross the ocean and the heathen land explore; we can find the heathen nearer. We can help him at our door.

Winchester, Va.

TEDOS AND TISOD—A TEMPERANCE STORY. By Ada Bittenbender. Publishers: Gilboa Book Company, Lincoln, Nebraska.

A story containing many sad and pathetic scenes brought about for the greater part by the use and sale of intoxicating liquors. A plea is set forth for the enactment throughout the country of laws prohibiting the sale of liquor. The author of a certainty is deeply interested in the prohibition question and her book is a frank portrayal of the intense agony brought into the lives of many people by the persistent use of intoxicants.

### A New Book by Sutton E. Griggs

Sutton E. Griggs, known to the public as the author of "Imperium in Imperio," "Overshadowed," "Unfettered," "The Hindered Hand," "Pointing the Way," and "The One Great Question," has just completed his eighth book, "Wisdom's Call," which is now ready for distribution. In view of Mr. Griggs' reputation as an entertaining writer and original thinker, his new book will be welcomed with keen interest. Mr. Griggs has gone down into the heart of the race question as never before. White and colored, men and women, North and South, who have seen advance sheets of the work say that Mr. Griggs' presentation is so clear and so thorough that there is not a shade of doubt as to the tremendous influence the book will have on the thinking of the American people.



## The Object of these Health Papers

By D. A. Bethea, M. D.

Doctors treat people who are sick, the lodges bury them when they die, and the churches prepare them for the Great Beyond; but there is but little being done to prevent people from getting sick and to keep them well. The sick and the dead seem to be well provided for. Did it ever occur to you that most of the wealthy Negroes are either doctors, undertakers, ministers, or lodge officials?

The purpose of this department is to fill a long-felt want of instruction in how to keep well. We try to give the most improved methods of sanitation and hygiene so as to help the people take better care of their health. Many a fatal malady could be prevented if people but knew many of the most simple laws of health.

We give a short paper each week on some subject of popular interest, then the rest of the space allotted to this department is used to answer such questions as our readers care to ask. Please understand that we do not prescribe medicine or diagnose diseases through these columns. Cures or diagnoses which we could furnish in this column based on a few facts written by the sick one or some friend would be misleading as often as they would be helpful.

We ask our readers to write us about themselves, their community or anything which might help our people in general. We must have the name and address of all correspondents. However, the signature and address will be removed before printing. If there is any subject that you would like to write us on, let us know. We are pleased to say that this health department has attracted a great deal of attention throughout the country. The Southwestern is always "the first on the ground" in all forward movements.

We wish to thank you, the scores who have written us commending this department, and also the many who have sent us Christian tokens, especially the good South Carolina woman who sent us a fat turkey. Again the object of these papers is to teach people how to live—and how to live WELL.

### The Bugle Call to Duty.

No one can read the census figures which have recently been published without being forced to the conclusion that the Negro race is not increasing so fast in numbers as is desirable, nor is the increase so fast as it was some years ago. We make this statement disregarding the fact that we know mistakes have been made and many Negroes in the Southern States especially have not been counted.

Our own doctors are almost unanimous in the opinion that in the large cities of the North the death rate of the Negro race is much larger than is true of the white race, and but for the immigration from the South, the Negro would cease to appear in large numbers in Northern cities.

The death rate in the large cities of the South is too large. All this indicates a "bugle call to duty" on the part of the Negro minister, Negro teacher and other leaders. They should not mince words, but should get right down to business, in the pulpit, in the schoolroom and everywhere, and teach the people how to live and how to keep themselves clean, how to protect their bodies from cold, how to get plenty of good air and clothes, and how to secure and eat good fresh food.

If we do not give immediate attention to the health of the Negro the end of the next decade will show a serious condition of affairs. No amount of time and money spent in yelling for the "freedom" and rights of the Negro can help him much unless he has a strong vigorous body.—New York Age.

### Teething.

Question: My little baby is eleven months old. She has a dribbling at the mouth all the time. What is the cause and what is the treatment? I am very careful to wash out its mouth often.—Mrs. O. P., New York.

Answer: Teething is the cause of this condition and overloading the stomach might cause it also. No treatment is necessary.

### "Teddy Fever."

Do you not think that the American people have lost their minds and gone into insanity? Roosevelt was the fifth accidental President and the only

one elected after the expiration of accidental term, and now they want to give him another term, which would make eleven years. What do you think is the matter with the people? Have they got some kind of fever? What will cure it?—B. F. S., Detroit, Mich.

Answer: Yes they have the "Teddy fever." It can be cured with "Taffy tea."

### Neuralgia and Night Sweats.

Question: I suffer with neuralgia. I take medicine, rub with liniments, but I get no relief. The disease seems to be movable. The misery is sometimes in one part of the body and sometimes in another. When the weather is cold I suffer more than at other times. Again, I am easily tired after the least exertion. I perspire very freely night and day. The night sweats are very annoying. Will you give a remedy for these ailments?—J. W. D., Mississippi.

Answer: The causes of neuralgia are many. The body may not be properly nourished, the blood may be too thin, or it may be caused by constipation, indigestion, overwork or nervous excitement. I would suggest that you correct all constipation and digestive disturbances. Eat plenty of good wholesome food, such as meat, eggs, butter, bread, vegetables and cereals. Rest a while after each meal. Avoid worry. Do not overwork. Avoid patent medicines. Drink plenty of water between meals. As to the night sweats and the fatigue, that suggests disease of the lungs. Debility causes night sweats, but night sweats do not cause debility. The cause of the night sweats are back of the debility. The weakness is not due to the sweats but the sweats are due to the weakness. Therefore, the debility and physical depression must be corrected first, then the sweats will disappear. There is a popular delusion that if you place a pan of water under the bed for nine mornings without the patient seeing it he will be cured. However, if one is to depend upon this remedy for a cure he is not likely to get it. Tea made of camomile flowers is said to be a very good home remedy. Take a cup of the tea before retiring. If these suggestions do not relieve you, consult a physician.

Terre Haute, Ind.

### The Christian Student for November

The November number of The Christian Student, a valuable magazine published by the Board of Education of the Methodist Episcopal Church, contains the most complete and illuminating set of facts regarding the education institutions of the church, both home and abroad, which has yet been published. It is impossible in the space at our disposal to give any adequate summary of data which occupy forty pages of close print, but a few of the most significant facts are well worth reciting.

The Student shows that we have 360 educational institutions of all sorts, 240 of which are in the foreign fields. This report is by far the most interesting showing of facts regarding our schools in the foreign missionary fields that we have seen. It indicates the vast significance of the education work carried on by the various missionary societies of the Methodist Episcopal Church. There are 17 colleges, 47 theological and Bible training schools and 176 seminaries and boarding schools scattered over all the four foreign continents. Those under the direction of the Woman's Foreign Missionary Society are printed in italics, so that they are readily distinguished. The statistics of the property values were only obtainable for 117 of these schools, but they show a total valuation of \$2,662,671, and a total endowment of \$403,444. The total number of teachers in the 240 foreign schools is 1,076; the total number of students enrolled is 28,501. It is a suggestive fact that we have one school located at Penang, Malaysia which reports 1,032 pupils (boys); another at Singapore, Malaysia, which has 1,162 pupils (boys); and that one of our colleges abroad reports a total property valuation of \$553,500, and that our Peking University has an endowment of \$169,000.

The exhibit of our schools in America shows that we have 45 colleges and universities for white people, 8 for colored people; 34 professional schools for

white people, 5 for colored people; 34 seminaries of secondary school grade for white people, and 9 for colored people; 5 missionary institutes and Bible training schools, besides two unclassified institutions and 17 schools among the mountaineers of the border States of the South. These institutions show a total investment in grounds and buildings of more than \$26,000,000; an investment for equipment exceeding \$4,000,000 more, and a total endowment fund of \$23,000,000. A comparison of this with former reports shows that the net increase in the value of property and endowment of these institutions, exclusive of debt, in the United States for the school year of 1910-11 was a fraction over \$2,500,000.

Some idea of their influence may be gathered from the fact that in all these schools at home and abroad there is a grand total of 75,585 young people. Of these 26,631 are white students in schools of college grade, 3,559 colored students of college grade; 4,795 white and 547 colored students are in professional schools, while, including the Southern schools and the unclassified institutions, there are more than 13,000 students of secondary school grade. There is a grand total of 47,084 students in the homeland, and the total number of teachers employed is found to be 3,209. The total income of these institutions (at home) for the year was \$4,371,000.

The significance of these schools for the work of the Church is apparent when it is remembered that 92% of the probationers received into our Conferences in the last two years, who have had any education above the common school, have been educated in these schools; and that, notwithstanding the recruiting power of the Student Volunteer Movement in State, non-Methodist, and other institutions of all grades, 76% of the men and 83½% of the women going to foreign missionary fields under appointment of our own boards in the last five years, who have college training, received that training in our own Methodist schools.

### CHILDREN'S DAY PROGRAM FOR 1912.

"Well begun is half done." Unusual care and promptness has been exercised this year with the Board of Education Children's Day programs for 1912. Attention is called to them thus early that all our Sunday School officers may remember to see our own programs before looking elsewhere. They are not only first-class Children's Day programs, but they also have special educational features which should induce all the friends of our colleges, our pastors and Sunday School officers to prefer them before others.

The program for this year will be an improvement over all others. The supplement has been abandoned and the entire program has been put into one form, yet the price for the whole is \$1.00 per hundred less than was charged for the program alone last year. It is a genuine children's program, and yet it has exercises emphasizing education, patriotism, and general inspiration for educational ideals, along with its excellent drills, recitations and music for Children's Day only. This combination is not found in other programs. Furthermore, the Board of Education furnishes free leaflets telling of the work of the Children's Day Fund, appealing to young people to give themselves to our Church work, and describing various phases of our educational, missionary and philanthropic work. These are changed from year to year, so that a new and original lot is offered at each Children's Day. Surely there is no reason for our Sunday School officers to neglect the observance of Children's Day or to go without a good program, or to fail to make this a day of great educational inspiration which shall result in the turning of hundreds of our young people toward our Church schools. Send for sample copy of "The Children's Hour" and of the Board of Education leaflets. Observe Children's Day. Use the Board of Education program.

Very sincerely yours,  
THOMAS NICHOLSON.

And, as the path of duty is made plain,  
May grace be given that I may walk therein,  
Not like the hireling, for his selfish gain.  
With backward glances and reluctant tread,  
Making a merit of his coward dread—  
But, cheerful, in the light around me  
thrown,  
Walking as one to pleasant service led;  
Doing God's will as if it were my own.  
Yet trusting not in mine, but in his strength  
alone!  
—Whittier.



## Recent District Meetings

## FIFTEENTH SESSION OF THE MONROVIA DISTRICT CONFERENCE.

The fifteenth session of the Monrovia District Conference convened in Krootown-Monrovia, in Patton Memorial Church, December 6-10, 1911. The District Superintendent, the Rev. R. V. Richards presided. After the organization the business of the conference was taken up with unusual delight and interest. All hearts were aglow with joy over the fact that the District Conference was assembled in Krootown for the first time. The Report of the District Superintendent showed that he had been vigilant in traveling the district and looking carefully after the work committed to his care. This is his first year to occupy that office in the church and thus far he has made a good record and has the co-operation of all the brethren. The reports from the several pastors tell the story of trials and triumphs among the civilized and uncivilized elements with whom the servants of Christ are called to labor. The reports from the District Stewards, Class-Leaders and Sunday School Superintendents are evidences of much improvement on the district during the past year. More than three hundred (300) conversions were reported.

The literary program was one of the interesting features of the conference, the several subjects which were discussed were of vital importance to the Church and State. The various phases of education were discussed by several speakers who have come to see the need of industrial education as well as the value of literary training. Dr. J. H. Reed spoke on the subject: "Some Live Questions in Methodism." He showed that the Grand Old Church is wide awake to all the questions of vital interest to the various peoples and nations where she is established and is seeking to promote those principles which are designed to bring on the Holy Bible—its influence in Mission Work. The Temperance cause was another subject opened for general discussion. The Laymen of the Conference are wakening up and the way some of them are discussing this subject, the preachers will need to become more interested, practically if not otherwise.

Among the distinguished visitors we note the Hon. D. E. Howard, president-elect of Liberia, who is a staunch Methodist, a Class-Leader, Steward and Trustee in First Church. This honored citizen addressed the Conference in a most interesting manner. Dr. Paynes, an orator to the man born made some of them think he was a Methodist preacher, as well as a physician, while he spoke on the unification and civilization of the several tribes under the Lone Star. The Hon. C. D. B. King, the attorney-general gave a few cheering words to a Methodist District Conference and felt at home while so doing. The whole session of the Conference was brim full of life and earnestness and thrilling joy.

The services on the Sabbath were beyond description in scope and spiritual power. To accommodate the expected multitudes a tent covering more than six thousand square feet was stretched and provided with seats. The lovefeast at 6 o'clock a. m., was a glorious feast. We heard representatives of the various tribes speak of the power of Christ to save. How they did glorify God in their own language. It was a day of penecost in Krootown! At 10:30, the District Superintendent preached to the edification of all who were able to hear him. The Holy Communion was administered to nearly a thousand people. It was a glorious sight to see that mixed multitude of God's people gather around the table of the Lord, and there publicly confess Christ, where only a few years ago heathenism reigned supreme. "What has God wrought" was the expression of many who witnessed this demonstration of the transforming power of Christ.

At 2:30 p. m., a special service was held for the native Christians. Revs. Powell, Stryker, Fuller and Pastor Duncan conducted this polyglottal service. There were songs and testimonies in the Kroo, Bassa, and Vey languages. How they did sing! At 3:15 that spacious tent was too small for the throng that gathered to hear the word preached by Dr. J. A. Simpson, the pastor of First Church, Monrovia. This effective preaching was at his best and appeared perfectly at home before that vast audience. With his thrilling and far

penetrating voice he made even those who stood afar off hear him with ease and joy. While he spoke the multitude wondered and wept, and shouted and praised God. Even those who did not fully understand the English language felt the power of the word preached. Dr. Simpson is the strongest and most successful pastor in the Liberia Conference, he has been pastor of First Church for six years and is greatly beloved by all the people of Monrovia, irrespective of denomination. The last of the series of services of the District Conference was at 7 p. m. The Rev. W. M. McLaurine preached to the delight and profit of all present. The Fifteenth session of the Monrovia District Conference passed into history as one of the most unique and interesting sessions, since its organization. The morning light has broken in Krootown, and the sun of a new day is rising and the Kroo people are coming to the light.

The Committee on Press Reports.  
Monrovia, Dec. 11, 1911.

## GREENVILLE DISTRICT

The second District Conference and Sunday School Convention of the Greenville District convened in Evans Methodist Episcopal Church, Belzoni, Miss., November 22-26, 1911, Dr. H. B. Hart, District Superintendent, presiding. After roll call it was found that only one pastor failed to answer. The Rev. J. H. Bynum was chosen secretary; the Revs. E. W. Evans, J. E. Ford, assistants; the Rev. G. H. Chisholm, statistical secretary, with the Rev. W. T. Askew assistant. Most excellent reports were read from each charge by the heroic pastors of the district. Dr. H. B. Hart, the District Superintendent, read a report which showed marked success along every line of church work. His report proved that the pastors with the District Superintendent had worked like Trojans with unrelaxed energy in raising the benevolence and other claims of the Church. The Sunday School Convention was an important part of this meeting. Prof. J. T. Murrell, president, delivered a most flattering annual address and was re-elected for another year. Several papers were read by delegates, which were simply masterpieces. The convention seemed to have nothing in view but pushing forward the redeemer's kingdom. Among those who visited the conference were the Revs. S. H. Nevils and Dr. N. R. Clay, District Superintendent of Holly Springs District. The following brethren preached able sermons: The Rev. C. W. Evans, Dr. M. C. McEwen, the Rev. W. T. Askew, the Rev. G. H. Chisholm, the Rev. J. P. Watson, Dr. F. H. Burton and that great pulpit orator and theologian, Dr. N. R. Clay. Sunday services: At 11 a. m. the Rev. E. C. F. Troupe preached a soul-reviving sermon; two came forward for prayer; one united with the church; at 3 p. m. the Rev. E. H. Holmes preached to the delight of all present; 8 p. m. the writer preached to a crowded house. Collection for the day, \$68. Three were recommended to the Annual Conference for admission on trial. Bro. A. Marsh and his good people and friends deserve much credit for the way they cared for the conference. Thus closed one of the great sessions of this the Greenville District, to meet in 1912 at Indianola, Miss.—J. H. Bynum.

## CLARKSDALE DISTRICT

The first meeting of the District Missionary Convention of the Clarksdale District was held at Coahoma Methodist Episcopal Church, in connection with the second semi-annual District Conference, November 29, at 2:30 p. m., with the Rev. S. H. Nevils presiding. Devotional service was conducted by the Rev. W. G. Evans. Reports were called for and a number of officers presented splendid reports. Mrs. Mollie L. Williams read a splendid paper, subject, "What Is the Missionary Work at Our Doors, and How Shall It Be Done?" The paper was read to the delight of all who heard it. The convention was fairly well attended considering the very cold weather. Those who did come seemed to have had their hearts in the work and some of the officers who could not attend sent their money. Thus a collection of \$24.75 was laid on the table. Mrs. Gray, of Greenwood, District Secretary of the Woman's Home Missionary Society, Dr. N. R. Clay,

Superintendent of the Holly Springs District, and Dr. W. H. Gilliam, Superintendent of the Winona District, were introduced and made very encouraging remarks. The following officers were elected to serve for 1912: the Rev. S. H. Nevils, 1st vice-president; the Rev. D. P. Shaw, second vice-president; the Rev. M. C. Pulliam, third vice-president; the Rev. D. D. Shelly, as secretary was appointed by the Bishop.—M. C. Pulliam.

## WESLEY CHURCH AUXILIARY

The auxiliary of the Woman's Home Missionary Society of Wesley Chapel, Little Rock, Ark., has had a varied experience. Sometimes it has flourished like the proverbial bay tree and then again it has been dry and lifeless. Since its organization it has had presidents who were active and anxious to promote its welfare, but the presiding officer, while she is to be the life and mainspring of an organization, can accomplish nothing without the

PLAN OF EPISCOPAL VISITATION  
SPRING CONFERENCES FOR 1912

## BISHOP WARREN.

St. John's River....South Jacksonville, Fla.....Jan. 18  
South Florida, Mis. Lakeland, Fla.....Jan. 25  
Florida.....Gainesville, Fla.....Feb. 1

## BISHOP CRANSTON.

Newark.....Montclair, N. J.....Mch. 2  
Wyoming.....Scranton, Pa.....Apr. 10

## BISHOP MOORE.

Arkansas.....Springdale, Ark.....Jan. 2  
Little Rock.....Pine Bluff, Ark.....Jan. 3  
North Indiana.....Wabash, Ind.....Apr. 10

## BISHOP HAMILTON.

New York—East.....Brooklyn, N. Y.....Mch. 2  
Delaware.....Salisbury, Md.....Apr. 3  
Troy.....Saratoga Springs, N. Y.....Apr. 10

## BISHOP BERRY.

Porto Rico.....Guayama, P. R.....Mch. 1  
New Jersey.....Ashbury Park, N. J.....Mch. 1

## BISHOP McDOWELL.

Central Penn.....Williamsport, Pa.....Mch. 2  
Eastern Swedish.....Brooklyn, N. Y.....Mch. 2  
East German.....Brooklyn, N. Y.....Apr. 1

## BISHOP BASHFORD.

Hawaiian Mission.....Honolulu.....Mch. 2  
Baltimore.....Baltimore, Md.....Mch. 2

## BISHOP BURT.

New England.....Springfield, Mass.....Apr. 1  
East Maine.....Rockland, Me.....Apr. 1

## BISHOP WILSON.

Wilmington.....Wilmington, Del.....Mch. 1  
New York.....Kingston, N. Y.....Mch. 2

## BISHOP LEWIS.

Northern N. York.....Herkimer, N. Y.....Apr. 1

## BISHOP NEELY.

Louisiana.....Shreveport, La.....Jan. 1  
Mexico.....Mexico.....Feb. 2  
Philadelphia.....Philadelphia, Pa.....Mch. 1

## BISHOP ANDERSON.

Washington.....Washington, D. C.....Mch. 2  
New Eng. Southern.....Providence, R. I.....Mch. 2  
New Hampshire.....Nashua, N. H.....Apr. 1

## BISHOP NUELSEN.

Upper Mississippi.....Corinth, Miss.....Jan. 1  
Mississippi.....Hattiesburg, Miss.....Jan. 1  
Northwest Kansas.....Salina, Kas.....Mch. 2

## BISHOP QUAYLE.

Lincoln.....Oklahoma City, Okla.....Mch. 1  
St. Louis.....Kansas City, Mo.....Mch. 1  
Central Missouri.....St. Louis, Mo.....Apr. 1

## BISHOP SMITH.

South Kansas.....Baldwin, Kas.....Mch. 1  
Kansas.....Kansas City, Kas.....Mch. 1

## BISHOP HUGHES.

Maine.....Lewiston, Me.....Mch. 2  
Vermont.....Newport, Vt.....Apr. 1

## BISHOP McINTYRE.

Southwest Kansas.....Hutchinson, Kas.....Mch. 1  
Lexington.....Columbus, Ohio.....Mch. 1

## BISHOP BRISTOL.

N. Andes Mis. Con. Lima, Peru.....Jan. 1  
Chile Conference.....Santiago, Chile.....Jan. 2  
E. S. Amer. Con. Montevideo, Uruguay.....Feb. 1

## BISHOP SCOTT.

Africa, Liberia.....Monrovia.....Feb. 1

## EUROPEAN CONFERENCES.

Switzerland, Solothurn, June 19.  
South Germany, Hellbronn, June 26.  
North Germany, Berlin, July 3.  
Denmark, Odense, July 10.  
Norway, Trondhjem, July 17.  
Sweden, Linköping, July 24.  
Finland, Björneborg, July 31.  
Russia Mission, Kowno, August 8.  
France Mission Conference, Grenoble, August 29.  
Austria-Hungary Mission Conference, Ujvidek, Sept. 5.  
Bulgaria Mission Conference, Vovvodo, Sept. 12.  
Italy Annual Conference, Bologna, Sept. 25.



co-operation and active assistance of the members. The records of past years are not at hand, but after a dormant period of some length the auxiliary awoke in June, 1910. Under the leadership of Mrs. H. M. Nasmyth new officers were elected and active work was begun. Since then, we have enrolled fifty-nine members with perhaps twenty upon whom we can depend for work. Interesting programs touching upon some phase of the work or giving reports from different workers are given at each meeting. The reciting of Scripture verses after the devotional reading has helped to "Write the law upon the tables of our hearts." A little over forty dollars has been paid in dues during that time.

Most of the members and officers have been faithful in the performance of duty. The hostesses have been unremitting in their efforts to promote the happiness of the members during the short period of each meeting which is devoted to social intercourse. No local work has received much attention. What has been done in that direction has been done for our own Adeline Smith Home.

As an auxiliary of the parent society let us not forget the object for which the Tones are established: the Christian training of young women, and let us do all we can towards helping in the good work.—Annie M. Childress, President; Hattie W. Cox, Secretary.

## Personal and General

A daughter was born to the Rev. and Mrs. W. S. Leake, at Winona, Miss., November 20th.

The Rev. W. M. Josey's address is 809 Ruthven Street, Houston, Texas, for the present.

Born to the Rev. and Mrs. P. W. Webb, of Marvel, Ark., a girl, December 20th; Vestah Alma is her name.

Mr. and Mrs. Ira Shief, of 2522 Howard Street, New Orleans, are the parents of a son born December 22nd.

Mrs. L. F. White of Ackerman, Mississippi spent the Christmas holidays with relatives and friends in Birmingham, Alabama.

Miss Mamie Wright, of New York City, is spending the winter with her parents, the Rev. and Mrs. H. J. Wright, of Pineville, La.

The corner stone of the Castle Hall, Myrtle Wreath Lodge, No. 29, Knights of Pythias, was laid Sunday, November twenty-sixth.

Mrs. J. T. Leggett will represent the Jefferson-town, Kentucky charge in the Lay Electoral Conference of the Lexington Annual Conference.

Mrs. Julia Nickerson, the capable president of the Woman's Home Missionary Society of the Israelite Church of Biloxi, Miss., is having serious trouble with her eyes and may lose the sight of one.

The Rev. and Mrs. G. W. Williams were injured, recently, the former somewhat seriously, by falling. Hearing a baby's cry of distress they both ran to its rescue and fell down a flight of steps, some twenty feet. We hope for their speedy recovery.

The Rev. and Mrs. Smith, of Olivier, had as their guests, during the holidays, friends from Abbeville, Jeanerette and Iberia. Among them were Mesdames Agnes Trabon, Lydia Coats, Lue Lenore and Miss Charlotte Auston. Their presence helped greatly in the church fair, at Mt. Zion.

The corner stone of the new Pitts Chapel, Springfield, Missouri, was laid Sunday, December 24th, 1911. The work is progressing nicely. When completed the church will be one of the best in the Central Missouri Conference. Rev. J. M. Harris is pastor. The membership is large and aggressive.

Miss Alice F. Holland of Yazoo City, Miss., was the guest of Mrs. W. D. Scott, of 5022 Armour Ave., Chicago, during December. Miss Holland is a trained nurse of the Battle Creek Sanitarium, where she has been employed for some years. She will visit relatives and friends in Yazoo City before her return to the Sanitarium.

Mrs. Lucy A. Hancock, of St. Louis, Mo., is visiting her son-in-law and daughter, the Rev. and Mrs. Taibert, of St. Paul Methodist Episcopal Church, Guthrie, Okla., where she will remain until May, 1912, when she plans to attend the graduating exercises at McHarry Medical College, Nashville, Tenn., in which her son, C. A. Hancock, will participate.

Miss E. B. Brown has resigned as organist of the Ninth Street Methodist Episcopal Church, Covington, Ky., after fourteen years of continuous service. The membership and choir both regret to lose Miss Brown in this connection, but this action is necessary on account of her physical condition. Miss Brown started her career as organist in the Sunday School, occasionally substituting in the church. She is the organizer and leader of the William Grant High School Orchestra, playing first violin.

Miss Mary E. Carlisle, of Amory, Mississippi, has proven worthy of the position she holds as principal teacher of the High school of Wesson, Arkansas. Miss Carlisle accepted the position last year, 1910 and showed much shrewdness and skill in her work. The maps and drawing work did by the students, proves to be among the very best work of any school. Miss Carlisle is a model, both in the school room and among the people. She is an alumni of Rust University.

## Morristown Letter

The Thanksgiving Day at this place was one of joy and praise. A Union Thanksgiving service was held at the First Methodist Episcopal Church at 10:30 o'clock, a. m. It was a source of joy and delight to all present. Baptists, Presbyterians and Methodists all laid aside their "isms," and came together and in one united voice gave thanks. The choir deserves much credit for the splendid music rendered. Miss Lou Johnson, Superintendent of the Girls' Industrial Home, and all the girls of the home, attended this service. Many of the teachers and students of the Morristown Normal College were present, which added much to the spiritual fervor of the service. The sermon was preached by the Rev. W. R. Marbury. The Thanksgiving dinner at the Morristown Normal Industrial College was one of elegance and beauty. The dining room of Crary Hall was artistically decorated. The many tables were arranged in the shape of a horseshoe and covered with beautiful white linen. President Hill and wife sat at the toe of the shoe, while the other members of the faculty and the guests were placed down the sides of the shoe to the heel. The most of the students were seated on the inside of the shoe, which signified that our students are within a wall of Science and Knowledge, taught and protected by a faculty second to none. At the close of the dinner a splendid programme was rendered. The historical facts of the oldest building, delivered by Leander Hill, in quite a masterly way, proved to be an eye-opener to some of the visitors.—W. R. Marbury.

## EMANCIPATION CELEBRATION.

The first day of January was indeed a high day in Birmingham. At Sixth St. Baptist Church a large audience was present. The celebration was conducted under the auspices of the Birmingham Emancipation Club, an organization composed of young men of the city. Mr. H. H. Glover, the president, is a young man of considerable tact and ability. He deserves much credit as well as the faithful members, for being able to pull off such a program as was rendered on Emancipation Day. Many of the old citizens say that all previous records were broken. The welcome address by the Rev. J. W. Goodgame, pastor of the Sixth Street Baptist Church. Several of the old plantation melodies were sung. Among the participants on the program were: Mr. Aron Thrift, Chas. T. Mabry, J. H. Bostock, Atty. L. L. Chambliss. Music was furnished by the Tuggle Institute choir. The Rev. J. L. Wilson, pastor of St. Paul M. E. Church, was the orator of the day, and it is said that he excelled all previous occasions. He was received with prolonged cheering. His subject was: "The American Negro, His Progress and His Future."

Celebration of the Emancipation at the First M. E. Church, Morristown, Tenn., was a decided success. Accord-

ing to previous arrangements, on Jan. 1, 1912, beginning at 2 o'clock in the afternoon. This program was the result of a union effort on the part of the four churches of the city—First Methodist Episcopal, African Methodist Episcopal Zion, the Presbyterian churches and the Morristown Normal and Industrial College.

Sunday, December 31, was a day of spiritual feasting at the New Century Methodist Episcopal Church, Pulaski, Va. At 11 o'clock a. m. Dr. I. L. Thomas, D. D., of the Board of Home Mission and Church Extension of the Methodist Episcopal Church, preached, selecting as a text St. Matt. 18:4. The doctor in his logic and eloquence lifted his hearers heavenward. At night beginning at 9:30 o'clock a watch-night service was conducted by Dr. Thomas, which was as effective as appropriate. Monday, Jan. 1, at 11 o'clock a. m., a very impressive Emancipation program was carried out. The Rev. M. L. H. Barclay acting master of ceremony. The address by the Rev. Mr. Barclay was quite impressive. At 8 o'clock p. m. Monday Dr. I. L. Thomas, the orator of the occasion, held spellbound a full house. Dr. Thomas' return to Pulaski will be welcomed with great delight. The pastor here expressed high regard and appreciation to all participants on the program.—W. L. Sanders.

The forty-ninth Emancipation proclamation was celebrated at Sylvania, Ga., in St. Andrews' Methodist Episcopal Church, Jan. 1, with a large audience present. Master of ceremony, the Rev. J. H. German. The Rev. E. H. Overstreet offered prayer. Prof. C. J. Smith made remarks appropriate to the occasion. A duet by Miss Carrie Pearson and W. H. Gambell. The Rev. I. T. Grimes, pastor of the church, made a short but eloquent address. Music was furnished by the choir. The emancipation proclamation was read by Miss Lula Dempsy. The Rev. R. H. Thomas of College, Ga., orator of the day, took the stand and for one and a half hours held the people spell bound. His address was eloquent.—W. S. Lawton.

## APPRECIATIVE OF DISTRICT SUPERINTENDENT S. R. HUGHES

The officials and all members of Seebert Charge of the Washington District desire to express our appreciation of the faithful and efficient work among us, done by the Rev. S. A. Hughes, Superintendent of the Staunton District. We have found in him a loyal leader, a faithful Superintendent and one who has been true to all the interests of the church; his preaching has been of a high character and has been a spiritual uplift to us. He

has shown an ability to share with us in our joys and to also sympathize with us in our sorrows and bereavements. His manliness and Christian dignity have won for him a warm place in our hearts and we shall ever cherish the memory of his coming to us as our Superintendent. We deeply regret that this relationship, which has been to us so pleasant and so profitable must soon be severed; but we bow to the laws of our great Church and our prayers and good wishes shall follow Bro. Hughes wherever he goes to the effect that his ministry may result in a great ingathering of souls as it has been among us. We shall at the same time welcome his successor. —Charley Pryor, Chairman; Mattie E. Hill, Chas. W. Wilson, Secretary.

## SHREVEPORT DISTRICT PREACHERS' MEETING.

The Preachers' Institute met in regular session at Bochest Church November 15, 1911, with Rev. C. W. Reeves, president, in the chair. Also, the District Superintendent, Rev. B. J. Reddix, was present. The meeting was both spiritually and financially alive. Collections, \$12.45. We had several able sermons preached by the following pastors: Revs. T. B. Ovels, D. Shelby, J. D. Wilson and others. The closing remarks were by District Superintendent. G. W. OGILVIE.



# Southwestern Christian Advocate

631 BARONNE STREET.

## THE MISSISSIPPI CONFERENCE

(Continued from Page One.)

ingly happy in his remarks. There are few men with the genuine platform ability that is Dr. W. W. Lucas'. His vigorous thinking and his winning style put him in constant demand.

The cold weather struck Hattiesburg during the Conference, and, because of the intense cold of Friday and the sleet, it was thought the the weather man would force an early adjournment. For a while our Southern sun hid himself, but, on Saturday, he came forth renewed, as it were, in strength, and we were once again in Dixie, the land of sunshine and laughter.

The Mississippi Conference is one of our best. There are 130 full members, with more than two dozen supplies and probationers. The effect of schools is easily seen. Rust University, Meridian Academy and Gammon Theological Seminary are represented. The men are giving good account of themselves. There are dozens of men who could preach acceptable sermons in Methodism's best pulpits. The lay membership of the Conference is nearly twenty thousand. When the Conference divided in 1890, organizing the Upper Mississippi Conference, that left the Mississippi Conference with about twelve thousand members, covered by three districts. To-day there are six districts. At the organization, the Upper Mississippi had four districts; now there are seven districts and the lay membership of the Upper Conference has doubled since 1890. Division in Mississippi has been a decided advantage.

The statistical secretary reported a decrease in membership. While a decrease may appear on the face of the returns, the returns are hardly correct. The statistical reports are not carefully, and, certainly, not accurately made. For an instance, the Year Books reported that in 1910 the Mississippi Conference had 287, and in 1911, 273, a loss of 14 churches. Of course, we have not lost fourteen churches in the Mississippi Conference. The trouble lies in the fact that our preachers do not make out the reports to the Conference correctly. The shame of our Conferences is the poor statistical reports. Each Conference should have a committee to supervise the making out of the statistical reports.

In the election of officers, W. P. C. Morrison was re-elected secretary. P. W. Baldwin was re-elected statistical secretary, and J. E. Holmes was re-elected treasurer.

The following changes are to be noted in the Conference membership: H. J. Jordan and S. H. Glenn had died during the year. D. J. Price was announced transferred from the Louisiana Conference and G. E. Trower from the Lincoln Conference. R. P. Threlkeld was announced transferred to the Louisiana Conference. James J. Goodman was received on trial. Israel C. Rucker was discontinued. Aaron Johnson, A. E. Wilson, B. J. Cooper, J. A. Jordan and J. J. Young were admitted into full membership. William R. Walker, John W. Isabel, H. J. Grant, William Emerson, Annis Jackson and Robert S. Hammond completed the Conference Course of Study and were ordained elders. This class gives promise of much effective service. They are all young men. The ordination service, conducted by Bishop Nuelsen, on Sunday afternoon, was most impressive. The church was literally packed during this service, as it had been on other occasions during the session, and the simple, but dignified ceremony of inducting men into the holy orders was not without its spiritual significance to the congregation as well as to the witnessing ministers. No minister makes so com-

plete a surrender in his ordination vows as does the Methodist minister. He is guaranteed a church every day in the year, during good behavior, but he surrenders himself and family to the goodly judgment of the Bishop who may move him as often and as far as he sees fit. The appointing power of the Bishop of the Methodist Church is the most absolute church power of the world, and is the most absolute power felt in the American republic. This power is seldom abused, and, when it is abused it is more often from limitations of human judgment than from malice aforethought. This system has much in it to praise, and very little to condemn. The appointments are made in such a brotherly spirit and with such reference to the needs of the work, that even the disappointed are quite soon reconciled to their fate. A. E. Wilson, B. J. Cooper, J. A. Jordan, J. J. Young, Nat Scott and Alexander W. Wilks, were ordained deacons. Lindsay W. Hooks, from the Baptist Church, and Joseph R. Taylor, also from the Baptist Church were received on trial on their credentials, and recognized as deacons. Joseph A. Leach was recognized as a deacon coming from the Baptist church.

The Treasurer reported the following amounts collected for benevolences:

Foreign Missions .....	\$687.00
Home Missions and Church Extension .....	779.00
Board of Education General Fund .....	86.00
Children's Fund .....	80.00
Board of Sunday Schools .....	203.00
Conference Claimant:	
Connectional Fund .....	140.00
Permanent Fund .....	48.00
Freedmen's Aid Society .....	519.00
American Bible Society .....	112.00
Woman's Foreign Missionary Society .....	64.00
Woman's Home Missionary Society .....	171.00
Local Education .....	295.00
Conference Claimants (local) .....	137.00
General Conference Expenses .....	125.00
Episcopal Fund .....	173.00
Epworth League .....	148.00

Total .....\$4,239.00

The benevolences, by districts, are as follows:

Brookhaven District .....	\$187.00
Gulfport District .....	680.00
Hattiesburg District .....	546.00
Jackson District .....	863.00
Meridian District .....	1,117.00
Vicksburg District .....	325.00

Total .....\$4,318.00

Meridian Academy is the Conference school. Dr. J. B. F. Shaw is the principal. The academy has an enrollment of 349, a large percentage of the enrollment being above the English grades. The city of Meridian has located the new Carnegie library for colored people on the Academy Campus; not only this, but the city has agreed to furnish \$800 annually for the maintenance of the library. This provides the academy and the colored people of Meridian with fine library facilities. Meridian Academy is also to have a principal's home. This will give more space for the girls' dormitory and add to the comfort of the principal's family.

The Conference did not lack for representatives of the general interests of the Church. Whether the fact that this was the General Conference year was responsible for the agreeable and profitable visits of the official representatives, we will not say, but these men added greatly to the life of the Conference.

Mr. E. R. Graham spoke for the publishing interests of the Church. Last year was the best year in the history of the Book Concern. Drs. E. M. Randall and L. G. Penn looked after the interests of the Epworth League. Dr. P. J. Maveety represented the Freedmen's Aid Society. Dr. W. W. Lucas forced home the claim of Foreign Missions,

while Dr. I. L. Thomas faithfully presented the claims of Home Missions and Church Extension. Dr. M. W. Dogan was the official representative of the Board of Education. Dr. J. P. Wragg took care of the interests of the American Bible Society. The Board of Sunday Schools was in safe hands with Dr. E. M. Jones on the ground. Dr. E. C. Clemans made the plea for the worn-out Methodist Episcopal preachers. Dr. S. E. Idleman, of Gammon Theological Seminary; Dr. C. M. Melden, of New Orleans University, and Dr. J. B. F. Shaw addressed the Conference on our educational institutions.

## Of General Interest

### ITALIANS WIN NAVAL BATTLE

The first naval engagement of the Turco-Italian war was fought January 7th. An Italian squadron encountered seven Turkish gunboats in the Red Sea, and, after a brief battle, destroyed them. The Turkish gunboats, because of their weak armament could inflict no damage upon the Italian vessels, and quickly succumbed to the superior equipment and marksmanship of the enemy. No lives were lost on the Italian side and the number of Turkish sailors who were killed in action or drowned has not been given out. However weak Turkey may be upon the sea her soldiers are still fighting their land engagements with great courage and with some success.

### EQUITABLE BUILDING DESTROYED

The building of the Equitable Life Assurance Society was destroyed by fire January 9th. This building was regarded as a historic landmark in New York City, being one of its first sky-scrapers. Six lives were lost and \$6,000,000 in property. It is estimated that there were probably \$300,000,000 or more worth of securities belonging to the society stored in the building. These were probably all saved. There were, however, a number of documents and books lost which cannot be replaced. This building was also used as headquarters for the Harriman lines and contained a law library of more than 40,000 volumes, belonging to the Lawyers' Club. Many of these volumes were considered priceless.

### CARNEGIE A WILLING WITNESS

For some days past the Government has been investigating the United States Steel Corporation. Probably the most interesting witness that appeared before the House committee conducting the investigation was Mr. Andrew Carnegie. In the course of his testimony Mr. Carnegie told, with great joy and relish, the business triumph which he had achieved over Mr. Rockefeller, whom he called his "fellow-millionaire." He said: "It does my heart good to think that I got ahead of John D. Rockefeller, my fellow-millionaire, in the Lake Superior ore deal." To have gotten ahead of Mr. Rockefeller in a business way, Mr. Carnegie considers a unique distinction. In the conclusion of his testimony Mr. Carnegie delivered himself of a number of epigrams. Among them are the following:

"I dislike the word philanthropist. It is harder to distribute wealth wisely than to get it. To me the word philanthropist suggests a man with more money than brains. Some philanthropy has done more to pauperize people than to aid them.

"I agree with Mr. Roosevelt's views that we should regulate and not dissolve large corporations. Dissolution will lead to competition and a return to price-fixing agreements.

"What are lawyers worth if they have not been able to improve laws handed down from Mount Sinai?"

Mr. Carnegie seems to have enjoyed the quiz to which he was subjected and expressed his willingness to come again.



## DISFRANCHISEMENT WORKS BOTH WAYS

The primary elections of the Democratic Party of Louisiana will be held within a few days. Louisiana, like other Southern States, has certain election laws intended to disfranchise colored voters. But it seems, from the following extracts from one of the leading daily papers of the State, that there are quite a number of its citizens who would be entirely shut out from the exercise of their franchise if the law was observed in their case. In Acadia Parish it was found that 800 white voters were illegally registered according to the laws of Louisiana, and the judge presiding in that parish, when his attention was called to this fact, ordered suits to be filed which would have the effect of erasing the names of illegally-registered voters from the registration rolls. This has caused quite a protest, and, in resolutions coming from that parish, there occurs the following clause:

"This committee is of the opinion that the framers of the Constitution intended that only the Negro vote be disfranchised, and that every white man be permitted to vote; that citizenship cannot be measured by wealth or education; that the instigators of said actions do withdraw said actions and permit the white men of Acadia, regardless of technicalities, to vote, thus insuring our fair State against the domination of the Negro and the Republican Party."

The *Picayune*, in an editorial, has the following to say:

"But, should their registration be finally decided to be illegal, the legality of every other registration application in the State made under like conditions will be as a direct consequence of that decision equally illegal and void, and if the same rule of law, as it should be, were applied to them, it is not too much to believe that one-third to one-half of the registered voters in the State would be found to be exercising the electoral function illegally."

"These are all white citizens, and should 50,000 to 60,000 of them be declared disfranchised, such a decision would leave the political condition of Louisiana in a frightful state of chaos and disorganization."

This is a sweeping admission—the failure of so many white citizens of this State to measure up to the requirements they themselves have set up. This state of affairs must appear rather ridiculous to those not intimately concerned. This question naturally arises: What expediency will be resorted to to temper the political and registration winds to the shorn lambs?

The Board of Trustees of the Woman's Home Missionary Society recently held in Cincinnati, O., adopted a resolution recommending to the Board of Managers in October, 1912, that all moneys available for advanced work during the year 1912, 13 be concentrated upon the completion of the fund for the necessary building of Thayer Home and that the Trustees do not recommend any other new work or enlargement of existing work during the present year. This is good news. Thayer Home is the pride of all of us and the enlargement of its plant would be a "God send," and a fitting recognition of the matchless work of Miss Flora Mitchell, the Superintendent.

## GENERAL CONFERENCE DELEGATES

## MISSISSIPPI CONFERENCE.

**Ministerial**—W. W. Lucas, Field Secretary Board of Foreign Missions, Meridian, Miss.; J. M. Shumpert, District Superintendent, Meridian, Miss.; William McMorris, District Superintendent, Hattiesburg, Miss.

**Reserves**—G. W. Smith, pastor, Jackson, Miss.; S. H. Cannon, District Superintendent, Gulfport, Miss.; S. A. Cowan, pastor, Bolton, Miss.

**Lay**—J. R. Ross, banker, Natchez, Miss.; M. C. Collins, professor Meridian Academy, Meridian, Miss.; E. L. Gordon, Superintend-

ent Mississippi Deaf and Dumb Institute, Jackson, Miss.

**Reserves**—Mrs. S. A. Cowan, Vicksburg, Miss.; Mrs. H. May, Palahatchie, Miss.; J. A. Lagrone, Meridian, Miss.

## People of Interest

Bishop Bristol was sixty-one years of age on Thursday, January the fourth.

Dr. W. H. Logan, Superintendent of the Houston District, Texas Conference, is now permanently located at 1709 Fannin Street, Houston.

Bishop Hughes preached at Drew Theological Seminary, December the thirteenth, taking as his subject "The Master's Method in Preaching."

Bishop Neely delivered an address before the New York Preachers' Meeting, recently, on "Our Supervisional System, and the Sappers Who Would Undermine It."

Mrs. Clinton B. Fisk, for many years the honored and beloved president of the Woman's Home Missionary Society, died January the third, at the home of her daughter, Mrs. Mary Fisk Park, in New York City.

Mr. Cary B. Lewis, a member of the staff of the *Illinois Chronicle*, is to visit the Southern cities next month. His observations of people, places and other notes of interest, collected during this tour, will be put into "story" form.

Bishop E. H. Hughes has been elected the first Mendenhall Lecturer by the Trustees of DePauw University. Under his presidency the institution received from the late Rev. Marmaduke H. Mendenhall, D. D., an endowment for a lectureship on the Bible and Revealed Religion.

Alfred Tennyson Dickens, son of Charles Dickens, the novelist, died suddenly in New York City, New Year's night. He was born in Devonshire House, opposite Marylebone Church, London, October 28, 1845. Mr. Dickens was engaged in delivering lectures throughout this country.

The following cablegram from Bishop Bashford at Shanghai was received in the Mission Rooms, Monday, January 8th: "Central China Conference will be held in Shanghai this week. The greater part of West China missionaries expected to arrive in about a week. All well here."

Mr. Aaron Russell, who was regarded as one of the best informed colored men around Congress, has lost his position as one of the assistant clerks in the House of Representatives, it is said, because of opposition to Democrats. Mr. Russell had held this office which paid \$1,600 per year for more than a quarter of a century.

The Rev. DeWitt Turpeau has closed a splendid year's work at Ames Church, Baltimore, Maryland. He has, since taking charge of this appointment, about twenty-one months ago, improved the property to the amount of \$3,500, two-thirds of which sum is paid. An eight-room parsonage has been purchased and modern improvements made; a \$12,000 pipe organ installed and \$1,000 spent on renovation of church interior making it one of the most beautiful houses of worship in Baltimore. Under the able and wise leadership of Pastor Turpeau, the church membership is greatly increased, and Ames Church is receiving favorable and deserved commendation from the public in general. The Reverend is making an effort to have the members of the official board become SOUTHWESTERN subscribers, and has already sent in a good list.

## MISSISSIPPI CONFERENCE APPOINTMENTS, 1912-13

## BROOKHAVEN DISTRICT

P. H. Rembert, District Superintendent, P. O., Hazlehurst, Miss.

Arm Mission, to be supplied; Barlow, Aaron Johnson; Bridgeville (P. O., Crystal Springs), G. W.

Moody; Brookhaven and Summit, J. E. Thompson; Brookhaven Ct., Wiley McNeal; Carlos and Sontag, James J. Goodwin; China Grove, E. M. Dukes; Columbia, J. E. Coleman; Crystal Springs, I. L. Pratt; Crystal Springs Ct., A. D. Smith; Expose, Frank L. Alford; Fernwood and Oak Grove, R. H. Patton; Florence, Moses White; Hazlehurst, R. L. Carpenter; Hub, R. B. Davis; Hub Ct., Andrew Reid; Kenolia, W. H. Perkins; Lampton, David Ray; Liberty and Northfield, J. A. Tatum; Magnolia, Frank Smith; Orma, J. H. Cook; Mendenhall Mission, to be supplied; Star, R. M. Phillips; Wesson, A. M. Quinn.

## GULFPORT DISTRICT

S. H. Cannon, District Superintendent. Post Office, Gulfport, Miss.

Basin, J. E. Webb; Bay St. Louis, H. W. Grant; Biloxi, J. J. Young; Bond and Wiggins, G. W. Coleman; Bond Ct., to be supplied; Escatawba, A. H. Lathan; Gulfport, north side, supplied by J. E. Leach; Gulfport, St. John's, James Robinson; Gulfport, St. Marks; J. K. Comfort, Handsboro, D. F. Dudley; Lumberton, A. H. Langston; McHenry, A. P. Chapman; McLain, J. A. Patterson; McNeeli, L. W. Hooks; Moss Point, W. H. Smith; New Augusta, J. W. Hill; Ocean Springs, J. B. Brooks; Pass Christian, J. C. Houston; Pearlinton, Harry Holston; Purvis, to be supplied; Richton, Stephen McDavis; Sumrail, W. L. Marshall.

## HATTIESBURG DISTRICT

W. M. McMorris, District Superintendent. Post Office, Hattiesburg Miss.

Bay Springs, E. D. Ford; Bentley's Chapel, J. A. Jordan; Collins and Sanford, W. R. Walker; DeSoto, A. C. Lacy; Ellsville, R. N. Jones; Enterprise, G. W. Arnold; West Enterprise, Nelson Toole; Ghanzal, to be supplied; Hattiesburg, J. C. Hibbler; Hattiesburg Mission, to be supplied; Heidelberg, B. W. Robinson; Laurel Ct., A. C. Smith; Liberty Hill, W. A. White; Little Zion, to be supplied; McGee and Mt. Olive, T. A. Carter; Matthews ville, Val Trotter; Paulding, Anderson Lee; Pacbuta, R. B. Taylor; Quitman, Robert Howze; Shubuta, N. E. Goodloe; Shubuta Ct., Cornelius Washington; State Line, Jeremiah Butler; Vernon, B. J. Cooper; Waynesboro, F. L. Woods.

## JACKSON DISTRICT

A. J. McNair, District Superintendent.

Anding and Bentonla, I. S. Thomas; Benton, P. H. Davis; Brandon, C. H. Brown; Canton, A. M. Trotter; Canton Ct., Simpson Jossel; Carthage and Greenwood Chapel, I. S. Lewis; Couprie, J. I. Garrett; Craig, W. L. Lamb; Flora, to be supplied; Jackson (Central), G. W. Smith; Jackson Mission, J. A. Williams; Pratt's Chapel, H. W. Woods; Morton, P. W. Baldwin; Pelahatchie, Haney May; Ricks' Chapel, and Madison, I. C. Rucker; Roseneath, W. N. G. Lipscomb; Vaughns, to be supplied; Wlseton, J. A. Williams; Yazoo City, P. A. Taylor; Yazoo City, W. P. C. Morrison.

## MERIDIAN DISTRICT

James Shumpert, District Superintendent.

Chunkey, G. W. Adams; Daleville, A. E. Wilson; De Kalb, A. B. Britton; Forest, H. E. Morgan; Forest Ct., J. W. Little; Fort Stevens, H. R. S. Erby; Garlandville, R. L. Brooks; Hickory, N. N. Sydney; Lake, W. L. Mills; Lauderdale, R. L. Tate; Lillian, W. L. Emerson; Neehan, J. R. Taylor; Bonita, to be supplied; Meridian Haven Chapel, D. L. Morgan; Meridian (Rose Hill), M. W. Ross; Meridian (St. Paul), L. W. Price; Meridian, south side, J. W. Isabel; Meridian (Valley Street), to be supplied; Meridian Ct., R. B. Anderson; Mt. Rose, C. J. Gavins; Philadelphia, Handy Roundtree; Preston, to be supplied; Rose Hill, Kelly Roberts; Scooba, D. R. Bentley; Stelio and Union, R. S. Hammond; Tomola Ct., June Williams; Trenton, D. D. Dukes.

## VICKSBURG DISTRICT

J. E. Holmes, District Superintendent.

Anguilla, W. F. Hughes; Bolton and St. Paul, S. A. Cowan; Cary, C. H. Johnson; Conterville, to be supplied; Clinton, L. L. Shumpert; Edwards, Amos Holland; Fayette, W. A. Oates; Fayette Mission, to be supplied; Harriston, W. M. Herman; Kirby Ct., Lyms Speed; Meadville Ct., Annis Jackson; Monroe Mission, to be supplied; Natchez, G. E. Trower; Newtonia, to be supplied; Port Gibson Ct., to be supplied; Smith Creek, to be supplied; Union Church, Aaron Davis; Valley Park, to be supplied; Vicksburg, D. J. Price; Vicksburg Ct., D. D. Armstrong.



## Gleanings from the Field

### LOUISIANA

Starling was indeed lifted up on the third Sunday in November, when we had one of Zion's times, at our baptizing. Quite a number of souls were baptised. We had a number of our best friends, also the pastor from Pearlinton, and one from New Orleans present. We ask them to come again. Collections \$16.00.—Adline Farley.

Oliver. — Mount Zion Church has been rebuilt this year. It is the finest edifice in this section. The Rev. A. J. Smith is the popular pastor. The pastor and officials have just finished painting the building, inside and out. Our church is largely attended every Sunday. Our week day services are excellent. Our District Superintendent was with us on the 28th, 29th, and 30th, and we held the best quarterly conference ever held in this church. The Conference voted to the man, for the return of our beloved pastor and District Superintendent next year.—R. L. Robins, Secretary.

Nebo Church.—The Rev. T. P. Norris, our pastor six years ago, was with us Sunday, October 15th. His friends gathered for several miles to listen to his great sermon. Baptizing of the candidates at 10 o'clock, by pastor, assisted by Brother S. L. Moore. Sermon at 11 o'clock, by the Rev. T. P. Norris was a benediction to all. Communion conducted by the ex-pastor, to partake of the sacrament. The candidates were read in as full members. Collections, \$19.00.—H. C. Wilson, pastor.

Eola and Sunflower Circuit.—Our presiding officer was with us November 25-26, and held our Fourth Quarterly Conference. Many of the officers presented good reports, showing that the work is progressing along the lines; the Superintendent gave a good lecture on the duty of officers and members concerning the church. The 26th day of November we had a tribe rally. Tribe No. 1, Captain C. Page, \$6; tribe No. 2, A. Howard, \$12.75, and also the unconverted Willing Worker Tribe, No. 3, Capt. Wardy Lewier Richard Frazier, \$6. We pray God's blessing upon the young friends of Macedonia Church. Public collection, \$4.50. The women raised during the quarter and paid the District Superintendent \$13.85; raised for benevolence, \$10; paid the pastor, during the quarter, \$72.27; the trustees raised for building of a new church, \$29.35. They now have in the treasury for building, \$122.42, and we have the deeds in hand for one-quarter of an acre of land on which to build a church, very soon. The Stewardess Sisters of Simpson Chapel made the church a present of a fine chandelier, which cost \$16.35. Other collections during the quarter, \$28.55. The Ladies Aid Society has been very faithful in doing their duty in raising benevolence, for the various enterprises of the church, and have raised for all purposes this year, \$126.85. The Sunday School has done very well this year, under the leadership of M. A. Edward, and Mrs. Lucy Wenable, and others. We are trying to do all that we can toward raising all of our benevolence apportionment by the annual conference, although we have been water-bound and have not been able to have a service since the first Sunday.—A. B. Venable.

The preachers meeting of the South New Orleans District, met at Viron, Rev. John Wise, pastor, on November 16th. Reports were made by the pastor, the Rev. P. C. Colton, president, presided. The report showed that the work was in good shape at all charges represented. At 7 o'clock sermons by the Rev. T. P. Norris and the Rev. P. C. Colton. The next meeting will be at Morgan City.—J. P. Norris, secretary.

Springfield Charge.—There was a grand stake driving and ground breaking at this place on Sunday, November 29, 1911. The services were conducted by Brother H. Peoples, (a local preacher), and the pastor. Amount raised, \$27.50. We have on hand, more than two-thirds of the amount necessary to build. The lumber is on our new acre of ground, fully paid for, and ready for use. We are only waiting on the carpenter. When finished the church will be one of the finest churches of its size in the district.—A. Robinson, pastor.

Shreveport.—Daniel's Chapel and Round Grove Circuit is pressing onward. Tuesday evening, Nov. 21, a beautiful parsonage was completed by the trustees and a splendid service was held, conducted by Superintendent B. J. Reddix. Sermon by the Rev. M. Duncan, J. C. Cruel and the Rev. Mr. Jackson. Ten dollars and ninety cents were raised after the Superintendent's address. The Rev. C. W. Reeves, pastor of St. Paul, extended hearty congratulations on our achievements and laid down a dollar for the cause. The ladies of Daniel's Chapel and the trustees, led by the president, A. Thomas, at the close of this notable occasion, served refreshments. The building is 12x36 with three rooms, a cozy shot gun cottage. Thus the church is in better shape to meet her indebtedness. Round Grove had a splendid rally on Nov 12; \$31.68 was raised. The occasion was an old time basket rally. The people gathered from far and near. An auto transfer was operated from Shreveport. Sermons by the Revs. M. Duncan, Abbott, Jr., M. Walker, H. Johnson, Swindle and Rev. M. S. Goins. Thus far all is well.—T. B. Oville, pastor.

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### MISSISSIPPI

Wautubee.—We had a splendid watch meeting service at Friendship Methodist Episcopal Church; the pastor was present with a large congregation.—Mrs. S. S. Mock.

Sardis.—The officers and members attended the fourth quarterly conference session, which was profitable, indeed. Paid pastor, \$290.00; District Superintendent, \$51.00. The membership plans to pay every claim.—W. M. Chappell, pastor.

Picks Chapel.—Our fourth quarterly conference, held December 2-3. Our District Superintendent, A. J. McNair, being very ill, the Rev. J. M. Woods, presided. All officers were present, with good reports. Paid District Superintendent in full, \$15.00. Total collection, \$15.85. Sunday our pastor, the Rev. M. N. G. Lipscomb's daughter being ill, he could not be present. The Rev. J. M. Woods was at his best. Text was from St.

John, the 14 chap., 3rd verse. Our church is spiritually and financially alive.—A. L. Linzy.

St. John Church.—I take this method to thank the ladies for their kindness towards the church and pastor. Club No. 1, Mrs. S. L. Ross, captain, raised \$22.50; No. 2, Mrs. H. G. Oates, \$11.50; No. 3, Mrs. Lizza Smith, \$10.90. Sunday, Nov. 26, was a good day at St. John Church.—W. A. Oates, pastor.

Corinth.—Our pastor received some very valuable Christmas presents from the following members of Mt. Moriah Methodist Episcopal Church. S. Woods, Mrs. Dollie Puller, Mrs. Hester Spraggins, Mrs. Sallie Brown, Mrs. Americus Bennett, Mrs. L. E. Roby, Mrs. Lee Owens, Mrs. Manervia Jackson, Miss Annie B. Story, Mrs. Lydia P. Preston, Mr. J. E. Richardson, Messrs. H. L. Vanford, E. M. Cannon, L. Montgomery. The same were presented by SS. Woods, chairman of the Board of Trustees.—S. Wood.

Ackerman.—Christmas day, A. F. White held services; he preached an excellent sermon. Text: "The Birth of Christ." Mrs. P. Z. Harwell spent Christmas with her parents, at Macon. Mrs. Asbford of Kosciusko, was in our city recently visiting relatives.

Our fourth quarterly conference convened, with the Rev. S. H. Cannon, District Superintendent, in the chair. A. B. Starr and F. L. Novel, secretaries. All of the conference members were present, with good reports. This is said to be the best conference ever held in the charge. Dr. J. C. Houston, our pastor, at Moss Point, assisted in the opening of the conference. We had a crowded house. The conference was quite inspiring. The District Steward's report showed \$9.08, raised and paid since February 1, 1911. Paid District Superintendent in full \$60.00; benevolent, \$30.00. Accessions and confessions, this quarter, 25; two subscribers to Southwestern; total raised in the quarter, \$32.50; total this quarter, \$170.00. After the conference adjourned, the Ladies Aid Society served a great banquet, assisted by H. J. Bordwell, Nathan Stewart, and John Watson.—A. H. Lathan, pastor.

Emory Grove.—The work of Emory Grove charge, at the close of the year, 1911, is of much credit to pastor and people. A splendid barn is completed on the parsonage premises at the cost of \$85.00. During Christmas week, the Sabbath School, under the directions of Mrs. Mary E. McKenney, and the Choral Club, under direction of Mr. Basil Taylor, both entertained a goodly number in attendance, with a Christmas exercise and concert on the 25th, and 29th of December. Each made a fine display in distributing gifts to the children and adults, including a purse to the pastor. At the watch night meeting, a soul reviving sermon, preached by the pastor, the Rev. C. E. Hodges: "Who Then is Willing to Consecrate His Services this Day Unto the Lord?" First Chr., 29th chapter, 5th verse. The meeting was a success, backsliders reclaimed and believers edified, and the fight is on.—Walter Dorsey.

### OHIO

Steubenville.—Simpson Church is still moving forward and keeping abreast with the times. Every department of the church is alive and work-

ing. The Sunday School is almost phenomenal in its success. The League and the Ladies' Aid Society are doing a noble work, particularly the Ladies' Aid, which has become one of the main props of the church, aiding it both financially and socially. Very recently, a beautifully engraved silver, individual "Communion set," costing in full \$32.85, was presented to the church by the Ladies' Aid Society. We especially take pride in the fact that we are the only church in the Ohio District possessing an individual communion set. The spiritual condition of the church and the regular class attendance is improving steadily. We have very recently installed in our church a new electric lighting system which adds greatly to its appearance, costing in full \$140, and the debt has been cancelled. The parsonage has also been newly papered from top to bottom, and new chandeliers and gas lights put in, the expenditure amounting in full to \$120, has been paid. Our current expenses have been kept up regularly and the pastor's salary paid in advance. The church is in a thriving and prosperous condition. The full amount of money raised since May up to the present time, is \$700. Whatever of success that it has been our privilege to enjoy, we feel and acknowledge to be due to the most tactful leadership of our beloved pastor, the Rev. J. E. Burton, who, coming at a time when the church was torn in twain by the departure of our former pastor, the Rev. E. W. Kinchen, has experienced almost marvelous success. Through his diplomacy and Christian dignity he has grafted himself deeply into the hearts of the members and friends of the church.—Gertrude D. Howard.

### VIRGINIA

Bedford City.—The Court Street Methodist Episcopal Church held their third Quarterly Conference on November 1st, with the Rev. W. C. Thompson, B. D., in the chair. The years of experience as District Superintendent upon the Alexandria District have made the Rev. Mr. Thompson one of the best District Superintendents among the young men that have been recently appointed to these great positions of honor and responsibilities. This Quarterly Conference will go down in history as one of the greatest Quarterly Conferences in the history of Court Street Church. The eighteen months' work of the present pastor, the Rev. A. J. Mitchell, has extricated the church from the great financial difficulty that has been hanging over her for the past few years. Through generous donation of the Board of Home Missions and Church Extension of \$250.00 and a loan of \$1,000.00 at 5 per cent the debt has been adjusted so that it can be paid in five years at the rate of \$200 per year. The Quarterly Conference voted to extend vote of thanks to the Board of Home Missions and Church Extension for its timely aid, and six hundred dollars will be paid on the debt this year, besides making some necessary improvements. The pastor's report showed that during the quarter there had been two marriages, three funerals, one conversion. Among the deaths for the quarter were two highly honored men of the church and community, Bros. John Calaway and Jerry Minnis. More than \$400.00 has been raised during the quarter. The work goes on with the blessings of Almighty God upon us. The John Stewart exercises were held on the fifth Sunday.



## BRIEF MENTION

The Rev. M. C. Carines was happily received in his new work at Cuero, Texas, December 3rd was a great day. Three joined the church. The pastor was paid \$26.00. His address is changed from Temple, Texas, to 202 West Morgan Avenue, Cuero,

I take this method to thank the members of Hasen, St. Paul and Rosa Chapel, Allen, Louisiana, for the necessary amount, with which to purchase a suit of clothes for conference. Especially, the stewardess of St. Paul are to be remembered in the act.—Jas. E. Harrison.

Thanksgiving was fittingly observed at the Morris School house on the Allen (La.) Circuit. The people came out en masse to help celebrate the day. The spiritual tide ran high. Never before have the people enjoyed themselves as at this grand celebration. The circuit is alive and all claims are being readily met. We shall come up to the Annual Conference in good shape. Peace prevails. The Rev. Jas. E. Harrison, pastor.

I was ordained in the first conference at Canton, Miss., in 1868. I am one of the old pioneers of the Mississippi Conference. I have been sick, but am improving now and feel that the blessed Master has wonderfully blessed me, seeing that I am the only one who survives of my class. I was born in 1848, converted in 1864, licensed to preach in 1865 in Wesley Chapel, New Orleans, La., by the Rev. A. Ross and Dr. Newman, Presiding Elder. I hope to meet you all in our next Annual Conference in Corinth.—J. W. Johnson, Earl, Arkansas.

One of the most enjoyable social affairs of Thanksgiving, was a dinner given at the beautiful country home of Mr. and Mrs. Isreal Griffin, in Soddy, Tennessee. A color scheme of green and red was observed and carried out. Those present from out of town were Misses Lillie Swan, Edna Tillman, Hattie Ware, Rosa Tillman, A. E. Robinson, Professor J. T. Swan, Mr. John Anderson, all of Chattanooga; Miss Scharlet Cooper of Cleveland; the Rev. and Mrs. G. W. Smith, Messrs. Jesse Gordon, Duke Brock, Gray Griffin, Nute Hughes, of Soddy.

The Mock Conference at Jackson Street Methodist Episcopal Church, Lynchburg, Va., was a marvelous success. Total amount cleared, \$436.15. Recent Monday and Tuesday nights witnessed great scenes when more than two hundred women assembled in Mock Conference. Mrs. Lucy B. Stevens, as Bishop, was at her best. Her cabinet, Mrs. Frances Cox, Ella C. Dean, Ellen Whiteley, Mildred Campbell, Mary Reid, Arnetha Young, Ollie Hinton, Lillia Majors, Adline Bolling, Georgia Estes, Lucinda Twyman, Maria Aiken, Mattie Ward, and Bettie Thornhill, reported \$436.15 from their districts. The Rev. W. H. Dean is pastor.

To the Rev. I. C. Dourethy and members of St. Peter Methodist Episcopal Church. I thank you most sincerely for the kind interest you have taken to relieve me during my illness and to help us in our suffering condition. Mrs. Rylander, also, presents her sincere thanks to the young

ladies of the Earnest Workers Society, and other young friends of the public school at McKinley, Louisiana, for the sum of money given to her. The party was led by Miss Daisy George, the teacher of the public school, Miss Mary E. Stanley, Miss Carnelia Smith, Miss Amanda Washington and others.—J. H. Rylander, McKinley, Louisiana.

The cornerstone of our new Pitts Church, Springfield, Mo., now in course of construction, was laid on Christmas Eve, Sunday, Dec. 24. A great crowd overfilled the old Pitts Church, where the services were held, preparatory to the placing of the corner-stone. The stone was conveyed from the old Pitts Church to the new church site by Mr. Jackson Ross, one of the oldest and most honored members, escorted by the brass band and Knight Templars. The following is a list of the contents put in the corner-stone: New Testament and Hymn Book used by Father Pitts; Discipline, Christian Central and Southwestern Christian Advocate, Methodist Review, Epworth Herald, Woman's Home Mission, Methodist Year Book, Catalogue of Gammon Theological Seminary, names of officers and building committee, captains of rally and Free Will givers, \$1.50 each. The work is progressing nicely and it is expected that the new edifice will be completed some time next May. The membership of over 300 are working heroically. The total cost will be \$10,000. The Rev. J. M. Harrison, D. D., is pastor.

The Rev. B. Mack Hubbard, D. D., District Superintendent of the South New Orleans District, in closing up his fourth round of quarterly conferences and sixth year as District Superintendent, was given a splendid farewell reception, as a token of appreciation and esteem for the faithful performance of his duties. The Rev. R. E. White, pastor, led off with a package containing several nice presents, presented by Mrs. S. Arnelin, on behalf of the church. Franklin.—The Rev. C. Spears, pastor, presented through Madams P. Turner and L. Collins, a box worthy of the people of Ashury. The presentation speech was made by Dr. J. Sidney Brazier, pharmacist. Centerville.—The Rev. E. H. Hall, pastor, presented the District Superintendent a keg of new syrup. Morgan City.—The Rev. F. F. Robinson, pastor, remembered the District Superintendent with a substantial easy chair. Thibodeaux.—The Rev. J. D. Poole, pastor, both church and Sunday School, through Sister Josephine Wilson, secretary to the stewardesses, and Josephine Boston, superintendent of Sunday School, presented useful tokens. Speeches were made by these ladies, and Brother W. Wilson, W. Guillott, Wm. Brownard, Geo. Watkins. Plaquemine.—The Rev. Cornelius Johnson, B. D., pastor, gave the District Superintendent a most brilliant reception. Hon. Eli Sorrell, brother to Rev. H. A. Sorrell, an honored member of the Louisiana conference portrayed the traits and ability of the District Superintendent. Mrs. M. Brown read a well prepared paper, and Mike Johnson, made a brief speech. Gifts were presented by Sisters Green and Campbell. Refreshments were served in abundance. Mrs. Sorrell, superintendent of Manual Training of the Colored Schools of Iberville Parish was present.

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## Conference Notices

### District Rounds

#### BLUEFIELD DISTRICT

##### Second Round

Bluefield, Jan. 28-29; Coalwood, Feb. 3-4; Graham, 10-11; Tazewell, 17-18; Tip Top, 24-25; Pagton, March 2-3; Princeton, March 9-10; Burwind, 16-17; English, 23-24; Parisburg, 30-31; North Fork, April 6-7; Matoaka, 13-14; Freeman, 21-22; Pocahontas, 27-28; Welch, May 4-5. Dear Brethren: Push the revival work on your charges, also subscribers to the church papers. I desire reports from the trustees this quarter, also committees on the benevolent causes. Let us unite and make this our best year in all things.—W. T. Marley, District Superintendent.

#### NASHVILLE DISTRICT

##### Second Round

Farmington Cir., Feb. 3-4; Shelbyville Sta., 10-11; Eaglesville Mission, 12-13; Springhill Sta., 10-11; Springfield Cir., 17-18; Lewisburg Cir., 17-18; Brentwood Sta., 24-25; Franklin and Springhill, March 2-3; Calnsville Cir., 9-10; Lacassas Cir., 9-10; Butler's Mission, 14-15; Christiana Cir., 16-17; Smyrna Cir., 16-17; Murfreesboro Cir., 23-24; Seays Chapel, 30-31; Flatrock Mission, April 6-7; Nolensville Cir., 6-7; Braden Memorial, 13-14; Gordon Chapel, 13-14; Murfreesboro Circuit, 13-14; Clark Memorial, 20-21; Hubbard Chapel, 27-28; Thompson Chapel, 27-28.—T. N. Johnson, District Superintendent.

#### CUMBERLAND RIVER DISTRICT

##### Send Round

Dechard and Mont Eagle Circuit, Feb. 3-6; Tullahoma Sta., 9-11; Manchester, 13-14; McMinnville Cir., 15-16; McMinnville, Sta., 17-19; Sparta Cir., 21-23; Sparta Sta., 24-25; Livingston and Algood Cir., March 1-5; Gordonville and Stonewall, 7-10; Alexandria and Liberty, 16-18; Cherry Valley Cir., 23-24; Lebanon Cir., 30-31; Lebanon Sta. and North Lebanon Cir., 6-8; Hartsville, 13-14; Gallatin and Gallatin Circuit, 20-22; Mitchellville Cir., 27-28. Dear Brethren: The close of this quarter will mark the half-way post for our conference year. Let us all make one strong pull for God and our conference; observe all the connectional days that come in this quarter. Raise the General Conference expenses and send it at once to Mr. Oscar P. Miller, Rock Rapids, Iowa. Remember the Southwestern.—J. B. Booth, District Superintendent.

### Special Notices.

#### WEST TEXAS CONFERENCE

To the Ministers: Prof. R. S. Lovinggood will have our conference minutes ready in a few days; therefore, all who did not pay the \$1.50 at conference will please forward same to me at 234 North Center street, San Antonio, Texas, at once.—D. C. Lacy, Treasurer of Fund.

To the Ministers of the West Texas Conference Mutual Aid Society who were at the seat of the conference in time for the session, thereby failing to pay our annual dues and death assessments on account of the death of Dr. C. P. Westbrooks and the Rev. J.

W. Mitchell. Please forward same to me at 234 North Center street, for the record.—D. C. Lacy, Secretary M. A. A. S.

#### BEAUMONT DISTRICT

To the Brethren, Greeting: "A Happy New Year." The year 1911 was a good one for the Beaumont District. Perhaps the (new) district hasn't appeared to grow as much in the passing year as at other times in our busy career, but we have made real progress. A great deal has been accomplished. Since the coming in of the New Year you have been our one and only thought. My brethren, enter upon the new year with a light heart, a happy frame of mind, with your face set toward the future and your feet in step with progress for the upbuilding of the new district; the taking in of new territory; the making of old churches better; the building of new churches and the enlarging of your membership; these are the only men that will be reckoned with; the men that can and will "make good." Begin now to look after your benevolences that you may be able to report something on each claim at each quarter; make your quarterly love feast and your conferences worth while. We clasp hands with you to-day as a sign that our interests are interwoven with yours; that our pleasures will be your pleasures and your sorrows will be ours. With your co-operation, we shall do valiantly. We want all to succeed in every undertaking. Success never came to anyone in a moment. It was never thrust into anyone's hands unexpectedly. Success comes by slowly and steadily doing the task immediately before us. Stick fast, work hard, look ahead and smile, though you may not have what you wanted, work all the more. This and this only will bring you success. I wish you and yours the best year in all your history.—W. L. Duncan, District Superintendent.

#### SAVANNAH CONFERENCE

Dr. Jones, our editor, has called the Church's attention to the fact that the Savannah Conference raised for Home Missions \$357, and for Foreign Missions, \$409. Total, \$766. This is good for our conference, but let us see to it that we go up a little farther in 1912. We have plenty of good, earnest, courteous and willing members, to follow if we will but lead them. I think the pastors and the District Superintendents are efficient for the task. You can see on the very face of the reports in the 28th issue of the Southwestern Christian Advocate, that there has been commanding respect from our loyal membership throughout the entire bounds of our colored conferences. Here, just a few years ago, the great Atlanta Conference has crossed over into the self-supporting column. The Savannah Conference must not be left behind. Conferences, like men, must make for themselves a standing. I believe every freedom loving Negro should by all means stand by the Methodist Episcopal Church, because of her policy of "Up with all men and that all men should have a chance to get a Christian education." I think we should stop boasting for a while of being members of the Great Methodist Church, and boast for a few years to come of what we are doing in the Church in general. Now let us all from henceforth go into the accumulating-benevolent business. Not so much about membership, but think a little about our being, as early as possible,

self-supporting members of the great Church of which we boast. For this Church has done much for her colored element, more to help the Negro stand on his feet, more to help him maintain his character and respectability and to impress us that we possess the same capabilities and capacities that other men possess. Let us see to it that we will be looking out for the self-support mile post. The cry from the general office is that new fields are opening up, fields already ripe unto harvest. A word to the men on the Waycross District. Brethren, it is up to the men on the district as to whether the Waycross District will advance this year or not—not in some of the church claims, but all of the claims of the church. Will it be done? Now, brethren, before I close this little talk I am sure that you do not expect me to attempt to give you any new facts about the great Church of which we are members. I could not if I wished, because wisdom greater than I possess trained her, so I speak of things as I see them.—F. R. Bridges, Superintendent Waycross District.

#### CENTRAL MISSOURI CONFERENCE WOMAN'S HOME MISSIONARY SOCIETY

The above named Home Missionary Society will hold its ninth annual meeting at St. Louis during the session of the annual conference, about March 27 or April 3, 1912. Miss Nell Snyder, one of our active missionaries will make the address for the Woman's Home Missionary anniversary at the hour set apart for the same. Each conference officer is requested to be present or send a report to the recording secretary, Mrs. B. F. Bateman, at Clinton, Mo. The treasurers of auxiliaries will please send money to Mrs. T. H. Lockwood, at Armstrong, Mo., who was elected treasurer at the last conference meeting. It is hoped that this work will be given due consideration, as the general society has materially aided our mission work at East St. Louis this year and we should show our appreciation by doing the very best we can. Next year we shall do excellent work, celebrating our tenth anniversary in this conference.—Anna A. Henley, corresponding secretary, Lincoln Institute, Jefferson City, Mo. Mrs. G. B. Abbott, president, Mobely, Missouri.

#### APPEALS.

In view of the fact that the Rev. S. R. McCorkle had the misfortune to lose everything of clothing, furniture and books that he owned and the only house he had, by fire, on Friday, Dec. 29, 1911, and now being left almost destitute, he respectfully asks any who are charitably inclined to assist him in any way that they can.

(Signed) M. J. Murphy,  
Mayor of Greensboro.

Received of M. J. Murphy, \$1.25; W. L. Murray, \$1.10. Send contributions to S. R. McCorkle, 613 E. Lee Street, Greensboro, N. C.

I take this opportunity to announce on Monday night, after our quarterly meeting, our church and parsonage both were burned down. We sustained a total loss. My wife and self lost all of our clothing, books, trunks, etc., and I ask the preachers and members of the Tennessee Conference, or any friend, to help us. Whatever I receive will be highly appreciated. Brethren, don't fail to help us. Ask your people to help us. Whatever you give, send to

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Lewisburg, Tenn., Box 257. We will be glad to receive money, clothes, or bed clothes.—A. Phillips, pastor.

#### BRIEF MENTION.

During October a big storm and shower passed through Grenada, Mississippi, and struck the Methodist Episcopal parsonage. Led by Mrs. Maggie Cox Ratcliff and followed by 30 or more ladies, bearing a large box, containing a large basket of ready made clothing, just from the factory, ranging from babies first garments, to the highest and latest of to-day. This basket contained 40 or more garments. I was invited into the front room by Mother Eliza Dudley, who has stood in the forefront of our Methodism for 40-years. She is well-known and loved by all the ministers and families, who have ever served at this charge. I was asked to play the opening hymn, after which prayer was offered by Sister Dudley. The presentation speech was given by Mrs. Maggie Ratcliff. The ladies had been as kind to us as a people could have been, I thought, by their weekly donations, but this surpasses all that I have ever witnessed. Words are inadequate to express my heartfelt thanks to these dear Christian ladies of Grenada charge. (We are sorry that lack of space prevents the publication of names submitted.—Ed.)—Mrs. Mabel B. Winbush.

### Gleanings from the Field

#### ARKANSAS

The Grand Tribe Rally at Corner Stone Church, Clarendon, Ark., fifth Sunday in October, was in every respect a success. Report of Tribes: Sallie Heard, \$1; Sillie Edwards, \$1; Sarah Walls, \$2.90; Dan Thomas, \$1; Spencer Edwards, \$1; Mattie Bankhead, \$1; Foster Littlejohn, \$2; Geo. Bankhead, \$1; Florence Booker, \$1.75; Rev. W. N. Henderson, \$1; John Crosby, \$1; Lizzie Peggus, \$2; Emma Henderson, \$1; Leeanna Sills, \$1.50; Alice Yates, \$1.75; Mary Scott, \$1; Mat Littlejohn and Jane Houston, \$1; N. A. E. Greer, \$11; Mamie Hoard, \$5.10; Alice Crosby, \$1.25; Sarah Hamilton, \$1.50; Jeffrie Littlejohn, \$1.10; Texanna Hailey, \$1.04; Public collection, \$3; Lucinda Thomas, \$1.75; Elijah Smith, \$1. Our church is alive on all lines. Total amount for the day was \$60. We had a successful revival. Eighteen conversions, twenty-four accessions.—J. H. Greer, pastor.



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**THE MILLION DOLLAR PROGRAM**  
**A MILLION ANNUAL DISTRIBUTION INCREASED INVESTMENTS**

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THE QUADRENNIAL PROGRAM.

1. The Million Dollar Annual Distribution.

Previously Reported .....\$960,927  
Connectional Fund ..... 117  
Total .. .....\$961,044

11. Million Dollar Increased Investment.

Conference. ..  
Previously Reported .....\$1,173,799  
Chicago German ..... 3,931  
Oregon .. ..... 191  
Permanent Fund ..... 25  
Total.. ..\$1,177,946

There are still eight of the 1911 American Conferences to be heard from, and with the above, except as these conferences shall report, we close the 1911 record.

While disappointed that the Full Million Dollar Annual Income was not realized during 1911, still the OLD CHURCH HAS GREAT REASON TO BE PROUD of the fact that in three short years the annual income for its Veteran Ministers has increased more than \$350,000, which represents the income on SEVEN MILLION DOLLARS.

It is also gratifying to realize that such a remarkable increase of income has been accomplished by an increase of almost twelve hundred thousand dollars contributed for investment during the same period.

Like Paul, when he touched Italian soil and turned his face toward Rome, we will THANK GOD AND TAKE COURAGE.

Our original purpose has not deserted us—an ANNUAL REVENUE OF A MILLION DOLLARS during this Quadrennium—and we will keep our flag flying at the head of this column, for we believe that the friends of the Veterans will see that this Million Dollar Revenue is realized before General Conference. To the \$961,044 will be added from time to time the delayed 1911 reports and also the amounts raised by them for distribution last year. The total will give us the ANNUAL REVENUE FOR DISTRIBUTION raised by the Church during the year from May 1st, 1911, to May 1st, 1912.

The Spring Conferences have been at a disadvantage as compared with the Fall Conferences in this new work, as the 1908 Spring Conferences had been held prior to the session of the last General Conference. So while the Fall Conferences have, for four different times felt the influence of our Board and this great movement, the Spring Conferences have only had three opportunities to respond. This new computation will put all the conferences on the same basis. We look for large increases in the Spring Conferences.

We have been gratified with intelligence concerning several wills made in our behalf. God is moving on the hearts of many people to remember the Veterans and the Board which represents him.

There are four applicants for annuities on our desk awaiting investigation.

The Annual Meeting of the Board of Conference Claimants will be held in Chicago on February 7th.

Gleanings from the Field

TENNESSEE.

Dickson.—Since my appointment to this place from the Tennessee Annual Conference, in October, I have begun to erect a concrete church, through the co-operation of the trustees, members and friends of our church, in which we have been able to secure 2,286 concrete blocks. This number of concrete blocks will build and complete a church 36x60; walls 15 feet high from floor to ceiling, making the building cost, when completed \$1,850. Herculean efforts have been put forth to build a church at this place for 20 years, but all of no avail, until your humble servant was appointed to this place. The members and friends were elated on finding out that I was appointed to this place, knowing, as they did, that I was a church and race builder, and readily lent me their hearty co-operation in every conceivable way, which tended to the building of our church. We have 145 members enrolled in this church, two-thirds of which are good live working members, who are standing up to this great undertaking. It seems by the motion of these members, that the Eagle's nest is own being stirred as never before. When this church is completed, it will be known as the finest church in the Central District, of which the Rev. S. M. Utley, D. D., the scholar, theologian and rhetorician, is the District Superintendent, who joins me, heart and hand, in this work.—R. B. Ross, pastor.

Clifton.—At our last annual conference, the Rev. J. H. Thompson was sent to us as pastor. On the arrival of Rev. Thompson, he at once began to re-organize and plan the work. The church has taken on new life and everything bids fair for success. We are well organized, and all departments at work. Our first quarterly conference was held November 25-26. The Rev. Dr. S. M. Utley, District Superintendent, presided. The members and friends were anxious to meet Dr. Utley, as he had never been here before. A reception was given him at the church, on Saturday night and Sunday at 11 o'clock, Dr. Utley preached an able sermon. At night the church was filled. The District Superintendent has already won the admiration of the people of Clifton. Raised in the quarterly conference, \$30.00; raised during the quarter of one month, \$85.00. Mrs. Mary Thompson, the pastor's wife, arrived from her home in De Sota, Mo., November 27th. She will be a great help to her husband. The church celebrated John Stewart, December 26.—J. E. West.

Shelbyville.—I came direct from the annual conference, to my appointment. I found the church without stoves, but the good people, with my assistance, went to work at once

and put in two stoves. My first quarterly conference convenes the 5th Sunday in October. We had a good time. We raised \$21.30. We then planned for a rally on the fourth Sunday in November, to raise something on the indebtedness of the church. We raised in our rally, \$50.00. The church seems to be imbued with new life. We have the church well organized. The Brotherhood meets Tuesday night, with M. L. Stone, as president; Woman's Home Missionary Society meets Wednesday night. Mrs. Mary Streeter, president; Thursday night the Big Four Club meets with Mrs. Nannie Davidson, president; Friday afternoon, the Ladies Aid Society, Miss S. O. Brown, president; Friday night, class meeting. These boards are doing grand work. On Thanksgiving, we had preaching at 11 o'clock. At night a grand concert was given by the Ladies Aid Society, and presented the pastor with a handsome little sum of money; the Big Four's Club went to work and put in 37 bushels of coal. We have about completed tower and have the bell in it; such a thing was never here before. All our services are well attended.—E. H. Rawson.

Cherry Valley.—Our first quarterly conference was held December 9 and 10. F. N. Collier, pastor. The Rev. J. B. Booth, District Superintendent, preached a wonderful sermon at 11 a. m. We paid the District Superintendent in full for this quarter. Raised for all purposes since conference, \$76.—G. W. Hasten, district steward.

Lewelsburg.—Our District Superintendent, the Rev. F. Johnson, held our first quarterly conference, November 18-19. We had a good conference. The superintendent preached two spiritual sermons Sunday. We had a good congregation at both services. We raised the superintendent's money, \$20.—A. Phillips.

Morristown.—The first quarterly conference of the Morristown charge was held December 30-31. Dr. J. W. Tate, presiding. Reports showed some advanced movements. Four accessions to the church. The trustees have improved the parsonage to the amount of \$100. Raised on benevolence, \$1475. The Epworth League is wide-awake, and doing a splendid work. Everything bids fair for a great year's work indeed. The Morristown charge is all right. The people of the First Methodist Episcopal Church know how to do things and the yearer doing them.—W. R. Marbury.

Heiskell.—Our Christmas tree meant much, as the tree was laden with presents for everyone. The Sunday School from Harlan Chapel turned out and many sad hearts were made happy. Raised \$4.00 Home Mission money.—J. O. Marshall, superintendent. Callie Cox, teacher.

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## Deaths

**HOARD.**—Mamie Hoard died in full triumph of faith Nov. 27. She had been sick but thirteen days. She leaves three sisters, two brothers, a little girl, seven years old, and a host of friends. She was only twenty-three years old and she was a faithful member of Corner Stone Methodist Episcopal Church, or Clarendon, Arkansas, always willing to do her duty. Funeral was attended by the pastor, J. H. Greer.

**PHILLIPS.**—Amanda Phillips, of Olive Branch, Miss., passed into the Great Beyond Oct. 12, 1911, being 80 years of age. She was a member of the Methodist Episcopal Church for years. She died in peace. The funeral was attended by the pastor, the Rev. S. D. Troupe. One daughter survives her.

**KELLY.**—John Kelly, of Junction City, Ark., was killed by a falling tree Friday evening, October 6, 1911. Mr. Kelly was a consistent Christian. He was a constant visitor of Military Chapel, Caledonia, Miss. His body was brought to Military on Saturday night, where it rested until Sunday morning, the 8th, at which time his remains were borne to the cemetery by loving hands. Mr. Kelly had joined the Masons, but had only taken two degrees, but the Masonic brethren of Joshua Lodge No. 41, Columbus, with its worshipful master, E. S. Jones, through respect followed the remains to the cemetery. Mr. Kelly was but twenty years old. Too much praise cannot be given the brethren of Military for their kindness shown this stranger. G. W. Baker, the pastor, attended the funeral.

**CHAPMAN.**—On September 7, 1911, Ada Chapman, of Patterson, La., passed to her eternal reward. She was twenty years of age, and was a faithful member of New Salem Baptist Church. Her mother, seven brothers and one sister survive. The funeral was attended by the pastor, the Rev. Mr. Cooper.

**WILLIAMS.**—John Walker Williams, born in 1856, in Marshall county, Miss., died Oct. 16, 1911, in Bedford, Miss., at the age of 55 years. He was one of New Coahoma's oldest and best citizens. In 1875 he was married to Harriet Bucknel and was to her a loving husband. In 1885 he joined the Methodist Episcopal Church and lived a consistent Christian until death. He came to New Coahoma

about twelve years ago, joined Hope-well Methodist Episcopal Church and purchased a farm of about 80 acres. Five years ago he was appointed class leader under the pastorate of the Rev. A. B. Blewette, in which capacity he served faithfully until called Home. He met his death by an accident. On Monday night, Oct. 16, Brother Williams, two of his sons and two other young men went hunting. The dogs treed and one of the young men was shooting at the game and in reversing the gun it fired, striking Brother Williams in the left shoulder and in the throat, causing almost instant death. New Coahoma has lost a citizen, his lodge a faithful member, the church a devout Christian, his nine children a loving father and his wife an affectionate husband. The funeral was a very sad one; the whole community has been in mourning ever since his death. The funeral was conducted by the Rev. M. C. Pulliam and the Rev. C. C. Banks, of the Missionary Baptist Church. Interment was made in New Coahoma Cemetery by the United Order of Odd Fellows.

**WASHINGTON.**—Geo. Washington, a faithful member of St. Paul Methodist Episcopal Church, Batesville, Mississippi, died Sept. 30, 1911. He was a member of the church for 20 years, and a district steward 18 years. He was ever at his post of duty. He leaves his wife and a sister, aged 54 years.

**KYLES.**—Bertha L. Kyles, of Morgan City, La., after two months and three weeks of illness, passed to her Home beyond, Sunday, Oct. 15, 1911. The funeral occurred Monday, Oct. 16, in Mt. Pilgrim Baptist Church. The Rev. Mr. Gray preached the sermon. Miss Kyles was nineteen years of age.

**CASEY.**—At Bayou Lachute, La., Maria Casey died November 18, 1911, aged eight months. She is survived by father and mother and seven brothers and sisters, and other relatives. Geo. Thomas read the burial, assisted by the Rev. W. A. Penn, of the Baptist Church.

**BURNS.**—Louvenia Burns, born August 18, 1911, died Oct. 30, 1911. She was the daughter of Mrs. Mary and James Burns, both members of Scott Methodist Episcopal Church, Lettsworth, La. She died in perfect peace. The Rev. D. Glasper, Pleasant, and the Rev. Mr. Britton of the Baptist Church, assisted in the funeral service.—G. A. Payne, pastor.

**BENEFIELD.**—Martha Benefield, a faithful member of the St. Paul's Church, Allen (La.) Circuit, passed into the great Beyond on Nov. 23, 1911. She had been ill for quite a while, but was ready when the message came for her. She is not dead, but sleepeth.—Jas. E. Harrison.

**HEIDLEBURG.**—Fred Heidleburg died Nov. 4, 1911. He was a member of Little Zion Methodist Episcopal Church, De Soto, Miss. He joined the Methodist Episcopal Church in 1880 and was a consistent Christian until death. The funeral was preached by the Revs. C. Washington and J. McRea. He died in full triumph of faith, leaving two sisters and several children. Age, 58 years.—J. McRea, pastor.

**BRYAN.**—Robert Bryan, near Lawtonville, Ga., a member of the Methodist Episcopal Church for twenty-five years, died at his home, October 18, 1911. He was born in Scriven county in 1860, 51 years ago. He was a loving husband and a devoted father, who worked hard to make every-



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thing pleasant for his beloved family. In his work he was successful, for he owned a nice home and a large tract of 277 acres of land. He will be greatly missed by all who knew him. He was trustee, class leader and steward, and was faithful in each capacity. He was seriously ill for about three weeks before his death, though he had been in poor health for some time. He leaves his wife, six children, one adopted son, one brother, one sister and a host of relatives and friends. The remains were laid to rest in the Asbury family cemetery. The funeral was conducted by the pastor, the Rev. J. S. Shuman.

**STORY.**—Ellen Story, born in 1850, died Friday, Nov. 17, 1911, in Mantua, Alabama, aged 61 years. She had been a member of the Methodist Episcopal Church for 42 years. In her youth she was wedded to Zack Story, a faithful trustee and class leader of the said church. This good woman suffered long, but her eagerness to do Christian work was manifested in the hour of death in that she called to her household and neighbors to come with her down in prayer for the salvation of her younger son, Lesly. Then after prayer she obtained his promise of renewing his covenant with the Lord. The attention of the entire community, both of whites and colored, was called to the manner in which Sister Story's loving daughters and faithful husband nursed and cared for her through her long days of illness. The funeral service was larger attended than any one known in the history of the church at Mantua, and was conducted by the pastor, the Rev. T. S. Sanders, who selected as his text Job 14:7. The husband has lost a good wife, the children a sweet mother, the church a good worker, the community a good neighbor. The husband, eleven children, a host of grandchildren, relatives and friends await the hand of Providence to join us to this good woman again in the happy beyond.—T. J. Sanders.

**COLDMAN.**—Lulia Coleman, one of the most faithful members of the Methodist Episcopal Church, in Fal-mouth, died Octoberr 17, 1911, in the full triumph of faith. She was 36-years, 7 months and 16 days old. She leaves a husband, Marten Coleman, and two children. The funeral was largely attended by both colored and white people. She will be greatly missed in the community and church, where she was a class-leader, and one of our best members.—E. D. Miller, pastor.

**LEE.**—David Lee, a member of Malialieu Church, Carrollton, Mississippi, Circuit, died in full triumph of faith, October 17, 1911, age 25 years, 7 months, 23 days. He is survived by his mother, five sisters, three brothers and a host of other relatives.

**FOX.**—Ella Fox, a faithful member of Jones Chapel, Carrollton, Mississippi Circuit, died November 4, 1911, as she lived a consistent Christian. Age 37-years. Her mother and four children survive her.—W. S. Leake, pastor.

**WASHINGTON.**—Brother George Washington, a faithful member of St. Paul Methodist Episcopal Church, Batesville, Mississippi, died September 31, 1911. His age was 54 years. He leaves his wife, Letty, two adopted children and a host of friends. The funeral was largely attended. Services by the Rev. Spencer. Remains were laid to rest in the family cemetery, by the Mason's fraternity.—E. L. McDaniel.

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## Marriages

### SMITH—DUNN

The Rev. L. H. Smith, our pastor at Joyce, and Mrs. C. Mabel Dunn, of Lake Providence, La., at the residence of the bride, Dec. 31, 1911, at 11:30 a. m. There were present Mrs. M. V. Linzy, of Lake Port, Ark.; Mrs. E. E. White, of Lake Providence, La.; Misses Artelia Frazier and Marguerite Dent, of Jackson, Miss.; Miss L. E. Dunn, daughter of the bride; Master J. N. Smith, son of the groom, and Mr. Henry Harris, of Memphis, Tenn. The Rev. S. McGruder officiated.

THOMAS-POE.—At Pleasant Hill, La., Mr. Wesley Thomas and Miss Alice Poe, on December 17, 1911. The Rev. I. B. Henderson officiated.

THOMAS-SENINGER.—On New Year's night a large audience gathered to witness the marriage of Mr. Jas. Thomas and Miss Lizzie Seninger at the home of the bride. They are both members of St. Paul Methodist Episcopal Church, Birmingham, Alabama. They are faithful church workers and also prominent members of the Faithful Few Club, one of the leading literary organizations of the city. The Rev. J. L. Wilson, the pastor, officiated.—L. C. W.

RUSSEL-HARDIMAN.—On December 27, 1911, Mr. Beverly A. Russel, of Greenwood, Miss., and Miss Daisy E. Hardiman, at Payne's Methodist Episcopal Church. The bride is the daughter of Mr. and Mrs. Albert Hardiman, of Grenada, Miss., members of Payne's Chapel. The Rev. F. G. Wilbon, pastor, performed the ceremony.

SCOTT-PINSLEY.—Mr. Henry Scott and Miss Caroline Pinsley, at Union Methodist Episcopal Church, Dec. 21, 1911, Torras, La. They received many presents. Notwithstanding the inclement weather, the church was crowded. The Rev. N. McNeal officiated.

KENNEDY-CARR.—At Camden, Miss., December 31, 1911, at the residence of the bride's mother, Mr. Tom Kennedy and Miss Alberta Carr, by the Rev. J. I. Garrett.

MORRIS-WILLIAMS.—On December 24, 1911, at the home of the bride, Mr. Charley Morris, of Macell, Miss., and Miss Eliza Williams, of Bedford, Miss. Miss Williams is a former student of Rust University and is of one of the best families in New Coahoma. Mr. Morris is a very promising young man. He owns a lot in Mound Bayou, Miss. Their address will be Macell, Miss. M. C. Pulliam officiated.

JINKINS-GURTHREY.—On December 24, 1911, at the home of the bride, Mr. George Jinkins, of Bedford, Miss., and Miss Hattie Gurthrey, of Bedford, Miss. The Rev. M. C. Pulliam officiated.

BROWN-RIED.—On December 25, 1911, at the home of the bride, Mr. James Brown, of Alligator Lake, Miss., and Miss Annie Ried of the same place. The bride is a member of Nebo Methodist Episcopal Church and is of a good Christian family. Mr. Brown is a deacon of the Missionary Baptist Church. The Rev. M. C. Pulliam officiated.

KENNEDY-SPRATT.—At Pass Christian, Miss., Mr. Frank Kennedy and

Miss Elisca Spratt, Dec. 27, 1911. The bride is one of Pass Christian's best girls and a member of the Methodist Church. Mr. Kennedy is the son of the Rev. Luke Kennedy. They will reside in New Orleans. The Rev. J. B. Burks, pastor, officiated.

JOHNSON-WARDLE.—Mr. Shepard Johnson and Miss Harriet Wardle, both of New Orleans, Thursday night, Dec. 21, 1911, at the parsonage of Simpson Memorial, in the presence of a few friends.—R. C. Worsham, pastor.

SALTER-KELLY.—Mr. Moncred Salter and Miss Corinne Kelley, in Rock Hill, Miss., at the home of the bride, October 15, 1911.

KELLEY-SNOW.—Mr. Daniel Kelly and Miss Susie Snow, at Wesley Methodist Episcopal Church, Rock Hill, Miss., December 3, 1911, by the Rev. Kelly Roberts, pastor.

DAVIS-BROWN.—At Cobhill, Miss., on the Canton Circuit, the night of November 30, 1911, the Rev. Willie Smith Davis and Miss Alice Brown, at the home of the bride. She is one of our strong young women. The Rev. Mr. Davis is one of the pastors of the Zion Methodist Church. He has become a member of our church. The pastor, the Rev. H. W. W. Voth, officiated.

ROBERTS-BALDWIN.—At Richards, Texas, Dec. 24, 1911, Mr. Joe Roberts of the Missionary Baptist Church, and Miss Maggie S. Baldwin, one of our very best girls and one of our members, in the Methodist Episcopal Church. Over 150 persons witnessed the marriage. The Rev. R. H. Warren, pastor, officiated.

JOHNSON-CARR.—On the Brandon Circuit, Dec. 21, 1911, Mr. Isalah Johnson and Miss Johnnie Mae Carr, at the bride's residence. The bride was beautifully dressed in white silk. A number of friends witnessed the affair and brought many tokens. Both of the young people belong to the Methodist Church. They will make their home in Hattiesburg, Miss. The Rev. C. H. Brown officiated.—C. L. Brown.

MCGENES-KELLEY.—Mr. Louis McGenes and Miss Allair Kelley, at the home of the bride, in Rose Hill, Miss.

TOLBERT-ANDERSON.—At Sardis, Mississippi, Dr. D. W. Tolbert and Miss Emma Anderson, at the Methodist Episcopal Church, of which the bride is a staunch member. The Rev. W. M. Chappell officiated.

TOLBERT-EDWARDS.—On December 31, 1911, the social event of the holidays was the charming marriage of Miss Elouise J. Edwards, of Charleston, S. C., to Mr. Charlie H. Tolbert, of Pickens. The Pickens Chapel Methodist Episcopal Church was prettily decorated with cedar and an arch skillfully arranged. Two attractive little maids were Misses Wilhemina Anderson and Blanche Rosemond. The wedding march was exquisitely played by the accomplished Loney Bown. The bride was attired in a cream satin dress trimmed with ribbon of the same color. She wore white slippers and a bridal veil. The groom was dressed in a black sack broadcloth suit. They received many pretty as well as useful presents. The Revs. W. R. Southerland and John C. Gibbes performed the ceremony. After which the invited guests repaired to the home, where a richly prepared banquet was served.—John C. Gibbes.

KING-SMITH.—One of the most brilliant weddings in this section, solemnized December 7, 1911, was that

of Miss Lillie May Smith, youngest daughter of the Rev. Dudley Smith, and Mr. John W. King, youngest son of Mr. William King, in the presence of a large number of relatives and friends at home and from abroad. gathered in the parsonage of the Methodist Episcopal Church, Kansas City, Kansas, of which the Rev. D. Smith, her father, is pastor. The Rev. O. A. Johnson officiated. The house was simple in its decoration of roses and smilax. Miss Beulah Douglas, a music teacher of Western University, played the wedding march. The groom entered the room accompanied by his father. Little Sibyl Bledsoe, the ring bearer, carrying a large bouquet of beautiful flowers and the wedding ring; then followed the bride on the arm of her father. The couple stood under a large arch made of flowers and evergreens. The Rev. O. A. Johnson, of Independence, Missouri, said the ceremony. The bride was beautifully gowned in pink silk, trimmed in white lace, gold beads and velvet. She wore a white veil and pink satin slippers. The groom wore the conventional full dress suit. The Western Imperial Band, of which the groom is a member, discoursed sweet music. A great many handsome and valuable presents were received. An entire kitchen outfit was presented by the brother of the groom. The Busy Club, of which Mrs. Butler is the president, presented a very pretty writing desk. A dressing table and set presented by Mrs. Cora Isaac, president of a club. The Rev. and Mrs. Dudley Smith, parents of the bride, presented the young couple with a bed room suite, including a very costly davenport. Tube Writers Exchange, of which firm the groom is an employee, a full set each of table, tea and sugar spoons, also knives. The bridal party and guests were tendered a reception by the bride's parents in their home.

### INQUIRIES.

I am inquiring for my father, Prince Jordan. The last time that I heard of him, he was at Greenwood, Mississippi. He lived about seven miles southeast of Greenwood. He had two sons, Leland Jordan and Prince Jordan. His wife's name was Hance Jordan. If any information can be given, write E. D. Jordan, Box 43, Longville, Louisiana.

My Mother, Merviva Kates, lost her people in Fayetteville, Arkansas. Her mother's name was Kates, and Merviva Kates left a father, mother and seven brothers. Her father's name was Matt Kates and her mother's name was Nancy Kates. She was quiet small when she was sold from them and she can't remember her brothers names. She left Arkansas at 12-years-old and came to Texas, and when she became grown and married, she belonged to a man by the name of Moore, who sold her away from her daughter, Nancy Moore and she hasn't heard from her since. Moore lived at Belton, Texas, and she left her daughter with Moore there. If you will aid me in finding them, or any information given, concerning the persons named will be greatly appreciated.—Della Styles, Luling, Texas.

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### Cleanings from the Field

#### MISSOURI.

Greenfield and Mt. Vernon.—Our church at Mt. Vernon, it is said by the oldest members, never was in better condition, spiritually and financially. We have closed our third quarterly meeting with great results. The old fashion basket dinner some few Sunday's ago. Was attended with much interest. We have just closed a great revival with six accessions and conversions. Our second annual rally closed with four captains of the clubs reporting good results. Too much cannot be said of this faithful few, with such loyal members as Wm. A. Massey, our local preacher, Mrs. James Lanigan, Mrs. Lucy Minor, Mrs. M. L. Massey, Bettie Coker, Katie Sweet, Jennie Howard, Alma Sharpe, and Eliza Parker, with others. The church is bound to succeed. Our white friends at this place have been very helpful to our work this year. This is a community where peace abides. Our work at Greenfield is now taking on new life. Last Sunday night closed our rally here. The entire clubs reported \$90.00. Brother Henry Lang is one of the most faithful leaders; he is also Sunday School superintendent and is always found in his place at every service. Sister Roan Yost, president of the Ladies Aid Society, is one that the church can depend upon. Almost first in everything, among the faithful members are Sisters Cynthia Long, Lucy Choice, Malinda Carlock, Jessie W., Long. This church has a great advantage for the future, in its large number of young people. We are quite ready for the annual conference, April 3rd. Our most efficient superintendent, J. H. McAllister, has been with us each time this year, and has been very helpful in every department of the church work. The members throughout the circuit love him. The Lord has wonderfully blessed our work this year.—A. J. Williams, pastor.

#### TEXAS.

Sulphur Springs.—We witnessed grand times in Sulphur. On Saturday night the Guess entertainment, under the management of Sisters Lockett, Boyd, Mabrey, Geeter, Myles, Rollin, and Lindley, by their effort and the friends appreciation, \$7.25

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was realized. Sunday School, under the care of our worthy superintendent, Sister Lindley, was interesting to all. The Rev. S. L. Harp preached a stirring sermon at 11 o'clock. Subject: "There was no Room in the inn." Collection taken by J. F. Tabb, faithful and loyal steward. At 3 o'clock the Rev. S. S. Frazier, pastor of St. Paul Methodist Episcopal Church preached an eloquent sermon. Sunday night a program was rendered: Reading, by Miss C. Jones; essay, Mrs. Lindley, "The Life of Christ," was indeed a treat. Some very wholesome and interested remarks were made by Brother W. L. Lockett. Trio, by Misses Ella Jones, Tibitha Jones, Mattie Mabel, was indeed a treat; select poem by Mrs. E. Jones; sermon by the Rev. Frazier, subject: "God's Christmas Gift to the World," was indeed a high treat to the city. Collection raised by Brothers W. L. Lockett and J. F. Tabb, Monday night a Christmas tree was decorated with many presents. It may be estimated in value at about \$50.00. The little children were made glad. The Rev. J. Jones, the ex-pastor, preached to the delight of all his old co-workers. He leaves for his new field of labor, Queen City. May God bless him. The pastor wishes to extend many thanks to the members and friends for their kindness shown to him and his wife, Mrs. S. J. Frazier, by remembrances. Total collection, \$30.00, during Christmas week. New Year's services was very touching. Our District Superintendent, K. W. McMillan, will be with us on the 24th and 25th of February. Let us prepare to meet him and raise our apportionment. We must try to make this year one of jubilee, in saving souls for Christ.—W. L. Lockett.

Schulenburg.—We received a hearty welcome from our members and friends; as pastor. On January 3, 1912, we were greatly surprised by the good members of Schulenburg, the surprise came to us in the gift of a large assortment of groceries. The party was led by Misses Emma Boons, America Nevils and others.—J. W. Wright, pastor.

Marble Falls Circuit.—In obedience to our appointment of 1911, to Marble Falls Circuit, we came. Marble Falls is a splendid little town, whose borders are populated with about one hundred Negroes, and among whom is greatly needed the light of our Methodism. The most of these people are descendants of the grand old Methodist Episcopal Church, and they too, waited long with hopes and prayers, that our preachers would come to their rescue, and organize a Methodist band. But being neglected and disappointed, they finally sought shelter in another church, the Missionary Baptist. Much has been, and is being said about the Negro, as a race, neglecting to qualify, but as long as our dear old church, for ages past, present. Our next point in the circuit is Liberty Hill, at Burton Chapel, our strength in membership is about 20. This old and very significant point is diminishing. The constant failure of crops with other

causes have made times unpleasant in the community, and our people are inclined to move away, but the old reliable Burton family, Brother Wm. Burton, with his, are all true and faithful to our Methodist flag, and he is a hero, in caring for his preacher. We held all, with some gains at this point. Our quarterly conference held here was a success, and we succeeded in having Brother and Sister Burton to deed the old church, with one acre of ground to the Methodist Episcopal Church. Our third point is Llano, Texas. Here we had a warm, generous hearted white citizenship. We began work here with seven members and no church, but have done well. We wound up our watch at this place, with a neat little church, built and paid for. We carried some gains in the membership, and while the work has been hard, our stay has been pleasant. Our superintendent, E. L. Jackson is marshaling our new district with much heroic energy and enthusiasm. We go down to the conference, having paid our superintendent, raised our benevolent claims and with our Sam Houston greetings of \$17.00.—J. C. Mays, pastor.

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# Southwestern Christian Advocate

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## UPPER MISSISSIPPI CONFERENCE HOLDS ANNUAL SESSION AT CORINTH, MISS.

Quoting an inscription from a monument on the line between Chile and Peru, in South America, the Rev. H. N. Barbee, Ph., D., in delivering an address of welcome, said: "At the feet of Jesus we are all one." This was the kernel to one of the happiest and most sympathetic addresses of welcome that we have listened to in the round of Conferences during all this year. There was no insincere gushing and spilling over, which is so easily detected and which is nauseating. Doctor Barbee spoke out of the fullness of his heart in the most sincere and pleasing manner, and made a profound impression upon the Conference. Doctor Barbee used the word "brethren" frequently and in a most charming manner. His use of that word was in itself an address and breathed the spirit of brotherhood and of Christian federation. In the course of his remarks he said he liked our Church because it was nation-wide and knew no race lines. Doctor Barbee is pastor of the Presbyterian Church in Corinth, but spoke as the representative of the Mayor, of the Interdenominational Preachers' Meeting, of which he is president, and on behalf of the citizens. Doctor Barbee is a Princeton University man and does credit and adds increased fame to old Nassau. His address was scholarly and graceful, eloquent and persuasive, brotherly and helpful. It would heighten the reputation of the state of Mississippi if such an address as that of Dr. Barbee could get as wide circulation as some other deliverances from that state that have gained great currency of recent days. Bishop Nuelsen responded to the address of Doctor Barbee in a most appropriate manner. By an inadvertence the Lord's Supper was omitted during the opening session of the Conference, and somebody remarked that it was just as well for the welcome exercises had brought on a love-feast.

### THE BISHOP'S BIRTHDAY

Friday, January the nineteenth, Bishop John L. Nuelsen, reached his forty-fifth birthday. This event was recognized by the brethren of the Upper Mississippi Conference by unanimously passing a series of resolutions calling attention to the Bishop's birthday, and to his strong and vigorous character, to his life of usefulness, and to the satisfactory administration which he was giving to the Conference and had given to other Conferences in the South and in other parts of the Church. A paragraph of the resolution reads: "And, whereas, our affectionate appreciation of his kind services, as well as constantly presenting him at a throne of Grace, will, no doubt, be very much more appreciated by him than silver, gold or any precious material; Be It Resolved, that we pass these resolutions by a rising vote." The resolutions called for prayer, to be led by the Rev. Dr. W. H. Williams. The resolution was presented in the name of the Conference, including the members of the lay Conference, and signed by all the District Superintendents. This tribute was so hearty and so sincere and so unaffected that it greatly touched the Bishop. His response was all that a brother's could be in the acceptance of the best wishes and the prayers of those

whom he was serving. This was one of the beautiful events of the Conference session.

### RUST UNIVERSITY ENDOWMENT

Rust University holds a strong place in the life and thought of the men of the Upper Mississippi Conference. And why shouldn't it? A large per cent of the members are either graduates or were students of Rust University; perhaps seventy-five per cent of the men fall in this category. The others, indirectly, have been touched by the beneficent hand of this institution, so wisely planned and so constantly nurtured by the great Church of our choice. Six out of the seven District Superintendents at one time were students at Rust. Rust, in a very intimate sense, is a Conference school. While it belongs to the entire State of Mississippi, the Upper Mississippi Conference feels that it is its bounden duty to do all possible for this institution. It is not surprising, therefore, that the men are falling in line for the raising of the endowment of Rust. Last year the Upper Mississippi Conference raised for this cause, independent of the regular Freedmen's Aid collection, \$1,787. This amount has already been placed on deposit, and is a nucleus for the larger endowment of Rust, which must ultimately come. Dr. J. T. Docking is pushing vigorously the interests of Rust. Secretary Mason announced, during the Conference, in the course of an address, that he had not heard one word of criticism of Doctor Docking's administration. All seem to be working harmoniously and the indications bid fair for a larger Rust University. When the Upper Mississippi Conference fully extends itself in its efforts to raise funds for Rust University, we have all reasons to expect even larger things from this Conference. Some one has referred to the work that is being carried on by Bishop Cottrell and the ministers and members of the Colored Methodist Episcopal Church, covering about the same territory of our Upper Mississippi Conference. Bishop Cottrell and his followers have wrought wonders during the past few years in the construction of the Mississippi Industrial Institute, and they show the possibilities of our Conferences for the doing of large and substantial things when there is immediate and constant leadership; leadership not only with authority, but a leadership sympathetic and positive, a leadership with a vision of the immediate needs and that is able to marshal the resources at hand. Bishop Cottrell and his force have outstripped us during the past few years, but it will not always be the case. We are striking our gait and we may soon hear of the Upper Mississippi Conference, led on by its stalwart young men, raising the entire \$25,000, which it has started out to raise for the endowment of grand old Rust. So may it be.

Rust University Endowment Commission was ordered by the Conference to consist of one minister and one layman from each District. The Commission, as nominated and confirmed, is as follows:

Aberdeen District, J. M. Walton, G. W. Miller; Clarksdale District, S. H. Nevils, J. H. Holman; Greenville District, F. H. Buntton, G. H. Hubbard; Holly Springs District,

R. Sewell, E. H. McKissack; Starkville District, J. T. Cannon, D. C. Rogers; Tupelo District, G. J. Dobson, A. D. Mays; Winona District, F. J. Talbert, G. M. Frazier.

### CONFERENCE OF YOUNG MEN

The rank and file of the Upper Mississippi Conference are young men. They are in evidence on every hand. Young men are not to the front in this Conference because they have put the old men on the shelf, for, as a matter of fact, the old men are few. Whether this is to be accounted for in the division of the roll in 1892, when the Upper Mississippi Conference was set off from the Mississippi Conference, we do not know, but one would easily be struck with the vigorous young manhood of this Conference, men who have been trained in our schools, the influence of Rust University being most perceptible. The older men who are in the Conference have a fatherly pride in the "boys," and instead of there being a clash, there is the utmost harmony, mutual confidence, co-operation and brotherly sympathy, and thus it is easier to advance young men in this Conference than in most of our Conferences. While it is true that the Upper Mississippi Conference is a Conference of young men, it also has within its membership Father Moses Adams, who is the only surviving member of the original Mississippi Mission Conference, organized in New Orleans under Bishop Janes. Father Adams abides until this day, and, although more than four score years of age, he is vigorous and enjoys the "boys" as much as anyone. He is looked up to with becoming pride and the men of the Conference are always ready to do him honor.

### ELECTION OF DELEGATES

The ministerial delegates to the General Conference were elected on the morning of the second day. The reason given for this action was that the Conference would not get down to business until this item was disposed of. The Conference sends an entirely new ministerial delegation, all of them being district superintendents. This is not true of any other Conference which has more than one ministerial delegate. The lay delegation shows one change—Mr. E. D. Coleman taking the place of Dr. J. B. F. Shaw. Doctor Shaw has entered the ministerial ranks, and, therefore, was not eligible for re-election as a layman. Among the lay reserves will be noted the name of Mrs. A. S. Gray; she is the wife of Prof. F. A. Gray, who was the first reserve to the last General Conference.

### AS TO SEPARATION

In line with the other colored Conferences, the Upper Mississippi Conference put itself on record as opposed to separation. Believing such to be very "unwise and disastrous to the future spiritual and moral development of our people," therefore, the Conference put its stamp "of disapproval upon such a dangerous course." Beginning with the fall conferences last October, up to the present, all the colored Conferences that have met, including the Lay Electoral Conferences, have put their disapproval upon the

(Continued on Page Eight)



## What Qualities Do We Need in the Ministerial Leader?

By the Rev. H. T. S. Johnson

Because the minister is the moral and spiritual advisor, the social and business confidant, the inspiration and hope of more people than any other man in his community, his responsibility and equipment for service are correspondingly larger than those of men outside of his vocation. Therefore, the subject: "What Qualities Do We Need in Ministerial Leader," is entirely in order.

(1) The ministerial leader must be a man of progressive business ideas. The church is a business institution as well as "a band of baptized believers, etc.," of large or small proportions, according to the business ability of the pastor and the resources available, involving intricate problems. The responsibility of the leader is magnified because of the indifferent or inefficient material making up the official family of the church. The minister must be able to train raw recruits into efficient helpers, and indifferent officials into enthusiastic allies for the future weal of his parish. This cannot be done unless the minister can advance ideas simple enough for the rank and file of his membership to appreciate and sound enough to command the respect of the thinking members of his church.

The Negro preacher gets all the glory when there is success and all the blame when there is failure. When the church succeeds the public does not withhold one iota of praise from him because of the efficient help received from stalwart lay workers, neither do they excuse his failure because of the absence of efficient and willing helpers. Since this is true, it goes without saying that, a very necessary quality in the ministerial leader is business ability.

(2) The ministerial leader must be a man of fixed purposes. If you consult history, you will find that only such men as had convictions and the courage to stand by them, have been able to change conditions and thus make names for themselves and their posterity. Look where you will in every avenue of human endeavor, and you will find proof of the claim that, it is only the man of fixed purposes who does things. This is probably more true of the minister than of any other person. In law, medicine, business, etc., everybody defers to the opinions which have behind them preparation and experience. This, however, is not true with reference to the ministry. Every fellow believes he knows just what the church needs and voluntarily offers advice to the preacher. If he, the preacher, has not settled convictions as to church management, ministerial manners, habits of study, and his pulpit policy, there will be too much varying to guarantee successful leadership. In short, the people cannot respect a weak-kneed, vacillating ministry and will not follow them.

(3) Again, the ministerial leader should be a man of high ideals. All the progress of the world is a resultant of the efforts of men to reach their ideals. When men cease to dream and have visions, when they cease to raise certain standards as the goal for human strivings in their day and generation, the progress of the world will stop. Man's capacity for development is not known. Each generation assumes new obligations and astonishes the world by added evidences that the finite mind is capable of unlimited development. The minister's ideals must have bearing on the social and religious life of his people. Let them be high and the social and religious life of the people will tend upward, let them be low and the contrary will be true. Say what you will, the molder of public opinion as no other man in his community, is the minister of the gospel of Christ. Therefore, if the minister's preaching and life do not stand for what is highest and best, his ministry is against the real welfare of the people. Instead of lowering the New Testament standard of domestic and social relations, as is so often done, the min-

ister should accept it as evidence of God's confidence in man's ability to do and be good. While it is true "we are weak and sinful" and are "ever prone to go astray" it is also a fact that, by relying upon Him—whose we are—we can truthfully sing, "I'm Pressing on the Upward Way," and enjoy the blessed experience of gaining "new heights every day." It is a fact, if chained to high ideals, we can live above the littleness of ordinary men and help others to do likewise. It is also a fact that, in the absence of high ideals the opposite is true. True because it is impossible for a man to stand above his ideals.

(4) The ministerial leader, should be a man of broad culture. This is another way of saying the minister should be industrious. He could not in a thousand years become cultured if lazy, intellectually. An educated laity demands a cultured ministry. Unless our pulpits are filled with that kind of preachers we shall lose our hold on the young people to whom we must look for the perpetuity of the Christian church. This is a vital point. It concerns the future weal of the church and the religious life of the young people.

The cultured minister is in a position, because of his larger following, to do more good than any other class of preacher. By this I do not mean to say that more people attend service where there is a cultured preacher than where there is an uncultured one. The opposite is most times true. But it is also true that, because of his superior ability, the cultured preacher's words and life, regardless of denominational beliefs, demand more respect from the people as a whole, than is true of any uncultured minister, other things being equal. In the social, civil and political life of his community, he can easily lead in the reforms necessary to the best welfare of all the people.

(5) The ministerial leader should be a man of universal sympathies. Of all men, he is expected to follow more closely the pattern given in Jesus the Christ. The minister, no more than anyone else, can consistently claim to be following Jesus when his sympathies are confined to members of his family, his church, or even his race. The minister needs, above all men, to follow the example of Christ in this regard. He can widen the influence of, and respect for, his church best by maintaining a sympathetic interest in all the people, regardless of race or denomination. Instead of devising plans and effecting means by which we, as Negroes, may sever our connection with a church which includes all races, we should assume the task of convincing the world that the only New Testament church is that one which ministers to all people upon God's foot-stool.

Ministers must present the claims of their various church benevolences and take a collection for same. In proportion to their sympathies for the beneficiaries of these benevolences, will be the enthusiasm with which they present these causes and take these collections. This constant thinking of others puts the minister where he can live an unselfish life, preach an unselfish gospel, and, thus, successfully do the work whereunto God has called him.

(6) The ministerial leader should also be in love with his job. To succeed in any pursuit, a man must be in love with his work. In the ministry, this is more true than anywhere else. True because the financial compensation for the same amount of preparation, consecration and service would be many times greater, if given to commerce or any of the professions. Small support, not only keeps men from entering the ministry, but it also drives out many who have already entered. Unless one is in love with his job he will quit the ministry under unfavorable conditions just as he would quit anything else. With due respect to the man who entered the ministry as one would enter any line of secular work, and, to him who entered

in response to the call of the church for more workers, let me say, the only man who will suffer misrepresentations, persecutions and sore needs, without deserting his post, is he who feels deep down in his heart that the ministry is the one work whereunto God has called him. With this conviction, he can smile under difficulties and find enjoyment in his work, despite what seems to be poor results, because he knows himself to be working according to God's plan, and, therefore, may safely leave results with Him.

(7) Last, but by no means least, the minister should have a passion for souls. Soul-saving, above everything else, is distinctly the minister's work. Lazy or inefficient trustees and stewards, have made it necessary for the minister to qualify as a money-getter. There are churches and parsonages to be built, mortgages to lift, benevolences to raise, current expenses to be met. Success in the public mind and too often at the Annual Conferences, is measured by the financial report of the pastor. While the finances are important, they are not all-important. Everything should be subordinate to the matter of soul-saving. The most successful preacher in any community is that man who is doing most in bringing sinners from darkness to light and in strengthening weak believers. The laity can help the minister's success, in this regard, by taking from him the responsibility of raising money. In proportion as financial burdens are lifted from his shoulders, will his passion for souls deepen and his ability as a soul-winner increase. The traveling evangelist is a better revivalist than the settled pastor, not because he is a better preacher, not because he is more liberally endowed, not because he has a greater filling of the Holy Ghost, but because he does not have to think about building, paying old debts and the many things that are upon the mind of the busy pastor.

Muskogee, Okla.

### The Virtue of Sleep

A writer in the *Atlantic Magazine* attributes sleep to a temporary poisoning of the brain cells, due to the waste products of the body resulting from the wear and tear of the day. It is a fact which every young person should know, that every thought of the mind and act of the body causes a breakdown of nerve or cell tissue. Various organs of the body are kept busy removing this waste. But when production of new cells is in greater proportion than the removal of waste matter, then the body becomes subject to a sense of fatigue, which is followed by sleep.

When asleep the heart beats from ten to twenty times less frequently each minute than when awake. Breathing is also lower and much more shallow when sleep holds the body in its mystic charms. From these facts we can readily see what an important function sleep bears to the health of the body, and how important it is that we should not deny ourselves its benefits.

It is quite a common thing nowadays to hear of young people, particularly girls, being afflicted with sleeplessness, which is soon followed by nervous prostration. In a majority of cases this is due to the strenuous demands of social life. The constant round of social functions with their nervous tension and late hours, will in time certainly collect their toll in payment for the breaking of nature's laws.

A very bad habit which many young people fall into, is that of thinking in bed. It is a pleasant diversion to remain awake thinking over the delights of the day, and planning for to-morrow, but it is a very dangerous custom. Business men are often victims of this habit. It is said that it was thinking in bed which caused the death of the great railroad magnate, E. H. Harriman, when in the prime of life. The proper thing to do when going to bed is to go asleep and give nature a chance to regain her wasted energies, and to restore her lost equilibrium.



# THE CHRISTIAN LIFE

## The Missionaries

By Bishop Robert McIntyre

Out from the doomed Jerusalem, in days of long ago,  
By two and two they sallied forth to lands of sun or snow;

And each slow century since then has seen this loyal clan

Break out to bear the blessed news to all the sons of man.

Beside the slim, tall temples, where the tawny rivers run,

They set their tents where shining stars looked down on Babylon.

Through Memphis' linteled gates they passed, and sang a holy psalm,

Where carven gods looked down on them in immortal calm.

Their bare feet pressed the beaten shore, beneath dark Nubla's cliffs;

They ate the corn from out their scrips, where Kar-nak's hieroglyphs

Tell how the world's grey mother, dead, beside old Nilus lies,

And held the lifted cross before Assyria's glazing eyes.

Down to imperial Rome they drew, o'er the Campana's turf,

Nor halted where the rocky shore flung back the roaring surf,

But spread the sails, and, unafraid, across the seething main

Steered where the wild Atlantic lashed the pillared front of Spain.

In single file, on lonely paths, they walked through forests dim,

And stirred the Saxon silence with their solemn matin hymn;

The bloom of Irish primroses fell on their wandering feet,

And heather on the Scottish hills made all their garments sweet.

Beside the stony Northern capes they taught the Vikings bold

And in the English meadows green the wondrous tale they told;

Amid the calms, among the oaks, they reared the holy crypt,

And dared to tell of dying Love, where Druid altars dripped.

And still o'er the earth they fare, where'er a soul has need;

My heart leaps up and calls to them: O Brothers mine! God speed!

What time within the jungle deep ye watch the daylight die,

Or on some lonely Indian steep see dawn flush all the sky.

Far is the cry from here to there, yet hearken when we say:

Ye are the brethren of the Book; in Khartoum or Cathay,

'Tis ye who make the record good, 'tis ye, O royal souls!

Who justify the Chronicles, writ in the ancient scrolls.

O Missionaries of the Blood! Ambassadors of God!  
Our souls flame in us when we see where ye have fearless trod

At break of day; your dauntless faith our slackened valor shames,

And every eve our joyful prayers are jeweled with your names.

—Saint Paul, Minn. in the Christian Advocate.

## The Purpose of the Incarnation

By T. H. Darlow, M. A.

He was manifested to take away sins.  
For this purpose the Son of God was manifested, that He might destroy the works of the devil.—1 John, iii., 5-8.

1. Bishop Westcott has noted how St. John describes the Incarnation in different phrases, which correspond with different aspects of that Divine Act. Looked at in regard to God, it is a Sending, a Mission: "the Father who sent Me" recurs again and again in the fourth Gospel. Looked at in regard to Christ Himself, it is a Coming, realized in human history—a Coming in the flesh. Looked at in regard to men, it is a Manifestation, which still waits to be completed in the future. All three aspects are harmonized in the fulness of apostolic teaching as to this cardinal truth of the Gospel.

2. St. Augustine insisted that the "sin" spoken of throughout these verses is especially and emphatically the violation of love.

And it may at any rate aid us in our endeavor to think the apostle's thoughts after him, if we apply that hint to the passage before us and venture to paraphrase it suggestively, though of course not exhaustively, in some such terms as these: "Ye know that He was manifested that He may take away selfishness—and selfishness in Him there is none. He that is abiding in Him is not selfish. Every selfish person has not seen Him, and does not know Him. Little children, let no man lead you astray: he who acts lovingly is loving, even as He is loving: he who acts selfishly is of the devil, for the devil has been loveless from the beginning. For this end the Son of God has been manifested, that He may destroy the works of the devil. Every one who is born of God does not act selfishly; for God's own life dwells in him, and he cannot be selfish because he is born of God. In this God's children are manifest, and the devil's children: every one who acts selfishly

is not of God—even he who does not love his brother."

3. Such a reading of the verses, however incomplete, may at least remind us that St. John concerns himself about separate acts of conduct mainly in so far as they are symptoms of character. They have "value," so to speak, and moral significance because they furnish an index to personality, they reveal the hidden man of the heart. The children of God, in whom the Divine love abides, are manifested—it is the same word used also to describe the Incarnation—in their unselfish lives of affection and devotion. We fail to grasp the purpose of Christ's redeeming work until we realize that for us it involves a change of being, which issues naturally and necessarily in a new habit of living: the one is the counterpart of the other.

4. "Behold the Lamb of God, which taketh away the sin of the world." That sentence looks at the Redeemer, who assumes and abolishes the guilt of mankind. "He was manifested that He may take away sins." Here we regard rather the concrete, personal effects of redemption, as Christ delivers His disciples individually from their sinful thoughts and desires and deeds. United to Him and abiding in Him, who is hostile to all evil, they share His life and exhibit His character, and, to that extent, His purpose in them is fulfilled. How far has Christ's redeeming purpose been realized—how far is it on the way to be accomplished—in our characters and lives?

5. The "works of the devil" are elsewhere described as "works of darkness" and "works of the flesh." In John viii., 39-44 they appear also as the works of murder and of falsehood. How much of a modern city or of a modern newspaper would remain, if each and every work of the devil and all that pertains thereunto were suddenly blotted out and made to vanish away? Yet faith can say serenely concerning them all: "whose end is destruction."

6. One name for Satan is Apollyon—i. e., the destroyed. The Son of God has been manifested to destroy the works of the destroyer. In Hebrews ii., 13, the ultimate end of the Lord's Incarnation is stated: "that through death He might destroy him that had the power of death, that is the devil." So shall be brought to pass the saying that it written: "He shall swallow up death in victory."

7. It is hard for us to grasp the fullness of such mighty words and thoughts as these, "which do wander through eternity." From another point of view, Maurice has summed up the purpose of the manifestation of the Son of God under three main headings. Christ revealed the Father—and so in human flesh He destroyed the great calumny of the devil that man has not a Father in heaven, that the Father is not altogether good, that He does not care for His creatures. Christ submitted to all temptations in human flesh—and so proved that man is not the subject and thrall of the tempter. Christ in human flesh delivered men's souls and bodies out of bondage—and so proved that the state into which the devil would draw men is not the state God meant for them; proved that "His own humanity is the standard of that which each man bears, and is that to which man shall be raised at last."—In "The Upward Calling."

Each saint reflects the love of God, as the sparkles of sunshine upon the rippling sea reflect the brightness of the sun. Each dazzling wavelet reflects his glory, but all together do not exhaust it.—John E. McFadyen.

Through the week we go down into the valleys of care and shadow. Our Sabbaths should be hills of light and joy in God's presence; and so, as time rolls by, we shall go on from mountain-top to mountain-top, till at last we catch the glory of the gate and enter in to go no more out forever.—Beecher.



## To the Black Man

By Mrs. Effie T. Battle

Muses, lend to me your aid,  
Help me tell the story,  
Tune my feeble voice to sing  
Of the Black Man's Glory!

Not of Slavery's darkest night  
Would I be telling,  
Notes of sadness and of gloom  
I would not be swelling.

Not of prejudice and wrongs  
'Round him sometimes plying  
Not of clouds, as black as night,  
O'er him sometimes flying.

I would sing a brighter day,  
That o'er him is dawning;  
I would paint a fairer scene,  
Tell of Hope's bright morning.

I would tell the story true  
How he now is rising;  
Out from Ignorance and Vice  
See him upward striving!

Of the houses and the lands  
That he now is gaining,  
Of storehouses and of banks,  
Where he now is reigning.

See him now behind the bar,  
As a lawyer pleading,  
In the pulpit, at the desk,  
On his flock still leading.

But, Ethiopia's dusky son,  
Stop not here to ponder;  
Of the laurels you have won  
Do not pause to wonder.

Every nation of the earth  
Your footsteps are eyeing;  
All the forces of the age  
With you now are vying.

Falter not, 'though 'bove your head,  
Gloomy night seems pending;  
Though through craggy rocks and mire  
Oft your path is tending.

Through the darkness and the gloom,  
Hope's bright ray is shining,  
And the heavy clouds above  
Have their silver lining.

Ever onward, on your way,  
Onward, upward scaling,  
Till you reach the topmost round,  
Where Right is prevailing!

### Sunday School Council

The Second Annual Meeting of the Sunday School Council of Evangelical Denominations will be held in Toronto, Canada, at St. James Cathedral Parish House, January 23-25, 1912. The Council began its existence in Philadelphia, October 27, 1910, and since that time has done much to secure denominational co-operation in Sunday School work, and to develop more thoroughgoing methods in Bible study. The first annual meeting was held at Nashville, January 25 and 26, 1911. While the meetings of the Council are private, their deliberations are of great significance to every church represented in its membership. This is especially true of the meeting to be held in Toronto later in the month, where business of historic value in the Sunday School world will be transacted.

The work of the Second Annual Meeting will be sectional and divided up as follows: Editorial Section: Chairman, the Rev. John T. McFarland, D. D., Editor of Sunday School Publications of the Methodist Episcopal Church. Educational Section: Chairman, the Rev. Benjamin S. Winchester, D. D., Editor and Educational Secretary, Congregational Sunday School and Publishing Society. Publication Section: Chairman, the Rev. George P. Mains, D. D., Publishing Agent, Methodist Episcopal Church. Extension Section: Chairman, the Rev. Alexander Henry, D. D., General Secretary, Presbyterian Board of Publication and Sabbath School Work.

A few of the themes to be discussed which will have future bearing on the work of the denominations in the Sunday School field will be: Sunday School Papers and the Possibilities of Co-operation; What Can the Council do to Present Effectively to College Men and Women the Opportunities for Educational Leadership and Service Which the Church Affords? What Are the Possibilities for Establishing a Research Bureau for Religious Education Under the Joint Auspices of the Sunday School Council and Other Organizations such as the Religious Education Association? Effects of the New Postal Rulings on the Interests of Sunday School Publishers; Sunday School Mission Work in the United States and Canada; the Relation of the Sunday School to Rural Life; What the Denominations Are Doing for the Foreigner in America. What Foreign Religious Literature is Being Published in the United States; the Co-ordination of Education in the Local Church; What Should Be the Next Steps

Toward More Effect Correlation of the Educational Agencies of the Church With Other Educational Agencies; the Relation of the Sunday School to City Life.

One entire evening session will be given to the general theme of the correlation of the home and the Sunday School, with addresses on the supremacy of the home in religion; the promotion of religious education in the home, and the Sunday School and public worship.

The following denominations are already members of the Council, and are represented by editors, secretaries and publishing agents in the work which the Council is doing: Baptist, Free Baptist, Baptist South, Baptist (colored), Baptist (Seventh Day), Christian, Congregational, Cumberland, Presbyterian, Disciples, Evangelical Association, Evangelical (German), Lutheran, Methodist (Canada), Free Methodist, Methodist Episcopal, Methodist Episcopal (colored), Methodist Episcopal South, Methodist Protestant, Presbyterian of Canada, Presbyterian, U. S. A., Presbyterian, U. S., Presbyterian, United, Protestant Episcopal, Reformed Church in America, Reformed in U. S., and United Brethren.

### A Book That Grows

The home-made book that grows, as it were, while one waits, possesses an attraction for the child that the ready-made one, no matter how interesting the text or how beautiful the illustrations, cannot inspire.

One of the most fascinating of the many varieties is an animal book which will please both boys and girls, and is made after the manner of the playhouse book, save that instead of furniture, pictures of animals are cut out and pasted on the pages of the scrapbook. One page should be devoted to cats, another to dogs, a third to horses, a fourth to birds and so on through the animal kingdom until all the pages are filled. A book of this kind may be made very instructive and serve to instill in the child's mind a real love for natural history by writing the name of each of the species represented on a page just beneath the picture of it. Thus on the cat page would be the Maltese, the Manx, the Angora, the Persian and so on. By this method the way would be paved for future study.

The book may be made of brown or white line nor cambric—in white or colors.—Selected.

### Book Committee Meeting

The Book Committee will meet in annual session Wednesday, February fourteenth, nineteen hundred twelve, at ten o'clock a. m. in the Book Committee Chapel, 150 Fifth Avenue, New York. Standing Committee and Sections, as far as necessary, will meet on Tuesday evening, February 13th, at 8 o'clock, in Vanderbilt Hotel, Park Avenue and 33d Street.

JOHN A. PATTEN, *Chairman*.  
ALPHEUS S. MOWBRAY, *Secretary*.

### Year Book Correction

By the unintentional failure to add the church membership of some of the Mission and Mission Conferences, the total report is much more than is published. It should be 3,543,589, and the increase is 57,606, in place of 34,214.

O. S. BAKETEL, *Editor*.

### Conditions at Fukien, China

The Rev. Walter W. Williams, M.D., a Methodist Episcopal missionary at Kutien in the Fukien Province, about ninety miles northwest of Foochow, China, in a letter to Dr. Homer C. Stuntz, of the Board of Foreign Missions of the Methodist Episcopal Church, dated November 14th, and received in New York, Wednesday, December 20th, makes the following statement concerning conditions at that point:

"Everything is very quiet here, and it is surprising how the people are rising to the occasion with a great spirit of enlightenment. The Reform Society that has had two or three years of training in self-government and has almost banished opium from this country, has a very complete organization and has held meetings in at least three sections: one inside the city last Saturday, one for the villages to the west, and one for the eastern section, and have organized home guards under the leading men of the several villages for the protection of life and property from the lawless during the interim while the new government is getting to working. I might add, that seems to be about the only source of danger—the few irresponsible ones that society everywhere has, who may club together for purposes of looting.

"The citizens of the city have likewise organized, and seem to feel that they have the situation pretty well in hand, as you may judge from the inclosed translation of a note that they sent to the missionaries here yesterday."

Letter of Sia Huoi (Reform Society) of Katien, November 13, 1911. The card of the Society accompanying:

"Respectfully addressed:

"We have just heard that the honorable church missionaries, on account of the uprising of the New Association (the Revolutionists) with their just issue, have been called by your honorable consul to the capital to be protected in peace. This is a good plan, arising from a good purpose.

"However the people of Kutien have become very much enlightened and their customs changed. The people and the church are all at peace. Your honorable church has opened schools, hospitals, orphanages, and similar good things. Not one of these but is gratifying to the hearts of the people. Although the people of Kutien are a simple folk, still they have seen and appreciated these things. If you (missionaries) should suddenly go from Kutien, we greatly fear that the people would be alarmed, and think matters worse than they are. If you stay, this will not be the case.

"This Society humbly request that you permit them to persuade you to remain. Should anything unforeseen occur, we should, of course, exert ourselves to protect you and your property. We are quite sure that we can afford efficient protection.

"We await your views, and wish you peace and happiness."



## The Atlanta Annual Conference

By R. T. Adams, Secretary

The above-named Conference convened in its sixteenth session in Heck Methodist Episcopal Church, Griffin, Ga., December 7, 1911, at 10 o'clock A. M., with Bishop C. W. Smith, D. D., L. L. D., of Portland, Oregon, presiding. The Bishop, assisted by the District Superintendents, Dr. J. B. Hingley, and pastor of Heck Church, administered the Holy Sacrament of the Lord's Supper as the opening religious services.

The organization was quickly completed by the re-election of the following officers by acclamation: R. T. Adams, secretary; J. W. Bowlin, H. W. B. Wilson, J. W. Queen and E. R. Miller assistants. N. J. Crolley, statistician, H. E. Burnes, Joseph Griffith, W. B. Wood, E. D. Petty and H. M. White, assistants. J. E. Watkins, treasurer; C. W. Adams, J. W. Thark, W. C. Bryant and E. W. C. Cox, assistants.

The address of welcome was delivered by Judge Drewry, the ordinary of Spaulding County, and one of the leading citizens of this State and community, and who is, also, an eminent minister of the Gospel, belonging to the Baptist Church. Judge Drewry's address was noted for the very broadest brotherly love and genuine Christian fellowship. Dr. Mason, by request of the Conference, responded to the same, in his most eloquent mood. The four District Superintendents made excellent reports, indicating general progress in every department of Church work. Bishop Smith commended the comprehensiveness, and, at the same time, the brevity of these reports. C. L. Johnson, J. A. Richie, J. D. Lovejoy and Dr. G. W. Arnold, District Superintendents, made it clear by their most excellent reports that last year was a generally prosperous one. There were no charges or complaints; the character of every member of the Conference passed.

The Rev. Joseph Sams, Rev. B. B. Boston and Rev. J. P. Lawson, had died during the year. The two first named belonged to the old guards, and were on the Roll of Honor—the Superannuated list. Brother Joseph Sams' relations commenced with the organization of our work in Georgia, taking in the Georgia, the Savannah and the Atlanta Conferences. I think he is the last member of the old guard among us with this glorious honor. A. G. Stevan was transferred from the Savannah to this Conference. W. M. Gordon and H. W. Finch were received on credentials from the African Methodist Episcopal Church. P. E. Edwards, J. J. Whitefield, Nathan Bridges, J. D. Rice, J. G. Harris, and J. T. Lovett were received on trial. E. H. Lee and J. T. Wolfe were continued on trial. J. M. Daniels, R. B. Laster, J. F. Dorsey, P. H. Kelly and William Hailey were admitted into full membership. John H. Middleton, A. L. Fuller, S. J. Johnson, J. H. Hailey, J. O. Stalling, J. T. Lovett, C. C. Harrison, P. H. Stalling, J. T. Nolle, P. E. Edwards, Jesse Whitefield and J. D. Rice were ordained deacons. W. E. Ector, William Hally, P. H. Kelly and P. W. Smith were ordained elders. Albert McNeal was transferred to the Central Alabama Conference. G. W. Lamar and V. D. Jenkins were granted superannuated relation.

The election of delegates to the General Conference was a lively contest. Dr. M. C. B. Mason was elected on the first ballot; Dr. C. L. Johnson, Superintendent of the Atlanta District was elected on the fourth ballot; Dr. J. P. Wragg and P. H. Travis were elected reserves.

The Conference anniversaries were all great meetings, and all of the representatives of the several benevolent causes rendered good service by great speeches at these meetings. Among these representative visitors were the Rev. I. G. Penn, of the Epworth League; Dr. C. C. Jacobs and E. C. Blake of the Board of Sunday Schools; and Dr. Alfred Smith, representing the Temperance work of the Church; Dr. W. W. Lucas of the Board of Foreign Missions; the Rev. M. S. Davage of the Southwestern Christian Advocate; D. S. E. Idleman, president of Clark University and Gammon Theological Seminary; Dr. J. B. Hingley of the Board of Conference Claimants; Dr. I. L. Thomas of the Board of Home Mission and Church Extension; Dr. M. C. B. Mason, of the Freedmen's Aid Society, although Dr. Mason is a member of this Conference, his presence with us is always a great inspiration, for he is held in the very highest esteem and love by this Conference. The great meeting he held Saturday evening of the Conference as the Anniversary of the Freedmen's Aid Society, when nearly \$4,000 was subscribed by the min-

isters and members of the audience for the endowment of Clark University, is an evidence of the great work Dr. Mason is doing for the salvation of our people. Miss Martha Drummer, a missionary to Africa was present and touched many hearts by her Christ-like description of her work in our fatherland.

Miss Flora Mitchell, the devoted and self-sacrificing president of Thayer Home of Clark University, addressed the Conference in the interest of her work. Our Conference in particular, and our great Church at large, are not manifesting sufficient interest in the particular work of Miss Mitchell, for we have never had a more devoted, faithful and self-sacrificing worker in this Southland than Miss Flora Mitchell, and no building is more necessary in our school work in the South than the new building Miss Mitchell is striving to erect for Thayer Home.

This was Bishop Charles W. Smith's third successive visit as the president of this Conference. His deep interest in the welfare of everything and great carefulness in the adjustment of the appointments, his great, judicious mind on all church questions, his firmness in all his discussions, and his loving kindness to all the brethren have won for him the deepest love of every member of our Conference. The Conference most happily passed a resolution asking the Board of Bishops to return Bishop Smith to hold the next session of our Conference.

The Rev. P. H. Travis and the members and friends of Heck Methodist Episcopal Church, and citizens of Griffin generally honored themselves by the royal manner in which they entertained the Conference. It was a double Conference, and the largest in attendance by members, delegates and visitors we have ever had, and yet no one was neglected. Boundless hospitality was extended to all.

### Appointments

#### ATLANTA DISTRICT

C. L. Johnson, District Superintendent.

Atlanta—Ariel Bowen, H. W. B. Wilson; Battle Hill, W. C. Bryant; Central Avenue, J. A. Rush; College Park, J. H. Brandon; Foss Chapel, A. J. Wilson; Oakland City, Nathan Bridges; South Atlanta, Joseph Griffith; University, to be supplied; Warren Chapel, E. H. Oliver; Fairburn, W. B. Wood; Franklin Circuit, R. B. Laster; Grantville, H. E. Burnes; Grantville Circuit, J. F. Demory; Hogansville, A. G. Story; Hogansville Circuit, J. J. Jones; Lutherville, N. J. Ross; Newman, C. W. Adams; Newman Circuit, R. T. Jackson; Palmetto, J. O. Smith Trumbleville, E. H. Lee; Union City, to be supplied.

M. C. B. Mason, Corresponding Secretary of Freedmen's Aid Society, member of Central Avenue Atlanta Quarterly Conference.

J. P. Wragg, agent and secretary of the American Bible Society, member of the University Quarterly Conference, Atlanta.

L. H. King, professor in Clark University, member of South Atlanta Quarterly Conference.

Prince E. Edwards, Jesse Whitefield, Joshua D. Rice, left without appointment to attend some of our schools.

#### GAINESVILLE DISTRICT

J. O. Richie, District Superintendent, P. O. Gainesville, Ga.

Athens, D. C. Richardson. Atlanta—Fort St., E. R. Miller; St. Luke, L. F. Beeks; Commerce and Nicholson, W. M. Baily; Duluth, J. M. Daniels; Elberton Circuit, J. W. Tharpe; Gainesville, M. M. Alston; Gillsville, Z. K. Gowens; Hoschton Circuit, Z. T. Frederick; Laronia, C. H. Blake; Lawrenceville, J. T. Dorsey; Leo, J. W. Amie; Oxford and Wesley Chapel, H. L. Phillips; Pearl Circuit, J. M. Anderson; Suwanee, R. B. McPherson; Tuco Mission, supplied; Union Grove, E. R. Allison.

#### GRIFFIN DISTRICT

J. D. Lovejoy, District Superintendent, P. O. Griffin, Ga.

Aherdine and Servia, J. T. Lovett. Atlanta—East Atlanta, B. G. Burks; Brook Station, J. H. Davis; Covington, J. N. C. Covington; Decatur, H. M. White; Decatur Circuit, J. W. Queen; East Point and Hapes-

villes, J. W. Bowlin; Fayetteville, P. H. Travis; Griffin, R. T. Adams; Griffin Circuit, G. Y. Flemlster; Hampton, J. C. Watkins; Jonesboro, E. J. Knight; McDonough, N. J. Crolley; McDonough Circuit, A. G. Stevans; Oak Hill, S. B. Beauford; Sallna, to be supplied; Stockbridge, E. W. Cox; Stone Mountain, A. C. Wright; Williamson, J. S. Swain.

#### ROME DISTRICT

G. W. Arnold, District Superintendent, P. O. South Atlanta.

Adairsville, David Gray; Aragon, W. A. Neely; Austell, William Hally; Bowden, L. P. Kimball; Carrollton, A. C. Cheerless; Catersville, J. M. Spencer; Cave Spring, W. M. Wims; Cedartown and Chubtown, B. A. Johnson; Chickamauga, W. M. Goodoin; Cohutta, to be supplied; Douglasville, John Crolley; Floyd Circuit, W. T. Brantly; Marietta, J. H. Matthews; River-town, A. J. Noland; Rome—First Church, E. D. Petty; South Rome Circuit, P. H. Kelly; Summer-ville, W. M. Burch; Tallapoosa, W. E. Ector; Temple, A. W. Finch; Villa Rica, A. J. Booth.

F. M. Gordon, Principal Deaf Mute School, Cave Spring, member of Cave Spring Quarterly Conference.

Wallace B. Russell, M. D., at present missionary in charge of the Methodist Hospital in Nanking, China, has written to the Board of Foreign Missions, under date of November 13, giving the following information concerning affairs in the city of Nanking, during the recent great battle:

"We are now shut within the walls of a great heathen city with a state of things not unlike that of the time of Nero and the other tyrants in Rome. We were for a few days amidst all this slaughter in the streets and in the Government schools by the Government soldiers, with no promise of protection, although it had been asked by our Consul. But Dr. Macklin of the Christian Hospital and I got things stirring and got in direct communication with Chang Shun, the General-in-Chief in command of the loyal troops, and got a promise of protection for our hospitals which led to the granting of protection (or the promise of it through our Consul) to all our Mission property, as well as a recognition of our Red Cross workers. All our ladies are in Shanghai, but our male hospitals are going right along without the least interruption, although unprotected for about three days and nights during which time, however, we felt that we were doing our duty, and so were trusting One far more powerful and trustworthy than a barbarous General at the head of 15,000 or 20,000 troops even more barbarous, if one is to judge by the headless and eviscerated bodies with which the streets were strewn the morning after the opening battle.

"We took on our first class of male nurses last week in the midst of the fighting, or just the day before it started, and they are sticking and making a good beginning. We were requiring the young men who are to take a three years' course to be at least eighteen years of age, and to have finished the Grammar School, or its equivalent at least. We are glad to say that some splendid young men are coming to us, some having finished the High School, and others almost as far advanced. Several we have had to turn away, some on account of age, and others for lack of educational qualifications. We are giving the young men their board and laundry, and hope to give them uniforms after their two months of probation, as well as a dollar or so a month each for their incidentals, so we trust that our friends who are interested in this important phase of our work bringing hygiene and sanitation as well as relief from suffering to a people by whom such is practically unknown, may be glad for this new opportunity to help. Thirty dollars (\$30) gold will be sufficient to support a student nurse for one year (12 months). We are starting this work without funds, because we feel that the need is too great to wait a single day longer."



## The Wise Men Led by the Star

International Sunday School Lesson for February 4, 1912

(Matt. 2)

Study vs. 1-12.

Commit vs. 1, 2.

**GOLDEN TEXT:** "Look unto me and be ye saved, all the ends of the earth; for I am God and there is none else."—Isa. 45:22.

**TIME:** February, B. C. 4. Not long after the event narrated in the last lesson.

**PLACE:** Bethlehem.

BY THE REV. E. B. BURROUGHS, D. D.

It is not wealth, intelligence, nor power, that is man's greatest need. His one supreme need is salvation. This he needs in order that he may be at peace with himself, his fellow men, and with God. This being true, it follows that he should do those things that make for righteousness. Seeing that in his natural state he cannot commune with nor please God, it becomes his duty to lay hold of the means provided by Infinite Love for his salvation.

Salvation! What a beautiful word! How full of large meaning! It suggests danger from which help is needed. Yes, there is danger, great danger. Danger of everlasting punishment, of eternal death. But this need not be. A way of escape has been provided. Deliverance is assured. It may be had for a simple look. "Look unto me." That was all that was required of the serpent-bitten Israelites. They looked and lived. That is all that is required of sin-stricken man. Simply look and live. Thus if we would be saved we must look unto Jesus. "There is none else." He is all-sufficient. In Him is wisdom enough to make the fool wise; light enough to scatter all darkness; power enough to make the weakest strong. Yes, there is life for a look.

Why not look now? The longer you refuse to look the worse you become. Come to Him as you are, sinful and wretched, and He will take you as you are.

It is a beautiful lesson we are to study to-day. It shows that earnest seekers never fail, that the quest after truth brings its own reward. Far away in the East, probably Persia, "the Star of the East" was seen. To the wise men of that country it was regarded as being of great significance. It may be that this was due to the fact that the Jews who had sought refuge there had made known their expectations of a coming Messiah. Be that as it may, however, the wise men seeing the star determined to follow its leading. They did so and after many long and weary days of constant travel finally found Him after whom they sought. Filled with gratitude and thanksgiving they bestowed upon Him their richest and most precious gifts. Let us heed the lesson and do likewise.

### LIGHT ON THE TEXT.

1. *When Jesus was born.* This is not to be understood as implying the precise time of the birth of Christ, but some time later. It is probable that the star appeared to the wise men in advance of His birth, for it is certain that they spent months in their journey from the East to Bethlehem. *Of Judea.* Significant in that it distinguishes Bethlehem of Zebulun from Bethlehem Judah. Jesus was born at the latter place. *Herod the king.* He was the son of Antipater, a distinguished Roman general. He was the founder of the Herodian family. He reigned 38 years. *There came wise men from east.* Called in the Greek "Magi." They are said to have been three in number, and named Melchior, Balthazar, and Caspar. They probably came from Persia. *To Jerusalem.* "Surely at the metropolis it ought to be possible to learn the truth, and no doubt they supposed that the king had been born in that city."—(Bengel). 2. *Where is he.* A natural inquiry. It was for the purpose of finding him they had come. *Born King of the Jews.* Not a king who rules over Jews alone, but a king who springs from the Jews, and from them, as a center, extends his kingdom."—(Olshausen). *We have seen his star in the East.* They had seen in their far away home what those nearer had not seen. *To worship him.* As a king we wish "to do him homage." 3. *When Herod the king heard.* The unexpected and peculiar appearance of the wise men, together with the strange inquiry they made, were

soon made known to the king. *He was troubled.* Being a usurper of the throne and weak and old, it was natural that such news should trouble him. "Uneasy lies the head that wears a crown." And all Jerusalem with him. Those who held office under Herod particularly, but the people generally. "They were already worn away by seditions and slaughters and feared fresh tumults and wars."—(Alford). 4. *When he had gathered.* Had convoked the Sanhedrim—the great Jewish Council. *Chief priests.* The high priest at that time, his predecessors, and the chiefs of the priestly courses. *Scribes.* Transcribers and teachers of the Mosaic law. *He demanded.* Made inquiry. *Where Christ.* Rather, the Christ. *Should be born.* 5. "What do your Scriptures say? What is your expectation?" 5. *And they said.* Made instant reply. *In Bethlehem of Judea.* Named the place. *For thus it is written.* Gave their authority. 6. *Thou Bethlehem.* \* \* \* art not the least. Though regarded by some as being insignificant, she was not, for out of thee shall come a Governor. This governor "shall be shepherd of" my people Israel. "Thus little Bethlehem became glorious because Christ was born there."—(Peloubet). 7. *Then Herod.* \* \* \* privily. Then Herod privately. *Called the wise men.* Assembled the strangers from the Far East. *Enquired.* \* \* \* what time the star appeared. Inquired the exact

time when the star first attracted their attention. Ascertaining this he would be able to calculate the age of the young child. 8. *He sent them to Bethlehem.* Directed them to Bethlehem. *Search diligently.* Make careful inquiry. *That I may come and worship him also.* His ostensible reason; but his real reason was that he wished to kill him. "Wicked men often grace an evil purpose with a saintly face." 9. *So, the star.* Their silent guide appeared again, and leads them to the place where the young child was. 10. *They rejoiced with exceeding great joy.* When they saw the star shining over the house where Jesus was they knew that they had reached the end of their quest and were filled with great joy. 11. *When they had come into the house.* Not the humble manger where He was born, but a dwelling house. *Fell down.* "The Oriental manner of showing homage and worship." And worshipped Him. "Clearly this was no civil homage to a petty Jewish king, which these star guided strangers came so far, and inquired so eagerly, and rejoiced with such exceeding joy, to pay, but a lofty, spiritual homage."—(Brown). *Treasures.* Strong and well bound packages in which they had brought their gifts. *Presented unto him gifts.* "The people of the East never approach the presence of kings and great personages without a present in their hands."—(Clarke). *Gold.* Significant of all that is most costly. *Frankincense.* A resinous gum valued because of its sweet odor. It is used for incense. *Myrrh.* An aromatic gum used for incense and perfumes. 12. *Warned of God.* Divinely influenced. *Their own country another way.* "They could easily go direct from Bethlehem to the Jordan River, leaving Jerusalem to the north and west."—(Abbott.) Charleston, S. C.

## False Security of the Unrighteous

Epworth League Devotional Meeting Topic for February 4, 1912

(Amos 2:14-16; Gal. 6:7, 8.)

By the Rev. A. Preston Shaw, B. D.

### Concerning the Scripture.

God Almighty has decreed that the righteous alone may rest secure. The evil-doer may succeed for a season, but destruction and death are his inevitable end. The righteous God must defend righteousness and defeat the evil-doer. He is no God if he does not.

From the very beginning He has defended the cause of the righteous and brought swift judgment upon the evil-doer. Not even the iniquities of the heathen escape his notice. According to Amos, "He will punish Damascus" because they "threshed Gilead with threshing instruments of iron." He will send fire upon the walls of Gaza and devour the palaces thereof, because they delivered up the whole captivity to Edom. He will kindle a fire in the wall of Rabbah of the Ammonites, because they ripped up the women with child of Gilead that they might enlarge their border. Nor shall even His chosen seed who do iniquity escape His righteous judgment. He will send fire upon Judah and devour the palaces of Jerusalem because they despised the law of the Lord and kept not His commandments. There is no escape. "Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself. Neither shall he stand that handleth the bow, and he that is swift of foot shall not deliver himself. And he that is courageous among the mighty shall flee away naked, in that day, saith the Lord."

Paul, after discussing at length the doctrines of Christianity in his letter to the Galatians reaches the climax of his discourse in practical suggestions for the every day life of the Galatian Christians. Life to Paul was more than the intellectual exercise of discovering truth and error—it was working righteousness, bearing one another's burdens, helping each other in the spirit of Christ. There is difference between knowing right and doing right. Here deception is easily possible. "Be not deceived," He says. If there is any deception it is in ourselves and not with God. "God is not mocked." "Whatsoever a man soweth that shall he also reap." If we sow evil seed we must reap evil fruit. If we sow good seed we must reap good fruits at the harvest time. The harvest time of life's fruits is surely coming when we with our fruits shall be gath-

ered into the garner of our God, or, like the chaff, burner with fire unquenchable.

### The Meaning and Application to Us.

Plain as are the teachings of the Scriptures concerning the insecurity of sin, yet none can deny that even in this present day this lesson deserves special emphasis. How many evil-doers there are who feel secure because their minds are alert and they can easily cover up their tracks. For a long time the grafter in politics and business felt secure, but already the national conscience is being aroused and decent men are demanding justice and fair play everywhere. The crooked deeds of the evil-doers are now being brought to light, and a goodly number of them are behind prison bars where they belong.

The sooner men realize that it is even more dangerous for God to know of their evil doing than men, the better for them. How careful we are that men may not know our unrighteousness, yet we ignore God's knowledge of it altogether, as if vengeance were not His. But vengeance is His just the same. Men are not able at all times to bring us to justice, but God in His omnipotence is.

"Be not deceived." Only deception makes us feel secure in unrighteousness. Since in the beginning Satan deceived our first parents with those deceptive words, "Thou shalt not surely die," his whole system and that of his followers has been built upon a falsehood. There is no security only in God and righteousness. There is no firm foundation except that which is laid by faith in God's excellent word, and obedience to His Commandments.

The harvest time is coming, not only hereafter but here. Just as we get a foretaste of heaven here, so God has ordained that those who do evil here shall have their foretaste of hell. Our harvest shall invariably depend upon the seed we sow, and a harvest is a poor one that does not increase ten, thirty, sixty or a hundred fold. How dreadful must be the harvest from evil seed sown in good soil for the growth and maturity of evil fruits! "Be not deceived. God is not mocked. Whatsoever a man soweth, that shall he also reap."

Winchester, Va.

The emancipation from care and sorrow and unrest lies in that going out of ourselves which we call by the name of love.—Dr. MacLaren.



## Personal and General

The Rev. W. H. Jordan, D. D., whose charge appears in the Central Alabama list of appointments as St. Paul and Union, is instead at Roanoke, Alabama, P. O. Box 325.

On January 5, 1912, the home of the Rev. and Mrs. E. Adolph Haynes, of Covington, Va., was blessed by the advent of a lovely baby girl weighing eight and a half pounds.

Mr. Henry Clarkston has been elected delegate from St. Paul Methodist Episcopal Church, Fayette, Missouri, to the Electoral Conference that convenes in St. Louis, Mo., April 3, 1912. Prof. Henry Bell was elected as reserve.

The Rev. and Mrs. J. S. Bailey celebrated their silver anniversary Saturday evening, January 6, from 7 to 10. The Rev. R. F. Broadus had charge of the program, consisting of short talks by Prof. Humphrey, Hon. E. Lane, the Rev. Jackson, the Rev. E. S. White, a solo by Mrs. W. C. Patton and instrumental music by Miss C. B. Slaten and Mrs. R. F. Broadus. The home was beautifully illuminated. Refreshments were served in the dining room. The rich and elegant gifts of silver attest to the popularity of these good people. The Rev. Mr. Bailey is the highly esteemed district superintendent of the Maysville District. The out-of-town guests were the venerable father of the Reverend Bailey, Mr. Bailey, of Indianapolis; Dr. E. Bailey, his son, of Flemingsburg, Ky., and wife; Mrs. Alice Long, of Sharpsburg, Ky.; and the Rev. and Mrs. E. A. White, of Covington, Ky. That another span of happy years may belong to them is the wish of their many friends.

## January Magazines

## THE LIVING AGE.

A brilliant list of writers is represented in *The Living Age* for January 13. Among them are Sydney Brooks, Arthur C. Benson, Filson Young, Sir Harry H. Johnston and G. K. Chesterton. This is a distinguished array for a single number of a weekly magazine.

Few writers are so competent to treat the highly timely subject "Europe and the Muhammadan World" as Sir Harry H. Johnston, whose article on that subject is reprinted in *The Living Age* for January 13 from *The Nineteenth Century*. Just at present, with Russia making war upon Persia without provocation, and Italy making war upon Turkey, and a very considerable unrest pervading India, this is a subject of great moment.

## THE SOUTHERN WORKMAN.

The January number of the *Southern Workman* (published by the Hampton Institute Press) contains an important and well-illustrated article on "The Negro in Rural Life," by Jackson Davis, Supervisor of the Rural Elementary Schools of Virginia. The training for life received by the West Indian Negroes in their island schools is discussed by Dr. Samuel B. Jones, himself a product of this training.

A profusely illustrated "Visit to Hawaii"—the birthplace of Hampton's Founder—is one of the interesting contributions to this number, as is also the paper on "Modern Home-Making and the Indian Woman," read at the Columbus Conference of the American Indian Association by Mrs. Marie L. Baldwin. The study of the Guatemala Indians by Edine Frances Tisdell continues in an article discussing their myths and superstitions. A dialect poem—"De Tables Done Turn"—is by Mrs. Louise Alston Burleigh, wife of the well-known soloist and song composer—Harry Burleigh. In editorials are

discussed, among other things, the Hampton type of education and its extension to the rural schools of Virginia, and the present condition and outlook of the Negro farmer.—Hampton, Va.

## Rallies

At Newman Methodist Church, Alexandria, Louisiana, our grand rally meeting was quite a success. The gold dollars club, Mrs. L. A. Eckley leader, collected \$79.25; the Silver dollar club, Mrs. L. Alban leader, \$121.25; the Greenback dollars club, Mrs. A. B. Dier leader, \$102.75. This was Nov. 26, 1911. The grand total amount, \$341.50.—M. P. Franklin.

In the rally on the Ackerman Circuit recently the following amounts were raised: Mt. Harman: Bettie Ashford, \$18.10; Ella McKinley, \$17; Mattie Alston, \$9.50; Pinkie Turner, \$12.50; Mary Land, \$3; Dollie Gatewood, \$1; Mary Cooper, \$1.65; Alice Woodard, \$1; total, \$53.75. Rockport: C. L. Spencer, \$8.21; J. J. Mitchell, \$12.32; Mack Montgomery, \$2.20; E. H. Turner, \$13.30; A. L. Hanna, \$12.40; L. T. Murff, \$10.16; James Thomas, \$25.05; total, \$73.44. Total amount raised, \$127.19.—L. F. White, pastor.

## Brief Mention

The Rev. N. S. T. Shamborguer, Messrs. C. A. Brock, James A. Fisher, D. B. Webster, Mesdames M. E. Webster, L. V. Wright, Misses Annie Wright, Emmer Wright, Mary G. Creekmore, Mr. Peter J. J. Webster, were guests of W. A. Spence, at Pungo, Va. After enjoying a sumptuous New Year's dinner, they boarded the train for Pleasant Ridge, Virginia, to witness a Christmas tree and exercise in the church of the Rev. N. S. T. Shamburger. It was one of the best ever had in Pleasant Ridge.—W. A. Spence.

## Plan of Episcopal Visitation

## Spring Conferences for 1912

## BISHOP WARREN.

St. John's River.....South Jacksonville, Fla.....Jan. 18  
South Florida, Mia. Lakeland, Fla.....Jan. 25  
Florida .....Gainesville, Fla.....Feb. 1

## BISHOP CRANSTON.

Newark .....Montclair, N. J.....Mch. 27  
Wyoming .....Scranton, Pa.....Apr. 10

## BISHOP MOORE.

Arkansas .....Springdale, Ark.....Jan. 24  
Little Rock .....Pine Bluff, Ark.....Jan. 31  
North Indiana .....Wahash, Ind.....Apr. 10

## BISHOP HAMILTON.

New York—East ..Brooklyn, N. Y.....Mch. 27  
Delaware .....Salisbury, Md.....Apr. 3  
Troy .....Saratoga Springs, N. Y.....Apr. 10

## BISHOP BERRY.

Porto Rico .....Gnayama, P. R.....  
New Jersey .....Ashury Park, N. J.....Mch. 13

## BISHOP McDOWELL.

Central Penn.....Williamsport, Pa.....Mch. 20  
Eastern Swedish ..Brooklyn, N. Y.....Mch. 28  
East German.....Brooklyn, N. Y.....Apr. 11

## BISHOP BASHFORD.

Hawaiian Mission..Honolulu .....  
Baltimore .....Baltimore, Md.....Mch. 27

## BISHOP BURT.

New England.....Springfield, Mass.....Apr. 10  
East Maine.....Rockland, Me.....Apr. 3

## BISHOP WILSON.

Wilmington .....Wilmington, Del.....Mch. 13  
New York.....Kingston, N. Y.....Mch. 27

## BISHOP LEWIS.

Northern N. York..Herkimer, N. Y.....Apr. 10

## BISHOP NEELY.

Louisiana .....Shreveport, La.....Jan. 18  
Mexico .....Mexico .....Feb. 22  
Philadelphia .....Philadelphia, Pa.....Mch. 13

## BISHOP ANDERSON.

Washington .....Washington, D. C.....Mch. 20  
New Eng. Southern.Providence, R. I.....Mch. 27  
New Hampshire.....Nashua, N. H.....Apr. 3

## BISHOP NUELSEN.

Upper Mississipp..Corinth, Miss.....Jan. 17  
Mississippi .....Hattiesburg, Miss.....Jan. 10  
Northwest Kansas..Salina, Kas.....Mch. 20

## BISHOP QUAYLE.

Lincoln .....Oklahoma City, Okla.....Mch. 7  
St. Louis .....Kansas City, Mo.....Mch. 20  
Central Missouri..St. Louis, Mo.....Apr. 3

## BISHOP SMITH.

South Kansas.....Baldwin, Kas.....Mch. 13  
Kansas .....Kansas City, Kas.....Mch. 20

## BISHOP HUGHES.

Maine .....Lewiston, Me.....Mch. 27  
Vermont .....Newport, Vt.....Apr. 10

## BISHOP MCINTYRE.

Southwest Kansas..Hutchinson, Kas.....Mch. 13  
Lexington .....Columbus, Ohio.....Mch. 27

## BISHOP BRISTOL.

N. Andes Mis. Con.Lima, Peru.....Jan. 4  
Chile Conference..Santiago, Chile.....Jan. 24  
E. S. Amer. Con...Montevideo, Uruguay.....Feb. 28

## BISHOP SCOTT.

Africa, Liberia....Monrovia .....Feb. 7

## Recent District Meetings

## WOMAN'S HOME MISSIONARY SOCIETY.

## HATTIESBURG DISTRICT.

I wish to say to the sisters of the Home Missionary Society of the Hattiesburg District that we are nearing the close of our year's work and I have visited twenty-four churches all of which have taken on new life for the year 1912. Several auxiliaries were organized and we are now praying for a better year's work. Dear Sisters: I expect to visit your auxiliaries early in the spring. Do all you can to make the Woman's Home Missionary Society of the Hattiesburg District the best. Now, dear pastors and sisters, we want an auxiliary in every church in our district. A happy new year to pastors and sisters, and may God's blessing be upon you all.—(Mrs.) J. E. Jordan, District President.

## LITTLE ROCK CONFERENCE.

To the Auxiliaries of the Woman's Home Missionary Society, Greetings: As you succeeded in the year 1911 along the lines of Christian work, now a new year has dawned upon us, new responsibilities and obligations, let us turn our attention towards the field which is white for the harvest, and with God's help enter upon our work with enthusiasm and endeavor to put new life into each local auxiliary and do a greater work for the year 1912 than ever before in the history of the Woman's Home Missionary Society in the Little Rock Conference. We cannot afford to let our interest lag along this important line, as we are after results. I shall be pleased to hear from either or all of the Auxiliaries at any time as to how they are succeeding in widening the circulation of the Woman's Home Missionary literature. By using it we become better acquainted and more closely allied with this great work of which we are a part. So with greater zeal, vigor and energy,

strive to plant our missionary standard higher. We must study, plan, pray, work. I wish you a "Happy New Year," and God-speed.—Ida B. Terrell, Literature Secretary, Fordyce, Ark., Box 432.

## WEST TEXAS CONFERENCE.

Dear Sisters: A New Year is upon us for the work of the Master; 1911 is past and the work we have done or left undone. Let us make some New Year resolutions; resolve to do more for the love of Christ and in His name; resolve to raise \$500.00 for our new girls' building; resolve to love the Lord with all our minds, souls and strength, and our sisters as ourselves. May God help us.—S. H. Burgess, Conference President.

## MARYLAND.

Centerville Circuit.—Under the guidance of our pastor, the Rev. R. E. Stepney, we have erected a new parsonage of seven rooms of the latest mode painted in and outside. Also remodeled the Church, installed new benches, calcimined and put in a fine bell; capacity of three hundred persons. We have painted the church in and outside and provided it with twenty lights. At the reopening of our church we raised \$125. This work, it was thought by many, could not be accomplished, but, we are glad to say, through the leadership of R. E. Stepney and the promptness of his officials of Earles Church, we have secured a fine parsonage and Church.—C. H. Griffin.

## TENNESSEE

Friendsville.—January 11-12 the Rev. J. W. Tate, District Superintendent, held the fourth Quarterly Conference here. Good reports were presented. The Superintendent preached a splendid sermon.—C. R. Russell, Pastor.



# Southwestern Christian Advocate

631 BARONNE STREET.

## UPPER MISSISSIPPI CONFERENCE

(Continued from Page One.)

propaganda that seeks the separation of the Negroes from the Methodist Episcopal Church. On the question of separation, as far as the Negro is concerned, there is but one answer, a positive and unequivocal "No."

### THE COLLECTION ABOMINATION

In the course of his address on Friday evening, Dr. M. C. B. Mason scored, in the most scathing terms, the popular method of taking collection among our people. He did not spare words nor enthusiasm in denouncing, in a most positive manner, the collection method, which destroys the sanctity, the sacredness and the effectiveness of many services in our colored churches. This method is an abomination and ought not to be tolerated. It is encouraging to find the Rev. B. T. McEwen, the host of the Conference, doing his best to install the basket-collection method among his people.

### MINUTE MONEY

There is no doubt but that a great deal of valuable time is unnecessarily wasted in the usual method of handling the publishing of the minutes. The long roll-call is almost useless as far as results, and can be gotten at more effectively in some other way. The minutes should be published as a business proposition. All that is necessary is first to provide the capital.

The Upper Mississippi Conference has constituted the District Superintendents as a commission to collect one dollar and a half from each member of the Conference, which amount is to be a sinking fund. This sinking fund will be a capital for the publishing of the minutes. Then each pastor shall be expected to report for the minutes sold, and there will be no need of donations from year to year. We commend, most heartily, the plan.

### ORGANIZATION

In the organization of the Conference Fred H. Bunton was elected secretary and nominated as his assistants Grant Orange, E. O. Woolfolk, J. M. Walton, G. W. Baker, J. W. Byrd and D. M. P. Hazely. G. J. Dobson was unanimously re-elected statistical secretary with F. G. Wilbon, A. E. Franklin, E. C. F. Troupe, D. D. Shelly, W. C. Conwell, D. D. Reid and B. J. Robinson as assistants. Donaldson Green was re-elected treasurer, and nominated as his assistants J. T. Cannon, F. J. Tolbert, W. H. Golden, E. H. Holmes, D. A. Bragg, J. C. McGee and A. A. Wright.

### MISSISSIPPI AND THE SOUTHWESTERN

Mississippi is the best State for the circulation of the SOUTHWESTERN. The State of Mississippi leads. It is second nature to the brethren of Mississippi to read the SOUTHWESTERN and to push its circulation. While there is room for growth, and we could wish and really have hopes of a larger circulation in the Bayou States, nevertheless, if all our Conferences would do proportionately what the Mississippi Conferences do, the SOUTHWESTERN CHRISTIAN ADVOCATE would be on the high road to self-support. As a sample of the loyalty of the brethren of that State to the SOUTHWESTERN, we refer to the case of the Rev. J. W. Little of the Mississippi Conference. During the past year he sent in as many as twenty-five subscriptions. This is a larger number than he had members, including women and children. When asked how he did it, he replied that nineteen of the subscriptions came from Baptists. It is interesting to hear the Mississippi brethren

tell how they had placed the SOUTHWESTERN into the homes of Southern white people. They not only solicited their subscriptions, but occasionally would pass their paper around. They, by this means, have helped to increase the circulation of the paper, and likely enough have helped to create sentiment in favor of the race. The SOUTHWESTERN force hereby extends thanks to the Mississippi brethren.

### THE VISITORS

There was no lack of them. In spite of the rush of business Bishop Nuelsen was able to give each man opportunity to represent his work and each went away happy. Among those present representing official interests were: Drs. M. W. Dogan, I. Garland Penn, M. C. B. Mason, I. L. Thomas, W. W. Lucas, E. M. Jones, J. P. Wragg and E. C. Clemans. Dr. S. E. Idleman was on hand in the interest of Gammon, and Dr. J. T. Docking was in the heart of his bailiwick, pressing the claims of Rust University. Dr. J. Wellington Frizzel, of the Southern Illinois Conference, and member of the Board of Control of the Epworth League, was present and shared honors with Doctor Penn in keeping the cause of the League to the front. Miss Bessie M. Garrison represented, in a most effective way, the claims of the Woman's Home Missionary Society. The Rev. J. P. Price, of the Tennessee Conference, and the Rev. E. C. W. Cox, of the Atlanta Conference, were among the visitors.

### CHANGES IN MEMBERSHIP

The following changes in the membership of the Conference to be noted:

Six had died during the year: C. E. Gates, J. E. Everett, W. C. Clay, A. M., D. D., Wm. Bell, E. D. Reid and J. A. Slate. Father Gates was one of the veterans, and held an honored place in the affections of the brethren. Dr. Clay was one of the strong men of the Conference. He was a classical graduate of Rust University, and, after graduating from Gammon Theological Seminary, received the degree of B. D. Rust University conferred upon him the honorary degrees of A. M. and D. D. His death is a distinct loss to Mississippi Methodism. The death of these half-dozen good and strong men was keenly felt by the Conference. J. W. Terrell and J. B. Barnes were announced transferred to the Little Rock Conference. W. H. Whitlock, D. W. Calvert, T. L. Ingraham and L. W. Mosely were added to the list of Superannuated preachers. L. D. Richardson was discontinued. James W. Redette, S. R. Tyler and R. B. Adams were received on their credentials coming from the African Methodist Episcopal Church. They were placed in the studies of the second year. Chas. H. Maxwell was received from a Baptist Church, and placed in the studies of the first year. Wm. H. Jordan, Beverly W. Wynn, Charles V. Heffner, William D. Adams, Chas. H. Maxwell and Jefferson C. Cook were received on trial. A. A. Marsh, A. G. Marshall, D. E. Simmons, Stewart Houston, Wm. Maxwell, Alexander Wilson, W. N. Redmond and Walter T. Askew were admitted into full connection.

Wm. M. Banks, Jefferson C. Cook, Judge Gabriel and W. J. Stockard were ordained deacons as local preachers and B. W. Wynn was ordained deacon under missionary rule. Frank S. Smith, L. A. Armstrong and J. W. Golden, having completed the course of study, were ordained elders.

### BENEVOLENT COLLECTIONS

While undue stress should not be placed upon the raising of the benevolences to the blighting of the spiritual life, still much depends upon the amount raised for the several benevolent causes. Our educational work at home, as well as our work in foreign lands, must be closed down the very moment we cease to raise the benevolences. After all, the raising of the general benevolences should not hinder the spiritual life

of a church, but should promote it. Where there is a low spiritual life, the benevolences are harder to raise. The treasurer of the Upper Mississippi Conference reports moneys raised as follows:

Foreign Missions.....	\$939.00
Home Missions and Church Extension .....	949.00
Board of Education:	
General Education .....	128.00
Children's Fund .....	36.00
Board of Sunday Schools.....	183.00
Conference Claimants:	
Connectional Fund .....	171.00
Permanent Fund .....	35.00
Freedmen's Aid Society.....	621.00
American Bible Society.....	126.00
Woman's Foreign Missionary Society .....	41.00
Woman's Home Missionary Society .....	204.00
Other Benevolences .....	506.00
Conference Claimants (local)....	211.00
General Conference Expenses....	266.00
Epworth League .....	198.00
Episcopal Fund .....	173.00
<b>Total .....</b>	<b>\$6,305.00</b>

The aggregate amount raised by each district is as follows:

Aberdeen .....	\$1,154.00
Clarksdale .....	759.00
Greenwood .....	639.00
Holly Springs .....	977.00
Starkville .....	911.00
Tupelo .....	922.00
Winona .....	943.00
<b>Total .....</b>	<b>\$6,305.00</b>

## APPOINTMENTS, 1912-13

### ABERDEEN DISTRICT

J. M. Marsh, District Superintendent. P. O., West Point, Miss.

Aberdeen.....	F. H. Henry
Aberdeen Circuit.....	S. M. McLeod
Artesia.....	W. D. Adams
Athens.....	W. C. Conwell
Brooksville.....	T. W. Davis
Caledonia.....	G. W. Baker
Columbus, St. James.....	C. W. Walton
Columbus, Second Church.....	W. T. Askew
Columbus Circuit.....	C. H. Maxwell
Hickory Grove.....	G. W. Hunt
Macon.....	O. W. Crump
Macon Circuit.....	Jesse Burton
Mashulaville.....	A. E. Franklin
Shuqualak.....	B. J. Roberson
Strong Circuit.....	J. H. Wesley
West Baldwin.....	N. B. Blackman
West Point.....	J. M. Walton
West Point Mission.....	To be supplied

### CLARKSDALE DISTRICT

C. W. Butler, District Superintendent. P. O., Clarksdale, Miss.

Bedford.....	C. M. Pulliam
Beland and Marks.....	To be supplied
Carrollton.....	W. S. Leake
Chauncey and Lambert.....	To be supplied
Charleston and Mason Mission.....	To be supplied
Claremont and Dublin.....	E. D. Billups
Clarksdale.....	R. B. Adams
Clarksdale Circuit.....	D. D. Shelly
Coahoma and Lula.....	G. W. Weatherly
Darling and Falcon.....	W. H. Murrell
Drew and Lombardy.....	To be supplied
Minter City.....	S. H. Nevils
Money.....	William Chappell
North Carrollton.....	E. M. Byrd
Phillip Circuit.....	A. B. Blewitt
Shellmound.....	W. H. Golden
Tunica Mission.....	G. G. Logan
Tutwiler and Quiver.....	To be supplied
Webb.....	D. P. Shaw

### GREENVILLE DISTRICT

H. B. Hart, District Superintendent. P. O., Winona, Miss.

Belzona Circuit.....	William Maxwell
Cleveland.....	To be supplied



Duncan and Hushpuckney.....E. D. Newton  
Greenville.....Grant Orange  
Greenwood.....J. W. Byrd  
Gunnison Circuit.....Alexander Marsh  
Hollandale.....To be supplied  
Indianola.....J. P. Watson  
Inverness.....L. F. Jones  
Isola.....To be supplied  
Itta Bena.....E. C. F. Troupe  
Leland and Burbon.....B. L. Roberts  
Morgan City.....E. A. Boyd  
Morehead Circuit.....M. H. Haywood  
Ruleville.....F. H. Bunton  
Shaw.....M. E. Perry  
Shelby and Mound Bayou.....G. M. Chisolm  
Slaughter and Lake Henry.....J. W. Redditt  
Stephenville.....E. H. Holmes

#### HOLLY SPRINGS DISTRICT

N. R. Clay, District Superintendent. P. O., Holly Springs, Miss.

Abbeville.....H. Y. Saulter  
Abes and Tiro.....S. T. Tyler  
Alesville.....P. H. Jackson  
Altus and Hollywood.....To be supplied  
Batesville and Prospect.....Green Spencer  
Byhalla.....R. Sewell  
Cannie Creek.....G. W. Logan  
Cotton Plant.....D. E. McNair  
Grenada.....J. W. Winbush  
Grenada Circuit.....W. T. Wright  
Hernando and Loves.....J. E. Ford  
Holly Springs.....B. F. Woolfolk  
Holly Springs Circuit.....S. T. Walker  
Olive Branch Circuit.....S. D. Troupe  
Oxford.....J. M. Thompson  
Oxford Circuit.....Alexander Wilson  
Potts Camp.....W. F. Burton  
Ripley.....W. C. Hilliard  
Ripley Circuit.....N. H. Isom  
Sardis.....E. J. Turner  
Water Valley, Junction and Orwood.....J. W. Jones  
Water Valley Mission and Yorkney.....Wilson Newell  
Waterford.....B. F. Penny

#### STARKVILLE DISTRICT

W. F. Isaiah, District Superintendent. P. O., Starkville, Miss.

Ackerman.....L. F. White  
Belle.....C. I. Ashford  
Bradley.....G. H. Harvey  
Cedar Bluff.....J. R. Little  
Crawford.....W. C. Weatherall  
Eupora.....C. E. Moody  
Eupora Circuit.....W. C. Conner  
Hopewell.....L. B. Kinard  
Liberty Hill.....D. M. P. Hazeley  
Louisville.....E. D. Montgomery  
Maben and Phoebe.....B. W. Wynn  
Maple Springs.....C. A. Jordan  
Noxapater.....To be supplied  
Perkinsville.....To be supplied  
Rock Hill.....J. T. Cannon  
Starkville.....J. H. Everett  
Starkville Circuit.....W. M. Lester  
Weir.....Donaldson Green  
West Point Circuit.....H. A. Robinson  
Whites.....E. D. Cameron

#### TUPELO DISTRICT

E. F. Scarborough, District Superintendent. P. O., Tupelo, Miss.

Amory.....M. C. McEwen  
Belle Circuit.....Stewart Houston  
Bellefontaine.....A. A. Wright  
Corinth.....B. T. McEwen  
Corinth Circuit.....To be supplied  
Houston.....C. W. Evans  
Houston Circuit.....W. D. Reid  
Nettleton.....D. D. Reid  
New Albany.....L. A. Armstrong  
Okolona.....F. S. Smith  
Okolona Circuit.....D. Vanderford  
Quincy Circuit.....To be supplied  
Shannon.....To be supplied  
Sherman.....A. Saulsbury  
Tupelo.....G. J. Dobson  
Union Grove.....P. A. Lemon  
Verona.....J. W. Golden

#### WINONA DISTRICT

W. H. Gilliam, District Superintendent. P. O., Winona, Miss.

Black Hawk.....W. N. Redmond  
Duck Hill.....Obediah Gillespie  
Durant.....J. C. McGee  
Ebenezer.....H. N. York

Elliott.....F. G. Wilbon  
Goodman.....D. L. Tubbs  
Hesterville.....W. S. Gillespie  
New Hope.....To be supplied by J. C. Cook  
Kilmichael.....D. A. Bragg  
Kosciusko and Buffalo.....F. J. Tolbert  
Kosciusko Circuit.....D. E. Simmons  
Lexington.....E. O. Woolfolk  
Owens.....N. H. Williams  
Pickens.....J. H. Bynum  
Salis.....A. G. Marshall  
Tchula.....W. H. Jordan  
Vaiden.....W. M. Campbell  
Vaiden Circuit.....J. R. Nevils  
Vaiden Mission.....S. T. Hudson  
Winona.....J. J. Johnson

J. B. F. Shaw, principal of Meridian Academy, member of Holly Springs Quarterly Conference.

Charles V. Heffner, left without appointment to attend one of our schools, member of Vaiden Circuit Quarterly Conference.

### GENERAL CONFERENCE DELEGATES

#### UPPER MISSISSIPPI CONFERENCE

MINISTERIAL—N. R. Clay, District Superintendent, Holly Springs, Miss.; W. H. Gilliam, District Superintendent, Winona, Miss.; C. W. Butler, District Superintendent, Clarksdale, Miss.

Reserves—S. H. Nevils, pastor, Minter City, Miss.; H. B. Hart, District Superintendent, Greenwood, Miss.; B. F. Woolfolk, pastor, Holly Springs, Miss.

LAY—E. H. McKissack, Insurance, Holly Springs, Miss.; J. T. Strong, teacher, Itta Bena, Miss.; E. D. Coleman merchant, Aberdeen, Miss.

Reserves—Mrs. B. H. S. Ferguson, teacher, Columbus, Miss.; Mrs. A. S. Gray, Greenwood, Miss.; A. Love, teacher, Hernando, Miss.

#### LOUISIANA CONFERENCE

MINISTERIAL—B. M. Hubbard, District Superintendent, New Orleans; Hubbard Daniels, District Superintendent, Baton Rouge, La.; J. W. Turner, pastor, Lake Charles, La.; W. S. Chinn, pastor, New Orleans.

Reserves—J. O. Richards, District Superintendent, Alexandria, La.; B. J. Reddix, District Superintendent, Shreveport, La.; T. H. Munson, District Superintendent, Monroe, La.

LAY—M. S. Davage, business manager *Southwestern Christian Advocate*, New Orleans; A. W. Brazier, M. D., Slidell, La.; J. A. Reddix, teacher, Darrowville, La.; F. B. Smith, attorney-at-law, New Orleans.

Reserves—Mrs. A. E. P. Albert, New Orleans; Mrs. C. Evans, Mrs. C. Spears.

### People of Interest

Bishop McDowell and Ex-Vice-president Fairbanks will be the principal speakers at the annual Cleveland (Ohio) Methodist Union Banquet, February sixth, in Epworth Memorial Church.

The Honorable Robert Bacon has resigned his appointment as ambassador from the United States to Paris, and is now a Fellow of Harvard University, succeeding Judge Lowell, deceased.

The Rev. John Talbot Gracey, D. D., former missionary of the Methodist Episcopal Church in India, and for many years a valued contributor through various channels to the missionary literature of the Church, died at the Clifton Springs Sanitarium, Friday, January 5th, in the eighty-first year of his age. Since suffering a stroke of apoplexy about six years ago, he had been in failing health, and another stroke, coming on December thirty-first, was the immediate cause of his death. John Talbot Gracey was born in Delaware County, Pennsylvania, September 16, 1831. After studying medicine for more than two years in Philadelphia, he came to the decision to enter the ministry,

and, in 1850, became a member of the Virginia Conference of the Methodist Episcopal Church, South. Two years later he joined the Philadelphia Conference of the Methodist Episcopal Church. He was married March 10, 1858, to Annie Ryder. With her he sailed for India under appointment by the Missionary Society of our Church in 1861. After a term of seven years of pioneer work in India—spent at Sitapur, Bareilly, and Naini Tal—they returned to this country because of Mrs. Gracey's health. In the year of his return, 1868, Dr. Gracey was a delegate to the General Conference—the first delegate elected to that body from territory outside of the United States. As a member successively of the Philadelphia, Central New York and Genesee Conferences, Dr. Gracey then filled pastorates in Philadelphia, Brooklyn, Syracuse, Buffalo, Rochester, Media (Pa.), Clifton Springs and Dansville, after which he served for six years as Presiding Elder of the Rochester District, Genesee Conference. In the year 1876-77, in company with Bishop Haven, he made a tour of mission stations along the West Coast of Africa. In 1889 he retired from the active work of the pastorate in order to devote himself to church and missionary literature. As missionary editor, for eighteen years, of the *Northern Christian Advocate*, and for seven years of the *Methodist Quarterly Review*, as associate editor for many years of the *Missionary Review of the World*, as the author of various books, including "A Manual of Modern Missions," "India—Country, People, Missions," a brochure on China, a revision of "Reid's History of Methodist Missions"—Dr. Gracey made important contributions to Methodist missionary literature. Dr. Gracey had received the honorary degree of Master of Arts from Ohio Wesleyan University and from Dickinson College, and that of Doctor of Divinity from Syracuse University. He held the Chair of Historical Theology at Drew Seminary for one year. He was a member of the American Oriental Society, of the American Society of Comparative Religions, and of the International Oriental Society. A noteworthy fact of his life is that he promoted the organization of the International Missionary Union, which holds yearly conferences at Clifton Springs, N. Y., and which now has a membership of 1,500 active missionaries. Of this organization he had been president since 1883. Dr. Gracey's wife, Mrs. Annie Ryder Gracey, who died February 17, 1908, had been very prominent in literary and executive work of the Woman's Foreign Missionary Society. Dr. Gracey leaves two daughters—Lilly R., and Frances Ida Gracey, and one son, W. A. Gracey, editor of the *Geneva Daily Times*.

### COLLEGE PRESIDENTS TO MEET IN NEW ORLEANS

Dr. L. M. Dunton, chairman of College Presidents' Association of the Freedmen's Aid Society, send the following announcement: "As a special courtesy to New Orleans University, the place of the annual meeting of the Presidents of the schools of the Freedmen's Aid Society has been changed from Rust University, Holly Springs, Miss., to New Orleans, La. Date of meeting, Feb. 29 and March 1 and 2." This change is heartily concurred in by the secretaries of the Freedmen's Aid Society. Dr. J. T. Docking, President of Rust University, and other college presidents. The change is made in order that the officials of the society and the college presidents might attend the inauguration of President C. M. Melden, of New Orleans University. This action speaks volumes on the brotherhood of the workers in our Southern educational work. The inauguration of President Melden will take place February 28, and it is expected that this will be one of the greatest events in our New Orleans Methodism. The college presidents may be assured in advance of a royal welcome.



## Gleanings from the Field

### ALABAMA

Anniston.—A storm struck the parsonage of St. John, the Second Methodist Episcopal Church, and the dining table trembled beneath the burden of many good things. We found also a small purse for which we gave thanks. The friends were led by that enterprising young man, John Smith, and others. We pray God's blessings upon our friends and brethren.—M. D. Oatman, pastor.

Shilo.—This is a small membership, but they are trying to make history here for Methodism that will be to them a monument. They have never owned any church property, but will having recently purchased a church and three acres of land from the white Methodist Episcopal Church, South, for \$200, and with our nine members we are doing very well. The Rev. J. Hicks of the Baptist Church has taken great interest in the movement. He is one of the main leaders. J. Farris, the oldest member in the church, is standing at his post and J. Hunly is doing the same. This church is on the public road leading to Alexander City, about six miles from the above named place. The Rev. L. S. Price, District Superintendent, is doing all he can to make this movement a success. Shilo made the pastor a present of a pair of \$4.00 shoes. The Rev. J. Hicks gave \$1.00, J. Farris, \$1.00, J. Hunly, \$1.00, E. Blue, \$1.00.

Benson.—This point is the place for Methodism. We have a grand Sunday School here under the superintendency of A. L. Ward. This is the place for the Negro. Here we have the Kowaliga school, fine water and homes can be purchased on easy terms. A working man can get employment every day and the same is controlled by Negroes. For further information write Mr. W. E. Benson, president, and T. L. Strother, and Hemons, general managers.

Apple Springs.—The members at this place are few in number but are loyal. The second Sunday in December we had a small rally. The members paid as follows: G. Philips and Mrs. Charity Patterson, \$6.25 each; E. Hardie, \$5; Ed. Holly, \$2; Jeams Smith, \$2.10; Mrs. Bertha Bruton, \$1.50; Jinnie Hardie, \$2; Harriet Holy, \$1.30; Sarah Holly, \$1.15; Charity Holly, \$1; Green Hardie, \$1; Jim Hardie, \$1.05; T. W. Westbrook, \$1.65; Mamie Rowe, \$1; Estella Hardie, \$1; Prof. T. L. Stother, \$1; Molly Tinsly, \$3.50; Mt. Zion Baptist Church, \$2; Committees on Benevolence: Mrs. Mamie Rowe, \$21; Miss Sweetie L. Sandlin, \$4.10; Miss Seaside Robertson, 75 cents.

Oak Valley.—We are doing very nicely here. Mrs. Mary L. Buchon and Mrs. Jerushie Buchon made the church a present of three lamps. Mrs. Rose Pearson presented the church a table cloth. M. Jackson, steward, has the church at heart. The officials were in arrears a few dollars on pastor's salary and Mr. Jackson paid the balance. Walter Jackson, a young man and a class leader, is a power for good in the church. The sisters have some money on hand to repair the church. Committee on benevolence: Miss Mariah Jackson, \$1.85; Mrs. Julian Bartin, \$2.53; Mrs. Mattie Bartin, \$2.12; Miss Emma Benson, \$1.10. The above named ladies are members of the Baptist Church.—S. L. Damans, pastor.

### FLORIDA

High Springs.—Sunday night, December 31, at Mt. Carmel Methodist Episcopal Church, the watch meeting was well attended. The pastor, the Rev. L. Calvin Foster, preached two able sermons at 7:30 and 12 o'clock. Six dollars sixty-five cents was raised. Monday night at the home of Mrs. Cecelia Austin, at 10 o'clock, a band of members and friends marched in, led by Mrs. Annie Alston, C. E. Austin, B. E. Patrick, M. J. Marshall, R. Smith and some of the Sunday School scholars, and presented to the pastor many handsome gifts and a basket filled with groceries. The pastor, in a few well chosen words, expressed his gratitude.—Geo. A. Graham.

**FOR FEVERISHNESS AND ACHING**  
Whether from Malarious conditions, Colds or overeating, try Hicks' CAPAUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores.

### GEORGIA

Greenville.—This charge has been favored with the pastorate of the Rev. S. L. Deas during the past five years and his labors have been commendable among us to lift up and inspire the people and especially those of the church to a high living, a better Christian service and a greater Methodist vision that has been stamped in our memory the work of the great church as never before, and which has put our church among the first rank of the conference. This is due to the ardent and sacrificial service of this man of God. We are loath to give him up, but we understand the great commission of the Master as well as the order of the church. Therefore he leaves for another field of labor to which the conference has appointed him.—(Mrs.) Hattie Cambell.

Carrollton.—We came to our new field of labor from Hogansville, Ga., in good faith to do the work of the church. The people received us gladly and made us happy in a warm, up-to-date parsonage. By the help of the Master we will bring the church to high-water mark. Our watch meeting service was largely attended.—Pastor.

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The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the System. For grown people and children, 50c.

### INDIANA

Shelbyville.—Superintendent D. E. Skelton held his fourth and last quarterly conference at this charge Sunday and Monday, January 7-8. On Sunday, at 10:45 a. m., the pastor preached; at 2:30 p. m., the Rev. J. W. Clark, pastor of the Second Baptist Church, of this city, preached; at 8 p. m. Elder D. E. Skelton preached. The three sermons were delivered with great power, and were highly complimented. The Sacrament of the Lord's Supper was administered by Elder Skelton at night. On Monday, at 7:30 p. m. the quarterly conference convened in its business session. After the business had been transacted a grand reception was given in honor of Elder D. E. Skelton and the good and faithful work that he has done on the Indiana District and in the Lexington Conference. While the reception was in progress excellent addresses were made in favor of the six years' work of Elder D. E. Skelton, by Prof. L. R. Lewis, Mrs. L. R. Lewis, Mrs. An-

nie Alston, the Rev. W. Singleton, and others. The quarterly conference requested the return of the Rev. W. Singleton, as pastor.—Manuel Montgomery.

### KANSAS

Topeka.—At Asbery Church in Topeka, we had a rally a few weeks ago and raised \$183 on our church indebtedness, and just after that our third quarterly meeting was held and we had a glorious time. On the last Saturday night in 1911, my wife and I were seated by the fireside in the parsonage when, singing at the door announced the arrival of friends who brought baskets and baskets of choice groceries. Their coming was indeed an agreeable surprise and they left us with glad hearts. The crowd was headed by John Chambers and his wife. We pray God's blessing upon them. We expect to go to our annual Conference at Oklahoma City with full reports.—W. Macdonald.

### KENTUCKY

Hawesville.—The revival fire is still burning at Hawesville and Lewisport, Ky. During the months of October and November the Rev. R. D. Hines, our much-beloved pastor, held a revival at each church on this circuit, which resulted in the conversion of 41 souls. Mr. Hines was ably assisted in this great religious campaign by the Rev. J. H. Bowling, of Morgantown, Ky. These two young men of the Lexington Conference have fully proven themselves to the people of this locality to be true fishers of men. Under the leadership of our present pastor religious work has become a delight to the people of this circuit. Our church has been greatly beautified, and the parsonage repaired. We only owe our pastor one hundred and four dollars and fifteen cents and we mean to pay him every cent of this amount. We truly hope and pray that the Bishop and the Conference will return the Rev. Mr. Hines to this circuit for another year. He is much beloved by the members and white friends on this circuit. All desire his return. We believe that if the Rev. Mr. Hines is returned to this circuit next year as pastor and the Rev. John W. Robinson is reappointed to the Louisville District, that we, the members of Ross Methodist Episcopal Church, will give the Louisville District Conference the greatest entertainment that it has had in its history.—Hattie Banion.

Flemingsburg.—We have just closed a very successful rally, the membership being divided into clubs. They worked heroically. When the money was counted we had \$103.64, for which we are thankful. After paying the expenses of the rally and giving the trustees a little help we paid the pastor \$85. The pastor has done a good work at Flemingsburg this year and will close out the year with credit. The Rev. H. W. Simmons, D. D., is a strong man, an able preacher, a Christian gentleman. The conference made no mistake in sending him back this year. He is a power for good. Our third quarterly conference was held on October 22, with the Rev. J. S. Bailey in charge. It was a great day with us. Collection, \$32.90. Communicants, 98. Our public school is being looked after by Prof. M. T. Martin. Under his control the school has taken on new life. Our sick are being looked after by Dr. E. R. Bailey, the son of the beloved Superintendent, J. S.

Bailey. Dr. Bailey is a Christian man. He and his wife are loved by all. Our work is on the up grade. We are planning for a revival after Christmas in which we hope many souls will be brought to Christ.—D. C. Quaw.

### A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 170, South Bend, Ind.

### MISSISSIPPI

Florence.—Our fourth Quarterly Conference was held by the Rev. P. H. Rembert, November 18-19. We had an excellent session. District Superintendent Rembert made a wonderful impression on this people. We are trying to do all we can to forward the work of the Lord here and to raise the different assessments.—A. Reid, Pastor.

Nettleton Charge.—This has been a prosperous year on this charge. One new church has been built and another remodeled under the pastorate of the Rev. D. D. Reid. There has been nearly one thousand dollars raised this year.—Callie D. Reid.

Plattsburg.—Through the many financial disasters, we, the supporters of Hopewell Church, raised the year, 1911, the sum of \$350, more or less, for the Rev. Mr. Kinard, pastor, after which the young ladies and gentlemen helped to raise money to get him a nice suit of clothes. The following contributed \$1 and more: Earl Haynes, John W. Rodgers, Cleveland Triplett, Lemon Haynes, Wilson Triplett, A. L. Carter, Lurena Haynes, Early Haynes, Josie Rodgers, Orilla Triplett, Mattie Triplett, Eldonia Yarbrough, Emma Knowls, Ollie Triplett.—J. J. Triplett.

Troy.—Wesley Chapel is alive, spiritually and financially. The Christmas exercises were uplifting and inspiring. The pastor preached to a large crowd Christmas morning. The following night the Christmas tree brought out the largest crowd witnessed for years on such an occasion. Tuesday night, December 26, the committee on Geo. R. Smith College carried out an interesting program, raising \$6.10 for their cause. The church and pastor are working together with the determination to raise the full apportionments for all causes. The stones for the proposed basement under the church have been excavated and will be hauled to the church in a few days. We have already cash in hand for this enterprise, \$246. Our watch meeting service was impressive and proved a benediction to all present. Emancipation anniversary exercises were conducted January 1 under the auspices of the Epworth League, Mr. Augustus Bayse, president, presiding. Stirring addresses were delivered by Prof. J. M. Cockfield, H. E. Hutt, M. Gibson and J. Stallard, the two latter being civil war veterans, delighted all by relating reminiscences of the rebellion. Instructive papers were read by Mesdames Viola P. Hammond and L. Hutt. The Lincoln County Farmers and Mechanics Convention will convene in Wesley chapel, February 22-23. Our Sunday School continues to prosper under the leadership of Bro. William Clark, who has been the superintendent for the



last decade, and has been renominated for another year. He was also recently elected lay delegate to St. Louis, April 3, 1912.

## OHIO

Cincinnati.—Mt. Zion's Sunday School has so wonderfully increased this year, spiritually, financially, intellectually and numerically, because of the great work of the Sunday School Board, about which enough cannot be said, and its good work. As an evidence we have ten who will take the examination, in first standard course of Teacher Training work who will receive their diplomas direct from Sunday School Board. They are as follows: M. E. Hollins, L. E. Taber, S. C. Pack, Louis Pack, Lucy Macom, Fannie H. Macom, Andrew Jackson, Sallie Jackson, Sallie Washington, Mary Hathman. About March 19, 1912, will be the graduating exercises. District Superintendent J. Courtney will make the principal address. Ex-District Supt. Rev. A. E. White will present the diplomas. Officers and teachers elected: L. J. Hollins, superintendent; L. Pack, assistant superintendent; Florence Chenault, secretary; Lucy Macom, treasurer; Chas. Carr, librarian; A. J. Rankins, organist; S. Washington, president Sunday School and mission department; F. H. Macom, Supt. Home Department; S. Jackson, Supt. C. roll; A. Jackson, Supt. absentee department. We will have two classes in training, one each Sunday and one each Friday evening, L. J. Hollins, teacher. The Rev. G. W. Zeigler is pastor.—L. J. Hollins.

If afflicted with sore eyes, use {Thompson's Eye Water.

## TEXAS

Columbus.—On New Year's night a host of kind-hearted friends came to the parsonage with numerous pounds containing groceries of all sorts. A. Sanford and Mrs. Sallie Tolliver lead the party, too numerous to be named individually. They left the family in the parsonage cheered and comforted.—J. W. Wormley, pastor.

Milford.—The Rev. J. S. Wyatt held our first quarter at Italy. We did fairly well, raising nearly all of the assessment. The weather was inclement; attendance fairly good. The Rev. J. W. Haywood, pastor, is moving along nicely; he is young and active and this charge bids fair to improve under his pastorate. He is an excellent preacher and a scholarly gentleman. We feel indeed complimented in having him as our pastor. Now he is teaching in the public school at Milford and seems to like the people, who are highly pleased with him. The trustees are remodeling the parsonage for the pastor and family. They will move in the last of this month. Every department of church work has taken on new life for the new year.—(Mrs.) S. H. Burgess.

Mallalieu Chapel, Houston.—I was assigned here December 4, 1911, by Bishop Thos. B. Neely and was cordially received by the people. This is a small membership of 38. The following paid \$1 each on moving and traveling expenses: R. F. Brown, Mrs. C. Lawson, Wm. Hicks, Mrs. Q. A. Curry, George Archer, Gilbert Hicks, Mrs. Nettie Marshall, W. E. Smith, J. Williams, and a host of others smaller amounts. Paid on

pastor's salary, W. E. Smith, \$1.85; Gilbert Hicks, \$1.50; Wm. Hicks, \$1.60; F. Brown, \$1; Q. A. Curry, \$1.10. Fifty dollars worth of furniture has been put into the parsonage. This makes two sets of furniture. We had a glorious watch night meeting and the week of prayer was fittingly observed, although it rained nearly every day. We have started off in good shape.—S. A. Pryor, pastor.

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## VIRGINIA

Woodlawn.—Our fourth quarterly Conference was held Saturday evening, January 6, Dr. W. C. Thomson, District Superintendent, presiding. Reports from different departments showed the church to be in a flourishing condition. On Sunday, at 11 a. m., Dr. Thomson preached a stirring sermon from I John, 4th Chapter, 11th verse. After which he administered the Sacrament of the Lord's Supper, assisted by the pastor, the Rev. F. F. King. At 2:30 p. m. Sunday School convened. The officers of the Sunday School Missionary Society were installed by Dr. Thomson, followed by a lecture to the young people. The day will be long remembered in Woodlawn. The Rev. Wm. King is winding up the third year of successful work here. By his untiring energy and Christian labor much good has been accomplished in the church and community.—(Mrs.) Emma J. Harris, Recording Steward.

Covington.—On Thursday, December 21, 1911, our Fourth Quarterly Conference convened with our popular District Superintendent, Dr. S. R. Hughes, in the chair. The charge was exceptionally well represented, there being an unusually large delegation from each point, despite the inclement weather. The business of the Conference passed off smoothly, every officer reporting. The District Superintendent said "things are done on a more orderly and businesslike scale than have been done during the whole of my regime." This is encouraging. With the sister denominations union has been brought about, and not only have the pastors visited and preached for us, but they also brought their congregations and choirs and rendered yeoman service. The year's work has been strenuous and at times discouraging, but God has stood nobly by us. Building and renovating at all the Baptist churches in our vicinity, coupled with the closing down of the Low-Moor Iron Company, made progress slow, but in the face of these difficulties the debt of \$500 on the charge has been reduced to \$300; the District Superintendent has been fully paid; all incidental expenses met, and the charge is in fairly good shape. A few days before the Conference the Warm Springs membership gave the pastor and wife a pound party and since the Conference the Low Moors have done the same. These tokens of remembrance are appreciated. Mrs. Annie Gaines of Warm Springs and Mr. Robert Wilson of Covington, have been elected lay delegates—lay and reserve—to the Annual Conference. Dr. Hughes made a strong address.—E. Adolph Haynes, pastor.

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## Conference Notices

### Special Notices.

#### INDIANA DISTRICT

I extend to you New Year's greetings. Inasmuch as I am closing my sixth and last year, may I ask a very modest, yet a great favor to me, that you will make one of the greatest efforts of your ministry on February 11, 1912, in the celebration of Lincoln Day for the Freedmen's Aid collection. Get the literature and make it a grand event. You will not only help a good cause, but you will also educate your people up to a higher appreciation of the work and greatness of a good man, and more fully acquaint them with the work which the Freedmen's Aid Society of the Methodist Episcopal Church is doing for the Christian education of our people. Send collections promptly to the Rev. H. C. Jennings, treasurer, 220 West Fourth street, Cincinnati, Ohio. If your district will raise \$200 for the Freedmen's Aid Society, we will have increased our offerings for that noble cause in six years, 125 per cent. Let this be done—it can be done if we push our work for a great celebration on February 11. Let there be no blanks in your report on any of the benevolences. Send 50 cents for every \$100 of salary you receive, to the Conference Treasurer for entertainment. Remember the Conference Sustentation Fund. Don't forget we must have 50 more subscribers for the Southwestern Christian Advocate.

D. E. SKELTON,  
District Superintendent.

#### PINE BLUFF DISTRICT

Superintendents of the Epworth League: It is our duty to save the young people and this is to be done through the Sunday School superintendents and the presidents of Epworth League Chapters. Dear presidents, and superintendents, be sincere and in earnest. Let us rally as never before. I hope to visit each League and Sunday School on the district in the near future. I hope to correspond with each superintendent and League President, and I shall visit the following charges: Altheimer, Wabasuka, Clarendon, Marvel-Helena, Snow Lake, so let us do our best.—Dan Thomas, District President.

#### LITTLE ROCK CONFERENCE.

Notice is hereby given to the brethren of the Little Rock Conference that a one and one-third rate has been secured on all railroad lines from all points in Arkansas to Pine Bluff, on certificate plan, from January 29 to February 10, to attend the Little Rock Annual Conference. Dear pastors, I would advise that you all do not use your permits in behalf of the laity, and honor this plan so as to help make 200 delegates, which is the minimum request in numbers—M. N. Langston, Secretary.

### District Rounds

#### BROOKHAVEN DISTRICT

First Round  
Columbia, Jan. 24; Lampton, 25; Hub Circuit, 26; Hub, 27-28; Liberty, 31; Fernwood, Feb. 1; China Grove,

3-4; Brookhaven and Summit, 10-11; Oma, 15; Brookhaven Ct., 16; Kennalia, 17-18; Barlow, 21; Bowliston, 24-25; Magnolia, March 2-3; Crystal Springs Ct., 7; Bridgeville, 9-10; Crystal Springs, 16-17; Florence, 23-24; Star, 26; Hazlehurst, 30-31; Expose, April 7; Carlos and Sontag, 8; Mendenhall Mission, 10. Dear pastors: Strive hard to make this another great year for the Brookhaven District. Begin now. Secure subscribers for the Southwestern. Make Easter a great day, and raise four full apportionments for the benevolent causes. Brothers, don't tell the people that Easter is your meat and bread day. Give them a chance to raise money for missions. District Stewards meeting will convene at Hazlehurst, Miss., March 11, 1912.—P. H. Rembert, District Superintendent.

#### HATTIESBURG DISTRICT.

First Round  
Heidelberg, Jan. 25; Ellisville, 27-28; Jan. 29, District Stewards meeting to be held at Ellisville, 2 o'clock p. m.; Enterprise, Feb. 3-4; Desoto, 10-11; West Enterprise, 17-18; Quitman, 24-25; Pauling, March 2-3; Laurel Circuit, 9-10; Pachuta, 9-10; Diberty Hill, 16-17; Shubuta Circuit, 18; Bay Springs, 23-24; Vernon, 30-31; Mathews, 30-31; Little Zion, April 1; Shubuta, 6-7; State Line, 9; Waynesboro, 11; Hattiesburg, 13-14; Bentley Chapel, 13-14; Hattiesburg Mission, 15; Collins, 20-21; McGee and Mt. Olive, 20-21; Ghanzi and Cola, 22. Dear Brethren: Let the power and inspiration we received at the Annual Conference be seen in the doing of great things this year. Please plan and work to raise nothing less than half of all your benevolent claims on Easter. Let us not say this, but do it. We advanced a little last year, but let us reach our mark this year.—Wm. McMorris, District Superintendent.

#### MERIDIAN DISTRICT.

First Round.  
Haven Chapel, January 26-28; Rose Hill (Meridian), 27-28; Boneta, 29; Meridian Circuit, 30; DeKalb, February 1; Lauderdale, 3-4; Tamola, 8; Scooba, 10-11; Meehan, 13; Chunky, 14; Lake, 15; Hickory, 17-18; Rose Hill, 20; Garlandville, 21; Montrose, 22; Forest, 23-25; Forest Circuit, 24-25; Lilian, 26; Trenton, 29; Daleville, March 2-3; Philadelphia, 9-10; Stallo, 12; Preston, 14; Fort Stephen, 16-17; St. Paul, 22-23; Southside, 23-24. Dear Brethren, push every interest of the Church forward and let us do the greatest year's work for the Master's cause than ever before.—J. M. Shumpert, District Superintendent.

#### WAYCROSS DISTRICT.

Second Round.  
Statesboro, March 16-17; Bascom, 23-24; Charlestown, 30-31; Dublin and Brewton, April 6-7; Herndon and Wadley, 13-14; Waynesboro and Asbury, 20-21; Hughland, A. M. H. Evans, 27-28; Millen, 27-28; Newington, May 4-5; Pulaski, 4-5; Rocky Ford, May 11-12; Augusta, 18-19; Statesboro Mission, 23; Undine, S. P. Bryant, 25-26; Sylvania, 25-26; Summit, June 1-2; Hagan and Bellville, 8-9; Waynesboro Circuit, 22-23. My Dear Brother Pastors: The Sunday School and Epworth League Convention meets with St. Marks Church, Augusta, Ga., May 17. Rally your young people that constitute these important organizations now, so as to make your reports such as will show

an advance along these important lines of church work. Remember to bring two cents per Sunday School and Epworth League member. Each member of the convention is requested to pay 25 cents for convention expenses.—W. M. Bellinger, District Superintendent.

#### JACKSON DISTRICT.

First Round  
Morton, Jan. 27-28; Pelahatchie, Feb. 3-4; Brandon, 10-11; Pratts Chapel, 17-18; Central, 23-25; Jackson Mission, 24-25; Canton, March 1-3; Canton Circuit, 2-3; Couparle, 5; Carthage, 9-10; Ricks Chapel, 16-17; St. Stephen, 22-24; Wiseton, 23-24; Yazoo Circuit, 26; Benton, 30-31; Roseneath, April 6-7; Craig, 13-14; Anding, 16; Flora, 17; Vaughn, 18. Dear Brethren: Let us make this the greatest year for success in our history. Full benevolence and souls for hire.—A. J. McNair, District Superintendent.

#### GULFPORT DISTRICT

First Round  
Lumberton, Jan. 26-28; Sumrall, 29-30; New Augusta, 31, Feb. 1; Richton, 2; Little Cruise, 3-4; McLain, 4-5; Sweet Water, 6; Merrill, 7; Vernol, 8; Donovan, 9; Basin, 10-11; Gulfport, St. Marks, 18-19; Pass Christian, 24-25; Bay St. Louis, 25-26; Pearlinton, March 2-3; Biloxi, 9-10; McNeil, 9-10; Gulfport, North Side, 10-11; Handsboro, 16-17; Bond Circuit, 21-22; Bond, 23-24; McHenry, 30-31; Gulfport, St. Johns, April 6-7; Ocean Springs, 10-11; Pascagula, 12; Moss Point, 13-14; Escatawpa, 14-15. Dear Brethren: Our district reported a larger increase in benevolences than any other district, by more than \$100 and \$200 increase over our last year's collection. Now begin your spring's revival and let Easter Sunday, April 7, be a record breaker. Every cent of our benevolences on that day should be raised and sent in. The following is the amount for each charge and circuit: Basin, \$60; Biloxi, \$40; Bond Circuit, 25; Bond, \$50; Escatawpa, \$60; Gulfport St. Marks, \$70; Gulfport St. Johns, \$35; Gulfport North Side, \$25; Handsboro, \$125; Lumberton, \$60; Moss Point, \$160; McNeil, \$25; McHenry, \$30; McLain, \$60; New Augusta, \$40; Ocean Springs, \$70; Bay St. Louis, \$45; Pass Christian, \$100; Pearlinton, \$30; Richton, \$65; Sumrall, \$50; Purvis, \$20. Apportion this amount among your several committees at once so we can write the chairman of each committee on the quarterly record and have them report at each quarterly Conference. No Class Leader will be allowed to make excuses instead of reports. Let estimating committee meet at once and do your work so you will be able to report at the quarterly Conference. Brother Pastors, don't put off your claims until the last of the year. You did that last year and you failed. Write me freely. Let's make every quarterly Conference a success. Have the quarterly love-feast in connection with every quarterly Conference. I know you will do these things. God bless you.—S. Hannibal, District Superintendent.

#### VICKSBURG DISTRICT.

First Round.  
Edwards, January 27-28; Fayette, January 31, February 1; Harriston, February 3-4; Clinton, 7-8; Vicksburg, 10-11; Bolton, 14-15; Cary, 17-18; Angulla, 21-22; Fayette Circuit, 24-25; Vicksburg Circuit, 28-29; Natchez,

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March, 2-3; Centerville, 6-7; Newtonia, 9-10; Union Church, 13-14; Port Gibson Circuit, 16-17; Kirby Circuit, 20-21; Meadville, 23-24; Smith Creek, 30-31.—Brethren, do your best.—Jesse E. Holmes, District Superintendent.

### Gleanings from the Field

#### TEXAS

TO THE OFFICERS AND PASTORS OF THE MARSHALL DISTRICT—

To the Officers—Dear Brothers: I commend to you the faithful pastors of the district, and Dr. M. W. Dogan, A. M., D. D., President of Wiley University, who are your spiritual and material advisers in the work of the Lord.

The minister of the gospel is the servant of all the people. His success means theirs, and his failures mean theirs.

"Let us forget the steps already trod and onward urge the way," remembering that "Past blessings do not suffice," but new blessings must come as the days come and go if we would please the Lord. The coming of these blessings depend upon our activity in the Master's vineyard.

Your pastors have just returned from the Annual Conference, most of whom failed to receive the full salaries last year, and the expensive journeys to and from the conference have placed them in embarrassing positions.

God has placed upon you the duty of relieving these embarrassments, and the making of these wives and children feel at home among you. The great Methodist Church expects this of you.

I shall expect a report from each class leader as to the amount he has collected from his class for his pastor, as well as for his District Superintendent.

All Quarterly Conference Committees must meet the quarter and report their work.

It remains with you and the members as to whether you have a strong Sunday School, Epworth League, Woman's Home Missionary Society, Ladies' Aid Society, Junior League, etc. Your pastor will help you to build up these organizations of the local church.

If you are not a subscriber to the Southwestern, see your pastor at once, pay him \$1.25, and take and read the paper.



It will keep you abreast with the times, help you to rear your children thereby better preparing you and your dear children for life's duties.

The church membership that sits down and waits for its pastor to do its individual work will never grow; but a church membership that seizes upon its opportunities to build financially and spiritually, will grow, matters not how small or weak.

To the Pastors—Dear Brethren: We are laborers together in the Master's vineyard. Large things are expected of us this conference year.

Beat the devil up in the morning by rising at 4 o'clock, have a little talk with Jesus, put Him in front, follow in his footsteps and success is yours.

Order programmes early for Easter—April 7, 1912—and push claims.

You know the great Methodist Church looks to you to look after her interest by presenting all causes separately.

Let's make a thorough canvass for the Southwestern, and roll up a splendid subscription in the first quarterly conference.

Now, dear pastors, officers and members, we are blessed with the location of Wiley University in our midst. A school with a faculty second to none in our conference.

Having visited the various departments of this institution, and witnessing the absolute necessity of an early completion of the boys' dormitory, and the sad condition of affairs at King Home, on account of lack of room, girls have to be turned away, girls who are to constitute the mothers of our future homes—I am forced to write this appeal to you, that we muster our forces together and come immediately to the rescue of our sons and daughters by standing more loyally by this institution with our means.

I've been associated with the work of the Freedmen's Aid Society since 1886, and to my personal knowledge there has not been nor is there now a college president who has labored and sacrificed more time, means, and sleep for the upbuilding of an institution than Dr. Dogan, and thank God for you, good pastors and members, who have stood so faithfully by him.

God bless you and help us to build up our institution.

Yours for success,

P. H. JENKINS,  
District Superintendent.

#### VIRGINIA

Abingdon.—I was appointed to this charge by Bishop Moore at the East Tennessee Conference, held at Pulaski last October. I was given a hearty welcome by the officers, members and friends of the church. A neat room has been fitted up in the parsonage by the parsonage committee, so we are in good shape to begin our work in earnest for the year. We are planning to make some improvements on the church, also planning and praying that many souls may be added to the church. Our first quarterly conference was held November 26-27. The Rev. J. A. Pickett, District Superintendent, was with us and in his businesslike way viewed the work with which he was well pleased. The Rev. Mr. Pickett is a strong man, and the way he held the congregation on Sunday at 11 a. m. and at 7:30 p. m., showed him to be a strong preacher. The collection on Sunday was \$22.07. Seventy-three persons

paid 25 cents and over. On Christmas night the Sunday School had its usual Christmas tree, and a splendid program ("Cantata") was rendered by the best we ever witnessed. Much praise is due Miss V. A. Moses (one of the public school teachers), and Miss L. J. Boyd, who had arranged the program. Among the many presents on the tree for the pastor was a nice pocketbook with a good sum of money enclosed. Many thanks, dear friends. Our watch meeting was well attended by the members; the service was good. We are well pleased with our new charge and are looking forward for great results this year.—W. A. Webber, pastor.

Lynchburg.—The Jackson Street Methodist Episcopal Church witnessed a great scene when more than 200 women assembled December 11 and 12 in Mock Conference. Mrs. Lucy B. Stevens made an excellent Bishop. Total amount cleared, \$442.75. The Sabbath School, under Mr. R. D. Burton, Supt., had a \$35 house at Christmas tree; 425 children were given presents. The Epworth League through the efforts of Mrs. Mattie D. Ward, gave twenty baskets of provisions to old saints and 60 orphan children were supplied with shoes, clothing, etc. Mr. C. M. Morton president. The Rev. W. H. Dean, pastor, will enter upon a week of prayer, December 31.

Graham.—Graham is situated on the Norfolk and Western Railroad, and at the head of the great coal fields in Virginia and West Virginia. Here you will see mammoth engines pulling thousands of car loads of coal to Bluefield to be weighed and then shipped to various points. The colored man has a fair chance here; he is in demand in the coal fields; in shops, and as fireman and brakeman. In a radius of fifty miles thousands of our people have regular employment with good wages; they have a chance to lay by something for a rainy day. A great number of these employes have located their families here; some have bought and built nice homes, which I believe is the right thing. We have a good church; which was built by the Rev. W. H. Pleasants, who served these people for nine years and did good work. I hope to take hold where the Rev. Mr. Pleasants left off and push the work forward. The members are loyal to every interest of the church and willing to fall in line and do their part. The Rev. W. T. Marley, District Superintendent, is pushing the work to the front. He knows how to deal with men. Therefore he has the sympathy and co-operation of the pastors and members. The pastors of Bluefield District are using every exertion to lead the district to the front. The greater portion of the district extends into the coal fields, where men seem to be case hardened, and care but little for church, but with prayer and hard work we will speak to them in the language of Paul: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." The Ladies' Aid Society is wielding great influence in this charge. They are not only looking after the interest of the church, but go out into the highways and gather up the poor and needy, and contribute to their wants. I am glad to say that quite a number take the Southwestern; it is newsy and interesting.—D. T. Turner.

Clarksburg.—Trinity Methodist Episcopal Church, Joseph H. Jenkins, B. D., pastor, held its fourth and last quarterly conference for the

year, January 12, with the Rev. Geo. E. Curry, District Superintendent, presiding. Quarterly reports were read from the various departments of the church, all showing life and activity on the part of both pastor and people. The condition that our church was in on the arrival of our pastor last April needed none other than an active person. The church was in the hands of a receiver with four thousand dollars (\$4,000) debt on us, with a small membership, and that much discouraged. It is now said by some of the leading business men of the city that we have the most business-like pastor they have seen of our church. The church is now in our hands. The confidence our pastor inspired in us and the respect he has won brought good results and we are proud of him. He knows how to manage affairs. The reports showed over thirteen hundred dollars (\$1,300) raised for all causes. Rev. Curry spoke very highly of the work. The pastor received much praise from all departments of the church for his wise engineering of the financial affairs. The trustees stood loyally by him. After the address of District Superintendent Curry and adjournment of this very pleasant conference, the members were invited to the lecture room, where a committee of ladies served them with hot coffee, sandwiches, cake and ice cream. All said it was the best Quarterly Conference held here for years, and in their deliberations voted to invite the Washington Annual Conference to convene in Clarksburg in 1913. On January 14, the Rev. Geo. E. Curry, our District Superintendent, preached morning and evening to appreciative audiences. The text in the morning was John 21-17. Subject: Disciples and Their Doctrine. It was strong and forceful. At the evening, I Tim., 6-6. Subject: Contentment and Gain. This, indeed, was an eloquent effort. All were highly pleased and so expressed themselves. Our Superintendent has been active in lending aid and encouragement. The pastor has been largely supported by all departments of the church.—J. L. Ruffin, president trustee board; Alex. Henderson, secretary.

#### Deaths

Boxter.—Adam Boxter, at Oakland, Louisiana, June 9, 1911, age about 75 years. He was formerly one of the leading men of Alexandria, La., and a faithful member of Newman Memorial Church, before he left for his new home. He was well known here. He died as he had lived, a true and faithful man of God. He leaves his wife, son and several grandchildren.

Wiley.—Mary Wiley, a faithful member of Key Chapel, Gallatin, Tennessee, died December 11, 1911, at the ripe age of 83 years. The deceased is survived by three sons, a niece, and many friends. Interment was made with the honors of the Queen Esther court. Funeral conducted by the pastor, the Rev. S. T. Miller.

Truehill.—Christian Truehill died December 30, 1911; age, 76 years. He was a member of the Methodist Episcopal Church at Viron, Louisiana. The funeral was largely attended. He was a member of the Masonic fraternity, which took part in the burial services. He leaves a host of relatives. The remains were laid to rest in Wesley Cemetery. The funeral was attended by the writer, assisted by the Rev. I. Walker, pastor of the Baptist Church.—T. P. Norris, pastor.

Fisher.—John M. Fisher was born October 16, 1848, and died at Middleburg, Va., December 17, 1911. He professed saving faith in the Christ in the year 1867, and united with the Asbury Methodist Episcopal church, Middleburg, Va. The deceased was a prominent official and pillar in the church. In the year 1910, he suffered a paralytic stroke, from which he never recovered. A widow, eight children, and three brothers survive him. The Rev. R. P. Dawson, of the Baptist church, assisted the writer in conducting the funeral services.—I. H. Carpenter, pastor.

Hogan.—Emma Hogan died at Gallatin, Tennessee, December 11, 1911. She was a faithful member of Key Methodist Episcopal Church. She had no relatives except one aunt. No one knew her age. The funeral was preached by the pastor, assisted by the Rev. James Martin.—S. T. Miller, pastor.

Gaines.—Mittie Gaines died December 10, 1911; age, 50 years. She bore her suffering patiently. She had been a member of the church for many years, and a faithful Christian. She leaves her husband, three daughters, four sons, and a host of friends.—J. M. Butler, pastor.

Weeks.—Tonie Weeks, a member of Wesley Chapel, Austin, Texas, was born January 3, 1867, in Gonzales, Texas. His parents moved to Austin while he was very young. He was converted to Christ in 1895, under the pastorate of the Rev. Andrew Foster, and joined the Methodist Episcopal Church. He served the office of class leader faithfully, and was a member of the choir at the time of his death. He leaves wife, mother, children and friends to mourn.—L. H. Richardson, pastor.

Calhoun.—E. Calhoun, a local preacher and class leader in the Methodist Episcopal Church for thirty years, and one of its most faithful workers, died December 19, 1911, at Vaiden, Mississippi. He was greatly respected by the people of both races, who knew him.—W. Campbell, pastor.

Jones.—Mrs. Cecilia Jones died at Napoleonville, La., December 16, 1911. Her death was sudden. She was one of the oldest members of Wesley Methodist Episcopal Church. She died in the triumph of faith, and leaves her husband, one daughter and several grandchildren. The funeral was attended by the writer, assisted by the Rev. Israel Walker, pastor of the Baptist church.—T. P. Norris, pastor.

Douglas.—Marie Douglas, of Gallatin, Tennessee, wife of Ellis Douglas, died November 26, 1911, at the age of 25 years. She embraced a hope in Christ when she was 15 years old. She leaves husband, four children, mother, grand father and a host of friends. The funeral was preached by the pastor, the Rev. S. T. Miller.

Mackey.—The death angel visited Louisiana, Mo., December 7, 1911, and took from our ranks one of the oldest members, Mary Mackey; one of the founders and pillars of our church. She was true and loyal. She died as she lived, a true and devoted member of the church. She leaves her husband, six children, seventeen grandchildren, four brothers, two sisters and a host of friends. In her the husband has lost a faithful wife, the children a devoted mother, the church a consistent member, and the community an exemplary Christian. The funeral service was conducted by the pastor, the Rev. L. R. Grant.



## Deaths

**GILLIAM.**—The Angel of Death visited the home of the Rev. W. H. Gilliam, District Superintendent of the Winona District, on November 4th, and carried Home Amelia Gladys, his third son. He was a member of the Junior League and was buried under the auspices of the Junior League at Winona, Miss., and by the writer. Peace to his ashes.—J. J. Johnson.

**SCOTT.**—Betty Scott, a member of Providence Methodist Episcopal Church, Flourney, La., was born in 1887, was converted in 1908 and died in peace November 24, 1911. The funeral was conducted by Brother S. Tuell and the writer.—C. C. Smith, Pastor.

**WILLIAMS.**—An old citizen of Camp-ti, Louisiana, a friend and worthy neighbor, Arvil Williams, of the Catholic Church, died December 4, 1911. He leaves a wife, five girls, four boys, and a host of friends. The deceased was 82 years old. A large concourse of white and colored residents witnessed the funeral.—Dave Kemps, Sr.

**McGOUGHY.**—Maggie McGoughy, wife of George McGoughy, died in February, 1911. She was a member of the Methodist Episcopal Church. Twelve children, her husband and two brothers survive. She was faithful unto death.

**CLAY.**—Emma Clay, daughter of Mr. and Mrs. Val Clay, died November 24, 1911. She was a faithful member of Jewella Methodist Episcopal Church. The funeral was conducted by the Rev. T. J. Johnson and the writer. The deceased is survived by her mother, father, four sisters, three brothers and many other relatives and friends.—C. C. Smith, Pastor.

**HOPKINS.**—Mandy Hopkins was summoned before the Bar of God November 16, 1911. She was one of the oldest members of Palestine Methodist Episcopal Church, Nettleton, Mississippi. She was a true and tried soldier for the Lord. She was the mother of Sarah Rice. She leaves kindred and a host of friends. The funeral was conducted by the pastor, the Rev. D. D. Reid.

**WOOLFOLK.**—Mildred F. Woolfolk, born in Frankfort, Ky., June 5, 1850, died Saturday, October 28, 1911, age 61 years, 4 months, and 23 days. She was a member of Coke Methodist Episcopal Church, Louisville, Ky., for more than forty-five years, and was a Christian nearly fifty years, having been converted in Franklin county, Ky., when quite young. Her life at home and abroad was that of an exemplary Christian. Her husband preceded her nearly twenty-seven years ago, leaving three girls and one boy for the wife to rear. These were truly nurtured and reared in a Christian home, surrounded with wholesome Christian influences. With great struggling and severe suffering this Christian mother educated all these children and lived to see them filling honored positions in the Church and public life. The son, who preceded his mother to the Glory Band, was a great preacher and exponent of the Gospel in life and example. Her eldest daughter, who also preceded the mother, was a Christian woman, a great church worker, a woman of

high morals. The success of the church was her chief desire, for it she labored as long as she lived. This was the third funeral in this family during my pastorate of this church. But none so pierced my heart as this, for Sister Woolfolk was a mother to me. I miss her advice and instructions, which have been so helpful to me in this charge. When able she was a regular attendant upon the Sunday school and while ill sent her dues for Sunday school each Sunday. A great woman has left us and we shall always miss her. Two daughters are left; these are pure Christian women, Sunday school superintendents and teachers, and presidents of Epworth Leagues, successful church workers and teachers in one of the leading public schools of this city. We pray that this mother's life shall be a safeguard to each of them and that they may be sustained by God's grace.—J. H. Ross, Pastor.

**MORRIS.**—Martha Morris, the oldest member of Wesley Chapel, Baton Rouge, La., died Tuesday, November 14, 1911, at the age of ninety-four years. She joined the church under the first pastorate, after the Civil War, in 1866, served continuously, filling every office a woman could fill, was a Stewardess and a leader of Class No. 6 for twenty-five years. She leaves to mourn their loss an only niece (Ella Bernard), who cared for her during her declining years. One the first Sunday night in November she communed, then becoming so very weak she had to be carried home, dying a few days afterwards. Her wish was to die in the church she had devoted all her life to. The funeral was largely attended. Ministers from every denomination were present to testify what a faithful warrior she had been. "Servant of God, well done."

**MORRIS.**—Mollie Morris, born in March, 1849, died November 14, 1911, age 62 years. She was a member of the Methodist Episcopal Church for thirty years, and has been the wife of P. Morris, a Christian brother and faithful steward of the said church for thirty-six years. She died in full triumph of the Christian faith. The preachers, church workers and all who knew Sister Morris can truly say that her home to them was what Mary and Martha's was to their Lord, a place of welcome and a home for the Southwestern Christian Advocate from its early history. The church at Clinton, Alabama, has truly lost a soldier, who leaves a husband, twelve children, a host of grandchildren, relatives and friends. The funeral service was conducted by the reading of an appropriate Scripture by the pastor, the Rev. E. L. Gary, after which the Rev. A. L. Boyd, of Eutaw, Alabama, read the obituary and offered prayer. The Rev. J. W. Martin, District Superintendent, followed by the Rev. T. S. Sanders, preached the funeral sermon and deposited the remains. We pray God to send more such laborers into the vineyard.—T. S. Sanders, Ex-Pastor.

**COATNEY.**—At Ruleville, Miss., November 2, 1911, death claimed Mrs. Della Coatney, age 64 years. She had been a member of the church 37 years. She was a good mother and a loyal Christian. Two daughters, a son and a host of friends survive her. The body was laid to rest in Mount Galilee Cemetery. The funeral was conducted by the writer.

**BERRY.**—On November 11, 1911, Mrs. Mariah Berry, a faithful member of Spring Hill Methodist Episcopal Church, Florence, Miss., died in

full triumph of faith. She was true to the cause of Christ. She died in the seventy-fifth years of her age. She will be greatly missed. She leaves several children and a host of friends. She was one of the oldest members of the church. The funeral was conducted by the pastor, the Rev. A. Reid. "Servant of God, well done."—J. J. Burns.

**DOWNEY.**—Jennie Downey, a member of St. Paul Church, died November 10, 1911, leaving her father and eight children, together with many friends.—Gaddie Gore.

**SIMOND.**—Mary Simond died June 16, 1911, aged 75 years, in full triumph of faith. She was a member of Shady Grove Methodist Episcopal Church, of Skides, La. She left two daughters, one son and several grandchildren and great-grandchildren, besides other relatives and a host of friends. The funeral was attended by her pastor, the Rev. J. S. Jones.

**WHITE.**—Little Jennie White, son of Mrs. Pinkie White, died November 23, 1911. **CROFFOOT.**—Emma Croffoot, a member of Riley Methodist Episcopal Church, died December 8, 1911. Funeral services were conducted by the Rev. W. H. Smith, Pastor.

**GIBSON.**—Anna Eliza Gibson, a member of Hickory Block Church, Union Church, Miss., after about two weeks illness in the city of Jackson, Miss., died on the 27th of November, 1911. The remains were laid to rest in the Hickory Block Cemetery, at her home. She was a faithful church and Sunday school worker; she was always ready to perform any duty that was assigned to her, and was loved by all. She leaves to mourn her mother, father, three sisters, two brothers and a host of other relatives and friends.—Estella Young.

**JONES.**—Jerry Jones, one of the old members of Simpson Memorial Methodist Episcopal Church, New Orleans, died Monday, December 11, 1911. He leaves a wife who is an invalid. May God take care of her.—R. C. Worsham, Pastor.

**REED.**—Freddie B. Reed, daughter of the Rev. W. N. G. Lipscomb, was born September 29, 1889. She died December 5, 1911, in Canton, Mississippi. She was married to Mr. Joe Reed, of Jefferson County, Mississippi, December 27, 1908. She was born into the Methodist Episcopal Church, and at six years of age started to work for the cause of Christ, by collecting money for the church; then at the age of eight she began her Christian career in which she continued until the day of her death. Six days after her death her little fourteen months' old baby died.—H. W. Woods.

**WALKER.**—Rosa J. Walker, a member of Shady Grove Church, Spider, La., died October 8, 1911, age 52 years. She was only sick 10 days with typhoid fever. She has been a member of Shady Grove over 25 years. She lived the life of a Christian and was loved by all who knew her. She leaves her mother, four sisters and one brother, her husband, three girls, seven boys, seven grandchildren and other relatives and friends. The funeral service was conducted by the pastor, the Rev. J. S. Jones, assisted by the Revs. E. W. Jackson and S. Powell.

**DALE.**—Clarence Dale, age 26 years, died December 22, 1911, at his home in Clark Street, New Orleans. Mr. Dale professed Christ about three weeks before and he died in great peace. He was the nephew of Mrs.

B. M. Hubbard, wife of the District Superintendent of the South New Orleans District. The remains were laid to rest in Haltz Cemetery.—T. B. Cooper, Pastor.

**BROWN.**—Eliza Ann Brown, mother of Henry Brown, died in Lewisville, Arkansas, November 5, 1911. She was converted in 1852 and joined the church in 1859. She was faithful and loyal to her church for 52 years. Her age was 84 years. She is survived by four sons, four daughters, and a host of grandchildren.

**WILLIFORD.**—Preston Williford died November 10, 1911. He was a consistent member of Stanley Chapel, Chattanooga, Tennessee. The funeral was conducted by the Rev. G. W. Calhoun. The deceased leaves his wife and three children.—Wm. Johnson, Pastor.

**WILLIAMS.**—Edward Williams has fallen asleep in Jesus. He was born December 16th, 1873. Had he lived until the 16th of December he would have been 38 years old. He was born here, spent his childhood and early days in school here. He had an unusually sweet disposition, a smile and a kind word for every one. He faithfully attended Sunday school and other religious services. Like many young men, feeling that he could do better in other places, he spent the most of his life after arriving at manhood in Kansas City and other places, until forced to come home because of illness. He was happily converted Saturday evening. Let us look beyond and let us not weep as those that "have no hope."—(Mrs.) L. Guthie.

The following named persons died month of December, 1911, at Amory, Miss.: L. V. Page, a member of Hebron Lodge, No. 60, of Colored K. of P. His funeral was largely attended. Betsy Armstrong, who was 90 years old. She leaves a large family and a host of friends to mourn. Amanda Tubbs. Her last words were "All is well." Each of their funerals was preached by the pastor.—G. J. Dobson, Pastor.

The following named persons died and were buried from Centenary Methodist Episcopal Church at Memphis, Tennessee, between October 22 and November 22, 1911: John Perry, October 22, age 54; Sanda Leonard, October 26, age 68; Henry C. Jenkins, October 29, age 34; Robert Williams, October 31, age 84; Samuel Kennerally, November 1, age 54; Henry Johnson, November 4, age 51; Isabella Wallace, November 15, age 68; Martha Hogans, November 18, age 58. All died in full triumph of living faith. Samuel Kennerally, referred too above, has relatives in or near Lewisburg, Ky. If any information is desired concerning any of the above-named persons, write to the Rev. W. R. Smith, Pastor of Centenary Church. Address 270 E. Calhoun Avenue, Memphis, Tennessee.—W. R. S.

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## Marriages

### PROTHRO-BURNS.

The grandest wedding for several years at St. Andrews Methodist Episcopal Church, Sylvania, Ga., was that of the Rev. Charles W. Prothro and Miss Nona E. Burns, Wednesday, December 27, 1911. The Church was filled to its capacity. The altar and pulpit were beautifully decorated with ferns and flowers. While Mendelssohn's wedding march was being played by the Rev. H. M. Archer, the wedding party entered the Church. First came the maid of honor, Miss Lula M. Dempsey, with the best man, the Rev. W. T. Daughtry, followed by the bridegroom with his escort, and the bride leaning on the arm of her sister, Mrs. Ida McGarr. The ceremony was performed in a most impressive manner by the Rev. E. D. Giddens, District Superintendent, Savannah district, assisted by the Revs. S. P. Bryant of Pulaski, and C. P. Cannon of Millen. The bride wore a gray nun's veiling coat suit with buttons to match and white felt hat. Her maid of honor wore cream cashmere, trimmed with green silk. The groom is a native of Griffin, Ga., a graduate of Georgia State College and of Gammon Theological Seminary, Atlanta, Ga. For the past two years he has been the successful pastor of the Sylvania Circuit, which includes St. Andrew's Church. The bride is the youngest daughter of Mrs. Julia Reaves, of Sylvania, Ga. She obtained her education in Bennett College. She was one of the most faithful church workers of St. Andrews, and a successful and painstaking public school teacher. They were the recipients of many costly and useful gifts. The Rev. and Mrs. Prothro left on their bridal tour on the same night, reaching Savannah January 5, 1912, where the Rev. Prothro has been assigned to Palen Memorial Church.

**SETTLE-MARAGNE.**—Miss Eliza Maragne and Mr. Caleb Settle, at the bride's mother's home, in McCormick, S. C., December 24, 1911. The Rev. John C. Gibbes performed the ceremony. Both the bride and groom are industrious and skillful farmers and have gone hand in hand into life to make it the brighter and happier for their union.—John C. Gibbes.

**JACKSON-CHRISTIAN.**—On Wednesday night, October 18, 1911, a circle of friends gathered at the cozy cottage of Mrs. William Austin in Hot Springs, Ark., witnessed the solemn rites of matrimony. Fittingly and tastefully were the decorations. Mrs. Mollie Pickett Stone sang softly and sweetly. Mrs. Mae Wilson played Mendelssohn's wedding march. The groom appeared first, accompanied by the charming Mrs. Austin. The bride entered on the arm of Mr. J. T. T. Warren, one of the Vapor city's first citizens. The groom, Mr. J. W. Jackson, Jr., son of the Rev. J. W. Jackson, of Atlanta, Ga., is now one of Hot Springs' popular letter carriers. He was born in Georgia. From out the Crescent City of Louisiana came the bride, who was Miss Eliza Christian, to abide in Arkansas. The officiating minister was the Rev. S. E. J. Watson, of Roanoke Baptist Church. Mr. and Mrs. J. W. Jackson, Jr., will for the immediate future be

at home to their friends at 408 Cedar street.

**MASON-ROBINSON.**—Miss Ethel Robinson and Mr. Thomas Mason, at the beautiful home of the bride in Pass Christian, Miss., in the presence of a host of friends. The bride was a student in New Orleans University and a noted Epworth Leaguer. She is the accomplished daughter of the Rev. Jas. Robinson, pastor at Delisle, Miss. Mr. Mason is one of our best young men of the Methodist Episcopal Church, a faithful worker and class leader. The reception was a grand one. The Rev. J. B. Brooks, pastor, officiated.

**MARKHAM-WALKER.**—At the home of the bride in Round Grove, La., November 14, 1911, Miss Jeanette Walker and Mr. Henry Markham. Both are brilliant young Christians of this section and of splendid families. The pastor, the Rev. T. B. Oville, officiated.

**PLATT-BUKLES.**—At Lettsworth, La., Mr. Weeely Platt and Miss Rose Bukles, Thursday evening, November 9, 1911, by the Rev. G. A. Payne.

**GOLDEN-REED.**—At Harriston, Miss., November 26, 1911, in the home of the Rev. Wesley Reed, his daughter, Miss Mamie, to Mr. Andrew Golden. On Monday the bride and groom boarded the train at Harriston for their new home at Cary, Miss. A grand reception was tendered them.—Wm. Herman.

**GARRETT-JAMES.**—Mr. Willie Garrett and Miss Rosalee James, at the residence of her father and mother, near St. Paul Methodist Episcopal Church, Boyce, La., November 22, 1911. The wedding made a pretty scene. Many guests filled the house. The young couple left finally for Bayou Rapides. The Rev. C. D. Bujan officiated.

**JEFFERSON-CRAIG.**—On Sunday evening, November 26, 1911, at the parsonage of the Methodist Episcopal Church, Big Stone Gap, Va., in the presence of a few witnesses. Mrs. Lena Craig, of Rogersville, Tenn., and Mr. Ress Jefferson, of Abingdon, Virginia. The Rev. Emory L. Wright officiated.

**JONES-JONES.**—On December 12, 1911, Mr. Paul Jones and Miss Hattie Jones, at Washington, La. These young people are members of good families. The Rev. D. G. Taylor officiated.

**WHITE-BELL.**—Mr. Hampton White and Miss Bettie Bell, on the 30th of November, 1911, at the home of the bride, in Louisiana, Missouri. The Rev. L. R. Grant officiated.

**JOHNSON-CARR.**—Mr. Wilson Johnson and Miss Willie May Carr, at Brandon, Miss., November 10, 1911, by the Rev. C. H. Brown, pastor.

**FORD-SPANN.**—Mr. Albert Ford and Miss Leanna Spann, at the parsonage, in Brandon, Miss., December 24, 1911. The Rev. C. H. Brown performed the ceremony.

**SMITH-COLLIER.**—Mr. Harry Smith and Mrs. Amanda Collier, at the bride's residence in Brandon, Miss., November, 1911, by the Rev. C. H. Brown, pastor.

**HARPER-ANDERSON.**—Mr. Ike Harper and Miss Martha Anderson, Sunday, December 24, 1911, at the home of the bride's father in Forest, Miss., attended by Miss Isabel Fort and Albert Thomas. Both of the contracting parties are members of our church. The bride is also a member of the Sunday School Board. The pastor, the Rev. D. D. Dukes, officiated.

During the month of December, 1911, Mr. Boliver Patton to Mrs. Mol-

lie Miller, Mr. Leonard Carter to Miss Maggie Bradshaw, Mr. C. D. Burdine to Miss Mary Stewart, Mr. Arzell Page to Miss Viola Troupe, the latter being the daughter of the Rev. S. D. Troupe of the Upper Mississippi Conference.—G. J. Dobson, pastor.

**HYDE-FORD.**—Miss Addie B. Ford and Mr. Arthur Hyde, December 25, at Pontotoc, Mississippi, were united in matrimony. They were both prominent in their church and in the community.

**RENOLD-SIMMONS.**—Mr. Jonnie Renold and Miss Virginia Simmons, at Pontotoc, Mississippi, December, 1911. Both are members of prominent families.

**BOATNER-COLLINS.**—Mr. Scept Boatner and Miss Mertie Collins, at the home of the bride. Mr. Boatner is one of the leading young men of Asbury Methodist Episcopal Church, Clinton, La., and a class leader of said Church. The Rev. A. C. Mitchell officiated.

**TAYLOR-DUNN.**—Mr. Toney Taylor and Miss Alice Dunn, at the home of the bride, January 11, 1912. Mr. Taylor is a member of Asbury Methodist Episcopal Church, Clinton, La., and a class leader, and his bride is also, Miss Alice Dunn, a member of said Church. The ceremony was performed by the Rev. A. C. Mitchell.

**WILBON-GOLDEN.**—On December 28, the Rev. J. J. Johnson officiated at a quiet wedding, that of Mr. Claude Wilbon and Miss Josie Golden. The wedding was solemnized at the home of the bride's parents, the Rev. and Mrs. W. H. Golden, of Winona, Miss. Mr. and Mrs. Wilbon will make their home in Grenada.

**WILLIAMS-MCGEE.**—Miss Susie Williams and Mr. McGee, December 27, 1911, at Pontotoc, Miss.

**JOHNSON-WHITE.**—Mr. Johnnie Johnson and Miss Lela White, at the home of Mrs. Pinke Dean, Mineola, Texas, at 9:30 o'clock, 24th day of December, 1911.—P. L. Jackson, pastor.

**BAKER-ASKEW.**—Mr. Fred W. Baker and Miss Cintha Askew, January 7, 1912, in St. James Methodist Episcopal Church, Columbus, Miss. The Rev. C. W. Walton, pastor, officiated.

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## Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

At the Colored Y. M. C. A., 2220 Dryades Street, the Pickaninny Troubadors, headed with Little Valada the great, will give a concert in the auditorium Thursday, January 25, at 8 p. m. Admission, 10 cents.

Sunday afternoon, January 28, at 3:30 o'clock, Mr. D. W. McKay, a graduate electrician of Tuskegee Institute, will deliver an address, with electrical demonstration. This will be Ladies' Day. Men, women and children are invited.

A MUSICAL AND LITERARY CONCERT will be given under the auspices of the Ladies' Auxiliary of the Y. M. C. A., and Prof. A. J. Bell, for the benefit of the Piano Fund, at the Association building, Friday night, January 26. Admission, 15c.

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### Gleanings from the Field

#### LOUISIANA

Lake Charles.—We have just closed out our year's work, at Warren Methodist Church of this city. We had a glorious time in spite of bad weather, and our beloved pastor left us last night, the 16th, to report at the annual conference. We are proud of our pastor, in the person of the Rev. J. W. Turner. He left for conference with a round report. Tuesday night, we had our last class meeting for

the conference year. The church was packed. We were blessed to have with us the Rev. E. C. Goins, S. Haynes, of Jeanerette; Jackson, of Lake Arthur; Johnson, Smith, Weaver, Coleman, Carr and others; also the Rev. Mr. Kennon, African Methodist Pastor; the Rev. Mr. Hall, African Methodist Episcopal pastor; the Rev. Mr. Maze, Congregational pastor, and the Rev. Williams, pastor of Sunlight Baptist Church of this city. Many valuable presents were given to the Rev. Turner and Mrs. Turner, and Bro. H. W. Groye, one of our local preachers, sent to join the ministerial rank and also Bro. Ed. Piert, who leaves us as a delegate to the lay-electoral conference. The Rev. Turner is the right man for the place and we pray for his return, not only the members of Warren Chapel, but the people of Lake Charles in general. Signed, R. H. Williams, Mary E. Holmes.

#### MISSISSIPPI.

Biloxi.—Monday night, January 1, under the auspices of the Emancipation Association, a local organization, exercises commemorating the 49th anniversary of our emancipation, were held at Israelite Chapel, the Rev. H. J. Grant, pastor. A program, participated in by representatives from the various churches, other organizations and the public school, was rendered, the church choir furnishing music. Prof. W. P. Lacker, of the U. S. Customs Service, was master of ceremonies. The proclamation was read by Miss V. G. Kates, of the city school, which was further represented by two pupils, Flora and Pythias Austin. Mrs. A. J. Carr and the principal, D. A. Carr. Among the other speakers were the Rev. B. S. Williams, President, Miss E. M. L. Webb, secretary, and the Rev. Jas. T. Mason, pastor of the First Baptist Church. Mr. J. B. Anderson, of Washington, D. C., representing Negro mining interests of Red Rock, Montana, was introduced and spoke. Criminality and vice were condemned by all and the cultivation of the cardinal virtues, honesty, industry and thrift, was strongly urged. In view of the fact that statistics were adduced or experiences cited to show that the Negro is advancing along all such commendable lines, optimism in spite of drawbacks or handicaps, and redoubled efforts for continued progress were pledged and commended to Negroes throughout the country and especially in the South.—D. A. Carr.

State Line.—The Thanksgiving programme was rendered Thursday evening, November 30. Scripture reading and prayer, "The Spirit of Thanksgiving," read by Mrs. Effie McLendon; solo by Mrs. E. J. Butler; reading, Mrs. Pearlle Fairley; song by the choir; "A Thanksgiving in Every Land," read by Mrs. Elzada Washington; solo, Miss Maud Young. Miss Lottie Twyner conducted the programme.—E. J. B.

#### TEXAS

Hemphill Circuit.—We have begun our second year at this place, viz: Hemphill, Milam, New Zion and Pendleton. But on account of bad weather, we have held services once only, and then at the head of the circuit, Hemphill, which is fourteen miles from the closest railroad. We are here, and our aim is by the help of God and the good people, both members and friends, of this place, to go to the conference in 1912 with a

good report. A man that God calls to preach the gospel, no man or power can make fail, and that alone is my grounds to make good. So our watchword is, a round report, and our motto, "Make Good."—E. W. Summers, pastor; Gussie McCoy, secty.

Salem Church.—For more than a month of unfavorable weather, the good Lord blessed us last Sunday, January 14, with a bright day. We had two splendid services. At the morning services we had three to join. At night several stood for prayer. Tuesday night, January 16, we had class, the first class meeting for the year; many were out. After the adjournment of class meeting, the pastor and wife were aroused by voices singing one of Zion's hymns. When the door was opened 2 of the stewards led the way for these sweet singers with a large tub, filled with groceries till nothing more could ride, followed likewise, by others, with arms and hands full. We have not words to express our thanks to Sister Lessie Banks for her thoughtfulness; out of the warmth of her heart these blessings came. It was she who formulated the plans and set the time for the quite acceptable surprise. Also out of the depths of our hearts we thank the good members for contributing so freely and liberally to her call.—Geo. E. D. Belcher, pastor.

Brenham.—I desire to thank the members and friends of Brenham, the pastor of Mt. Zion Methodist Episcopal Church, his wife, and the kind members and friends of their church, for the many good things brought by them in the surprise party on Wednesday night, January 17, 1912. A band of the most faithful men and women came to the parsonage, and entered the dining room with baskets filled with groceries. Many good things were said relative to the pastor and his wife.—H. R. Smith, pastor.

### Died

TATES.—Laura Tate, of Friendsville, Tennessee, age 27 years, has entered into rest. Her husband, two children, her mother, one sister, and many friends are left to follow.—C. R. Russell, Pastor.

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# Southwestern Christian Advocate

41

ROBERT E. JONES, Editor  
EATON & MAINS, Publishers

NEW ORLEANS, FEBRUARY 1, 1912

Vol. No. 45—No. 5

## OUR GENERAL SUPERINTENDENCY AND THE ITINERACY

The kernel of our itinerant system is that the preacher is movable. It did not destroy our itineracy when we increased the pastoral limit from three years to five years, and finally removed the limit altogether. The distinguishing element in the system remains—the *preacher can be moved*. A pastor is appointed, presumably one year at the time, but he *can* be moved the first day of the first year without any violence to the law of the Church, or he may be appointed to the same charge for fifty successive years. The "fathers" would have thought this last possibility a heresy, but the itineracy remains intact—the possibility of the move remains.

The original purpose of our General Superintendency (a part of our itinerant system), was that the Bishop should travel through the Church not merely for travel's sake, but that the General Superintendent and the people should be brought into the closest possible contact. Methodist Episcopalians, in general, see all too little of their Bishops. With our people in the South the situation is worse. The Bishop comes once a year. The rank and file of people cannot get out during the morning hours of the Annual Conference session. They must work. Whether in domestic service or otherwise, they cannot get off during the week, except at night. But it is physically impossible for the Bishop to preside in the morning and hold cabinet meetings in the afternoon, and then attend the night services. Sunday morning, the Bishop preaches. Our people come from far and near to see and hear the Bishop. The church is packed. The loyal communicants stand patiently outside often, without hearing a word of the sermon. When the services are over these loyal souls (God bless them), wait along the sidewalks to get just a peep at the Bishop. "There he is," they say, as the man of God goes by. Is this the contact that the fathers *intended*? Such veneration and loyalty on the part of our people in the South is worthy of more consideration. What would *Assury* think of this sort of contact between the people and the General Superintendency?

We cannot localize the General Superintendency, some one says. Our own frail humanity has localized every man of us, and no system can unlocalize us.

How can we have more contact with our General Superintendency? By less travel and more localization, more personal leadership. Some one says this will destroy our General Superintendency. How so? A Bishop is an itinerant. There is no law in the Church forbidding a Bishop holding the same conference for twenty-five successive years. The law does not prescribe how the Bishops shall be assigned or how often assigned. Our itineracy, however, does demand that a Bishop shall not have a *fixed* territory or fixed number of conferences over which he shall preside. We mean by "fixed," a permanency that will not permit a change. So long as a Bishop is assigned to a conference, and the possibility remains of his being changed to another conference or set of conferences, he can administer a group of conferences during his episcopal life without violence to our itinerant system.

What superstition has come over us that we venerate the fetich of tradition so that

we cannot adapt our episcopacy to the actual needs of the times? In a measure we have. Bishops Bashford and Lewis are in China, Bishop Burt in Europe, and Bishop Bristol in South America. What folly it would be to bring Bishop Bashford home and send a new man to handle the delicate situation now on in that great empire. Bishop Bashford's years of consecutive administration in China have made him *the* man for the place. But some one says that a General Superintendent must travel throughout the Church. He can't. He can travel only a part of the Church. It is too large for that, and is growing larger each day.

We do not believe the law is infringed upon, in the least, by our present method of episcopal supervision in China, Europe and South America. Our Bishops are there, but they *can* be assigned elsewhere the moment the Board of Bishops meets, and the Board of Bishops can meet as often as it likes. What law says how often the Bishops shall meet, or where? They can come together any time they choose. The possibility of the moving is the pith of our itineracy. So long as a Bishop *can* be assigned to another field he *may* remain in charge of a conference or group of conferences for an indefinite period.

Methodism is a military organization. The power is vested in a central authority. The authority of the army is centered in a central authority. A colonel can be assigned to a new regiment at any time, but what a reckless thing it would be to change a colonel just for a change. What a glorious attachment there was between Col. Shaw and his brave black soldiers—an attachment, not because of power, but because of brotherly affinity, growing out of years of personal contact. Continuous administration has decided advantages. A continuity of episcopal administration would greatly help our Southern work, whatever it might do elsewhere.

## A NATIONAL DISGRACE

One day last week a deserter of the United States army gave himself up in New York City. Two years ago this soldier had assisted in lynching a Negro in Pensacola, Florida, and he said his conscience forced him to place himself in the hands of the law. Now that the authorities have a self-confessed lyncher, what will they do? They will be greatly embarrassed of course. Convictions for lynching have failed, not for the want of evidence, but for the reason that the courts refused to see the evidence. Now, what will be done in the case? They can say he is insane. Who would believe that conscience has anything to do with lynching? What if this American Nation could have an awakened conscience on lynching! Remember Coatesville, Pennsylvania!

The *Chicago Tribune* keeps tab on the bloody record. According to the *Tribune*, during 1911 there were 71 lynchings.

A Negro was lynched near Meridian, Mississippi, not long since because he assaulted a white man with a stick.

Three Negroes (including a woman) were burned near Savannah, Tennessee, about the first of December. Let a dispatch sent out from Memphis tell the story:

"Memphis, Tenn., Dec. 6.—Two Negroes and one young Negress were burned to death

by a mob of white land tenants, who objected to the occupancy of land by colored people, near Savannah, Tenn., yesterday, according to meager reports received here today.

"The three Negroes were traveling to a gin with a load of seed cotton. They were waylaid, held up and tied to the wagon-load of cotton, it is said, and the mob, after building a fire beneath the wagon, stood guard until the wagon was consumed. The Negroes' team consisted of two mules."

On January twenty-second three men and one woman, all Negroes, were lynched near Hamilton, Georgia. A well-to-do farmer was shot the day previous. These four tenants on the dead farmer's place were arrested. A mob gathered, hung them to trees, and riddled their bodies with bullets. Read carefully two significant paragraphs of the dispatch giving an account of this horrible deed:

"The Negroes protested their innocence to the last, but the mob would have none of it.

"No motive for the killing of Hadley, who was very popular, can be advanced by people here."

Note the absence of the usual confession. Admittedly the motive was not found, but ~~someone must die. Four Negroes would do.~~

LET THE WORLD SIT UP AND TAKE NOTICE THAT THE ASSAULT ON WOMANHOOD IS NOT GIVEN AS THE REASON FOR THESE LYNCHINGS. And these are not picked cases. LYNCHING FOR ASSAULT ON WOMANHOOD IS THE EXCEPTION. Lynching is a murderous outburst of lawless race prejudice against a helpless people.

When will this great American Nation take notice of the peril that every Negro faces daily? The guarantee of life for the average Negro American citizen is a mockery.

Former President Roosevelt, in a signed editorial published in the *Outlook*, calls attention to this National peril. Colonel Roosevelt says: "The repeated race riots and lynchings that have occurred in the Northern States during the last decade or so must have convinced the least observant that neither race feeling nor the tendency to lynching is in any sense peculiar to the South. It is a horrible wrong for which the whole country must bear the responsibility, and as to which no part of the country can afford to point the finger at any other. Lynch law is in itself a dreadful thing, but the manifestations that accompany it when the cause is due to race hatred are peculiarly horrible. In the many cases in which the lynching is not for rape there is literally not the slightest excuse of any kind or sort that can be advanced for it. The recent murder by a mob of a Negro prisoner at Coatesville, Pennsylvania, where the man had committed a crime against an officer, a dreadful crime, but one of a type committed by thousands of white men every year in the Union, was revolting to the last degree. The action of the mob in torturing the criminal to death and the action of the public authorities in failing to punish the mob that had tortured him brought disgrace not only upon the community in which it took place, but also upon the entire country. Mob spirit grows today, what it feeds on. When men grow accustomed to lynch men for one crime, they will

(Continued on Page Eight.)



## The Freedmen's Aid Society and the Negro

By the Rev. C. K. Brown, B. D.

The Freedmen's Aid Society, in a peculiar sense, represents a race which a half century ago emerged from more than two hundred and fifty years of abject slavery; a race which substantially occupies the same geographical location with the same neighbors and in the same environment which obtained in their servitude; a race which has been handicapped by custom, by society, by legislation and by a powerful public sentiment. It is not my purpose, however, to write of the Negro and his disadvantages, but rather of what the race has achieved through the help of the Freedmen's Aid Society and like agencies.

In less than a half century the Negro race, under the most trying and adverse circumstances, has produced thousands of highly intelligent artisans—blacksmiths, masons, carpenters, architects, electricians, etc. The race operates more than seven hundred and fifty thousand farms and possesses twenty-five per cent of them. The race has not confined its labors to the common work of life, but it has representatives in the professions, in business, in commerce, in science and in all the useful occupations and callings of life. It has scholars representing the leading colleges and universities of America and Europe. It has graduates from industrial and technical schools of the highest grade. It has over thirty thousand teachers and professors and many principals and presidents of colleges and universities. It has many thousands of ministers and churches representing millions of dollars. Nearly half of the race are professed Christians. These facts speak for themselves and should plainly and convincingly declare the capabilities and possibilities of the race. The Methodist Episcopal Church, through the Freedmen's Aid Society has done much to produce the remarkable results enumerated.

Perhaps it is not too much to say that the moral and religious life of the Negro has been and is, in a very large measure, committed to the Methodist Episcopal Church. The problem produced by the presence and condition of the Negro in America has not been solved. But in my humble judgment, the Church, through her various missionary organizations, has taken unmistakable steps towards its solution. The work accomplished, the progress made justify our faith in the ultimate solution of this mighty problem. The work which has been so grandly and successfully carried on so far may be hindered and delayed, but it can never be arrested. The Methodist Episcopal Church made no mistake in undertaking this problem. It started right at the first. It began with the only rational conception and the right kind of principles and methods. It recognized in the Negro a creature debased and degraded, to whom the gospel was to be preached. It saw that Africa at its door needed its attention and help as well as Africa beyond the seas. It seized its opportunity and in the spirit of the Christ went forth to do its duty.

The Church looked upon the Negro as a man and rightly considered that he had retained his humanity; that slavery had robbed him of his ability to think, to feel, to know and to reason; that he was capable of being restored to true manhood and the glorious image of God by the preaching and application of the gospel of Christ. It therefore established churches, built school houses, commissioned their consecrated sons and daughters and whosoever would, to preach the gospel and give instruction to thirsting minds. These consecrated and heroic men and women came to us when help was sorely needed.

They were God's pioneers in a noble and far-reaching work. They by their labors caused a dark cloud of ignorance and superstition, which had mantled the race for centuries, to

uplift and recede and let the light of God's truth and spirit flow in upon our minds and hearts. For nearly fifty years the Freedmen's Aid Society has been at work among us. It has planted and nourished twenty-three schools and colleges which have sent out nearly, if not quite, a quarter of a million young men and women, who have entered the professions and agricultural and mechanical pursuits. These educated men and women are torch-bearers of moral progress in the communities in which they live and abundantly justify the work of the Freedmen's Aid Society, Claflin University, Clark, Walden, Rust, New Orleans Wiley, Sam

## Negro Education in Western North Carolina

By J. P. Morris, A. M., D. D.

Among the white people of the South there are none more ignorant on the whole than those who live in the mountain sections of Virginia, North Carolina, Tennessee and Georgia. The above statement applies only to those people who live far back in the hills, away from the railroads and prosperous towns. Fortunately for the Negroes very few of them live in the hills, especially is this true in Western North Carolina.

The towns and cities that are situated on the railroads in this section of North Carolina are thriving and prosperous summer resorts and have in them quite a number of Negroes. The educational systems of these towns are excellent indeed, and, while the facilities for Negro schools are not all one could wish, yet, be it said to the credit of the white educational leaders of this section, they are far in advance of the public school facilities in many of the eastern sections of the State. We have visited several of these thriving towns since we have been stationed in this section, and being known as an educator connected with our Freedmen's Aid work for so many years, the principals and teachers took special pains in showing us around and explaining conditions. We found systems in operation all up-to-date in methods and government.

Take our own city, Asheville. The superintendent of the city schools, Prof. Tygh, is one of the foremost educators of the State, and he seems to be as interested in the colored schools as he is in the white schools. He spares no pains in seeing that the colored schools are well equipped with a good corps of up-to-date teachers. He also sees to it that the new methods of spelling, reading, writing, drawing and music are put in force.

Our observation is that the principals and teachers for these schools have been selected because of their fitness for the work. It was said by one that a good teacher could teach a silly goat. A good teacher knows his subject, knows how to impart it; knows the mind power of each pupil, and knows how to get at each individual in order to have him realize the greatest possible development. Such a teacher may not be able to teach a silly goat the subject to be taught, but he will be able to impart some knowledge to the lowest grade of human minds.

We have long since observed that it takes more than mere book knowledge to make an educator. To be an all-round educator one must not only know books, but he must know how to teach them as well; and this is not all, an educator must have a psychological knowledge of individuals so as to look into the souls of his pupils and see what suits each one's case best and then adapt his instruction to suit each particular subject.

Huston, Bennett, Philander Smith and George R. Smith, Gammon Theological Seminary, Meharry Medical College and Flint Medical College are among the South's most valuable assets—not to the black South alone, but to the white South as well. The names of Bishop Walden, Warren, Haven, Mallalieu, Moore, Hartzell, Hamilton, Newman and Drs. Dunton, Melden, Rust, Thirkield, Atkinson, Gammon, Thayer, Steele, Parks, Murray, Hubbard, and a host of others equally consecrated and heroic, will ever be held in grateful remembrance by thoughtful colored men and women—for they by their unselfish labors among us have earned the right to immortality. Some have gone on to their coronation, others remain with us still. Their presence is a blessing, their memory will be a benediction.

Charlotte, N. C.

Prof. W. S. Lee, formerly of our school at Morristown, Tennessee, has been in charge of the Catholic Hill school for a number of years. He has proven to be one of the leading educators of Western North Carolina. He is indeed a governor and a teacher.

The industrial feature has been introduced in the colored schools of Asheville this year and is meeting with great success. Prof. Michael, principal of the Hill Street School, is manager of this department. Some weeks ago he had an exhibition of his work at the Young Men's Institute, and though he has been giving instruction in broom-making but three months, yet his pupils could, within a few minutes, produce as good a broom as those made by the Merkle-Wiley Broom Company of Paris, Ill. The hope is that other industries will be taught in the near future.

There are four graded schools in Asheville for the colored people, manned by very efficient principals and assisted by a corps of fourteen lady teachers, who are deeply interested in the work, and who are educators according to the above description. In addition to these there are special instructors in music, drawing and writing. These instructors are white ladies, the same instruct in the schools for the whites, and each one visits each of the four schools at least once per week, sometimes twice, and gives instruction along her line to all the classes. Indeed, Western North Carolina is doing a good part by her colored youth.

### An Urgent Appeal

By W. W. LUCAS, D. D.,

Field Secretary, Board of Foreign Missions  
To Our 300,000 Members of the Methodist Episcopal Church:

We simply forewarn you of a coming appeal from the Church, but we do not multiply words. The King's business demands haste.

It is generally known now that the very success of our missionary operations in the foreign fields have proven to be our embarrassment.

We have been praying for the conversion of the heathen. Our prayers have been answered, and the increase in our army of missionaries and native preachers, makes necessary for the Board of Foreign Missions to issue an appeal for \$200,000 to meet delays and emergencies.

You will see the appeal.

You will hear the call.

What an opportunity to show our loyalty to the Church, and to the Master's Kingdom in sending the glad message to those for whom Christ died.

Listen, preacher and layman, you will hear the "hurry-up" call soon. Get ready to respond.

Meridian, Miss.



## Annual Meeting of the Board of Education

The annual meeting of the Board of Education of the Methodist Episcopal Church was held in New York through December 13th, 14th and 15th. It was an unusually interesting and significant meeting. With the exception of two members who were abroad and three members who were detained by temporary illness, every member of the Board was present. The venerable Rev. J. W. Lindsay, D. D., now ninety-one years of age, is the only surviving member of the first Board of Education, organized in 1868. He was a member of the committee appointed at the General Conference of 1864 to plan for the organization. He has repeatedly tendered his resignation, but, though unable to attend the meetings of the Board, the body declines to accept, and, with honor and delight, it retains him as a member in view of his long and valuable services to the cause.

The Board of Education is a very able body of men. They take their work with great seriousness. Under the fine leadership of Bishop William F. McDowell—a former secretary of the Board, now its president—business moves with dispatch and is done with great thoroughness. Bishop William F. Anderson, also a former secretary, is present at every session, alert, particularly interested in the Southern school problem. Bishop Edwin H. Hughes brings the keenness and the experience in educational matters derived from his presidency of DePauw University to the solution of the large problems of the Board, and makes himself increasingly efficient. There are college presidents, distinguished lawyers, business men of wide vision, district superintendents, pastors—all alike feeling the vital importance of our schools and colleges to the prosperity of the church. It is a great body of men intent on great business.

The work of the Board during the quadrennium has been so wisely carried forward under the administrative leadership of the Corresponding Secretary, Dr. Thomas Nicholson, that when Bishops McDowell and Anderson, as former corresponding secretaries of the Board, presented the following resolution concerning the efficiency and devotion of the present secretary, the resolution was enthusiastically adopted by a rising vote:

"Since the General Conference of 1908 enlarged the functions and powers, as well as the personnel, of this Board, involving many complex problems, we desire, as members of this Board, most heartily to express our appreciation to Dr. Thomas Nicholson, our Corresponding Secretary, as our administrative officer, for the devotion, skill, tact and wisdom with which he has served the Church, this Board, and the cause of Christian education. We cordially commend his sympathetic spirit and the great skill with which he has carried forward the important offices of this Board. The quadrennium, now nearing its close, marks, in our judgment, a pronounced advance in the great cause that is committed to our care. Much of the success of the quadrennium justly belongs to our faithful and efficient Secretary, Dr. Nicholson."

The financial showing was admirable. Incidentally, we note that all the accounts of the Board have an expert auditing each year by one of the best firms of registered accountants in New York. Every security is carefully examined and checked up by these accountants and this year the Finance Committee spent a half day in earnest discussion as to the kind and character of securities and investments. When it is noted that this committee consists of J. W. Pearsall, J. E. Leaycraft, John A. Patten, William Halls, Jr., and Judge Robert F. Raymond, it will not be surprising that the financial affairs are in first-class business condition. The total receipts for all purposes for the year were \$189,707.15, divided as follows:

Receipts from Children's Day Fund, \$76,110.71; for Aid of Institutions (chiefly Southern White Schools), \$33,326.03; from returned loans, \$50,052; from interest on loans, investments and bank balances, \$19,847.40. The total receipts from all sources for the quadrennium amounted to \$686,804.61, an increase for the quadrennium of \$173,048.92. This increase was distributed as follows: An increase in the total of Children's Day collections, \$26,324.83; increase in amount from returned loans, \$14,642.31; while the total fund for the aid of institutions amounting to \$81,661.69 was new. This is the first quadrennium in which money has been thus raised for the aid of institutions.

Owing to the fact that several Conferences have adopted the plan, suggested a year ago by the Board, of federating the interests of the local college and of the Board of Education into one public educational collection—80 per cent of which is given to the local institution and 20 per cent of which is retained by the Board for the aid of institutions, either schools among the mountaineers of the South or other needy institutions—the Board was able to make its first grant of aid to institutions other than Southern white schools. Small allowances were made to three of our struggling institutions.

The report of the progress of our Southern white schools was most gratifying. No subject receives more minute attention from this Board. Ten days before the session, the Corresponding Secretary had sent to each member of the Board a printed statement, giving elaborate information regarding the work and field of each of these Southern schools. The Southern School Committee gave almost the entire day previous to the meeting of the Board to the consideration of these institutions. The list of recommendations and appropriations was finally presented in an admirable document by Bishop Anderson. Strong commendation was given to the University of Chattanooga, which has discontinued its expensive professional departments and is making itself a strong college, the head of a system of affiliating academies. This association of college and academy is rapidly becoming one of the best organized educational plants and one of the most efficient educational agencies in the Church. The General Education (Rockefeller) Board has made a conditional grant of \$150,000 to this institution at Chattanooga.

The Board discussed fully ways and means of keeping the method of making loans from the Student Loan Fund in harmony with modern business methods, and of administering that fund in such a way as to prevent any of the money falling into unworthy hands. Several changes were made in the method, both of loaning and collecting. A proposition which came from the Executive Committee to remit \$50 on the loan of every college graduate who pursued with credit a course in one of our own theological schools for each year thus spent provoked an animated discussion. It was decided that the action could not be taken legally without the favorable action of the General Conference, and the Board will ask the General Conference to make a slight amendment in the paragraph of the Discipline which deals with that subject.

In view of the rapidly increasing enrollment in our own schools, and the increasing number of worthy applicants for loans from these institutions, larger appropriations were made to almost every one of our Methodist colleges and seminaries; but the action confining loans to students in our own schools was emphatically reaffirmed. The Corresponding Secretary was authorized to allow the college limit of a not to exceed \$100 loan to any student in a given year to students in collegiate institutes or so-called "junior colleges" where such students are clearly doing work of recognized freshman or sophomore grade.

Numerous requests have reached the Board asking for a definition of a Methodist college. A year ago Secretary Nicholson presented the results of an extended investigation of the charters of our denominational colleges showing a very great variety of legal relations to the church. During the year a committee—of which Bishop E. H. Hughes is the chairman—studied the matter carefully in the light of this and other information. Their report was unanimously adopted. It was as follows:

"We do not think that the time has come to give any formal hard-and-fast definition of a Methodist Episcopal institution. We offer now only the suggestion given by our present methods and by the regular provisions of the Discipline. We would present a tentative statement as follows:

"A Methodist Episcopal institution is one which frankly confessing that it is under the auspices of the Church and distinctly claiming that it aims to plan and conduct its work so as to serve the kingdom of Christ as represented by the life of the Methodist Episcopal Church, shall have the recognition and support of some Conference, Mission Conference, or Mission; the endorsement of the Board of Education; and official classification by the University Senate."

Bishop William F. McDowell, Judge Robert F. Raymond, and President A. W. Harris were appointed a committee to prepare a memorial in the name of the Board of Education urging the General Conference to fix by legislation a minimum school training for admission to our Conferences on trial, and to encourage by advice still further formal education. The memorial was to include some further suggestions bearing on the subject.

The Board gave careful consideration, first through a committee, then in a general discussion, to a few matters of General Conference legislation which are thought desirable in order that the Board of Education may be even more efficient. They look toward ways and means for the aid of institutions and for the full development of our educational system.

Very much other business was transacted. The merest outline of subjects must suffice. Here are some of the items: The consideration of a request from Bishop Robinson that the Board appoint a secretary of our educational work in India; consideration of the institution of fellowships or scholarships for postgraduate study; the development of a fund for the Aid of Institutions; the development of the Woman's Auxiliary already authorized by the Board; the adoption of a constitution and by-laws consonant with the changed charter ordered by the last General Conference; the consideration of plans for training leaders for the work among the foreign-speaking peoples of our country; religious work in our own institutions, a fund for which was authorized, this fund also to include provision for religious work among Methodist students in State and non-Methodist institutions.

The Board adopted the following minute, on the Day of Prayer for Colleges, which will be of general interest:

"Whereas, since the time for observing the Day of Prayer for Colleges in all our Methodist institutions was fixed for the last Thursday in January of each year, changes have occurred, such as the incoming of the semester system, which render this day inconvenient in many of our institutions,

"Therefore, be it resolved, That this Board memorialize the General Conference as follows: That the time for the Day of Prayer for Colleges be changed to the Thursday before the last Sunday in February. This will bring it in conjunction with the Young Men's Christian Association Sunday observed as a day of prayer for young men, and we suggest that our college authorities, wherever possible, shall make Thursday, Friday, Saturday and Sunday of that week a period of special religious and evangelistic effort in all our schools and colleges."



## THE CHRISTIAN LIFE

### "When the Lord Spoke Peace Be to My Soul"

By Elizabeth Cheney

Like a waft of distant music,  
How the quaint, old-fashioned phrase  
Sweeps across the swift momentum  
Of these worldly modern days!

Smiting on the heartstrings keenly,  
With a thrill of joy and pain,  
While old memories awaken  
At the half-forgotten strain.

Memories of a lighted altar,  
And the brethren on their knees,  
Prayers that shook the gates of heaven,  
Tender, pleading harmonies:

"Come, ye sinners, poor and needy,  
Weak and wounded, sick and sore,  
Jesus ready stands to save you,  
Full of pity, love, and power.  
He is able, He is willing,  
Doubt no more."

"Come, ye weary, heavy-laden,  
Bruised and mangled by the fall,  
If you tarry 'til you're better,  
You will never come at all.  
Not the righteous, not the righteous,  
Sinners Jesus came to call."  
Munich, Germany.

Tears are falling, hearts are melting,  
Sobs in hallelujahs drown,  
As the swift fire of the Spirit  
Seals some trusting, pardoned one.

Oh, the rapturous upturned faces,  
Lips aflame and souls aglow,  
Simple faith and clear assurance  
Of those days so long ago!

Bound in graveclothes of convention,  
Listening dumb to paid quartet,  
Fearful lest the least emotion  
Mar our frozen etiquette,

On our hearts there falls the echo  
Of that holy song of yore,  
With its burning, yearning message—  
Shall we hear it nevermore?

### The Rock, or Sand?

By T. H. Darlow, M. A.

*A wise man, which built his house upon the rock. . . . A foolish man, which built his house upon the sand.—Matt. vii., 24-27.*

1. Old-fashioned preachers made it an invariable rule to end each sermon with what was called "the practical and personal application." In these closing verses of the Sermon on the Mount, our Lord enforces His teaching and brings it home to the conscience of each individual who listened. He implies that all His "sayings" are meant to be translated into "doings." Philosophers commonly teach in the optative mood, to commend their opinions. Christ taught in the imperative mood, which is the prerogative of the Commander of the faithful. No other lips have spoken with such inexpressible moral authority—always assuming the absolute right and title to be obeyed. Even His promises and His beatitudes are commandments in disguise.

2. Hence our Lord sees men divided into two broad classes—into one or other of which His hearers must inevitably fall. As in the Parable of the Two Sons and in the Vision of the Last Judgment, so here He recognizes a profound moral cleavage which severs the men who obey from the men who refuse. The very fact that we do hear Christ's sayings and read His precepts places us in this same dilemma; we cannot evade the fateful alternative. "Light is come into the world"—for our salvation, or else for our condemnation. Since ye know these things, we can never be happy unless we do them.

3. How can we interpret this soul-searching test which discriminates a prudent builder on the rock, from a foolish builder on the sand? It is pure and simple obedience: there is no other touchstone. And we only confuse the precise lesson of this passage if we begin to cite other verses which adopt the metaphor of a "foundation" in some different spiritual sense. There are lessons enough and to spare in our Lord's own words here. And their manifold warnings have been

drawn out, for example, in Newman's sermon on "Knowledge of God's Will without Obedience," and Robertson's sermon on "Obedience the Organ of Spiritual Knowledge."

4. Consider for a moment certain popular substitutes for obedience in spirit and in truth. It is not enough to hear Christ's sayings and discuss them. Man's disobedience still harbors under the shadow of the tree of knowledge. Notorious evil-livers are often fond of debating hard questions in theology. And even the study of the Gospels sometimes serves to divert men from the Gospel. You may take pains to master the Greek of the New Testament without ever beginning the grammar of goodness. You may grow expert in the geography of the Holy Land without setting foot in the narrow way that leadeth to life. For the secret of the Bible remains hidden from the greatest Biblical scholars until they humble themselves into the obedience of little children. Indeed there may be a real peril in studying the life of Jesus Christ while you go on wilfully refus-

#### A Resolve

For Every Morning of the New Year

Bishop John H. Vincent

I will this day try to live a simple, sincere, and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike faith in God.

ing to take upon you His yoke. As the result of such perversity, your moral judgment will grow perverted until you see in Him no beauty to desire and no certainty to believe. Your own moral instincts and convictions become untrustworthy, so that it will seem to you at last that the Rock of Ages has disintegrated and crumbled into sand.

5. Again, it is not enough to hear Christ's sayings, and to admire them. "Blessed are our ears, for we hear": yet these heavenly words are not meant just to kindle sublime ideas and thrill us with religious enthusiasm and emotion. No state of heart is so deadly as that of the pious sentimentalist, who takes his high-flown feelings as a substitute for practical, every-day obedience. He who is unfaithful in that which is least is unfaithful also in much. To him all spiritual things will become fatally infected with horrible insincerity and unreality. And when in the end the storms and floods beat upon his religion, it collapses and disappears.

6. And once more it is not enough to hear Christ's sayings and to proclaim them. The worst doom of all awaits that man who takes on his lips the Lord's message of pureness and forgiveness and meekness, while he himself goes on wilfully cherishing corruption and revenge and pride in his secret heart. Strange hypocrisies are possible to human nature: and as Paracelsus discovered, God, dethroned, has doleful plagues for such.

7. The whole subject recalls the desire of Henry More, the Cambridge Platonist: "It were to be wished that the Quinquarticular points were reduced to this one, namely, that none shall be saved without sincere obedience." The loftiest intellect, the rarest genius, which is unfaithful to the Divine voice, can only culminate in moral ruin. Whereas the simplest disciple, with few gifts and narrow opportunities, who doeth the will of God, abideth for ever.—In "The Upward Calling."

#### Declining the Mortal Wound

We are often afraid of the harm our enemies or detractors may do us; but the only real hurt they can give is when they lead us to injure ourselves. As President King says, "The only mortal wound a man's enemy can give him is to provoke him into an unworthy spirit, to tempt him to lower himself to the level of the attack made upon him." The man who resolutely refuses to retaliate in word or thought, and keeps a sweet spirit in the midst of unfair treatment, can never be permanently injured by others. Let us refuse to be wounded.—*Ex.*

#### A Good Example Followed

A Boston lawyer, who had for forty years been eminent in his profession and no less eminent in Christian work and in princely gifts to the cause of benevolence, tells the story of what fixed his course of life. When a young man he once attended a missionary meeting in Boston. One of the speakers in that meeting—a plain man—said he had a girl in his domestic service at a wage of less than two dollars a week who gave one dollar every month to Missions; she also had a class of poor boys in Sunday-school who never missed her from her place. And he said of her: "She is the happiest, kindest, tidiest girl I ever had in my kitchen."

The young man went home with these three broken sentences sticking in his mind: "Class in Sunday-school"—"Dollar a month to missions"—"Happiest girl." The first result was that he took a class in Sunday-school; the second was a resolve that if the girl could give a dollar a month to Missions, he could, and would. These were the immediate effects of one plain girl's consecrated life. But who can count, and who can imagine, the sum total? The lawyer was for almost half a century from this time an increasingly active force in every good work within his reach.



# OUR YOUNG FRIENDS

## Dicken's Message to Youth

By S. Trevena Jackson, in "Epworth Herald"

Lord Chesterfield said: "Advice is seldom welcome, and those who need it most often like it least." Charles Dickens, whose early struggles should be an inspiration point to those who are seeking to make for themselves a life which shall be of value in the world, gave to his sons such fatherly council concerning themselves and that which was best for their development, that it is a message of grace to the rising race on this the centennial of his birth.

### TAKING PAINS.

Charles Dickens was visiting in Baltimore,

On Tuesday, February 11, 1868, when Charles Dickens was visiting Baltimore, this country, he received a letter from his son, which related his success. In reply, he wrote:

"My Dear Harry: I am very glad to hear of the success of your reading, and still more glad that you went at it in downright earnest. I should never have made my success in life if I had been shy of taking pains, or if I had not bestowed upon the least thing I have ever undertaken exactly the same attention and care that I have bestowed upon the greatest.

"Do everything at your best. It was but this last year that I set to and learned every word of my readings; and from ten years ago to last night, I have never read to an audience, but I have watched for an opportunity of striking out something better somewhere. Look at such of my manuscripts as are in the library at Gad's and think of the patient hours devoted year after year to single lines."

Charles Dickens sought to impress upon his son the necessity of doing with all his might that which he had taken in hand to do; and it was essential for him to be careful of the small things, in order that he might know that the art of taking pains was the secret of his own father's greatness. This bit of advice from a father to a son is still valuable to every son and daughter of this republic.

### BEARING HARDSHIPS.

John Foster, the lifelong friend of Dickens, who has written the best life of the author of "David Copperfield," portrays the hardships of the great novelist, and shows how he learned human nature in the school of misery and suffering as a child. He said to Mr. Foster:

"In an evil hour for me it was proposed that I should go into the blacking warehouse, to be useful as I could, at a salary of six shillings a week. \* \* \* No words can express the secret agony of my soul as I sung in this companionship—and felt my early hopes of growing up to be a learned and distinguished man, crushed in my breast.

"I know I do not exaggerate, unconsciously, the scantiness of my resources and the difficulties of my life. I know I worked, from morning to night, with common men and boys, a shabby child. I know I have lounged about in the streets, insufficiently and unsatisfactorily fed. I know that, but for the mercy of God I might easily have been, for any care that was taken of me, a little robber, or a little vagabond."

Such hardships young Dickens bore patiently and suffered in secret more than anyone ever knew, but in these unfavored cir-

cumstances he played the little gentleman, and conducted himself with such self-reliance that they named him "The Young Gentleman."

At last deliverance came, he was taken from this blacking warehouse and from the little room with his bed on the floor and with a determined mind began to fit himself to be a reporter. He so faithfully worked at shorthand, that while yet a young man he was looked upon as the best shorthand writer in the world.

This is a message from a life of one who struggled with the severest difficulties, but retained his hope of being something in the world, and was willing to pay the price which he did.

This is but the story that ought to bring new inspiration to those in the morning of their lives, with things really against them, but if they will set their minds as young Dickens did, they can work themselves out of the direst difficulties into the way of success.

Poverty and humbleness of position in early life often are but the ways through which we must pass, in order that we may be able to ascend to places of power that are helpful to ourselves and be beneficial to others.

When the youth of our land will write upon the slate of their lives: "No one can honor you but yourself; no one can hinder you but yourself; and no one can harm you but yourself," then, the young man is reaching toward a destiny that is divine.

### DECISION AND DETERMINATION

The life of Charles Dickens was one of a definite decision, linked to determination to accomplish the thing that he set about to do. He knew there was no success without it; that decision in the right direction was the daylight of devotion. When his youngest son was leaving home for Australia, his father wrote this note:

"My Dearest Son: What you have already wanted until now has been a set, steady, constant purpose. I therefore exhort you to persevere in a thorough determination to do whatever you have to do as well as you can do it. I was not so old as you are now when I first had to win my food, and do this out of this determination, and I have never slackened in it since."

This advice is well to be taken by every Epworthian of the world, for Dickens is speaking through his son to every child of the human race.

### THE GOLDEN RULE

The early sufferings of young Dickens fired his heart with a love for the downcast and the suffering, and if at any time in his life he found those who were dealing unjustly to others he always took the part of the party being oppressed. He knew by heart the Golden Rule, and practiced it throughout his life, and gave this bit of good council to his son:

"Never take a mean advantage of anyone in any transaction, and never be hard upon people who are in your power. Try to do to others as you would have them to do to you, and do not be discouraged if they fail sometimes. It is much better for you that they should fail in obeying the greatest rule laid down by our Savior than that you should."

### THE BOOK

Charles Dickens knew "that without a love for books the richest man is poor." That a young man's best friend in this world was a few good books; not how many, but how good they were.

To Dickens books were his life's beacon, when the winds were wild, and the darkness dense. Without a few good books, which he read and re-read, he never could have accomplished what he did in the realm of life and literature.

While he read Fielding and Smollett and Richardson as the master writers of English fiction he never forgot the value of one book as an aid in forming his literary taste, and giving him imaginative skill in his writings. That book was the Bible. Again he said to his son:

"I put a New Testament among your books for the very same reason, and the very same hopes, that made me write an easy account of it for you, when you were a little child. Because it is the best book that ever was, or ever will be, known in the world; and because it teaches you the best lessons by which any human creature, who tries to be truthful and faithful to duty, can possibly be guided. I have entreated all your brothers to guide themselves by this book."

### THE CHRISTIAN RELIGION

Charles Dickens could never have written either the "Death of Little Dombey," or the "Funeral of Little Nell," without having caught the spirit life of Jesus Christ, and knowing the worth of it in life and in death. It was not his point in his home to weary his children on the religious life, but when the proper time came he dealt it out in such a way as to leave an impression on their lives. His words to his son on the Christian religion are worth while:

"You will therefore understand the better that I now most solemnly impress upon you the truth and beauty of the Christian religion, as it came from Christ himself, and the impossibility of your going wrong if you humbly but heartily respect it.

"Only one thing more on this head. The more we are in earnest as to feeling it, the less we are disposed to hold forth about it. Never abandon the wholesome practice of saying your private prayers, night and morning. I have never abandoned it myself, and I know the comfort of it.

"I hope you will always be able to say in after life that you had a kind father. You cannot show your affection for him so well, or make him so happy, as by doing your duty."

### THE BEATEN WAY

The way Charles Dickens went and the way he advised his sons to go is the only way by which the youth of the world can take the heights of value and personality and power. "There are no gains without pains."

Hardships in life often sharpen the ax to do its finest work.

Decision and determination are essential to the advancement of any person who wants to be and to do things worth while. "Determine that the thing can and shall be done, and then we shall find the way."

The Golden Rule is the only full measure to determine our action. It is the royal law of love.

The youth who omits the Holy Bible from his life is passing by the world's best gem of beauty and enlightenment.

The Christian religion is God's eternal sunlit mountain peak, casting its golden rays to East and West and North and South, and that young life who closes his eyes to the sunlight of eternity will never make a lasting impression upon the character of time.

"The way for a young man to rise is to improve himself every way he can, never suspecting that anybody wishes to hinder him."

Jersey City, N. J.



## Health Papers—Pneumonia

By D. A. Bethea, M. D.

Pneumonia is like a wolf that cuts down those who do not have a good hold on the life line. Such are found at each end—the very young and the very old. Pneumonia is caused by the germ called pneumococcus, which was discovered by Frankel. This disease is infectious just as scarlet fever, smallpox, and diphtheria. Therefore one who has pneumonia should be isolated. If one will take the time to go over the vital statistics of any of our larger towns and cities he will be astonished at the number of deaths from this malady.

Children less than two years old are responsible for a large part of the pneumonia. The Chicago Tuberculosis Institute has a chart which shows that young children have a higher pneumonia death rate than people of any other age. While the pneumonia mortality is highest among old people, as there are more children than old people, there are more pneumonia deaths among children than among the aged. Much of the pneumonia rate is due to colds and other infections of the lungs during measles and whooping cough. Pneumonia is very important in babies. It must be guarded against. The baby should be started out without handicap, by being born in a warm, moist, clean room. Babies should be kept away from those who have colds, and away from crowded buildings. When a child cries in church it is not because he is happy, but because he is unhappy.

Pneumonia is the reaper that cuts down a larger number of old people than any other one disease. People suffer with chronic ailments for years, and die with some other disease as—Pneumonia. This accounts for the old adage, "People seldom die with the disease that they are suffering with." No wonder old men fear pneumonia. They should watch out for colds and try to avoid them if possible. Old people are not any more susceptible to colds than any other people, but it goes harder with them. The aged should dress warmly enough. They must avoid overheated rooms. Keep out in the air as much as possible, but should not allow themselves to become chilled. They cannot stand as much cold as young people. Many an old person has caught his death trying to act young. What can we do for the person who has pneumonia? If one chances to be attacked by this direful malady, do not surrender, but fight. Pneumonia is a fighting disease, so it can only be overcome by a fighter. In beginning the battle one must secure a physician to direct the forces. The next thing which will aid in this battle, is fresh air. It is pathetic to go into the sick chamber and see the poor man gasping for air, when all the windows are down. Give him plenty cold, fresh air, so he can fight the disease. Next thing is cold water. Don't be afraid to give cold water within and without. Many people do not take cold water without when they are well, so they hesitate to take it without when they are sick. Do not neglect the cold air and the cold water.

Dr. Edward F. Wells says one-half well people carry pneumonia germs in their mouths all the time. So it can be seen by this that one can catch pneumonia from himself as well as any one else. The germs do not harm until one takes a cold. The cold prepares the soil in the lungs and the seed or germs sprout and grow.

### APPLES A CURE FOR DRINK.

The eating of raw apples as a cure for the drink habit was confidently recommended by Dr. Samuel Bailey at the recent State Convention of Iowa Horticulturists at Des Moines, says the *Milwaukee Wisconsin*. He told the delegates that eating apples will not only abate the appetite for liquor, but will cure the most confirmed drunkard if the drunkard will eat enough of them. The doc-

tor did not put forward the apple cure as a theory, but as a fact demonstrated in many instances within his personal knowledge. He said, furthermore, that the appetite for tobacco is also limited by the eating of apples.

If apples will cure the drink habit they are the safest remedy that ever has been proposed. Moreover, they are ready to everybody's hand and easy to be tried. It should be a task of little difficulty to induce those who need the cure to try them. Many a man would eat an apple or a barrel of apples who would refuse to sign a pledge.—*Health Culture*.

### ADVICE FOR CONDUCT

Drink less, breathe more; eat less, chew more; ride less, walk more; clothe less, bathe more; worry less, work more; waste less, give more; write less, read more; talk less, think more; preach less, practice more. To follow these is to strike for better health, further popularity and greater success.—*New York Press*.

### WHY NOT KISS

When you see a child looking like an angel, do not kiss it; you might make a real angel out of it.—*British Journal of Nursing*.

### OUR DUTY

The duty of physical health and the duty of spiritual purity and loftiness are not two duties; they are two parts of one duty, which is the living of the completest life which it is possible for a man to live.—Phillips Brooks.

### THE VOICE

Question: Will you kindly inform me through your columns about the care of the voice? I am a choir member and would like to know if there is any thing one should avoid in particular or take before going to rehearsals?—A. L. C., Florida.

Answer: A sweet voice is a great charm. One should always speak in a low but distinct voice. To keep the voice in good tone, never shout or call out in a loud tone. Many women coarsen and even ruin their voice by being so boisterous. Most preachers ruin their voice by preaching too loudly and many singers injure theirs by singing too loudly. Never strain the voice. Many singers swallow the yellow of a raw egg each day before breakfast to clear the voice. Buttermilk is very refreshing when the voice is tired. A gargle of salt water is often helpful when there is slight irritation of the throat and vocal chords.

Question: Which is better to have, the sleeping room 65 degrees with fresh air, or 20 degrees with no change of air. It is hard to have either up here in Michigan.—B. F. S., Detroit, Mich.

Answer: It is better to have fresh air and much heat than cold air and no fresh air. A heated room is not bad, providing there is some means of changing the air. In modern building there are usually patent ventilators which give ample change of air during very cold weather, but where there is no such arrangements, one must depend upon regulating by the windows. A board cut the width of the window placed under the lower sash makes a very good arrangement for cold weather. The "spare bed" room is a place where one gets the cold air without any ventilation; people often nail down the windows. Hence the visitors from time to time have to breathe that same old dead air that has been in the rooms for months. This is why some people get sick after they take a trip and have slept in different beds.

Terre Haute, Ind.

## Progress of the Emergencies Campaign—Continued Encouraging Features

The first important point on the route to \$200,000 has been reached—the twentieth milestone. One-tenth of the distance has been covered. The second and succeeding tenths will be reached more quickly.

The special appeal for \$200,000 for debt and emergencies reaches some churches that already feel so burdened with local and general obligations that the pastor hesitates to present it. The General Committee, the Bishops, and the Board, urge that no pastor take the responsibility of withholding this appeal. It is necessary, it is urgent. Present it fully and fairly, and let the people decide how much or how little they will give. Neither the pastor nor the official board should decide this question for any church. There are individuals who will want to help. Give them the chance.

Some of our weakest churches have made generous responses. The superintendent of one of our most needy home mission fields asks the churches of his mission to do their part. He has only four that are self-supporting, but without a word of demur he cheerfully urges all to come to the relief of the foreign mission cause in its emergency. That is the spirit of the Master.

There are about 17,700 pastoral charges. An average special collection of \$11.30 each would raise the whole \$200,000. But some churches can easily give from ten to twenty times that amount. Besides we must allow individuals who can give from \$100 to \$10,000 a share. Any church can give as much as \$5. A basket collection would bring that much. It depends on the presentation by the pastor. A small church of less than 100 members sends in \$10; a large, strong church sends in \$5. The explanation is obvious.

Superannuates, supernumeraries widows of ministers volunteer generous contributions, showing that their hearts are in the Master's work, and that they are willing to sacrifice for it.

From a layman near the Northern boundary comes unsolicited a thank offering for himself and wife of \$500; from near the Mexican border, with "greetings in the Lord," a gift of \$100. The former givers say, "No retreat in any field, but an advance all along the line." That is worth another \$500.

From the mountains of Tennessee comes a small offering, with the words, "More to follow soon." That response has two virtues, promptness and perseverance.

A sermon on tithing brought us \$30 from a layman. A pretty good dividend.

A church has a committee of nine at work for foreign missions, and the pastor means to follow up, and we are not surprised to learn that more than the full apportionment is already raised. A live church and a live pastor make a strong combination. The special collection will come easy.

The German churches are always to be counted on. One asked for \$15, sends \$21; another asked for \$10, sends \$20. Gospel measure, this.

A pastor asked for \$25 from his church, responds: "Yes; count on us for that much, at least." The Lord loveth a cheerful pastor. What a difference it makes whether it is a willing and joyful, or a grieving and grudging spirit.



## The Boy Jesus in the Temple

International Sunday School Lesson for February 11, 1912

Luke 2:40-52.

Commit vs. 46, 47.

BY THE REV. E. B. BURROUGHS, D. D.

**GOLDEN TEXT:** "How is it that ye sought me? Wist ye not that I must be about my father's business?"—Luke 2:49.

**TIME:** A. D. 8.

**PLACE:** The Temple in Jerusalem.

The first dawn of the consciousness of personal accountability brings an awakening of great import to all thoughtful human beings. The fact that, though I did not create myself, I am, nevertheless, responsible for all I think, say, and do, when first realized, is startlingly striking. It is at that point that for the first time we come face to face with God. That is the time when the light of life dawns upon the soul. There arrives the hour when the idea of our life-work is recognized by the soul. Of all hours that is the most momentous, for upon the reflection and decision then reached eternal issues hang.

Unto every man God has assigned a work. Being a worker Himself God does not mean that we shall be drones. Having endowed us with faculties capable of almost unlimited development. He expects us to use them for His glory and the advancement of all that is good and beautiful and true. Seeing that this admits no disputation it becomes the imperative duty of every man to constantly "be about his Father's business." Knowing that he is responsible to God for the use he makes of his life, he should not take always to reach the place where he feels that he "must" do the work assigned him. Let us, like Jesus, begin life "with no thought of self-pleasing, but with the single aim to please our Father in heaven. He knew nothing of a divided heart or of a wavering will. \* \* \* Have you the single aim? Do you wish to please yourself or God? Own His claim over you."

Our lesson to-day is a very remarkable and striking one. It is an account of the realization of the young child Jesus that he was a responsible being and that as such He had very important work to do. This realization came to Him while in attendance upon the service incident to the observance of Passover Week, and shows that He was thoughtful and devout. The words of our Golden Text are His first recorded words. Though a child He felt that the time had come when He "must be about His Father's business." That was a great moment, for it is a great moment in every life when the young soul discerns a law more imperative, because he has become aware of a love more tender than the commandment of father or mother. The recognition of the will of a Father in heaven, to whose "business" all earthly ties must yield, lies at the foundation of every holy and noble life."

### LIGHT ON THE TEXT

40. *The child grew.* Developed body, mind, and soul. *Waxed in spirit.* Increased in spiritual wisdom. *Filled with wisdom.* "The Greek represents this as a continuing process. *The grace of God.* The favor of God. 41. *His parents.* Joseph and Mary. *Went to Jerusalem.* In obedience to the law. *Feast of the Passover.* A religious celebration commemorative of the Jews' departure from Egypt, and the preservation of their first-born on the night when the first-born of Egypt were slain. It lasted seven days. Exod. 12. 42. *And when he was twelve years old.* The age at which every Jewish boy "became a son of the law." He then became obligated to obey all the precepts of the law, and to be present at the Feast of the Passover. *They went up.* This was probably the first visit of Jesus to Jerusalem. *After the custom of the feast.* In the customary manner of traveling, that is, by a caravan. 43. *Fulfilled the days.* The festival lasted seven days, but one might return home after three days. *As they returned home.* Joseph and Mary and probably those who had accompanied them to Jerusalem. *The child Jesus.* "The boy Jesus." R. V. *Tarried behind.* Did not accompany his parents. *Knew not of it.* Did not miss him. It being customary for children to travel together they naturally thought He was safe. 44. *The company.* The caravans, made up of those of the same district from which Jesus and His parents came. *A day's journey.*

Usually about twenty-five miles. It is not likely, however, that they had travelled more than six or eight miles when the discovery of the absence of Jesus was made. *And they sought him.* Made a prolonged search. 45. *They turned back \* \* \* seeking him.* Sought Him all the way to the city. 46. *After three days.* "On the third day." Lange suggests that one day was spent in departure, one in return, and one in search. The search was long and tedious because of the fact that there were nearly three million pilgrims in Jerusalem at that time. *They found Him in the Temple.* Not in the Temple proper, but in the part of it to which His mother could go. *Sitting.* The usual position of a pupil. *The doctors.* Jewish Rabbis, teachers of the law. *Hearing them and asking questions.* "The order of the words precludes the idea of Jesus sitting among them as a teacher. He was there rather as a learner, and, according to the custom of Jewish scholars, asking questions." 47. *They were*

astonished. His parents were greatly amazed. *His understanding.* The native insight He manifested. *Answers.* The readiness and aptness He displayed along this line. 48. *Son.* A term of endearment. *Why hast thou thus dealt with us?* An affectionate and solicitous admonition, though interrogatively made. 48. *Thy father and I.* "The use of this phrase is natural enough; but it is really inconsistent with the facts in the case. Jesus by implication draws attention to this fact in His reply." 49. *How is it that ye sought me?* Seemingly an unnatural question and apparently a reproach. But it is neither. He certainly would not have thus openly, if at all, reproved His mother, and He was surprised that they should have sought Him elsewhere than in the Temple. *Wist ye not. Know ye not. That I must be about my Father's business?* Rather, "In my Father's house." R. V. 50. *They understood not.* "They could not understand why there should be any necessity for him to seek the technical learning of the scribes." 51. *Came to Nazareth.* A fitting place "for the human growth of Jesus."—"As a tender plant and a root out of a dry ground." *Was subject unto them.* Probably wrought at His reputed father's trade. *Kept all these sayings.* Pondered them. 52. *Increased in wisdom.* "Advanced." *Stature.* "Age." Charleston, S. C.

## The Strong Shall Not Take Advantage of the Weak

Epworth League Devotional Meeting Topic for February 11, 1912

(Amos 8:4-7; James 5:4.)

By the Rev. A. Preston Shaw, B. D.

### Lincoln Sunday

#### Concerning the Scripture

There is no greater sin than the sin of injustice. The Just God has decreed that this sin shall not go unpunished. The strong may oppress the weak with impunity for a season, but the day of retribution surely cometh, for the Lord hath spoken it. Let it always be remembered that an Omnipotent God is on the side of the oppressed and ill-treated. No matter how strong we may be, we cannot trample upon the heads of God's little ones without trampling upon Him and running the awful risk of exploding the dynamite stick of His omnipotent power.

God and God's people cannot stand for downright injustice. His ear seems peculiarly sensitive to the cry of His "little ones" under the yoke of oppression. He heard the faint cry of His children and sent His angel to slay the first-born of their oppressors and His floods to swallow up their pursuing enemy. He heard the cry of our forefathers in slavery who stole away at midnight to call upon Him, and He caused to be repaid in that four years of unparalleled struggle all the anguish, all the suffering, all the cruelty, all bloodshed, all the sorrow of two hundred and fifty years of inhuman, unjust, oppressive slavery. God cannot be just and look with favor upon injustice. It cannot be doubted that He will punish the oppressor. Not even Israel, His chosen, shall escape punishment for wrongdoing. He speaks even to them and to us all, through Amos: "Hear this, O ye that swallow up the needy, even to make the poor of the land to fall, saying, when will the new moon be gone that we may sell corn, and the Sabbath, that we may set forth wheat? Making the ephah small and the sekel great, and falsifying the balances by deceit, that we may buy the poor for silver and the needy for a pair of shoes, yea, and sell the refuse of the wheat? The Lord hath sworn by the excellency of Jacob, Surely, I will never forget any of their works."

The New Testament is not lacking in evidence that God will not forget the work of the oppressor. James, the Apostle of practical religion, speaks words certainly as strong and convincing as those of Amos. He says (speaking to the rich oppressor): "Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them that reaped have entered into the ears of the Lord of the Sabbath."

#### The Meaning and Application To Us

Injustice cannot live and succeed for the Omnipotent God is against it. The strong can never get so strong that "The Stronger than the strong man" cannot overcome him and cause him to liek the dust. After all, there is no abiding strength ex-

cept in God. All other strength is but magnified weakness. He who oppresses the poor and weak and needy treads on dangerous grounds. The whole power house of heaven is at the disposal of the oppressed simply for the crying.

What a refuge, then, has the oppressed of the earth! The Living, Powerful God stands ready to shield him and fight his battles! This is not mere hope and theory. It is fact. When Israel cried under the yoke of the oppressor, God heard her cry and brought deliverance through Moses. When the Psalmist, the "poor man," cried, the Lord heard and delivered him out from under the hand of the enemy and the oppressor. When the faithful old slaves, back in the dark days of American slavery, cried, God heard them and raised up that peerless emancipator, Abraham Lincoln, who, by his signature freed four millions of helpless, powerless, slaves and gave them the opportunities and responsibilities of free men.

I think sometimes that as a people under our present oppression, we have almost forgotten the means of redress. A few weaklings here and there are trying to "fight back," which is only making matters worse. What advantage has a child in a fight with a strong man? To show grit under such circumstances is also another way of showing a lack of judgment. There is a safe and sane way. Let us take refuge in the camp of the Strong; let us be a people of whom God is the Lord. Let us draw near to Him and cry. His open ear will hear us, His mighty power will give us victory and defeat the enemy.

Winchester, Va.

### Personal and General

Mrs. L. F. Jones, of Crawford, Miss., spent the recent holidays with relatives and friends in Montgomery, Alabama.

The Rev. R. H. Patton, our pastor at Crystal Springs, Mississippi, lost his home by fire on December thirtieth. The loss amounts to \$1,000.00.

Mrs. Jethro Robinson, of Memphis, Tennessee, spent the Christmas season with her parents, Mr. and Mrs. E. D. Menyard, of Crawford, Mississippi.

The Rev. and Mrs. Q. E. Whaley, of Bowling Green, Missouri, are happy over the arrival in their home of a son, December twenty-sixth, nineteen hundred eleven.

Dr. I. L. Thomss, field secretary of the Board of Education, will preach in Clark Memorial, Nashville, Tennessee, Sunday, February fourth. The Rev. R. T. Weatherby, pastor,



# Southwestern Christian Advocate

631 BARONNE STREET.

## A NATIONAL DISGRACE

(Continued from Page One.)

speedily begin to lynch them for other crimes, while any man who takes part in putting even the worst of men to death by torture must have his moral character permanently lowered."

This is a strong statement, but none too strong. This Nation must be aroused.

Love for God, a sense of justice and American patriotism will yet call forth some voice that will stir this country on the crime of lynching. May that voice soon come, or else the victims slain will speak in such thunderous tones as will shake the foundations of the American Nation. **LYNCHING MUST STOP.** Lest some evil-minded person say, we would protect the Negro in crime, we hasten to say "Not so." Punish the last guilty man. But let his guilt be established by due process and punished according to law. Anything less is anarchy.

## WOMAN'S PLACE

Dr. Anna Robertson Brown, some time ago read before the Philadelphia Branch of the Association of Collegiate Alumnae a very thoughtful paper on "What is Worth While." In the course of this address, which is remarkable in many regards, Dr. Brown says:

"If the instinct of daughter, sister, wife or mother dies out of a college-bred woman, even in the course of a most brilliant career otherwise, the world will forget to love her; it will scorn her, and justly. If she does not make her surroundings home-like wherever she is, whether she be teacher, artist, musician, doctor, writer, daughter at home, or a mother in her household, and if she herself is not cheery and loving, and dainty in dress, gentle in manner, and beautiful in soul as every true woman ought to be, the world will feel that the one thing needful is lacking—vivid, tender womanliness, for which no knowledge of asymptotes or linguistics can ever compensate. It is better for a woman to fill a simple human part lovingly, better for her to be sympathetic in trouble and to whisper a comforting message into but one grieving ear, than that she should make a path to Egypt and lecture to thousands on ancient Thebes."

We are sure that thousands upon thousands of men are grateful to Dr. Shaw for this defining of woman's place, and we have no doubt that our sisters largely share this home-like view of woman's place so strongly outlined.

On the question of change of date of the opening of the General Conference, the Upper Mississippi Conference voted 105 for and 3 against the proposed constitutional amendment.

Considerable interest was aroused over the election of local preachers to deacon's orders. The tendency among us is to ordain every man who has served four years as a local preacher, and thus deacons are multiplied and sometimes occasion no little trouble. A resolution was offered to the effect that no local preacher be ordained a deacon unless he is to be used as a supply. This called immediately to the floor the pastors of the large churches and large circuits and the proposition was placed on the table overwhelmingly.

The January number of the *African Methodist Episcopal Review* is a fine one—worthy of the editor and the great denomination that maintains it.

## Of General Interest

### AMATEUR WIRELESS OPERATORS INTERFERE

Officials of the Navy Department along the Atlantic seaboard are aroused because of the serious interference of important matters relating to their department by amateur wireless operators. It is estimated there are at least 500 amateur wireless operators around New York. These keep the air so charged with messages that important ones sent out by Navy officials are intercepted and often delayed. A Federal law requiring all operators to obtain license is urged as a cure for this evil. It is said that this country is the only one in the world in which all wireless operators are not required to have a license.

When the torpedo-boat destroyer Terry was in need of help during a recent gale, a signal of distress sent out by that vessel was interrupted by amateur operators and delayed for more than an hour. This incident has, of course, aroused the Navy officials to the gravity of the situation.

### AMERICAN ARMY RESERVE

Major-General William H. Carter, assistant chief of staff of the army stated to the House Committee on Military Affairs in one of its recent sessions that there were 35,000 former Japanese soldiers in Hawaii who would support the Japanese government if that country and the United States went to war. These soldiers are, for the most part, veterans of the late conflict between Japan and Russia. This statement created a strong impression upon the members of the committee. General Carter declared that the United States must either dispose of its insular possessions or greatly strengthen its military force and equipment. He said: "The strengthening of fortifications and the enlargement of the standing army in Hawaii and the Philippines must be continued to a point where an enlargement of the army will be necessary. Under the reserve system of Japan the former soldiers come into service at once if needed." General Carter urged that the United States adopt some similar plan, or, rather, create, an American army reserve.

### CAPITAL PUNISHMENT

From time to time statistics are quoted which show the constant increase of lawlessness and crime in this country. The small proportion of criminals who are tried, convicted and receive adequate punishment for crimes committed is notorious and shows our American system of justice in a poor light as compared with some European nations. The Right Reverend William Croswell Doane, Bishop of the Episcopal Diocese of Albany, has taken issue with the attitude of Governor Dix and Colonel Joseph F. Scott, State superintendent of prisons, who recently announced their belief that capital punishment should be abolished. Bishop Doane bases his argument upon that passage of the scripture which says: "Whomsoever sheddeth man's blood, by man shall his blood be shed." Continuing, the Bishop said: "Capital punishment is right. The objection to it is purely sentimental. Those who have been declaring themselves in favor of the removal of the death penalty overlook the one great significant instruction—God's own Word, which I have quoted."

### 1911 A YEAR OF DISASTERS

One hundred and six thousand and five hundred and ninety-eight lives were lost through disasters during 1911. This does not include the fatalities of war, though Tripoli and Persia, Albania and Mexico, the Riff district of Africa and the Moro thickets of the Philippines have a tragic story to tell. Earthquake, volcano and tidal wave, floods by river or bursting dam, intense heat

and cold, storm by land and sea, fires and explosions, falling walls and collapsing bridges, railway wrecks and mine accidents—such catastrophes have built up a total something more than 292 deaths a day throughout the 365, the weekly average standing almost exactly at 2,050. The dozen events which have involved the greatest sacrifice, follow:

Jan. 30—Eruption of Mt. Taal and tidal wave, Luzon, P. I. ....	6
March 24—"Keystone Shirt Waist Company" fire, New York City	1
April 8—Mine explosion near Birmingham, Ala. ....	12
April 9—Theater fire, with panic following, Bombay, India (about).	20
June 7-8—Earthquake in and near State of Zapalan, Mexico. ....	11
July 1-13—"Hot wave," covering most of the United States. ....	1,19
July 17—Forest fires in the "Porcupine" district, Canada. ....	23
Aug. 15-19—Floods along the Yangtze-Kai-Yang river, China, (about) ....	100,00
Sept. 25—Destruction by explosion of the "Liberte," Toulon, France. ....	23
Oct. 2—Storms over the North Sea. .	23
Oct. 12—Earthquake and tidal wave, Gulf of California, Mexico. ....	23
Dec. 8—Collapse of the Volga river bridge, Kazau, Russia. ....	12
Total .....	103,57

### THE PORT OF NEW ORLEANS FOR 1911

The port of New Orleans has the best year in its history. The total imports and exports handled in 1911 was \$221,574,184, an increase of \$5,391,307 over 1910, which in turn, outranked any previous year. The increase in imports for 1911 over 1910 was \$6,824,437. The exports showed a decrease of \$1,608,693. The total exports amounted to \$153,561,532; the total imports to \$68,012,652. Records of 1906, the banner year in New Orleans' history for exports, were passed in general business by \$10,060,377. In 1906 the exports amounted to \$167,329,307, or \$13,767,775 more than was handled in 1911. The increase in imports of 1911 over 1906, however, was \$23,162,400, giving a total increase of \$10,000,000 over 1906. Cotton, of course, formed the chief article of export, to the amount of \$91,644,400. Other items of cotton and cotton goods were: Cotton cloths, bleached, \$117,908; unbleached, \$36,155; cotton knit goods, \$30,312; cotton cloths, colored, \$173,572; cotton wearing apparel, \$219,797; cotton waste, \$13,020; other manufactures of cotton, \$203,994. The total of cotton and cotton manufactures was \$92,435,157. Lumber and its manufactures formed the second largest item of export, logs, planks and boards amounting to \$9,949,515. In addition staves, headings, doors, sash and blinds and furniture amounted to \$5,843,713, making a total of \$15,793,228. Leaf tobacco came as the third largest export, to the amount of 70,484,712 pounds, valued at \$9,074,560. In addition New Orleans exported more than sixty-four millions of cigarettes, valued at \$102,323. Lard and other hog products came fourth. Cotton-seed cake and meal more than two hundred and eighty-nine million pounds, was valued at \$3,495,846. Cotton-seed oil amounted to \$3,979,333. Coffee was an easy leader in the imports, a total of 263,310,886 pounds arriving here, valued at \$31,004,378. A total of 424,746,168 pounds of sugar was received here, valued at \$10,504,954. Sisal grass was the third import, the total import of that product being 45,933 tons, valued at \$5,156,852. Bananas formed the fourth item among imports, 15,000,000 bunches, being valued at \$4,337,454. All other articles were valued at less than one million dollars.



## People of Interest

Bishop Quayles says, in an address to preachers: "It is the house-to-house canvass, the still, silent, daily hunt for souls that brings the real returns."

Bishop Charles W. Smith is in Southern California, taking part in the parliaments on national conservation arranged by Dr. H. J. Coker, of the Board of Home Missions.

Dr. Arthur A. Craddock, of the Class '09, Meharry Medical College, an active member of Union Memorial, and highly esteemed as a physician in St. Louis, Missouri, died in that city, Sunday, January fourteenth.

William Watson, the English poet, is to be the chief literary guest and speaker at the observance of the 100th birthday anniversary of Charles Dickens in New York City, February seventh.

Mr. Norman W. Harris, of Chicago, has given to the Field Museum \$250,000 for the maintenance of a traveling exhibit for natural history, especially for the children of Chicago's public schools.

The *Daily Times* of Shreveport, La., published a column and a half of the address delivered by Dr. I. L. Thomas, at the Home Mission and Church Extension Anniversary, during the Louisiana Conference.

Bishop Berry attended services on Watch Night in twelve of our churches in Buffalo, preached two sermons, and delivered ten short addresses. This remarkable round of visitation was made in an automobile.

A cablegram received from Bishop Frank M. Bristol, Friday, January 26, indicates that he has continued to improve in health during the nine days since his last previous message which stated that he was recovering satisfactorily.

Dr. W. A. Holley has opened a drug store on Madison avenue in New York City, which is said to be the finest drug store "owned and managed by Negroes in New York." Dr. Holley is a graduate of Columbia University. He is a native of Greensboro, N. C.

Mrs. Amanda Smith, the mother of the Amanda Smith Industrial Orphan Home for Colored children at Harvey, Illinois, reached the seventy-fifth milestone of her good and useful life on Tuesday, January twenty-third. Friends from all over the country sent her greetings.

Mayor Bacharach of Atlantic City, New Jersey, has appointed Mr. Isaac H. Nutter, the only Negro member of the county bar, a member of the advisory cabinet. This cabinet is composed of ten prominent citizens. Mr. Nutter is an alumnus of Morgan College and the Howard University Law School.

Prof. John B. Peaslee, the father of Arbor Day, well known as an educator and author, died at his home in Cincinnati, Ohio, January fourth; age, seventy-two years. Arbor Day, which is now of National importance, was introduced by Professor Peaslee in the schools of Cincinnati, of which he was Superintendent for some years, on April 27, 1882.

A series of Home Mission Parliaments is being held on the Pacific Coast. Among the principal speakers are Bishops Nuelsen, Quayle, Hughes and Smith, and Doctors Ward Platt, H. J. Coker, Frederick H. Wright and L. M. Potts. Dr. I. L. Thomas was announced to attend these meetings, but had to forego in the interest of the Spring Conferences.

The Rev. Oliver S. Baketel, of New York, editor of the *Methodist Year Book*, and the *General Conference Minutes*, was married at Philadelphia, January seventeenth, to Miss Annie J. McWhorter, daughter of the late Charles McWhorter, of Wilmington, Del. The ceremony was performed by Bishop Luther B. Wilson. Dr. and Mrs. Baketel will reside at Maplewood, N. J.

The Hon. Charles W. Fairbanks, one of the most prominent laymen in our Methodism, delivered a strong address, on a recent Sunday, in the Auditorium, Chicago, in favor of the bill now pending in the Senate to ratify the treaty between England, France and the United States, providing for international arbitration on all questions affecting mutually the interests of these nations.

William H. Doane, the Baptist Sunday School Superintendent and musician, who wrote the songs, "Rescue the Perishing," "Pass Me Not," "More Love, O Christ, to Thee," "Blessed Hour of Prayer," "Near the Cross," "Safe in the Arms of Jesus," "I Am Thine, O Lord," "Hide Me," "Tell Me the Old, Old Story," "To the Work," etc., will be eighty years old on February 3, 1912.

The fourth quarterly conference of Wesley Church, this city, passed strong resolutions commending Dr. W. H. Logan, now transferred to the Texas Conference. The resolutions referred to Dr. Logan's fine administration during "a most difficult and disturbed period of our church life," and praised his "stirling character, lofty ideals" as "lived acted and emphasized in this community."

Rev. S. J. Wood, during the past year pastor, of McCabe Church of Beaumont, Texas, but at the last session of the Texas Conference was assigned to the Free Hope Circuit, passed to his reward on January 18th, in the city of Beaumont. His death came after an illness of six weeks, he being apparently in the best of health during the recent session of his Conference, which was held in Houston. His remains were shipped to Houston where they were interred. He leaves a wife and daughter.

Alexander B. Terrell, M. D., of Fort Worth, Texas, has been appointed to the responsible position of Assistant City Physician. So successful has Doctor Terrell been in treating cases of meningitis under his charge that he is known as a "meningitis expert," and has been called in consultation by the Advisory Board, and treated with every courtesy. This very successful young physician is the son of Prof. I. M. Terrell, supervisor and principal of the Fort Worth High School for colored youth, and the grandson of Dr. Pierre Landry, a well-known minister in the Louisiana Conference.

Mr. James E. Duncan, of Dayton, Florida, has the distinction of being the first, and only, Negro postman of Daytona. Mr. Duncan is the only one of thirteen applicants who passed the Civil Service examination in 1911. "In 1909 this young man," says the *New York Age*, "who is not yet twenty-five years old, purchased his father's interest in an established business of general merchandise, in Daytona, which Negro promoters had developed to a paying basis, the average annual sales being approximately \$18,000." Mr. Duncan will soon resign his position as a carrier because of the growth of the business interests referred to.

Bishop Wesley John Gaines, of the First Episcopal District of the African Methodist Episcopal Church, born in Washington, Wilkes County, Georgia, died at his home in Atlanta, Georgia, Friday, January twelfth, at the age of seventy-two years. He entered the itinerant service of the African Methodist Episcopal Church in 1886. In 1888 at Indianapolis he was elected (the sixteenth) Bishop of his Church. He served as Bishop over the Sixth Episcopal, the Second during two Quadrenniums, the Fifth, the Seventh and was the Presiding Bishop of the First Episcopal District up to the time of his death. During his service as Bishop he was President of the Financial Church Extension and Publication boards. He was the founder of Morris Brown College, and the author of the following books: "African Methodism in the South," "The Negro and the White Man," and "Gospel Ministry." His illness was brief. He is survived by his wife, daughter and brother. The Rev. Bishop Evans Tyree, D. D., preached the sermon.

## News Paragraphs

Washington's \$10,000 Colored Y. M. C. A. building will be ready for dedication by April first.

The new sheriff in New York says that he will appoint a few women on his staff of deputies.

During last year \$14,000,000 was spent in war waged against tuberculosis throughout the country.

Negroes in Pennsylvania are credited with owning real estate to an amount between \$15,000,000 and \$20,000,000.

The Congregationalists are reported to have among the colored people of Georgia, 27 churches and 2,242 members.

In Dunfermline, Scotland, a statue of Andrew Carnegie is to be erected. His gifts to this, his native town, have been many.

It is announced that an advance of fifty cents is to be made on shoes, the manufacturers claiming that the price of leather has gone up.

It is said that Alden Joseph Blethen has given to the University of Washington a clock that is to cost \$10,000, whose chimes will be heard ten miles.

According to estimate \$500,000 was spent by revellers who celebrated the incoming of the New Year in the thirty-five principal hotels in Chicago.

There are now 227,65 Government positions subject to competitive examination under civil service ruling. Total number of employees in Federal service, 391,330.

Mrs. Rosa Hawthorne Lathrop, daughter of Nathaniel Hawthorne, the author, has been appointed the head of a home for cancer patients exclusively. This is said to be the only free home of its kind in the world!

A splendid law in California, is to the effect that when a father or husband fails to support his family he shall be made to work for the county at \$1.50 a day, the money to be used in the maintenance of his family.

Miss Harriet L. Keeler is filling the office of Superintendent of Public Schools in Cleveland, Ohio, for the term from January the seventh to August the thirty-first, 1912. This is the first time in the history of Cleveland that a woman has held this important office.

The Home for the Aged in New Bedford, Massachusetts, originated and conducted entirely by Negro women, is a two and a half-story brick building, paid for, with \$5,000, in railroad stock, \$5,000 in Government bonds, and over \$15,000 in the bank. This home admits the aged of both races.

Clafin University, Orangeburg, S. C., has just closed its usual annual eight-day revival meeting. Seventy-one students and one instructor professed a change of heart and life. The meeting was under the general direction of Dr. W. H. Lawrence, of New York, who was sent out by the Commission on Evangelism.

Tuskegee Institute is to receive \$2,000 according to the will of Z. R. Cornwell, of Cleveland, Ohio, who died recently, and is also made residuary legatee of the estate. The late Solomon Phillips, of Uniontown, Pennsylvania, also bequeathed to Tuskegee two-thirds of the proceeds of the sale of fifty-one acres of valuable coal lands in the Pennsylvania district.

The fifth annual session of the Alpha Phi Alpha fraternity, organized at Cornell University in 1906, met at Ann Arbor, Michigan, December twenty-seventh to twenty-ninth. The object of this fraternity is to bring Negro college men into closer ties of brotherhood. Officers elected for the present year were Charles Garvin, Beta Chapter, Howard University, president; Leon S. Evans, Epsilon Chapter, University of Michigan, vice-president; Jos. R. Fugett, Alpha Chapter, Cornell University, secretary; Clarence S. Jones, Kappa Chapter, Ohio State University, treasurer. The next convention will be held at the seat of Kappa Chapter, Ohio State University, December 26, 27, 28, 1912.



## February Magazines

### THE CENTURY

Of world-wide importance is Mr. Whelpley's astonishing revelation of the growth and promise of "Germany's Foreign Trade," which he describes as "a marvel of the age." Mr. Wickersham, the attorney-general of the United States, makes a frank avowal of his satisfaction with "The Enforcement of the Anti-Trust Law." Dr. Wiley, the government expert on pure foods, describes the prospects and drawbacks of getting "Back to the Farm." Prof. Ross, of the University of Wisconsin, begins a serial discussion of the social and material growth of "The Middle West," which will have a great influence in this year's presidential contest; and Clayton Sedgwick Cooper continues his significant and anecdotal discussion of "The American Undergraduate."

In "Stella Maris" W. J. Locke offers the second installment of his new serial novel to "Century" readers, with a new type of heroine in Stella (Star of the Sea).

In addition to the color pictures, and the Cole engraving of one of the many beautiful Rembrandts owned in America, the art features of the February "Century" include several fully illustrated papers like Mr. and Mrs. Pennell's exposition of "Whistler as Decorator;" "The Ways of Women Ranchers," by Miss Humphreys; and the discussion by Mr. Crothers of "The Obviousness of Dickens."

Pictures also add to the attractiveness of the short stories of the number, which are by Mary Austin, Harry Stilwell Edwards, Pearl Wilkins and Robert Dunn.—Union Square, New York City.

### WOMAN'S HOME COMPANION

The February "Woman's Home Companion" contains a remarkable short story entitled "The Way," by Juliet Willbor Tompkins. It is a story that has aroused a tremendous discussion over the question as to how much of a sacrifice one woman could or would have the right to make for her friend who is in trouble.

There are several articles worthy of special comment. One, entitled "The Open Market in Des Moines," is an article of universal interest and importance. Another valuable article is

one entitled "The Girl With a Voice," in which a professional opera singer gives a graphic account of the long road that young women must travel who seek a musical career. Other interesting articles in the number are: "The Little Princess," a character sketch of the only daughter of the Emperor of Germany; "The Lost Aphrodite of Knidos;" "Outdoor Photographs at Night;" "Sweethearts and Wives;" "The Healthy Baby;" and a sermon by Charles E. Jefferson, pastor of the Broadway Tabernacle in New York City.

The dressmaking and housekeeping departments are as usual filled with interesting facts and practical suggestions. Grace M. Gould, who conducts the fashion department, contributes an article this month entitled "What Men Are Wearing."—Madison Square, New York City.

### LIPPINCOTT'S MAGAZINE

The argumentative-minded will find ample grounds for heated discussion in the February "Lippincott's" complete novel—"With Modern Weapons" by Clinton Dangerfield.

There are two remarkable special articles, "Our Foreign Service," by W. P. Vaux, gives a resume of our diplomatic service since its inception, and offers many sensible suggestions toward its betterment. "Charles Dickens and Women" is a posthumous paper by the late H. Snowden Ward, who was a vice-president of the Dickens Fellowship, special commissioner from the Fellowship to the United States and Canada, and author of "The Real Dickens Land," a book widely known among admirers of the great novelist. "Dafining a Woman," by Thomas L. Masson, is brief but amusing. The department, "Ways of the Hour," contains the following brief, straight to the point, articles: "Why Have Slums?" by Frederic B. Hodgins; "The Rights of Children," by Minna Thomas Antrim; "Endowed Theatres," by William Randorf; "A Cold in the Head," by Edwin L. Sabin; and "As a Man Eateth," by Clifford Howard. There are also the Financial Department, conducted by Edward Sherwood Meade, Ph. D., and the Automobile Department, in charge of Churchill Williams.

Among the short stories we find: "The Treasure Tree," by Elcanor Mercen Kelly; "Where Cindy Came In," by Nan Maury Lemmon; "The Making of a Militant," by Edith Ayrtton-Zangwill; "The Story of Donacha Laidir," by Seumas MacManus; "A Pleasant Afternoon With Mrs. Marsh," by Augusta Kortrecht; "The Doctor Shop," by Mira Abbott Maclay; "Her Best Stuff," by Josephine P. Simrall; and "The Wetted Lash," by Hapsburg Liebe. J. J. Bell contributes an amusing fable called "Disinterested Friendship."

"A Tale of Hoffman," by John N. Hilliard, is a charming little St. Valentine play in verse. George Herbert Clarke, Pauline Carrington Bouve, and other singers also have poems in this issue.

Then there's the big humorous department, "Walnuts and Wine."—East Washington Square, Philadelphia, Pa.

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### Change of Address

The Rev. W. A. Oates, Fayette, Mississippi.

The Rev. P. L. Jackson's address is now, Mineola, Texas, Box No. 151.

The Rev. J. W. Turner, Superintendent New Orleans South District, from Lake Charles to 4607 So. Franklin Street, New Orleans.

### Card of Thanks

I take this method of thanking the pastors on the Navasota District last year—1911—for the gift of a suit of clothes. The brethren made up the money (or a part of it) and ordered the suit to be shipped to Houston addressed to the Rev. Freeman Parker, D. D., not later than November 20, 1911, in time to be presented to me at the last session of the Texas Annual Conference, but the suit did not arrive until after the Conference had adjourned. I received the suit after I came home, through the Rev. D. C. Haily, and I wish to extend my heartfelt thanks and appreciation to the brethren for their act of kindness and brotherly love. I shall have the suit to serve me at times when I am serving the brethren, in the best way I know. I take off my hat to them and hope for each one a prosperous and healthy year in 1912. Those who contributed toward the purchase of the suit were: the Revs. Freeman Parker, D. D., S. A. Kelly, J. A. Tillory, J. F. Barnes, H. R. Smith, W. A. Fortson, E. Mischcaux, A. R. Luster, Chas. Pratt, R. E. Dyer, J. W. Cornish, B. McDaniel, W. W. Randall, M. M. Muldrew and others. I thank you, my brethren.—B. M. Taylor, District Superintendent.

New Orleans.—I take this method of thanking the King's Daughters and Sons for a suit of clothes which cost \$45.00; the Ladies' Aid and Mission-

ary Sisters for an overcoat valued at \$10.00; also the Sunday School, for its gift of a fine shirt. The Lord bless these people at St. Matthew. We did good work last Conference year and we hope to do better this Conference year, by the help of the Lord and the good will of the people.—J. A. Landry.

McHenry-Ramsay.—Gulfport District, which is in the watch, care and the control of our District Superintendent, the Rev. S. H. Cannon; these two points I have served the last two years, and I want to thank the people for what they have done for me and the Superintendent and the church. This people have paid me and the Superintendent in full and raised a part on Missions. I want to thank Brother G. W. Ramsay for the amount paid in to the church this year, \$30.50. He stands in his community as one loyal to his church.—J. J. Young, Pastor.

Escatawpa.—I received my appointment to the Escatawpa Charge from Hattiesburg, by Bishop Neulsen. I arrived home on my work January 16th and settled down to do another hard year's work for the Master. We were awakened at a late hour in the night by one of the sweet songs of Zion sung by a large crowd of brothers and sisters, led by Sisters Ruth C. Tanner, Elizabeth Robinson, Julia Stringfield, Bros. Alex. Newman, P. W. Stringfield, S. E. Jackson, followed by young people, led by H. J. Bordwell, Arthur Thompson, F. Safford, J. Robinson, A. Robins and Misses Mamie Smith B. Robinson, and a host of others. They left about 75 or 80 pounds of choice groceries. A neat purse was presented to the pastor by Mrs. J. Stringfield. Thus we had a warm reception; Bro. Moses Dixon sent in his contribution—a nice piece of breakfast bacon. My friends, you are always welcome.—A. H. Lathon, Pastor.

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## Conference Notices

### Special Notices.

#### CENTRAL MISSOURI CONFERENCE Itinerant Association.

The annual meeting of the Itinerant Association of the Central Missouri Conference will be held on Tuesday evening, April 2, at 8 o'clock, in the Union Memorial Church, St. Louis, Mo. The pastor, Dr. B. F. Abbott, and District Superintendent Dr. R. E. Gilliam, members of the Executive Committee, have given us this date the evening before the opening of our Annual Conference. A very elaborate program will be rendered, consisting of the President's annual address, book reviews, papers and addresses by eminent pastors and District Superintendents. It is hoped that every member of the Conference will be present.—M. Harris, President, Springfield, Mo.

#### SAVANNAH CONFERENCE, WOMAN'S HOME MISSIONARY SOCIETY.

We are planning a convention of the Woman's Home Missionary Society within the bounds of the Savannah Conference. District Superintendents, pastors, laymen and co-laborers, we need your help, and after planning, let us put our plans into operation. Let every pastor see to it that an auxiliary of the Woman's Home Missionary Society is organized in every charge and church. Sisters, rally to the front. Let this be a year of service and sacrifice; pray and labor. The date and place of the convention is not settled as yet, but will be mentioned later in the Southwestern. But two prizes will be awarded to the most ardent and earnest worker. The Auxiliary raising the highest amount over \$25.00 for the convention will receive \$5.00 in gold. The Auxiliary raising the highest amount over \$50.00 will retain \$10.00 in gold. I will tour the Savannah Conference, by August.—Cassie Sapp, President.

#### PASTOR WANTED.

The death of Rev. S. J. Wood, pastor of McCabe Methodist Episcopal Church, Beaumont, Texas, has caused a vacancy at the above named church. The church wants an energetic man to take charge of the work. This is an excellent church and a fine people. Beaumont is no mean city; any man that has any manhood and push can do well here. Any successful Methodist preacher who can "make good" can communicate with the District Superintendent, Rev. W. M. Duncan, Box 773, Beaumont, Texas.—W. S. D.

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### District Rounds

#### TUPELO DISTRICT.

##### First Round.

Nettleton, February 3-4; Houston Circuit, 7; New Albany, 10-11; Okolona, 16-18; Okolona Circuit, 17-18; Belle, 24-25; Amory, 24-25; Houston, March 2-3; Pontotoc, 8-10; Pontotoc, Circuit, 10-11; Union Grove, 16-17; Tupelo, 22-

24; Verona, 23-24; Bellefontaine, 30-31; Amory Circuit, April 6-7; Corinth, 12-14; Corinth Circuit, 13-14. Brethren: Do your best to raise all of your benevolent apportionment on Easter. All the pastors are requested to meet in Tupelo Wednesday, April 10.—E. F. Scarborough, District Superintendent.

#### STARKVILLE DISTRICT.

##### First Round.

Ackerman, February 3-4; Rock Hill, 10-11; Weir, 17-18; White, 24-25; Louisville, March 2-3; Hopewell, 5; Maple Springs, 6; Bradley, 9-10; Eupora, 16-17; Eupora Circuit, 19; Cedar Bluff, 20; Maben, 21; Crawford, 23-24; West Point Circuit, 30-31; Starkville Circuit, April 6-7; Starkville, 12-14; Liberty Hill, 20-21; Belle, 27-28.—My dear Co-workers: You did well last year, for which you ought to feel proud. But the Church is looking for greater results this year. Let us make this the greatest year in the history of the Starkville District. Plan now for Easter and Children's Days. Put the Southwestern Christian Advocate in every home on your charge. Pray for a great revival of religion in every church.—W. F. Isaiah, District Superintendent.

#### GREENVILLE DISTRICT.

##### First Round.

Inverness, February 3-4; Isola and Woodburn, 6; Belzona, 7-8; Greenwood, 9-11; Ruleville, 17-18; Indianola, 24-25; Stephenville, March 2-3; Hollandale, 6-7; Greenville, 8-10; Gunnison, 12-13; Leland and Head, 16-17; Shelby and Mound Bayou, 23-24; Duncan, 26; Cleveland, 27; Shaw and Boyle, 28; Moorhead, 30-31; Schlater, April 6-7; Itta Bena, 13-14. Dear Brethren: Let us start out with faith in God, to do another good year's work in the Master's cause. Let us ask for Divine guidance and help in our revivals. Let us strive to make Easter (April 7th) a great day in Methodism. Please raise your full claims on that day and send them to head-quarters. We are all rejoicing over the work done on the District last year. Let us lead the Conference in church building again this year.—H. B. Hart, District Superintendent.

#### CLARKSDALE DISTRICT.

##### First Round.

N. Carrollton, February 2-4; Carrollton, 3-4; Money, 10-11; Shellmound, 17-18; Philipp Circuit, 24-25; Town's Chapel, March 1-3; Minter City, 2-3; Bedford, 9-10; Webb, 16-17; Clarksdale, 22-24; Clarksdale Circuit, 23-24; Drew, 30-31; Dublin, April 6-7; Tutwiler, 13-14; Chaney and Lambert, 20-21; Belen, March 22; Darling, Falcon, 23; Coahoma, 27-28; Tunica, 30.—Dear Brethren: We did well last year, but the Church expects us to do more this year. Begin in time to plan for Easter. Raise all of your benevolence that day and send it to the proper place. Collect 50 cents from each member for Rust Endowment Fund and send it to Dr. James T. Docking. Dear brethren, the only way to succeed is to stay in your work and keep the Southwestern before the people, and practice what you preach. Your brother in the work, Chas. W. Butler, District Superintendent.

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Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

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## Louisiana Conference Appointments, 1912-13

### ALEXANDRIA DISTRICT

J. O. Richards, District Superintendent,  
Soniat Street, New Orleans.

Alexandria, M. P. Franklin (Alexandria, La.); Alexandria, Miss. and Rapides, R. J. Johnson (Alexandria, La.); Boyce, St. Paul, C. D. C. Bryan (Boyce, La.); Boyce and Village, A. B. Venable (Boyce, La.); Boonsville, Henry Taylor (Bunkie, La.); Bunkie, C. C. Landry (Bunkie, La.); Big Cane and Morrow's, to be supplied; Cane River Circuit, G. G. Golston (Natchitoches, La.); Campti and Union, J. J. Woolridge (Campti, La.); Campi Circuit, to be supplied; Cheneyville, Thomas Williams (Cheneyville, La.); Clarence and Mt. Zion, W. J. Hampton (Clarence, La.); Colfax, W. C. Turner (Colfax, La.); Cottonport, W. L. Amos (Cottonport, La.); Eola and Sunflower, T. A. Hampton (Eola, La.); Lecompte and Richland, W. A. Walmsley (Lecompte, La.); Melville Circuit, Pompey Bibbs (Melville, La.); Maringouin, L. L. Green (Maringouin, La.); Marksville, to be supplied; New Town Circuit, G. G. Priestly (Mount Rose); Natchitoches, Sanders Carroll (Natchitoches, La.); Opelousas, E. Hutchinson (Opelousas, La.); Pineville, H. J. Wright (Pineville, La.); Rigolets, Jarrett Green (Santiago, La.); Teche, D. A. Landry (Washington, La.); Waxia Circuit, T. A. Bailey (Waxia, La.); Washington, D. G. Taylor (Washington, La.); Wiley and Lottie, S. A. Davis (Fordoche, La.); Shiloh, S. M. Garner (Rose-dale, La.).

### BATON ROUGE DISTRICT

Hubbard Daniel, District Superintendent,  
Postoffice Baton Rouge, La.

Albert Circuit, J. H. Thomson; Baker, H. J. Robinson; Batchelor, Eli Williams.  
Baton Rouge—Neely Church and Jordan Chapel, L. C. Thomas; St. Mark, J. D. Pool; Wesley, J. J. Obee; Clinton, H. A. Sorrel; Conrad, L. S. Smith; Deerford, S. A. Mason; Denham Springs, A. J. Proctor; Jackson and Vincent, A. M. Taylor; Jones' Creek, to be supplied; Lettsworth, D. S. Kilbourne; Lobdell, supplied by G. Lampkins; Macedonia, I. C. Dougherty; Mt. Carmel, M. S. Goins; Mason, to be supplied; Mt. Zion, supplied by John Booker; New Roads and Morgaza, J. S. Barnes; Norwood and Asbury, Edward Jackson; Pine and Beach Grove, A. Vincent; Port Allen, O. J. Harvey; Prairieville, supplied by R. B. Sanford; Rosedale, G. A. Payne; Rylander, supplied by E. Freeman; Stoney Point, supplied by H. Lannon; St. Peter, J. D. Wilson; Slaughter, J. D. Banks; Torras, W. McNeal; Wesley and Wilson, J. R. Williams.

### LAKE CHARLES DISTRICT

Pierre Landry, District Superintendent, Post Office,  
Lake Charles, La.

Abbeville and Briggs, E. B. Richards, Perry; Campbell's, H. C. Wilson, Esther; Crowley, J. C. Coleman, Crowley; Eunice, S. S. Earle, Eunice; Jeanerette, E. C. Goins, Jeanerette; Hubertville, S. M. Haynes, Jeanerette; Lake Charles, P. W. Clark, Lake Charles; Lake Arthur, T. A. Jackson, Lake Arthur; Lafayette, C. O. Pardo, Lafayette; Longville, De Ridder and Bon Ami, D. G. Pharris, Longville; Leesville and Shady Grove, S. M. G. Taylor, Leesville; New Iberia, D. M. Seals, New Iberia; Olivier, A. J. Smith, Olivier; St. Martinsville, T. P. Norris, St. Martinsville; Spring Creek and Glenmory, Norman Foe, Melder; Welsh and Jennings, J. S. Weaver, Welsh.

### SUPPLIES

Cade, W. W. Gray, Cade; Godman Memorial,  
Rayne, Henry Guidry, Welsh.

### MONROE DISTRICT

Thos. H. Munson, District Superintendent.

Anderson and Big Bend, supplied; Bastrop and Colington, L. H. Smith; Beulah and Woods, to be supplied; Caspar and Bonita, James Robinson; Ferriday and Wildville, to be supplied; Harrisonburg and Lee Bayou, to be supplied; Jones, J. C. Clark; Joyce and Tallulah, David Garner; Lake Providence, Sumner McGruder; Monroe; St.

James, J. O. Brown; St. Paul, A. W. Goins; Mt. Nebo, F. M. Lashington; Mt. Sinai, Stephen Powell; Washington, E. D. Powell.

### NEW ORLEANS NORTH DISTRICT

Valcour Chapman, District Superintendent,  
P. O. New Orleans.

Angie Circuit, B. R. Jackson (Angie); Camp Parapet and Kenner, H. B. F. Charles (N. O., Station B); Central, William Harold (Central); Darrow Circuit, E. H. Hall (Darrow); Franklinton, Hackley and Lee's Creek, C. E. Bradford (Franklinton); Gretna, C. S. Stanley (Gretna); Litcher and Laplace, J. C. Brown (Litcher); Mandeville and Covington, Arthur Roberson (Mandeville).

New Orleans—Asbury, J. A. Lindsay (2822 Cadiz St., N. O.); Cushman Memorial, R. F. Long (N. O.); Haven Memorial, J. F. Marshall (2904 Milan); Malden, Frank Walker (7400 Ann St., N. O.); Mallalieu, D. S. Sloan (N. O.); Mt. Zion, T. A. Brown (Fourth St., near Freret, N. O.); Pleasant Plain, I. R. Scott (2448 Perdido, N. O.); Scott Chinn, A. B. Harris (1823 Laharpe St., N. O.); Simpson Memorial, W. Scott Chinn (N. O.); St. Matthew, J. A. Landry (Verret St., N. O.); Thomson, M. C. Harrison (St. Roch Ave., N. O.); Union, R. P. Threlkeld (Conti St., N. O.).

Slidell Circuit, F. D. Thomas (Slidell); Springfield and Hammond, to be supplied (Springfield).

### SOUTH NEW ORLEANS DISTRICT

J. W. Turner, Supt., Franklin St., New Orleans.

Bayou Goula, E. J. Harrison (Bayou Goula); Beattieville, H. J. Brown (Gray); Berwick, W. H. Lang (Berwick); Centerville, Vardenville, H. C. Gair (Centerville); Crawford, Glencoe, F. T. Chinn (Glencoe); Donaldsonville, W. J. M. Price (Donaldsonville); Franklin, Cornelius Spears (Franklin); Godman, William Emmett (Baldwin); Hahnville, St. John, D. D. Williams (Hahnville); Houma, Dulac, John McKee (Houma); Morgan City, P. C. Colton (Morgan City); Napoleonville, M. L. Baldwin (Napoleonville); New Orleans, First Street, B. Mack Hebbard (New Orleans); Wesley, R. C. Wossham (New Orleans); Williams, T. B. Cooper (New Orleans); Patterson, J. D. H. Frazer (Patterson); Plaquemine, Cornelius Johnson (Plaquemine); Schriever, F. D. Bowers (Schriever); Thibodaux, T. F. Robinson (Thibodaux); Union, Sorrel, Robert Jones (Adeline); Viron, J. H. Wise (Belle Rose); Winsted, W. S. Harris (Baldwin); Woodlawn, A. C. Mitchell (Bertie); Superintendent of Orphans' Home, R. E. White (Baldwin).—John Wier.

### SHREVEPORT DISTRICT

B. J. Reddix, District Superintendent,  
P. O. Shreveport, La.

Allen Circuit, James E. Harris; Asbury and Curtis (supplied), A. C. Crowell; Bonchest and Holly, George Ogilvie; Benson, Pleasant Valley (supplied), J. J. Haskins; Belcher, David Harris; Columbus and Negrett, Bedford Carr; Daniel and Roundgrove, T. B. Oville; Fairfield, W. L. Dyas; Flournoy and Jewell, I. L. Turner; Frierson and Kingston, W. H. Simons; Grand Cane, Pelican and Jones, H. T. O. Abbott; Gahagan and Mt. Carmel, J. D. McCain; Grand Bayou, George Johnson; Johnson Church, G. W. Banks; Keithville and Fairview, J. A. Vincent; Logansport and Mt. Zion, Samuel Green Longstreet, J. L. Augustus; Lachute and Scarborough, George Thomas; Lucas (supplied), H. H. Henderson; Mansfield, J. E. Rolax; Mansfield—South, B. F. Branch; Mansfield—Thomas, David Shelby; Many and Fortjesup, R. A. Taylor; Martha-ville and Shamrock, S. P. Branch; New Light and Rocky Mount, W. R. London; Oxford (supplied), J. H. Roberts; Pleasant Hill and St. Matthew, I. B. Henderson; Robeline and Victoria, W. R. H. Harry; St. James, T. J. Johnson; St. Paul, C. W. Reeves; Shady Grove and St. Matthew, C. L. Angum; Vanceville and Scott, J. S. Jones; Zwolle and Fisher, D. H. Young; Hayes (supplied), F. R. Butler; Wesley (supplied), W. W. Wooten; Noble (supplied), A. C. Cato; Bayou Scie and Boline (supplied), E. P. Harris.

### Women and Men Vote by Mail

Wanted:—A barrel of postal card votes to forward to next General Conference, from Methodists who prefer the historic name, Presiding Elder to that of District Superintendent. I will furnish good barrel and pay transportation charges. Do now!—(Rev.) F. M. Westhafer, Pastor, Hartsville, Ind.

Clark Memorial, Nashville, Tennessee, is issuing a "Church Bulletin."

### PLAN OF EPISCOPAL VISITATION SPRING CONFERENCES FOR 1912

#### BISHOP WARREN.

St. John's River...South Jacksonville, Fla.....Jan.  
South Florida, Mis. Lakeland, Fla.....Jan.  
Florida.....Gainesville, Fla.....Feb.

#### BISHOP CRANSTON.

Newark.....Montclair, N. J.....Mch.  
Wyoming.....Scranton, Pa.....Apr.

#### BISHOP MOORE.

Arkansas.....Springdale, Ark.....Jan.  
Little Rock.....Pine Bluff, Ark.....Jan.  
North Indiana.....Wabash, Ind.....Apr.

#### BISHOP HAMILTON.

New York—East.....Brooklyn, N. Y.....Mch.  
Delaware.....Salisbury, Md.....Apr.  
Troy.....Saratoga Springs, N. Y.....Apr.

#### BISHOP BERRY.

Porto Rico.....Guayama, P. R.....Mch.  
New Jersey.....Asbury Park, N. J.....Mch.

#### BISHOP McDOWELL.

Central Penn.....Williamsport, Pa.....Mch.  
Eastern Swedish.....Brooklyn, N. Y.....Mch.  
East German.....Brooklyn, N. Y.....Apr.

#### BISHOP HASHFORD.

Hawaiian Mission.....Honolulu.....Mch.  
Baltimore.....Baltimore, Md.....Mch.

#### BISHOP BURT.

New England.....Springfield, Mass.....Apr.  
East Maine.....Rockland, Me.....Apr.

#### BISHOP WILSON.

Wilmington.....Wilmington, Del.....Mch.  
New York.....Kingston, N. Y.....Mch.

#### BISHOP LEWIS.

Northern N. York.....Herklimer, N. Y.....Apr.

#### BISHOP NEELY.

Louisiana.....Shreveport, La.....Jan.  
Mexico.....Mexico City, Mo.....Feb.  
Philadelphia.....Philadelphia, Pa.....Mch.

#### BISHOP ANDERSON.

Washington.....Washington, D. C.....Mch.  
New Eng. Southern.....Providence, R. I.....Mch.  
New Hampshire.....Nashua, N. H.....Apr.

#### BISHOP NUELSEN.

Upper Mississippi.....Corinth, Miss.....Jan.  
Mississippi.....Hattiesburg, Miss.....Jan.  
Northwest Kansas.....Salina, Kas.....Mch.

#### BISHOP QUAYLE.

Lincoln.....Oklahoma City, Okla.....Mch.  
St. Louis.....Kansas City, Mo.....Mch.  
Central Missouri.....St. Louis, Mo.....Apr.

#### BISHOP SMITH.

South Kansas.....Baldwin, Kas.....Mch.  
Kansas.....Kansas City, Kas.....Mch.

#### BISHOP HUGHES.

Maine.....Lewiston, Me.....Mch.  
Vermont.....Newport, Vt.....Apr.

#### BISHOP MCINTYRE.

Southwest Kansas.....Hutchinson, Kas.....Mch.  
Lexington.....Columbus, Ohio.....Mch.

#### BISHOP BRISTOL.

N. Andes Mis. Con. Lima, Peru.....Jan.  
Chile Conference.....Santiago, Chile.....Jan.  
E. S. Amer. Con.....Montevideo, Uruguay.....Feb.

#### BISHOP SCOTT.

Africa, Liberia.....Monrovia.....Feb.

#### EUROPEAN CONFERENCES.

Switzerland, Solothurn, June 19.  
South Germany, Heilbronn, June 26.  
North Germany, Berlin, July 3.  
Denmark, Odense, July 10.  
Norway, Trondheim, July 17.  
Sweden, Linköping, July 24.  
Finland, Björneborg, July 31.  
Russia Mission, Kovno, August 8.  
France Mission Conference, Grenoble, August 20.  
Austria-Hungary Mission Conference, Ujvidek, Sept. 5.  
Bulgaria Mission Conference, Vovvodo, Sept. 12.  
Italy Annual Conference, Bologna, Sept. 25.



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#### QUADRENNIAL PROGRAM.

##### I. A MILLION DOLLAR ANNUAL DISTRIBUTION.

Previously Reported .....	\$961,044
Holston (1911) .....	3,727
Alabama (1911) .....	1,227
Mississippi (Increase 1912) ..	372

Total .....\$966,370

##### II. INCREASED QUADRENNIAL INVESTMENT.

Previously Reported .....	\$1,177,946
Missouri .....	1,370
Genesee (Additional) .....	30,588
Alabama .....	109
Georgia (Additional) ....	900

Total .....\$1,210,913

#### TO WHOSE CREDIT

are the following great facts?

FACT 1.—Three-fourths of a Million Dollars more paid to Veteran Preachers than during any preceding quadrennium.

FACT 2.—Revenues for distribution increased by \$350,000 per year.

FACT 3.—Investments for superannuates increased a million and a quarter dollars.

Hundreds of grateful letters are in our files thanking us—the Board—for this.

"There's glory enough for all," but candor compels the statement that the credit belongs to the

PASTORS WHO STOOD BY and gave the people a chance to contribute to the CONNECTIONAL FUND of the Board. To

1,000 pastors in 1909  
6,009 pastors in 1910  
6,088 pastors in 1911

belongs the chief credit. For

They furnished the sinews of war.

They paid for more than a million pages of inspiring literature.

They hired postmen as the Veterans' messenger boys.

They met the expense of administration.

They brought good cheer to their worn and weary brothers and good sponsor for the widows and orphans.

They made these results possible; and out of the surplus beyond expenses they paid one-third of the \$95,000 divided sent directly to the needy conferences and necessitous cases.

#### PASTOR, DOES THIS MEAN YOU?

If so, I rejoice with you and turn over to you the wealth of gratitude which has been poured into my soul by grateful superannuates and widows for "my cup runneth over."

But a sob chokes my joy for I have just finished tabulating the needs of 1911, and they are so great. The cry must out—

PASTOR WHO DID NOT take our collection for the Connec-

tional Fund, had you spoken to your congregation the kind word for your needy brethren as did those mentioned above, all that has been done, would have been done and MORE; and the few loaves and fishes which were brought to the hungry and weary who wait the setting sun on the western hillside would have been multiplied; and more than twelve baskets full of fragments of God's grace would have been left for you.

Pastor who forgot;

Pastor who questioned;

Pastor who failed to realize;

Pastor who did not this new CONNECTIONAL FUND COLLECTION for "needy conferences" and "necessitous cases" the right of way, will you not

NOW, IN FEBRUARY, 1912, take the collection for the Connectional Fund and send it in, not waiting until conference but securing a voucher from us for your Conference Treasurer?

I pray you do not allow the quadrennium to pass with four blanks in "Statistics No. 4, Benevolent Contributions," under our title, "Board of Conference Claimants Connectional Fund ..... \$....." a bitter memory for the day of your own superannuation.

My brother, if you belong to that half of the Methodist preachers who have done nothing for Connectional Relief, I pray you join the other half, the half that made this victory possible and will make larger victories the natural program of the Church.

**Hicks' Capudine Cures Sick Headache**  
Also Nervous Headache, Travellers' Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—It's liquid—effects immediately. Sold by drug stores.

## CONFERENCE NOTICES

### District Rounds

#### BATON ROUGE DISTRICT.

##### First Round.

Stony Point, February 1-2; Pine and Beach Grove, 3-4; Macedonia, 10-11; Mt. Carmel, 11-12; Clinton and St. Paul, 15-16-18; St. Peter, 17-18; Norwood and Asbury, 22-25; Wilson, 24-25; Mt. Zion, March 1; Jackson and Vincent, 2-3; Rylander, 6; Slaughter, 7; Deerford, 8; Zachary, 9-10; Baker, 10-11; Jordan, 12; Jones' Creek, 13-14; St. Mark, 15-17; Wesley, 17-18; Neely Church, 19; Denham Springs, 20-21; New Roads, 23-24; Batchelor, 24; Mason, 25; Prairieville, 28; Torras, 30-31; Lettsworth, March 31-April 1; Conrad, April 4; Port Allen, 6-7; Lobdell, 10; Rosedale, 13-14.

Dear Brethren: We are permitted to begin another year's work; let us do everything in our power to make this the most successful year of the Baton Rouge District. Make an effort to have somebody saved in every service. Let us begin at once to raise our benevolent money and put the Southwestern in every home.—H. Daniels, District Superintendent.

#### SHREVEPORT DISTRICT.

##### First Round.

Bonchrest, February 3-4; Curtis and Asbury, 6-7; Lachute and Scarborough, 8-9; Grand Bayou, 10-11; Mt. Carmel, 11-12; Pelican and Jones, 14-15; Marthaville, 19; Robeline and Victoria, 20-21; Allen and Rosa, 22-23-25; Shady Grove and St. Mathew, 29; Pleasant Hill and St. Mathew, 16-17; Pleasant Valley and Benson, March 2-3; Mansfield, 3-4; Thomas,

5; Mansfield (South), 6; Mobile, 7; Zowalle and Fisher, 8-9; Mary and Fort Jessup, 10-11; Bayou Scie and Boline, 12-13; Keithville, 15-16-17; Logansport, 18-19; Longstreet, 20-21; Vanceville and Scott, 23-24; St. James, 24-26; Fairfield, 27-28; Aldin Bridge, 30-31; St. Paul, April 2-14. All others not mentioned in this list will be notified later.

Brethren: You have done well in the past, let us do more in the future. Make Easter a great day for missions. Begin now. The Missionary Convention will be held at Mansfield, April 10-11. Prepare to report your full apportionment. It is required of you to look after every interest. Don't fail to push the Southwestern.—B. J. Reddix, District Superintendent, Box 859, Shreveport.

#### SOUTH NEW ORLEANS DISTRICT.

##### First Round.

Union, Sorrel, February 8-9; Crawford, Glencoe, 10, 11; Winsted, 17-18; Godman, 18; Franklin, 23-25; Centerville, Verdunville, 24-25; Patterson, 26; Berwick, March 1-3; Morgan City, 2-3; Beattievill, 7-8; Houma-Dulac, 9-10; Schriever, 11-17; Thibodaux, 16-17; Plaquemine, 23-24; Bayou Goula, 25; Viron, 29; Napoleonville, 30-31; Woodlawn, 31; Donaldsonville, April 6-7; Hahnville, St. John, 13-14; First Street, 17-21; Wesley, 18-21; Williams, 19-28.

Dear Brethren: The District Superintendent who preceded me wrought well. We cannot afford to lose the standing of the district. Make Easter a great day. "Children's Day" do not forget. Remember your pledge that you took at Shreveport. Send in your General Conference expense at once to Mr. Oscar C. Miller, Rock Rapids, Iowa. Send in your minute money for the printing of the journal of the Annual Conference. Start with the year to do your best along all lines.—J. Wesley Turner, District Superintendent.

#### ALEXANDRIA DISTRICT.

##### First Round.

Maringouin, February 3-6; Shiloh, 4-5; Wiley and Lottie, 7-9; Opelousas, 10-11; Teche, 12; Melville Circuit, 13-14; Maxia and Palmetto, 15-16; Boonsville, 17-18; Cottonport, 23; Eola and Sunflower, 24-25; Bunkie, 25-26; Lecompte and Richland, 28-29; Cheneyville, March 2-3; Alexandria Mission and Rapides, 4-6; Colfax, 7-8; Rigolets, 8; Pineville, 9-10; Newman Memorial, 10-11; Boyce, St. Paul, 16-17; Boyce and Village, 15-17; New Town Circuit, 18-20; Cane River Circuit, 21-22; Mt. Zion, 23-24; Campiti, 24-25; Campiti Circuit, 26; Natchitoches, 29-31.

Dear Brethren: The first Sunday in April, which is April 7th, is Easter Sunday. Let us make this a great Sunday, both spiritually and financially. Let the watchword be: "Revival in each charge; the Southwestern Christian Advocate in each home."—J. O. Richards, District Superintendent.

#### ABERDEEN DISTRICT.

##### First Round.

Aberdeen, February 2-4; Aberdeen Circuit, 3-4; Athons, 10-11; Brooksville, 17-18; West Point, 23-25; Strong's, 24-25; Columbus Circuit, March 2-3; Columbus, 2nd Ch., 1-3; Columbus, 8-10; Coledonia, 9-10; Shuqualak, 16-17; Macon, 22-24; Mashvilaville, 23-24; West B. and Centreville, 30-31; Macon Circuit, April 6-7; Hickory Grove, 13-14.

## For the Children

To Keep Their Digestion Perfect  
Nothing is so Safe and Pleasant  
as Stuart's Dyspepsia Tablets.  
Trial Package Sent Free.

Thousands of men and women have found Stuart's Dyspepsia Tablets the safest and most reliable preparation for any form of indigestion or stomach trouble.

Thousands of people who are not sick, but are well and wish to keep well, take Stuart's Tablets after every meal to insure perfect digestion and avoid trouble.

But it is not generally known that the Tablets are just as good and wholesome for little folks as for their elders.

Little children who are pale, thin and have no appetite, or do not grow or thrive, should use the tablets after eating and will derive great benefit from them.

Mrs. G. H. Crotsley, 538 Washington St., Hoboken, New Jersey, writes: "Stuart's Dyspepsia Tablets just fill the bill for children as well as for older folks. I've had the best of luck with them. My three-year-old girl takes them as readily as candy. I have only to say 'tablets' and she drops everything else and runs for them."

A Buffalo mother, a short time ago, who despaired of the life of her babe, was so delighted with the results from giving the child these tablets that she went before the notary public of Erie Co., N. Y., and made the following affidavit:

Gentlemen:—Stuart's Dyspepsia Tablets were recommended to me for my two-months-old baby, which was sick and puny and the doctors said was suffering from indigestion. I took the child to the hospital, but there found no relief. A friend mentioned the Stuart Tablets and I procured a box from my druggist and used only the large sweet lozenges in the box and was delighted to find they were just the thing for my baby. I feel justified in saying that Stuart's Dyspepsia Tablets saved my child's life.

MRS. W. T. DETHLOPE.

Subscribed and sworn to before me this 12th day of April, 1897.

HENRY KARIS,

Notary Public in and for Erie Co., N. Y.

For babies, no matter how young or delicate, the tablets will accomplish wonders in increasing flesh, appetite and growth. Use only the large sweet tables in every box. Full sized boxes are sold by all druggists for 50 cents, and no parent should neglect the use of this safe remedy for all stomach and bowel troubles if the child is ailing in any way regarding its food or assimilation.

Stuart's Dyspepsia Tablets have been known for years as the best preparation for all stomach troubles whether in adults or infants.

A trial package will be sent, if you will write F. A. Stuart Co., 231 Stuart Bldg., Marshall, Mich.

Brethren: Plan well for the year and by all means raise your full benevolence on Easter Sunday. Don't wait until the fall and winter to do your work; remember what a hard time you had last fall and winter trying to wind up.—J. M. Marsh, District Superintendent.

(Continued on Page 16.)



## Deaths

### MRS. POLLY WATTS.

Polly Watts, wife of the sainted Rev. John Watts, after a lingering illness of several months, passed into the Great Beyond at the age of 74 years. For a number of years Mrs. Watts, side by side with her sainted husband, worked incessantly for the promotion of those among whom she labored. As a wife she was loyal and true; ever willing to share the joys and sorrows that came to her faithful companion. As a mother she was the idol of her only son, who loved and cared for her while in health, and when old age and affliction came upon her, he forsook her not. Her devotion to the cause of Christ and the Church was unlimited. She died as she lived, a true Christian. On the evening of the 20th of December, when God saw fit to claim her soul, she gladly welcomed death and passed Home.—Mrs. Mary E. Dent.

THOMAS.—Mr. Armstead Thomas, a member and trustee of St. Paul Methodist Episcopal Church, Shreveport, lost his little daughter. She was burnt to death by accident, at the home of her parents, on January 5, 1912. Isabella was a bright little girl; she was a good Sunday School student, ever ready to take part in whatever was being done. She was loved by all who knew her. Her future was bright. Mr. and Mrs. Thomas have the sympathy of the entire community in their sad bereavement.—The Rev. C. W. Reeves, Pastor; W. J. Walker, Superintendent of Sunday School.

HARRIS.—Cecil Harris, a member of the Macedonia Methodist Church, Eola, La., died in peace November 18, 1911. His illness of about two weeks and two days he bore with much patience, but was ever willing and ready to go Home to rest. He joined the church under the pastorate of the Rev. Mr. Anderson. His age was 53 years. He leaves wife and one daughter and many relatives. The funeral service was held in Simpson Methodist Episcopal Church Sunday, attended by his pastor. The remains were laid to rest in the Simpson Cemetery.—A. B. Venable, Pastor.

HODGE.—Martha Hodge died on the Bridgeville (Miss.) charge, November 26, 1911. She was a faithful and useful member of the Little Rock Church. She passed from time into eternity in sweet peace. She is survived by her husband, four children, her father and four brothers.—M. White, Pastor.

JOHNSON.—Miss Lee Clara Johnson was a member of the Methodist Episcopal Church three months. She lived a consistent Christian life, and died Dec. 12, 1911, leaving father, mother, sister and nine other relatives and friends; age, 18 years. The funeral sermon was preached by the Rev. E. Washington, her pastor, in Pleasant Hill Baptist Church, Marche, Ark.—C. Smith.

YERWOOD.—Agnes Yerwood was born in Lexington, Kentucky, Aug. 15, 1857, and was brought to Austin, Texas, when but two years old. In

1888 she found Christ, joined Wesley Methodist Episcopal Church, and lived a faithful member of the church until death. She was in ill health for two years. She died in full triumph of the faith, on Dec. 21, 1911. She leaves seven children, husband, and a host of relatives and friends.—L. H. Richardson, Pastor.

STARR.—Lizzie Starr, wife of Augustus Starr, of Palmetto, La., died Nov. 10, 1911. She was a faithful member of Harris Methodist Episcopal Church, and died in full triumph of faith. She leaves six little children, her husband, mother, two sisters, and father and a host of friends. The funeral was conducted by the Rev. J. O. Smith, pastor.—Alice H. Jackson.

PROBASCO.—Nora Probasco, a devoted member of Pilgrims' Rest Church, at Milford, Texas, died December 10, 1911. She was a lovable character; was a teacher in the Sunday School, and a member of the Epworth League. The funeral service was attended by the Rev. J. H. Haywood.

MORRIS.—Mollie Morris died November 14, 1911, at the home of her eldest daughter in Eutaw, Alabama. She leaves her husband and twelve children, all grown. Oak Grove Clinton Charge has lost the backbone and mother of the church. She lived to the age of 62.—Bettie Scott. (Received January 15.)

BAKER.—One of the oldest members of New Haven Methodist Episcopal Church, Batesville, Miss., Marcus Baker, died January 3, 1912. He was the father of our pastor at Caledonia, Miss., the Rev. George W. Baker. Brother Baker was 89 years of age. He was a member of New Haven for quite thirty years, the church wherein the Rev. G. W. Baker was converted years ago. Brother Marcus Baker came from Jefferson County at an early day, and during his long sojourn among us not one single word or action of his ever betrayed the presence of the smallest particle of guile in his noble life. All through his long life he was the same social, hospitable, pleasant, brave, true-hearted gentleman. If he had a single enemy on earth, we do not know it; if he ever failed to do his duty toward a friend or neighbor, we are ignorant of the fact; if he ever refused to open his purse to help the unfortunate, the act is unrecorded. The services at his burial were conducted by the Rev. Mr. Green Spencer, the pastor. He was laid to rest in the old family graveyard. There were few such men as the subject of this memoir; too much could not be said in his praise, and to those who knew him best this will not appear fulsome. May God comfort the wife, the son and grandchildren.—Katy V. Baker, a Granddaughter.

HARDY.—Catherine Hardy, born in Roanoke, County, Virginia, September 7, 1852, was married to Alexander Hardy in 1880. God blessed them with many children, and she was loved by all who knew her. Sister Hardy was one among the best of mothers. She lived to see six children grown and able to care for themselves and their father. About twenty-five years ago she was converted to God and joined the Methodist Episcopal Church. She was not a noisy Christian, but reverent and faithful, and in her heaviest troubles and trials she seemed most quiet, remembering Jesus' words of comfort. Her husband

loved the old plantation melodies, and while he was singing "We are going home, to die no more; the Savior smiles and bids me come," she looked up and replied: "Glory to God," and a few hours later, on Jan. 17, 1912, she passed away to be with Jesus, at the age of 59 years, 4 months and 10 days, leaving her husband, five children and many friends. The Rev. G. H. Pettis officiated, assisted by the Rev. J. M. Watson, pastor, Pearisburg, Va.

BURNEY.—Alfred Burney was born in North Carolina in 1822, and moved to Georgia when but a lad. He was converted fifty years ago, and joined Harris Methodist Episcopal Church in Palmetto. He served as a class leader for fifteen years. He was loved and honored by all who knew him. He fell asleep on the 21st of December, 1911, leaving his wife and daughter, grandchildren and a host of friends. He was 89 years of age.

WEATHERALL.—Mrs. Weatherall, one of the oldest members of Mt. Nebo Church, Pontotoc, Mississippi, after lingering for nearly fifteen years under affliction, was called from pain and labor to ease and reward in December, 1911. She said she was ready and willing to go. She left her husband, a number of children and a host of friends. The funeral was attended by her pastor, the Rev. J. W. Byrd.

JONES.—Ida B. Jones, of Oxford, Miss., born June 4, 1878, died Friday evening, January 12, 1912, after an illness of several months. The funeral services were held at Bevin's Chapel Sunday, conducted by the Rev. J. C. McGee. She was converted in early childhood, and grew up a consistent member. She leaves a husband and one little girl to mourn. She also leaves a mother, several sisters and brothers and a host of friends. Peace to her ashes.—Clyde Carragee.

THOMAS.—Jim Thomas passed from labor to reward November 27, 1911. He was the faithful superintendent of of Harper Chapel Sunday School, of Bailey, Georgia, for twenty-one

years; he lead the prayer meeting on Nov. 26 for the last time. After the service, he remained and closed the church for the night. He bade me good night, saying that he would meet the Epworth League here the following night. But at 2:30 p. m. he dropped dead at the hotel. This faithful brother was in the organization of the church. He paid his pastor \$1.00 per month. His doctrine was that if you wanted a good pastor, you must pay a good salary. He was a steward, trustee and class leader.—P. B. Gibson.

MORTON.—D. Morton died at Camden, Miss., Dec. 30, 1911.—J. I. Garrett.

Capitol.—Henry Capitol, a faithful member of Magnolia Methodist Episcopal Church, died in full triumph of faith, Saturday, December 9, 1911. He was a true Methodist, president of the Trustee Board of this church and a class leader, and a preacher's friend. He leaves a son, one daughter and a number of grand-children.—J. J. Woolridge, Pastor.

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**McClure.**—White McClure, a strong and faithful member of St. Mark Chapel, Carrollton, Ga., and a Confederate veteran, passed into the Great Beyond, January 20, 1911. A vast concourse of friends and acquaintances, white and colored, attended the funeral service. The members of Camp McDaniel-Curtis, Confederate Veterans, attended the remains of their comrade. The sermon was preached by the pastor, the Rev. A. C. Cheerless.—J. M. Dallas.

**Williford.**—Preston Williford died November 10, 1911. He leaves three children and a host of friends. He was a member of Stanley Methodist Episcopal Church, Chattanooga, Tennessee. The Rev. G. W. Calhoun preached the funeral sermon.—W. M. John, Pastor.

**Phillip.**—Mrs. Drucilla Phillip died at her home, in Teague, Texas, January 8, 1912. She was a faithful member of Wesleyan Methodist Episcopal Church, a loving mother and a good neighbor. Her husband died about twenty-one years ago, leaving her with seven children, one only three months old at that time. She has raised these seven children, has given each one some education and none have gone astray, but they all stand well in the community. The funeral was conducted by the writer.—M. Q. A. Fuller, District Superintendent.

**Campbell.**—Addie Campbell, who died January 8, 1912, was a faithful member of the Methodist Episcopal Church; age, 54 years. She leaves eight children.—N. H. Redrick, Pastor, Gadsden, Ala.

**Neal.**—Rosa Childress Neal, born November 25, 1873, at Murfreesboro, Tennessee, died January 8, 1912. Mrs. Neal attended school at Walden University, Nashville, Tenn. She was married to Prof. S. B. Neal, of Nashville, where she made her home during her married life. She was highly esteemed by all who knew her. She had been a member of the Methodist Episcopal Church for more than twenty years, and all these years she lived a consistent Christian and a faithful member to her church. The remains were taken to her original home for burial. Funeral services at Key's Chapel, conducted by the pastor, the Rev. R. T. Weatherby, of Clark Memorial, Nashville.—(Miss) Emma T. Chlave.

**Wynn.**—Charlotte Wynn died at Gadsden, Alabama, January 7, 1912. She was a valued member of the Methodist Episcopal Church. Age, eighty-four years. She is survived by one daughter.—N. H. Redrick.

**Dupree.**—Ada Dupree, of Tiger, La., died December 24, 1911. Her death came suddenly. She was a member of one of the best families of this place. She leaves her husband, mother and father, seven brothers, five sisters and a number of friends. The deceased was a member of the Court of Calanthe. Age, 30 years. Her life was that of a quiet Christian. The funeral service was held Monday, December 25. The Rev. F. R. Butler conducted the services at the home and cemetery.—F. R. Butler.

**Johnson.**—The Great and Supreme Ruler of the Universe has in His infinite wisdom removed from among us one of our worthy and esteemed laborers, Mrs. Lee Clara Johnson, whose demise occurred at Marche, Arkansas, December 10, 1911. She leaves a number of relatives and friends. The funeral sermon was preached by the Rev. E. Washington.

**Taylor.**—Death has again invaded our camp and called Home one of the most worthy members of our church at Montgomery City, Mo., in the person of Annie Taylor, who crossed over December 7th, 1911, age, sixty-four years. She was a loyal and consistent Christian and all of her life was spent in trying to advance her church and community. She died in the full triumph of faith. The funeral was held at Harper's Methodist Episcopal Church, Sunday, December 10, by her pastor, the Rev. T. D. Avant.

**Murphy.**—Eliza Murphy, a member of Washington Charge, La., age, 50 years, died suddenly December 26, 1911, at her home, with only her small grand-children with her at the time. The remains were laid to rest by the Tabernacle and the Lady Court of Washington. The Revs. S. Greene, S. Strode, W. C. Cooper and Julius Jones assisted the pastor. The deceased leaves four daughters, three sons and many other relatives.—Daniel G. Taylor, Pastor.

**Tillman.**—Elijah Tillman, a member of Little Rock Church, Bridgeville, (Miss.) Circuit, has passed into his reward. Three boys, four girls, his wife and many friends remain.—M. White, Pastor.

**Young.**—Carrie Young, a member of Little Rock Church, Bridgeville (Miss.) Circuit, passed to her reward December 6, 1911. She was a member of Little Rock Church for six years. She leaves a husband and four children to mourn her passing.—M. White, Pastor.

**Louis.**—Henry Louis, one of the oldest members of St. Paul Methodist Episcopal Church, Waxia, Louisiana, who has served as District Steward of the above named church since 1874, died while at work in the woods, almost alone. He was loved by white and colored alike, and many friends mourn his going. He leaves his wife. He died December 18, 1911.—T. A. Bailey.

**Wilburn.**—Carolina Wilburn, a member of Wesley Methodist Episcopal Church, on the Benton (Miss.) Circuit, died December 11, 1911. She had been a true and faithful member for more than thirty years. She leaves a husband and five children. Mrs. Wilburn has been a great woman; she was noted for rearing her children in the church and Sunday School, and for her many deeds of kindness among her neighbors, and her ever abiding interest in her church. Although she had been ill for nearly two years, she still remembered that she was about to leave one of her children out of Christ, and asked her pastor to never give him up until he is saved. She died at the ripe old age of 67 years and 7 months. The funeral was attended by the pastor, the Rev. P. H. Davis, assisted by the ladies of the Eastern Star; also the ladies of the Knights of Honor. Mrs. Wilburn was a faithful member of both these societies.

**Jim Ledue,** age 70 years; **Henry Petre,** age 21 years; **Abraham White,** age 23 years; all members of this charge. The Rev. Peter Parker, of the Baptist Church, and the Rev. S. Greene, pastor at Bastrop, La., rendered helpful service. I take this method of thanking the Rev. A. G. Jackson, pastor of the Shiloh Baptist Church, of Washington, for his kindness to me and the congregation by giving over to us his church for the funeral of Jim Ledue.—D. G. Taylor, Pastor, Washington, La.

## Marriages

### BLACKNELL-BURLE.

The Rev. E. D. Blacknell, of Jewett, Texas, and Miss Mary Burle, of Madisonville, Texas, December 6th, 1911, by the Rev. M. Q. A. Fuller, District Superintendent of the Palestine District. After the marriage the couple, with Mrs. R. B. Reld, our pastor's wife, and the District Superintendent, enjoyed a well-prepared supper in the home of Mrs. E. L. Adkins, a Conference claimant of the Texas Conference, and her sister, Miss Martha Washington. The Rev. Mr. Blacknell and his wife left December 8 for Jewett, Texas, followed by the prayers and good wishes of many friends of the bride, among white and colored.—(Miss) Martha Washington.

**Luckett-Vanardal.**—Camden, Miss. At the residence of the bride's father, January 3, 1912, Mr. Willie Luckett and Miss Nettie Vanardal, by the Rev. J. I. Garrett.

**Cornish-Baysmore.**—At Napoleonville, La., December 25, 1911, Mr. Joseph Cornish and Miss Anisette Baysmore, at the residence of the bride. The bride is a member of Wesley Chapel, Napoleonville. The Rev. T. P. Norris, Pastor, officiated.

**Gaines-Bullock.**—December 24, 1911, Miss Blanch Bullock and Mr. Clarence Gaines, in the presence of a number of friends and relatives at home and from abroad. The ceremony took place at the residence of the bride's parents in Marche, Ark. She is a faithful member of Zion Chapel. And Mr. Gaines is a good worker in the Baptist Church. The Rev. E. Washington officiated.

**York-Dier.**—Miss Essie Dier, formerly of Alexandria, La., but of Colorado Springs, Colo., since last spring, the daughter of Mr. and Mrs. Sudie Dier, and Edward W. York, the third week in January, 1912, in Pueblo, Colo. Miss Dier had made a host of friends in the city and will be missed by them, as Oakland will be the home of Mr. and Mrs. York.

**Shelton-Camp.**—On January 20, 1912, at the home of the bride, in Troy, Mo., Mr. William Shelton and Miss Ella Camp, one of our best and highly esteemed young ladies. Mr. Shelton is an industrious, thorough-going young man and quite prominent. The Rev. H. T. Reeves officiated.

**BROWN-GAINS.**—Crowley, La., Jan. 26, 1912, in Trinity Methodist Episcopal Church, Mr. Floyd Brown and Miss Leatha Gains, in the presence of a large gathering of white and colored. They received many pretty and useful presents. The Rev. T. Larkins officiated.

**PORTER-JENNINGS.**—At the residence of the bride, Fayette, Miss., January 25, 1912, by Rev. W. A. Oates, Mr. John Porter and Miss Katie Jennings. The bride is an active member of Adams Methodist Episcopal Church. The groom is a highly respected young man of the same community, and also a member of the African Methodist Church. The bride's father, the Rev. R. Jennings, is one of our strong preachers, and a good man. The house could not begin to hold the people, about 200 or more being present. They received a good many presents.—W. A. O.

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## Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

The Rev. D. S. Sloan begins the work of the conference year as pastor of Mallalieu Church, Sixth Street.

**WILLIAMS' CHURCH.**—Sunday, January 28, good services all day. Early morning prayer meeting led by Bro. John Matthews. Miss E. M. Parker, our efficient Sunday School superintendent, was at her post, with 74 pupils. Miss Parker introduced the pastor, and he received a cordial welcome from the school. At 11 a. m. the pastor preached. At 3 p. m. the stewardesses met, Mrs. A. P. Brazly presiding. Eight p. m., introductory sermon by the pastor. The people seemed well pleased, and gave him a cordial welcome.—L. Brazly, Recording Steward. T. B. Cooper, Pastor.

**ST STREET CHURCH.**—The Rev. Jack Hubbard, D. D., pastor, began the new conference year under favorable circumstances. The early prayer meeting was well attended. The Sunday School had an increase attendance and collection over the previous Sunday. Rev. Bishop Thomas B. Neely, D. D., L. L. D., preached a most excellent sermon to a large and appreciative audience at 11 o'clock. The new pastor, Dr. Hubbard, preached to a good audience at night. Good impressions were made at each service. The pastor and his family were well received by the officers, members and non-members, who have pledged their support. The outlook for a great year is encouraging. Church collections good. Pastor Hubbard will deliver his introductory sermon Sunday, February 4, at 11 o'clock. The public is cordially invited.—B. M. Hubbard.

## Conference Notices

(Continued from Page 13.)

## LAKE CHARLES DISTRICT.

## First Round.

Olivier-Patoutville, February 15; New Iberia, 16-18; St. Martinville, 17-18; Godman Memorial, 19-20; Cane, 21-22; Abbeville-Briggs, 23-25; Campbell, 24-25; Lafayette, 27-29; Crowley, March 2-3; Eunice, 5; Welsh-Jennings, 7-8-10; Lake Arthur-Gueydan, 12-14-17; Longville, De Ridder and Bon Ami, 18-19-20; Leesville-Shady Grove, 22-23-24; Lake Charles, 26-27-31; Spring Creek-Glenmory, April 4-5-7; Rayne, 8-9; Hubertville, 11-13-14; Jeanerette, 17-18-21; St. Peter, 20-21. Beloved Brethren: Fresh from our annual conference, the most interesting session in its history, wrapped in our laurels, we enter the work of 1912 with new zeal and determination to keep the banner so nobly won in 1911. Confronted by conditions, some almost insurmountable, to your praise be it said, that by faithfulness to the cause of our Christ you snatched victory out of the jaws of defeat, and thereby made the Lake Charles the banner district in the Louisiana Conference. On my own behalf, and in the name of Bishop T. B. Neely, our presiding bishop, I congratulate you and our dear people, and pray that you may keep the prize so honorably won, and suffer no detriment. To do this we should begin in advance to plan our work in every detail and then push our plans into execution. In addition to our disciplinary collections, remember the claims of our local educational work, which includes the New Orleans University, Gilbert Industrial College, with President Melden and Principal Reynolds; Peck Memorial, Home, the hope of our dear girls for training in domestic science. By the untiring energy of Mrs. Knostmann, the faithful representative of the Woman's Home Missionary Society, Peck Memorial building is nearing completion. Our district appeals to our people for greater liberality. This can be done by so organizing and instructing our women and young people as to enable them to present to and inform the people of the far-reaching service of the Peck Home. With the Southwestern in every home, with race pride in our heart, and God in our counsel, victory is ours.—Pierre Landry, District Superintendent.

## WINONA DISTRICT.

## First Round.

Vaiden Circuit, February 3-4; Vaiden, 9-11; Vaiden Mission, 10-11; Duckhill, 16-18; Elliott, 17-18; Hesterville, 24-25; Durant, March 1-3; Sallis, 2-3; Lexington, 8-10; Owens, 9-10; Goodman, 16-17; Pickens, 23-24; Kosciusko, 29-30; Kosciusko Circuit, 30-31; Tchula, April 6-7; Winona, 13-14; Ebenezer, 20-21; New Hope, 16; Blackhawk, 24. Dear Brethren: Let us pray hard for a great revival in each charge, work steady to put the Southwestern in each home and crowd Rust University with young men and women. Now, let each pastor work hard to put the thank offering of our Endowment Fund of Rust University upon the hearts of our people and stand by Dr. Docking in this movement. May we report full benevolence at the first District Conference. Each pastor can raise his benevo-

lence on Easter if he will send at once and get the program and put out his plan at once.—W. H. Gilliam, District Superintendent.

## MONROE DISTRICT.

## First Round.

Beulah and Woods, February 6-7; Anderson and Big Bend, 10-11; Jones, 17-18; Ferriday and Wildville, 20; Harrisonburg and Lee Bayou, 21; Casper and Bonita, 23-25; Florence and Waterproof, 27-28; Minden and Sibley, March 2-3; Washington, 8-10; Joyce and Tallulah, 12-13; Lake Providence, 14-18; Mt. Sinai, 23-24; Mt. Nebo, 29-31; St. Paul, April 4-7; St. James, 11-15; Bastrop, 18-21. Dear Brethren: Having just closed one of the most inspiring annual conferences in the history of the Louisiana Conference, let us start out for the greatest year's work of our lives. Begin now. Make Easter a great day for Missionary cause; plan to raise your full apportionment. Don't wait until the last of the year; the rainy season often sets in and frustrates your plans. Remember the Southwestern Christian Advocate; strive to put it in every home. Get your young people organized in various auxiliaries, and see to it that every interest is looked after and every cause is presented. I am sure you will do these things. God bless you and give you strength.—Thos. H. Monson, District Superintendent.

## Brief Mention

The Ladies' Home Missionary Society gave a grand Leap Year social at the People's Methodist Episcopal Church, Colorado Springs, Colorado, on the 19th of January, which was largely attended. There was a grand musical program rendered, and afterwards the ladies escorted their gentlemen friends to the dining hall where an elegant banquet was served at 50 cents a plate. It looks as though the Colorado ladies want to show the men what to do in the next year.

I want to thank Brother Elijah Huff for the Christian and brotherly love and care shown to me since I have been on this work. He alone has furnished me with horse and buggy for two years and has shown me many other favors. He is a good and faithful member to his church, always ready and willing.—J. J. Young, Pastor.

## BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother, her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

## Gleanings from the Field

## SOUTH CAROLINA.

St. James Charge.—At 9 o'clock Friday night, January 12, a company of fifteen men appeared at the parsonage and called the pastor, and to the happy surprise of the pastor and wife they were all laden with good things, which made glad their hearts. We take this method of thanking the good

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people of St. James for their sympathy so generously expressed.—Howard W. Williams, Pastor.

## TEXAS.

Brookston.—Our first Quarterly Conference recently held was a good session. The Rev. K. W. McMillan, District Superintendent, preached two eloquent sermons. We are heartily pleased with our new Superintendent. Collection raised by the Stewards, \$23.40.—M. H. Harrison.

## TENNESSEE.

Chattanooga.—Our first Quarterly Conference was held January 14-15 in Clift Chapel, by the Rev. G. W. Calhoun. We had two splendid sermons. Full assessment raised. The Rev. W. Miller, pastor; the Rev. E. W. Cox, District Superintendent.

## VIRGINIA.

Dublin.—Having been assigned to Dublin on October 21st, 1911, by Bishop Moore, I came to the charge, finding the work in very good condition. Our first Quarterly Conference convened January 20-21, the Rev. J. A. Pickett, District Superintendent, presiding. Reports showed progress and we are indeed alive, and are on to our job. Our District Superintendent preached in the morning, wonderfully indeed; the pastor preached at 3 o'clock, and the District Superintendent again at night. The spirit of the Master was in the camp and along financial lines it was also a success. We raised the District Superintendent's assessment in full, which is \$14.00, and altogether we raised the total sum of \$30.01. This is the way we do things. Total paid the pastor this quarter, \$67.55, and the amount of benevolence raised was good. The splendid choir of the Baptist Church rendered excellent service. A revival has begun. Pray for our success. The four class leaders did their duty in seeing that their members came up with their quartermen, also the young men did well in the same way. May the Father enable us to push the battle to the Gate.—G. H. Pettis, Pastor.



# Southwestern Christian Advocate



ROBERT E. JONES, Editor  
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## LINCOLN AND EDUCATION

Abraham Lincoln is by all odds the best exponent of American democracy of which our Nation can boast. His interpretation of American life is the most satisfactory because it was pure and sincere. He knew the thought of the rank and file of the American people—the common people, he called them. Stripped of all frills, the claim of Abraham Lincoln was that Americans were equal, and that every man, however lowly his birth, or whatever may have been his external condition, was entitled to a full opportunity to make of himself, in the interest of the Republic, all of which he was capable. Anything short of this was undemocratic and un-American. Moved by this conviction, Abraham Lincoln became "Father Abraham" to the Negro millions because he liberated them; and "Father" to yet more millions of Americans because he saved them, and "Father" still to countless millions, the world around, because he interpreted in his philanthropic life, unselfish, heroic, courageous, that spirit of manliness and of liberty of manhood for which universal man yearns. Abraham Lincoln was an exponent of liberty, in a distinct and pronounced sense, which related him in a definite way to the movements of liberty in all parts of the world.

This giving to every man a chance was the key-note to the life and thought of the Great Emancipator. The carrying forward of this Christlike work is the purpose of the Freedmen's Aid Society of the Methodist Episcopal Church and kindred organizations. Those who foster this movement by their prayers and gifts, as well as those who dedicate their lives to personal and individual service, are indeed, and in truth, followers of Lincoln. They are perpetuating his name by completing his work; they are enlarging his life by living his spirit. The Freedmen's Aid Society is nothing less than a Second Emancipation League of which, by all that is appropriate and just, Abraham Lincoln is to be accounted the founder.

Emancipation proclamations do not set men free. They may make freedom possible to those in whom they awaken the spirit of freedom and put to work the will and the intellect to interpret freedom, in their own individual and personal lives. Slavery has never unmanned men, though it has hindered and shackled them and retarded their growth. Emancipation proclamations and statues do not produce men; men are born, rather, men are God-made. At the time Abraham Lincoln set loose four millions of Negro slaves there were all sorts of prophecies as to the worthlessness of the Negro and the unpardonable blunder which set them free. "They will perish for the want of food, they are lazy and will not work, they are soulless and can not learn, they are conscienceless, and, therefore, devoid of moral sense," they said. There does not exist a man on the American continent, who is worthy of notice, but who now believes that Abraham Lincoln was a benefactor to the entire Republic. And, if you please, it is the Negro himself who has justified, magnified, made glorious and eternally triumphant the proclamation of Abraham Lincoln. Lincoln banked his faith on the Negro and the Negro has not disappointed him. The Negro has proved himself worthy of that which the great emancipator did, and

it is the Negro who has heightened the glory and the eternal fame of the great American. If the Negro had not progressed in property holdings, morals, ethics, and in religion, then the work of Abraham Lincoln would have been discounted, and instead of his name being the brightest in the pages of American history it would have been smeared with calumny, anathemas and scourgings of various sorts. The Negro helped to make great the great Lincoln.

The best work which the Methodist Episcopal Church is doing is in helping the Negro to his feet. This is all that the Negro can expect; this is all that he asks. The least help beyond the point where the Negro is able to help himself becomes a hindrance rather than a help. The most gratifying feature of the work of the Freedmen's Aid Society is that it is teaching our people the lesson of self-help, and more and more they are coming to realize that no man must do for them what they can do for themselves.

The work of Abraham Lincoln becomes worthless, the assistance given by the Methodist Episcopal Church of no avail, if the Negro does not, year by year, get a larger vision, a keener willingness to help himself and the ability to take care, in a larger measure, of his own needs. The Freedmen's Aid Society presents its claim to the Church and to our people in particular on the Sunday nearest Lincoln's birthday. This cause should appeal to us because we are not worthy of our emancipation if we are not grateful. If we are grateful we will manifest it, and manifest it in the most tangible way. We will not withhold from the treasury of the Freedmen's Aid Society one penny that we can surrender. An ignorant people, largely, is a voiceless people, voiceless people are often not only discounted but much oppressed. We owe it to ourselves in the program that we will make for our future welfare to see to it that every child has a chance for a liberal education. And this is what the Freedmen's Aid Society provides. Our immediate, unquestionable and unshakable duty is to rally to the support of these schools. First, because they are needed for the development of the race. Second, because the good work was begun by philanthropic people of the North and it is up to us, as much as in us lies, to continue this work.

## THE LINCOLN BIRTHDAY COLLECTION

Next Sunday, by the order of the Discipline, every pastor in Methodism is expected to take a collection for our Freedmen's Aid Schools. Whatever may be the attitude of pastors in other sections of the Church, concerning this collection, with us, no pastor can fail to take this collection without being disloyal to his Church and untrue to the best interests of his people. The necessity and the urgency of this collection are too well known to admit of discussion. The very life of the race depends upon the education of the youth. There are no schools more effectively aiding in the solution of the problems that face our people than the schools fostered by the Freedmen's Aid Society. These schools are our own. Whatever may be the plans of our pastors for next Sunday, the Lincoln birthday collection should be taken. The people should be told about our work and the work of these

schools, and opportunity should be afforded for them to give a collection, whether the collection be little or much. It is simply astounding how many pastors can deliberately pass over this day. It would be a great deal better if each church sent up one dollar, or less, than to entirely ignore the appeal on that day. Some of our churches will give the collections of that entire day to the cause of these schools. Other churches will devote the collection of a service—either morning or night. And the churches that do not fall in either of the classes mentioned, should certainly take an after collection. It is not left to the pastors to decide as to whether this collection should be taken. The Discipline of the Church decides this. What he should do is to give the people an opportunity, and, if the pastor will give them an opportunity, there is no doubt but that the collection will be forthcoming. Take the collection and send it immediately to the Corresponding Secretaries, at 220 W. Fourth Street, Cincinnati, Ohio.

## THAT ABOMINABLE COLLECTION METHOD

There is nothing that so mars the services of our colored churches as the popular method of taking collection by having the people walk up to the table. Whatever may have been the spiritual fervor of the meeting up to the time of taking the collection, it is all killed by the hurrah and hullabaloo and pleading for money. We attended a service recently during which a great sermon was preached by one of our Bishops—a sermon that should have sent our people away with a martial spirit to conquer all difficulties, having an implicit faith in an all-conquering God, who is always on the side of the right and the righteous. The sermon was all that could have been expected. It was impressive, sweeping and soul-lifting. The singing was inspiring, the whole atmosphere of the meeting was enough to lift up the most downcast, and warm into spiritual life not only the lukewarm, but those who were dead in trespasses and in sin. Immediately after the sermon, a prayer and a song, came the collection. We shall never forget the humiliation of that hour. Of course, the money was needed. The pastor had worked heroically to entertain the Conference and there were local debts, but for three-quarters of an hour there was a pleading and a hubbub. "Just five nickels more, now four nickels more," and, when some faithful soul gave a nickel more than was needed, the collection takers would yell: "Now, we are uneven; let's make it another dollar." And, thus, the collection went on. Some contributors would walk within five and ten feet of the table and toss the nickel or dime, whatever the amount might be; it would hit the table and bounce into the chancel. In the midst of the most inspiring singing, that would have been a benediction in itself, could be heard the shouts and loud calls of the collection-takers for an additional sum. The audience sang one song; two songs and on until they had sung eight or nine songs. My, what a humiliating and nerve-racking affair it was!

We are fifty years, practically, from the beginning of our freedom. We know better

(Continued on Page Eight.)



## Governor Blease on Negro Education

By Secretary M. C. B. Mason, D. D.

South Carolina continues to keep in the limelight, and Governor Blease, her present executive, seems to be determined that the strange and peculiar theories concerning the Negro, are which, during the last few years, have made South Carolina famous shall not die out.

Governor Blease bested all the Governors of the South, when, on his inauguration, he took the position firmly and unequivocally that the Negro should receive no education whatever, neither industrial nor academic. It has not been unusual for governors and other persons in high positions in the South to take a stand against the academic education of the Negro, believing, as many of them insist, that industrial education is sufficient. With this view the South very largely agreed, and there were not a few sympathizers in the North. Even the South, however, was not prepared for this new theory of South Carolina's Governor—namely, that it would be better for the white people, as well as for the Negro himself, that he should have no education whatever. When it is remembered that the Negroes in South Carolina are now giving \$110,000 more to the public school fund than they get out of it, for the education of their children, the position of the Governor is most astounding.

In a recommendation sent by Governor Blease to the Legislature, now in session, he breaks even his own record, as may be seen by the following extract from his annual message of January 9th.

"It is recommended that you pass an act prohibiting any white person from teaching in Negro schools or teaching Negro children. We boast of the fact that we have no social equality in South Carolina, yet white people are teaching in Negro schools, who are associating with their pupils and teaching them

that they are as good as white people, and are instilling into their heads ideas of social equality. Not long since a white woman (and a good-looking one) was seen walking on a Negro school ground with one arm around a Negro boy and the other around a Negro girl. What do you expect to be the outcome of this kind of conduct? Stop, it and stop it now."

This is a direct blow at the heroic work of the Northern teacher, who has done more for the development of Negro teachers and leaders than any other class of people engaged in educational work among the Negroes since the close of the war. If the good Governor could have his way, it would seem that all the questions connected with the reconstruction period should be fought over again. One hopeful sign in connection with this whole matter is that nearly all the leading Southern papers, that have come to our desk, have no sympathy whatever with the position of the Governor, and some of them criticize him most severely. It is important to note that the opinions of Southern men differ very much from each other on some phases of this question. This is a hopeful sign, not only for the Negro, but for the South itself. For instance, Ex-Governor Northern, a broad-minded, Christian statesman, is now pleading for Southern white men and women to co-operate with teachers from the North, and with educated Negroes, to help in the education and uplift of these millions.

Who is the true patriot, Governor Blease of South Carolina, or Ex-Governor Northern of Georgia? The Legislature of South Carolina will honor itself and the people whom it represents, if it lays this recommendation on the table by a unanimous vote. We shall watch, we confess, with some anxiety what action the Legislature will take.

## Negro Episcopacy, or Some Other Form of Leadership

By Secretary P. J. Maveety, D. D.

The demand for one or more colored Bishops to reside at strategic points in the midst of the Negro membership of the Methodist Episcopal Church in the South, grows out of the recognized fact that in the moral and spiritual uplift of any people, a few great leaders must be put at the head to guide and direct, to sympathize with and inspire, and to point the way to the masses of their own people.

It is conceded that if such leaders can be found, taken from among the people themselves—men born in the cabins of the poor, and trained in the best possible Christian environment—men who know their own people and can go in and out among them, sympathizing with them in their struggles, and encouraging them by high example, the time has come to put them into the high places of responsibility where they can lead their people into the fullness of our Christian civilization.

Without venturing a decision on the question here raised, it is worth while to call the attention of the Church to the work for Christian leadership under present conditions, which is being done for the Negro people by the schools of the Freedmen's Aid Society. Our colored churches in the South are absolutely dependent upon these schools for trained ministers and competent District Superintendents, not to speak of the larger numbers who go out from all departments of these schools to serve as Sunday-school Superintendents, teachers and Christian workers in all the colored communities in the South.

That a high standard of leadership is thus produced, goes without saying. Out of the eight District Superintendents of the South Carolina Conference, five are graduates of

Clafin University. Similarly every position of responsibility and leadership in our colored work is filled by the graduates of these schools. As are the leaders, so shall the people be. The schools are making the leaders, and through the leaders they are reconstructing the Negro race.

Fifteen hundred physicians have gone out from Meharry and Flint Medical Colleges. These graduates are scattered everywhere throughout the South, where they are not only healing the diseases of their people, but doing the larger work of pointing out the causes of disease and showing how modern preventive methods conduce to health and longevity, and in this manner contributing to the health of the whole country.

Men, trained in the shops of our industrial schools, have gone out to take high positions not only among their own people, but also to work side by side with the trained men of the stronger race. One of the graduates of Clafin, for years Superintendent of its Architectural and Mechanical Department, took the United States Government Civil Service examination, which he successfully passed, and is now one of the Engineers on the staff of the Architectural and Structural Department of the Government, being sent out into all parts of the country to oversee and direct the construction of Government buildings. He is at the present time superintending the erection of the New Federal Building at Ironton, Ohio.

In this manner, the Freedmen's Aid Schools are taking the brightest and best minds of the Negro race, cultivating and training them on intellectual, professional and industrial lines, and at the same time putting into them the Christian ideals of our civilization and sending them out to lead

their people out of ignorance, poverty and the many handicaps inherited from slavery.

The Southern States have been slowly awakening to the need of at least primary and industrial education for the colored people, but the need for the Christian school to provide a Christian leadership, not only in the ministry but in all the industries, is still tremendously pressing. At this stage in the development of this race the Christian churches of the land cannot afford to abandon their work of training leaders for the race on moral and religious lines. Under present conditions in our country the State does not give moral and religious instruction. If the black man is to have this training at such a critical period in his development, it must come from schools manned by Christian teachers and sustained by the sympathy, the prayers, and the offerings of the Christian churches.

### Abraham Lincoln

It has been said that biography is history teaching by example. The excellence of life study for instruction and for inspiration is everywhere recognized. To know a good man makes us better and to be familiar with a great man helps us upward. The converse is not similarly true. For to know a bad man, if we are clear in our moral judgments, is only to condemn his deeds and to be repelled by them.

\* \* \*

The recurring anniversary of Abraham Lincoln's birth is an educational opportunity. For this reason it is generally recognized by our schools. It is also a moral opportunity, for the moral teachings of such a life as his are rarely copious. His was decidedly the most striking career in our national history. We consider him the most remarkable man our country has produced.

\* \* \*

This is not saying that he was the greatest or the best, nor is it elevating him above Washington. It is difficult to compare two such men, and useless to try to do so. They were very different in many things. George Washington was an aristocrat. He was born of the best blood of the new nation and he was reared in highly respectable circumstances. He was a Virginia gentleman of the highest type and grew up in the broad light of publicity. As a brave soldier he led his country to victory and achieved its independence. As a wise and incorruptible statesman he presided over its nascent fortunes with extraordinary success. For the last twenty-five years of his life he was the most prominent figure in the country.

\* \* \*

Abraham Lincoln's character and career were very different. He was a poor boy, born in the backwoods and knowing nothing of polite society or scarcely of civilized life, for many of his early years. He was almost a child of the forest. His life was marked by poverty, struggle and obscurity. He was comparatively unknown even until he had been nominated for the presidency, and his public life numbered scarcely half a dozen years. He rose from the prairies and was suddenly placed in the highest civil office in the world. There has been nothing like this in our history. And such were his wisdom, his patience, his sympathy, his transcendent genius for governing and his personal power over even the oldest and highest statesmen that all the world wondered. It seems doubtful whether there was another man in the country who could have saved it as Lincoln did. There are few men in the world's history who seem to have been so signally called to their work by the voice of God as was Lincoln. Every American youth should study this marvelous life so patiently and thoroughly as to become intimately acquainted with it.—*The Classmate*.



## Battleships and Schoolhouses

By President Wilbur P. Thirkield, LL. D.

The view of Edmund Burke, that education is the chief defense of nations, is that of a statesman. Great standing armies may buttress a monarchy. But a republic's chief defense against revolution within or foes without, is the common school or college for every child. The far-seeing friend of the Republic will, therefore, not be so strong on battleships as he is long on school houses; not so strong on the equipment of armies for defense against foes from without, as the firm advocate of the broad equipment of schools for all the people as the best protection against perils from within. For the advancement of a free civilization, school houses beat jails all hollow—and don't cost as much. The best standing army for national safety and defense is the millions of boys trained in our public schools in knowledge and manly strength, in patriotism and honor.

Now, battleships may be all right in their place; so, also, statues; but the finest expression of a republic's thought and patriotism is the schoolhouse and the man. Better to educate a live boy than to enshrine a dead hero. Think what it means to educate a man. You make a statue by working on the outside. You make a man by waking him up on the inside. Wake up his brain, and he will make books that may mold the thought of generations yet unborn. Wake up his imagination and his inventive genius, and he may make machinery to revolutionize the industry and commerce of a nation. Wake up his conscience, and he may achieve reforms to save a people. Wake up his spirit, and he may redeem a kingdom.

In a facetious vein, a Congressman proposed that for three millions, we should build dreadnaught, and emblazon her with the name "Skeered o' nothing." Firm-based on the principles of God and right; forever encompassed by the inviolate sea, we may rest unafraid of any foe from without. But Lincoln, with prophetic ken, saw that our gravest problems and perils are not without, but within. Said he:

"At what point shall we expect the danger? Shall we expect some Trans-Atlantic military giant to step the ocean and crush us at a blow? Never! All the armies of Europe, Asia and Africa, combined with all the treasures of the earth (our own excepted) with a Bonaparte for a leader, could not, by force, take a drink from the Ohio, or make a track on the Blue Ridge, in a trial of a thousand years. If destruction be out lot, we must ourselves be its author and finisher. As a nation of free men, we must live through all time, or die by suicide."

Grave and far-reaching are the problems of the Republic; world embracing its opportunity. The battleship cannot solve these problems; the school-house and college can. With enough gunboats to police our shores, rather than forty more battleships for eighty millions to plow the seas and tempt the devil of war, give us eighty millions to equip and strengthen the institutions of learning in forty States in the Union. After all, it is not the gun, but the man behind the gun that commands the world's homage, and makes the Union invincible.

Spain had the ships and the guns, but drew her defenders and warriors from a population 63 per cent of whom are illiterate, and the guns would not hit the mark. It is the man of trained powers, the man of disciplined brain and will, dauntless and firm before the foe, who aims steady and hits the bull's eye every time. Powers tested in school; mental and moral sinews hardened give forth the American Hobson and his band of heroes. Wild-eyed in visions of war, and not on his Hobson's hobby for battleships he may appear—yet may we never forget his deathless deed of heroism for his country, and his example of high-souled valor that

clutches the heart of American youth. The nerves of such a man may tremble, but the soul of patriotism carries him on in the teeth of the guns.

It is the school and the moral forces of the Republic we must bring to bear on the grave problems we face. Think of the migration of a million a year to our shores. No longer kindred people—Teutons, Saxons, Celts, of Northern Europe—but the Slavs and Semites, the "Huns and Vandals" of Southern Europe. Of this million, 230,000 illiterate, 430,000 of them unskilled. On they come with their blood hatreds and race hostilities.

America is "God's crucible," the great "melting pot where all the races of Europe are melting and reforming." Our civilization will be to these either the fires of God, refining, chastening, purifying—or the fires of hell, destroying, corrupting, damning these alien masses before they can be Americanized.

Let education, therefore, be made a national function. Place it alongside of the army and navy. Let it rank along with internal

improvements as a basal function of the Government. The conservation of forests and water power is good. Conversation and development of manhood is better.

The Schools of the Freedmen's Aid Society are only the partial payment of a debt to the Negro race to which the church and the people of the United States, as President Taft has said, are eternally indebted. This Society for forty-five years has nobly and broadly stood for the education of a race which, through no fault of its own is a part of our Anglo-Saxon civilization; a race that must measure up to its duties and responsibilities or be doomed; a race that must be equipped for civilization, or menace our republic. They have proved themselves worthy of the sympathy and help of all good men. They are American in spirit and ideals—not anarchists or socialists; not strikers or avengers. *There are no black-hand societies among black men.* For the training of the teachers, physicians, and the intellectual, moral and industrial leaders and helpers of this race, the Freedmen's Aid Society stands. All the motives of self-protection, humanity, patriotism, and love to Christ should inspire liberal giving for a cause that promises prompt and big returns on every dollar invested.

Washington, D. C.

## The Influence of Women in Church Work

By Mrs. W. Scott Brown, Jr.

The Methodist Episcopal Church is one of the greatest religious bodies on the face of the earth. It is said that this denomination is doing more effectual good for our people than any other.

What does this mean? John Wesley, the founder of this church, was a great and good man. His ideals were lofty and pure. From whence came these lofty ideals? From his sainted mother. We usually inherit the good and the bad which is in us. Heredity means much to each individual. We find it meant much to our church. John Wesley's desire was not to found a church, but to make spiritual holiness a practice among the people, for he said: "The world is my parish." To do this, he was forced to throw aside the shams, the mere forms of religion. And when he was passing through the great crisis of his life, when he was maligned, persecuted and mobbed, whose influence led him on to victory? The wife? No, but the mother who had lived an earnest Christian life before him from childhood. It's her influence that the generations before us have felt. It's her influence which is in our midst now. The influence of women in our Church can not be accurately measured. We see it and feel it all around us.

The church to-day is largely what the women have made it. Its future destiny depends largely upon them. It's the women who are making and forming the intellectual and religious world to-day. The men are drifting away to commercialism and business. They are in a tide that seemingly can not be checked. But if it can be accomplished, it will be accomplished by the influence of the good women of our church.

Our mothers before us are to be given much credit for the good influence exerted by them. Left penniless at the close of the war, many of them with large families dependent upon them, instead of wringing their hands in despair, went cheerfully forward to build homes, to educate their children and to rear them in the fear and admonition of the Lord.

And to each of the present generation, who is still blessed with the influence of that Godly mother, he has much to be thankful for, and of him God requires much.

A noted Catholic priest once said: "Give me the child for the first ten years of its life, and I care not where he goes, or what influences surround him, he will always be a Catholic." What bearing has this statement alone upon the influence of the mothers of the church?

The mother is a most important factor in the Christian Church to-day. From her the

child's first impressions emanate. By her its ideals are molded. She is the inspiration of the first ideals of the child-mind. She is the child's ideal of creation. Hence, who can influence that child more than she? Then how necessary is it that all mothers should be good women. In studying carefully the lives of the kings in the early Jewish history, we find that those whose reigns were good—had good mothers. Those whose reigns were bad—had wicked mothers, and special mention is made of this fact.

Mary, the mother of Jesus, though He was God—influenced him. In what way you may ask—his dress, obedience, and filial duty. Woman's influence in the church as to dress has much to do with the pastor's success. The house of worship is no place for display of dress. Our church was organized for the poor as well as the rich. Hence a careful study should be made of the condition of the members that we may draw them to the services instead of driving them away.

By close observation, one finds that the brighter a stone may shine, the less use it is. The more attention it attracts from a distance the more imperfections we find at close range. Thus it is with those who worship dress. The good women of our church, by their influence, are destroying the evils which arise from love of gaudy dress.

The influence of our women in the church may also be seen by the manner in which our pastors and our families are cared for. The day has passed when our ministers, like the Ichabod Crane pedagogue, boards from house to house, and are looked upon as proteges of charity. To-day there is a dignity in the ministerial service of our church. We wish our ministers to be placed upon a higher level, intellectually, morally, and financially, and the women in the church have used their influence in an effort towards bringing about these conditions, by seeing that the minister, like any other professional man, is so situated that he does not necessarily need to bow and scrape and be subservient for fear of not receiving the actual necessities of life for himself and family.

Under the present order of things women do not occupy pulpits, but we must not conclude by reason of this fact that woman's influence is not felt in the church services.

Next in importance to the pastor's sermon, is the music of the services. Indeed, our holy sacred music often reaches a sin-sick soul, that a sermon could not touch. Music appeals to our souls. Sermons appeal to our reason. There are times when reason re-

(Continued on Page Ten.)



# THE CHRISTIAN LIFE

## Somebody Prayed

By Grace Dolen

Somebody prayed, and refreshing rain  
Fell on the parching grass and grain;  
Cooling, reviving, the drouth was stayed  
And food was growing—for somebody prayed.

Somebody prayed, and a hospital grew,  
With long, cool windows and lovely view,  
With clean white cots for fevered heads,  
And white-capped nurses with gentle tread.

Somebody came, and from war came peace,  
With honor for heroes and captives' release;  
The dove in the canon's mouth, undismayed  
And fearless sits—for somebody prayed.

Somebody prayed, and peaceful rest  
Sweetly came to the troubled breast,  
Bringing new hope where anguish before  
Crushed and darkened the life-path o'er.

Somebody prayed, and across the sea  
The old, old story of Calvary,  
With its new, sweet meaning of love untold  
To the waiting million hearts was told.

Somebody prayed! O gift divine!  
Linked with service for yours and mine;  
Communing each day with a living Lord,  
Working and waiting to prove His word.  
From "Western Christian Advocate."

## "Lincoln as a Christian"

In the "Classmate"

In our view Lincoln was a deeply and truly religious man, and the spirit of Jesus Christ was in him. It does us no good to claim men as Christian believers unless they really are such, and the disposition to claim a great man for the church because he is a great man smacks of religious snobbery. But there are grounds for attributing a Christian faith to Lincoln.

Some have charged him with skeptical views. Doubtless he had them at some periods of his life—and there are few men who have not been troubled with religious doubts. He has been accused of a lack of faith in God. There were certainly times when his faith was sorely tried, for there was not a man in the world who had to bear up against such a weight as was crushing him almost into the dust. His disposition, also, was serious, often inclining to melancholy. But many others are thus troubled without losing credit for their Christian faith.

Abraham Lincoln was, after all, a man of prayer. He believed in God and in Jesus Christ, and he was saturated with the teachings of the Holy Bible. Best of all, he acted like a Christian. He showed the spirit of Jesus Christ in the manifold, complicated, and unutterably trying scenes of his official life. If we are to be known by our fruits, Abraham Lincoln may be known without mystery or doubt.

Then, there were many positive expressions of his inner spiritual life. A few months before he died he asked his old friend, Joshua F. Speed, who had known him from the beginning of his career, to spend the night with him in the Soldiers' Home. He arrived early in the evening, and, as his custom was, ran up to the President's room. There was the President reading a book. As Speed approached him in the twilight he was surprised to see that it was the Bible. He said, "I am glad to see you so profitably engaged."

"Yes," answered Lincoln, "I am profitably engaged."

"Well," said Speed, somewhat sadly, "if you have recovered from your skepticism I am sorry to say that I have not."

The President looked him earnestly in the face for a moment. Then, placing his hand gently upon his friend's shoulder, said with unusual solemnity, as if for the moment the premonition flitted across his mind that these might be the last important words that he

should speak to him: "You are wrong, Speed. Take all of this Book on reason that you can, and the rest on faith, and you will, I am sure, live and die a happier man."

\* \* \*

In some of the burning crises of this nation's life this great man betook himself to God and laid his country's fearful perils and imminent needs upon the heart of the Almighty Father. As Lincoln's life is unintelligible without the province of God, so are his character and administration inexplicable without assuming his essential and profound piety.

\* \* \*

### LINCOLN'S SECOND INAUGURAL.

Lincoln's second inaugural, after his reelection to the presidency, showed by its contrast to the first—excellent as that was for its time and purpose—how much the man had grown in his sense of the presence of God's hand in the struggle for the preservation of American nationality. Its most memorable passage runs:

"The Almighty has his own purposes. 'Woe unto the world because of offenses! for it must needs be that offenses come; but woe to the man by whom the offense cometh.' If we shall suppose that American slavery was one of those offenses which in the providence of God must needs come, but which, having continued through his appointed time, he now wills to remove, and that he gives to North and South this terrible war, as was due to those by whom the offense came, shall we discern that there is any departure from those divine attributes which believers in the living God always ascribe to him? Fondly do we hope, devoutly do we pray, that this mighty scourge of war may pass away; yet, if it is God's will that it continue until the wealth piled by bondsmen by two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid with another drawn with the sword, as was said three thousand years ago, so it must still be said, that 'the judgments of the Lord are true and righteous altogether.'"

"With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive to finish the work we are in, to bind up the nation's wounds, to care for those who shall have borne the battle, and for the widow and orphans; to do that which may achieve and cherish a just and lasting peace among ourselves and with all nations."

## Continual Testing

BY THE REV. C. H. WETHERBE.

No Christian should think that there will be a time in this life when he will not be subject to some kind of testing. His profession of faith in Christ will be continually tested. His confidence in his brethren and sisters will be tested. His belief in the authenticity and authority of the Bible is frequently tested. His sincerity toward those with whom he deals is often put to the test. His promises are continually subjected to the trial of those to whom he makes them. And the many-sided testings go on, whether one be looking out for them, or not. Oftentimes one is somewhat tested when he least suspects that he is. But a thoroughly true man or woman need not be all the while in fear of being found false, whenever a test is made. This does not mean that the person is perfect, not that he is not liable to stumble; it simply means that being conscious of his purposeful integrity and uprightness of motive, he is willing that others should inquire into his character and general conduct. The editor of the *Sunday School Times*, says: "When we know that we are on trial we are likely to do our best. When we think that we are not on trial, we are likely to be off our guard. But does testing-time ever cease in this life? One who was praying, in great perplexity, for strength and wisdom to act rightly in a coming order was helped by recognizing that that very difficulty was perhaps being sent only as a test. And then came the realization that even hard time is sent, or permitted, as a test, and for no other reason. Obstacles have no other mission, in this world of God's love, but to our helpers. They prove us, and God's will that the proving shall leave us each time stronger."

I do not agree with that editor in his saying that when one is not on trial, he is likely to be off his guard. It may be true of one who is defective in character; it is apt to be so; but it is not true of the Christian who is established in righteousness. He is as honest by others, as he is when he is being looked upon when he knows that he is not being watched by another one. How are you enduring tests?

Holland Patent, N. Y.

## The Welcome Man

There's a man in the world who is never turned down  
Wherever he chances to stray;  
He gets the glad hand in the populous town,  
Or out where the farmers make hay;  
He's greeted with pleasure on deserts of sand,  
And deep in the aisles of the woods;  
Wherever he goes there's the welcoming hand,  
He's the man who delivers the goods.

The failures of life sit around and complain  
The gods haven't treated them white;  
They've lost their umbrellas whenever there's a rain,  
And haven't their lanterns at night.  
Men tire of the failures who fill with their sighs  
The air of their own neighborhoods;  
There's one who is greeted with love lighted eyes  
He's the man who delivers the goods.

One fellow is lazy and watches the clock,  
And waits for the whistle to blow;  
And one has a hammer with which he will knock,  
And one tells a story of woe;  
And one, if requested to travel a mile,  
Will measure the perches and rods;  
But one does his stunt with a whistle or smile,  
He's the man who delivers the goods.

One man is afraid he will labor too hard,—  
The world isn't yearning for such;  
And one man is always alert, on his guard,  
Lest he put in a minute too much.  
And one has a grouch or a temper that's bad,  
And one is a creature of moods;  
So it's "Hey for the joyous and rollicking lad,  
For the one who delivers the goods."



## OUR YOUNG FRIENDS

# A Double Emancipation

“AND when the victory shall be complete---when there shall be neither a slave nor a drunkard on the earth---how proud the title of that land which may truly claim to be the birthplace and cradle of both those revolutions that have ended in the victory. How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of of their species.”---Abraham Lincoln.

*Springfield, Illinois, February 22, 1842.*

## The Inauguration of Abraham Lincoln

### A Reminder to the Youthful Student

By Gilbert Patton Brown

WITHOUT question, Abraham Lincoln was one of the most unique men since Jesus, the carpenter's son. Son of a drinking man, brought up by a tender-hearted stepmother, stood Lincoln, the man of honor, before all rational reasoners of his generation. No church could claim him within its folds, nor could the political expert have power over this distinguished American.

On March 4, 1861, at high noon, amid a throng of people, an open barouche drove up to the Pennsylvania Avenue entrance of Willard's Hotel, in the city of Washington. Its single occupant was "a large, heavy, awkward-moving man, far advanced in years, with short and thin gray hair, full face, plentifully seamed and wrinkled, head curiously inclined to the left shoulder, a low-crowned, broad-brimmed silk hat, an immense white cravat, like a poultice, thrusting his old-fashioned collar up to his ears, dressed in black throughout, with a swallow-tailed coat not of the newest style." This was President Buchanan, came to escort Abraham Lincoln, President-elect, to the capitol, where he was to take the oath of office. Mr. Buchanan typified the end of a political era, as Lincoln typified the beginning of a new one.

The aged Pennsylvanian, who had fought in the War of 1812, whose chief hope for months had been to end his administration in peace, and the tall, vigorous man of fifty-two from Illinois prairies, came out of the hotel arm in arm, and in the presence of a gaping crowd, held back by a line of militia, entered the barouche, and were driven up the avenue toward the capitol. The day was fine, with the brilliant, genial sunshine that spring sometimes brings thus early in that latitude. There was no demonstration as the carriage and its escort—described as "a rather disorderly and certainly not very imposing procession"—proceeded toward the capitol. Yet there were many dark faces in the crowd on either side of the way, and on the roofs of various houses, in commanding positions, were concealed squads of sharpshooters, stationed by General Scott, with explicit orders to guide them in case of disturbances in the street.

Treason was, on all sides, but the honest Lincoln was firm to the issues of the hour. In this so-called Christian nation the scene was a most pitiful one. The outgoing party had but little sympathy for the incoming one. Many men forgot their true manhood and put party before their nation, as to-day many Christians put their creed before religion.

Lincoln was deeply a religious man; few clergymen of his generation were better read

on Bible matters than the fearless man of the hour.

Many had feared that Lincoln would be harmed in person on his trip to the nation's capital, for threats had been made that he should never be inaugurated, and General Winfield Scott, as commander of the army, had employed all the men he could secure from the army and militia to guard the line of march and the capitol. Yet nothing untoward occurred, and shortly after 1 o'clock Abraham Lincoln and James Buchanan arrived before the capitol, then an unfinished building, with a portion of its front obscured by a litter of stages, derricks and building material.

The official party proceeded to the Senate chamber, which was crowded with dignitaries, including the entire diplomatic corps, to witness the ceremony of swearing in the Vice-President-elect, Hannibal Hamlin, of Maine. This ceremony performed, Mr. Lincoln, accompanied by President Buchanan, and followed by Mrs. Lincoln and her three sons, Chief Justice Taney of the Supreme Court, who was to administer the oath, and the clerk of the Senate bearing a Bible, proceeded to the east front of the capitol, where a platform had been erected over the steps, with a sort of open wooden shed on it. In this little structure an epochal even in American history now took place. The greatest American of his time here took up the heaviest responsibilities that had ever fallen on the shoulders of a President. Here he was to enunciate the lofty principles that were to enable him to guide the nation through its severest trials. The chief features of the scene have become a familiar part of American history. Pictures have preserved the appearance of the old platform, of the unfinished capitol dome above with a derrick towering near, of the crowd on the level below, and of the tall, gaunt figure of Lincoln delivering his inaugural address.

Many writers of that time have left an intimate description of the appearance of the persons on the platform. They were actors calculated to give a dramatic value to the scene, if any were needed beyond that imparted by the presence of the plain, strong man from the far interior of the country, called hither to save the nation. Near the President sat Stephen A. Douglas, the "little giant" of the Democracy, who had been one of Lincoln's opponents in the election as a candidate of the Northern Democrats for the presidency. He had come to greet the incoming President, in order to show the country that, in spite of his political views, he was for the Union. Probably no act of his political life was to do more to secure

Douglas an honorable place in history. Chief Justice Taney, that upright man, had also taken a leading part in the prelude to the great drama now opening. He was the author of the opinion delivered by the Supreme Court in the celebrated Dred Scott case, declaring that property in slaves could not be interfered with by Congress in the Territories, an opinion that had done more than any other single cause to bring about the crisis the country was now facing. Judge Taney was eighty-four, but he still held the views that had allied him in this decision with the slave-holding interest.

There were but few cheers when the official party arrived on the platform. Enemies of Lincoln and the North were plentiful in the crowd. The friends of the President did not wish to irritate them by cheering. Every loyal nerve was tense, and every loyal heart hoped there would be no outbreak—no tragedy.

As the tall and homely looking Lincoln came forward observes close to him saw that he had made a departure from his usual easy style of dress. He wore a new suit, his usual frock coat having given place to a dress coat. His waistcoat was of black satin, his trousers black, his hat a black beaver, and he carried a large ebony cane with a gold head. On arriving at his place Mr. Lincoln looked about for a place for his hat, and, finding none, was about to deposit it on the floor, when Mr. Douglas came to the rescue of his old rival and took the hat, which he continued to hold. Lincoln then thrust his cane into a corner of the railing and was ready to speak.

The unique honor of introducing Lincoln fell to Edward D. Baker, of Oregon, a veteran of the Mexican War, then in the Senate, who was destined to die in battle for the Union within eight months. Lincoln had not spoken long when his hearers became conscious that they were listening to a new note in official utterances. No longer was there any tone of compromise with secession. Lincoln declared solemnly: "I consider that, in view of the Constitution and the law, the Union is unbroken, and to the extent of my ability I shall take care, as the Constitution itself expressly enjoins upon me, that the laws of the Union be faithfully executed in all the States. Doing this I deem to be only a simple duty on my part, and I shall perform it, so far as practicable, unless my rightful masters, the American people, shall withhold the requisite means, or in some authoritative manner direct the contrary." The calm, judicial tone of the address and the clear, resonant voice of the speaker, trained

(Continued on Page 12.)



## Annual Meeting of the Board of Sunday Schools

During the quadrennium now closing the Sunday Schools of Methodism show a net gain of nearly three-quarters of a million in total enrollment. In the same time The Board of Sunday Schools has organized more than eleven hundred new schools, with an enrollment of forty thousand, and now has to its credit a record of one hundred and seventeen church buildings growing directly out of its extension policy. That the Church at large recognizes the importance of the Sunday School cause is evidenced by the fact that its contributions for this work have increased fully 133 per cent in the last four years. These and other interesting and important facts were brought to light at the fourth annual meeting of the Board, held at Chicago on January 17th, 1912.

The Board is composed of twenty-seven members, representing the Board of Bishops, the fifteen General Conference Districts, and nine members at large. Twenty-two of the twenty-seven members were in attendance. Bishop McDowell, whose interest in the work of the Board never flags, was present and presided throughout the sessions. Every phase of the work was carefully considered by the Standing Committees and their reports placed before the full Board for final action. The meeting was thoroughly harmonious, and much enthusiasm was manifested over the work accomplished in the last year and during the quadrennium.

The following facts and summaries from the reports of the Corresponding Secretary and the Assistant Secretary, Drs. David G. Downey and Edgar Blake, give a very fair idea of the various activities carried on under the auspices of our Sunday School authorities.

### SUNDAY SCHOOL EXTENSION

At the present time there are nineteen missionaries in the employ of the Board in the home field. These men give their entire time to the establishment and development of new schools in sections of the country where conditions are most favorable for this work. Many of these men are religious pioneer, penetrating into new regions and laying the foundations not only of Sunday Schools, but of the future churches that are sure to bless these new communities.

The success of this phase of the Board's work is little less than phenomenal. The first appointment to this special type of work was made in August, 1908, and most of the work has been done during the last two years. The following summary shows simply the numerical and material results during this comparatively brief period:

Total number of new schools to January 1, 1912 .....	1,128
Total enrollment on these schools	42,000
Number of preaching places growing out of these schools..	745
Number of church organizations as a result of these schools..	294
Number churches actually built	117
Value of these new churches...	\$226,650.00

A comparison of the value of the church buildings erected as a direct result of the Board's extension policy with the cost of the same, shows that the church has received in actual cash valuation more than \$120,000 above the total cost of the extension work from the beginning.

### INTENSIVE WORK

In close association with its work of extension is the work done by the Board and its representatives for bigger and better schools. Three superintendents of Methodist Sunday School Work have been appointed—Rev. M. J. Trenery, Ph. D., in Wisconsin; Rev. L. O. Hartman, Ph. D., in Ohio; and the Rev. O. B. Waite, Ph. D., in California. The following facts show the need for just such close supervision as can only be given through this plan, and also abundantly justifies such appointments.

In Wisconsin, during the period from 1898 to 1909, the conferences showed a decrease

of 31 schools and 1,049 scholars. In 1911, after one year's work by the Board's representatives, the same conferences reported a gain of 4,719 scholars.

Ohio Methodism registered an increase of 19,362 in its Sunday School enrollment in the first year of the Board's special work, as compared with an increase of only 3,142 the preceding year.

The Institute work of the Board has been carried on in obedience to the command of the General Conference directing the Board "to educate the Church in all phases of Sunday School work." Early in the quadrennium the Board was fortunate enough to secure the services of Mrs. Antoinette A. Lamoreaux as Superintendent of its Department of Methods and as an instructor at its various institutes and schools of methods. The editorial office in New York has also co-operated with the officers of the Board in their educational campaign, and at different places the church has been favored with the presence and speech of Drs. McFarland, Lewis and Meyer, and Mrs. J. W. Barnes. While it has been utterly impossible for the secretaries, with the time and force at their disposal, to meet even one-half of the requests for service, still they have been able to visit and hold institutes in all the main divisions of the church's territory. As to the character of this work, the following excerpt will serve as well as any:

"The attendance, the intelligent enthusiasm, the new sense of duty to the childhood of the Church, the inspiration to do something adequate, the determination to launch out with new methods on new lines of church work were among the positive assets of these truly great meetings. New hope, new energy, intelligent activity, took a strong hold of pastors, Sunday School superintendents and Sunday School teachers. The strong emphasis on childhood was carefully guarded and yet the teaching of these Sunday School Institutes amounted to little less than a revelation in the field of childhood. The movement, for it was a movement, a powerful movement on the inner life of the Church, was in our judgment the equivalent of a powerful revival. If the great impulse aroused by these Sunday School Institutes shall find its place in any considerable degree as the working principle in California Methodism ten years of consecrated effort will double not only the membership, but every department of the church work. The pastors will see a new meaning in the children who come to the church and Sunday School. The whole spectacular business, the superficial, the almost criminally superficial work done in the Sunday School and among the children gave place to an entirely new view, a serious, thoughtful, meaningful purpose."—*California Christian Advocate*.

### DEPARTMENT OF EDUCATION

A notable record has been made in the distinctively educational features of the work of the Board. During the year the courses for Correspondence Study have been completed and the enrollment very largely increased. These courses were first offered to our teachers and those desiring to become teachers in October, 1909. The total number of students enrolled up to January 1, 1912, is 1,965. The character of these training courses is evidenced by the following extracts from letters received at the office:

Aside from the general knowledge gained and a clearer understanding of many parts of the Bible, the course has given me a greater love for the Word, and increased my desire to live in conformity to its teachings. It has deepened a before-felt conviction that my love and service should be more thorough, and has helped me to say 'Here am I, send me.'

"The course has given me a better idea of the characteristics, physical, mental and spiritual, of my class. I thought I understood before the teacher's responsibilities

and privileges, but this little study has greatly broadened my view. Sometimes this has been almost disheartening, but altogether it has produced a desire to be a workman that needeth not to be ashamed."

While the Board has been pioneering the way in this matter of Correspondence Study Courses, it has not neglected the organization and development of Teacher Training Classes. When the Board was organized in 1908 there were no teacher training classes enrolled or registered at Methodist headquarters. At the present time there are 577 classes, with 7,433 members enrolled, registered and receiving their examinations and diplomas through the Educational Department of this Board. Recently, Rev. D. W. Howell has been engaged as special representative for Teacher Training work. The great advance in this department of work, and the deepened interest of the Church in the better preparation of the teaching force, are facts of the highest significance for future efficiency in teaching.

### ADULT BIBLE CLASSES

The movement of men into the Sunday Schools of Methodism is especially encouraging. In all the Sunday Schools of the various denominations there are 25,000 Adult Bible Classes, with a membership of 600,000. Of course, 5,182 classes, with a membership of 155,460 are in our Sunday Schools. The great majority of these Bible Classes are composed of men. The influence of such a body upon the Sunday School and Church life is well nigh incalculable. The Joint Certificate of Recognition prepared by the Board is an admirable specimen of lithographic art and should be found wherever a Methodist Adult Bible Class is found.

### SUNDAY SCHOOL HYMNAL

The year has been made memorable in Sunday School annals by the preparation and publication of the new hymnal for our Sunday Schools. This book, authorized by the General Conference and prepared under the auspices of a committee of the Board with Dr. Jno. R. Van Pelt as general editor and Dean P. C. Lutkin as musical editor, was placed on sale by our publishing agents on May 15, 1911. Up to the first day of January the total sales were between seventy-five and one hundred thousand copies. The commendations of the book come from every section of the country, from schools large and small, in city, town and village. The following extracts are typical of many:

"The new hymnal is giving keenest enjoyment, general and most decided satisfaction. For example—the church organist, a proficient musician, declares the 'hymnal is a long step in the right direction toward a higher and proper grade of music and hymns for use in the Sunday Schools—I most cordially commend it.' Another musician of proficiency, a member of the church here, says the hymnal is the best we have ever had in our Sunday School. The Superintendent of the school are high in its praise." (From Connecticut.)

"We are using the Sunday School Hymnal with great success. The music is within reach of all, the boys and girls are becoming more familiar with the hymns and are able to sing in the preaching services. The music adapted to the different occasions is fine. We sang our Christmas music from it and even the Primary Class sang their songs from the hymnal." (From Montana.)

"We enjoy the Sunday School Hymnal very much. Every one has great praise for it. The class of music it contains is a distinct improvement over that which generally prevails in our Sunday Schools. I am glad to be able to give unqualified endorsement to it." (From Ohio.)

"May I venture to express the satisfaction of our Sunday School with the new Hymnal. We introduced it last July. The enthusiastic recommendation of our committee had raised high hopes, but our expectation has been more than met. The choice character of the

(Continued on Page Seven.)



# Health Papers—Promiscuous Spitting

By Dennis A. Bethea, M. D.

For more than twenty-five years the medical profession of all civilized countries has sought to curb this offense against both health and decency. And to-day the appeal comes stronger than ever, "Do not spit."

There are many disease which may be transmitted from one person to another through the sputum—scarlet fever, diphtheria, measles, etc., but the one which demands the most serious consideration in this respect is tuberculosis (consumption). The germ is present in the sputum, when it becomes dry it is taken into the lungs as dust. Only one of these millions of germs is necessary before one person may become infected from another. Yearly 150,000 people die in this country alone from tuberculosis of the lungs. If these deaths were the result of railroad accidents, what an outcry there would be for justice.

Aside from the standpoint of health, even common decency ought to constrain people from spitting around on the floor and in public places. The body is continually throwing off waste matter from the mouth, nose, rectum, bladder, and skin, all of which are so cared for as not to interfere with the health and comfort of others—except the sputum. A person has no more right to deposit the excretions from the mouth promiscuously over the floor than he has to deposit the excretions from any other of the avenues of elimination.

Dr. Lawrence L. Iseman says: "The solution of the problem lies with the people. They must help to eradicate the 'spitting evil.' This means not only a few, but each and every person—you. State and municipal legislation will help to a considerable degree, but in itself will never be able to remedy the evil altogether. The people must help," the preacher and the teacher must join hands with the doctor in rounding up these "spitting sinners." And after they have been apprehended, we should apply the lash of our disapproval on their naked conscience.

## TOOK HIS ADVICE

Once upon a time a very cool man called on his physician and asked him for medicinal advice.

"Take a tonic and dismiss from your mind all that tends to worry you," said the physician.

Several months afterward the patient received a bill from the physician asking him to remit three guineas (\$15.00), and answered it thus:

"Dear Doctor: I have taken a tonic and your advice. Your bill tends to worry me, so I dismiss it from my mind."

Moral—Advice sometimes defeats its giver.—Answers.

## HAIR TURNING GREY

Question: Will you tell me what I can do to keep my hair from falling out and growing grey so fast. I am a woman less than 30. Will you tell me some simple thing to do for dandruff?—M. F. G., Tenn.

Answer: Maybe you are older than you think you are. Kerosene applied to the hair daily seems to darken it and also serves as a tonic. For the dandruff wash the hair every two weeks in rain water and tar soap. Rub a little castor oil into the scalp every night.

## EXERCISE AND COLDS

Question: Do you think a cold can be cured by exercise in the open air?—X., Baltimore.

Answer: With the exception of deep-seated chest colds, in the early stages a cold may often be nipped in the bud by a few hours' hard work in the open air. In half a day the nasal ducts and respiratory system will throw off irritating matter that would take much longer time if the patient remained indoors and relied on the action of drugs alone. This is why so many people improve so rapidly without stopping their work.

## COLD BATH IN WINTER

Question: Do you think a cold bath is

good for a person in winter? What advantages are there in it, if any?—A. B. W., Ohio.

Answer: For persons of good health, a cold dip on rising in the morning is very good. The advantages are it creates an appetite, quickens the circulation, arouses the nervous system. If you take the dip it should not last over a minute. I rather suspect that this is about as long as you care to remain in the water during this zero weather. Take a brisk rub with a coarse towel. You will find that you can stand the cold weather much better by having taken the cold bath. The room should be warm while bathing.

Terre Haute, Ind.

## Annual Meeting of the Board of Sunday Schools

(Continued from Page Six)

music, the splendid variety of hymns, the unusual adaptation of all to the need in the Sunday School of a hymnal combining instruction, devotion and inspiration, and withal, the singable quality of every tune, have put the music of our school on a plane never attained before. The appeal made by this collection to the religious sentiment is so broad and complete, including as it does, the best from the past and the finest of the present, that we need no new book for years to come." (From Long Island.)

"We placed in our Sunday School last May one hundred copies of the new Sunday School Hymnal. After using them six months, both for Sunday School and the evening church service, I can say without any hesitation whatever it is the finest collection of hymns to be found in the world." (From Idaho.)

Arrangements have been made for a complete orchestration of the entire book. This work is now running through the press, and is promised for March or early April. Orchestras, large or small, will find this an invaluable adjunct to the new hymnal.

## HOME GRANTS IN AID

Mission schools in our large cities, struggling schools on the frontier, new schools in territory, just opening to settlers all look to this Board for assistance in starting and maintaining themselves. The appeals come from every section of the country and practically from every conference in Methodism. During the year 1911, seven hundred and thirty-nine schools in one hundred and four conferences have been directly aided by this Board, at a cost of \$5,439.33. In addition many schools have received supplies distributed by our missionaries—lesson helps and Bibles, the latter furnished by the American Bible Society.

## GRANTS TO FOREIGN MISSIONS

The Sunday School is essential to the success of our Foreign Missions. Missionaries and their leaders alike recognize the importance of impressing the childhood and youth of pagan people. If Christianity is to triumph over false gods and imperfect conceptions of God it must command the devotion and service of youth. The Board of Sunday Schools realizes the force of these facts and from the time of its organization has been dealing as liberally as its funds would permit with this phase of its work. At the present time it supports two S. S. Missionaries, one, Rev. A. Titus, in Germany, the other, Rev. A. Tagliatela, in Italy. It also contributes to the support of Rev. M. Kito, in Japan, and has agreed to place a special worker in Korea, the Philippine Islands and Sweden, as soon as the funds can be provided. The total grants to the Foreign Field for 1911 were as follows:

Africa	\$725.00
Bulgaria	100.00
China	850.00
Denmark	175.00
Germany	1,150.00
Hawaii	200.00

India	1,800.00
Italy	1,128.00
Japan	200.00
Malaysia	150.00
Mexico	400.00
Norway	400.00
Philippine Islands	500.00
Porto Rico	500.00
Russia and Finland	500.00
South America	400.00
Sweden	400.00
Switzerland	200.00
France	75.00

In addition, grants of literature to the foreign work were made, amounting to \$154.27—a total of \$10,007.27. The total contributions of the Board to Sunday School work in the Foreign Field aggregate \$35,617.69 for the quadrennium. In the same period, the Sunday Schools of Methodism have contributed for the cause of Foreign and Home Missions the generous sum of \$2,218,286.00.

## SUNDAY SCHOOL GROWTH

The quadrennium just closing has witnessed a remarkable growth not only in Sunday School interest but in actual enrollment, as the following figures will show:

Number of Sunday Schools in 1911	35,528
Number of Sunday Schools in 1907	34,176
Increase for the quadrennium	1,352
Number of Officers and Teachers in 1911	412,517
Number of Officers and Teachers in 1907	358,729
Increase for the quadrennium	53,788
Scholars for 1907	3,346,406
Total enrollment of scholars in 1911	3,629,758
Total enrollment of scholars in 1907	2,987,677
Increase for the quadrennium	642,081
Grand Total—Enrollment Officers, Teachers and Scholars for 1911	4,042,275
Grand Total—Enrollment Officers, Teachers and Scholars for 1907	3,346,406

Increase for the quadrennium	695,869
Number of Conversions reported for quadrennium ending 1908	591,577
Number of Conversions reported for quadrennium ending in 1912	623,262

## FINANCIAL STRENGTH AND GROWTH

The Treasurer's statement showed total cash receipts for the fiscal year ending December 31st, 1911, of 97,480.86. This is an increase of \$14,510.89, or 17 per cent over the receipts of 1910.

The receipts for the quadrennium are as follows:

Receipts for 1908	\$49,823.79
Receipts for 1909	63,224.06
Receipts for 1910	82,969.97
Receipts for 1911	97,480.86
Total	\$293,498.68
For the preceding quadrennium the receipts were an increase in receipts for the quadrennium of	126,043.90
or just 133 per cent.	

Notwithstanding the necessary expansion and development of the work in this formative period the Board closes the quadrennium with \$2,736.08 in the treasury, and with assets amply sufficient to meet all outstanding liabilities. The Board fixed the amount necessary for the proper conduct of its work at \$250,000.00, which is approximately one and one-half per cent of total ministerial support. In view of the results achieved with limited resources, and the larger results easily obtainable, it is confidently believed that the Churches and Sunday Schools of Methodism will speedily and cheerfully contribute the amount asked.



# Southwestern Christian Advocate

631 BARONNE STREET.

## THAT ABOMINABLE COLLECTION METHOD

(Continued from Page One.)

than this, and we ought to do better. It is actually a reflection on our intelligence, our common sense, our good judgment and even on our Christian piety to take a collection after this manner. The Christian motive should prompt us to give.

We know that the motive that prompts this sort of giving is absolutely wrong, and it is up to the ministry to train the people into the proper spirit of giving. Self-respect demands that we take hold of this matter at once. Wherever our people have been shown the wrong of this method and have been urged to more orderly giving in the spirit and in the name of the Christ, they have responded gladly and generously. Brothers, self-respect demands that we take hold of this matter at once. If we are leaders of the people, we should lead, and here is one chance where we can manifest our manner for the common good of all.

## CORNER-STONE LAYING OF PECK HOME

Wednesday afternoon of next week at 3 o'clock, the corner-stone of the new Peck Home will be laid. Those who have seen the home have pronounced it not only a substantial building, but one of the best buildings in the entire system for the work which it is to do. There ought to be a large outpouring of our New Orleans Methodism on that day. As a matter of fact, pastors should come in from the outlying territory, but, in all events, our people here should turn out en masse. Addresses will be delivered by a number of prominent persons, including Mayor Behrman. The Home is nearing completion, and will be ready for occupancy by the first of March. Domestic science and arts will be taught, and a number of girls should be registered, although there are only a few months remaining of the present year. With reference to entering the Home, correspondence should be directed to Miss Minta A. Hungerford, 5318 St. Charles Avenue, New Orleans. As the Home nears completion, much to the delight of Mrs. E. L. Knostman, the Bureau Secretary, our people are realizing more and more the unselfish service which she has rendered and for this service we are profoundly grateful.

## INAUGURATION OF PRESIDENT MELDEN

The inauguration of the Rev. Charles M. Melden, D. D., Ph. D., as president of New Orleans University, will take place February the twenty-eighth. This promises to be the most elaborate inauguration ever accorded any president of the Freedmen's Aid Society. This is made possible by the courtesy of the college presidents of our Freedmen's Aid Society changing the place of their meeting from Holly Springs, Mississippi, to New Orleans. So that we shall have at this inauguration a large representation of the educators of the South, together with several of the high officials of the Church. Besides there will be presidents and representatives of other leading schools. The inauguration exercises will cover the entire day of Wednesday. New Orleans Methodism is catching the spirit; the student body of New Orleans University is thoroughly aroused and it is expected that the alumni of the university will manifest its interest in this event as they have in no other event connected with the university in recent years. It is earnestly hoped that the representatives of the various institutions to this inauguration will be present at the

opening exercises of the inauguration on Wednesday morning, February the twenty-eighth. Addresses will be delivered by several of the distinguished men in the official and educational ranks of the State of Louisiana, as well as by presidents of our colleges.

## THE COLLEGE PRESIDENTS MEETING

New Orleans is already feeling the honor of the meeting of the college presidents of our Freedmen's Aid Schools, announced to be held in this city February twenty-ninth, March first, second and third. Our city and State Methodism will accord these educators a royal reception. It will be an inspiration to merely see these men. Ministers and laymen from the outlying towns should come in and attend the educational rallies covering these dates. The following is an outline of the program covering the three days—beginning February twenty-ninth: Rev. C. M. Melden, "Honorary and Dishonorary Degrees;" Rev. S. E. Idleman, "To What Extent Shall We Do Social Settlement, Parish or Night School Work?" Dr. G. W. Hubbard, "Special Need for Negro Physicians;" Dr. R. T. Fuller, "Sanitation and Hygiene in the Schools;" Rev. S. A. Peeler, "To What Extent Should Young Women Be Urged to Take the Classical Course of Study?" Rev. A. P. Camphor, "The Three Grades of Discipline—Loose, Firm, Arbitrary;" Rev. L. M. Dunton, "How Many Colleges Do We Need to Meet the Demands of Our Work?" Rev. J. C. Sherrill, "The Student Who Failed to Pass;" Rev. J. O. Spencer, "Correlations and Proportions in Scholastic and Industrial Schools and Work;" Rev. J. T. Docking, "Athletics and Entertainments. How Much, and How Controlled;" Rev. J. M. Cox, "The Academy, College and University Standards of the University Senate and the Freedmen's Aid Schools;" Prof. R. S. Lovinggood, "Local Conference Support. How Much, and How;" Rev. J. A. Kumler, "Bible Study, Its Place and Proportion in the Schools;" Rev. M. W. Dogan, "How Shall We Provide for the Higher Cost of Living? Shall We Increase the Cost of Board?" Rev. G. B. Stone, "Libraries and the Cultivation of the Reading Habit;" Rev. J. S. Hill, "Student Aid and Student Work;" Rev. J. B. F. Shaw, "Delinquent Accounts of Students;" Prof. J. R. Reynolds, "Science and Laboratory Work;" Prof. Frank Trigg, "Is Any Form of Industrial Work Practical in the Grades?" Prof. G. M. Stevens, "Do We Need an All the Year School for Orphan Children?" Prof. C. W. Bennett, "The Teacher's Meeting;" Rev. M. C. B. Mason, "Co-operation With the 'Office' in Putting the Work of the Schools Before the Church;" Rev. P. J. Maveety, "Co-operation and co-ordination With the Public Schools and Other Schools Doing Similar Work;" Rev. Robert E. Jones, "The SOUTHWESTERN and the Schools;" Prof. H. C. Minnich, "Question Box."

The Rev. F. L. Kirkpatrick, Superintendent of the Austin District of the West Texas Conference, is leading all the District Superintendents of our colored Conferences in the matter of General Conference expenses. Doctor Kirkpatrick has just received a beautiful certificate from Mr. O. P. Miller, the treasurer, showing that the Austin District has not only raised its entire apportionment but \$25 more than its apportionment. This is fine, and Doctor Kirkpatrick has our hearty congratulations, while the brothers who have not yet reached that mark have from us a most earnest exhortation to raise, at once, this General Conference expense. Doctor Kirkpatrick is not a delegate to the General Conference; if he were he would make a good representative. It is his interest in our people, and his application of the responsibility involved that has caused him to lead out in this General Conference expense fund. (We might add, the other collections of his district have not suffered.) May we not urge that this General Conference expense fund be raised at once, and thus

save our delegates to the General Conference very serious embarrassment? Raise your General Conference expense fund, brothers; do it now, and send the same immediately to Mr. O. P. Miller, treasurer, Rock Rapids, Iowa.

## Of General Interest

### EXPORTS INCREASE IN VALUE

During the year 1911 the value of exports from the United States, according to the estimation of the bureau of statistics of the Department of Commerce and Labor, aggregated more than \$1,000,000,000. Exports of manufactures of the United States have more than doubled in ten years and quintupled in twenty years. The four leading articles of domestic manufacture are iron and steel, copper, mineral oil and wood. The total value of manufactures sent to foreign countries during the past year amounted to \$964,773,968; to Porto Rico, \$21,861,137, and to Hawaii, \$15,337,758, making a total of \$1,061,972,863.

### ANTI-TIPPING BILL

During the past week the Mississippi Legislature passed an anti-tipping bill. The bill imposes a penalty of \$100 on any person, firm or corporation who permits employees to receive tips or gratuities. It also further provides that any person who gives a gratuity and any person who accepts it shall be fined \$50 for each offense. All hotels and restaurants, dining-cars, and the like, will be required to keep the law posted in conspicuous places. When the bill was first introduced it was regarded somewhat as a joke, but those who supported the bill insisted that the tipping evil had reached such a stage in this country that legislation was necessary to suppress it. Many restaurants, hotels, etc., pay such small wages that the employees claim that tips are absolutely necessary for their maintenance. If efficient help is to be obtained the wages paid porters, waiters, barbers and general help will have to be raised. In that event the hotel and restaurant proprietors will raise their prices and the public will have to pay just the same. It is better that the wages paid employees should be adequate for services rendered so that they should not be compelled to depend upon tips for their support.

### RESTLESS MEXICO

Those who prophesied that with the ending of the Diaz-regime, Mexico would enter upon a long period of revolutionary disturbances, seem to have spoken the truth. During the past week there have been several engagements, and, on February second, quite a battle was fought in Chihuahua. The situation is such that Governor Colquitt of Texas has made an appeal to President Taft for the protection of American citizens. It will be remembered that during the Madero revolution there was considerable fighting along the border and several Americans lost their lives. President Madero, according to latest advices has been forced to resort to the stern methods used by former President Diaz, in dealing with the situation. It is greatly to be regretted that the present condition of affairs obtains in our neighboring republic. Our country is interested in Mexico, which is by far the largest and richest of the Latin-American countries, with the exception of Brazil, both from an ethical and commercial view-point. Two thirds of Mexico's foreign trade is with the United States. About 75,000 Americans live in Mexico, and nearly \$1,000,000,000 of American capital is invested in the railways and various commercial enterprises of that country.

From the news which has been coming from various parts of that troubled country telling of unrest and revolution, one is almost forced to conclude that, after all, there was some reason for the drastic methods employed by ex-President Diaz.



## CONCERNING A THIRD TERM

Colonel Roosevelt's cryptic silence as to his attitude with reference to being named as the standard-bearer of his party continues. While the Colonel himself has not spoken, he has not lacked for a number of friends and otherwise who have endeavored to make plain his feelings and plans. Four Governors and others scarcely less prominent, have recently been in consultation with Mr. Roosevelt, and each one has delivered himself of a message. Thus far not one of these has been assigned to membership in the Annanias Club. The general impression seems to be that if called upon by the people to serve them in any capacity he will in no wise be disobedient unto the call.

Representative Slayden, of Texas, introduced a resolution expressing opposition to the third-term idea. It was thought that this would lead to quite a demonstration in the House against the movement to nominate Col. Roosevelt, but this idea fell far short of realization as the resolution was lost by a vote of 90 to 51. The Republicans, for the most part, took no part in the voting. Only four voted, and these, including former Speaker Cannon, favored the resolution. This resolution is an exact copy of one which was passed in 1875, when it was thought that President Grant would be nominated for a third term. The resolution is as follows: "Resolved: That in the opinion of this House the precedent established by Washington and other presidents of the United States in retiring from the presidential office after their second term has become, by universal concurrence, a part of our republican system of government, and that any departure from this time-honored custom would be unwise, unpatriotic and fraught with peril to our free institutions."

## HIGH COST OF LIVING

There is no question before the public to-day which holds so much of interest to the average man as that affecting the high cost of living. There are any other interesting problems, but this is a stern one which has to be met every day. Many, indeed, are the inquiries which have been made and many indeed are the theories and solutions which have been advanced. President Taft, in a recent message to Congress, urged an international inquiry into this subject, inasmuch as every nation and all peoples are more or less affected by the increased cost of food supplies. In his message, the President said:

"For some years past, the high and steadily-increasing cost of living has been a matter of such grave public concern that I deem it of great public interest that an international conference be proposed at this time for the purpose of preparing plans, to be submitted to the various governments, for an international inquiry into the high cost of living, its extent, causes, effects and possible remedies.

"There is no doubt but that a commission could be appointed of such unprejudiced and impartial persons, experts in investigation of economic facts, that a great deal of very valuable light could be shed upon the reasons for the high prices that have so distressed the people of the world, and information given upon which action might be taken to reduce the cost of living.

"Those who have conducted investigations have found that the phenomenon of rising prices is almost, if not quite, general throughout the world. But they are baffled in the attempt to trace the causes by the impossibility of making any accurate international comparisons. This is because, in spite of the number of investigations already made, we are still without adequate data and because as yet no two countries estimate their price levels on the same basis or by the same methods."

It is to be hoped that this inquiry, which will be more general than any hitherto attempted will result in such findings as will prove really beneficial to humanity.

## People of Interest

## GENERAL CONFERENCE DELEGATES.

## FLORIDA CONFERENCE.

*Ministerial*—J. F. Elliott, District Superintendent, Gainesville, Fla.; S. A. Huger, Superintendent, South Florida Mission, Tampa, Fla.

*Reserves*—J. S. Todd, District Superintendent, Jacksonville, Fla.; T. H. B. Walker, pastor, Gainesville, Fla.

*Lay*—J. Harvey Smith, M. D., Jacksonville, Fla.; Miss Bessie Garrison, Field Secretary Woman's Home Missionary Society, So. Atlanta, Ga. *Reserves*—G. J. Rodgers, merchant, Bradentown, Fla.; C. C. Manigault, merchant, Jacksonville, Fla.

## LITTLE ROCK CONFERENCE.

*Ministerial*—J. M. Cox, President Philander Smith College, Little Rock, Ark.; W. R. R. Duncan, pastor, Little Rock, Ark.

*Reserves*—L. G. Hodges, District Superintendent, Forest City, Ark.; H. P. Coulter, District Superintendent, Little Rock, Ark.

*Lay*—Mrs. H. C. Freeman, Pine Bluff, Ark.; N. Darby, Cotton Plant, Ark.

*Reserves*—I. W. Whitmore, Nashville, Ark.; T. M. Thornton, Forest City, Ark.

Bishop J. W. Hood, of the African Methodist Episcopal Zion Church, is closing his fortieth year as Bishop of his denomination. He is still in the effective ranks.

Bishop W. H. Heard, of the African Methodist Episcopal Church, elected at the last General Conference, declares he cannot live in Liberia because of climatic conditions there.

The Rev. Allen Luster, of this city, member of the Louisiana Conference, has our fullest sympathy in the recent death of his wife. The Rev. and Mrs. Luster had lived together as husband and wife for forty-one years.

Harold Baldwin Murray, of Washington, D. C., has been admitted to membership in the Cosmopolitan Club of Cornell University by unanimous vote. It is said that young Murray is the first Negro to be received into this organization.

Five of the eight District Superintendents of the South Carolina Conference are graduates of Claflin University—namely: Rev. J. W. Moultrie, Rev. I. H. Fulton, Rev. B. S. Jackson, Rev. D. J. Sanders and Rev. E. B. Lina Conference are graduates of Claflin University.

The Twelfth annual meeting of the South Carolina Colored State Teachers' Association was recently held in Orangeburg, S. C. The officers for the ensuing year are: Prof. N. J. Frederick, superintendent of the Howard Graded School at Columbia, president; Prof. S. L. Finley, principal Chester School, secretary; Mrs. C. D. Saxon, of Columbia, treasurer.

Bishop Thomas B. Neely spent a few days in this city, during which he visited New Orleans University and delivered a thoughtful and instructive address to the students, who crowded the chapel to hear him. His words were full of sound wisdom, and were an inspiration to his hearers. On Friday evening, January twenty-sixth, President Melden tendered to the Bishop and Mrs. Neely a reception in the Mansion House, thus giving the teachers and friends an opportunity to meet the distinguished guests.

From the *Washington Bee* we learn that after a period of two years of consideration, the Central Board of Officials of the Football Rules Committee of the United States has appointed four colored men on the list of qualified officials whose names will appear in the limited list published in the Football Annual. The men thus honored are: Garnef C. Wilkinson, Edwin B. Henderson, A. Kiger Savoy and Morton P. Robinson, all connected with the public schools of Washington City. Their work entitles them to this distinction and official recognition.

## News Paragraphs

The Rev. W. R. Butler is critically ill and his death is expected at any time.

The estimate is that within twenty-six years 2,458 Negroes have been lynched.

Ex-Vice-President Charles W. Fairbanks is president of the Methodist Social Union of Indianapolis.

There are 60,000 children in New York City for whom there are only half day accommodations in the public schools.

There are more Negro men than Negro women in the United States, there being according to the census report, 98.9 women to every 100 men.

Six hundred and thirty-two acres of land have been purchased by the trustees of Morris Brown College for the establishment of an industrial school. The land cost \$25,000.

Wiley University is ranked fourth in the list of thirty-two Negro colleges doing real college work. It has more college students than any other school of the Freedmen's Aid Society.

The One Cent Savings Bank of Nashville, Tennessee has handled \$777,532.07 during the past year. The bank had \$30,403.03 invested at the close of the year, and \$26,884.20 on deposit.

A law worthy of emulation is being enforced in Zurich, Switzerland. The law is against protruding hatpins; a hatpin that sticks out and is not protected is removed by the police and a fine inflicted.

The Cardoza Vocational School in Washington, D. C., is a new door of opportunity for young men and women of the race who are preparing to earn a livelihood. The enrollment now stands at fifty-seven.

Lucian Headin of New York, a Negro aviator, was awarded a gold medal, recently, by one of the aeronautical society at Mineola, L. I. Mr. Headin has invented an equalizer which prevents airships from tilting.

A gift of \$12,500 to the University of Virginia has been announced, the trustees of the Phelps Stokes' Fund giving this amount as a permanent foundation for the endowment of a fellowship in sociology for the study of the Negro. The University of Georgia received a similar sum.

Three Justices of the Court of Special Sessions in New York City decided, on Tuesday of last week, that a theatre had no right to refuse seats to a Negro in orchestra circle because of his color. The case was pressed by the National Association for Protection of Colored People. It may be that some method can be found to force the New York hotels to open up.

The Negroes in Pennsylvania own twenty million dollars' worth of real estate, according to the report of Chief John L. Rocky, of the State Bureau of Statistics. The report further shows returns on 80,000 Negroes who are earning livelihoods, among the classification being: Domestic service, 69.4 per cent.; manufacturing, 12.9; transportation, 11.6; agricultural, 4.6; and professional service, 1.5. Eleven building associations are conducted by colored people. The churches owned by colored people in the State number 329, valued at \$3,160,257.

The recent report of the Comptroller of the Currency, which was made public during the past week, showed that the banks of the Southern States were in a flourishing condition. In fact, the banks of the Southern States appeared in a more favorable light than those of any other section. The average percentage of increase and individual deposits for all of the banks, from June, 1910, to June, 1911, was 4.07, in the Southern States the percentage was 15.62. During the period extending from March 14, 1900, to October, 1911, there were organized in the Southern States eighty-five National banks, with a capital aggregating \$72,591,500. This is, indeed, a splendid showing, and is prophetic of the continued development and improvement of the resources of the Southern States.



## The Ministry of John the Baptist

International Sunday School Lesson for February 18, 1912

(Mark 1:1-8; Luke 3:1-20.)

Read Matt. 3:1-12.

Commit verses 8, 9.

**Golden Text**—"Repent ye; for the kingdom of heaven is at hand."—Matt. 3:2.

**Time**—The summer of A. D. 26.

**Place**—The wilderness of Judea.

BY THE REV. E. B. BURROUGHS, D. D.

The Bible is filled with messages from God to man. The promise of redemption is an announcement, a message, that in due course of time the black cloud of sin, caused by the transgression of Adam, will be rolled away and the life-giving rays of the sun of righteousness shall once more fall across the pathway of man. The prophets were the messengers of the Eternal and their prophecies messages of coming events. Thus was God kept Himself in touch with created intelligence through the ages past, and thus is He keeping Himself in touch with men of to-day.

John the Baptist was a messenger of God. After four hundred years of silence, he appears upon the stage of human action and announces the condition upon which man may be saved. There is nothing mysterious about it. There is no red tape about it. It is simple, so simple, that even a child hearing it may understand and comply with it. And yet it is a message of tremendous significance. Eternal destiny hinges upon its acceptance or rejection. There is no middle ground. "The kingdom of heaven" is no longer "at hand." It has come. The advent of Christ is no longer a prophecy. It is a fulfilled fact. Salvation is a certainty, therefore, God now commands all men to repent. Obedience to that command and subsequent walking in the ways of the Lord, can alone bring happiness and peace and joy here, and everlasting life hereafter.

Our lesson to-day tells us about the ministry of the Herald of the King. He was six months older than Jesus, and spent the greater portion of his life in the wilderness. This was his special period of preparation for the great work he was especially called to perform. He was filled with the Holy Ghost from his mother's womb, thus he had an insight of the heart of his age. This insight caused his heart to burn. He saw the great need of Israel—of all men. Reformation was needed everywhere. This could only be brought about by repentance—a turning away from their sins. Hence his message as contained in our Golden Text. Let us obey the command and thus be at peace with God.

### LIGHT ON THE TEXT

**Mark 1:1-8.** 1. *Beginning.* The Law and the prophets ended with John. His advent at this time marked the beginning of the new Dispensation. *Gospel.* Good-tidings, from God to man, of redemption and peace. *Jesus.* The official title of the Saviour. *Christ.* The Greek term for the "anointed." *Son of God.* Divine sonship. 2. *In the prophets.* Isaiah and Malachi. 3. *The voice of one crying.* "A voice crying." *Wilderness.* Unsettled portions of the country. *Make his paths straight.* Referring to the custom of straightening crooked roads along which it was expected the king would come. John meant, "Have done with all your crooked ways of acting." 4. *Baptize.* An outward application of water symbolizing repentance and forgiveness. *Preach the baptism of repentance.* "A ceremonial washing which involved and denoted a change of heart and life."—Alexander. *For the remission of sins.* "This phrase depends on repentance. It is not baptism for the remission of sins, but repentance for such remission."—Whedon. 5. *Went unto him.* His peculiar dress and strange and startling announcement stirred the people greatly. *All the land of Judea.* Here the whole is used for a part. *They of Jerusalem.* Not a distinct and separate class, but the people of the holy city. *Were all baptized.* Conformed to the requirement made by John. *Confessing their sins.* "This, which is prescribed as a condition, although not a meritorious ground, of pardon, is one of the best tokens of repentance."—Alexander. *Clothed with camel's hair.* Not the skin with the hair on, but a coarse fabric. *The girdle of a*

*skin.* A wide band made of the skin of some animal worn around the waist. *Did eat locusts.* An article of food used only by the very poorest people. *Wild honey.* This was to be found in abundance in the trunks of trees and crevices of rocks. 7. *There cometh one.* I am but the messenger. The king is on the way. *One mightier.* He who is mightier.

**Luke 3:1-20.** 1. *In the fifteenth year XXX of Tiberius.* The beginning of St. Luke's history. *Pontius Pilate.* Procurator of Judea. *Herod Antipas.* Son of Herod the Great. *Tetravek.* Ruler of a fourth part of a country. *Philip.* Half-brother of Herod. *Itunaea.* A region south of Mount Hermon. *Trachonitis.* A region south of Damascus. *Abilene.* A district on the Eastern slope of Mount Hermon. 2. *Annos.* The high-priest. *Caiafos.* His son-in-law. *The word of God came.* The common Old Testament formula for prophetic inspiration. 3. *Preaching.* Proclaiming. *Repentance.* This implies a change of mind, of purpose. "It is an act of the will, the choosing of a new life." 4. "The passage quoted from Isaiah is understood to refer primarily to the return of the Jews from captivity, and to have only a secondary fulfillment in the preaching of John." 5. *Every valley,* etc. The metaphor is derived from pioneers who go before the march of a king. 6. *All flesh.* All

men. 7. *The multitude.* Rather, "The multitudes," R. V. Different classes of men from different quarters. *A generation of vipers.* Rather, "Ye offspring of vipers." R. V. *Who hath warned you? What has caused you to be warned? The wrath to come?* The punishment that must come upon all who will not turn unto God. 8. *Bring forth therefore fruits worthy of repentance.* "The fruit is the proof of the tree." And say not. Do not flatter yourselves. *We have Abraham as our father.* That may be true, but cannot save you. *God is able of these stones.* Can secure sincere disciples in other ways. 9. "The nation is that of a woodman touching a tree with the edge of his axe to measure his blow before he lifts his arm for the sweep which fells it."—Farrar. 10. *What shall we do then?* An important question. How shall we know that we are charged? 11. *He that hath two coats.* Tunics used as under garments. *Meat.* Food. *Let him do likewise.* One of the fruits of true repentance is a willingness to help those in need. 12. *Publicans.* Tax-gatherers. *Master.* Teacher. 13. *Exact.* Extort. *No more than that which is appointed you.* Require only so much as is required by the law. 14. *Soldiers.* Those who were, at that time, stationed among the people. *Do violence to no man.* "Do not extort money by threats of violence." *Neither accuse any falsely.* "Do not extort money by false accusation." *Be content with your wages.* Mutinies on account of pay were frequent. 15. *Nursed.* "Reasoned, debated." 16. *Satchel.* Thong or lace. *Shoes.* Sandals. 17. *Fan.* A great shovel with which corn was thrown up against the wind to separate it from the chaff. *Floor.* "Threshing-floor." R. V. Charleston, S. C.

## The Call to Service: Contact With Men Brings a Feeling of Obligation

Epworth League Devotional Meeting Topic for February 18, 1912

(Amos 16; Matt. 15:29-31.)

By the Rev. A. Preston Shaw, B. D.

### CONCERNING THE SCRIPTURE

There are two classes of people that command God's attention more than any other: The self-conceited, self-satisfied rich in their God-forgotten luxury, and the halt, the maimed, the hungry, the blind, the oppressed that cry unto Him for help in their poverty. To the one His righteous indignation continually cries out, "Woe;" to the other His tender mercy gently pleadeth "Come, and I will help." Yet in either case He serves them in the things needed most.

When Amos, the Herdsman Prophet, came in contact with the so-called aristocracy of Israel, he found that there was an important service that he might render them. It was impossible for him to help them directly, because they felt that they needed no help. Their life was a life of ease and contentment. The best of earth, as they thought, was theirs. They lay upon their couches of ivory and ate the choice lambs out of the flock, and the calves out of the stall; they chanted to the sound of the viol, drank wine in bowlfuls, anointed themselves with the best of ointments, and in their selfish, clannish satisfaction they forgot altogether the afflictions of Joseph. There was an indirect way, however, in which Amos could help them, and that was by showing them the error of their narrow conception of life and the utter woe that should certainly follow it. He was conscious of the fact that he had no ear-tickling message for them, but he had a message nevertheless; nor did their worldly pomp and power daunt him. He speaks out boldly the message God had given him: "Woe unto them that are at ease in Zion, and trust in the mountain of Samaria. \* \* Therefore now shall they go captive with the first that go captive, and the banquet of them that stretch themselves shall be removed." We serve the wicked best with whom we come in contact by showing them their wickedness and the woes that inevitably follow them.

Another kind of service is pictured in Matt. 15:29-31. The Bearer of the world's infirmities and Healer of the world's diseases sits upon one of the mountains near the Sea of Galilee. Around Him are assembled a great multitude. They have brought along with them their maimed, lame, blind, dumb, and others sick of divers diseases, and with an imploring cry for help they lay them at His

feet. This is no time for pronouncing woes. This is not the occasion for red-tape inquiry. The people call for help, nor does the Son of God deny it. He healed them all. Many sinners no doubt were among the sick, but when in their weakness and insufficiency they cried for help, the Son of God heard and helped them.

### THE MEANING AND APPLICATION TO US

No servant of God who comes in contact with men can truthfully say there is nothing to do. It is an easy task to see and render service when all around we hear the cry for help and see its need, but when we come in contact with the self-sufficient and self-satisfied, those that have plenty and who manifest no need for anything, our field for active service becomes more difficult to find. The place, however, where the loudest call for help is heard is not the most needy after all. When men realize that they need God and are not willing to trust in themselves, they have already traveled over a large part of the journey to Him. That place needs service most where the people think they have all they need—where false ideals and foolish aims have obscured the vision of the true goal of life; where the cup of worldliness tastes sweeter than draughts from the everlasting fountains of heaven, where classes and clans and races get together in their littleness and arrogate both God and the universe to themselves; where weak and narrow puppets in their silly greed for power seek to usurp the throne of Him whose is the earth and the fullness thereof. Here is a field of labor, barren it is true, a desolation to be sure, yet the Master bids His servants enter and utter His immutable judgment, Woe!

### The Influence of Women in Church Work (Continued from Page Three)

fuses the appeal of a sermon, but the soul never fails to respond to good music. Thus women, by vocal and instrumental music, prepare the minds of the congregation to receive in sympathetic spirit the message of God, as brought by him who occupies the pulpit, and a glance at our hymnal shows that many of those blessed songs were written by women.

Muskogee, Okla.



## Church Dedication



TRINITY METHODIST CHURCH, FAIRMONT, WEST VIRGINIA,  
The Rev. C. C. Gill, Pastor

The dedication of the new Trinity Church took place Sunday, Dec. 10, 1911. The success of the services was such as to be a fitting climax to the great heroic efforts that have been put forth both by the pastor and people to secure for themselves

a suitable place of worship which should be a credit to themselves and bring glory and honor to God's holy name. For more than forty years this congregation had worshiped in a small one-room frame structure, which in recent years not only

showed signs of decay, but had become altogether too small for its growing needs. The people, accordingly, had wished and prayed for a church. Nothing of a tangible nature was done, however, until the coming of the present pastor, Rev. C. C. Gill, who, taking charge not quite three years ago, organized the forces and went to work with a will. The result was the beautiful stone and brick structure which has just been dedicated. This magnificent building is of white brick, with stone foundation enclosing basement rooms, which consist of Sunday School and dining rooms, kitchen and toilets. Above is the main auditorium, vestibule under one tower and pastor's study under the other. The roof is of slate over a pretty design of metal ceiling. The windows are of genuine stained art glass. The choir is seated on a raised platform behind the pulpit, from which it is separated by an oak panel choir rail. The building is lighted by electricity, while gas is used for heating. Its size is 36x60 feet, and cost, complete and furnished, \$6,500.00. The entire value of building and lots is \$10,000. The District Superintendent, the Rev. Geo. E. Curry, had charge of the dedicatory services, and the Rev. Pezavia O'Connell, Professor of Hebrew and Greek Exercises at Howard University, preached the dedicatory sermon. Several visiting brethren were present, including the Rev. R. D. Jennings, of Grafton, and the Rev. Drs. H. C. Howard and L. B. Bowers, pastors of the local Methodist Churches (white). The proceeds of the day's services and rally amounted to more than \$500.00, and enough was raised on pledges to cover the entire debt on the property. It was a great day in Zion, and pastor and people are rendering a chorus of grateful praise to God, who has crowned their labors with such abundant blessing. —A. Bumgardner, Recording Secretary.

## Gleanings from the Field

### INDIANA

Connersville, Ind.—Mr. George L. Knox gave a lecture on January 24, subject "One's Life and Help to Others," at the Second Methodist Episcopal Church, for the benefit of the Foreign Missionary Society. The lecture was splendid, and greatly enjoyed by the large audience. Mr. Knox spoke of some things that were very helpful and interesting in regard to the upbuilding of the Negro race. He is a very influential man, and although this is but his second visit to our church, he has made numerous friends, who are always anxious to hear him speak on any subject. Mr. Knox was entertained by Mr. and Mrs. Elizabeth Bass at their home on South Central Avenue. Our church has made exceedingly great progress in the last two years. Our pastor, the Rev. W. C. Stateman, has paid all debts and mortgages, and the church is now practically out of debt. Mr. Stateman deserves high praise for his work here, owing to the fact that the church has been in debt for many years. The members are working faithfully to prepare our pastor for the Lexington Conference, which meets at Columbus, Ohio, March 27. The clubs and all auxiliaries of our church have been working faithfully, and are doing much to interest the young people in the church.—George Kidd.

Jones. I wish also to thank these same people for giving me a \$35.00 suit of clothes for conference. Great things are being planned for the year's work. Our District Superintendent was paid in full and gave a very good report at conference of the year's work.—Chas. C. Landry.

### TEXAS

Jasper.—It is with a thrilling heart of gratitude that I make this report of my arrival; and beginning in a new field of labor, amidst the gloom of inclement weather, we have succeeded in holding a few short services. We are in course of organizing our work for a most effectual year, in the midst of which the Ladies' Aid Society holds a conspicuous place. They have nearly furnished the parsonage, with scarcely any debt remaining. This department is generated by Mrs. Francis Rhymes, who is potent among her sex. Mrs. Tulah Hadnot deserves much credit for her earnest work in equipping the parsonage for the comfort of the pastor and family. Special mention should be made of Messrs. D. R. Renfro and Wm. Rhymes, the former advancing the amount necessary for moving, which is \$15.00, while the latter entertained the pastor and family several days, until the parsonage was ready. The people received us gratefully. Our District Superintendent, the Rev. W. L. Duncan, made his first quarterly visit and held our conference on Saturday, the 27th inst. We did not have any other services because of the rain, which continued throughout the Sabbath day. In spite of all this, the conference was unique in every phase of the term.—D. A. Runnels, Pastor.

For HEADACHE—Hick's CAPUDINE. Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c, 25c and 50c. at drug stores.

## FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering From Women's Ailments.



I am a woman.  
I know woman's sufferings.  
I have found the cure.  
I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Prolapse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Stickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly any sufferer that this Home Treatment really cures all women's diseases, and makes women strong, plump and robust. Just send me your address, and the free ten days' treatment is also the book. Write today, as you may not see this offer again. Address

MRS. M. SUMMERS, Box 176, South Bend, Ind., U. S. A.

## COLONIST ONE-WAY FARES

TO

## CALIFORNIA

AND POINTS INTERMEDIATE  
VIA

## SOUTHERN PACIFIC

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September 15 to October 15, 1911

TWO TRAINS DAILY THROUGH TO  
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Malaria Causes Loss of Appetite.  
The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

### LOUISIANA

Bunkie Charge.—I wish to take this method to thank my friends for the many choice founds given us under the auspices of Sisters Martha Willis, Irene Milton, Mrs. Francis Burr, Mrs. Lillie Lawson, Miss M. E. Cheney, Nanie Matthews, Mary Gray, Helen Cheney; Messrs. Coston, Gray, Cheney, Drew, Lawson and



## The Inauguration of Abraham Lincoln

(Continued from Page Five.)

in the West by long practice in out-of-door oratory, made a profound impression.

There could be no doubt that he would do his utmost to preserve the Union, while his attitude toward the South was unequivocally enunciated in these words: "In your hands, my dissatisfied fellow-countrymen, and not in mine, is the momentous issue of civil war. The government will not assail you. You can have no conflict without being yourselves the aggressors. You have no oath registered in heaven to destroy the government, while

I shall have the most solemn one to preserve, protect, and defend it."

As the concluding words of the celebrated preoration of the speech died away there was a hearty cheer from the crowd. Then the clerk of the Senate stepped forward and opened the Bible, and the aged Justice Taney, visibly affected, began to repeat the oath, which Lincoln, with his hand on the open book, solemnly pronounced after him: "I, Abraham Lincoln, do solemnly swear that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States."

Then the battery on the brow of Capitol Hill thundered a salute, and James Buchanan, private citizen, and President Lincoln returned to their carriage and were driven to the White House. Here the venerable Buchanan, heartily glad to be safely out of office, shook President Lincoln by the hand on the threshold and wished him personal happiness and a peaceful term.

And Abraham Lincoln took command, and ruled with honor to himself and credit to the Anglo-Saxon civilization. May the reader of this monograph study the life of Lincoln, whose deeds of valor are worthy of emulation.—*The Classmate.*

## Conference Notices

### Special Notices.

#### LOUISIANA CONFERENCE.

Each member of the Louisiana Board of Home Missions and Church Extension is urged to attend the annual meeting of the Board, to be held in the office of the Southwestern Christian Advocate, Wednesday, Feb. 21, at 3 o'clock p. m.

It is imperative that each member should attend this meeting. Business of great importance will be transacted.—H. Daniels, President; J. O. Richards, Secretary.

#### CENTRAL MISSOURI CONFERENCE.

Woman's Home Missionary Society, Presidents of Local Societies:

If you need any literature for your auxiliaries, for general or specific work, write to me, and I will be glad to supply you. Please send money with your order to meet the expense.—Mrs. R. G. Williams, Secretary of Literature, Bridgeton, Mo., P. O. Box 57.

#### OPELIKA DISTRICT.

##### W. H. M. SOCIETY

Dear Sisters: This is year of test for the Woman's Home Missionary Society. Pastors and presidents of the Woman's Home Missionary Society, please have your auxiliaries in working order; I will try to visit each auxiliary as early in the spring as possible. I hope each pastor of the Opelika District will send to me the names of the presidents of the auxiliaries of each charge and circuit. Pastors, our success depends largely on you, and hope you will do your best for the Woman's Home Missionary Society this year. We are to hold a District meeting of the Woman's Home Missionary Society some time during this year at Opelika, Ala. So begin now; look on the field; the laborers are few. May the Lord bless our work this year.—Mrs. G. W. Reeves, District President, 105 Geneva Street, Opelika, Ala.

#### District Rounds

##### MARSHALL DISTRICT.

###### Second Round.

Wiley University, March 24; 7:30 p. m.; Ebenezer, March 24-25; Concordia, 22-24; Jefferson, 30-31; Gelmer, April 6-7; Texarkana, 14-15; Lodi, 20-21; Harleton, 27-28; Pittsburg, May 4-5; Hawkins, 11-12; Queen City, 18-19; Naples Circuit, 17-19; Mineola, 25-26; Mallalieu, May 31, June 2; Marshall Circuit, June 1-2; Tyler, 8-9; Longview, 9-10; Woodlawn, 22-23.—Dear brethren: Plan well for Quarterly Con-

ferences, and let us make them real spiritual occasions. Let us fast, pray and work for a great revival throughout our Conference. Take advantage of all benevolent days to represent and raise claims. Let us organize and maintain Epworth Leagues, Ladies' Aid Societies, Woman's Home Missionary Auxiliaries, and Lay Associations throughout our District. Professors H. B. Pemberton and S. S. Reid are loyal supporters of not only our church here, but are willing workers anywhere on our District. Secure their services, they will do you much good in organizing the young people. Our motto: "500 Southwestern subscriptions on Marshall District.—P. H. Jenkins, District Superintendent.

#### HOLLY SPRINGS DISTRICT.

##### First Round.

Oxford, February 9-11; Oxford Ct., 10-11; Avisville, 17-18; Pott's Camp, 24-25; Ripley, March 2-3; Grenada, 8-10; Grenada Ct., 9-10; Batesville, 15-17; Sardis, 16-17; Holly Springs, 22-24; Holly Springs Ct., 22-24, 30-31; Olive Branch, April 6-7; Hernando and Lons, 13-14; Water alley and Junction, 16; Waterford, March 12; Abes and Tyro, 14; Altus and Hollywood, 9; Connie Creek, 18. Pull hard this new year, brethren.—N. R. Clay, District Superintendent.

#### NEW ORLEANS NORTH DISTRICT.

##### First Round.

Asbury, February 10-11; Boyton, 11-12; Cushman Memorial, 13; Thomson, 14-18; St. Matthew, 16-18; Scott Chinn, 21-25; Union, 23-25; Pleasant Haven, 26-March 1-3; Mallalieu, February 28-March 3; Simpson, March 4-10; Malden, 5-10; Camp Parapet and Kenner, 6-7; Springfield and Hammond, 12-13; Mandeville, Covington and Lacombe, 14-15-16-17; Mt. Zion, 21; Angie Circuit, 23-24-25; Franklinton, Hackley, Lee's Creek, 27-31; Slidell and Village, April 5-6-7; Darrow Ct., 12-13-14; Central, 20-21; Lutchter and Laplace, 21-22-23. My Brethren: Let us plan and pray for a glorious revival. The one work of the church is the salvation of sinners; if this is accomplished, the other interests of the church will surely follow. Now is the time to begin your work, and not at the end of the year. Let the rainy weather of last fall be a warning to you.—Valcour Chapman, District Superintendent.

#### MEMPHIS DISTRICT.

##### Second Round.

Alamo, February 3-4; Friendship Ct., 10-11; Dyesburg, 17-18; Dyesburg and Fulks, 24-25; Union City, March 2-3; Atoka Ct., 9-10; Centenary St., 16-17; Warren, 23-24; Burdette, 30-31; Covington St., April 6-7; Mason St., 13-14; Selmer St., 20-21; Savannah St., 27-28.—C. L. Fields, District Superintendent.

#### TENNESSEE

Kingston Charge.—Our first Quarterly Conference was held at Kingston, December 9 and 10, 1911, Superintendent E. G. Cox presiding. The reports showed the work in good condition. The Superintendent preached two stirring sermons. Paid the Superintendent up. At 3 o'clock he baptized four adults and one child. Sacrament at night to 48. Raised for all purposes, \$48.33. On December 27 was held a singing convention. At night a program was rendered; John Siener, William Martin, Miss Molly Jordon, Miss Annie Queener, Prof. Greife, Miss Lille Moore, Miss Lillie Martin and Mrs. Siener participated; thirty-eight took part in the singing. The Christmas tree was on Friday night; it was well filled with presents. Watch Night meeting was held. The church was revived. Oliver Springs is one of our appointments. The people have all moved away from this place, going to the public works, leaving one or two families of our church. To Winrock, five miles from Oliner Springs, most of our people have moved. We held a meeting at Winrock beginning the 12th of January, running six days; two conversions and one addition to the church. Mrs. Roach was presented a nice box, January 19, from Kingston. It contained many nice groceries. Too much can't be said for Kingston. We have had in all, since conference, eighty-four conversions.—A. Roach, Pastor.

#### INQUIRY.

I wish to make inquiry concerning my people. My grandmother, Fannie Pruitt, had two children, named Phylis and Catherine. My mother's name was Phylis, and she had seven children, whose names were as follows: Alex, Tom, Savannah, Phil, Adam, Rose, and Martha. I also want to know about Henry and Crawford, who were children of my aunt, Catherine. The last I heard of Crawford, he was in Bolivar county, and Henry, when last heard from, was in New Orleans. The rest of my Aunt Catherine's children were in Macon, Miss. If anybody knows of their whereabouts, I would thank them to let me know. Write me at Rose Hill, Miss.

MARTHA PRUITT BENNETT.

FOR FEVERISHNESS AND ACHING  
Whether from Malarious conditions, Colds or overheating, try Hicks' CAPAUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores.

## GILBERT INDUSTRIAL COLLEGE, Baldwin, La.

Thoro literary instruction, electrical engineering and trades. Write for catalog.

J. R. REYNOLDS, A. M., Principal

## Cured at Home

Quick Relief—Trial Package Mailed Free to All—in Plain Wrapper.

Piles is a fearful disease, but can be cured if you go at it right.

An operation with the knife is dangerous, humiliating and rarely a permanent success.



There is just one other way to be cured—painless, safe and in the privacy of your own home—It is Pyramid Pile Remedy.

We mail a trial package free to all who write.

It will give you quick relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

Insist on having what you call for.

Just send your name and address to Pyramid Drug Co., 320 Pyramid Building, Marshall, Mich., and receive free, by return mail, the trial package in a plain wrapper.

#### CARD OF THANKS.

Again the Pastor of Mt. Zion Methodist Episcopal Church and wife desire to thank the children of the Juvenile Department of the Home Improvement Club for the many good things brought them in a surprise party. On Tuesday night, January 23, 1912, after the adjournment of class meeting, a band of children came to the parsonage with song and rejoicing. When the door was opened they entered the dining room with groceries and were followed by others. In well chosen remarks the pastor expressed his gratitude.—H. I. Smith, Pastor.

#### AN UNCOMMON COINCIDENCE

Sunday morning, January 28, 11 o'clock, the Rev. W. H. Nelson, pastor at Lafayette, Ala., received into the church and baptized Martha Meadows, whose age is 106 years. She was never a professing Christian, and was awakened by persistent prayers and patient effort led by the pastor. She has no recollection when she was last in any church house.—W. H. Nelson.



**BOARD OF CONFERENCE CLAIMANTS**  
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(14 W. WASHINGTON STREET)  
**JOSEPH B. HINGELEY, COR. SECRETARY**  
**THE MILLION DOLLAR PROGRAM**  
**A MILLION ANNUAL DISTRIBUTION INCREASED INVESTMENTS**

WATCH THIS COLUMN EVERY WEEK

**QUADRENNIAL PROGRAM.**

**I. MILLION DOLLAR ANNUAL DISTRIBUTION.**

(May 1, 1911—May 1, 1912.)

Tabulations to Jan. 1, 1912. \$944,491

Mississippi (Increase 1912) . 372

Connectional Fund (Increase,

Jan., 1912) ..... 312

Total ..... \$945,175

**II. INCREASED QUADRENNIAL INVESTMENT.**

Tabulations to Jan. 1, 1912 \$1,281,348

\* \* \*

Instead of "Previously Reported," in the accounts above we use the Grand Totals as shown by the new 1911 TABLES, which will be printed in the March VETERAN PREACHER. It now appears that the INCREASED QUADRENNIAL INVESTMENT, instead of being \$1,000,000 as had been hoped, will approximate a MILLION AND ONE-HALF DOLLARS.

\* \* \*

God is surely working in the hearts of his children in the interest

of the Veteran Preachers. The following are now on my desk: Four inquiries concerning Life Annuities, a Christian woman wishes to deed us a \$4,000 property; an Ohio pastor notifies us of a will made by a loving layman making the Board legatee of \$2,000; a loving woman sends \$200 as a memorial for her deceased husband; a western pastor writes of a Christian woman who desires to deed her property to us; a modest Christian brother expresses willingness to give a considerable sum on condition of having his name kept secret.

\* \* \*

Do you wonder at our increased heart throbs and bowed heart as we stand in such tender relation between God's loving children and His beloved Veterans!

\* \* \*

We are only at the beginning, and the quadrennium which has paid to the old preachers and widows almost three quarters of a million dollars more than any other stands at the threshold of better years for the Superannuated Preachers, and when the larger things have been accomplished and "the WHOLE TITHE" has been brought into God's storehouse, all trembling queries as to the future of Methodism and of Christ's Church will be answered by the gracious outpouring which inevitably follows faithful giving.

\* \* \*

As the General Conference approaches some wonder what will be done with this new but now tried legislation. We are not concerned as to the ultimate result. As always, so now, the Methodist Episcopal Church will "improve its policy through

changes which are warranted or demanded by experience," and only in that way. Processes and plans which have resulted so favorably may be incidentally amended, but, as a whole, will be generously approved and carefully improved.

\* \* \*

Next week we will be able to give some instructive and inspiring totals as to the work done for Conference Claimants during 1911.

\* \* \*

The Board of Conference Claimants is now in session—February 7th and 8th. Will you not pray that God's blessing may be upon its members and that what is done or proposed to be done for the Veteran Preachers may be wise and according to his will?

**Died**

**KELLY.**—Zack Kelly, a faithful member of the Methodist Episcopal Church, on the Mexia (Texas) Circuit, died January 17, 1912. He had been an invalid for nine months, and had been speechless ever since Oct. 3, 1911. He had been a church steward for over twenty years, a Sunday School Superintendent for almost twenty-five years. The church has lost a faithful member, the Sunday School a great leader. His leadership as a Sunday School Superintendent has been unparalleled by any man in this capacity. I feel it my bounden duty to express my appreciation for his work. He leaves a wife, four brothers, three sisters and a host of friends. He was laid to rest in the community cemetery by the F. I. S. Fraternity.—C. D. Conner.

**FORCED BY GRATITUDE  
OF HUNDREDS  
To Repeat His Offer**



I have been so moved the past few weeks by the gratitude of Southwestern Christian Advocate Readers, that I have decided to make again the offer which I made in a recent issue. This is what I said: "I am going to Give Away a Free Treatment for Deafness, to every sufferer who asks for it."

The letters of request have poured in; letters of grateful thanks have also

poured in. From every part of the continent, the people whom I have cured of that terrible affliction—Deafness—are thanking me.

A letter from the Far West says: "Allow me to thank you a thousand times for the good hearing you have restored to me." A letter from New England says: "I bless the day I saw your offer, for you have cured me of Deafness."

**Deafness Treatment Free**

These many letters of gratitude have touched my heart, and so I say again to the readers of the Southwestern Christian Advocate "I will give away a Free Treatment for Deafness to every sufferer who writes for it."

This offer can only be made for a very short time. If you are Deaf, or have any trouble with your ears, write for a Free Treatment.

This treatment is entirely free. I want to help you. I know what you suffer in the approach of Deafness, and the intolerable agony of complete Deafness. I know that I have cured many, many people who were Deaf. I want you to have the same opportunity to hear again. Write to-day for my treatment for Deafness.

Send off now, a post card or letter request. Don't delay, or it may be too late. If you have even the slightest feeling that something is wrong with your ears, be on the safe side and send for treatment. It won't cost you anything. If you are growing Deaf, and have become discouraged and tired of experimenting, profit by the example of those who have been cured by my treatment. Many of these people thought that they never could be cured, they had tried so many different things which never did them any good. My treatment restored their hearing. Write to-day for a Free Deafness Treatment, to DEAFNESS SPECIALIST SPROULE, 432 Trade Building, Boston, Mass.

**Books!**

**Books!**

**Books!**

Perhaps no other things have such power to lift the poor out of poverty, the wretched out of misery, to make the burden bearer forget his burden, the sick his suffering, as Books!—Marden.

We have some wonderful Bargains in Books to present our subscribers. From time to time exceptional offers will be made. As our supply is limited advantage of these offers must be taken at once.

**Offer No. 1**

Its chapters: Author of Law; Promulgation of Law; Mission of Law; Law of Rest, Law of Home; Rights of Life; Rights of Property; Law of Purity ought to be read by everyone. The book has 240 pages, gilt top; title in gold; handsomely bound. This book will adorn any library and inspire every reader. These books will be sold during the next 15 days for 50c each. Cash must accompany orders. Send orders to

"Supremacy of Law" by the late Bishop John P. Newman. This is a book with a message for this age and country. It has ten soul-stirring chapters, either one of which is worth the price of the book.

Southwestern Christian Advocate, 631 Baronne St., New Orleans.

Every Church needs a Church Record, a Quarterly Conference Record and an Official Board Record. We have them in stock. Send us your orders.



## Deaths

### THE REV. J. M. SMALLEY.

The Rev. J. M. Smalley, of the Central Missouri Conference, was born November 30, 1875. He was converted while quite young, and was united with Soul Chapel Methodist Episcopal Church. He joined Central Missouri Conference about 1903 and served the following charges: Ironton, Mo., two years; Bridgeton Circuit, four years; Springfield, Ill., three years. His health failed in August, 1910, and from that time until his death, January 22, 1912, he was a patient sufferer. He died in full triumph of faith, having made all arrangements for the funeral. The Rev. Mr. Smalley was one of the promising young men of the conference, and was beginning to be looked upon as more than an ordinary preacher. He leaves his wife, father, two sisters, one brother and a host of friends, who have the sympathy and prayers of all who knew the deceased. The funeral service was conducted by the Rev. A. M. Todd, of the Clarksville charge, the Rev. E. W. Hanner, of Elsberry, Dr. B. F. Abbott, of St. Louis, Mo., and Dr. R. E. Gilleum, District Superintendent.—L. C. Brown.

### PROF. P. S. DELANY.

The Interdenomination Ministers' Alliance of Louisville, Ky., offered resolutions on the death of Prof. Faustin S. Delany, who died at midnight, January 19, 1912. Prof. Delany in life was one of the most loyal and faithful men of the race, one of our foremost educators, a prince among churmen, and a friend to all in need. Professor Delany as principal of Central High School for six years, principal of the Colored Department of the Kentucky Institute for the Blind for the past six years, trustee of Quinn Chapel, African Methodist Episcopal Church, member of the Committee of Management of the Young Men's Christian Association, director of the Louisville Oratorio Society and the Bas Clef Club, has touched in so many ways the life of the colored people of Louisville and by his painstaking and self-sacrificing service has left the community in a better condition than he found it. He, by his quiet and assuming, but dignified bearing, won the esteem of all classes. The Interdenominational Ministers' Alliance of Louisville, Ky., places on record the high esteem in which we, the members of this Alliance, held Prof. Delany, and the loss we feel in the removal of one who never refused to come to the help of the Lord against the mighty. We commend the example of Prof. Delany to the young men of our churches and schools as worthy of their study and emulation, and we hold up before our people his life work as an inspiration.—Committee: Rev. C. B. Allen, Chairman; Rev. G. R. Bryant, Rev. G. W. Nicholas, Rev. Alex Hannum, President; Rev. W. H. Spillman, Secretary.

SMITH.—Ellen Smith died January 8, 1912, at the home of her daughter, one of the faithful members of Washington (La.) charge. No one can fill her place in this congregation. She died as she lived, a heroine

in His service. She leaves daughters, a son, grandchildren, sons-in-law, and a host of friends. All the expenses of the funeral were paid by her white friends and Mr. C. J. C. Carriere, the cashier of Washington State Bank. May the Lord bless them for their kindness. The funeral was largely attended, the following ministers assisting: The Revs. W. C. Cooper, S. Scrode, E. Bowers, J. Poveal. Peace to her ashes.—Daniel G. Taylor, Pastor.

SKINNER.—Beulah Skinner joined the choir above on Nov. 29, 1911. She passed away in full triumph of faith. She was raised in the love of God and the work of the church, which she did faithfully. She was 23 years old, and had been a member of the Methodist Episcopal Church and her line, a Sunday School teacher, and also teacher in the city high school for a number of years. She was very much beloved by all who knew her. White as well as colored residents of Rockwood, Tennessee, mourn the loss of this dear girl.—Mariah Lincoln.

TAYLOR.—Louisa Taylor was born in South Carolina about eighty or eighty-five years ago. She was the mother of five children; three are now living, together with nine grandchildren and four great-grandchildren. She lost her eyesight over thirteen years ago. Mrs. Taylor joined the Methodist Episcopal Church under the pastorate of the Rev. Jesse Jones. She lived a consistent Christian, a good and cheerful mother and wife, and a good neighbor. She died November 24, 1911, at Bellville, Texas.—J. A. Tillery, Pastor.

SMITH.—George Smith, the founder of Donipha Methodist Episcopal Church, after three months' illness, died at the age of 63 years, having spent thirty-three years in Christian service. He was a trustee and a loyal member. The deceased was also a Master Mason. He leaves two sons and two daughters.—C. C. Wilson.

CRADDOCK.—Dr. Arthur A. Craddock, of the class of 1909 of Meharry Medical College, one of St. Louis Mission's practicing physicians, died January 13 of pneumonia, after an illness of only ten days. The simple services were held at the residence, Sunday, January 14, consisting of a short talk by Rev. B. F. Abbott, prayer and music by the choir of Union Memorial Church, resolutions from the Medical Society of St. Louis, fraternal orders and alumni of Lincoln, from which he graduated some years ago, after which the body was shipped to Marshall, Mo., to his parents for burial. Dr. Craddock was an active member of Union Memorial Church and had a brilliant future before him. The floral offerings, which were beautiful and numerous, gave evidence of the high esteem in which he was held. Age, 37 years.—W. S. Brabham, M. D.

MARTIN.—Corinne Martin, a member of Mt. Zion Methodist Episcopal Church, died in full triumph of faith, December 7, 1911, at Delisle, Miss.—The Rev. James Robinson, Pastor.

MORROW.—At Littig, Texas, on Tuesday evening, Dec. 19, after a long period of illness, Miss Ella Undien Morrow, a daughter of Mr. and Mrs. George Morrow, passed peacefully into that rest that remaineth for the people of God. She bore her illness with patience, and was always grateful for any little kindness shown her. She told her moth-

er not to worry, that she was all right. She asked that the pastor attend her funeral, and requested the song, "Just As I Am," to be sung. She embraced a hope in Christ when quite young, joined the St. Paul Methodist Episcopal Church and lived as a consistent Christian. She was an ardent lover of the church and a regular attendant upon the Sunday School for several years. She served as organist for the church and Sunday School. She will be greatly missed. She had a sweet disposition and was loved by all who knew her. The funeral was conducted in the church by the pastor, the Rev. J. S. Medlock. A large concourse of friends followed the remains to their last resting place.—(Mrs.) C. H. Norris.

MOORE.—Little Thessa Moore, born January 21, 1909, died January 13, 1912, from conflagration by fire. She was the eldest daughter of Mr. and Mrs. R. C. Moore, faithful members of Central Methodist Episcopal Church of the Marvell (Ark.) Circuit. The Rev. P. W. Webb, pastor, officiated.

Bryan.—The Bryan Charge is alive in all the departments. Many have been connected with Lee Chapel since the adjournment of the Conference, and we have raised more than \$200.00 since our arrival. Last Tuesday a great storm struck the parsonage and many good things were left the pastor and family. This was led by Bro. Devote Huston. The pastor and wife are gratified and take this method in thanking all the friends who participated.—C. C. Smith, Pastor.

LOUIES.—Robert Louies, a young man, after a lingering illness, died January 15, 1912, at Lewisburg, Tennessee. He professed a hope in Christ a few weeks before his death, and joined the church. He leaves his wife and two children, a loving mother, sisters and brothers to mourn his loss. The funeral sermon was preached by the pastor, the Rev. A. Phillips, and Rev. Green Marsh.

THOMAS.—Georgia Thomas, of Louisville, Ky., it has pleased the Father to take from us. She was the beloved wife of Bro. George Thomas

and daughter of Mrs. Kassie Eulin. She was born December 15, 1878, at Shanbans, Bourbon County, Ky., and united with the Methodist Episcopal Church. It can be truly said she lived a consistent Christian and was loved by all who knew her. She was the president of the Woman's Home Missionary Society and was always found at her post of duty. She said she had given up everything in the hands of the Lord, and she was going to receive her reward. Thus she fell asleep in the arms of Jesus, December 13, 1911.

WILLIAMS.—Allen Williams, born May 21, 1890, died at Lovelady, Texas, January 14, 1912, aged 21 years and 7 months. He lived a sinner all these years. On the 19th day of December he was confined to his bed. As God will hear and answer prayers, he began to pray. The church went into solid prayer with and for him, and their prayers were answered. He leaves many friends and his wife. The funeral was conducted by the pastor, the Rev. W. A. Parham.

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## Gleanings from the Field

### GEORGIA

Ailey, Ga.—We thank our Bishop, Luther B. Wilson, and our worthy District Superintendent, E. D. Giddens, for the return to us of the Rev. D. G. Greer, who demands the respect of all the better class of people, white, as well as men of color. He has faithfully served us four years; not a single interest of the Church escaped his vigilant eye. He has been quite a success. We have a small membership on this circuit, but some faithful workers. Mrs. W. A. Curry paid in our rally for all causes, \$15.60; Mrs. Jas. Roberson, \$7.00; paid the District Superintendent in full for the fourth quarter; grand total, \$165.50.—Chas. Wiggs, steward.

Sylvania.—The First Quarterly Conference was held here at St. Andrews Methodist Episcopal Church, January 20-21. Saturday the officers were present with round reports. The Rev. W. M. Bellinger, the District Superintendent, was in the chair. He presided with great care. Sunday morning he preached to a crowded house. His text was the 22nd chapter of Revelation, 1st vers. Sunday night, his sermon was from the 3rd chapter of Acts, 4th verse. God bless this good man. Collection, \$36.00. I take this opportunity to thank the good people of St. Andrew's Church for their kindness on our arrival here. On Wednesday night, January 17th, a storm struck the parsonage at 11 o'clock, led by Mr. Peter Mitchell. They left many good things, and God's blessing was asked upon them by the pastor, the Rev. I. T. Griner.—Mrs. I. T. Griner.

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### MISSISSIPPI

Gulfport.—St. Mark Methodist Episcopal Church is in better condition now than ever before in the history of our church at this point, under the skillful leadership of its pastor, the Rev. J. K. Crawford. The whole membership is proud of his return to us as pastor for this conference year. The first Sunday after his arrival two members were received into the church, one from the Baptist Church. Bro. Comfort is a good pastor, and one among the best of preachers.—James Gaddis.

### NORTH CAROLINA

Reidsville Circuit.—Our first quarterly conference convened December 9 and 10, 1911, at Wesley's Chapel, with District Superintendent, the Rev. S. F. B. Peace presiding. Every phase of the work was carefully considered. Reports were good. Raised for District Superintendent, \$22.50 in full for this quarter; for pastor \$40. Sunday, December 24, was set as Rally day at this place. For pastor's salary, \$50 was the goal. Notwithstanding the downpour of rain and high waters that kept most of the people at home, we raised \$26.10 and more will be paid in.

Reidsville Circuit is waking up, and aspiring for higher and nobler things. The pastor's salary was raised from \$450 to \$500. Sunday was a great day; the Rev. S. F. B. Peace was at his best, and preached a soul-reviving sermon from Heb. 11-22. More than 100 people com-

muned. This is our second year at this place as pastor, and everything bids fair for success in all of our deliberations. Our membership increased thirty-two last year, making a total membership of 250.—W. T. Lomax, Pastor.

### TENNESSEE

Mountain City.—Our first quarter was held here by the Rev. J. W. Tate, for the first time. We are proud of our district, proud of our District Superintendent, and proud of our pastor. The pastor, Rev. J. G. Isbel, had everything well in hand. District Superintendent Tate preached two stirring sermons Sunday. A large number partook of the Lord's supper. Raised \$25 in Sunday's collection. We have learned already to love the Rev. Mr. Tate; he is a power in God's hands. We are looking forward with anxious hearts for the return of this divine. Our pastor, the Rev. Mr. Isbel, is pushing things to the front; it will be only a question of time under such leadership till we will be able to measure arms with the leading Church in the district. His password is, "Things must go, by the help of God."—R. J. Baker.

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## Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

**ROSS CHURCH.**—The new pastor, the Rev. H. B. F. Charles, was cordially received by the members and friends. His moving expenses were immediately raised, amounting to \$25.00, and everybody has pledged themselves to work as never before. The future is hopeful. At the services Sunday, February 4, the introductory sermon was delivered before a large congregation. With the present pastor, who is young and energetic, Ross Church will move forward.—C. D. Small.

**WESLEY CHURCH.**—The Sunday services at Wesley Church were good. Early morning prayer meeting, led by Bro. Leonard Howard, was well attended. The Sunday School scholars were out in large numbers, with Miss V. C. Hurst, superintendent. At 11 o'clock the pastor preached; subject, "Necessity of Work." At 3 o'clock the leaders' speaking meeting took place. It was a good service. District Superintendent J. W. Turner preached a short but inspiring sermon at night, after which the Sacrament of the Lord's Supper was administered to 123 members. The pastor was received cordially by the members of Wesley Church. The outlook of the future is bright.—R. C. Worsham, Pastor.

**SIMPSON MEMORIAL.**—We take charge of this great church with willing hands and set out to do a great year's work. Every indication points to success, and pastor and people are laying wise plans to make this the leading church in New Orleans and the State, and pay off some of the debt, as well as increase its membership. Despite the cold weather, services were good all day Sunday, and the Sunday School

starts off splendidly with its able superintendent and corps of teachers. We plan to raise the money for the debt weekly, and put it in the bank, and to meet the current expenses of the church through the several auxiliaries and public collection by this method, and with this very loyal membership we hope to accomplish much. Mother Courtney Moore, mother of the late Bro. Addison Moore, was buried Tuesday, and Simpson Memorial loses a loyal supporter. The pastor will preach his introductory sermon this Sunday at 11 a. m., when a special program will be rendered, with a special rally by 200 members. Collection for the day, \$30.—W. Scott Chinn, Pastor.

New Orleans University, under the presidency of Dr. Charles M. Melden, is passing all previous records. The students have caught the true college spirit. The meeting of the college presidents of the Freedmen's Aid Schools will be held here March 1st, and it was necessary to have the large study hall neatly furnished for their reception. Miss Melden suggested a contest between the students, dividing them into two sides, the Blues and the Reds. Each side was asked to raise \$36. Miss Melden made a clock for each side, to contain \$36 each. The side that would move the hand up to 36 first would be the winner. In less than three days the Reds moved up to \$36, the Blues \$37.50. This brought about quite a discussion, because the Reds got there first, and the Blues went by the hand a few minutes later. The final decision was that the contest should be continued until Monday, February 25, and the side that would be in the lead then would be the winner. Mr. Joseph Brazier, assisted by Miss Maude Hutcherson, managed the Blues; Miss Sarah Bradford, assisted by Mr. Lester Joshua, managed the Reds. They worked faithfully. Three weeks were given to close the contest, but they accomplished their task in one week. They closed their contest with a ball game, which resulted in victory for the Blues. They filed into the college hall Monday morning, fresh, to hear the results. With that grace that always marks the N. O. U. student, they arose in one great body when Miss Melden announced the Reds had raised \$101.10, the Blues \$103.25. The Blues, having raised the highest amount, were declared winners. All cheered together, as the Reds knew the Blues knew that they had a high "hill to climb." Three cheers for the N. O. U.; \$204.35 raised by the students in one week. The faculty and students are working as never before.—M. C. H.

### Gleanings from the Field

#### TENNESSEE

**Lebanon.**—Reverend Booth, our District Superintendent, was on hand, full of vigor. He preached two sermons greatly to the edification of all who heard him. Our collection for the quarter was good, all things considered. We are trying to keep Lebanon Station alive to every interest of the Church. Our John Stewart celebration was held December 31; raised for the John Stewart Fund, \$6. We hope to begin our revival February 11. Pray for our success.—M. Williams, Pastor.

#### TEXAS.

**Millican.**—Since my arrival on this work as pastor, there has been unusually stormy weather, which has pre-

vented the holding of regular services at the Church. But on Thursday night, January 18, a storm struck the parsonage which will not soon be forgotten. I think the majority of the membership was represented in the storm. Dan Chew, Henry Foster, Geo. Davis, Mesdames L. A. Davis and Lima Lawson were the leaders. After the storm had subsided we found our dining table full of groceries. May God's choicest blessing rest upon the entire membership of Brooks Chapel.—E. G. Gilmore, Pastor.

**Paris.**—At Mt. Zion our first Quarterly Conference was held January 15, the Rev. Kay W. McMillin, our new District Superintendent, presiding. The conference was largely attended, nearly all of the officers being present with full reports. The greatest interest and enthusiasm was manifested throughout the meeting.—W. B. Harris, Recording Stewart.

**Harleton Circuit.**—I have begun again my work on this circuit. This is the fifth year at this place, and we are more determined to succeed than ever before. By the grace of God we are going to put forth every effort to meet the demands of this, our great Church. The Rev. P. H. Jenkins, our worthy Superintendent, held our First Quarter, January 20-21, at Macedonia Church. A goodly number were present with written reports. Sunday the Rev. P. H. Jenkins preached a strong sermon from Luke 24th chapter, 49th verse. The people were greatly delighted to have the Rev. P. H. Jenkins, Superintendent of the Marshall District, with them. At the close of the sermon the door of the Church was opened and five souls were converted, and joined the Church. Sunday night we had one of the old time love-feasts that was enjoyed by all. Amount raised this quarter, \$30.20. The Superintendent is planning for great things this year, and we mean to help him to succeed.—R. Hilary, Pastor.

**La Grange.**—At St. James Church our First Quarterly Conference was a decided success. Saturday, January 27, in the business session, most of the officers were present, and reports showed a marked increase in collections and spiritual fidelity in the Church. The Rev. F. L. Kirkpatrick, Superintendent of the Austin District, introduced Prof. W. W. Kerr, cashier of Provident Bank and Trust Co., of Fort Worth, Texas, who spoke to the delight of all present along the line of economy in general. Sunday morning, despite the inclement weather, the Sunday School was well attended, and after some much needed, and timely remarks by the District Superintendent, we adjourned. In the 3 o'clock services, the District Superintendent preached: "If thou wilt, thou canst make me clean." Sixty-seven persons took the Lord's supper. The evening services were fine, the people came from every quarter of our town until the house was filled. The Superintendent took for his subject, "Salvation," and displayed wonderful eloquence. We paid the District Superintendent in full, \$29.50, and raised in all \$35.—F. D. Vance, Pastor; W. J. Hunt.

### Marriages

#### BURCH—HOWARD.

The Rev. D. T. Burch to Miss Annie V. Howard, at the residence of Mrs. Lottie H. Withers, in Gallatin, Tenn., January 17, 1912. Both prominent. The Rev. Mr. Bruch, formerly of Kentucky, is now pastor at Murfreesboro, Tenn., one of the

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leading churches of the Tennessee Conference. Miss Howard is the daughter of one of the deceased ministers of the Tennessee Conference. Her sister, Mrs. Coleman, is a practicing physician in Clarksville, Tenn. The Rev. D. T. Burch received his literary and theological training at Walden University. His bride was educated at Walden and Fisk Universities. A grand reception was given them at Key Chapel, Murfreesboro. The Rev. T. W. Johnson, District Superintendent, officiated.

**MCBRIDE-GRAY.**—Mr. James McBride and Miss Lela Gray, Sunday night, January 28, 1912. Quite a number of friends and acquaintances—white and colored—witnessed the ceremony. The groom is a promising young man. Miss Lela is one of the best young ladies in the community. Both of them are members of Pleasant Valley Methodist Episcopal Church. We wish them an easy stay in life. W. L. Mills officiated.

**RAINEY-COXEN.**—At the home of the bride's sister, in Schriever, La., Mr. R. J. Rainey and Miss Laura Coxen, January 15, 1912. Mr. Rainey is a prominent member of Magnolia Methodist Episcopal Church, and was baptized by his present pastor. Miss Laura Coxen is a promising young lady of the Congregation Church. The Rev. J. E. Rolax officiated.

**PRESTON-FLEMING.**—Miss Rebecca B. Fleming and Mr. P. A. Preston at the home of the bride, in Delisle, Miss., December 23, 1911. The bride is one of our best workers in the church, and is a teacher in the public school of Delisle. She is the accomplished daughter of V. and M. Fleming, of Delisle. Prof. Preston of Summit, Miss., and is now principal of the public school at Delisle. He is one of the strong young men of the African Methodist Episcopal Church and is a faithful worker in the Methodist Episcopal Church of Delisle. The Rev. James Robins officiated.

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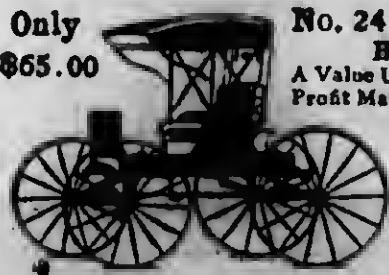
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ROBERT E. JONES, Editor  
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NEW ORLEANS, FEBRUARY 15, 1912

Vol. No. 41—No. 7

## PROGRESS OF CHRISTIANITY IN CHINA

China is passing through a political crisis, largely because of the awakening of the Chinese mind. It is a spiritual and a moral revolution, as well as a political one. One does not need to study the conditions in China very closely to be convinced of this fact. China is literally putting off the old man, the old traditions, the old customs, for Christianity. China is recognizing the virility and the superiority of Western civilization; but Western civilization and Christianity to the Chinese mind are almost synonymous.

It is exceedingly fortunate that we have at this time in the heart of China that statesman, scholar, diplomat and Christian leader, Bishop Bashford. He has justified over and over again the wisdom of his election to the Episcopacy, and has demonstrated his far-sightedness, and his faith in the Chinese people has been justified. Eight years ago, when he voluntarily went to China as a representative of our Church, there were those who thought, at that time, that it was a waste of talent and a sacrifice of one of the most representative men in Methodism. But the short years that have intervened show that Bishop Bashford knew better than we. He moved as if under Divine guidance, and he was.

In a recent communication to the Church, Bishop Bashford says that he has been meeting with continual surprises since he has been in China, and nothing has surprised him more than the longing with which the Chinese turn to Christian missionaries, in the present crisis, for instruction and help in regard to the true God and the true way of life.

It is said that were suitable places of worship prepared hundreds of thousands of Chinese could be received into these churches and taught the Christian doctrine within the next few months. The Bishop is inclined to think that we are on the eve of a movement that will parallel the Korean revival.

At the recent session of the Foochow Conference, General Sung, the new military Governor of the Fuhking Province, was present. Some one suggested that prayer be offered for the Cabinet and for General Sung. Immediately upon hearing the request the General sprang to his feet and bowed his head. Bishop Bashford led in prayer.

It seems as though our missionaries are filling a unique place in the stirring history that is now being made in China. In referring to the missionaries and their relation to the revolution, Bishop Bashford says:

"The frequency with which the contestants on both sides in numerous instances have turned to the missionaries for advice and direction is one of the surprises of the present movement. Indeed, in most cases, the missionaries have been arbiters between the contending parties, and both parties have accepted their final judgment. The fact that so great a revolution has swept over China with so little bloodshed is due far more to Christian missionaries than the world at large or even the Chinese as a whole have yet realized. In general, the missionaries have occupied the safe and proper position of spiritual advisers to both sides in the crisis—a position which is conferring priceless benefits upon countless Chinese in many cities and communities."

## THE PRESIDENT AND THE NEGRO

President Taft held recently a notable conference at the White House with leading colored Federal officeholders of the Capitol City. The political status of the Negro and the attitude of the Negro toward the Republican party and the present administration, occupied the most part of two evenings' conference, each of two hours long. At the conclusion of the second conference an interview was given out which briefly stated the attitude of President Taft on the Negro as follows:

He is opposed on principle to "jim-crow" cars.

He is against the practice of lynching.

He is against the disfranchisement of citizens on account of race.

His alleged "Southern policy" does not exclude Negroes from the holding of office.

He is opposed to discriminations against colored employees in the Federal service and will investigate any definite case brought to his attention.

He believes in the highest possibilities of the Negro race, and is willing to do all that lies in his power to aid us in reaching the fullest development as men and citizens.

We are glad, indeed, to have the President make such an announcement, and hope that something will be done to make this declaration a policy more than a mere verbal declaration; it should be a line of action rather than a simple verbal declaration of sentiment. The Negro is in serious need, not of cajoling and softsoaping, but of real progressive and aggressive work in his behalf.

Mr. Taft says he is opposed to Jim Crow cars, then no one is in better position to fight against this iniquitous institution than he.

The President says he is against lynching, and we believe he is. But the President ought not remain quiet when his subjects are being lynched daily with impunity.

The President says he is against the disfranchisement of citizens on account of race. How does he harmonize this with the Lily White movement, which is growing within his own party? Disfranchisement by legal procedure has a legal status, certainly as far as the Southern Legislatures are concerned. Such enactments the Supreme Court of the United States has heretofore refused to set aside. But disfranchisement of the Negro within the ranks of the Republican party, as has been carried forward in North Carolina, South Carolina, Alabama and Louisiana, is outrageous. And yet these self-same men, who are eliminating the Negro from politics, have the ear of the administration and are the recipients of all the Federal patronage that can be given. All disfranchisement is un-American. If the Negro stands for the disfranchisement within the ranks of the Republican party and does not use all his strength, morally and politically, in the North as well as in the South, to disenthral him, he is utterly unworthy of political recognition.

We are sure that the declaration of the President will be read with keenest interest.

## WHO WILL BE THE NOMINEES FOR THE PRESIDENCY OF THE UNITED STATES

This question is receiving a great deal of attention, and in attempting to answer it column after column is being taken in the daily press. Of course, among the Democrats Mr. Bryan is eliminated, but instead of being the candidate this time he would like to be the dictator. If the Democrats had a formidable candidate they certainly would make it interesting for the party in power. No man among them has arisen, so far, who seems to be a sure winner. We do not believe that Governor Woodrow Wilson of New Jersey can secure the nomination. If he does his defeat is almost certain. He has not shown the temperament that would warrant the American people risking large national and international questions in his hands. Speaker Champ Clark and ex-Governor Folk of Missouri are candidates for nomination. Mr. Clark is a conservative and Mr. Folk is a progressive. Likely enough local issues will eliminate both of these. Judge Harmon of Ohio seems to bulk large in the present Democratic situation and doubtless will have to be reckoned with.

In the Republican ranks the contest for nomination is between President Taft, Senator La Follette, Senator Cummins and Colonel Roosevelt. We do not believe that Colonel Roosevelt will be nominated. There is not enough spontaneity in the boom which is now on for his nomination. His recent political experiences in New York may make the party feel that Roosevelt cannot "come back." He could have succeeded himself easier immediately after the close of his second term than he could now. While Senator La Follette is aggressive he will not be taken very seriously. The series of articles running in the *American Magazine* seem to have the only-conquering-hero-take-me air. When any man feels that the country will go to the bow-wows unless he is chosen President he is disqualified at once. Whether Senator Cummins will be a formidable candidate for nomination yet remains to be seen. President Taft, no doubt, will be nominated by the Republican party and may be elected with a very narrow margin.

The *Independent*, referring to this situation, says:

"Mr. Taft is fairly entitled to a renomination. He deserves it. He has been a good President. He is not a standpatter, but a reasonable progressive. To his high office he came with an exceptional equipment in executive and judicial experience, and if legislative service had been added he would, probably, have avoided some things that were unfortunate. At the beginning of his term he and his party suffered by reason of the memorable tariff revision blunder, but it must be admitted that his record with respect to the sham revision of 1909 was better than that of the controlling Republican majority in Congress. He sought to improve the bill, and accomplished something. But he began the work at a time when very little could be done, when the field for improvement was limited to the disagreements which a conference committee was considering. He had not been a member of Congress. Probably he had not been a student of tariffs and

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## God's Way is Best

By the Rev. Christian F. Reisner, Pastor Grace Methodist Episcopal Church, New York City

Japan discovering anarchy, which would assassinate rulers, to kill it, revived strongly its ancient religion, which included the worship of the Emperor's person as Divine. The United States might learn a lesson and go strongly back to its old time Jehovah worship.

The town of Nanchang, China, with a population of 800,000 people, was given over to a riot when the revolution started because the people were afraid to take up local rule. Mr. Wang, a Methodist preacher, appointed himself leader, organized the city and policed it so that perfect order was wrought out. Even the magistrates came to him for protection. Mr. Hwang, a teacher in a Methodist School, assisted Mr. Wang in bringing this about. When, therefore, the revolutionists appointed a representative to serve on the Peace Commission from the Province of Kiangse, the naturally selected this Christian, Mr. Hwang.

It is evident that the Chinese recognize the necessity of the Christian religion to establish peace. Their first President, Dr. Sun Wat, is the son of a native convert, and himself professes to be a believer in the Christian religion.

Men talk about a better way than God's way to run the world. In my boyhood a loud talker used to complain against God for the hot winds that scorched to death the crops in Kansas. He declared that if he were God he would send plenty of rain. Yet he was a drunkard and gambler, an adulterer, and had wrecked his own home and the lives of others. If he could not run his own small life, how could he tell God how to run things.

Addison has an essay describing people who came to a spot and laid off and piled up their burdens. All of them left physical states and never a vice, as a burden. One had an unmanageable boy, another asthma, another some gray hair, another a wrinkled face, and so on. The Gods declared that each must go back and pick up another burden, so that the pile might be removed.

One who had left a bit of gray hair carried away asthma, one who had an unmanageable son went away childless, but with wrinkled face, and so on. All agreed that the last state was worse than the first, and wanted to trade back again and get their own burden.

When we take God's way development is sure. The possibilities are already in us. A young Negro was converted, educated and eventually rose to be the Bishop of Niger in Africa. After twenty-five years of separation he one day met his savage, crude, all but naked mother in the market. He was the Bishop of Niger, clothed, clean and of high standing, yet his mother recognized him, and he and she responded to each other's love in the greeting. Walking with God, he had developed, while she in her heathenism stood still; nevertheless, the kiss showed them akin in heart.

Sir Michael Costa, once leading a great chorus of voices and musical instruments noticed the absence of a piccolo. The player in a hidden nook concluded that he, among the hundreds, would not be missed, and so sat down to rest. Suddenly the noted conductor stopped the chorus and cried. "Where is the piccolo?" The Great Master will miss us if we do not fill our places. We must keep in tune with him.

Sanity is but being able to co-ordinate all our powers. Insanity is but the failure to do so. People may be so morally insane that they do wrong things and make themselves believe it is right. Affliction and disorder are sure to result. We may so train ourselves morally to notice wrong as a trained musician does a discord. If we love perishable things we may become degraded and carnal. If we love imperishable things we are sure to develop and progress.

We may show the world the incongruity of sin by living a white life in its midst. Mrs. Hugh Price Hughes told Dr. J. H. Jowett of an experience she had in her slum work. She could not get the women to tidy up or even cleanse their hands. She decided to wear a pair of white kid gloves when she shook hands with them. They finally noticed that, at the close of the reception, as she sat on the platform, her gloves were soiled. This gradually impressed the presence of dirt and so they cleaned their hands. We may shame badness by good living.

A Russian violinist discovered an old Stradavarius violin. He immediately declared that its present value depended upon its use during the interim. He played it and immediately declared that it had been employed to furnish cheap and common music and that the very molecules of the wood had reshaped themselves to that kind of work. We must be careful of our company lest our natures become like our associates and thus become cheaper.

Renan was a noted skeptic and a leader of that school in his day. He once told a legend that betrayed his heart-hunger. The natives of the seashore believed that the Island of Is had sunk when a storm was on and that when a tempest was raging they could see the spires in the crevasses of the dashing waves. When it was calm they imagined the sound of bells ringing out a call to worship. He said, "Sometimes I imagine the Island of Is is buried in my heart and I can hear the bells calling me to worship." Every normal heart hears bells bidding us worship.

Horace Bushnell strikingly traces the

## Little Things That Count

By Miss Irene G. Johnson

I have read somewhere that "there is nothing so small that it should remain forgotten, and no fact, however trivial, but may prove useful in some way or other, if carefully interpreted." Indeed, it is the close observation of little things, little bits of knowledge and experiences, carefully treasured, that is the secret of all great successes—in business, in art, in science, and in every pursuit of life.

The nursery rhyme:

"Little drops of water,  
Little grains of sand," etc.,

becomes very real when we remember that upon so slight an agency as "little drops of water," expanded by heat, depends the supply of power for the gigantic machinery employed in pumping our mines, working our great mills and factories, and driving our steamships and locomotives.

It is told of a well-known Manchester manufacturer that on retiring from business, he purchased a large estate from a noble lord, and it was part of the agreement that he should have the house with all its furniture, just as it stood; on taking possession, however, he discovered that a cabinet, which was in the inventory, was missing, and on inquiring of the former owner concerning it, the latter said. "Well, I certainly did order it to be moved, but I hardly thought you would have cared for so trifling a matter in so large a purchase." "My lord," said the purchaser, "If I had not all my life attended to trifles, I should not have been able to purchase this estate; and excuse me for saying it, but perhaps if your lordship had cared more about trifles, you might not have had occasion to sell."

And so it is, the little things that we generally class as trifles, such as, perhaps, a pleasant smile, or a kindly word—maybe it is only a hand-grasp or a slap upon the back

origin of words to lay a basis for a discussion of solid joy. "Happiness" is formed from the Anglo-Saxon "Hap," which refers to something that comes to us from the outside. Many people believe that happiness is only originated by an experience that comes through the eyes, the touch or the hearing. The Latin "fortune" has the same meaning. But Jesus used the word "joy," and that in its Anglo-Saxon origin means an inward upspringing. The Latin "exult" also has the same meaning, which is to have an inward upspringing of happiness. This fits with Christ's promise of the well of water springing up in us. Spontaneous joy is created when Christ lives within.

Scientists tell us that while on this earth we can shoulder one sack of corn, on the moon which is smaller and which thus has less power of gravitation, we could lift five sacks of corn. If we went to the sun which is many times larger, we could not lift our hands with ease, as they would weight five or six times more than they do now. How necessary it is for us to lessen the size and attractive power of the material earth. Then our burdens will lighten greatly. Worry is usually related to material things.

A fisherwoman came to get Drummond to visit her dying husband. She said, "He is too far gone to hear, he cannot see you, but I want him to carry a breath of you as he goes." Shall we not all exude the fragrance of His indwelling?

When Stopford Brooke was gathering material to write the life of Frederic Robertson he went to an old book shop which Robertson frequented and asked for incidents. The dealer could not tell him much, but ended by taking him into the rear and showing him a print picture of Robertson, and said: "When I feel mean and out of sorts, I come in and look at that face until I grow quiet and gentle."

—little things in themselves, it is true, yet what comfort and cheer they may bring to a heart bowed in sorrow, and who can tell how many evil acts have been stayed by the memory of a smile or a kind word, spoken perhaps unconsciously and long forgotten, yet this little seed of kindness has lived and been treasured in some destitute heart, may be the one ray of sunshine that could pierce the black clouds and create in him a desire for better things. What better illustration have we than the despised Samaritan woman at the well of Jacob, to whom the Lord's promise of living water caused her redemption; and again the oft-repeated story of Mary Magdalene, who, though possessed of seven devils, was inspired with a desire for a better life by the simple words of Jesus, "Go in peace and sin no more."

I read in a magazine, a short time ago, the story or rather the secret of a successful business man's success: Thirty years ago, when he was but a lad of seventeen, a man put his hand on his shoulder and said, "Boy, I believe in you. You've got it in you to make good." The boy's father had just died; things were pretty cold and confused in his mind, and he was very much discouraged, but that evening after his work was over, he went home with a lighter heart; somebody believed in him and had told him so; it was a simple thing, a little thing, we might say, but it is the little things that oftentimes make the greatest impressions and carry the most lasting influence. That boy is now one of the most successful business men in the country, and all, as he said in the magazine, because that man gave him heart, gave him courage; made him feel that somebody had confidence in him; believed in him.

It is the little things, after all, that tell what we are—bring out the nobleness or deceit in our natures, and illustrate our real

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## As to Bishop David H. Moore's Proposition

By the Rev. S. A. Virgil, B. D.

Some time ago we read with delight in the *Zion's Herald*, and in the SOUTHWESTERN CHRISTIAN ADVOCATE, an article from the pen of our own Bishop David H. Moore on the subject of election of a colored Bishop. I am very sure the entire article voiced the spirit and sentiment of all the members of our Church, and should meet the approval of every member of the Colored Conferences.

If, in the article there is anything which we, as pastors, should take exception to, it is of such trifle that we need not take time even to mention.

The above mentioned article has been read by more than two-thirds of our Methodists in the City of Pittsburgh and vicinity, and in every single case I have been asked were the pastors prepared to support the proposition; thus I have been made to feel, and even to understand that the laity believes that the largest amount of discussion comes from the pastors and not from the lay force. This makes us believe that there is need for serious consideration on this proposition, the subject now in question.

We believe truly that a definite concrete plan should be reached by the delegates to the General Conference of 1912, and that such a plan might receive the solid endorsement of all of our Colored Conferences, and a majority of the Negro membership, and that some resolution be presented to the General Conference through the committee on Episcopacy, that this whole subject and request of our people receive proper hearing, and if possible, endorsement and action. The time has come when speculations must cease and from now on a definite plan formed that will help us as people and as a race to reach a common unity.

Our brethren are convinced that neither autonomy nor separation is the will of the people, which we serve, for both of these questions have been discussed singly and unitedly from every possible angle, and still we find ourselves no further than we were when we started. We are also convinced that it will be some years before our colored membership (and for the most part, a large number of our white members), will be able to see in clearness the feasibility of separation. We have not the slightest doubt that to separate sometime in the distant future would be best for the colored members of the Church, but I am sure the time has not yet come. We find everywhere in the United States that prejudice against the race is not lessening, but growing, and the argument would not be far-fetched if I would say that this prejudice is becoming universal; but like every other question where the growth of a race is concerned, or the educational advancement of a race becomes a fact, that race is thrown more and more upon its own strength and resources.

We should not expect the prejudice against the race to be solved by any reason we may tender. In the language of Wendell Phillips, "This prejudice was never reasoned up, and will never be reasoned down"; it must be worked out in action. On the other hand, let us ask the following questions: Is fifty years enough to make a race self-governing? Can not the needs of the race be supplied better as a part of the Old Church at this time, than they could under independent rule? Were not Pastors, District Superintendents, Field Agents, Secretaries, Professors, Editors, and Missionary Bishops elected and appointed while we were a part of the great Church? Why is the issue of separation needed to create a resident Bishop? I am sure I cannot see the need of such discussion and opinion as advocated by so many of our brethren.

We did not need to set aside a law to create pastors and other workers for colored people, and why not use the same common sense that worked in the lesser appointments, in the election of a superior officer, so much needed to work among our people in the church.

I fear we are making a mountain out of a mole-hill. No colored pastor in the Church has ever asked to minister to a white congregation, and no colored pastor has ever been appointed to pastor a white congregation; they do not ask to be appointed and never expect to be. There has been no friction from the appointing power and we are sure there will not be any if a colored man is elected Bishop and sent to his own people.

The same will be true if a colored man is elected as Bishop for resident work; he will not expect to preside over whites unless the request is made by the Conference. White Churches are often asking for colored pastors to preach and lecture for them, in this there has been no impropriety and there can be none so long as we continue as we are. Our people will be satisfied if they get a colored man as Bishop, who will preside over them, and will move among them; this is the only request they are making and have been making for several quadrenniums. I further believe the Church will grow stronger numerically, financially, and the race will, within the next generation, produce a stronger body of men and women than we have to-day.

It is contact that will make the race stronger, and not separation; this contact must be with a stronger and more experienced race. I disagree with that body of men who say that the Negro will not be of much value until he begins to be his own law-maker. Must he be to himself to make laws? Will not the same law that he would make for himself be sufficient to govern his brother of another race? I believe, and always will believe, that the white man has not become so prejudiced that he will forget to respect a resolution made by colored men, if properly drawn and presented as much so as he would one drawn and presented by white men. Efforts to supply the needs of the hour are neither colored nor white, and truth has no caste, so that my argument in this connection is that it is better for us to fit ourselves for the demands of the Church and the race, and not to supply the ambition of the ambitious.

We should not forget that there is not a race in all the world who has developed in proportion with the civilization, especially with the advanced progress of the twentieth century, except that race has come in close contact with another race or nation, and for the most part, that race or nation has back of it a superior and much advanced history. We have examples of this in the history of Haiti, Liberia, and the much-spoken of American Indians, who, because they opposed civilization which was brought to them, have almost been driven out of existence. I repeat, it is contact with a more superior race, a race whose history of usefulness antedates ours that will make us strong and of value in this commonwealth.

I fear that the apostles of autonomy or separation are asking more than they have been able to reason out, and I venture to say that if a vote of yeas and nays could be taken, we would find that more than two-thirds of the 300,000 members of our communion would vote against separation or autonomy, and this, for the most part, would not be because of anxiety to receive the financial help from the Church, but that the educational advantages would be more than they could expect to receive by either separation or autonomy.

Then let me say, the chief object before us in the discussion should be whether we can advance the race by separation our autonomy, or whether remaining in the church, as we are, would give the best results. To my mind, I believe that we could not, at this period of our history, and with such limited information at our command, advance the growth of our people so rapidly as we would by remaining in the Church. Let us not look at the question of the advancement of our

people through the eyes of a few, but let us seek to advance the masses. We might raise more money than we do now, but would the contact be the same, and would the race derive as much as they do at this period of the Church of their choice. I feel that no better proposition could be presented to the church for definite action than that of our own Bishop Moore, who urges the election of a colored man to the office of Bishop, leaving the rest to the appointing power, whose judgment, we are sure, can be relied upon with confidence. Do not let this proposition die unattended.

Pittsburgh, Pa.

### Little Things That Count

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character. Take our immortal Lincoln—great, gaunt, silent man that he was, yet no one could look into his face without seeing his goodness and feeling the strength and immobility of his character, and being inspired with that general confidence and trust, which, to a great extent, helped determine the character of this nation.

The small events of life, taken singly, may seem exceedingly unimportant, like snow that falls silently, flake by flake, yet accumulated, these same snowflakes form the avalanche—and so it is with the little acts in our own lives—the trifles that seem so small in themselves, and perhaps are of little moment to us, but what about their effect upon those about us,—these same trifles may help form the avalanche under which some soul may be crushed. Remember when Paul and Silas were imprisoned at Philippi and the earthquake opened the doors of the jail, the jailor, thinking the prisoners had escaped, was about to kill himself, when just the words of the Apostle, "Do thyself no harm, for we are all here," stayed his hand, and his life was not only saved, but he and his family were converted and helped spread the Christian religion throughout the province of Philippi.

Ah! could we know what influence the little things we do or say have over the people we come in contact with each day; how a frown may hurt or a smile give courage to some faint heart in life's great field of battle, I am sure we would be more careful in our actions, as we travel through this great world of ours, and would try to scatter a little more sunshine along our path and make some life a little brighter for having passed its way, and this would not be so very difficult if we would but remember that after all, it is the little things that really count.

Pittsburgh, Pa.

### "But for the Grace of God—There Go I"

In the December *Woman's Home Companion* there is a most interesting talk on charity. Following is an extract:

"One anecdote especially, I reckon to have increased my charity tenfold. It was that one told of a great man who, seeing a poor and drunken wretch reeling along the street, said with keen wit and still keener charity to his companion, 'There, but for the grace of God, go I.'"

"Perhaps that does not seem to you so striking an anecdote. It did not seem so to me when I first read it, but it came back to me again and again, and each time it enriched me. For again and again, when I saw someone doing what I would have considered beneath me to do; when I saw someone a prey to some weakness not mine, the gentle tolerance of that great man would point out to me that but for the grace of God, but for the grace of God, but for the better advantages, the greater blessings, the lesser temptations in my own life, I, too, might be even as this person was. Over and over it came to me to remember, 'But for the grace of God—there go I.'"

"I have heard a good many sermons on Charity, but this little incident in a great man's life seems to me a better sermon than them all."



# THE CHRISTIAN LIFE

## Bear the Cross

Blentztown Bard

"And as they came out they found a man of Cyrene, Simon by name; him they compelled to bear his cross." (Matt. 27:32).

Through the year there will be burdens,  
Through the year there will be loss—  
Bend the back like gentle Simon,  
Lift the load and bear the cross!  
Through the year there will be shadows,  
Through the year there will be woe—  
But the old Cyrenian spirit  
Will sustain us as we go;  
Lift the shadow with life's laughter,  
Let the heart forget the loss;  
For the trial will make us sweeter,  
And we'll love to bear the cross!

Through the year our hopes will darken,  
Through the year our plans will fail;  
But the sun will melt the shadows  
And the living love prevail.  
Through the year there will be heartache,  
Disappointment, sorrow, pain,  
But beyond the storm the gladness  
And the bloom beyond the rain:  
Bend the back and bear the burden,  
Feel the love that heals the loss;  
Be a Cyrene with the guerdon  
Of the lifting of the cross!

Through the year to look with trusting,  
Through the year to seek the gleam,  
Through the year to walk in glory  
Of the wonder and the dream;  
Strong to bear its disappointments,  
Firm to face the cares that rise  
In the faith that love forever  
Lifts the shadows, and we rise!  
Lifts the warfare and the worry,  
Lights the way with holy cheer,  
When we've borne the daily burden  
Of the cross around the year!—Ex.

### The Comfort of Concious Lack

There is a wonderful blessing in store for those who suffer intolerably over their own lack of righteousness. If we are tempted to discouragement by our failure to reach the goal of duty-doing that we long for, let us take joyous comfort in the promise, "Blessed are they that hunger and thirst after righteousness: for they shall be filled." Hunger and thirst are acute forms of suffering; but God does not permit this offering in order to mock us. He permits it in order that he may satisfy himself and ourselves by giving us in Christ a fullness of attainment, here on earth, that goes beyond anything we could now think of or ask for. Let us rejoice in our suffering, that God and we may rejoice in the blessing to which it leads.—Ex.

### Sold His Hand

A dishonest butcher once lived and did business. He had one small dishonesty. When weighing meat, he held his hand on it, thereby including the weight of the hand with the meat. In this way he sold his hand over and over again, and never delivered the goods.

It was only a small bit of cheating; but its effect on the man's character was that of a blight. His customers were probably none the worse—a little less meat is good for any of us, but the butcher suffered from fatty degeneration of the conscience.

The effect of all sin is to destroy. Deceit withers the soul, there can be no growth or advancement where there exists dishonesty. Truth telling and fair dealing, honesty in the unseen places, as well as the seen, leads to health, happiness, sound sleep and long life.

Through the year there will be battle,  
Through the year there will be grief,  
But the days of mingled gladness  
Will make all the sorrow brief.  
Take the banner and go forward,  
With the faith that steels the arm  
Face the carnage and the combat,  
Do the duty, shun the harm!  
I can see him on the hillside  
Toiling upward, stone and moss,  
With his back bent low and aching,  
As he smiled and bore the cross!

Through the year we'll have to do it,  
What with sunshine, what with bloom,  
There's the old fact firm before us,  
Through the year there must be gloom!  
But from out its darkling shadow,  
And from out its ache and strife  
Comes the music of the morning  
And the light that leads to life.  
Comes the hope beyond the failure,  
Comes the gain that hides the loss  
If we've fought a valiant battle,  
If we've bent and borne the cross!

### The Conduct of Love

In general it assumes the attitude of long-suffering and kindness. These are old-fashioned words and homely virtues. But no life is right with men without them. Love always has these marks. Much of the task of love is restraint. So many opportunities for doing wrong come up every day that love is kept busy holding us back. Paul enumerates some essential negative virtues that follow in the train of love. They are absence of envy, of self-glorying, of self-conceit, of misbehavior, of self-interest, of irritability, of suspicion, of love of scandal. Love shuns all these. But love has positive earmarks, too. Love covers up all that it can of the failings of others, hiding a multitude of sins, thus, with the oil of charity. Love has faith in people, and gives one the benefit of the doubt, and believes the good rather than the evil. Love is optimistic, hopeful, buoyant, bright, full of sunshine. Love faces the world with a smile. Indeed, love endures with patience the rebuffs that come, without brooding or complaining.

The permanence of love. The other gifts, most of them, fall by the way. Prophecy, tongues, knowledge, all disappear. They serve their purpose and go like the scaffolding to the house. But love lives on. Love is the fruition of them all. Love is the perfection of life. The partial knowledge is good till the fuller knowledge comes. The talk of the baby is the sweetest in the world for a baby. But baby-talk in a man is childish. The child's world is beautiful for the child, but the man calls for the man's world. The mirror is a joy when it is needed to help in the enigmas of life. But one look of love

from your wife's eye, face to face, is worth all the pictures and all the mirrors. So love is the full destiny of the Christian, to see Jesus face to face, as he is. Then we shall be like him. Love, then, is destined to absorb all else. True, faith and hope abide with love, but blended with love. Love, in the end, is all. That is the aim of life, the joy of life. God is love and Christ is God's expression of his love to men. Let us heed Paul's ringing of this sweet bell of love. The chimes of love peal forth amid the discord of the world of hate and darkness. Let us listen, let us love one another as God loves us.—*The Homiletic Review*.

### A Dozen Don'ts

Don't neglect to spend a few hours in prayer when you feel yourself turning green with envy.

Don't imagine that the measure of your suffering is greater than that of the heavenly consolation.

Don't hold on to the good and keep the better at a distance.

Don't measure your gifts by the generosity of old Father Skinflint.

Don't try to win heavenly victories with mere carnal weapons.

Don't support the church by absent attendance.

Don't play the coward and then blame on your conscience.

Don't spend the time gossiping about a preacher's family which you ought to employ in hunting new Sunday School scholars.

Don't think others will accept the religion at your suggestion which appears to make you sour and gloomy.

Don't confine your piety to a knowledge of the Bible unless willing to give the church fellowship.

Don't tear the "chief corner-stone" out of the foundation by denying the deity of Christ.

Don't follow the echo of God's voice when you may go backwards.—*The Religious Teacher*.

### Care of the Mind

Edison, the great inventor, says that honesty is primarily a want of intelligence or education. "Teach a man that honesty is not only the best policy, but that, pathologically, every base act is deteriorating to brain cells and those numerous fine fibers that distinguish the developed caucasian brain lobe from the brain lobe of the savage and you take the first step in his reformation."

It is now common knowledge that anger, hatred, malice and all other debasing passions, not only injure the brain cells, but that they develop a serious poison in the blood. Edison's idea is only an extension of the same principle.

Every action, base or noble, leaves a mark on the brain. Every thought, good or evil, acts a part in beautifying or injuring the home of the soul. Every evil habit, angry though conquered and turned from bitterness to sweetness strengthens that part of the brain to repeat the same and help make of the mind a heaven of peace and happiness.

How careful, then, we should be to cultivate in the garden of the mind only the most useful and beautiful things, and how careful to avoid the bad book or evil companion. Let all this we need encouragement in the thought that it is "God working in us to will and to do of His good pleasure."—*Dr. H. A. M. D., Sr.*

### February

It's wiser being good than bad,

It's safer being meek than fierce,

It's sadder being sane than mad,

My own hope is, a sun will pierce,

The thickest cloud earth ever stretched,

That after Last, returns the First,

Though a wide compass round be fetched,

That what began best can't end worst,

Nor what God blessed once, prove accurst.

—Brown



## OUR YOUNG FRIENDS

### The Statue of George Washington

At the corner of Nassau and Wall streets in New York City stands the Subtreasury building of the United States, and on the marble steps leading up to its main entrance stands a magnificent statue of George Washington. On it is this inscription:

"On this Site in Federal Hall,  
April 30, 1789,  
GEORGE WASHINGTON.

Took the Oath as the First President  
Of the United States  
Of America."

Here we stand on sacred ground. For on this spot is where the union of States was officially cemented by inaugurating the first President. At this place and at that time, April 30, 1789, the glorious career of the United States and the Federal Constitution began. The ceremony that meant so much to our nation and to the world took place here.

Washington had reached New York after his triumphant march from Mount Vernon. The American public heart had turned to Washington as the morning glory of the garden to the rising sun. And why not? Had he not fought and suffered without remuneration that he might gain freedom for them? It stands as an isolated instance in the history of nations for one man so to possess the confidence and affection of a great people as to command every voice and vote in his favor, without the aid of a nominating convention or any electioneering process whatever. But so it was with the first President of the United States.

The day of the first inauguration was ushered in by a national salute. Business was suspended, the streets were full of men and women in holiday attire. At nine o'clock the bells pealed solemnly from every steeple in the city, summoning the people to the churches "to implore the blessing of heaven on the nation and on its chosen President"—so universal was the religious sense of the importance of the occasion.

At the close of the religious service the military march began and formed opposite the presidential mansion at Franklin Square in Cherry street. Then the President-elect, accompanied by committees of the Senate, House of Representatives, Governor Clinton, Chancellor Livingston and other dignitaries of State and nation and many distinguished citizens, marched down Pearl Street and up Broadway to the Federal Hall.

As said above this hall stood on the present site of the Subtreasury at Nassau and Wall. Prominent citizens had contributed some \$32,000 for the enlargement and adornment of the building in the hope that New York might be chosen as the permanent capital. When finished, it presented quite a stately appearance. It contained a Senate Chamber, Hall of Representatives, popular galleries, an elevated platform for the President's chair under a rich canopy of crimson damask. The Senate Chamber had a balcony twelve feet deep, opening on Wall Street, and guarded by an iron railing. In this balcony the President took the oath of office.

When the inaugural procession reached Federal Hall, Washington alighted from his carriage, walked in the midst of his illustrious attendants, ascended to the Senate Chamber, where Congress had just assembled, and was received by Vice-President Adams and conducted to the chair of state.

After formally introducing him to the august body Adams addressed him with stately ceremony.

"Sir, the Senate and House of Representatives of the United States are ready to attend you to take the oath of office required by the Constitution, which will be administered by the Chancellor of the State of New York." "I am ready," was the grave reply of the President-elect.

The Vice-President then conducted Washington to the balcony, accompanied by Senators and gentlemen of distinction. Broad Street and Wall Street in both directions were filled with a great sea of upturned faces—the windows and housetops filled with gayly dressed ladies—and a silence reigned as profound as if every living form which composed that vast assemblage were a statue carved in stone, Washington's fine, commanding figure in the center of the group of statesmen, his head uncovered and his powdered locks gathered and tied in the prevailing fashion of the day. Opposite Washington stood Chancellor Livingston in his robes of office ready to administer the oath, and between them the Secretary of the Senate held an open Bible, resting upon a rich crimson cushion, upon which Washington rested his right hand, his left resting upon the steel hilt of his sword.

The Chancellor pronounced slowly and distinctly the solemn words of the Presidential oath. The Bible was raised, and as the President bowed to kiss the sacred page he said audibly, "I swear," adding with fervor, his eyes

closed, that his whole soul might be absorbed in the supplication, "So help me God."

"It is done," said the Chancellor; then, turning to the multitude, he waved his hand, crying in a loud voice—

"Long live George Washington, President of the United States!"

Silence was at an end. Instantly a flag was hoisted on the cupola of the Federal Hall. Bells in the city rang triumphant peals. Shouts and acclamations of joy burst from tens of thousands of happy people.

With this act the government of the United States was set in motion.

After the oath was administered Washington bowed to the assemblage, returned to the Senate Chamber, and delivered a short address. He then proceeded to St. Paul's Chapel in Broadway, attended by many distinguished men, where prayers were offered by one of the chaplains of Congress for God's blessing upon the new nation and its new President.

Near this statue is old Trinity Church, on Broadway, at the head of Wall Street, from the steeple of which the chimes rang out the quarter hours.

On this spot many another important meeting has been held. When the news of the assassination of President Lincoln reached New York on that awful day in April, 1865, throngs of excited men filled Wall Street. At noon a sort of mass meeting was held, and from these steps where the monument stands, where Washington was inaugurated, solemn and eloquent speeches were made. Among those who spoke that day was James A. Garfield, who little dreamed that the future had in store for him a similar fate sixteen years later.

This statue was unveiled by Governor Cleveland, of New York, on the one-hundredth anniversary of the evacuation of New York City by the British army—November 25, 1883. It was presented to the United States by the New York Chamber of Commerce and was accepted by President Arthur on behalf of the American people.—*The Round Table.*

### The University of Seven Books

Text, Proverbs 22:29 "Seest thou a man diligent in his work? He shall stand before kings."

By the Rev. W. Rainey

From "The Children's Pulpit," in "Western Christian Advocate."

ON the twelfth of February one hundred and three years ago a boy was born in a log cabin in Kentucky who was destined to "stand before kings." His circumstances were so poor that it seemed to be impossible for him to rise in the world. His father was ignorant and incapable, and they lived miserably. When Abraham was seven years old he was given an ax and set to do almost a man's work. In Indiana, to which they moved, their cabin for a whole year had but three walls, and the other side was open to the weather. The boy climbed to the loft of loose poles and slept on straw and skins with the winter winds swirling the snow about him. Such hardships would have killed some of our hothouse boys, but it seemed good for him. He grew tall and lank, but with muscles of iron; and his thin, healthy face, with its deep-set blue eyes, was full of resolution, eagerness and good humor. There were no newspapers in the settlement and very few books. Abraham went to school under a master only a single year. Seven books really made his university and furnished his education. So few of our boys learn much even with our fine schools, trained teachers, and unlimited supply of books. And what they lack is the spirit of the boy who read late into the night by a smoking pine torch or the light of the fire who scratched his problems with a burnt stick on the wooden shovel; and who, by truth, soberness, industry, perseverance, and sweet, wholesome, earnest living, loving God and his country, climbed to the highest place in the world. What he did, in the measure of his strength and years, every boy can do.

Will you remember two things? Mr. Lincoln was placed in a poor and discouraging lot. God seemed

to have denied him everything but a good mother and a sound body and mind. But wasn't that capital enough? He lost his mother early, but not before she had taught him how to read and shown him the beauty of a meek and quiet spirit. And the forlorn little backwoods orphan boy faced the world cheerfully and said, "Never mind, I will make the most of my life." And without a thought of complaint he set to work to lift himself above himself, and to struggle out of his poverty and obscurity. There really wasn't anything to be downhearted about. The greatest prize in the world was within his reach—a clean, honest, useful life, the chance to be good and to do good. That is the biggest fortune of all.

And then remember how he studied. He learned by heart the few books which he had, and they were the best kind. Pilgrim's Progress, Aesop's Fables, the Life of Washington pleased and inspired him. But the book which taught him best the use of language, which gave him his fine imagination and his wonderful eloquence was the Bible. In it he read the story of great nations and great men. It taught him to love truth and revere God. It made him believe in the dignity of manhood and the rights of men. It led him to believe that justice is the strongest thing in the world, and the greatest interest of man on earth. Indeed, a few good books, especially when this Book is added, make a true university if we have a mind to learn. Books are our closest companions, and their association purifies or corrupts the heart, strengthens or impairs the mind. "All that a university or final highest school can do for us, is still what the first school began doing—teach us to read."



## Health Papers—The Gospel of Health

By Dennis A. Bethea, M. D.

Dr. Walter L. Pyle's Manual of Personal Hygiene contains the following pertinent paragraph: "It has been said that 'health is a man's birthright; that it is as natural to be well as to be born,' and that from ignorance and transgression of physiologic and hygienic laws arise all diseases and tendency to disease. Let today, so tardy has been the recognition of the importance of instruction in the fundamental principles of applied physiology as a means to complete living, that a thoroughly well person after middle life is the exception in every community. On every side we find chronic complaint, physical weakness, weariness, and overwhelming gloom, which might have been prevented by proper timely instruction."

No man can do his best work for himself or his race when he is full of aches and pains. It is like setting in church trying to serve the Lord when you are hungry. The great misfortune with our people is that we have not been taught health laws. We are short of preachers—not preachers to preach the gospel of death, of that kind we have preachers galore—but preachers to preach the gospel of health. In preaching the gospel of health, do not wait to be "called" by a "little white man way up in a tree," but go at it without the "call," like other preachers. To be more specific, let every mother, father, Sunday School teacher, public school teacher

and minister get to work to study how to keep well themselves and to teach the younger generation how to do it. Heretofore, people have depended upon the almanacs and patent medicine advertisements for their instruction in health matters; the result is the undertakers are growing richer and richer every day.

Years ago Herbert Spencer wrote: "Is it not clear that physical sins—partly our forefathers' and partly our own—which produce this ill-health, deduct more from complete living than anything else, and to a greater extent make life a failure and a burden, instead of a benefaction and a pleasure?" Proper breathing, care of the eyes, ears, mouth, skin and absolute personal cleanliness should be taught children in the home by parents, and impressed by the teacher afterward. Too many parents leave the whole thing to the teacher, like the teacher who used to wash the children's faces and comb their hair, when they came to school untidy, some parent took advantage of the teacher by giving her a chance to wash and comb the children's hair every morning.

Hoxley taught that most illness was not only preventable, but absolutely criminal, and that when a person was sick it showed that some one had sinned—that is he or his forefathers had broken some of Nature's laws. People who mistreat their bodies are

physical sinners; they commit a crime against, not only themselves, but those dependent upon them. The preservation of health should be considered a sacred duty.

As we answer the call to preach the gospel of health, let us not be discouraged if people do not do as we tell them to do, for it is much easier to preach than it is to practice.

### INSOMNIA

Question: Will you tell me what to do for insomnia. I cannot sleep at night. I have tried almost everything people told me to do. I used to try to count myself to sleep that does no good now. I just lay awake for hours at a time.—Student, Atlanta.

Answer: I expect you have done too much. Just stop doing so much and just go off to sleep. When you lie down, close the eyes, breathe regularly and slowly; at the same time just imagine you see the breath coming from your mouth and nostrils the same as if you were walking on the streets a very cold day. You will soon drop off to sleep. Always go to bed with an empty mind. Do not read in bed or just before going to bed. Some people sleep better on an empty stomach, and others sleep better on full stomach. A little exercise just before bedtime seems to induce sleep. I believe there is some truth in the old lines:

After breakfast work a while;  
After dinner rest a while;  
After supper walk a mile.  
Terre Haute, Ind.

## George R. Smith College Happenings

It has been said that Dr. J. C. Sherrill is the right man, in the right place, at the right time. He is successfully and faithfully performing the duties of the exalted position to which the great Church has called him. The Central Missouri Conference and the entire State regard him as a man of magnetic power.

When he pleads in the interest of the school he gets the best results. The spirit of giving to the institution has been aroused again; the District Superintendents, pastors and loyal members of the Church throughout the State have given many needed things to the institution, which have aided greatly in making it comfortable and pleasant for faculty and students. The loyal membership of the State is being awakened to a renewed interest in old "George R. Smith," and beginning to know that they, in a great measure, are responsible for the success of this College. That this is their College.

The school is in a flourishing condition along all lines. The students and faculty are loyal to the school and its president. President Sherrill has had many needed improvements made about the building since his incumbency.

We have had quite a few distinguished visitors this scholastic year; among some who have visited us are Madame Azelia Hackley, the great singer. She gave a good entertainment while here. Miss Celia Holloway, the National Secretary of the Y. W. C. A.; Mr. D. D. Jones, the International Secretary of the Y. M. C. A.; Dr. Bennett, inspector of the Freedmen's Aid Schools. Bishop Lance held the C. M. E. Conference here recently; he and his Conference visited us in a body. All gave helpful and inspiring talks to our student body. All were greatly impressed with the work that is being done. Madame Hackley has very recently sent some handsome gifts to the school. The moral and spiritual side of the school is held up before the student as well as the intellectual.

It can truthfully be said of George R. that she is "lifting as she climbs." Before the Day of Prayer for Colleges arrived the faculty and students had been holding prayer meetings for a week getting in readiness for the Day of Prayer for Colleges. Our meetings were not in vain. On Thursday morning at 10:30 o'clock the student body assembled in Chapel, where song service was conducted, followed by a sermon by Dr. Grant Robbins, pastor of the First Methodist Episcopal Church of this city. Dr. Robbins was at his best and his sermon will be long remembered by the students and faculty. Dr. Mathew Hermann, pastor of the German Methodist Episcopal Church of this city, was also present and

took and active part in the meeting and great interest in persuading students to make a decision to come on the Lord's side. Our own pastor, Rev. E. P. Geiger, District Superintendents McAllister and Ellis were also present. Thursday was a great day for us, sixteen were happily converted.

On Friday morning at 10:30 the student body and faculty were privileged to hear Rev. Lechlighter, pastor of the Epworth Methodist Episcopal Church, preach a noble sermon; eight were converted.

On Friday afternoon at 2:30 o'clock, Rev. J. H. McAllister, District Superintendent of the Sedalia District, preached a very helpful sermon to the student body, three were converted. Of the thirty-

## Little Rock Conference Appointments, 1912-13

### CLOW DISTRICT

L. G. Hodges, Superintendent, Forest City, Ark.; Ashdown Circuit, to be supplied; Bengin, J. L. Bryan; Caddo Gap, C. H. Howell; Camden, supplied by S. J. Johnson; Canfield, supplied by A. E. Carr; Center Point, E. M. Alexander; Clow, G. A. Hall; Clow Circuit, C. W. Sampson; Gurdon, G. W. Thompson; Grasonia and Antonia, to be supplied; Hope Circuit, to be supplied; Horatio, David Hall; Lewisville, supplied by J. W. Johnson; Locksburg and Macedonia, Lee Nelson; Murfreesboro Circuit, supplied by Wm. Johnson; Nashville and Tollett, M. B. A. Cain; Paralomia Circuit, F. J. Jacob; Saratoga and McKnab, to be supplied; Stamps and Magnolia, J. W. Nelson; Texarkana, C. A. Taylor; Texarkana Circuit, J. H. Henry.

### FORT SMITH DISTRICT

H. P. Coulter, Superintendent, Little Rock, Ark., Route No. 5; Bentonville Circuit, A. E. Liles; Charleston Circuit, C. C. Wallace; Conway Circuit, G. G. Troop; Danville Circuit, H. Bright; Fayetteville Station, P. W. Webb; Fort Smith, (a) Ebe and East Mission, M. N. Langston, (b) Mal, D. H. E. Harris; Little Maumee, B. F. Neil; Marche, E. Washington; Morrelton and Atkins, J. R. Wilson; Solgohatchia, W. H. Simpson; Springfield and Plum, W. B. Smith; Roland Circuit, P. H. Myres; Van Buren, M. F. Strong.

### FOREST CITY DISTRICT

A. T. Stephen, Superintendent, 2923 West Seventeenth Street, Little Rock, Ark.; Augusta, J. R. Liv-

ington; Auvergne, J. T. Hawkins; Brinkley, D. Nelson; Brinkley Circuit, L. C. Dawkins; Caldwell, M. D. Gyles; Clarkston and Terrell, to be supplied; Cotton Plant, J. A. Swift; Cotton Plant Circuit, supplied by E. M. Payne; Crawfordville and Jettette, S. M. Cain; Earle and Parkin, supplied by W. B. Moten; Edmonson and Proctor, to be supplied; Forrest City, Wm. Green; Gill, S. J. Broyles; Haynes, supplied by F. Smith; Hunter, J. C. Adams; Marion and Jericho, to be supplied; Marianna, R. Fields; Marianna Circuit, J. W. Williams; Madison and Widner, to be supplied, B. W. Wright; Modena and Pecan Point, to be supplied; Osage and Bardstown, J. A. Brook; Palestine, W. Smith; Park Place, W. J. S. Donaldson; Reese, V. Speed; Wilson and Driver, to be supplied; Wyandotte and Lavesque, to be supplied.

### LITTLE ROCK DISTRICT

G. T. Saxton, Superintendent, Pine Bluff, Ark., Route 1, Box 119; Batesville, B. J. Leavelle; Batesville Circuit, R. B. Fagan; Hensley, J. Brown; Hot Springs, S. McDonald; Jackson, Charles Brooks; Little Rock, North Side and E. Street, W. McIntosh; Little Rock, Wesley Chapel, W. R. R. Duncan; Little Rock, White's Chapel, R. Ray; Little Rock Circuit, M. C. McCrossin; Lonoke Circuit, A. H. Harris; Newport, J. W. H. Hatchett; Richwood Circuit, A. S. Miller; Sweet Home, J. H. Hatchett.

### PINE BLUFF DISTRICT

J. H. Greer, Superintendent, P. O. Clarence.

(Continued on Page Seven.)

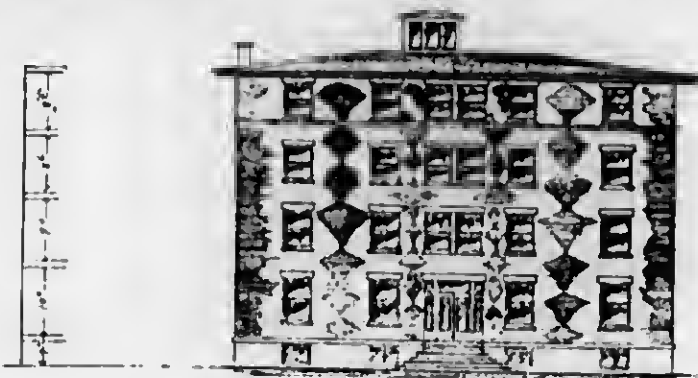


# Flint Medical College and Sarah Goodrich Hospital

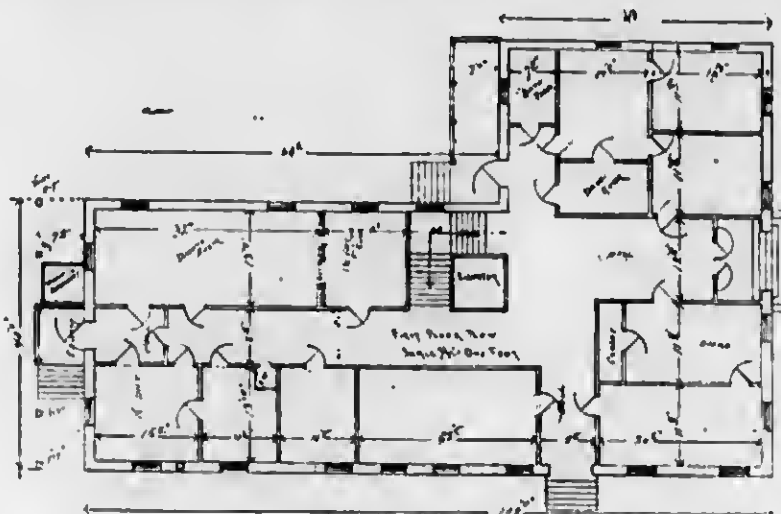
## Past, Present and Future

In 1873, when the Legislature of the State of Louisiana granted the original charter to New Orleans University, the section authorizing the University to confer degrees in medicine was, through the thoughtfulness and far-sightedness of Rev. J. C. Hartzell, now Bishop to Africa, inserted, but it was not until 1889 that this department was finally organized and a course in medicine offered to the

adjunct to their medical department. In 1901, in recognition of a gift of several thousand dollars for an endowment, made by Mrs. Caroline Mudge, the name was changed, and at her request was called the Sarah Goodridge Hospital and Nurse Training

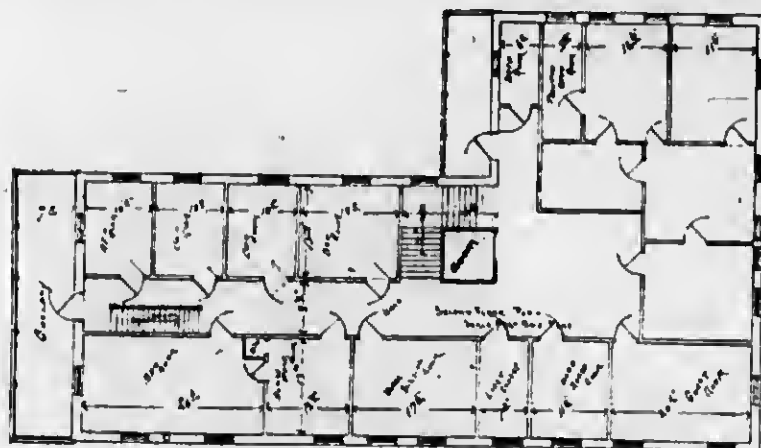


PROPOSED NEW SARAH GOODRIDGE HOSPITAL  
H.F. KIRCHER'S ARCHITECT



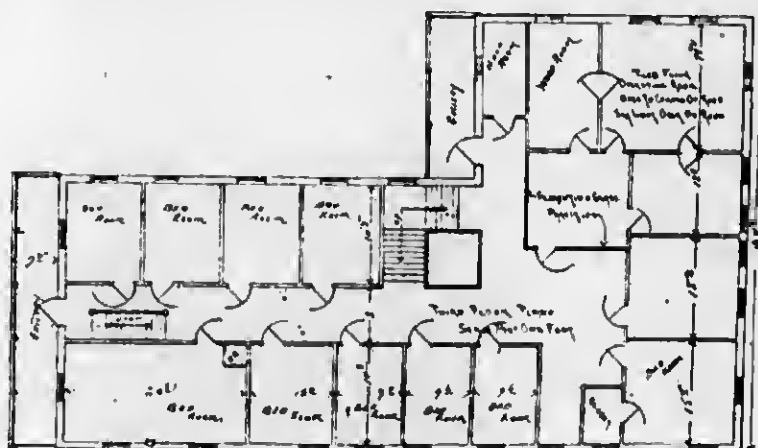
FIRST FLOOR

School, in honor of her mother, Sarah Tonnelt Goodridge. This gift was also made through the efforts of Bishop Mallalieu, as was that for the medical work. The Bishop's fatherly interest and care for this work did not cease with his seven years' residence in New Orleans, but continued to



SECOND FLOOR

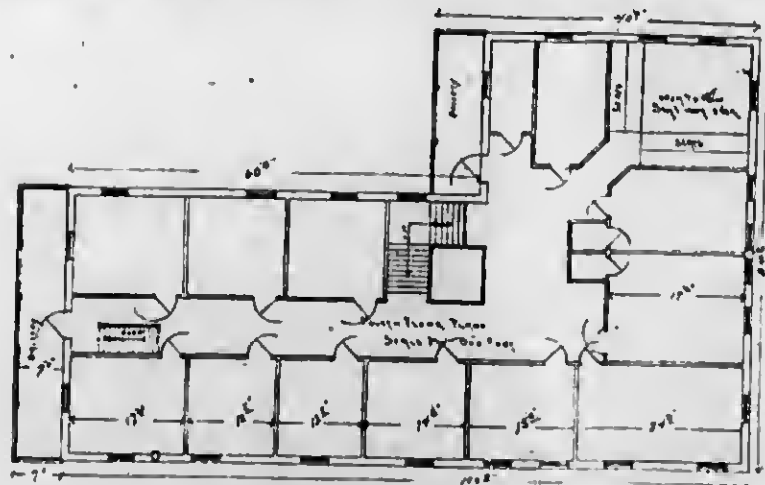
the very end of his labors. In fact, the last two years of his life were spent in strenuous effort, trying to interest people of means in the great need of having this work continued, and we certainly believe that the Bishop's efforts will not be in vain, though he was not permitted to see the fulfillment



THIRD FLOOR

of his great desire, the work being left for others to finish.

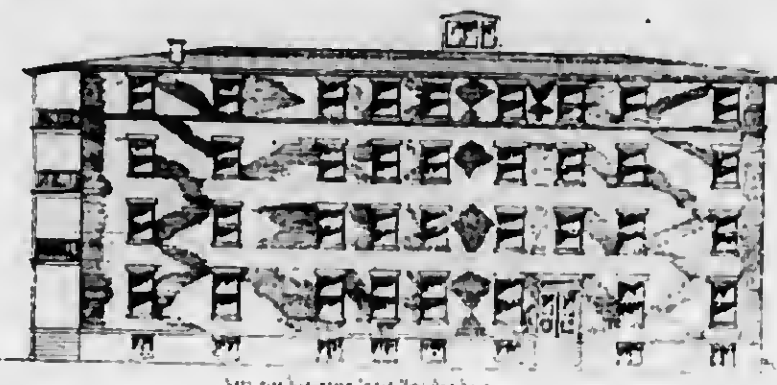
Two years after the adoption of the present name for the hospital, the old, two-story, frame building, 22x100 feet, which was built for and had always been used as a residence, was purchased and con-



FOURTH FLOOR

but having been built for a residence and not for a hospital, it has been most inconvenient, and with its limited equipment we have been unable to meet the demands of the population we desire to serve, but with what has been furnished, the management has, verted into a hospital and nurse training school,

at all times, made the very best use of in caring for the sick and injured and giving instruction to nurses who have come here for their training. Since the opening of this school, there have been graduated sixty-five nurses and we are caring for annually hundreds of colored patients who, but for the accommodations offered by this place, must have gone to Charity Hospital and become public charges. What we need and must have, is a place large enough and with all modern equipment and conveniences so that instead of hundreds, we may be able to care for thousands, and instead of ten, we may have fifty nurses in training. Th's will in the



future be made possible if we shall have the sympathy, co-operation and support of those for whom this work has been maintained thus far. Plans have been put forth and drawings made for a new, four-story, hospital building, from which the accompanying plates were made. This building will furnish (besides a free clinic and dispensary) accommodations for one hundred patients and thirty to thirty-five nurses. The laundry will be in the basement, the offices and free ward on the first floor, superintendent's apartments on the second floor, and the operating room on the third floor. The balance of the second and third floors will be wards and private rooms. The fourth floor will have an eight-bed maternity ward and rooms for the nurses. To erect and equip this building will cost about \$50,000.00. A little more than one-third of this amount is already available, and we are practically assured that we shall be able to start this work this year, and expect to begin by September 1. While the work of constructing the new building is going on, we shall continue to care for our patients at 1566 Canal street, and the College of Pharmacy will be continued at the same address.

The impression has gone out and the statement quite generally circulated that our School of Pharmacy as well as the Medical Department has for the time being been closed. There has been no foundation for such an impression, for there exists no reason why we should close this department, and there has been no intention of doing so. We shall gladly furnish full information and a catalog upon request to any who may be interested in this part of our work.

Any who may desire to assist in putting this work (all departments) on a more satisfactory basis, in order to meet the needs of the colored people of this part of the South, are requested to confer with the Superintendent, Dr. R. T. Fuller.

## Little Rock Conference Appointments

(Continued from Page Six.)

Alzheimer, W. B. Harris; Arkansas City and Naton, E. W. White; Avery, to be supplied; Clarendon, B. J. Griffin; Dumas, M. H. Forster; Eudora, William Hanna; Fordyce and Edinburg, C. W. Whitehead; Grady, to be supplied; Helena, T. H. DeVoe; Hermitage and Warren, C. E. Lamar; Hoop Spur, supplied by W. H. Hill; Jacinto and Carthage, H. Albright; Ladd, C. H. Royston; Luna and Gains, T. B. Barns; McGehee, B. F. Young; Marvell, supplied by Wm. Wright; Morrell, Joseph Campbell; Pillow, R. M. Piques; Pine Bluff, (a) East Mission, A. Hartman; (b) St. James, W. S. Sherrell; (c) St. Mark, J. H. Hines; Reedyll, B. H. Johnson; Swan Lake, Geo. W. Saunders; Stuttgart, supplied.

The Rev. and Mrs. J. Benson Baker, of the Northwest India Conference, who have been on furlough in the United States, have returned to their field of work. They sailed from New York January 21. Mr. Baker's entire term of service as a missionary has been at Ajmer, the headquarters of the Rajputana District, where he has been in charge of the Boys' Orphanage and Training School, and of the church for English-speaking people.

colored young men and women in the extreme South. Later, in 1901, the name was changed to Flint Medical College in recognition of the gift by John D. Flint, of Fall River, Mass., who gave the money with which to purchase a college building, a little later gave our present endowment. These gifts were made to Bishop Mallalieu, who, himself, purchased our present property at 1566 Canal street. In 1892 a class of five men received the Doctors' Degree, and every year since up to 1910 there has been a class to graduate, with the exception of one year, 1896, when the course was changed to a four year course. In the twenty years existence of this school there were graduated in all, one hundred and two doctors.

The work was begun at a time when little or no attention was given to medical education by anyone outside of the individual colleges, and each school was therefore a law unto itself, and although those who were given supervision and care of this work during its earlier years made the best possible use of the equipment and means furnished them, and graduated many men who have, as the world says, "Made good," and have succeeded in their chosen profession, yet a few years ago, when the American Medical Association began its efforts to regulate and unify medical education in America, and a Committee was sent to inspect every medical college, it was found that Flint, for lack of sufficient financial support, came short of measuring up to what was recognized as a standard medical college. Its deficiencies were pointed out by the ones who inspected our equipment, and earnest appeals have repeatedly been made for more liberal support, but the same has never been given us. Being unable to make the necessary improvements within the required time, our school was placed in an unrecognized class. It therefore became our duty to suspend our medical work (which we did last year), until these conditions should be met and we are again reinstated.

The first and most important need for the carrying forward of this work, to accomplish the object which the organizers designed should be accomplished, is a hospital with a capacity of one hundred and fifty or two hundred beds and furnished with all modern equipment and conveniences. Not alone that the medical work may be resumed and put on a satisfactory basis do we need this new hospital, but to meet the needs and demands of a colored population of three hundred thousand. Of this number one hundred thousand are to be found right in New Orleans and the balance within a radius of two hundred miles of this great metropolis, and for whom there are no hospital advantages offered save that of Charity Hospital, which, in its field, is doing a great and noble work for the colored people, but not all colored people belong to this class, and those who do not should not for their medical and surgical attention, nor for emergency work, be forced to accept what charity offers or nothing.

Several years ago, a band of earnest, public-spirited women, devoted to the advancement and uplift of their race and sex, saw this great need, and conceived the idea of establishing a hospital and nurse training school for the colored, and in 1894 organized themselves into what was known as the Phillis Wheatley Club. They formally opened their training school in October, 1896, with a class of five, but a short time after, for lack of sufficient financial support, the work thus started was taken over by the New Orleans University and made an



# Southwestern Christian Advocate

631 BARONNE STREET.

## WHO WILL BE NOMINEES

(Continued from Page One.)

tariff legislation. For twelve years there had been no revision to attract his attention. He did not realize how sensitive public opinion was with respect to legislation affecting the cost of living. At the present time, however, he stands for a downward revision that shall be determined by facts carefully ascertained in accordance with a plan designed to prevent log-rolling and bargaining and favoritism in the making of tariffs.

\* \* \*

"From a partisan point of view, a failure to renominate him would be unfortunate because it would involve a virtual repudiation of his administration. In its convention, the party will make, of course, a platform reviewing and commending what the Government has done in four years. It will enumerate the achievements of the President. Upon the record of his term it goes into the campaign. To withhold a renomination from the President whose acts and recommendations it supports would be to stultify itself. Upon what reasonable ground can Mr. Taft be rejected and laid aside this year by those who nominated and elected him in 1908? Will they say that he has been unfaithful or incompetent?"

## WORKING UNDER A HANDICAP

The *Star of Zion*, the official organ of the African Methodist Episcopal Zion Church, says:

"The Methodist Episcopal Church has a highly creditable average ministry—no Negro ministers surpass them in intelligence and personal character, but they are working under a handicap. If this were removed their usefulness would be greatly enhanced. There is no sparsity of competent men for the office of Bishop, and the *Star of Zion* would be pleased to see some of them honored.

"If the Methodist Episcopal General Conference should elect two Negro Bishops for the home field there would evidently be much rejoicing with the three hundred thousand members of our race variety in that church. Something will have to be done for the Negroes are very much dissatisfied with conditions as they now obtain. They believe that Negro Bishops would enter into fuller sympathy with them, and that the work would be very much strengthened. And they are right."

Without, in the least, discounting the value of the present plan of episcopal supervision of our colored conferences, we have achieved a great victory to hold our own, and gradually increase our membership, working along side three Negro Methodist bodies, with thirty Negro Bishops constantly traveling among us. The Negro members of the Methodist Episcopal Church have as much race pride as any other set of Negroes. That they should stand firm under said circumstances is a tribute to their loyalty. There is no doubt but that the election of Negro Bishops in our Church would greatly increase our membership in the South.

## AN OBNOXIOUS TERM

"In a court of law races or color are not recognized," so declared Judge Cook of the Superior Court of Guilford County, in a recent session, held at Greensboro, N. C. The judge was administering a rebuke to a white attorney, who, in open court referred to the

colored plaintiff as a "darkey." Judge Cook represents the sentiment of that conservative, and at the same time one of the most progressive towns in all the South. While we find a sufficient amount of race antipathy in that vicinity, at the same time there is consideration of the rights and the courtesies due the Negro. We want to thank Judge Cook for this rebuke administered to the attorney and for the rebuke administered all those who give a free use to this term. Many do not realize how obnoxious this term is to the Negro and how inappropriate and, in fact, insulting it is. It is a relic of that period that the Negro wants least to recall, and it is an appellation that in no way fits the life of the Negro of today.

## Of General Interest

### BETTER WEATHER PROMISED

Notwithstanding the fact that the "ground hog" saw his shadow upon the day he was supposed to come out and make his observations, the Weather Bureau at Washington promises that the worst is over, and balmy spring weather will soon be on hand. The present winter has been unusually severe. Transportation on land and sea has been hampered and the poor have suffered great privations.

Lake Superior is reported to have frozen over from shore to shore for the first time in recent years. There has been new records established for low temperatures in several places in the South. In this city the temperature for January this year averaged ten degrees lower than for the same month last year.

If some of the various bugs and pests which make life miserable for the farmer have been destroyed, the cold wave will have accomplished great good.

### SOUTHERN SOCIOLOGICAL CONGRESS

Governor B. W. Hooper of Tennessee has issued a call to the Governors of the sixteen Southern states asking that they appoint delegates to a sociological conference to be held in Nashville, May 7-10. The name proposed for the conference is the "Southern Sociological Congress," and its purpose is to study and discuss sociological questions in general with special emphasis placed upon subjects which have a bearing upon Southern conditions. Governor Hooper calls attention to the fact that while such conferences have been held in the North for many years, all subjects have been discussed from a Northern viewpoint and Northerners have derived whatever benefits that resulted from such meetings. Now that the South has recovered from the shock of the war and has made wonderful advancement along material lines, the Governor believes that the time has come when some thought ought to be given to questions of humanity. He says in his call: "While the South's financial, industrial and agricultural development is now being emphasized by her great leaders in those lines of the Southern Commercial Congress, questions of humanity must not be forgotten, if our development is to be symmetrical." There is great need for such a conference. There are so many abuses which need to be remedied; so many wrongs which need to be corrected.

### CHINESE EMPEROR ABDICATES

The Chinese republicans, under the leadership of Dr. Sun Yat Sen, have at last broken the Manchu yoke and forced the abdication of Pu Yi, the child Emperor. The imperial edict making known the intention of the Emperor to abdicate his throne is, in part, gracefully worded as follows: "In consequence of the uprising of the republican army, to which the people of the provinces of China have responded, the empire is seething like a boiling caldron and the people are plunged in misery.

"The majority of the people are in favor of a republic. From the preference of the people's hearts, the will of heaven is discernable. How could we oppose the desires of millions for the glory of one family?"

"Therefore, we, the Dowager Empress and the Emperor, hereby vest the sovereignty of the Chinese empire in the people.

"Let Yuan Shi Kai organize to the full the powers of the provincial republican government, and confer with the republicans as to the methods of union assuring peace in the empire and forming a great republic with the union of Manchus, Chinese, Mongols, Mohammedans and Tibetans.

"We, the Empress Dowager and Emperor, thus will be enabled to live in retirement, free of responsibilities and cares, and enjoying, without interruption, the nation's courteous treatment."

The abdication of the Emperor marks the end of the Manchu dynasty which has reigned in China since 1644. Dr. Sun, who was chosen as the first president of the Chinese Republic, in December, 1911, is a naturalized American citizen. There are critical days ahead for China, and all the skill and diplomacy and strength of her leaders will be required to bring her safely through her hour of peril.

### GREAT TRIP THROUGH FLORIDA.

Dr. Booker T. Washington, together with a number of prominent colored people in Florida, and out of Florida, is planning to make an educational campaign through the State of Florida, beginning at Pensacola on March 1, and extending through March 7. In some respects this will be the most important educational trip that Dr. Washington has made. Mr. M. M. Lewey of Pensacola, Fla., president of the Florida State Negro Business League, is in charge of the trip, and is being liberally assisted by prominent colored people in every part of Florida. Aside from prominent colored people in Florida, who will accompany Dr. Washington, the Florida business men have also invited the persons who have been in charge of Dr. Washington's tours in other states. Those who have accepted invitations from outside of Florida include such prominent persons as Hon. J. C. Napier, Register of the United States Treasury, Washington, D. C.; Major R. R. Moton, of Hampton Institute, Va.; Mr. W. T. B. Williams, field secretary of the John F. Slater Fund; Dr. George C. Hall, of Chicago; Rev. Richard Carroll, editor of *The Ploughman*, Columbia, S. C.; Mr. John Merrick and Mr. C. C. Spaulding, of the North Carolina Mutual and Provident Insurance Company, Durham, N. C.; S. G. Elbert, of Wilmington, Delaware; Dr. M. W. Gilbert of Selma University, Selma, Ala.; Bishop Geo. W. Clinton, of the A. M. E. Zion Church, Charlotte, N. C.; Mr. W. T. Andrews, editor of *The Defender*, Sumter, S. C.; Mr. J. B. Bell, the wealthy real estate man of Houston, Tex., and Mr. R. L. Smith, president of the Farmers' Improvement Society of Texas. Already both men and women at the points to be touched in Florida are hard at work with their preparations. It is expected that Dr. Washington will speak briefly at many points where the train will stop for a few minutes, aside from the points already scheduled.

The *New York Age* is an exceedingly strong publication. Its news columns are interesting, its editorial page full and well written and usually on the right side of questions. The race is proud of such a publication as the *New York Age*. It is deserving of large support.

The *National Negro School News* for January, published at Tuskegee Institute, is an exceedingly interesting number. It contains illustrations and information concerning the Carnegie libraries in institutions for Negro youth. It is not only a readable number, but is thoroughly interesting and well worth preserving.



## DIES IN THE HARNESS

In the death of the Rev. W. R. Butler, of the Louisiana Conference, which occurred in this city, Thursday morning, February 8, our Southern Methodism loses one of its strongest and most representative pastors. Brother Butler dies practically in the prime of life, when he was giving to the church, prior to his immediate illness, which took him away, the most effective service. He was a little more than 50 years old, but was apparently in the very best of health, until about a year ago, when he was seized upon by tuberculosis, which was the cause of his hasty and untimely death.

Although he did not receive a large preparation in school he had many strong points of character to his credit. He had in a very marked degree a native element for leadership. Placed in any company of men he would soon find himself to the front and without much effort on his part would be recognized as a leader. It was not so much his personal appearance that gave him the force of leadership, although he was large of stature, being more than six feet, but it was the bearing and spirit of the man. It was an easy matter for him to direct a host. He had a wonderful amount of self-control and poise, foresight and direction, which stood him in good stead as pastor, district superintendent and as a leader of men in many assemblies. He excelled also as a pastor. It was easy for him to direct the church. He knew the machinery of our church thoroughly and could work every bit of it. He had the knack of making every man and woman in the church work, even the children responded to his call. Bishop Scott accounted him one of the most successful pastors in all our Methodism. Louisiana Methodism is indebted to him for two very substantial churches, Wesley Church in Baton Rouge and First Street Church in this city. First Street Church is the best Negro church building in New Orleans and the church at Baton Rouge is of similar construction. He was not only pastor and leader, but he knew what it was to be a friend, and thus was able to bring around him men who were devoted and constant. It is not surprising, therefore, on account of these traits, that he was able to claim a large number of loyal friends.

The Rev. Bro. Butler was not only big in frame, but he was a man of large heart. There was nothing narrow or selfish about him. Although loyal to his denomination, he never failed a chance to affiliate himself with ministers, churches and movement of other denominations seeking the common uplift of his people. Not only so, his big heartedness took in men of all classes. He had the confidence of the many unfortunates with whom he sympathized, men who were struggling against sin and against poverty, of these he made fast friends, because of his helpfulness.

He planned large things. He would attempt propositions that other men would consider impossible and he would succeed where other men would fail, because of his indomitable faith in himself and his followers. Small things did not appeal to his nature near so much as large undertakings for the advancement of the Kingdom and for the help of the people.

He passed to his reward, as stated, on Thursday of last week, and, as he put it almost with his dying breath, he died in the harness. Although unable to serve his church during much of last year he was retained as pastor and the people were loyal to his command, given quite often from his sick bed and for several months by letter from Arizona, but in any case his requests were heeded. The church moved on smoothly and closed up a splendid year's work. At the last session of the Annual Conference, because of his illness, Brother Butler was not given work. The conference had closed only a few days, the ministers were just settling down for the year, when he passed away, therefore, practically in the harness. His death bed scene was one of triumph. He had

a firm hold on immortal life. He passed to his reward with assurances of peace. He leaves a wife and daughter and many friends lonely, because of his going, but he reaps his rich reward, which he so justly deserved.

## People of Interest

The Rev. C. W. Reeves came to the city this week to attend the funeral of the Rev. W. R. Butler.

Dr. W. H. Logan, en route to New York City to attend the Book Committee, stopped in New Orleans for a few days.

Dr. J. C. Sherrill has been transferred by Bishop Moore from the Tennessee Conference to the Central Missouri Conference.

The Rev. W. J. M. Price was in the city last week attending the meeting of the Board of Trustees of New Orleans University.

The Hon. W. T. Vernon claims that he can prove that Socrates, the ancient Greek philosopher, was a Negro. We do not doubt it.

Mr. James McGirt, of Philadelphia, read recently a number of his poems before the student body of Tuskegee Institute, and was most cordially received.

Judge Cook of Greensboro, North Carolina, said in open court, recently, to a lawyer, who spoke of a Negro plaintiff as a "darkey," that in a court of law races or colors are not recognized.

The Rev. Bertram A. Dickens, a member of the Rock River Conference of the Methodist Episcopal Church since 1884, is a nephew to the famous novelist, Charles Dickens, whose centennial is observed this month.

Dr. George Sales, former president of the Atlanta Baptist College, and one of the commission of three sent by President Taft to investigate certain troubles in Liberia, died in New York City, January twenty-second.

Dr. R. H. Boyd, secretary of the Home Board of the National Baptist Convention, sailed from New Orleans for Panama last Saturday. The Doctor has gone to the Canal Zone to look after the interests of his Church.

Bishop Luther B. Wilson was the guest of the Methodist Sunday School Superintendents' Congress at supper Tuesday evening of this week, and at 8:45 delivered the address, which closed the two days' congress, held in Grace Church, New York City.

The list of visitors to the recent session of the Tuskegee Negro Conference contains the names of many of the wide-awake and progressive people of this country, of both races. It is a deserved tribute to the work which Dr. Washington is doing. There were men from all parts of the country, high in official standing and in the confidence of the people.

The Rev. W. C. Thompson, D. D., is having most remarkable success as superintendent of the Alexandria District, Washington Conference. During his administration the benevolent collections have been increased about 100 per cent. Almost every church in the district has been either remodeled or repaired and the church membership greatly increased. Since the Convention held in Baltimore he has sent us more than fifty subscribers, for which we are profoundly grateful.

Bishop Bashford cabled from Shanghai, Thursday, January 18th, stating that the Methodist Episcopal missionaries of West China have reached Shanghai, with the exception of the Rev. and Mrs. Spencer Lewis, Dr. J. H. McCartney and the Rev. W. E. Manly. He stated further that the West China Conference was meeting in Shanghai and that the following missionaries were leaving for America: the Rev. and Mrs. J. O. Curnow, Dr. and Mrs. C. W. Freeman, the Rev. and Mrs. Elrick Williams, and the family of Dr. McCartney.

## News Paragraphs

Pellagra is said to have been the cause of 368 deaths in 1910, of which number 263 were females.

The Duke of Connaught, only surviving son of Queen Victoria, his wife and daughter were in New York recently.

Figures have been compiled showing the number of deaths in the United States from alcohol for the year 1908 to be 66,000.

The race is to have a new publication—"The Negro in Business," the official organ of the National Negro Business League.

James Whitcomb Riley, receives the first gold medal awarded for poetry by the National Institute of Art and Letters at Philadelphia.

Dr. James S. Martin, head of the National Reform Association, says that there are three divorces granted in this country to every birth.

Ogden Mills Reid, son of Whitelaw Reid, Ambassador to the Court of St. James, is now president of the New York "Tribune" Association.

Mr. Robert N. Johnson, a successful Negro business-man of Pittsburg, has presented one hundred volumes to the library of Mound Bayou.

A decrease of 30 per cent is shown in the number of fatalities in the mining district about Pittsburg, Pa., due, it is said, to the introduction of safety appliances.

The Lincoln Post No. 11, Grand Army of the Republic, department of New Jersey, unveiled a bronze statue to Abraham Lincoln recently. Col. Roosevelt delivered the address.

The Fred Douglass Hospital in Philadelphia, is now free of the debt that recently threatened its sale at auction. The larger portion of the money was given by interested white people in and around Philadelphia.

That pneumonia is caused by a germ has been proved by the Rockefeller Institute, which used forty-eight dogs in experiments, and found that forty-two had developed a disease just like pneumonia in human beings.

Governor Hadley, of Missouri, who is also president of the Red Cross Society of Missouri, has issued a proclamation calling upon the citizens of Missouri for contributions for the relief of the victims of the famine in China.

A church for women only has been established in Philadelphia. This church is especially for women students who have no church connection in that city. The building is to be kept open day and night as a social center.

Anthony Comstock, recently re-appointed special deputy sheriff in New York City, has held that position for thirty years because of his "almost unerring accuracy in making arrests and his remarkable industry and clearness in preparing cases which he presents to the authorities."

Extensive repairs have been undertaken in the main building of New Orleans University. Many of the dormitory rooms are being thoroughly renovated; the dining-room and assembly-room redecorated. There was a red and blue contest inaugurated resulting in the raising, by the students, of a very generous sum of money to be applied to work of rehabilitating the interior of the building.

The accident on the Central Illinois Railroad, recently, caused the death of James T. Harahan, former president of that line; Frank C. Melcher, second vice-president of the Rock Island system; E. B. Pierce, general counsel of the Rock Island system, and Major Eldredge E. Wright, counsel for the Illinois Central Railroad. Major Wright was the son of the former Governor-General of the Philippines and Secretary of War.



## The Baptism and Temptation of Jesus

International Sunday School Lesson for February 25, 1912

(Mark 1:9-13; Matt. 4:1-11.)

Read Luke 4:1-13; Heb. 2:17, 18; 4:14-16. Commit Vs. 3, 4.

**Golden Text**—"For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted."—Heb. 2:18.

**Time**—Some time in January, A. D. 27.

**Place**—The Baptism was in the River Jordan. The Temptation took place in the Wilderness.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

Some things can be learned only by experience. Suffering and sympathy are two of them. He who has never suffered cannot truly sympathize with one who has. He may say he does, and even go so far as to give tangible evidences that he does. But that is not sufficient. The essential element—experience—is not there. Where that is a word, a look, a grasp of the hand carries comfort, inspires the heart, and strengthens faith. This Jesus knew. It is possible that He could have redeemed the human race without subjecting Himself to the sufferings He did. But that would have been to place Himself beyond the reach of human need. No, He must become human, He must suffer as we suffer, must be tempted as we are tempted, must pass through all we pass through if He would succor them that need. This He did with the result that we now have a High Priest who has been touched with a feeling of our infirmities and who was in all points tempted as we are, yet without sin.

Yes, Christ is the Helper of the tempted by sympathy learned in the endurance of the same temptations from which He came to save. How full of comfort is this great truth! How inspiring! How strengthening! Blessed thought! Jesus knows what sore temptations mean. Therefore when tempted I call upon Him for succor, He hastens to my relief and sympathizes with me. And thus it is that Christ, in His great sinless strength, is the Helper of the tempted. Believing this you will be nerved for mastery over the infirmities of your nature, and inspired to resist the evils of this sinful world. "And it will help you to victories of faith and love, to conquests of conscience, and of character like unto your Lord's."

Our lesson to-day tells about the Baptism and Temptation of Jesus. Having reached the age of thirty years, He realized that it was time for Him to enter upon His public ministry. This meant the beginning of a new era—the Christian. The types and symbols of the past have served their purpose and are now put away. New forms of worship, new ceremonies must take their place. Baptism is one of them, therefore Jesus comes from Nazareth and is "baptized of John in Jordan." But He is not yet fully prepared for the work before Him. He has entered the lists, has tapped the shield of His antagonist, but has not yet gained the victory. Consequently He is led away by the spirit into the wilderness, where, after fasting forty days, He is at last tempted by the devil. But He overcomes and puts His adversary to flight.

### LIGHT ON THE TEXT

**Marks 1:9-13.** *It came to pass in those days.* During the time John was baptizing in the wilderness. *Jesus came from Nazareth.* Came from His home. He was now about thirty years old. *And was baptized of John in Jordan.* "He presented Himself to John as a candidate for baptism," and was baptized. At first John declined to baptize Him, saying, "I have need to be baptized of thee," but Jesus insisting, John baptized Him, thus fulfilling "all righteousness." **10. Straightway.** Immediately. *He saw the heavens opened.* "He" refers to Jesus, but John "saw" also. *The Spirit like a dove.* "That is, in a dove-like shape, as Luke beyond all equivocation declares—in a bodily shape like a dove."—Whedon. **11. A voice from heaven.** Heard again at the Transfiguration and in the Temple court. It is not thought that it was heard by the bystanders. *Thou art my beloved Son.* These words were addressed to the Messiah in Psalm 2:7. Thus was it publicly attested that He was the Son of God, the true Messiah. **12. The spirit driveth him.** "The human soul of Jesus, which shrank from the cup in Gethsemane, would naturally shrink from close contact with the prince of evil. But abhorrent as such an encounter was to His pure and lofty nature, it

could not be avoided. Nay, it must needs be the first act of His official life. The second Adam must triumph where the First Adam fell. **13. With the wild beasts.** Far away from human habitation, human sympathy, and companionship. **Matt. 4:1-11.** **1. Then.** Immediately after the Baptism. *The wilderness.* A wild region. *To be tempted.* "This was necessary: 1. As a preparation for his work. 2. As a test of his power. 3. As a representative of humanity, which had fallen through temptation, and only through victory over temptation could rise. 4. That He might stand as an example for all tempted souls, of the way to overcome their common foe. 5. That He might be able to extend sympathy and succor."—Hurlbut. *The devil.* The doctrine of the devil is founded upon the Word of God. He is a being of a higher order than man. **Jud. 6.** He is the primeval and seductive originator of sin, the adversary and tempter of man. *Fasted forty days and forty nights.* "Forty" is a sacred and representative number. It is not to be taken literally, but rather as being used in a general way for a long time. Yet, it is possible that Jesus fasted that length of time. *He was afterward an hungered.* Christ, says Gregory Nazianzen, hungered as man, and fed the hungry as God. "This was Satan's psychological moment." **3. If there be the Son of God.** Doubt by implication. *Command that these stones be made bread.* Being, as He said, the Son of God, there was no reason for Him to be hungry, it being in His power to turn stone into bread. This was an appeal to

His bodily appetite. Besides, if He could turn stone into bread it would be an attestation that He was the Son of God. **4. It is written.** "It has been and still is written." Schaff says: "Jesus, who was fulfilling the law, answers Satan from the law." **4. Man shall not live by bread alone.** God can give other kinds of food in His own time and way. **Duet. 3:8.** **5. Taketh Him.** Escorted Jesus to another place. *The Holy City.* Jerusalem. *Pinnacle of the temple.* A well-known projection. **6. If thou be the Son of God.** "You speak of trusting well here is a brilliant act of trust for you." *Cast thyself down.* "This was an appeal to permeated spiritual instincts." *It is written.* Another "thus saith the Lord," and quoted from Psalm 91:11, **12. Thou shalt not tempt the Lord thy God.** Thou shalt not demand proof of God, of His power. **8. Again.** Once more. *The devil taketh him up into an exceeding high mountain.* "This some regard as proof that all that passed in the temptation was in the region of which the spirit, and not the senses, takes cognizance. No 'specular mountain' in the whole world would command a survey of 'all the kingdoms of the world.'"—Plumptre. "It is enough that the thought and the temptation of earthly despotism and glory were present to the mind of Jesus."—Carr. This temptation appealed to the ambition of Jesus. **9. Will I give Thee.** In a sense Satan possessed these things. Jesus called him "the prince of the world." **10. Get thee hence.** The last proposition showed the true character of the tempter. He is accordingly commanded to leave. *It is written.* "Christ ever and again conquers by the Word of God." *Thou shalt worship, etc.* The first and great commandment. He alone is worthy of worship. **11. Then the devil leaveth him.** Defeated at every turn, he is compelled to flee. *And behold, angels ministered unto Him.* Spiritual beings from heaven came and fed and cheered Him.

Charleston, S. C.

## Messages at Bethel: The Courage of Truth

Epworth League Devotional Meeting Topic for February 25, 1912

(Amos 7:10-13; Acts 5:28-32.)

BY THE REV. A. PRESTON SHAW, B. D.

### CONCERNING THE SCRIPTURES

In Amos 7:10-13, we have one of those graphic pictures of a trying scene where only men of courage are able to stand. Amos, the Herdsman Prophet from Tekoa, is standing near the place of worship in Bethel, the religious capital of the Kingdom of Israel. In no uncertain tones he is denouncing Israel's sins and those of her king; and foretelling the calamities that were surely coming upon them, for the Lord had revealed them unto him. Amaziah, the priest, whose ears loved the tickling of falsehood more than truth, can stand the harshness of Amos's message no longer. "Why did not this rustic babbler remain in Judah and proclaim his calamities there? He is no prophet, he is a spy—a conspirator against our king and kingdom." Yet in his heart he felt the truth which the prophet uttered, and hated it and him. He can hold his peace no longer. He speaks perhaps half in derision and half in fear. "O thou seer, go, flee thee away into the land of Judah, and there eat bread and prophesy there: but prophesy not again any more at Bethel; for it is the king's chapel, and it is the king's court."

Amos, however, was a true man. He saw that the spirit of Amaziah, the priest, was wrong. He realized that God had given him a special message for Bethel, and that Bethel must hear it. Obeying God was more to Amos than obeying a man, even though he be a priest of Bethel.

The religious heroism that should characterize all Christians is pictured here in the experience of the early Apostles. Christ, their leader, has ascended into Heaven. He has fulfilled his promise, however, and the Holy Spirit with power had descended upon them on the Day of Pentecost. They have gone about preaching the Gospel for which they have been cast into prison and strictly charged to teach no more in the name of Jesus. Peter no longer the coward of a few months before, stands up ready to give his life in defense of the truth, as he knew it in Jesus Christ. He, with the others, said: "We ought to obey God rather than man. The God of our fathers raised up Jesus whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Savior to give re-

pentance to Israel and forgiveness of sins. And we are His witnesses of these things."

### THE MEANING AND APPLICATION TO US

This lesson has a two-fold meaning: Courage in defending the truth, and patience and obedience in hearing it. Both of these need special emphasis in our own age. Men of the type of Amos and the Apostles are a necessity. As advanced as our present day civilization is; as long as we have been under the influence of Christianity, the fearless defenders of truth and righteousness are still few in number. How often the mouths of God's so-called ministers are closed to the truth on account of wealth and influence in the pews! How quiet are the pulpits and pews also of to-day concerning the lynching evil that is becoming national, and a sign of national degeneracy. How careful we are to say and do those things that please even to the extent of pleasing the devil. This age needs more men and women that will obey the truth.

While there is a crying need for prophets of the type of Amos, there is also a great demand for people who will hear and heed the truth. There are too many people of the Amaziah type who get angry when the truth is spoken that does not suit their whims. This one thing has retarded the progress of Christianity more than anything else. Too often the truth spoken by such a few falls on listless or rebellious ears. It often takes as much courage to take the truth to ourselves as to defend it with our lives. Truth is not a vague generality.

The world needs men and women as courageous in hearing and heeding the truth as in speaking it. God's word—God's truth is an open book to us all. But how few there are that really heed it. There is enough truth in the Sermon on the Mount to transform our lives altogether if we would only have courage to obey it, and not try to explain it away. Our sinful natures may not like the truth. It is human nature to make an ideal of self whether we acknowledge it or not. Anything that does not conform to our present conception of things, truth or error will be distasteful. Nevertheless, have courage to receive and obey the truth.

Winchester, Va.



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## Gleanings from the Field

## TENNESSEE.

Cleveland.—Our first snow came together with the holding of our first quarterly conference, and the weather being already inclement, our attendance was consequently cut down and, of course, our reports were not as good as usual. Upon my arrival here I found a few faithful women at work in the church, being assisted by a very few men. Our church is badly in need of repairs, and we hope to accomplish a good deal during the year. We mean to look after every interest of the church, and above all, we hope to bring many souls to Christ.—Samuel Delaney.

Revival at Chattanooga.—The Wiley Memorial Methodist Episcopal Church has just closed one of the most successful revivals this city has witnessed in years. Thirty-nine souls were born into the kingdom of God, and scores of professed Christians had their spiritual life quickened and their religious conscience enlarged. In fact, the religious conceptions of the entire city were aroused, as a result of this eight days' service. One of the special features of this revival was a sermon preached Sunday morning, January 21st, by Dr. D. D. Martin, Secretary of the Stewart Missionary Foundation for Africa. That exceptionally strong Gospel preacher threw flaming fagots of Gospel truth into the hearts of the people, which caused souls to burn with a passion for salvation throughout the entire service. And, too, that prince among evangelists, Dr. W. W. Lucas, chanced to pass this way, en route to the Little Rock Conference. At the sight of the church encamped on

the field of battle, the smouldering fires of evangelistic fervor, with which his soul is so abundantly filled, burst forth, and, like the "burning bush," his soul burned, but was not consumed. He threw his great personality into the service, and for eight nights this worldly city stood at "attention" while he thundered divine truths. The oldest and most thoughtful citizens of this city, regardless of denomination, say he aroused this city as none other has done within the period of which they have memory. If this gifted evangelist could give his entire time to this work, he would be to the Negro race what Moody was to the Anglo-white race.—E. H. Forrest, Pastor.

## TEXAS.

Kenville.—Our pastor, the Rev. N. H. Townsend, is ably filling our pulpit, to the delight of all. The District Superintendent, the Rev. A. M. Mason, was with us in our first quarterly conference, January 27-28. At this time we were greatly pleased by the splendid sermons delivered by the Rev. Mason and the fine attendance upon the quarterly conference. All of the officers were present except two. We paid the District Superintendent \$20.00; the pastor, \$28.95; missions, \$7.00; pastor's moving expenses, \$15.00; incidental expenses, \$2.50, making a total of \$73.45.—M. L. Blanks.

Schulenburg.—I was greatly surprised on February 2, 1912, by the members of Flatonia shipping, by prepaid express, seventy-five pounds of assorted groceries. The party was led by Mesdames Melissa Williams, Alice Sanders and L. E. Reed.—I. W. Wright, Pastor.

Singleton and Iola Circuit.—Our first quarterly conference was held January 29 and 30, Dr. W. Hartley Jackson, District Superintendent, presiding. At 7:30 he preached a good sermon; text, Heb. 3:2. A large number communed, among them several leading Baptists, and even one minister. The Rev. I. L. Bookman, our new pastor, is stirring things. If he continues, we will surely improve this work. He has raised \$3.00 for benevolence. Dr. Jackson spoke of the Southwestern, and got one subscriber. The outlook for a prosperous year's work is good.—Henry Smith, District Steward.

## PILES CURED AT HOME BY NEW ABSORPTION METHOD

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 176, South Bend, Ind.

## VIRGINIA.

Alex.—The month of December marks the passing of one mile stone in the journey of Roberts Chapel that can be looked upon with a great deal of pleasure. Through the untiring efforts of our beloved pastor, the Rev. C. S. Briggs, at last the turning point for good seems to have been reached. The Christmas service was one of the finest and best attended services that has been held here for some years, and the attendance is growing continually from Sunday to Sunday. The departments are also actively engaged. On December 28 the Epworth League and

Methodist Brotherhood gave a charity concert and cleared something over \$10.00, which, together with some wearing apparel, was given to the poor. The Rev. Mr. Briggs conducted a very fine watch night service, and much has been accomplished thereby. Mr. John Coleman, a member of the Brotherhood, was buried January 25th. The Brotherhood's vested choir rendered the music and a good number of the members turned out. The trustees' monthly meeting was held December 29, and their report showing all current expenses for the year paid in full was happily received.—H. A. B.

Wytheville is one of the prettiest and best located towns in Southwest Virginia, situated on the Norfolk & Western Railroad, 71 miles from Bristol, Tenn., and 20 miles from Pulaski City, Va. It is conceded to be a Methodist town. Wytheville has entertained the East Tennessee Annual Conference twice. In 1866 the Methodist Episcopal Church was organized by James Peck, Presiding Elder of the Rappahannock District, Washington Conference, with Wilson Lee Wood as pastor. This charge has been served by some of the ablest divines of the Washington and East Tennessee Conferences. In 1884 the new Franklin Street Methodist Episcopal Church was planned and begun, under Daniel Collins, Presiding Elder, and Edw. Hamonds, pastor in charge. This church is a brick structure, costing \$30,000. Since that time the members have worked heroically and have made many sacrifices. There being no public enterprise in the town made it quite difficult to get the money to meet their obligations. But the people being loyal Methodists, the Lord opened up the way for them to come out more than victorious. They have been able to get within \$350.00 of the amount necessary to liquidate the entire debt, and a part of this amount is already in hand. The Lord willing, we expect to dedicate the church, free of debt, the 25th day of next August, 1912. All our many friends are cordially invited to be present with us. The dedicatory ceremonies will be performed by Bishop Anderson, of Chattanooga, Tenn.—J. A. Pickett, District Superintendent; W. H. Pleasant, Pastor in Charge.

## For HEADACHE—Hick's CAPUDINE.

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

## Brief Mention

Since the Rev. Wm. Herman's return to the work on the Harrison (Miss.) Circuit, two acres of ground have been purchased as the site for a new church. Plans are being laid for the erection of the new edifice.

At Huntsville, Texas, the pastor of St. James' Church, together with his wife and the ex-pastor, the Rev. J. H. Kelley, and Mrs. Kelley, were delightfully surprised recently by the members showering good gifts upon them in abundance. Besides baskets filled with food for future use, the dining room table was set with cake and chocolate for the refreshment of all.

Mr. Westly Coleman, of Eola, La., during his recent illness, which prevented his attendance upon the annual conference, was greatly cheered by the members of the Gol-

## A Reasonable Plea For the Stomach

If Your Stomach Is Lacking In Digestive Power, Why Not Help the Stomach Do Its Work?

Especially When It Costs Nothing to Try.

Not with drugs, but with a reinforcement of digestive agents, such as are naturally at work in the stomach? Scientific analysis shows that digestion requires pepsin, nitrogenous ferments, and the secretion of hydrochloric acid. When your food fails to digest, it is proof positive that some of these agents are lacking in your digestive apparatus.

Stuart's Dyspepsia Tablets contain nothing but these natural elements necessary to digestion and when placed at work in the weak stomach and small intestines, supply what these organs need. They stimulate the gastric glands and gradually bring the digestive organs back to their normal condition.

Stuart's Dyspepsia Tablets have been subjected to critical chemical tests at home and abroad and are found to contain nothing but natural digestives.

Chemical Laboratory. Telegraphic address, "Diffindo," London. Telephone No. 11029 Central. 20 Cullum St., Fenchurch St., E. C.

London, 9th Aug., 1905.

I have analyzed most carefully a box of Stuart's Dyspepsia Tablets (which I bought myself at a city chemist's shop for the purpose), manufactured by the F. A. Stuart Co., 86 Clerkenwell Road, London, E. C., and have to report that I cannot find any trace of vegetable or mineral poisons. Knowing the ingredients of the tablets, I am of opinion that they are admirably adaptable for the purpose for which they are intended. (Signed)

JOHN R. BROOKE, F. I. C., F. C. S.

There is no secret in the preparation of Stuart's Dyspepsia Tablets. Their composition is commonly known among physicians, as is shown by the recommendations of 40,000 licensed physicians in the United States and Canada. They are the most popular of all remedies for indigestion, dyspepsia, water brash, insomnia, loss of appetite, melancholia, constipation, dysentery and kindred diseases originating from improper dissolution and assimilation of foods, because they are thoroughly reliable and harmless to man or child.

Stuart's Dyspepsia Tablets are at once a safe and a powerful remedy, one grain of the active principle in these tablets being strong enough (by test) to digest 3,000 grains of steak, eggs and other foods. Stuart's Dyspepsia Tablets will digest your food for you when your stomach can't.

Ask your druggist for a fifty cent box, or send to us direct for a free trial sample package and you will be surprised at the result. F. A. Stuart Co., 231 Stuart Bldg., Marshall, Mich.

den Key Lodge, Knights of Honor, who came by night, bringing with them many delicious things to eat. A few nights later young people of the Baptist Church visited him, also bringing to himself and family good cheer, for all of which he is very grateful.

**\$5.00 TO \$10.00 A DAY**

You can easily earn \$5 to \$10 a day taking orders for our Stylish, Made-to-Measure clothes—many agents earn more. No money or experience necessary—we teach you this money-making business and back you with our capital.

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## Conference Notices

### Special Notices.

#### NOTICE.

The members of the Louisiana delegation to the forthcoming General Conference are hereby notified to meet at the Southwestern Christian Advocate Building, 631 Baronne St., New Orleans, La., February 20, at 2 p. m. Do not fail.—B. Mack Hibbard, Chairman.

#### MISSISSIPPI CONFERENCE.

Dear Brethren: The Conference Minutes are now in the hands of the printer, and will be ready to ship out on the first of the month; and as chairman of the Publishing Committee, I write, kindly asking each pastor who has not paid his \$1.50 for publishing the minutes to please send the same at once to the Rev. W. P. C. Morrison, Treasurer. Now, the printer must be paid on completion of work. We will send to each brother a full complement of minutes.—G. G. Smith, Chairman.  
Jackson, Miss.

#### SAVANNAH CONFERENCE.

Board of Stewards and members of Home Mission and Church Extension Board are hereby notified to meet at Warren Methodist Episcopal Church, Macon, Ga., February 27, at 10 a. m. Let's have a full attendance from each district of District

Superintendents and members.—E. W. Moore, Chairman.

### District Rounds

#### GRIFFIN DISTRICT. Second Round.

Stockbridge, March 16-17; Decatur Circuit, 16-17; East Point and Hapeville, 15-17; Covington, 22-24; Stone Mountain and Redan, 30-31; Serliner, 30-31; Oak Hill, 30-31; Harryton, 30-31; Griffin, April 12-14; Griffin Circuit, 13-14; Jonesboro, 13-14; East Atlanta, 19-21; Decatur, 20-21; Brooks Station, 27-28; Aberdine, May 4-5; McDonough, 4-5; Williamson, 11-12; McDonough Circuit, 18-19; Fayetteville, 25-26. Dear Brother: You will have a clear sweep for your benevolence on Easter, as I have no quarterly conference on that day, so plan to raise your full assessment. Don't fail to raise your apportionment for the general conference expense by April 1st and send same to the Treasurer. Now let the stewards push the pastor's salary, strive to pay your salary by the month and do not fall behind. Push all claims.—J. D. Lovejoy, District Superintendent, 218 E. Tinsley Street, Griffin, Ga.

#### JACKSONVILLE DISTRICT. First Round.

Wrightsville and Ortega, February 9-11; Pottsburg and Pablo Beach Mission, 12; People's Chapel, 16-18; West Jacksonville and Marietta, 18; Ebenezer, 23-25; North Jacksonville Mission, 25; Simpson Memorial Church, March 1-3; South Jacksonville and Philip, 10; St. Joseph, 15-17; Clarksville Mission, 17; Fernan-

dina, 22-24; Franklinton and South Fernandina, 23-24; Chester Mission, 25; Cosmo and Mayport, 30-31; Lone Star, 31; Hibernia and Green Cane Springs, April 6-7; Switzerland Circuit, 8; Greenland and Durbin Circuit, 12; St. Augustine, 13-14; New Augustine Mission, 14; Armstrong and Elkton Mission, 15; East Palatka and Hastings Circuit, 16; Roy and Yelverton Mission, 17; Bunnell and Dupont Mission, 18; Crescent City and Interlachen, 19; Palatka and Sotsuma, 20-21; Westcoi and Bostwick Mission, 22. Dear Brother Pastors and Members of the Jacksonville District: You did well last year, as shown by your reports made at the conference just closed. Let us do better this year. Let us make a good start with our first quarterly conference. I am as much ready to help you succeed this year as the first year I came on the district, "For we are laborers together with God."—J. S. Todd, District Superintendent.

### Marriages

CUNNINGHAM-CANWELL.—At the residence of the bride's father, the Rev. W. C. Canwell, Miss Pearl Canwell and Mr. Andrew Cunningham, January 25, 1912, at Okolona, Miss., by the Rev. F. S. Smith.

LOWE-DERR.—On January 21, 1912, at Denver, N. C., Mr. James Lowe and Miss Gertrude Derr, at Brevard's Chapel, by the Rev. A. W. McMaster, pastor of Sherrill's Ford charge.—L. J. Pope.

JOHNSON-LAIRD.—At Sardis, Mississippi, January 15, 1912, by the Rev. J. H. Blakeley, Mr. Howard Johnson and B. Laird.

STEPHEN-BANKSTON.—Mr. Smith Stephen and Miss Mary Bankston, January 25, 1912, at the home of the bride's parents in Prairieville, Louisiana. The ceremony was performed by the Rev. R. B. Sanford.

PRIMUS-PIERCE.—At Jones Methodist Episcopal Church, Welsh, Louisiana, Mr. John Primus and Miss Adeline Pierce, by the Rev. David Harrison, January, 1912.

GIDDINGS-BROWN.—Mr. S. P. Giddings and Miss Madie Brown, at the home of the bride's parents in Bremond, Texas, January 31, 1912. Quite a crowd witnessed the occasion, and a number of valuable gifts were presented. The bride and groom are members of the Missionary Baptist Church. The writer officiated.—J. W. Stone.

HAWKINS-ZVARY.—January 30, 1912, Miss Parnelia Hawkins and Mr. Ed Zvary, at the home of the bride's father and mother. Miss P. Hawkins is one of the most highly esteemed young ladies of the town of Washington, La., and Mr. Ed Zvary is one of our best type of young men in Washington. The Rev. L. J. Campbell and the Rev. J. Poveal, assisted the pastor, the Rev. Daniel G. Taylor, who officiated.

Hicks' Capudine Cures Sick Headache Also Nervous Headache, Travellers' Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

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"Supremacy of Law" by the late Bishop John P. Newman. This is a book with a message for this age and country. It has ten soul-stirring chapters, either one of which is worth the price of the book.

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**A MILLION ANNUAL DISTRIBUTION INCREASED INVESTMENTS**

WATCH THIS COLUMN EVERY WEEK

QUADRENNIAL PROGRAM.

I. MILLION DOLLAR ANNUAL DISTRIBUTION (May, 1911, to May, 1912).

Total .....\$945,175

II. INCREASED QUADRENNIAL INVESTMENT.

Grand total .....\$1,281,348

While rejoicing in the progress made during the quadrennium—an increase of annual income of \$330,000 a year, remember that the Total Receipts to-day supply only fifty-six per cent of the Total Claims for the care of superannuated preachers. The progress of the last three years must be continued for some years to come before a proper balance shall be reached between Claims and Receipts. The legal deficiency, that is the difference between Total Claims and Total Receipts from all sources, is \$687,837. Three years ago it was over \$1,000,000. So the gap is closing and should be closed within the next decade.

Investments in the hands of Annual Conferences, Preachers' Aid Societies, etc., show a very great increase. The tabulations show an increase of \$1,300,285 during the last three years. I should not be surprised to find that with completer reports, including the spring conferences of 1912, there is an increase of a million and a half dollars in the total investments of the quadrennium.

There is apparent increase in the number of claimants. This, however, is due to more perfect returns rather than to an actual increase. The total claimants to-day are 6,372, namely: 2,667 preachers, 2,917 widows, 408 children, 380 who relinquished.

In this year's Tables we have separated the children from the other claimants because their claims are very small and in some conferences were included with the mother's claim and in others were not. So in order to have a proper comparison it was thought best to separate them. The Tables of this year show that there were 408 children who received a total of \$5,396, an average of \$13.00 each.

Of the total claimants there were 1,630 who received only their annuities, that is, were not special or necessitous cases. Taking these and the number who relinquished out of the account, there are left 3,954, necessitous or "special cases." These 3,954 claimants, whose needs are in excess of the annuity distributed by the Annual Conference, are the special care of the Board of Conference Claimants. The work of this Board is the response of Methodism to their needs. Every penny of our Connectional Dividend goes to needy cases. Not one cent goes into the

annuity; and it is the expectation that with the increase of our funds all necessitous cases will be provided for by us, and that it will not be necessary for Annual Conferences to distribute any part of their income to Special or Necessitous Cases.

Hence the large appeal of our work to the hearts and conscience of the Church.

Brief Mention

The Church at St. Charles, Mo., has enjoyed a prosperous year. Some much needed improvements have been made. A new steel roof has been laid, new front steps built, a chapel organ installed, and other minor improvements. Several additions to the membership have been recorded. The District Superintendent to date has been paid in full and the benevolence taken care of. Upon the whole, the outlook for the future is bright.—F. S. Bowles, Pastor.

Deerford.—I want to thank two sisters for donating a pair of conference shoes to their pastor, December 31—Mrs. Sola Cosby and Mrs. Lucenday Francis, Class No. 1, of Moore Methodist Episcopal Church.—S. A. Mason.

MONROE.

Monroe St. Paul.—We were glad to have our pastor, the Rev. A. W. Goins return to us on Tuesday night. The Rev. F. M. Lashington of Mt. Nebo preached for us and the Rev. R. F. Long of New Orleans preached Thursday night. Accessions 30. Friday night, the Rev. Long preached and four joined the Church. St. Paul Church is alive. The Rev. A. W. Goins knows how to gather the people. Four were reclaimed.—Fannie Nabors.

Deaths

MRS. MARGARET LUSTER.

Margaret Luster, wife of the Rev. Allen Luster, of the Louisiana Conference, died December 28, 1911, with pneumonia, after a brief illness of two weeks. Her last hours were peaceful and quiet, and her faith was strong and abiding. For forty-two years she had been an earnest and active Christian. Her zeal never abated in the service of the Master. Faithfulness to duty, as President of the local W. H. M. Society of First Street Methodist Episcopal Church, was the immediate cause of bringing on her last illness, by venturing out on a raw and cold night to report her work at the Fourth Quarterly Conference. She had been the constant and faithful companion of her husband in the work of the ministry for thirty-five years. Mrs. Luster was of a cheerful and sunny disposition, and won the affection of all who knew her. Ministers of the conference will hold her in kind remembrance for her constant welcome and abounding hospitality. Her life will keep her memory green.—J. F. M.

ABRAM.—Mrs. Mary Jane Abram, wife of Mr. Tom Abram, passed into the Beyond January 16, 1912, after a few days' illness. One of the best members of our community, she is greatly missed from our number. She

FREE ADVICE ON CURING CATARRH



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Read these questions carefully, answer them yes or no and send them with the Free Medical Advice Coupon. Specialist Sproule will study them thoroughly and write you in regard to your case, without its costing you a cent.

Is your throat raw?  
Do you sneeze often?  
Is your breath foul?  
Are your eyes watery?  
Do you take cold easily?  
Is your nose stopped up?  
Does your nose feel full?  
Do you have to spit often?  
Do crusts form in your nose?  
Are you worse in damp weather?  
Do you blow your nose a good deal?  
Are you losing your sense of smell?  
Does your mouth taste bad mornings?  
Do you have a dull feeling in your head?  
Do you have pains across your forehead?  
Do you have to clear your throat on rising?  
Is there a tickling sensation in your throat?  
Do you have an unpleasant discharge from the nose?

Does the mucus drop into your throat from the nose?

Answer the questions I've made out for you, write your name and address on the dotted lines in the Free Medical Advice Coupon, cut them both out and mail to me as soon as possible. I'll cost you nothing and will give you the most valuable information.

Address CATARRH SPECIALIST SPROULE, 432 Trade Bldg., Boston.

Don't suffer with Catarrh any longer! Don't let it destroy your happiness—your health—your very life welfare itself. Don't waste any more time—energy—money, in trying to conquer it with worthless nostrums.

Don't think it can't be vanquished just because you have not sought help in the right place.

Write to me at once and learn how it can be cured. Not merely for a day, a week, or a year—but permanently. Let me explain my new scientific method of treatment, discovered by myself—used only by myself.

Catarrh is more than an annoying trouble—more than an unclean disease—more than a brief ailment. Unchecked Catarrh too frequently destroys smell, taste and hearing, and may open the door to the most dreaded of diseases. Take it in hand now—before it's too late.

I'll gladly diagnose your case and give you free consultation and advice. It shall not cost you a cent.

LET ME TELL YOU JUST HOW TO CURE CATARRH

Let me show you what I'll do for you entirely without charge. Thousands have accepted this offer—today they are free from Catarrh. You've nothing to lose and everything to gain. Just for the asking you'll receive the benefit of my twenty-five years of experience—my wide knowledge of Catarrh and the way to cure it.

FREE MEDICAL ADVICE COUPON

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was raised by a good father and mother and always followed their teachings. A host of friends and relatives, besides her husband, mother and father, mourn her passing. The funeral services were conducted by the Revs. A. Balaam and J. M. Peter, of the Baptist Church.

ALLEN.—Mary Ellen Allen, a faithful member of John Wesley Methodist Episcopal Church, Durant, Miss., passed to her reward January 20, 1912. Her pastor being at the conference, the Rev. N. C. Wicks, of the Baptist Church, preached the funeral sermon. Mrs. Allen joined the church in her early life, and lived a consistent member for more than forty years. She was a sufferer for four years, but she never forgot her church; she would always ask her pastor and leader how the church was getting along. She expressed strong faith in the Lord. She was thoroughly conscious of her departure. She leaves one daughter and a host of relatives and friends. She was a member of the Household of

Ruth, and willed a part of the policy to the church. In her death the church has lost a true Christian woman. Peace to her ashes.—F. J. Talbert, Pastor.

TRAMMELL.—Mary E. Trammell, wife of the Rev. W. T. Trammell, after an illness of several months, passed into the Great Beyond at the age of 48 years. For twenty years Mrs. Trammell, side by side with her husband, worked for the promotion of those among whom they labored. As a wife, she was loyal and true, ever willing to share the joys and sorrows that came to her faithful companion; as a mother, she was the idol of her two daughters, who loved and cared for her while in health and in sickness and forsook her not. Her donation to the cause of Christ and the Church was unlimited. She died as she lived, a true Christian. On the morning of the 14th of January, 1912, when God saw fit to claim her soul, she gladly welcomed death and passed home.—Rev. Callahan, Pastor.

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## Gleanings from the Field

### ALABAMA

I want to thank the Ladies' Aid Society for their great work here. With Sister Anna Bradine as president, they have put new windows in the parsonage, new mattresses on the beds and have made our surroundings pleasant and comfortable in every way. We have received two new members into the church. The work shows decided signs of progress. The Colleeney Church sent us recently a box of provisions, for which we are appreciative.

### GEORGIA

Covington.—Although the weather had been inclement for some time, yet the cold did not prevent the quarterly meeting from being successful. The Rev. J. A. Richie, our District Superintendent, preached with spirit, and the collections were good.—E. C. Traylor.

### INDIANA

Princeton.—The grand close of Superintendent D. E. Skelton's fourth and last quarterly conference for the term of six years was held at the Second Methodist Church of this charge from January 26th to 29th, under the successful administration of the Rev. Jas. Allen. On the 26th the most popular reception ever given any person of note in this city was accorded to Dr. Skelton. Prof. G. H. Brown made the introductory address, which was said to be one of his best deliverances. He put much stress upon Superintendent Skelton's religious and intellectual worth that he has been to this community, which met the hearty approval of all present. Afterwards Dr. Skelton arose and held the people spellbound for about one hour with his matchless lecture, "Get a Mule." He made us all feel like starting life over anew. At the close of the lecture Prof. H. F. Smith, of the Princeton University Correspondence School, presented to Superintendent Skelton a beautiful silk quilt, made and given by the Sunday School and W. H. M. Society. Afterwards the splendid audience retired to the basement, where an excellent supper was enjoyed. On the 27th the Superintendent held his last quarterly conference, which was well attended. The conference requested the return of Rev. Allen as pastor. On the 28th the last union communion service was held. Sabbath morning Superintendent Skelton delivered an able sermon on the subject, "Be not ye therefore like unto them: for your father knoweth what things ye have need of, before ye ask him."—Matt. 6:8. The sacramental sermon was well delivered by the Rev. Jas. Allen. The subject was "Come, for all things are now ready." In the evening, about 7:30, Dr. Skelton delivered his final sermon, the subject being "As Moses lifted up the serpents in the wilderness, so shall the Son of Man be lifted up." These able sermons were the common talk of both saint and sinner in this community. We wish Superintendent Skelton a long and prosperous life.—Wm. P. Tucker.

### LOUISIANA

Baton Rouge.—The pastor of Westley Chapel, the Rev. J. J. Obee, D. D., has returned from the Annual Conference and begun his third year as pastor. He was received with much gladness by the members. Wednesday night, February 7th, the

Rev. Obee and Mrs. Obee were tendered a surprise pound party by the members of the church. One of the frankest weddings witnessed here for several years was that of Mr. Henry Brown and Miss Lillian Bell, Wednesday evening, February 7, 1912, at Westley Chapel. The church, which was filled to its capacity, was beautifully decorated for the occasion. The wedding march was played by Mrs. Viola LeBlac as the wedding party entered the church. The Rev. J. J. Obee officiated.—D. C. Smith, Secretary.

### NORTH CAROLINA

Sherrillford Charge.—Our second quarterly conference was held February 3-4, 1912, at Brerard Chapel, Denny, N. C. Superintendent H. L. Ash preached a stirring sermon at 11 a. m. from Exodus 14:15, after which dinner was served by our good sisters. The quarterly conference session was attended by a large crowd of brothers and sisters. We paid our Superintendent in full. This is his last year with us. We are indeed sorry to give him up, for we believe he is a God-sent man. We pray that the Lord may bless him in all of his work.—E. G. Graham.

## IF YOU HAVE CATARRH

C. E. Gauss Will Send You Free a Treatment of His New Combined Cure to Try.



Trained Nurses Strongly Recommend Gauss Catarrh Cure to All Sufferers. The Remedy Has Proved So Marvelously Successful that Mr. Gauss Offers to Take Any Case of Catarrh, no Matter Where the Patient Lives, Or What Stage the Disease Is In, and Prove Entirely at His Own Expense That It Can Be Cured.

Send Today for the Free Treatment.

C. E. Gauss says you cannot cure Catarrh with the old-time methods, because they do not reach the real source of the disease. Catarrh is not simply an affection of the nose and head, but it involves the Throat, Bronchial Tubes, Lungs, Stomach and various other organs of the body, and the only way you can effect a cure is to cleanse the system of every trace of the disease—THAT'S THE GAUSS WAY.

Send your name and address at once to C. E. GAUSS, 1858 MAIN ST., MARSHALL, MICH., and he will send you the free treatment referred to. Simply fill in name and address on dotted lines below.

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### OKLAHOMA

Chetopa and Oswego.—St. Paul Church had a rally on February 1st. We had no pastor, but Dr. D. G. Franklin, our District Superintendent, was with us, and we succeeded in raising our benevolent money, \$30.00, and also paid the Superintendent in full for 1911.—Burl Hudson.

### CHANGES OF ADDRESS.

The Rev. W. F. Isaiah, from Tupelo to West Point, Mississippi.

The Rev. A. R. Luster from Newton to Navasota, Texas, Box 103.

### WHY IS SUGAR SWEET?

If sugar did not dissolve in the month you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. It is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

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City Ticket Office, 207 St. Charles Street



## Deaths

### THE REV. G. C. RILEY.

The Rev. Greene Clay Riley, brother of the Rev. W. H. Riley, pastor of Gunn Tabernacle, Lexington, Ky., died at Sharpsburg, Ky., January 26, 1912. The Rev. G. C. Riley was pastor of our church at Sharpsburg, Ky., Lexington Conference, Maysville District. Brother Riley was confined to his bed only a few days before the end came. He was buried in the city of Lexington, Ky. The funeral services were conducted by the Revs. J. S. Bailey and P. T. Gorham, Superintendents of Maysville and Lexington Districts respectively. The city pastors of Lexington were pall bearers and a large number of ministers from the surrounding towns attended the funeral and assisted in the ceremonies. The body was buried with the honors of U. B. F. Order. He leaves to mourn for him a wife and son, an aged mother, one brother and four sisters.

### THE REV. S. J. WOOD.

It has pleased the Almighty in His all wise providence to remove from our midst the Rev. S. J. Wood, our beloved pastor. We tender our heartfelt sympathy to his bereaved family and members. We realize that it has indeed been a heavy blow, and scarcely know how to talk of consolation under so bitter affliction. During his stay in our midst his life was a worthy example. He won many friends, for truly to know him was to love him. He accomplished a noble work while here, and his good deeds, kind words and smiles will ever live after him. For seven weeks he was confined to his bed, but he bore his affliction with the fortitude of a Christian and retained his faculties to his last moments, resigning his soul in full peace of mind into the hands of a merciful Creator, comforted by the brethren that I have finished my work, and to meet me in heaven." We say to his dear wife, who was so loyal and devoted, standing by his bedside from the beginning of his illness till death claimed him, that you may deplore in your own loss, but think of the fact that he has at last ease from pain, and is happy.—H. Armstrong.

### MRS. J. E. C. JENKINS.

The whole of the South Carolina Green District heart was pained and sorrowed at the untimely and sudden demise of Mrs. Maggie Goodwin Jenkins, the accomplished and devoted wife of the Rev. J. E. C. Jenkins, A. M., B. D., and a strong member and powerful preacher of the South Carolina Conference. Sister Maggie came from one of the most influential and affluent families of Bennettsville, S. C. In infancy she was baptized in the Methodist Episcopal Church. She embraced religion and was converted at a very tender age. Early she was sent to Claflin University, where she became a diligent, persevering student, a popular social attraction and graduated with honor. Having prepared her mind and heart and hand for pedagogical work, she went immediately into the normal school of her home community, to train the adolescent youth for life and its exacting duties. In this field of labor she was very effective and successful. Her consecrated soul and

unique style of presenting secular facts and truths to her student body made her indispensable in the settlement and loved and idolized by her scholars and patrons. The Rev. Mr. Jenkins had seen and known her in school life, but it was early in life's school where he wooed and won her in matrimony. She then became his dutiful and happy wife, a constant joy in his home, a careful manager of the domestic affairs, and an excellent adviser in his ministerial duties. Three brief, beautiful summers came and went—was the sojourn of this happy pair, then Sister Maggie heard the summons from her Saviour, "Come ye blessed of My Father," and, in obedience, she severed the connection of time and matrimony for eternity, Heaven and God. Her sickness was short but intense. Her life was brief. She did her work in a hurry, but well. Her death was a glorious triumph. She passed out exulting, "Tell mother I will be there in answer to her prayer." She leaves a good name and an innocent character for the benefit and beauty of the world. Husband, relatives, friends and Conference lament not, for "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—J. C. Gibbes.

HUTCHINSON.—Josie B. Hutchinson died at Fairfield in full triumph of faith January 7, 1911. She was the daughter of Mr. Abson Hutchinson, brother of the Rev. E. Hutchinson. She joined the church under the pastorate of the Rev. G. A. Payne in 1911. She had been ill for quite awhile. She is not dead, but sleepeth. She was but 15 years of age. The funeral was attended by the Rev. M. S. Goins. The deceased will be greatly missed in the community. She leaves her father, two sisters and five brothers and a host of other relatives and friends.

BELL.—Fanny Bell, daughter of Mr. and Mrs. J. Prince, of Hawkins, Texas, born March 20, 1872, died January 28, 1912. She joined the Methodist Episcopal Church at Hawkins under the Rev. M. F. A. Fuller, and lived a faithful member thereof. She leaves seven children, husband, one brother, E. P. Prince, and one sister, Mrs. Hulda Thomason. The funeral was conducted by T. Moore, the pastor, and interment was made in the Beaver Cemetery.

HILL.—At Tinesville, Ala., David Hill died January 24, 1912. He was a faithful member of the Methodist Episcopal Church to the end, and he was always ready to sacrifice time for the good of his church and people. Brother Hill was 46 years, 4 months and 14 days old at the time of his death. He leaves a wife and many friends. He was one of the largest givers to all departments of our church, and while he had no children, he was the largest subscriber in building a school house at Linesville. He was a true citizen, respected by both white and colored; in fact, he was a true type of a Christian gentleman, and stood for law and order. Whilst Brother Hill will be greatly missed in the town of Linesville, his memory will live long in the hearts and minds of white and colored. Sermon preached by the Rev. Chas. Coleman, Jr.

STEPHEN.—Maggie Stephen was summoned before the Bar of God, February 5, 1912. She was one among the oldest members of Grace Methodist Episcopal Church, Brunswick, Ga. She was a true and tried soldier for the Lord for more than thirty-eight years, having been con-

verted in Wayne County, Ga., when quite young. Her life at home and abroad was that of an exemplary Christian. Her first husband, the Rev. Mr. Walker, preceded her nearly nineteen years ago, leaving two girls for the wife to rear. These were truly nurtured and reared in a Christian home, surrounded with wholesome Christian influences. A great woman has left us; we shall always miss her. Her two daughters are good Christian women.—J. C. Williams, Pastor.

JHNSON.—Joshua Johnson, born A. D. 1838, age 77 years, has gone to rest, February, 1912. He leaves his wife, six children, two sisters and a host of grandchildren.—Rev. C. R. Russell, Pastor.

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## Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

At the COLORED Y. M. C. A., 2220 Dryades Street, Sunday, February 18, the mammoth meeting will be addressed by the Rev. Thos. F. Hahn, pastor of the German Presbyterian Church. The address will be preceded by a half hour song service and musical, beginning at 3:30 p. m. The public is invited to this meeting.

DR. W. W. LUCAS TO LECTURE.—Dr. W. W. Lucas, Field Secretary of the Board of Foreign Missions, will deliver an address to men only in Central Congregational Church, Liberty and Gasquet Streets, Sunday afternoon, February 18th, at 3 o'clock. Music will be furnished by a large chorus of male voices, under the direction of Prof. A. H. Colwell. The lecture of Dr. Lucas will be of special interest and helpfulness to men.

Friday, February 16th, will be a great night at the Colored Y. M. C. A. Building. Physical feats and music, under the direction of the Gymnasium and Physical Culture Department of the Association. The Little Glee Club of six men will sing. Comic recitation, by W. V. Smith; comedy sketch, by Wm. Pain, Anthony Antoine and Clarence Janes. Clark Collins and Malcolm McCullum are also programmed. Refreshments will be served by a Committee of Ladies.—Clarence Janes, Director; A. Antoine, Assistant Director; Geo. W. Johnson, Treasurer.

TEACHER TRAINING CLASS.—Under the auspices of the Interdenominational Sunday School Alliance, the Rev. H. H. Dunn, President, and Mr. C. W. McKay, Secretary, there is being conducted in Central Congregational Church, Gasquet and Liberty Streets, a Teachers' Training Class for the full and complete study of the Bible, as well as up-to-date methods of every phase of Sunday School work. The class is being taught by Prof. L. W. Wilkinson, of Tulane University, and meets every Friday night from 8 to 9 o'clock. So far only a few of our city Sunday School teachers have enrolled, about 80, but it is hoped that from now the enrollment will increase. Every pastor, Superintendent, officer and teacher, as well as every lover of the Bible, should join this free class. Those who take the full course will receive a certificate upon graduation day.

SIMPSON MEMORIAL.—The members and friends turned out well Sunday. The introductory sermon was well received, as was also the sermon at night. The Sunday School is growing and the young folks are falling right in line with Superintendent Jones and her teachers. Every Auxiliary is planning to get busy, and the choir, under the direction of Prof. M. S. Davage, starts off splendidly. The Interdenominational Sunday School gathering on Wednesday night was a marked success, and Prof. Excell and Mr. Ropier were at their best. The Rev. Mr. Boyd, of the National Baptist Publishing House, and other distinguished Baptist ministers were present. The Sunday School will observe Lincoln Day on the fourth Sunday at 10 a. m. with an interesting program. We are preparing for the Educational Mass Meeting for the College Presidents and other educators on February 29, at 8 p. m. Our services March 3 will be a "rare treat." First Quarterly Conference, March 4th. The church received two members Sunday. Collection for the day, \$50.—W. Scott Chinn, Pastor.

FIRST STREET CHURCH.—The introductory sermon of the Rev. B. Mack Hubbard, A. M., D. D., pastor of First Street Methodist Episcopal Church, this city, was delivered Sunday, at 11 a. m., February 11th. His subject was "The General Judgment—A Fundamental Doctrine of the Bible." The sermon was profound, and was listened to, in its every stage, with rapt attention by the large audience that greeted him. Besides being his introductory sermon, it is the beginning of a series to be delivered by Dr. Hubbard, who is in every way prepared to make this important charge in Louisiana Methodism even greater than at present. He is the worthy successor to this pastorate of the late Rev. W. R. Butler. The hearty response of the membership and the many friends of this church already assures him that his administration will be a success. Special music was furnished by the choir. A cordial invitation is extended to visitors, who may be assured that the services will be beneficial to them. Collection for the day was \$46.03. As a token of their appreciation for the faithful service of Brother Noah Dennis, one of the local preachers of First

Street Methodist Episcopal Church, the membership, led by Misses Ella Rose, Gertrude Bell and the presidents of the various auxiliaries, was presented with a handsome suit of clothes, hat, gloves, shoes and a sum of money, and then sent to the recent session of the conference at Shreveport as the personal representative of the pastor, the late Rev. W. R. Butler. This church gave \$25.00 more for benevolence than it gave last year, notwithstanding the fact that their pastor was sick. It shows their loyalty to the cause of Christ.—F. B. Smith.

### Deaths

DAVIDSON.—Samuel Davidson, the son of Mrs. Julia Davidson, died on the 26th of January, and was laid to rest on the 27th, at Cleveland, Tenn.

OVEAL.—The body of Clara Oveal was laid to rest in the cemetery at Washington, La. She died in the faith of the Lord, Jesus Christ, leaving four daughters, her husband and son and a host of friends. The Revs. L. J. Canbel, P. Parker and Claton Anderson, all pastors of the Baptist Churches, assisted the pastor, Daniel G. Taylor.

LOGAN.—Octavia Logan, wife of Robert Logan, a faithful and much beloved member of St. Paul Methodist Episcopal Church, of St. Charles, Mo., died January 24, 1911, in the full triumph of a Christian's faith. The funeral was preached by the pastor, the Rev. F. S. Bowles, and she was buried under the auspices of the Ladies' Court of the Masonic Order. The Eastern Star Chapter and Daughters of the Tabernacle, of which she was also a member, turned out also. Age 9 months and 24 days. Peace to her ashes.

DAVIS.—Althia Davis, the only daughter of the Rev. and Mrs. P. H. Davis, of Benton, Miss., after a short illness, passed away on January 29, 1912, in St. Louis, Mo. Miss Althia was a kind and generous hearted young lady. She was a graduate of Mount Hermon Seminary, Clinton, Mississippi, and was musical instructor in that institution until the death of Miss Sarah Dicky, the principal, after which she went to Hot Springs, Ark., to live with her grandmother, and to pursue her work, where she made many warm friends. Having gone to St. Louis last fall to continue her work, she suddenly fell ill, and passed away in full triumph of faith in our Lord Jesus Christ. She leaves two brothers, and a loving mother and father and other loving relations to mourn her demise. Her elder brother, P. H. Davis, Jr., is a student of Rust University and is now a city electrician in Hot Springs. Her younger brother, Preston Davis, a student of Meridian Academy, is now a member of Cadet School of Hot Springs, Ark. These two young men will greatly miss their only, dear and loving sister. Miss Althia's remains were laid to rest in Greenwood Cemetery, St. Louis, Mo., on January 31, 1912.

Althia, our last, our oldest love,  
The joy of many others,  
Now thou art born in heaven above,  
We art thy parents still.  
Nor will affections let us  
Believe thou canst forget us.  
—Her Parents.

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A. L. SAMUEL.—We come with bowed heads and sad hearts to announce the death of our friend and student, Dr. Alexander Lionel Samuel, son of Mr. and Mrs. John Samuel, Laura Samuel. He was born Shelby County, Alabama, March 1, 1865, and died at Rome, Ga., January 16, 1912. His parents have crossed the dividing line. His parents moved from Alabama, near Cave Spring, Ga., which enabled young Samuel to enter Cave Spring School, of which the writer was principal. His teacher lectured on A. and B., as to the future possibilities. The lecture seemed to inspire Dr. Samuel to acquire higher education. From Cave Spring School he entered Clark University, at Atlanta, Ga. He graduated in the class of 1890. He entered Meharry Medical College, and graduated in pharmacy in 1894; entered the Medical Department, and graduated in medicine in 1896. He held diplomas from Clark University, Atlanta, Ga., as a literary graduate from the academic course, from Meharry in the pharmaceutical course, and from the Medical. He began practice medicine in Rome in 1898. He continued the practice of his profession in Rome until his death. He did a great deal of charity practice for the poor. He was a devout member of the Methodist Episcopal Church. He was elected to the General Conference as lay delegate. He married Miss Lucile Tarver Samuel, a most excellent woman, who is a graduate from Clark University. She is one of the teachers in the Public School in Rome. Unto these two was born a daughter, who is taking a college course of Clark University. Dr. Samuel was trustee of Rome Broad Street Methodist Episcopal Church and South Rome Methodist Episcopal Church. Our visit to his home during his illness was cheerfulness to him. He exclaimed: "These are my happiest hours. I am submitting to God's will."—F. M. Gordon, Cave Spring, Ga.

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# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
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NEW ORLEANS, FEBRUARY 22, 1912

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## WAS IT BETTER PREACHING?

The Rev. James H. McNeilly, D. D., of Nashville, Tennessee, has written a book which purports to be a vindication of the Southern churches before the war. The title of the volume is "Religion and Slavery." The effort of the editor is to refute the charge made that the slave-holders were indifferent to the religious welfare of their slaves, and cites a number of instances of efforts on the part of slave-holders to cultivate the spiritual life of their slaves. No effort, however, will ever blot out the facts, as they are known, concerning American slavery. It was inhuman, barbarous and the sum of all villainies."

Much is made of the fact that Negroes worshipped in the galleries in the same churches where their masters occupied the first floor, and they were preached at by the same preacher who administered to the masters. This is put forward as an evidence of the benevolent spirit that characterized slavery, and some have even gone so far as to say that the preaching the slaves received was better than the kind that their children receive to-day. Those who make this assertion think the world is gullible enough to believe it, just as though this separation and division between the master and the slave in the church did not vitiate the last sentence of the preaching that was done. Just think of a gospel that makes one class of people feel themselves so much better than another class of people that they cannot afford to associate with them at a service. What holy mockery it is that the church of God is desecrated by this sort of stuff. Well, some people believe just what they want to believe; they are moved by their prejudices and they try to make their prejudices conform to their whims and notions. But the spirit and teaching of the Christian brotherhood, as it comes to us by the Master, stands, and we must bring our little systems and our narrow ways up to Christ's standard. The Christ standard can never be brought down to ours.

## THE NEW GENERAL SUPERINTENDENCY

Think of holding a cabinet with the Bishop presiding before the end of the first quarter! This is something new, but it is just what happened with the cabinet of the Holston Conference, under the direction of Bishop F. Anderson. The cabinet met at the call of the Bishop, recently in Knoxville, and reported in detail the work done during the last quarter. They adjourned "thrice happy," the report states, because the Cabinet called by the Bishop to meet again in April, at which time the cabinet will dine at the Episcopal residence. That is the interpretation of the General Superintendency which the Church is calling for. We congratulate Bishop Anderson on being able to give us a fine example.

## WHAT NEXT?

Where can the Negro go or what may he do that will free him from the continual embarrassments that are his? It has been said that the Negro's moving into the city aggravates the race question, hence, there has been much preaching on "Back to the Farm." Now comes the declaration from a farmers' journal of North Carolina, which declares: "It is one of the great aims of the *Progressive Farmer* to work to save the rural South from the menace of the excessively large Negro population." The *Progressive Farmer* is growing alarmed because the whites are entering the cotton factories and are moving into the cities for other industries, while the Negroes are taking up the farms thus made vacant. This is not to the liking of the PROGRESSIVE FARMER. There is too much progress in it, especially for the Negro. It seems to be a menace to white civilization, for the Negro to be willing to take hold of the farms and make a livelihood for himself and a competence for his family. After all, now, what is the use of worrying about the PROGRESSIVE FARMER? There are some people who are too narrow and selfish and mean to permit any one else to be helped or blessed. They want everything for themselves. But they will not get it.

## IOWA'S PRIZE BREAD-MAKER

In a contest for the prize bread-maker of Iowa, recently held, in which 6,000 girls participated, Louise Edmons took the first prize. She is not only the best bread-maker of Iowa, but is one of the eleven best corn-growers of her State. She is now visiting in Washington, D. C., and is to have the honor of making bread for the President of the United States. It is said that after the President has eaten of her bread he will declare that she is the best bread-maker in the country. No doubt this girl feels exceedingly happy that she is considered the best bread-maker in Iowa, and finds as much honor and as much satisfaction in the honor as if she had been designated as the best musician or artist in Iowa. If the President commends her, then, certainly, many an American girl will wish for her place.

Bread-making is no mean art. It is not a mean art from the standpoint of a livelihood. It is not what one does that counts, but how well he does it. We can magnify and dignify any labor by doing it well. On the other hand, any task that is done in a slipshod, careless and half-hearted way, reflects upon the work and degrades the worker. There is honor in any sort of labor when it is honorably and honestly done. Efficiency is a word which has been given the acute accent on all syllables by Dr. Booker T. Washington. Efficiency in whatever is undertaken. Making two blades of grass grow, Mr. Washington declares, where only one is now growing—that is worth while.

If Miss Edmons' success should stimulate American girls in the art of bread-making, it would add not only to the happiness of many a home, but would also add years to the life of many individuals.

## DO THOU LIKEWISE

The Negro is giving evidences daily of his claim to manhood. He is manifesting the same sort of interest in society, he is making provision for his family and for the common welfare of others as other men are doing. Of course, he has not the resources, nor has he yet developed so that the percentage of his good deeds for others is as large as may be found among another class of our people. But the Negro each day is adding evidence to evidence to his claim as a part of our common humanity.

A Negro died, recently, at Clarkton, Missouri. He was born in 1833, in Halifax County, Virginia. He left an estate worth between forty and fifty thousand dollars, all of which goes to his wife during her lifetime, and at her death (she is now 71 years old) the entire estate goes to Tuscaloosa, now Stillman Institute, Tuscaloosa, Alabama, for the support of young colored men for the ministry. We refer to this instance for its value is showing the Negro's interest in others. We refer to it again so that we may exhort other Negroes to make like provision in their wills for schools in which they are interested.

## INDUSTRIAL EQUITY

These are days of industrial bitterness and strife. Capital and labor are arrayed, the one against the other in an unseemly, unnatural and hurtful contest. Each is engaged in trying to get the better of the other. Capital distrusts labor and labor is suspicious of capital. As a result one constantly reads of strikes and rumors of strikes. There was never a time when a safe and farseeing leadership was so necessary to the best interests of both capital and labor as now. Strikes, whenever resorted to, even though their purpose be to secure justice, are wasteful and cause great suffering and loss to all concerned. The strike on the Harriman lines has been in progress for some months. Millions of dollars have been lost by the railroads, and more millions have been lost by the strikers who were less able to stand the loss. Three or four States, particularly Mississippi, have been heavily taxed in their endeavor to protect life and property in their several communities where railroad shops are located.

In Lawrence, Massachusetts, the great strike, which has been in operation for some time, has likewise caused great suffering, and at one time, threatened considerable loss of life.

Advices from London state that England is on the verge of a great strike in which hundreds of thousands of miners will be involved. Sir Edward Grey, the foreign secretary, has declared that this strike threatens "the greatest national catastrophe in our history." Eight hundred thousand miners have handed in their notices to quit work by March 1st. Thus far the Government has not attempted mediation, even though the newspapers and the public have incessantly called for the Government to interfere. It is to be hoped in the interest of all concerned that this strike, which would prove so ruinous, may yet be averted.

(Continued on Page Eight.)



## Foreign Missions Dependent Upon the Home Base

— By the Rev. Alexander P. Camphor, D. D., President of Central Alabama College

President Central Alabama College.

The missionary enterprise in its broadest sense embraces a world-wide program. It anticipates the salvation of all men without regard to geographical areas or racial differences. Anything less than this were to circumscribe the Almighty in His universal scheme for the world's redemption. Each individual of the 1,550,000,000 people of the globe is included in the great redemptive plan of God. The task of Christianity is to establish and proclaim the gospel of Jesus Christ to every creature, whether near or far away, whether native or foreigner. To this sublime undertaking and for its execution every exponent of Christianity commits himself when he enters the Christian church and pledges allegiance to Christ and His cause.

This enterprise has the Lord Jesus as its divine founder. In Him it finds its origin and source. Prior to Him there was no direct and appealing evidence of organized missionary effort to establish religion for the uplift and enlightenment of the human race. Here and there appeared, as it were, upon the horizon individuals like Abraham, Moses, Solomon, Philo, the Jew, and others, who contributed materially to the furtherance of the missionary enterprise in the early church, but it remained to Christ, whose coming to the world emphasized and illustrated in a striking and marvelous degree God's infinite longing for the salvation of man, to rightly claim the founder and source of missions.

Christ's example as seen in His unselfish and self-sacrificing life, and His supreme authority as exhibited in the great commission, "Go ye, therefore, and teach all nations," etc., give to this enterprise a potency and majesty unequalled by any other known to mankind.

For convenience the missionary enterprise has been divided into two divisions, "home" and "foreign," but this classification is not scriptural. Christ nowhere referred to "home missions" or "foreign missions." The whole round world of mankind fallen and sinful, to Him was one, and to this sin-cursed world, without regard to section or nationality, He came as Redeemer and Savior. He sent His disciples forth into such a world to complete His redeeming work. But in order to do this work most effectively there must be system and organization.

It is a disappointing fact that the evangelization of America is yet afar off. Using the words of scripture, "But now we see not yet all thing put under Him," is awfully true of our own land. The sad story of unspeakable and continued wrongs inflicted upon the unprotected and lowly, of vice and crime, of unblushing shame, of benighted ignorance and manifold sins and wickedness, declare this as unvarnished truth in loud and thunderous tones. What a reproach upon the array of ministers in our splendid twentieth century churches of both races in this nominally Christian land that such is the case in this day of grace!

But pitiable and dreadful as conditions are at home, matters are far worse in non-Christian lands, where Christ is unknown and His message of hope and salvation unproclaimed. May not conditions at home be an explanation for the situation in heathen lands?

In those lands millions dwell in the lowest depths of heathenism and stagger in the starless night of despair. If the gospel and its corresponding blessings are needed for worldly America, how much more urgent and mandatory is this same gospel for those dismal lands where heathen temples abound, and at whose shrines the most revolting practices are regarded as religious worship by fanatical devotees; where the impotent and ever-present fetish is held sacred, and looked upon as a panacea for all life's ills and woes.

But would this condition long remain if, with the great Apostle to the Gentiles, we all fully realized that we are debtors to the barbarians, that their heathenism is our personal reproach, their misery our own sorrow, and their destitution our shame?

But where shall we look for the remedy? We search in vain to find it among the heathen themselves. "How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" Rom. 10:14.

The remedy must come, if it comes at all, from the Home Base of Missions. If this is thoroughly organized and fully alive to every interest, there will not only be an awakened and aggressive church in the home land, but our most distant outposts will reverberate with the shouts of progress and victory. What is needed at the Home Base is the creation and perpetuation of such a spiritual atmosphere throughout the church and among all classes, ministers and laymen, young and old, rich and poor, that the mind and spirit of Jesus Christ shall live anew and afresh in the hearts and lives of His followers, and that through them His life will flow unhindered to the humblest and remotest creature who yet lingers in darkness.

Our Negro membership at home, with its increasing strength in numbers, intelligence and leadership, owes it to itself to take a more pronounced and significant part in the foreign missionary enterprise. Alive to every interest at home, we should likewise reach out and across to our more unfortunate brothers and sisters beyond the seas.

Thus will we justify our place in a world-wide church, whose interests are as pervasive as the needs of mankind.

To Africa especially should we direct our thought, with yet deeper concern and broader activities. The whole continent with all that it promises as a vast field for missionary activity and spiritual achievements is open, and is ours by peculiar ties. Where can we find larger outlets for our energies, greater incentives for service, vaster problems for our thought and richer rewards for our labors? What an opportunity before the Negro in the Methodist Episcopal Church to distinguish himself by becoming so unselfishly devoted, so vitally active, so dynamically alive to every interest in Africa at home, that that life and zeal and energy shall extend beyond these narrow limits and embrace and redeem the great Africa beyond the seas! To this sublime task let us with unwearied devotion and doubled energy direct our efforts. Results commensurate with our labors are sure to come.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2:8.

"For so hath the Lord commanded us, saying, I have set thee to be a Light to the Gentiles, that thou shouldest be for salvation unto the ends of the earth." Acts 13:47.

If these inspired sentiments and similes ones scattered like diamonds all through God's word were made real in the thought and lives of Christians at home everywhere and actually carried out, the kingdoms of this world would soon become the kingdom of our Lord and His Christ. May that time come speedily, speedily!

Birmingham, Ala.

## Dickens as a Novelist

By Mrs. Valena C. Jones

A noted writer once said: "Whenever I feel as if I were getting old, then I take down a volume of Dickens and begin to read. Immediately the blood goes coursing through my veins at a rapid speed and once again I am young." And in this he gives to the author the most attractive gift that could be possessed—that of giving out to the reader a cheerful, courageous outlook, abounding in wholesome humor and faith. In all of Dickens' novels is this characteristic, running like a thread of gold through scenes that will live forever.

That Dickens was earnest and lived with his characters, feeling their joys and sorrows as though they were his own, is instanced by the grief that is his in the death of "Little Nell." Of this he writes, "I am for the time nearly dead with grief for the loss of my child. You cannot imagine how exhausted I am today with yesterday's labors. I went to bed utterly dispirited and done up. All night I have been pursued by the child. I do not know what to do with myself." At times his anguish, both bodily and spiritual, was intense, and it is this entering into his characters that has made his works live.

A stupendous work was his—twenty-two fame-crowned novels and fourteen others scarcely less delightful are what he left at the close of a life, closed all too soon.

While all admit that he possessed great imaginative and creative ability and a delightful humor, to some his pathos seems overdrawn. While many do not admit this, nearly every reader beginning his study of Dickens will at first decide that he is given to overportrayal of the pathetic, but further study will reveal that it is balanced by his humorous touch, and so, the judicious mingling of the pathetic and humorous gives one no chance to criticize unfavorably such a power as was his.

While mentally Dickens is below some other famous English writers, it is undoubtedly true that he is as far above all other

English novelists as is Shakespeare above all other English dramatists and this, because of his universal benevolence, his capacity for friendship, his sunny interest in all things and his sympathy, which spring from a sense of brotherhood, with all the world.

While English literature endures, Dickens will be known as one who loved his fellow men and did more to make them happy than any other English writer has done. His motto must have been similar to that which he put into the foreword of the paper that he at one time edited, "We hope to do some solid good and be as cheery and pleasant as we can," for this he seemed to do at all times.

His style is originally his own. It can be compared with no other writer's style. While there is nothing to praise, for it is often ungrammatical and unfinished, having its existence in defiance of any set rule, yet one can but feel that it has enriched the thought of the people and has satisfied great masses of people the world around, while he is laurel-wreathed forever. If asked to point to any one of Dickens' novels as favorite, there comes surging up into the memory such a tide of characters, vying in our mind for the position of favorite that it would be almost impossible to decide. Here we find the tragic in narrative and dialogue, with its touch of sorrow, and there the humorous with its exhilarating quality, greatly to be enjoyed, and so with each, is presented something that we could not easily decide against. It is something that makes us wonder and delight at the wonderful genius of the man. Born in poverty himself, Dickens had great sympathy for the poor, which speaks for itself in his writings. While he did not exploit the poor he took stock of that great host of men and women and brought them forward naturally and sympathetically. He did more to ameliorate their sufferings through his wonderful pen than all the statesmen of that time had done. He was always



the poor. To leave the world better than he found it was Dickens' great desire, therefore, he told stories with a moral, which was indeed a very good thing. What a lesson he teaches when he tells the story of "Old Scrooge," sour and ill-tempered, finding fault with everybody and everything. There are those still who are sour and disgruntled and cross. Let them read "Old Scrooge" as a heart-softener. It is a message that will live forever.

In character-building, Dickens would hit upon some oddity and transform it into a delightful type, and sometimes he has exaggerated the transformation, which has caused some critics to quarrel with his art, and yet had he done nothing more than to make us laugh at these oddities he would have won our lasting gratitude, but he has done infinitely more than this.

Of his novels, perhaps David Copperfield is his best. It is his most convincing, because he drew so largely upon the privations and sadness of his own life. It is in the form of an autobiography and was by himself his best loved work. In "Barnaby Rudge," in the character of "Little Nell," he first showed his splendid power of setting forth child thought and life. With a strongly beautiful touch he presents the pathos of the life of this little one and makes her very precious to us all.

"Old Curiosity Shop" showed a tendency toward the weird and grotesque, which was later emphasized in his "Christmas Stores."

In "Martin Chuzzlewit," the greatest of his humorous works, he shows his rare gift of comedy, as it was never again so largely exhibited.

In all he has written he has realized the needs of the heart and endears himself through all the years to come, to masses of people the whole world around.

Perhaps no more beautiful tribute can be paid this illustrious writer than that of the splendid woman, Carmen Sylva:

"I love him so for all the good  
His soul was wont to see  
In wretched, torn, misunderstood,  
Unknown humanity.  
In darkness he found light; in pain  
And error, love divine;  
He taught sad hearts to laugh again,  
And hidden gold to shine."  
New Orleans.

### Two Roads to Hope

Paul knew the value of hope to the Christian. In his Epistles he makes hope the key-stone of the arch of the three graces—Faith, Hope, Charity. He was as desirous that the saints should have hope as that they possess faith or charity. In the fifth of Romans he points out two ways to hope. First he starts with justification by faith, then peace with God, then grace wherein we stand. At the end of this delightful way hope springs up with rejoicing. Blessed is he who travels to the mountain of hope on this road. But Paul knew that there were many in Rome who were strangers to such a road. Their faith trembled under sore trials. Peace they did not know, and it was hard to be steadfast. They were not traveling on the beautiful road of peace and rejoicing. Yet none needed hope more. There is a road to Hope through the valley. The gateway is Tribulation. Lift up your eyes you who are under the rod. Walk on through the trying and burning sands of Patience, then climb on over the rough rocks of Experience. In the one you are weary and tried; in the other there are wounds and bruises; but keep to the path, there is Hope at the end. What matters it which way we take so we reach the hills of Hope? How often may we sing, with the change of a word, the old Scotch song:

"O, ye'll take the high road and I'll take the low road,  
And I'll be in (Scotland) Hope-land afore ye."

—Alexander Blackburn.

## How to Collect a Library

By Estelle M. Hurll

Begin early in life with the ambition to have books, and you will surely get them. In the long run most people win what they set out to obtain and persistently strive after. Many a young person, looking at my well-filled shelves, exclaims gushingly, "I love books. If I were rich, I should have a large library." And I feel like replying, but prudently refrain, "If you used your candy money for books, or spent half as much on reading matter as on pretty clothes, you would have a library without waiting to be rich." The child who saves his pennies for books, or chooses books when asked what he wants, is sure to have a library some day. It is not what you profess to like, but the way you spend your money which shows the direction of your taste.

In the early stages of book collecting, the young enthusiast seizes everything that is printed for the incipient library. A book is a book, no matter who wrote it or what it is about, and counts one more volume in his slender possessions. He accepts gratefully the cast-offs of his more fortunate elders, in fact "any old thing," which comes his way. But after a while he becomes more discriminating. He learns that every well-stocked library contains certain "standard works" as they are called, and it becomes his ambition to have these. He aspires to an encyclopedia, he gets Green's "Short History," and Macaulay, and takes great satisfaction in looking at them even if he rarely opens them. One after another he acquires the great poets, Shakespeare, of course, Tennyson, Longfellow, the Brownings, and the others as it happens. He may be no lover of verse, but he is proud to see these famous names on his shelves, and it is pleasant now and then to take down a volume to verify a quotation or look up reference. Few young people realize that the kind of edition one gets at this stage makes a lot of difference in the end. If the book is unattractively bound and printed in fine or poor type, you will not handle it half so much or get any where near the maximum enjoyment out of it. For full appreciation also a book must be the right size. I can never quite forgive the well-meaning friend of my childhood who bestowed upon me a huge leather-covered volume of Shakespeare, a perfect match in appearance to my classical dictionary. How could I associate poetical ideas with such a commonplace exterior? And how could I curl up comfortably in an arm chair

or sofa corner with such a cumbersome affair? Was it strange that the supreme dramatist was long a mere "reference book" to me instead of a source of continual delight? And being of a frugal mind, with a slender purse, it seemed extravagant to buy a second copy with money which I needed for other authors. Happy the young book collector whose friends drop upon him one at a time, for birthday and Christmas gifts, the small single-play volumes which make reading a delight.

As you accumulate standard works, you begin to weed out the good-for-nothings you once used for padding your shelves. You take an important step in library making when you determine to keep nothing which is not worth while. The last step comes in mature life, when your ideals have become definitely shaped. You realize that while standard works give dignity to your library, they are not daily bread for a hungry mind. The ideal library is the one which offers something for every mood, the library you could be locked into for life without need of other reading matter. The question you ask, each time you add a volume, is not, "Is this a book I ought to have or am expected to get?" but "Do I want it?" or "Shall I re-read it many times?"

You will probably develop a hobby for some special line of reading, and will take peculiar delight in a row of volumes, devoted to this favorite subject. A friend of mine has a little case filled entirely with nature and garden books. I also saw once at the house of some elderly people, devoted to children and having none, some shelves set apart for books of children's verse. Others have art books, while some lean to history, and some to science. A Sunday School worker acquires Bible reference books, and all sorts of lesson helps. It stimulates one's bookish ambitions very much to make some sort of specialization. At the same time the cultivated person wants a variety of readable books always at hand. Some good novels, old and new, ought to be there and some pleasant essays. And I am minded to end with the advice an octogenarian book lover once gave me, about getting well-illustrated books in plenty. When reading tires the eyes, and the mind is weary with mental exertion, one is glad to delight the eye and imagination alike by looking through books with good pictures.—Epworth Herald.

Dorchester, Mass.

## More is Given

By the Rev. C. H. Wetherbe

There are times when the Christian worker feels that all of his resources for further efforts are exhausted. He has consumed his energy in the work which he has just been doing. Perhaps he has been pursuing a particular line of work for a good many years in succession; but now he seems to be shut up to a meagre amount of supply for continued work. I think that this has been the experience of very many of God's arduous and zealous servants. Such a feeling appears to be owing, many times, to severe reactions from mental stress and ardent exercise. At other times it is due to a keen consciousness of human limitations. But, whatever may be the cause of such feelings, let the worker brighten himself by the thought that when much is needed by him, more grace is ready to be given to him. Of God, it is said: "He giveth more grace." He gives more grace to the help of him who now needs more grace. He has an inexhaustible supply of the greatest grace. His power is limitless. He is the exhaustless God. The immeasurable fountain of his wisdom is available to all who

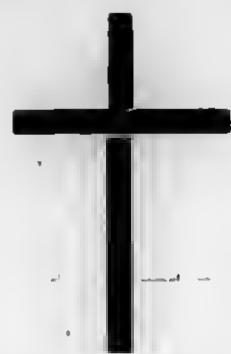
properly apply to him, for so much of it as is needed for their work in His honor. No Christian servant needs to stand long in the slough of despair, bemoaning his seeming inability to further prosecute his sacred calling; for his great God has great grace for every hour of his need. This truth should hearten every true minister of Christ. Many a pastor, after being on his field several years, comes to times when he thinks that he can no longer prepare sermons of freshness in material and newness in thought. He has despairing moments. It is then that he is practically forgetting God. He is not remembering God's great treasure—house of many-sided and profound truth. Let him pray for eyes to see it. Let him search for the hidden treasures. He need not go outside of the Bible to find texts for sermons, and corresponding substance. And the lay worker can readily obtain from God all the wisdom, power and guidance that he now needs, and may need. Are you using well and fully the grace which you now have? More is ready for you.

Holland Patent, N. Y.



# THE CHRISTIAN LIFE

## A Lenten Message



By  
Bishop Edwin H. Hughes

### The Son of Righteousness

**A**S we walk with Jesus and His disciples through the weeks preceding the Cross and the Tomb, we are impressed by the Master's efforts to create spiritual vision in His followers. He wanted them to see what he saw. This is ever the thought of the teacher. Usually, however, the teacher deals with minds not yet fixed in their ideas; minds unformed and plastic. With Jesus it was not so. His scholars were full-grown and were hardened in certain racial and religious conceptions. To change these required skill, patience, love. But the Master had one point of advantage. His nearer followers were not now primarily doctors, fishermen, tax-gatherers; they were primarily learners. So Jesus led them forward. Any special religious season, like Lent, is intended doubtless to give us one primary purpose; to keep us in the closer company of Christ, that we may know Him better and so know ourselves more clearly. Surely the world is too much with us; at any rate, parts of the world monopolize us too often. Christ is the light of the world; and we cannot see it really and deeply if we hide ourselves beyond His shining. In His light we shall see light. The first prayer for any religious season or retreat should be that we may be in the light as He is in the light—*From Northwestern Christian Advocate*

When Jesus said, "The meek shall inherit the earth," the world did not believe what He said. The wise men of His generation scoffed at the hope which He held out to the lowly. Perhaps His own disciples did not believe it. Certainly they were slow to learn the lesson, but most of them learned it later on.

Men do not believe it now. Rulers and leaders of the people, even though they may be nominally Christians, do not believe what Jesus said. They believe that the race is to the swift and the battle to the strong. They believe that men of might and power shall inherit the earth. Else why do they spend such vast sums of money for battleships and dreadnaughts, organizing invincible navies and marshaling irresistible armies? Why do they lay heavy taxes on the people to maintain equipments of war? They would overawe other nations and strike terror to the hearts of their enemies by wordly displays of power and glory. They are not preparing merely to defend their shores against the invader, but also to grasp every section of territory within reach, and add it to their domain that they may enlarge their boundaries. They hope to command the commerce of the earth by a display of military power. They still hold the brute idea of progress, expansion and dominion.

Money kings, captains of industry and princes of finance do not believe what Jesus said. They would lay field to field and enlarge their borders until there be no place. Monopoly is their policy. They trust in big business and wordly power and glory to conquer the earth. This, too, is an illusion. The history of families of fabulous wealth should open their eyes even though Jesus had not spoken. A certain rich merchant in New York City years ago erected a splendid tomb to receive his ashes when he could no longer enjoy his earthly glory. He spent \$200,000 upon it. He had a magnificent estate at Riverdale-on-the-Hudson, and as the world counts success he was eminently successful. He had gained as much of the earth as he could and more than he could handle. Reverses came, his property was swept away and his business lost. His vast estate passed into the hands of a trust company, and he was employed as caretaker of the very estate he had once called his own. One of the privileges which went with the position of caretaker was that of sleeping in the barn.

### The Heritage of the Meek

Under the shadow of this mockery he spent the evening of his days.

This is only one case. There are exceptions, but as a rule great wealth is a burden and the source of many troubles to the man whose heart is set upon it, and to his children. These do not inherit the earth. The wealth and pomp and pride of life mocks them.

Churches are sometimes deceived by this device of Satan. The disciples of our Lord were world-conquerors so long as they trusted only in the omnipotence of truth and grace, but so soon as they began to trust in horses and chariots they began to be faint and feeble. A church arrayed in royal purple with artificial arrangements and trappings will never drive out Satan and inherit the earth. A Christian church grasping after worldly honor, wealth and glory is a pitiable spectacle.

Jesus has illustrated His own doctrine in His own life. He said, "I am meek and lowly in heart." He could have commanded legions of angels to fly to his rescue in Gethsemane and on Calvary and smite the proud forces of the world; but He was meek and lowly. He was tempted to grasp the kingdoms of the world and the glory of them in a moment of time, but He was the weak and lowly One. His reward is nigh. The heritage of the earth is His, and the nations are preparing to cast their crowns at His feet. He is our Leader and Example.

Who were the saints that triumphed over the world in the days that are past? Were they not all meek and lowly like Jesus? Now and then one rises up and gives out that he is some great one. He knows the secrets of life and death. He calls men to come and learn of him. But he proves to be a money-grabber. In some cases he dies immensely rich. He has made his wealth out of the credulity of superstitious followers. In other cases his hypocrisy and cant are discovered while he yet lives, and he comes to grief. These proud, haughty, selfish, sordid men and women do not win the world. They are all humiliating failures.

Jesus said to His disciples, "Fear not, little flock, it is your Father's good pleasure to give you the dominion." Let all His followers lay hold on this hope and hold it fast. We have yet to learn the majesty and might of meekness.—In "The Christian Advocate."

### The Burden of the Hour

George Klinge.

God broke our years to hours and days,  
That hour by hour  
And day by day.

Just going on a little way,  
We might be able, all along,  
To keep quite strong.

Should all the weights of life  
Be laid across our shoulders, and the future, rife  
With woe and struggle, meet us face to face  
At just one place,

We could not go;  
Our feet would stop, and so  
God lays a little on us every day,  
And never, I believe, on all the way  
Will burdens bear so deep,  
Or pathways lie so steep,  
But we can go if, by God's power,  
We only bear the burden of the hour.

### Not Enough to Be Merely Useful

To say that it is better to be useful than ornamental is to use a phrase that is often misleading or untrue. It is as much a duty to be "ornamental" as "useful," and no one can be as useful as he ought to be unless he is ornamental. It is not enough, for example, to live a rugged, forbidding life, however honest the life may be. We should radiate gladness. It is not enough to do a kindness. We should do it in a kindly way. It is a poor excuse for gruffness to say, "I am always sincere and cannot seem pleasant when I do not feel that way." We have no duty to display to the world our disagreeable moods; but we have a very positive duty to conceal them. If we do fall into the sin of feeling disagreeable, the least that we can do is to confess to God and hide it from our friends. God wants us to add to the joy and beauty of the world, as a life-habit.—*Ex.*

### The Abiding Record

A man of Nineveh wrote on bricks of clay,  
Fire-tried and hardened, to preserve his fame;  
But nothing of this record's left to-day  
To stir man's praises or evoke his blame.

A Man of Galilee wrote on the sand,  
Sad-faced and thoughtful, recking not of fame;  
And lo! the world still has His message, and  
The nations know and reverence His name!  
Chicago Inter-Ocean.



## OUR YOUNG FRIENDS

### To the Young People of My Branch of Methodism

By Bishop John H. Vincent in "The Epworth Herald"

Greeting! On the twenty-third of February of this good year of our Lord, 1912, I shall be eighty years old. I was born in 1832 in Tuscaloosa, Ala.; came North with the family to my father's native State and county: Northumberland County, Pennsylvania. I had a good home—the best of homes, where parental authority beautifully illustrated the wisdom and tenderness of a divine government, but where I early demonstrated the doctrine of human depravity and was subjected to a training, on the whole, very wise and gentle and just.

Family prayer twice every day with singing, the reading of Scripture, and prayer; public service at Church and Bible study at parts from the United States Department of Agriculture and other places.

The Knights of Pythias are financially one of the strongest Negro orders in the country. At the biennial session of the Supreme Grand Lodge of the Knights of Pythias which met in August in Indianapolis it was reported that over \$1,000,000 had been collected for endowment; that there was in the grand lodge Sunday School with an invariable evening of sacred song at home followed by a season, in the darkness, of fervent prayer; these were the features of our home Sabbath day.

It was not an "occasional" but a regular program for years—in fact all through my boyhood up to the time of my mother's death in 1852.

I entered the ministry as a boy, too early by ten years. I had a good domestic, public school, and academy education; a good library at home; a father careful of our everyday use of the English language; a mother who demonstrated in her spirit, speech, and conduct the power of the gospel and for all

#### Quotations from Washington

A passionate attachment of one nation for another produces a variety of evils.

Against the insidious wiles of foreign influence I conjure you to believe me, fellow citizens, the jealousy of a free people ought to be constantly awake.

Of all the dispositions and habits which lead to a political prosperity, religion and morality are indispensable supports.

I am certainly near the end, and I look forward to the hour of dissolution with perfect resignation.

Can it be that Providence has not connected the permanent felicity of a nation with its virtue.

It is impossible to govern the world without God. He must be worse than an infidel that lacks faith, and more than wicked that has not gratitude to acknowledge his obligation.

We can have but little hope of the blessing of God if we insult Him by our blasphemies.

Let us rely upon the goodness of the cause and the aid of the Supreme Being, in whose hand victory is, to animate and encourage us to noble actions.

All would have been lost but for that bountiful Providence which has never failed us in the hour of distress.

Labor to keep alive in your breast that little spark of celestial fire called Conscience.

Honor and obey your parents, whatever may be their condition.

Well has it been said, that if there had

time made it impossible for me to doubt the reality of the Christian faith.

I taught a little country school the summer that I was seventeen; for a short time I taught a system of "singing geography," and then for a year or so, after I had become a local preacher, I taught a country school, preaching on Sundays, and in 1851 traveled as "junior preacher" on a circuit in the heart of Pennsylvania. I was a student for a time in the Newark Wesleyan Institute.

Now I have referred to this scrappy process by which I entered the larger fields of public life in order to emphasize the counsel I want to give to all young people: Get a college education. It is a thing easy to do. It takes but little time out of your adolescent life.

It prepares you to be an independent and permanent student.

It opens the way for you to enter the world of business.

It fits you more perfectly for social life.

It tends, other things not overlooked, to give you a broader, more just, and more effective type of Church and religious life.

It fits you the better for any profession you may later decide to follow.

The abuse of college life by superficial, careless, and frivolous so-called "students" should never discourage parents and level-headed youth from insisting emphatically upon the college as the gateway to practical, social, commercial, and religious life.

I have another word of counsel: Become a positive, uncompromising Christian. Join the Church, but see to it that the whole of your manhood or womanhood comes under the control of an intelligent, positive, fer-

been no God, mankind would have been obliged to imagine one.

The propitious smiles of heaven can never be expected on a nation that disregards the eternal rules of order and right, which heaven itself has ordained.

Religion is as necessary to reason as reason is to religion; the one cannot exist without the other.

Associate with men of good quality if you esteem your own reputation; for it is better to be alone than in bad company.

Without integrity the finest talent can never gain the respect of the truly valuable part of mankind.

The love of my company will be the ruling influence of my conduct. Liberty, when it begins to take root, is a plant of rapid growth.

Knowledge is, in every country, the surest basis of public happiness.—"The Classmate."

#### Performance

By DOUGLAS MALLOCH

That man is strong who does his tasks  
Made his by place and circumstance,  
Who falters not nor questions asks  
Nor leaves results to time or chance—  
Who turns from finished things to new  
And does the work he's told to do.

Yet stronger is this other man,  
(However well may serve the one),  
Who meets a problem with a plan  
And does the thing that must be done—  
With firmer grasp and wider view,  
Does that he sets himself to do.—Ex.

vent Christian faith. Give yourself, your whole self to the religious side of life. Take the Book of books as your companion, your closest companion in the realm of religion.

Be a thorough, uncompromising, fully consecrated follower of the Lord Jesus Christ. Be positive. Be brave as a lion in every social circle when the question of duty comes up. Be willing to be "laughed at" for your heroism. Never be "laughed down" when you have taken what you know to be the true position on any subject or policy. You may be for the moment "laughed at," but only for a moment.

Courage, fidelity, independence, persistency, are not things at which this world "laughs" very long. Ten minutes after the crisis in which you have played the hero the thinking and very likely talking about the "will that fellow has" and are secretly admiring your manliness.

Another thing I may commend to you: Apply this law of self-mastery to the whole of life, in matters great and small, in the treatment of your body, your imagination, your tongue, in business, in study, in everyday reading, even if it be no more than the reading of the daily paper. Don't too easily "follow" other fellows. Aim rather to lead than to follow. But be big and brave enough to follow when duty calls you to do that.

And just one thing more: Learn the secret of real success wrapped up in the little resolve-prayer: I will; God help! There are some things even God cannot do for you. One of these things is to force you to choose with the choice that makes character. You are free. God means that you shall be. He governs you on that basis. Resist and he will not, for he cannot compel. Consent and he stands back of you with all his resources at your command.

From Chicago, Ill.

#### The Typewritten Story

Richard is only ten years old, but he is a great lover of books at that early age. He is a remarkable reader, so remarkable that once he was asked to read before a class of school-teachers just to show what a boy of that age can do. They were surprised at his expression in reading, and they praised him highly.

But Richard does not have a great many books to read. When he was visiting his Uncle Donald it was a delight to browse around in the big library. How the boy enjoyed dipping into "The Jungle Book!" If he could only have that one story, "Rik-ki-Tikki-Tavi!"

He found a way to get it. He had learned to use the typewriter, and he undertook the task of copying the story. He kept at it every spare moment, and before very long he actually had the whole narrative typewritten.

Then he hastened across the street, and taking the story along he read it aloud to his friend Ivan. He listened, charmed with the tale and smitten with wonder at such skill in copying.

When Richard went home on the train, the typewritten story was packed in his trunk. What a delight it was to his brothers and sisters and to nearly all the children of the little mountain town where books were few and where a public library was not so much as thought of!—Ex.



## The Little Rock Annual Conference

The Little Rock Conference met in its thirty-fourth session in the city of Pine Bluff, Ark., with Bishop David H. Moore presiding. As usual, Bishop Moore made a splendid president. The Conference opened at 9 o'clock a. m., January 31, 1912, with the love feast.

### ORGANIZATION

The Conference was organized and the following officers were elected: M. N. Langston was elected secretary of the Conference, and the following brethren as his assistants: P. W. Webb, D. H. E. Harris and M. F. Strong. Silas McDonald was elected statistician, with J. W. Terrell and W. A. Smith as his assistants. J. W. Jackson was elected Conference treasurer, with A. T. Stephens, M. H. Foster, C. A. Taylor and W. M. Speed as his assistant. The character of the District Superintendents and pastors were passed and they read good reports.

### OFFICIAL VISITORS

The Conference was blessed with a large number of visitors, who added much interest to this session. The anniversaries were unusually helpful and inspiring and the Church was crowded every evening. On Tuesday night, E. M. Jones took care of the great interest of the Board of Sunday Schools; on Wednesday night, Drs. I. L. Thomas and W. W. Lucas both made great addresses, the first speaker representing the Board of Home Missions and Church Extension, the other the Board of Foreign Missions. On Thursday night, Dr. M. C. B. Mason made a great speech, and under the inspiration of his address the Conference gave and subscribed over \$2,000 for Philander Smith College. This is the Conference school, and is doing a splendid work under Dr. Cox. Friday evening, Dr. W. F. Burris, a member of the Board of Control of the Epworth League, spoke in behalf of the Epworth League. Dr. J. W. Jennings not only spoke well for the Book

Concern, but sold a goodly number of books. Mr. Hilton took good care of the American Bible Society, of which Dr. J. P. Wragg is agent for the colored work.

Dr. J. W. E. Bowen, one of the most polished orators on the American platform today, maintained his great reputation as a speaker. He remained through the session, and his services were in great demand on many occasions. Sunday, at 11 o'clock, he preached to the edification and delight of a packed church.

Dr. E. C. Clemans came in late, as he had to visit the Florida Conference, but made his usual fine and helpful impression on the Conference for the Board of Conference Claimants.

Mrs. N. A. Smith, of the Girl's Home at Little Rock, and Miss Marion Moore, the daughter of Bishop Moore, were also visitors.

Delegates to the General Conference: Drs. J. M. Cox and W. R. R. Duncan, of Little Rock, were elected delegates to the General Conference, with Revs. L. G. Hodges and H. P. Coulter as reserves.

Mrs. A. C. Freeman, of Pine Bluff, and Mrs. N. Darby, of Cotton Plant, were elected as lay delegates to the General Conference.

B. F. Young, J. W. Williamson, J. R. Livingston and G. W. Sanders were elected to elders' orders.

Dr. W. S. Sherrell and his people and friends deserve much credit for the nice entertainment which they gave the Conference.

The brethren of the Little Rock Conference are kind and considerate to strangers, and no one seems to feel that he is in the wrong pew with them.

Rev. A. T. Stephens was put on the Forrest City District, and the Rev. J. H. Greer was appointed to the Pine Bluff District.

This was one of the best sessions of the Little Rock Conference.

(See appointments in last issue.)—E. M. Jones.

## Central Conference in China

The fifth session of the Central Conference of the Methodist Episcopal Church in China assembled in the Church of Heavenly Rest, Foochow, Fuhkien, China, Wednesday, Dec. 13th, 1911, Bishop Bashford in the chair.

Bishop Oldham, who came as a visitor, was prevailed upon to give a series of addresses each morning before business. The subject of his six addresses was Sanctification. One hardly knows how to criticize these talks. The calmness and poise of the speaker spoke of reserved power and was befitting to the subject. His felicitous choice of words, with which he shaded his thought, was a pleasure and stimulus to the mind. Of the subject itself the treatment was that of the philosophic and practical, mingled. For a minute or two his thought would run as that of one speaking from the cloister, only to drive his thought home by a touch of humor or practical illustration that showed him as a worker among living men. God bless Bishop Oldham for his choice of theme, for the beauty of its handling, and for the longing desire that occupied our hearts as to its possession.

The Conference organized by the election of W. H. Lacy, Secretary, and J. W. Hawley, Assistant Secretary (in English).

On account of the revolution now in progress, the delegates-elect from West China Mission Conference could not be present, but two members of that Mission being present, they were seated. Central China Conference not having been able to meet, it had no delegates elected, but eight members of the Mission being present, they were seated.

The Rev. A. E. Chenoweth, of the Philippine Islands Conference, came as a representative of the Malaysia and Philippine Conferences, asking for admittance to our Central Conference on the ground that the work in the Malaysia Conference is to a large extent among the Chinese there, and the problems are similar; also that the proximity of the Philippines to China and the trade relations with the facilities of easy intercourse make such a change desirable. (See Memorial.)

Dr. W. A. Noble, of the Korea Conference, came as a representative authorized to ask that we admit that Conference to our Central Conference; also that they desired our aid to have a change

so made in the discipline that lay missionaries on the foreign field might have Quarterly and District Conference representation. Further they wished our aid to procure a General Superintendent, with residence at Seoul, for the next quadrennium, and that Missionary Bishop Harris be made a General Superintendent.

Memorials were drawn up asking the General Conference to unite the three petitioning Conferences with us for Central Conference purposes, to change our name to read the Central Conference of the Methodist Episcopal Church for Eastern Asia; to give lay missionaries the right of Quarterly and District Conference membership; and a resolution was passed approving the desire for a General Superintendent with a residence at Seoul and instructing our delegates to General Conference to support such action as far as they deemed wise.

We are under a debt to these two visiting brethren for their masterful presentation of the work of God in their own fields.

General Sung, the revolutionary governor of Fuhkien, as a sequel to his reception by our Foochow Conference the preceding week, invited our Conference to a reception within the walled city. The chairman of the reception was one of the Cabinet, the Secretary of Commerce. This man is a staunch member of our Church, and in his remarks owned his debt to the Church and hoped the time was near when the Governor and all his associates would be Christians. Mr. Pang, who is the head of the revolutionary party, made an address translated by one of the Cabinet, the Secretary of Foreign Affairs, another member of our Church, and General Sung made an address of welcome, which was translated by another new official, and he, too, is a member of our Church.

General Sung, in the course of his address, regretted the need to call us all in from our stations, but assured us it was for our protection and comfort. He said: "I am glad that here I can speak the things of my heart without reserve. The Church is here for the enlightenment of the people, and I am glad it is here to save the souls of the Chinese people. In this time of danger and difficulty you can see how many good men I

have called from the Church to help me. We thank you for all the good you have done, and not we only should thank you, but the 400,000,000 people of China. I ask of you that you join with us to work for the uplift of this great empire." Bishops Bashford and Oldham, Drs. Hobart and Gamewell and Mrs. Hobart made such replies as became American citizens and members of our Church. Speechmaking ended, we were all taken to a court, and two photographers got to work on us. After this we had luncheon, General Sung sitting between the two Bishops. As we left, the General shook hands with all the party and gave a pleasant farewell.

Bishop Oldham stated that his object in coming was to present the need of the Chinese of Malaysia for a very capable religious leader, and the Foochow Conference responded by giving him one of the best of her men, the Rev. Huang Pau Seng, delegate to the last General Conference.

Dr. F. D. Gamewell, Secretary of Education for the schools of our Church in China, presented us with his report, which was received with evident pleasure by all the delegates. This report advocates and gives plans for the articulation of all our educational system in China. To be able to present this report has taken two years of time and 8,000 miles of travel in visiting all the centers of our educational work in China. The report was adopted as brought in by the Committee of Education, and in brief is as follows: Kindergarten, two years; Primary or Day Schools, four years; Intermediate or Grammar Schools, four years; High or Preparatory Schools, four years.

Modification of the Curriculum of Primary, Intermediate and High Schools.

Certification of teachers.

A General Board of Education for China and a co-operating Committee in the United States.

District Boards for both Boys' and Girls' Schools, Primary Grade.

Conference Boards of Education to have charge of Intermediate and High Schools, and also Normal Schools.

Approval of Union Kindergartens, and federation in Bible School and theological work.

The Memorial Committee brought in a memorial for Methodist Union or Federation in China. In the discussion very strong opposition developed against union or any severance of organic relations with the Home Church. The memorial, with the word "Union" stricken out, and "Federation" inserted, passed, as we are ready for any federation of the forces of righteousness.

A committee report was presented urging the formation of a Board of Missions and Church Extension for our Conferences in China. This plan contemplates a Central Office, a Chinese and an American Secretary, with a Board of Managers. As the funds considered were the Chinese collections and the special gifts, the matter, after much discussion, was sent back to the Conferences and to the Missions for action.

A memorial was unanimously adopted asking that in view of the great conflict and tremendous change now taking place in China, our two trained and experienced Bishops be returned to us for the next quadrennium.

In view of the proposed enlargement of this Conference, it memorializes that where a missionary bishop has jurisdiction in any Conference, a member of the Central Conference, he may have equal rights with a General Superintendent in the proceedings of the Central Conference.

A memorial was approved asking that in the event of the Central Conference of Eastern Asia being authorized, that a change in the discipline be made allowing this Conference the right to fix the Episcopal residences of the Bishops appointed within its bounds. The Conference further made its General Conference delegates a Committee to assign such residences, if authority is granted.

The report of the Epworth League, asking for the services of a Union Epworth League Secretary for China, was approved.

In the Constitutional Amendments three may be mentioned as of importance:

1. An Executive Committee is appointed to take charge of such matters of importance as shall come up during the quadrennium.
2. The ratio of delegates is changed to read one for every ten members of Conference, instead of one for every six.

(Continued on Page Ten.)



## Florida Annual Conference

The Florida Annual Conference convened in its fortieth session in Mt. Pleasant Church, Gainesville, Fla., Thursday morning, February 1, Bishop Henry W. Warren, D. D., presiding. The opening service was conducted by the Bishop. He delivered at this hour an impressive address, and administered the Holy Sacrament, assisted by the District Superintendents J. S. Todd, J. F. Elliott, W. P. Holmes, Peter Swearingen. J. B. L. Williams, secretary of the last session, called the roll, and 76 members responded. The following officers were elected: Secretary, J. B. L. Williams; assistants, Scott Bartley, H. W. Bartley; statistician, Filmore M. Spicer; assistants, D. B. Wilson, S. P. Pratt, L. C. Foster; treasurer, T. E. Bebose; assistants, R. E. Robinson, Oscar F. Niblack, Richard H. Debose. Standing committees nominated by the District Superintendents and presented by Dr. J. S. Todd were approved by the Conference. The Book Concern dividend of \$878.00 and a draft of \$30.00 from the Chartered Fund were presented by the Bishop and passed to the Conference Board of Stewards.

The names of District Superintendent Jeffrey Grant, Turner Austin, J. D. Wilson and C. L. Clorie, who have passed from labor to reward, were called by the Bishop and at his request the Conference stood and joined in singing, "Servant of God, Well Done." The transfer of Virgil S. Johnson from the South Carolina Conference was announced by the Bishop, and he was introduced to the Conference. The statistical session was held at 3 o'clock, and by appointment of the Bishop, James P. Patterson presided. The Bishop announced that the Rev. S. B. Darnell, D. D., of Hackettstown, N. J., the first president of Cookman Institute, and also its founder, now a superannuate of the Florida Conference, had sent a check for \$60.00, to be applied to the Conference Claimants. On motion of Dr. J. S. Todd a rising vote of thanks was tendered Dr. Darnell. Friday morning balloting on the constitutional question as to changing the day on which the General Conference convenes. Ballots on constitutional question: Ayes, 21; noes, 63. Election of delegates to the General Conference: First ballot—Whole number of votes cast, 86. James F. Elliott received 51 votes, and was declared elected. On the sixth ballot, S. A. Huger received 51 out of 90 votes cast and was declared elected. J. S. Todd and L. H. B. Walker were elected reserve delegates. The Lay Electoral Conference delegates: J. Harvey Smith, Miss Bessie M. Garrison. Reserves, Garfield D. Rogers, C. C. Manigault. The reports of the District Superintendents were read. Each report was carefully prepared and gave evidences of growth and advancement in membership and increase in benevolent collection. Many conversions and several new churches built. So inspiring were these reports that the Bishop requested the Conference to sing, "Praise God from Whom All Blessings Flow." The reports of the pastors were exceptionally good, and indicated that earnest and untiring effort had been put into the work of the year. Admitted on trial: Alexander Lee, Charles C. Warthaw, Tobias B. Habishion, Thomas P. Page, Samuel L. Brown, W. L. Jenkins, Robert C. Counts, Alexander Grant, George E. Hall, Macb. H. Witherspoon, Cardozo N. Napoleon, Henry Dickson, Joshua H. Williams, Robert A. Reid, Wm. P. Robinson, Alexander E. O'Neil, Ben. J. Christopher, James James, Ferman E. Welch. Admitted into full membership: Grant R. Niblack, Henry C. Green, William Brown, John W. Wesley, Alexander Anthony, J. A. Witherspoon, Isaac C. Mann, Griffin G. Gaskin, John S. Miller, Henry Fisher, R. L. Baker. Ordained as deacons: Grant R. Niblack, Henry C. Green, William Brown, Alexander Anthony, J. A. Witherspoon, J. H. Moron, John H. Williams, Alexander Lee, Charles C. Wartham, Alexander Grant, James James, James W. Robinson. Ordained as Elders: Daniel W. Demps, Lee C. Foster, Robert Sherrod, Benjamin Haile, Lemuel Johnson, Edward Williams, Thomas Johnson. The distinguished visitors whose presence and addresses gave dignity, inspiration, instruction and uplift to the Conference were: Dr. A. G. Lynett, Home Mission and Church Extension Board; Dr. Clemans, Conference Claimant Fund; Dr. Randall and Dr. I. G. Penn, Epworth League; Dr. C. C. Jacobs, Sunday School Union; Dr. J. P. Wragg, American Bible Society; Editor R. E. Jones, SOUTHWESTERN CHRISTIAN ADVOCATE; Dr.

Hubbard, of the Stewart Missionary Foundation for Africa; Miss Bessie M. Garrison, General Organizer of the Woman's Home Missionary Society; Mrs. Bunyan, Secretary Southern Bureau of W. H. M. Society; Dr. G. B. Stone, President Cookman Institute; Miss Losee, Principal Boylan Home; Miss Misse Bangs and Miss Souder, Principal and Deaconess of Emerson Home. The session was one of the best in the history of the Conference. Bishop Warren is a Christlike and princely presiding officer, sweet in spirit, fatherly in counsel, approachable and patient, his supervision was a real benediction to the Conference. His lecture on the "Forces of a Sunbeam," attracted a large audience on Friday night. It was beautifully sublime in thought, instructive in its simplicity in astronomical truth and wonderful in its practical application. The Sunday services were fully up to the expectation. Nine a. m., Sunday School, conducted by Dr. C. C. Jacobs. Ten o'clock, Conference lovefeast, conducted by two of the Conference Veterans, Edward Furgerson and Squire Jackson; 11 o'clock, the Bishop ordained the deacons, after which he preached what was pronounced to be one of the best sermons of his life. Text: "Walk Worthy of God." All were carried to the mount of beatific vision. Three p. m., the Bishop ordained the elders, after which the memorial services were held in honor of Jeffrey Grant, Turner Austin, G. B. Wilson, C. L. Clorie, the Rev. S. P. Pruitt, master of ceremonies. Touching and tender remarks were made by R. E. Robinson and Peter Swearingen on the life work and character of the departed heroes. Seven-thirty p. m., a great mass meeting of the young people was held. Addresses were delivered by Dr. Jacobs, Dr. Penn and Mr. Prince Spears. Nine p. m., the Conference was called into session; the report of the Conference Stewards was read and approved. The report of missionary appropriations and the announcement of various Conference boards was read by Dr. J. S. Todd and approved. Resolutions complimentary to Bishop Warren, the secretaries, the pastor and people, were read and adopted. Bishop Warren briefly addressed the Conference and then read the appointments. The Conference joined in singing the doxology, and the benediction was pronounced by Bishop Warren.

The Church in which the Conference was held is a beautiful and well constructed building, and was built by the Rev. J. M. Deas. The present pastor, Dr. T. H. B. Walker, has carried on the work to the point of near completion. The Conference was royally entertained by Dr. Walker and the good people of Gainesville. Dr. Ayer, an officer of the Church, and a physician of large practice and high repute in the community, placed his automobile at the service of the Bishop. The choir rendered excellent music at all the services and their selections were choice and in accord with the spirit of the Conference. The people of Gainesville are progressive and thrifty. Many are living in beautiful homes which they own, and all are doing something for the betterment of their surroundings. Three physicians find employment here and several business enterprises are in operation. The Scott Industrial Institute is located here, and is doing a splendid work. The forty-first session of the Florida Conference will be held at Palatka.—J. B. Williams.

### Appointments, 1912-13

#### GAINESVILLE DISTRICT

Jas. F. Elliott, District Superintendent.  
P. O. Gainesville, Fla.

Adairsville and Levyville, J. J. Williams; Alachua, A. B. Young; Archer and Long Pond, Ben. E. Haile; Arredondo, Edward Martin; Bell and Williford, Kelly Moses, supply; Cadillac and Trenton, G. E. Hall; Cedar Keys and Luhen, Robert K. Sherrod; Gainesville, T. H. B. Walker; Gordon and New Bell, L. C. Lembrick; New Bell, G. M. Hearst; Hague, D. J. Watts; Hynesworth and Stanley, J. J. Baskins; High Springs, L. C. Foster; LaCrosse, A. A. Baskins; Liberty Hill and Bennington, J. E. A. Keeler; Mars Hill, H. C. Green; Meredith, Bronson and Ortelia, J. H. Williams; Mikesville, Lemuel Johnson; Mount Brook, Edward Williams; New Berry, W. P. Player; Noble Hill and Clark, J. E. Talory; Old Town and Fannin, J. C. Jackson; Paradise,

Ferman E. Welch; Pinesville and Half Moon, Arthur Miles; Pleasant Plaines, O. F. Niblack; Sanpulaski, Hamilton Hawkins; Tigerstown and New Town, R. C. Counts; West Gainesville and Newnan Lake, Thomas Johnson; Williston and Sand Hill, G. B. Brockington; Rosewood, Otter Creek and Gulf Hammock, Damon S. Selmore.

#### JACKSONVILLE DISTRICT

James S. Todd, District Superintendent.  
P. O. Jacksonville, Fla.

Armstrong and Elkton, R. L. Baker; Burnell and Dupont, G. H. Morton; Chester Mission, C. W. Wartham; Cosmo and Mayport, R. B. Glover; Crescent City and Interlachen, I. C. Mann; East Palatka and Hastings, D. L. Rivers; Fernandina, Virgil S. Johnson, Franklinton and South Fernandina, William Waggoner; Greenland and Durbin Mission, Nelson Samuels; Hibernia and Green Cove Springs, D. Joyner; Jacksonville, Clarksville, Ewington, Branch Mission, Alex Grant; Cookman Institute, supplied; Ebenezer, Jas. P. Patterson; North Jacksonville Mission, Abraham Youngblood; Peoples Church, J. A. Witherspoon; Saint Joseph, J. W. Wesley; Simpson Memorial, W. T. Collier; South Jacksonville and Phillips, Richard H. Debose; West Jacksonville and Marietta, O. C. Collins; Wrightsville and Ortega, Scott Bartley; Lone Star and Arlington, Z. D. Limbrick; New Augustine, L. Whaley, Superintendent; Palatka and Satsuma, T. E. Debose; Pottsburg and Pablo Mission, L. T. Bell; Roy and Yelvington Mission, Alex. Lee; Saint Augustine, J. M. Trammell; Switzerland Circuit, L. G. McLendon; West Tocol and Bostwick Mission, E. W. Wideman.

#### LIVE OAK DISTRICT

W. P. Holmes, District Superintendent.  
P. O. Jacksonville, Fla.

Bass and Lake City Junction, S. C. Green; Branford and O'Brien, G. R. Niblack; Callahan and Hilliard, W. C. McGregg, Sup.; Capitola, supplied; Fort White, J. B. Madison; Greenville, supplied; Havana, supplied; Kings Ferry and Crandall, Henry Fisher; Lake City, C. R. Howard; Lake Ogden and Melbourne, S. J. Butler, Sup.; Live Oak, William Brown; Madison and Monticello, S. L. Brown; Margaretto Mission, T. B. Habishion; McClenny and Sanderson, A. H. Evans; New Hope, T. P. Page; Perry and Mazo, Arthur Jackson, Sup.; Tallahassee and Quincy, Wm. Buggs, Sup.; White Springs and Jasper, John Rutledge; Wingfield, A. R. Rutledge.

#### OCALA DISTRICT

Peter Swearingen, District Superintendent.  
P. O. Jacksonville, Fla.

Cotton Plant, Dunnellon and Martel, T. A. Gaskins; Free Canaan, St. Johns and Hamilton, T. W. Robinson; Fort McCoy, Needmore and Burbank, James James; Hawthorne, Citra and Island Grove, F. M. Spicer; Highland, Maxwell and Fifetone, D. Johnson; Lawley and Saxton, E. L. J. Banks; Lowell and Fairfield, S. P. Pratt; Micanopy and Rochelle, R. E. Robinson; New River, Brooker and Samson City, C. Stericks, Sup.; Ocala, Anthony and Sparr, J. B. L. Williams; Reddick and Orange Lake, Abraham Williams; Santos, Bellview and Summerfield, Edward Sabie; Starke and Pleasant Grove, H. W. Bartley; Waldo and Freedom, L. C. Haile; Worthington, Lake Butler and Raiford, P. R. Dukes.

### Change of Address

The Rev. P. C. Colton, from Houma to Morgan City, Louisiana, Box 189.

The Rev. J. W. Terrill from Fordyce to 902 Remmel Avenue, Newport, Arkansas.

The address of the Rev. William McMorris, of the Mississippi Conference, Superintendent of the Hattiesburg District, is 1711 Twenty-ninth Avenue, Meridian, Mississippi.

Mr. Jack Price, of Welsh, Louisiana, is visiting his children in Bowling Green, Missouri, after a separation of thirty years.



# Southwestern Christian Advocate

631 BARONNE STREET.

## INDUSTRIAL EQUITY

(Continued from Page One.)

Governor Wilson of New Jersey, who was the principal speaker at a recent meeting under the auspices of the Universal Peace Union, held in Philadelphia, said in his address that, "industrial peace must precede international peace," and that "you cannot have international amity until we have gained industrial equity." There is much truth in this statement of Governor Wilson. For, until men who work together and have common interests are able to settle their differences by amicable means, there is small hope that the nations of the world will beat their swords into plow-shares and learn war no more.

## A SERIOUS INDICTMENT

We are dependent, largely, upon the pastors for the circulation of the SOUTHWESTERN CHRISTIAN ADVOCATE. Where the pastors are energetic and wide-awake in the pushing of the SOUTHWESTERN we have large results. When they are indifferent, the opposite is true. We are very much pained to receive, a few days ago, a statement from a distinguished layman who says: "One trouble about the people of your denomination in this State is that they are afraid to ask a Baptist to subscribe for your paper. I had to ask if I might subscribe." This is a very serious indictment. While we do not believe it is general, yet it is true in too many instances. Our circulation could be very much increased if our pastors would make a bold, aggressive, house-to-house canvass, not only of members of our church, but of other churches.

## BIBLE STUDY AND SOCIAL SERVICE

A group of Methodist pastors and educators in and about Boston believed that Bible Study should furnish inspiration and motive for Social Service, and that the International Sunday School lessons for 1912 furnish an excellent opportunity for accomplishing this. They accordingly asked Dr. Frank W. Collier to prepare a social interpretation of these lessons.

This has been done very effectively. The social message of each lesson is expounded and in each case there is added a number of questions on the issues of today. Some of the best educators in the country and many pastors have endorsed these lessons. They were prepared too late for insertion in our Journal, but they can be procured in pamphlet form at 5 cents per copy of Charles R. Magee, 36 Bromfield street, Boston. Each pamphlet covers a quarter and it is planned to extend the course through 1913, and not allow the Old Testament lessons, which the International Committee has put in that year to break the continuity of the course.

## Of General Interest

### NATIONAL CONGRESS OF MOTHERS

The National Congress of Mothers and Parent Teacher Organizations sixteenth annual conference on child welfare will convene at St. Louis, March 20-26. The great central theme throughout the convention will be "The Responsibility of the Home." In this Congress reports will be given of the enormous work which has been done by the various departments in looking after the interests of the child. Special attention will be given to such subjects as Child Labor, Child Hygiene,

Good Roads, Parent Teachers Associations, Juvenile Courts, Education, Home Economics and others equally interesting. Mrs. Frederick Schoff of Philadelphia is the president of the National Congress of Mothers.

### APPOINTMENT OF WOMAN URGED

While President Taft is casting about for a suitable person to fill the present vacancy in the Supreme Court, the Woman's Suffrage Association of the District of Columbia has suggested to the President that a woman be appointed. Inasmuch as women are now voting in six States, and will probably vote in two or three more at an early date, they consider women of sufficient political importance to demand some consideration. Possibly more than 1,000,000 women will vote in the next presidential election. The names of three prominent women lawyers have been suggested and the President is urged to appoint one of them.

The ladies will probably be smilingly told that their time has not yet come.

### MENTAL HYGIENE

The National Committee of Mental Hygiene announced, at its fourth annual meeting last week, its complete organization and outlined its proposals to conduct a general and systematic campaign throughout this country in the interest of mental hygiene. The work will be begun with Dr. Thomas W. Salmon, of the United States Public Health and Marine Hospital service in charge. He will make a complete survey of the national field. The purpose of this movement will be to improve conditions affecting the insane as well as the education of the sane on the subject of mental disorders, their known causes, their prevention and cure. In view of the fact that nearly every insane asylum in this country is crowded to its full capacity and insanity is increasing at an alarming rate, this movement is well timed, and will, it is hoped, accomplish great work.

### AEROPLANES IN WAR

So much has been written from time to time of the possible uses to which aeroplanes might be put in warfare that the announcement that aeroplanes would be extensively used by the Italians in their war with Turkey, caused widespread interest. Whatever success may have attended the use of the aeroplanes for scouting purposes, it appears that the attempts to throw bombs from airships have not been as successful as hoped for. Most bombs that were thus hurled against the Arabs did not explode, and were used by the Arabs in inflicting injuries upon the Italians. It has also been demonstrated that while flying at a height of 1,800 feet aeroplanes afford excellent targets for riflemen and that at that distance rifle bullets are effective. Experiments are now being conducted with new devices which, it is claimed, will do much to increase the destructiveness of bombs dropped from aeroplanes.

After all but few inventions accomplish one-half of the wonderful things that are prophesied of them. In this, the aeroplane, so far, is no exception.

### SUGAR AND THE TARIFF

A sub-committee of the Ways and Means Committee of the House of Representatives is at this time struggling over the problem of how to lower the present duty on imported sugar without materially decreasing the revenue which the Government derives from it, for it is well known that sugar is an ideal revenue-producer. It will be interesting to note at this time the enormous quantity of sugar consumed in the United States. During 1911, according to statistics compiled by the Department of Commerce and Labor, 7,670,000,000 pounds of sugar were used in this country. This is an average of nearly 82 pounds for each person and is the record for any previous year. Ten years ago the consumption of sugar averaged 72 pounds

per capita; twenty years ago the average was 61 pounds; thirty years ago, 43 pounds; forty years ago, 36½ pounds. It will be seen that there is a constant growth in the average amount of sugar used by each individual. 1,105,000,000 pounds of sugar are made from beets, and 700,000 pounds from cane. In all things else Louisiana is Democratic, but, when it comes to maintaining high protective duty on sugar, Louisiana is Republican.

### GOOD ROADS

The Department of Agriculture at Washington maintains a Good Roads office, which keeps in touch with the efforts being made in various States to build and maintain improved roads. This department studies the effect of such roads upon the social and commercial life of the community. In every instance the far-reaching effect of good roads for the betterment of the community in every way is fully demonstrated. In 1904 only 2½ per cent of the roads in Missouri were improved. At the same time in Massachusetts 45 per cent of the roads were improved. At that time the number of illiterates in Missouri numbered 80,000, while in Massachusetts they numbered only 2,000. In States boasting of good roads the average school attendance is 77 per cent, while in States having poor roads the average school attendance is 59 per cent. In this way it is shown that good roads are helpful to education. It also appears that in communities having good roads there is less tendency among the farmers to desert their farmlands and move into cities. In Massachusetts, before much attention was given to the construction of good roads there were thousands of deserted farms, while to-day these farms have all been taken up and are being worked.

While it may not be true that the construction of good roads will accomplish all the results which their enthusiastic champions claim, yet it is evident that they mean much to the life of a community that they are well worth the expense and trouble necessary for their construction.

### IRISH HOME RULE BILL

On February —, Winston Churchill, First Lord of Admiralty, and John Redmond, leader of the Irish Nationalists, addressed a large audience of 6,000 Irishmen at Belfast and outlined to them the leading features of the Home Rule Bill. It was thought that the visit of Mr. Churchill to that city would be attended by much rioting and, perhaps, loss of life. It is probable that this would have been the case had not the government taken necessary precautions. Mr. Churchill declared, in his address, that the settlement of the long quarrel between the British government and the Irish people would be a boon to the empire beyond comparison. Some of the important provisions of the Home Rule Bill are as follows:

Religious freedom will be secured.

The Privy Council will be able to declare void any law which goes beyond the limits of the home rule bill.

The military will remain under the control of the imperial government.

The financial proposals of the bill will give a fair start to the Irish government, and insidious taxes will not be able to be placed upon Ulster.

The Irish Parliament will have real control of its finances, but the system used must be consistent with the financial system of the United Kingdom.

The imperial government will continue to carry out the land purchase and old age pension schemes.

The Irish representation at Westminster will be reduced.

It will be observed that, from all appearances, the bill is a very conservative one. Mr. Churchill's reception was a mixed affair, as he was greeted by cheers from the Liberals and Nationalists and by hisses from the Unionists.



## People of Interest

Bishop McDowell spoke on "Missions" at the Boston University, January twenty-second.

Mr. Milton S. Malone, the recently-appointed postmaster at Hill Top, West Virginia, is the second Negro to occupy this position in the State.

The Rev. T. H. Monson, Superintendent of the Monroe District, Louisiana Conference, reports that the Rev. A. J. Johnson was appointed to supply Minden and Sibley Circuit.

Bishop Wilson, when in New England, last October, preached from the historic Asbury Rock at East Glastonbury, Connecticut, the very rock upon which Bishop Asbury preached in 1794.

Bishop McDowell's father, who was eighty-one years of age on Monday, February fifth, is yet vigorous and alert, and attends regularly the services of his home church at Millersburg, Ohio.

The Rev. S. A. Peeler, D. D., president of Bennett College, Greensboro, North Carolina, addressed the student body and faculty of Brick School at Enfield, North Carolina, on Sunday, February the eleventh.

Dr. W. W. Lucas, Field Secretary of the Board of Foreign Missions of our Church, addressed a men's meeting at Central Congregational Church on last Sunday afternoon and at night preached before a large audience in Wesley Methodist Episcopal Church, this city.

Mr. James R. Polkinghorne, of Natchez, Mississippi, passed successfully the recent examination before the Louisiana Board of Pharmacy. Mr. Polkinghorne was the only Negro among the more than fifty applicants. He is a junior in the Pharmaceutical Department of Flint Medical College.

The Rev. Charles Jones, of the Lexington Conference, has spent forty years in the pastorate. The members of Scott Chapel Indianapolis, Indiana, and friends, fittingly celebrated from February the eleventh to the eighteenth the years of splendid service given by this honored veteran.

Bishop Berry is to again have charge of the Summer Bible Conference at Bay View, Michigan, among the prominent persons to preach, lecture or conduct classes are: Bishop Hughes, President H. C. King of Oberlin College; Dr. C. M. Coburn of Allegheny College; Dr. D. G. Downey and Dr. Balcom Shaw, of Chicago.

The *Christian Advocate* says that Bishop Walden celebrated his eighty-first birthday last Sunday by preaching to a great congregation at Walnut Hill, Cincinnati. The Knights of St. Paul and the Sunday School were present in solid ranks. His text was: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation."

Rev. Francis S. Hoyt, D. D., from 1872 to 1884 editor of the *Western Christian Advocate*, suffered a paralytic stroke at the home of his daughter in Cincinnati, January 17, and died Sunday, January 21. He was born in Lyndon, Vermont, November 5, 1882, and is thus in his 90th year. Since retiring from the editorship, he reported to his Conference, and served twelve years as Superintendent of Cleveland and Sandusky Districts.

The *Wesleyan Argus*, Middletown, Connecticut, announces the following toast leaders for Washington's Birthday Evening Banquet on the evening of February 22d: "As Toastmaster William D. Leonard, '76 The guest of honor will be Darwin P. Kingsley, president of the New York Life Insurance Co. Prof. Blakeslee of Clark University will speak for the Alumni, Professor Dutcher for the faculty, Dr. Fauver for athletics, and Hanna, '13, for the college body. President Shanklin will speak for the University."

The first annual short course, in this section, for colored farmers and their wives, is to be held at Southern University and A. and M. College of New Orleans from February twenty-sixth to March first. Among the

prominent educators who will address this body are Prof. J. M. Gwinn, Superintendent of Public Schools; President H. A. Hill, of Southern University; Dr. J. H. Dillard, Superintendent of Jeanes Fund; President. C. M. Melden of New Orleans University, and Dr. J. H. Fuller.

Mrs. Elizabeth H. Messmore, widow of the late Dr. James H. Messmore, of Pauri Garhwal, India, reached New York City February 4th, by the steamer Arabic. Mrs. Messmore has given almost fifty-one years of missionary service in India, and her name now appears among those of the retired missionaries of the Board of Foreign Missions. Directly upon her arrival in America, she went to Moravia, New York, where she will remain for a time, but later expects to make her home with her daughter, Mrs. S. W. McLean, at Omemee, Ontario, Canada.

The many friends of Bishop Frank M. Bristol will be glad to learn that he is recovering satisfactorily after a sudden attack of appendicitis, which took place in Callao, Peru. Upon his arrival in that port early in January he was suffering from appendicitis and an abscess. An examination led the physicians to decide that an immediate operation was necessary. In response to a cablegram from the Board of Foreign Missions, conveying resolutions of sympathy from the Board, Bishop Bristol responded, on Wednesday, January 17th, in the following words: "A recovering satisfactorily. Thanks."

The fourth annual Medical Missionary Conference held at the Sanitarium in Battle Creek, Michigan, during the early part of January, attracted a large body of missionaries of all denominations now at home on furlough. The conference proved to be attractive and profitable. The presiding officer was Rev. Lemuel C. Barnes, D. D., field secretary of the Baptist Home Mission Board. The program embraced nearly fifty speakers, including many missionaries of prominence, and the meetings were very largely attended. These conferences seem to be an increasingly strong auxiliary of the cause of Christian missions.

In accord with their policy of offering every possible opportunity for the most efficient ministerial and theological training, the Trustees of Garrett Biblical Institute, Evanston, Ill., have recently established a department of Religious Education. The new chair will be filled by the Rev. William J. Davidson, D. D., for the past two years Professor of Sacred Rhetoric in the Institute, who is eminently qualified for his new duties through training and practical experience both as a pastor and as the head of a growing university. Instruction in the new department will begin at the opening of the new school year, in September, 1912.

The editor of the *Western Christian Advocate*, writes under the caption "Eighty-one Years Young:" "One of the most unique birthday celebrations ever witnessed took place in Walnut Hill Methodist Episcopal Church, Sunday morning, the 11th inst., the Rev. Dr. Morton A. Farr, the pastor, presiding. The occasion was the eighty-first anniversary of the birth of Bishop John M. Walden. The Bishop preached (approximately) his ten-thousandth sermon since receiving license to exhort sixty years ago. His text was Romans 1:16, "I am not ashamed of the Gospel, for it is the power of God unto salvation to every one that believeth." The sermon was vigorous, clear and convincing. In front of the venerable speaker were several score of the modern Knights of St. Paul, a boys' order just organized. The Sunday School was also well represented in the great audience, youth thus honoring age. The Rev. Doctors Maveety, Pearson, Crouthers, Ruggles and Clark assisted Doctor Farr in the impressive service."

Miss Bertha Fowler, assistant to the General Superintendent, and Field Secretary of the Deaconess Department of the Woman's Home Missionary Society, has been to the Pacific Coast in the interests of the Society,

and, also, has acted as its representative in the Home Mission Parliaments, planned for and conducted by Rev. Dr. Coker of the Board of Home Missions and Church Extension. Miss Fowler is one of the best speakers of the Society, and is greatly aided in the presentation of her cause by her immediate knowledge of what she talks about. She was, for a number of years, the Superintendent of Marcy Home in Chicago, one of the largest City Missions of the Society, while during her later service as Superintendent of the Philadelphia Deaconess Home, she was a power in the Christian philanthropy of that city. Miss Fowler is a graduate of Garrett Biblical Institute and Baker University has conferred upon her the degree of Master of Arts, and she gives a masterly presentation of the great needs of America as a Home Mission Field.

## News Paragraphs

A State Bar Association has been formed by colored lawyers in North Carolina.

Bishop McDowell was fifty-four years of age February the Fourth.

The editor of the *American Hebrew* has ascertained that there are 906,400 Jews living in New York City.

There has been invested in schools in this country, during the past ten years, approximately one billion dollars; teachers are receiving \$6,620,000 a year in salaries.

The late R. T. Crane, of Chicago, known as "the iron master," set apart one million dollars as a pension fund for the men in his employ and their dependent families.

In Westminster Abbey, Thursday, January twenty-fifth, a memorial window for John Bunyan was unveiled, 224 years after his death. Scenes from *Pilgrim's Progress* are illustrated.

The Collis P. Huntington Memorial Library, Hampton Institute, Hampton, Virginia, has a larger number of books and publications on the Negro question than any other library in the country.

Mrs. W. K. Vanderbilt is indeed a noble philanthropist. The model tenement house that she has erected for the poor is completed. It has fine sanitary equipments and other provisions, and will comfortably house 384 families.

The Canal Zone, known not long ago as one of the unhealthiest places on the continent, is now spoken of as the healthiest; the death rate there, during the past year, being 3.02 per thousand.

The Salvation Army of Jersey City now plans to rescue and save, if possible, the helpless drunken persons found on the streets. Men in this condition will be escorted or carried to the sleeping quarters that are to be opened. Later a sort of "hurry-up" wagon will be used. This is the sort of service the Salvation Army is giving its weaker brother.

The Roman Catholic Church showed the greatest numerical gain last year, with 230,000 new members, while the Methodist Church shows the greatest proportionate gain with 204,000, according to Dr. H. K. Carroll, formerly director of the religious census. The total gain of all Churches was 594,000. The increase is less than 1.7 per cent.

Ex-Speaker Cannon has introduced, in the House of Representatives, and Senator Dillingham has offered in the Senate, a bill providing for an extension of the electric car system of Washington by means of which the grounds of the American University will be put into direct connection with the center of the city. The proposed line, traversing the Northwestern Heights section of the National Capital, will run out along a portion of Massachusetts Avenue, directly through the university grounds. This electric car line will furnish the last link needed to render the American University site available for practical use.



## The Call of the First Disciples

International Sunday School Lesson for March 3, 1912

(Mark 1:14-28; Luke 5:1-11.)

Read Matt. 4:18-22.

Commit Vs. 16, 17.

**Golden Text**—"The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He will send forth laborers into the harvest."—Matt. 9:37, 38.

**Time**—March, A. D. 28.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

The salvation of the world is an undertaking of gigantic proportions. Peopled as it is, and with its teeming millions scattered far and near, and all in need of the blessings of the Gospel, its redemption is a task that might well stagger angels and men. But it must be saved. The Creator never meant that man, created in His own likeness, should be other than pure, upright and happy. This is why the earth was made so beautiful and adapted in all of its parts to bring about this end. But sin came, and with it strife, discord, and death. Thus man became an alien, a wanderer, a stranger to God. "All we like sheep have gone astray, every one has turned unto his own way." It was it in this condition that Jesus found us. His great, warm, loving heart was moved in pity towards us and He came in order that the pendulum of human thought and human affections might once more swing in the right direction. This He has made possible by His sufferings, death, and resurrection. But He has returned unto the bosom of the Father leaving the work of redemption to be carried on by the Church under the direction and influence of the Holy Spirit. Therefore as staggering as may be the task, it has been left, or, rather, assigned to us to do.

The call of the Church to-day is for men and means with which to evangelize the world. The call is imperative. Its authority is the Divine command, and the great cry of the unsaved for the light and life of the Gospel of the Son of God. Can you not go? If so, volunteer at once. You cannot go? Then give of your means in order that those who can may go. You have nothing to give? Then pray that the Lord of the harvest may bless the labors of those who are able to go and in a position to supply the Church with the sinews of spiritual war.

Our lesson to-day tells of the call of the first disciples, the commissioning of the first ambassadors of the cross. This was made necessary because of the universality of redemption. It was not Israel alone that Christ came to save, but the world. The purpose of His coming was the transformation of this world into the kingdom of God. To do this He would need help—human help. Hence the calling and setting apart of the disciples. He is still needing such help, and is still calling for those who are willing to consecrate themselves unto His service.

### LIGHT ON THE TEXT

**Mark 1:14-28.** 14. *After that.* This is not intended to mean that the events of this lesson occurred immediately after those related in the last, for the Gospels do not form a continuous narrative of events as they took place. Rather are they a summary of what Jesus said and did at different times and places. *John was put in prison.* This was due to Herod's hatred of John. *Jews came into Galilee.* From Jerusalem. 15. *The time is fulfilled.* In God's providence the time for a change had come. *Repent ye.* Change your heart, your mind, and your allegiance. "Repentance is a change of mind resulting in a change of conduct." *And believe the Gospel.* "Believe in the Gospel." R. V. 16. *As He Walked.* As He was passing along by the seashore towards Capernaum. *Simon and Andrew. Brothers. Casting a net.* Casting about in the sea. 17. *Come ye after me.* Cease what you are doing and come with me. *And I will make you . . . fishers of men.* Thus they were exalted from common fishermen to ambassadors of Christ. 18. *Straightway.* Immediately. *They forsook their nets.* "Gave up their business." 19. *James . . . and John. Brothers. Mending their nets.* "Arranging their nets." 21. *Capernaum.* At that time a flourishing commercial town. *He entered the synagogue.* The gift of a centurion. (Luke 7:5.) *And taught.* It was on the Sabbath. 22. *He taught as one that had authority.* "The

authority of knowledge, the authority of experience." 23. *With an unclean spirit.* In the power of—subject to—influenced or possessed by. 24. *Let us alone.* They resented Christ's interference. *What have we to do with thee?* "What common ground is there between us?" 25. *Jesus rebuked.* Refused to accept an acknowledgement from him of His own Divine claims. 27. *What thing is this?* "What is this? New teaching with authority! He commandeth even the unclean spirits and they obey Him!"

**Luke 5:1-11.** 1. *To hear the word of God.* "His preaching in the synagogues had excited so much attention that the people followed Him to the shore of the lake to hear Him."—Speaker's Commentary. *Lake of Gennesont.* St. Luke alone uses the name. 2. *Two ships standing.* Two ships anchored or fastened to the shore. *Washing their nets.* The work of the day being over, they were cleaning their nets preparatory to another day's work. 3. *Entered into one of the ships.* Went aboard. *Prayed him.* Asked him. *Thrust out.* Push out. *He sat down.* The common attitude of Oriental teachers. 4. *Launch out.* "The verb is in the sin-

gular; addressed to Peter, who was steersman of his boat; "let down" is in the plural, addressed to all the fishermen in the boat." 5. *Master.* Not teacher, in this instance; a title of respect. *All the night.* The usual time for fishing. *Nevertheless.* Since it is your command. 7. *When they had this done.* Had let down the net. *Their net broke.* "Was breaking." R. V. 7. *Beckoned.* Called. 8. *Simon Peter.* The ever bold and impetuous disciple. *Fell down.* So completely amazed was he that he could not stand on his feet. Besides he saw a power in Jesus that was not common to man. *Depart from me.* "Go forth away from me." The Divine power of Jesus overawed him. *A sinful man.* He recognizes his unworthiness and guiltiness. 9. *For he was astonished.* "Amazement possessed him." 10. *Fear not.* Do not be alarmed because of what you have seen. *From henceforth.* From now on. *Thou shalt catch men.* "Thou shalt be catching"—as a permanent occupation. "It must be remembered that this was the second call of Peter and the three apostles—the call to apostleship: They had already received a call to faith. They had received their first call on the banks of the Jordan, and had heard the witness of John, and had witnessed the miracle of Cana. They had only returned to their ordinary advocations until the time came for Christ's full and active ministry."—Farrar. 11. *They forsook all, and followed Him.* Left all they had behind and went forth with Him.

Charleston, S. C.

## God's Purposes Inspired by Love

Epworth League Devotional Meeting Topic for March 3, 1912

(Hosea 2:16-23; John 3:16.)

BY THE REV. A. PRESTON SHAW, B. D.

### CONCERNING THE SCRIPTURE.

Misunderstanding of the motives underlying God's purposes in dealing with humanity has been a prolific source of error and lack of sincere appreciation of Him. To many, God is far away. His transcendent greatness, holiness and power, unless thoroughly appreciated, is liable to make men believe that if He deals with them at all it is in the relationship of Lord and Master. He is not our Lord and Master, however, but our Husband, Brother, Father and Friend.

To rebel against Him, to forget Him, to forsake Him, is not the small matter of fleeing from under the power and authority of a boss; but it is the abandonment of a gentle, long-suffering patient, merciful, ill-treated loving friend. This was the message that Hosea brought to Israel. Israel had fallen away from God. The enormity of their unwarranted disobedience to Him did not manifest itself to them. They thought that one boss—God—was as good as another, and therefore they had forsaken Jehovah and had become baal worshippers. This conception of Jehovah could not be allowed to prevail. He sent His prophet Hosea to tell Israel that back in Ur of the Chaldees He loved them, while yet in Abram's loins and was married to them when He made the covenant with Abraham, Isaac and Jacob, that through them all the nations should be blessed. His love for them, not hatred for their enemies, brought them free men out of Egypt, and divided the waters of the Red Sea so that they passed over on dry land. His love for them brought forth that fountain from the flinty rock to quench their thirst when they cried for water. His love for them gave them victory, and a home for their children under the leadership of Joshua. He loved them and was married to them, and during their whole married life He had been a faithful husband, but Israel had been an unfaithful wife. "You misunderstand me," He says, "I will seek you and speak comforting words unto you, as a loving husband seeking the return of the wife of his youth," and it shall be that at that day thou shalt be Ishi (my husband), and shalt call me no more Baali (my Lord).

The New Testament brings out even a broader conception of God's relationship to humanity and the motives that prompted Him in sending His Son into the world. John tells us that He "so loved the world" of sinful, disobedient, struggling, dying, humanity, "that whosoever believeth in Him might not perish, but have eternal life." Love is the motive power of all of God's activity. Love directs the flashes of His lightnings and forges His thun-

der bolts. Even the fire of his wrath and indignation consumes only the world's dross that is the better for the burning.

### THE MEANING AND APPLICATION TO US

The message which Hosea brought to Israel can fit well into our modern conditions. How few there are who realize the enormity of the crime of forsaking God! How many of us think that God is far away from us and that there is no tender relationship between Him and us. How many there are who cling close "to mother," because she loves them, and yet do not realize that God loves them more than "mother" can, and that His heart bleeds when His children whom He loves forsake Him! The silly saying that our Father God is happy whether we are good or bad is a falsehood, pure and simple. Christ wept over sinners, and He and the Father are one. He is not our Lord and Master, careless of our welfare and attitude toward Him. He is our Shepherd, Husband, Father and Friend. When we forsake Him we run not out from under the rod of iron with which a master rules us, but we stretch and break the tender sensitive chords of love.

God so loved the world that he made the greatest possible sacrifice to save it. He gave Himself—His Son that none who believe on Him might perish, but have eternal life. His children should have the same spirit that their Father possesses. Our purposes, like God's, should be inspired by love. The world can be conquered for Him only on that basis. If we expect to be workers successfully together with Him, the same motive must prompt us that prompts Him: Love.

Winchester, Va.

### Central Conference in China

(Continued from Page Seven.)

3. Delegates to General Conference are by virtue of such election to be members of this body.

A memorial was approved asking for the division of the Central China Conference into two Conferences, on account of its unwieldiness.

A memorial was presented concerning the special gift problem, and it was approved. In substance, it deplores the necessity of having to raise so much money by special gifts, urges the Missionary Society to devise methods to supply sufficient funds, and opposes any weakening of that part of the Constitution of the Missionary Society which allows the giving and soliciting of special gifts.

Methods were adopted looking to the payment of the expenses of delegates.



The invitation to hold the next session of the Conference at Nanking was accepted. A resolution of thanks to Bishop Bashford for his labors throughout the Conference was adopted by a rising vote.

In closing the Conference, Bishop Bashford characterized it as the most profitable Central Confer-

ence he has known by the painstaking care of the committees, the thoroughness of the discussions, and the great importance of the matters brought before it. He prophesied that in the near future to be sent as a delegate to it would be more highly honored by those of Eastern Asia than to be sent as a delegate to General Conference.—T. H. Coole, Official Reporter.

## Sunday School Council of Evangelical Denomination

With snow falling outside, about seventy-five members of the Sunday School Council of Evangelical Denominations of the United States and Canada, met for their second annual meeting in the St. James Cathedral Parish House at Toronto, Canada, Tuesday morning, January 2. Without any formal opening as a body the council divided itself up into sections which represented the editorial, educational, publication and extension work of the several denominations represented.

The editorial section of which Dr. John T. McFarland, editor Sunday School publications of the Methodist Episcopal Church was chairman, devoted the morning to a consideration of office management, possibilities of co-operation in Sunday School papers and the problems and their solution in connection with the graded lessons, while in the afternoon papers were read by Doctor E. S. Lewis, Assistant Editor of Sunday School Publications of the Methodist Episcopal Church, which had been prepared by the Rev. William Walter Smith, D. D., General Secretary Sunday School Commission Diocese of New York on The Present Plans of Sunday School in the Protestant Episcopal Church, and by the Rev. Frank Johnson, editor of the Sunday School Chronicle, London, on The Sunday School Situation in Great Britain. The Rev. Henry H. Meyer, D. D., Assistant Secretary Sunday School Publications, Methodist Episcopal Church, described the work done by the Unitarian, Socialist and Hebrew Sunday Schools, each of which seemed to have followed the general method and plan of the evangelical denominations, but have used their own content of material for the purpose of propagating their own doctrines.

The work of the Education Section, under the chairmanship of the Rev. Benjamin S. Winchester, D. D., Editor and Educational Secretary Congregational Sunday School and Publishing Society, Boston, led to an agreement suggested by the paper of the Rev. Wade Crawford Barclay, D. D., Director of Education, Board of Sunday School of the Methodist Episcopal Church, to thirteen questions which were accepted as a minimum for standard statistics; by a paper by the Rev. Perry Shepherd, Ph. D., Editor of the Christian Board of Publication, St. Louis, to a committee to investigate Bible study in preparatory schools, colleges and seminaries with a view to helping the men and women studying there to educational leadership in the church; and by the Rev. Benjamin S. Winchester, D. D., for a Committee on Research Bureau with reference to the present existing foundations such as the Carnegie, Rockefeller and Sage foundations, which have no place in their plan for religious education or allied subjects. Out of the paper by the Rev. E. Morris Ferguson, Education Superintendent of Sabbath School Missions, Presbyterian Board of Publications, Philadelphia, grew a resolution favoring the establishing of summer schools for Sunday School leadership in various parts of the country.

The Rev. Geo. P. Mains, D. D., Publishing Agent of the Methodist Episcopal Church, New York, was chairman of the Publication Committee which recommended and had accepted a committee of twenty, one of which, Mr. Arthur F. Stevens, Methodist Episcopal Church, New York, is chairman, for the purpose of unifying and uniting Sunday School exhibits at Sunday School National, State and County Conventions. The increased restrictions on the post-office on second class matter led to the appointment of a Postal Committee. The discussions in this section look toward greater co-operation in syndication between the editors and publishers of the different denominations.

In the Extension Section, over which the Rev. Alexander Henry, D. D., General Secretary, Presbyterian Board of Publications, was chairman, the discussion was in the nature of a general survey of the mission work being done by the several denominations in the United States and Canada, presented by the Rev. Robt. G. Seymour, D. D., Missionary

Secretary American Baptist Publication Society. The Rev. Edgar Blake, D. D., Assistant Secretary Board of Sunday Schools, Methodist Episcopal Church, Chicago, discussed the relations of the Sunday School to city life, while the Rev. Wm. Ewing, Missionary and Extension Secretary, Congregational Sunday School and Publishing Society, Boston, discussed the relation of the Sunday School to rural life. The chairman of the section took up the matter of Sunday Schools and The Foreigners. These papers were followed by several conferences.

The first general meeting of the council was held on Tuesday evening in the Parish House, where an informal reception was given to the visitors and the Sunday School workers of Toronto. Lord Bishop Sweeny of Toronto conducted the devotional exercises, and addresses of welcome were delivered by President R. A. Falconer, LL. D., Toronto. The responses to these addresses were made by the Rev. A. J. Rowland, D. D., President of the Council, Philadelphia; Rev. A. J. Lamar, D. D., Nashville; and the Rev. Robt. P. Shepherd, Ph. D., St. Louis. Mrs. W. T. Merry of the Eaton Methodist Episcopal Church sang several solos. Refreshments were served at the conclusion of the formal exercises, and a social hour was enjoyed.

This evening's gathering and the rest of the general sessions were held in the auditorium of the St. James Parish House, which was placed at the disposal of the council through the courtesy of the authorities of St. James Cathedral, of which Canon Plumtree, sub-dean of St. Albans, is rector. The Parish House was both commodious and convenient for this sort of gathering.

The meetings on Wednesday were devoted to business which was prepared by several sections on the preceding day and addressed by the President of the Council on The Purpose and Scope of the Sunday School, the report of the Executive Committee, Secretary and other officers. A paper on Co-ordination of Education in the Local Church, by Rev. A. L. Phillips, D. D., Superintendent of Sabbath Schools of the Presbyterian Church in the United States, Richmond, led to considerable discussion on the possibilities of the correlation of religious education between the Sunday School and all of the young people's societies.

The evening meeting of Wednesday had an address on The Supremacy of the Home in Religion, in which the Rev. Alexander Macgillivray, Convener of the General Assembly's Sabbath School, Committee of the Presbyterian Church in Canada, Toronto, presented the Bible Side of Home Religious Training; an address on The Promotion of Religious Education in the Home, by the Rev. Milton S. Littlefield, District Secretary Congregational Publishing and Sunday School Society, Brooklyn, in which the psychological side of home and Sunday School religious training was emphasized; and an address by Rev. H. H. Fout, D. D., Editor Sunday School Literature, United Brethren Church, Dayton, in which the essential relation and interdependence of the two

The sessions on Thursday were again devoted to the consideration of business and reports, and in the afternoon the Council listened to an address by Mr. Clayton S. Cooper, Secretary of the Student Department of Bible Study, International Committee of Young Men's Christian Association, New York, in which he outlined the possibilities of co-operation between the group Bible Study Classes, conducted by the association in the colleges and the work of the Sunday School in the local church in the college town. Professor Norman E. Richardson, Ph. D., Department of Religious Psychology and Pedagogy, Boston University School of Theology, told of a practical experiment in the correlation of religious education forces in the local community as carried on by the theological students of Boston University. In the classes of the university extension course, which is carried on where Sunday School teachers and others are permitted to study

child psychology, the subject matter of instruction and the educational value of the Bible, and Sunday School pedagogy, organization and administration.

Other Methodist Episcopal leaders present were Dr. David G. Downey, Chicago, Corresponding Secretary of the Board of Sunday Schools; Dr. H. C. Jennings and Mr. E. R. Graham, publishing agents at Cincinnati; Mrs. J. Woodbridge Barnes, New York, Superintendent of Graded Sunday School Lessons, and the Rev. Ralph Welles Keeler, Assistant Editor of Sunday School Publications.

The meeting of the Council in 1913 will be in Dayton, Ohio.

On Thursday the Canadian Methodist Editors and Publishers entertained the visiting Methodists at luncheon. General Superintendent Carmen presided.

The committee appointed to consider the suggested amendment of the Constitution concerning Courses of Study, after careful consideration of the whole matter, offered the following resolutions, which were adopted:

I. The Council reaffirms its declaration that to the denominations belongs the sole authority to determine the form and content of Lesson Courses for denominational Sunday Schools.

The Council further affirms the right of any denomination, or group of denominations, to accept, reject or revise for its own use any interdenominational Lesson Courses, or to create for itself Lesson Courses independent of the Council or other organizations.

II. That a committee of eleven be appointed to consider the principles and methods according to which Courses of Study for the Sunday School should be constructed, and provided for use by the denominations. The committee to report to the next annual meeting of the Council.

The following committee was appointed in accordance with the resolution: Chairman, Dr. John T. McFarland, New York, Methodist Episcopal, Secretary; Dr. H. H. Fout, Dayton, Ohio, United Brethren; Dr. A. L. Phillips, Richmond, Va.; Presbyterian, U. S.; Dr. E. M. Ferguson, Philadelphia, Presbyterian; Dr. C. H. Blackall, Philadelphia, Baptist; Dr. B. S. Winchester, Boston, Congregationalist; Dr. J. C. Robertson, Toronto, Presbyterian in Canada; Dr. I. J. VanNess, Nashville, Baptist; Dr. R. P. Shepherd, Cincinnati, Disciples; Dr. M. P. Chappelle, Nashville, Methodist Episcopal, South; Dr. C. S. Albert, Philadelphia, Lutheran.

The following officers were elected for the ensuing year: President, Rev. W. R. Funk, D. D., Dayton, United Brethren; Vice-President, Rev. R. Douglas Fraser, D. D., Toronto, Presbyterian in Canada; Secretary, Rev. Henry H. Meyer, D. D., New York, Methodist Episcopal; Treasurer, Mr. D. M. Smith, Nashville, Methodist Episcopal South; Chairmen of Sections—Rev. I. J. Van Ness, D. D., Nashville, Baptist; Educational, Rev. B. S. Winchester, D. D., Boston, Congregationalist; Extension, Rev. Alexander Henry, D. D., Philadelphia, Presbyterian; Publication, Mr. F. B. Braselmann, Philadelphia, Presbyterian. These officers and the following, elected at large, constitute the Executive Committee: Rev. A. J. Rowland, D. D., Philadelphia, Baptist; Rev. A. C. Smithers, St. Louis, Disciples; Rev. R. A. Lapsley, Richmond, Presbyterian; Rev. H. C. Jennings, D. D., Cincinnati, Methodist Episcopal; Rev. A. C. Crews, Toronto, Canadian Methodist; Rev. C. Hauser, Cleveland, Evangelical; Rev. C. S. Albert, D. D., Philadelphia, Lutheran.

A Committee on Reference and Counsel to meet with a similar committee to be appointed by the International Sunday School Association, was appointed: Rev. A. J. Rowland, D. D., Philadelphia, Baptist; Rev. E. A. Blake, D. D., Chicago, Methodist Episcopal; Rev. E. Morris Ferguson, D. D., Philadelphia, Presbyterian; Rev. J. M. Frost, D. D., Nashville, Baptist; Miss Margaret Slattery, Boston, Congregationalist; Rev. J. C. Robertson, Toronto, Presbyterian Church in Canada; Rev. R. M. Hopkins, Cincinnati, Disciples. Mr. A. F. Stevens, New York, Methodist Episcopal, was elected Representative of the Council on the Committee of Finance.

During the sessions the following guests were introduced and addressed the Council: Dr. Henry F. Cope, Secretary of the Religious Education Association; Professor Ira M. Price, Chicago University, Secretary of the International Sunday School Association Lesson Committee; Professor E. C. Eiselen of Garrett Biblical Institute, and Professor John R. Sampey, also members of the International Lesson Committee.



## Negro Progress in 1911

By Monroe N. Work in Charge Research and Records, Tuskegee Institute

Reprinted from the Chicago Record Herald, January, 1912

[Excerpts from the *Negro Year Book* in Press.]

From time to time during the year the census bureau has issued interesting information concerning the Negro. The Negro population in the United States in 1910 was 9,828,294. Of this number 8,749,390, or 89.1 per cent, of the Negro population live in the South; and 1,078,904, or 10.9 per cent, outside of the South. The census reports show that Negroes are not going to the cities as rapidly as the whites are. The white population of cities during the last ten years increased 46.6 per cent and the Negro population 30.5 per cent. The most interesting thing that the census reported during the year concerning the Negro was that Negroes are becoming farmers at more than twice the rate of the whites. From 1900 to 1910 the number of white farmers in the country increased 9 per cent, and the number of Negro farmers 19 per cent. In 1900 there were 767,764 colored farmers. In 1910 there were 917,465 such farmers.

The problem of farm labor in the South has occupied a considerable amount of attention during the year, particularly when the census report showed that in many parts of the black belt in the South the population was decreasing. It was suggested that the large plantations be cut up and sold in small tracts to farmers. It was also suggested that emigration be secured from the North and from Europe. Dr. Booker T. Washington called attention to the importance of landlords and others providing good, comfortable homes for their tenants, having good schoolhouses, good churches and making life in the rural districts safe. As an example of what could be done, attention was called to Macon County, Alabama, one of the few black belt counties in the State which had not decreased in population. The Negroes of the county are provided with good rural schools that run eight months; they have good churches, are well protected and there is very little tendency to move about.

Negroes during the year made gains in the field of organized labor. At the 1910 annual meeting of the National Council of the American Federation of Labor a resolution was unanimously passed inviting Negroes and all other races into the labor federation. The officers of the federation were instructed to take measures to see that Negro workmen, as well as workmen of other races, were brought into the unions. Following out this policy, steps have been taken to unionize the Negroes working in the Pittsburgh district. At New Orleans in October the Negro longshoremen were admitted to the International Longshoremen's Union. Among the 4,000 conductors that recently attended the annual meeting of the National Railway Conductors of America at Jacksonville, Fla., there were four Negroes. At the eighteenth biennial session of the National Association of Letter Carriers, which met at Rochester, N. Y., fifteen Negro delegates were present.

\* \* \*

That the Negro made progress in 1911 was indicated by the constantly recurring reports in Negro newspapers about what Negroes were doing in various cities. A report on Buffalo Negroes was headed, "Good for Buffalo, Hundreds of Negroes Own Their Own Homes, Colored Men Have Made Their Mark in the Newspaper World and One Real Estate Dealer Is Called an Expert—Progress All Along the Line." In this report it was stated that among the colored men who are making good in Buffalo is Edward W. Crosby, an important member of the editorial staff of the *Buffalo Times*; James Anderson, circulation manager of the *Buffalo Morning Express*,

and William H. Talbert, a member of the Buffalo Real Estate Exchange.

A report from Pittsburgh was headed, "Pittsburgh Home Owners; Colored People in Iron City Keep Step With March of Progress." Another heading was "Building Brick Structures—Colored Men of Mississippi Capital Saying Nothing and Sawing Wood." Under the above a report from Jackson, Miss., stated that Dr. S. D. Redmond had completed a three-story brick building with a roof garden. The first story offers quarters to the American Trust and Savings Bank, the second story is leased for offices, the third story is occupied by lodges, and the roof garden is utilized for vaudeville attractions. "The ground is being broken," says the same report, "for a new two-story brick building. This will make four brick structures adjoining on Farish street, all owned by Negroes."

\* \* \*

Financially Negro secret societies appear to be very prosperous. The Masonic Grand Lodge of Alabama at its annual meetings reported that \$75,949.93 had been received during the year. The colored Odd Fellows of Louisiana paid \$36,000 for a three-story brick building in New Orleans. The United Brothers of Friendship erected a \$20,000 building at Louisville, Ky. This order in Texas collected during the year \$67,459. Fifty-two thousand three hundred and forty-seven dollars of this amount went to the widows' and orphans' fund. In no State do the secret societies handle more money than they do in Mississippi. At the annual meeting of the Masonic Grand Lodge of that State it was reported that during the year \$230,000 had been expended for the payments of endowment benefits and that a balance of \$19,000 was on hand. At the recent biennial convention of the Negro Odd Fellows of that State it was reported that during the two years \$507,000 had been paid out by the treasurer for the benefit of widows and orphans and that a balance of \$78,000 was on hand.

The Mississippi societies are not only giving attention to the collection of funds for sickness and death, but are endeavoring to promote the health of the members. In their local and State meetings a considerable amount of time has been devoted to lectures on health and sanitation. Also at these meetings lectures on farming, domestic economy and other subjects have been given by experts from the United States Department of Agriculture and other places.

The Knights of Pythias are financially one of the strongest Negro orders in the country. At the biennial session of the Supreme Grand Lodge of the Knights of Pythias which met in August in Indianapolis it was reported that over \$1,000,000 had been collected for endowment; that there was in the grand lodge treasury \$42,835; that the property owned by the grand lodges was valued at \$776,294.55. The total real estate holdings of the order were valued at \$1,500,000. It was decided at the Indianapolis meetings to begin the erection in Chicago of the Pythian Temple to cost between \$150,000 and \$200,000.

Reports show that in 1911 the value of property on which Negroes paid taxes was: In Arkansas, \$20,500,00; in Georgia, \$32,234,437; in North Carolina, \$28,600,000; in Virginia, \$27,000,000, and in Texas, \$30,000,000. The total value of property owned by Negroes in the United States is estimated to be about \$600,000,000.

\* \* \*

The year 1911 was a banner year for the raising of money for the Colored Young Men's Christian Association work. The greatest event was the announcement of Julius Rosenwald of Chicago that he would give \$25,000 to any city that would raise \$75,000 for the Colored Young Men's Chris-

tian Association work. The colored people themselves have subscribed liberally in every city where there has been an appeal for funds for the Y. M. C. A. work. In Pittsburgh they contributed \$12,000 for this purpose. In Indianapolis they subscribed in a very short time \$20,556.35 to a fund of \$100,000. In Philadelphia they subscribed \$25,000. In Los Angeles, Cal., \$39,000 was subscribed. In Atlanta they subscribed \$65,000, which was \$15,000 more than was asked for; in Chicago \$67,000 was subscribed, which was \$17,000 more than was requested. In Chicago the building for the Y. M. C. A. is to cost not less than \$150,000. In Washington a \$100,000 Y. M. C. A. building for Negroes has just been completed. In New York it is proposed to erect a \$300,000 building for the colored Y. M. C. A.

During the year the Negro Baptists of Alabama raised \$23,367 for Selma University. When the amounts raised for the smaller Baptist schools in the State are taken into account it is probable that over \$30,000 have been raised by the Baptists of Alabama for the support of their schools.

From twenty colored conferences of the Methodist Episcopal Church over \$26,000 was raised for the support of the Freedmen's Aid Board. This is nearly one dollar in every four compared with what was received from that entire denomination. The South Carolina Conference has for the last seven years stood at the head of all the Conferences in the Methodist Episcopal Church in their gifts to the Freedmen's Aid work. This Conference has undertaken to raise \$50,000 for the endowment of Claflin University, no money to be raised in the North until \$50,000 is secured. The African Methodist Episcopal Church is raising each year about \$150,000 for education. This denomination is supporting twenty normal schools and colleges.

Negro students have shown ability. Edit Palmer of Philadelphia won the free scholarship prize to Cornell University. Edward Winthrop Robinson was awarded a scholarship at Amherst College. Bessie Ganner was valedictorian of her class in the Hilburn, N. Y., High School. She finished a four year course in three years. Marion Reed of the Brighton High School was the best student to be graduated from a secondary school in Boston. She was valedictorian of her class and received a \$100 scholarship to Simmons College. The fly-fighting committee of the American Civic Association of New York City offered a prize of \$10 for the best essay on the house fly as a carrier of disease. Willie Henderson, a 13-year-old colored girl, won the prize. Ethel Davis of Boston, in a competitive examination against 1,400 other pupils, won a scholarship of \$500 per year at Wellesley College. George W. A. Scott won the second prize in the Curtis medal contest at Columbia University in 1910 and first prize in 1911.

James B. Clark, a junior Negro student at Cornell University, was awarded the prize d'honneur in the annual competition in French essay writing and translation, held under the auspices of the Society of French Professors in America. Charles Henry Crippen of New York, in a competitive examination, won the State scholarship in Cornell University. Dorothy C. Guinn of New Bedford, Mass., won a \$200 scholarship at Radcliffe College. Thomas S. Lowry, a graduate of the medical department of Howard University, stood highest in the Florida State medical examination. P. M. Robinson of Durham, N. C., graduated with the highest honors from the Northwestern University Dental School of Chicago. He was appointed demonstrator in clinics, the first time a colored man has ever held such a position. L. Aldridge Lewis of Nashville out of fifteen competitors, received the highest grade, 92½, for internship at the city hospital and the city dispensary in Indianapolis, Ind. James B. Murphy, in a recent test at the St. Paul, Minn., postoffice, made an average of 99.75 per cent, the highest general average ever established by a government employee in the Northwest.



## Gleanings from the Field

## MISSOURI

Joplin.—The cause of the Freedmen's Aid Society, under the supervision of Dr. M. C. B. Mason, among our people of Methodism, was gloriously represented at Trinity Church, the Rev. C. S. Webster, pastor, on Sunday, February 11. The program which had been carefully prepared for this occasion was one of the best ever given in this city, and much credit is given Principal Charles Brooks, of Lincoln School, in having thirty of his pupils of the Senior and intermediate rooms to respond with the patriotic songs, while Miss V. Willine Jackson, his very able assistant, presided at the piano. The solos and anthem by Trinity Choir was also under the instruction of Miss Jackson, who, by her ability as a musician of recognition, has succeeded in making Trinity Choir the "Tungsten Light" of all other Church choirs in the State. The evening service was given over to this cause and at the appointed hour, 7:30, the people flowed into the beautifully lighted auditorium until fully 250 people had taxed the seating capacity of the church. The Rev. J. C. Jackson, one of the local preachers, and a young man of prominence, delivered a masterly address on "Lincoln," followed by a paper on "Lincoln as President of the United States," by Mrs. E. R. Kittrell, which was brim full of inspiration and delivered with eloquence. The program of itself was rich in effect, and each year it grows in interest, offering one of the greatest educational privileges to the young men and women of this community to fully understand the Chris-

tian spirit of that sainted hero, Abraham Lincoln. The program was rendered as follows: Invocation, Rev. H. H. Curtis; "My Country, 'Tis of Thee," Lincoln School; proclamation, Miss Ruby Hoops; address, the Rev. J. C. Jackson; selection, Trinity Choir; "Lincoln as President of the United States," Mrs. E. R. Kittrell; solo, "The Golden City," Mrs. Lizzie Brown; "Red, White and Blue," Lincoln School; "The Colored Soldiers," Mrs. L. M. Clark; "Lincoln Anecdotes," Mrs. J. C. Jackson; selections by Trinity Choir and Lincoln School. Collections by the stewards amounted to \$10. Music by Trinity Choir. Benediction by the pastor. The Church was appropriately decorated with flags and national colors, in the midst of which hung a beautifully lighted sign containing the word "Lincoln."—L. M. Clark.

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#### THE PASTOR'S COUNCIL AND DISTRICT STEWARDS' MEETING OF THE ANNISTON DISTRICT, CENTRAL ALABAMA CONFERENCE.

The Pastor's Council and District Stewards' Meeting of the Anniston District, Methodist Episcopal Church convened Wednesday, February 7, 1912, at 10 a. m., in Rising Star Methodist Episcopal Church, Hobson City, Ala. The Rev. S. J. Jordan, Sr., D. D., presided. Devotions were conducted by the Rev. John W. Williams.

Organization was perfected by electing W. H. Jordan, secretary; fixing the hour of meeting and adjourning; and

appointing of committees on apportioning the Benevolences to the various charges, on the District Conference, and the Missionary, Sunday School and Epworth League Convention.

The Woman's Home Missionary Society and Epworth League Convention convenes Thursday, April 25, 1912, at St. John Methodist Episcopal Church, South Anniston, Anniston, Alabama, the Rev. V. D. Oatman, pastor.

The Anniston District Conference convenes July 31 to August 4, 1912, at Roanoke, Alabama, Rev. W. H. Jordan, D. D., pastor.

The Rev. Charley Coleman, our pastor at Lineville and Ashland, Alabama, will preach the Missionary sermon at the Woman's Home Missionary and Epworth League convention this year. The Sunday School convention will be held in connection with the District Conference.

If we are to judge from the spirit which prevailed throughout the two days sitting of the Pastor's Council and District Steward Meeting, by way of prophecy of success and progress, the result of this meeting will mark a new epoch for the Anniston District at the close of this conference year.

Better plans were suggested and laid for raising and disbursing the finances of the church. Much stress was laid on the present method of raising money for the Church. The laymen and every pastor, present, denounced the old harrassing and theatrical method heretofore used to raise money with which to carry on the cause of righteousness.

Most of the pastors on the district were present and at their wits' best, seemingly.

The council was favored with the presence and speeches from such dis-

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tinguished visitors as his honor, the Rev. S. L. Davis, Mayor of Hobson City; Prof. J. B. McPherson, farm demonstrator of Randolph County, Alabama; the Rev. N. D. Lane, pastor of the Colored Methodist Episcopal Church, Hobson City; the Rev. C. P. Piles, pastor of the Missionary Baptist Church, Hobson City, and our own Prof. S. E. Moses, lay delegate for the Central Alabama Conference to the General Conference next May. Prof. Moses spoke of the greatness of the Methodist Episcopal Church and of how little many of the members of the Church knew of her renowned world-place. The District Superintendent was ever at the helm steering affairs as a veteran pilotman.

We shall watch for the prospective harvest of this convention as we bid her sessions adieu.—W. H. Jordan, secretary.

#### A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She fees it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 170, South Bend, Ind.

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## Conference Notices

### Special Notices.

#### LEXINGTON CONFERENCE.

To the Board of Examiners and all Undergraduates, and the Class for Admission, also those for Local Orders or Recognition of Orders: Take notice. The final examination will take place in Columbus, Ohio, March 26, at 3:30 p. m. in the basement of the Church.—E. A. White, Chairman.

#### AN APPEAL TO THE PASTORS AND CHURCHES OF THE TEXAS CONFERENCE.

Dear Brothers: My wife, Mrs. Morris, has been ill with appendicitis for four months, and I have been unable to do anything but stay by her bedside. Therefore, I ask anyone who would sympathize with my condition to send me any sum that can be spared to help me pay the doctor's bill and other expenses incurred during this period of illness. Respectfully—Doktor Morris, Superannuate Texas Conference. All communication, Huntsville Texas.

#### LINCOLN CONFERENCE.

The Lincoln Conference Board of Examiners will be in session Wednesday, March 6. All undergraduates are requested to be on time for the examinations. The Board may not meet any more during the session of the Conference. The Examiners on books assigned to them are requested to have their papers ready to be handed into the chairman of the Board of Examiners.—James N. Wallace, B. D., Chairman.

#### CENTRAL MISSOURI CONFERENCE.

The Board of Examiners of the Central Missouri Conference: Please prepare your examination papers and send them to me at No. 208 W. Leffingwell Ave., St. Louis, Mo.—R. E. Gillum.

### District Rounds

#### LITTLE ROCK DISTRICT.

##### First Round.

Batesville Circuit, February 24-25; Batesville, March 1-4; Jacksonport, March 8-11; Newport, March 15-17; Lonoke Circuit, March 22-25; Richwood Circuit, March 29-31; North Side and Rock Street, April 7-8; White Chapel, April 12-15; Little Rock Circuit, April 20-21; Sweet Home, April 26-28; Hensley, May 3-6; Hot Springs, May 10-13; Wesley Chapel, May 19-20. Dear Brethren: In the face of many disadvantages you have wrought well. God helping us, let us make this a great year for the Master's kingdom on the Little Rock District. District Conference will be at Richwood Circuit, St. James Church; Sunday School and Epworth League Convention at Batesville. God bless you all.—G. T. Saxton, District Superintendent.

#### CLOW DISTRICT.

##### First Round.

Caddo Gap, February 24-25; Grasonia, February 28-29; Gurdon, March 2-3; Camden, March 6-7; Magnolia, March 8-9; Stamps, March 9-10; Canfield, March 13-14; Lewisville, March

16-17; Shady Grove, March 21-22; Texarkana, March 23-24; Texarkana Circuit, March 27-28; Fulton, March 29; Hope Circuit, March 30-31; Sara-Ashdown, April 10-11; Horatio, March 13-14; Locksburg, April 17-18; Center Point, April 20-21; Murfreesboro, April 24-26; Gengin, April 27-29; Clow Circuit, May 1-2; Clow, May 4-5. Dear Brethren: We are to struggle with you this year for the uplift of the Redeemer's kingdom. There is much in prayer. I trust each will pray for the success of the District. First make your arrangements for Missions on Easter. Look after the revival fire, and keep the fire burning. If any changes, I will notify you.—L. G. Hodges, District Superintendent.

#### FORT SMITH DISTRICT.

##### First Round.

Roland Circuit, February 24-25; Little Maumee, March 2-3; Marche Circuit, March 9-10; Conway Circuit, March 16-17; Solgochachia, March 22-24; Morrilton and Adkins, March 23-24; Springfield and Plum, March 30-31; Bentonville Circuit, April 6-7; Fayetteville Station, April 13-14; Van Buren Station, April 21-22; Charleston, April 24-25; Ft. Smith (Eb.) and Mission, April 27-28; Ft. Smith (Mal.), April 28-29; Danville Circuit, May 4-5. Dear Brethren: Now is the time to start out for a great year's work; get each of your committees to work and have them to report to each Quarterly Conference. Plan for high days on Easter and Children's Day. Make a specialty of the SOUTHWESTERN CHRISTIAN ADVOCATE. Under Christ, the Lord, plan for a great work this year. I am your brother.—H. P. Coulter, District Superintendent.

#### FORREST CITY DISTRICT.

##### First Round.

Reese, February 17-18; Park Place, February 21-22; Marianna, February 24-25; Marianna Circuit, March 2-3; Gill, March 3-4; Palestine, March 9-10; Auvergne, March 16-17; Augusta, March 20-21; Hunter and Holman, March 23-24; Cotton Plant Circuit, March 30-31; Cotton Plant, March 31, April 1; Brinkley Circuit, April 6-7; Brinkley, April 7-8; Crawfordsville, April 13-14; Earls and Parkin, April 16-17; Osceola and Bardstown, April 20-21; Haynes, April 24-25; Caldwell, April 27-28; Madison and Weidner, May 2-3; Forrest City, May 4-5. Dear Brethren: You should plan at the beginning for a great year's work. Organize your committees and have them to do systematic work, and make a report at each Quarterly Conference. Make Easter a great day. Brethren, don't forget our pledges for Philander Smith College. Raise monies as early as possible; send it to Dr. J. M. Cox. Put the SOUTHWESTERN in the hands of our people; it will help you so much. I am yours for the Master's cause.—A. T. Stephens, District Superintendent.

#### DALLAS DISTRICT.

##### Second Round.

Mexia Circuit, March 2-3; Pelham Circuit, March 9-10; Hubbard and Dawson, March 16-17; Corsicana, March 23-24; Milford and Italy, March 30-31; Ennis and Ferris, March 30-31; Waxahatchie and Lancaster, April 13-14; Fort Worth Circuit, April 13-14; Fort Worth, St. Andrews, April 20-21; Fort Worth, north, April 27-28; Sherman, May

1; Denison, May 4-5; Pilot Point, May 11-12; Dallas, St. Paul, May 18-19; Dallas, north, May 22; Alvaredo and Itasca, May 25-26; Hillsboro and Cleburne, May 29. Dear Brethren: This is the time for revivals. I am expecting each of you to plan good spring revivals. I am aware some places will desire you to wait until summer for the revival work, but you have been sent to the people as leader, and you can show your ability to lead only by leading them out of their erroneous ways or some former old custom to which they may be clinging. We want not less than five hundred conversions and accessions to our District this year. May I depend on each of you to have your share? Secondly you must make Easter the banner day for benevolence. We want every dollar of our benevolences in hand by the District Conference. Past experiences have shown you it is folly to wait later. I shall not be in any of your way on that day. Some of you want better

appointments. But are you deserving of a larger place before you make what you have what it ought to be? Also you want to see to plans being set to raise all of our Southwestern College assessments. The industrial building is not complete yet, but is in a condition so that they have begun teaching. Carpentry, blacksmithing, tailoring, and type-setting, etc. Should we not stand by our own hero, Prof. Lovingood? Let us raise our full apportionment for that cause. Some of you come to the District Conference last year without one dollar for our school, so far as you were concerned, which was a shame on you as a pastor. I hope to never see such a thing again. And, too, I hope you will head the special call of the Board of Foreign Missions and have your Churches respond to it at once. We should meet every demand of the Church as far as we are able, in order to show our loyalty and Christian zeal.—J. S. Wyatt, District Superintendent.

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## Deaths

THE REV. J. W. REDDITT.

The Rev. J. W. Redditt, of the Upper Mississippi Conference, died January 29, 1912. He was appointed pastor of Schlater and Lake Henry, January 21, by Bishop J. L. Nuelsen. He left the Annual Conference sick. His people looked for him to preach for them Sunday, January 28, but he could not go, because the Master called for him. He was a good man, and was loved by the people of Greenwood, where he now sleeps the blessed sleep. His life was one of sunshine and joy. He died as he lived, true to his Maker. He leaves a wife, three sons, and many friends to mourn his departure.—H. B. Hart, District Superintendent.

GAFFORD.—Queen Gafford, a faithful member of the Methodist Episcopal Church for thirty years, died at Hallettsville, Texas, January 24, 1912, aged 59 years. Mrs. Gafford was ever faithful to her Church, as well as to her friends and her home. To know her, was to love her. She leaves to mourn, four sons and three daughters, all of whom were at her bedside. The Church and friends extend to the family heartfelt sympathy.—G. W. Nevils, Pastor.

JEFFERSON.—The Rev. Elijah Jefferson, who died at Hempstead, Texas, on Saturday, January 27, 1912, had reached the ripe age of 78 years and some days at his death. He left his home and loving family for the gin on the morning of his death, apparently well, with a load of cotton. He reached the gin-house and witnessed his bale of cotton ginned, and the seed loaded on, when he was asked to "drive up," with no response. Upon examination it was discovered that this worthy citizen and consistent Christian had fallen asleep in Jesus, without a struggle. The Rev. Jefferson had been for years

a local preacher and member of the Bethlehem Methodist Episcopal Church here, and proved himself highly worthy of the name he bore. For these years he served his Church as trustee and class leader in an acceptable manner. It was his greatest delight to serve. He died at his post. His place will be hard to fill. All classes held him in high esteem for his reliability. It was indeed a pleasure to honor him. He was not an educated man, by any means, but those whose good fortune it was to hear him preach and sing, would go away feeling that they had heard one who was beautifully clothed in righteousness. He left his faithful wife and obedient niece a comfortable home in town and a splendid little farm of eighty acres. Besides the great grief of his immediate family on account of Bro. Jefferson's demise, the entire community for miles around is mourning. He has joined his brother, Rev. Enock, beyond the great White River. The Revs. Drs. Freeman Parker and J. O. Williams, as his ex-pastors, were present, and ably assisted me in preaching his funeral. The Revs. S. A. Kelly and J. A. Tillony were present also. His society, known as the American Knights of Liberty, had charge of the remains, which were laid to rest in the Brenham Cemetery of Hempstead.—D. C. Hailey, Pastor.

CARTER.—William Carter, a member of First Methodist Episcopal Church, at his death, departed this life in great peace, February 6. Peace to his ashes. May the Lord sustain the bereaved family.—B. Mack Hubbard, Pastor.

## Marriages

THOMAS-DAVIS.—Mr. Bank Thomas, son of the Rev. F. P. Thomas, and Miss Carrie Davis, daughter of Mr. Joe Davis, February 11, 1912. The ceremony was performed by the Rev. F. P. Thomas, pastor at Centreville, Louisiana.

MORRIS-SIMMONS.—At the residence of the bride, February 7, 1912, Mr. Albert Morris and Miss Annie Simmons, the bride and groom both of this city. The bride is a faithful worker in the Sunday School of the Salem Methodist Episcopal Church. She has been secretary of said Sunday School for some time. The Rev. Geo. E. D. Belcher officiated.

BATES-THOMPSON.—Mr. Alex. Bates, son of Mr. Lot Bates, and Miss Ellen Thompson, by the Rev. F. P. Thomas, pastor at Centreville, Louisiana.

BARNES-MAYO.—Mr. Ellie Barnes and Miss Florence Mayo, at the residence of Mr. and Mrs. Edward Mitchell, in the presence of a host of friends, February 15, 1912. The Rev. J. T. Marshall, officiated.

## Gleanings from the Field

### ALABAMA

Talladega.—I desire to thank Bethlehem class leaders for a good pounding on last Wednesday night while the pastor was away at Anniston and Hobson City, attending the District Stewards' meeting and Pastors' Council. Late in the night, my two daughters, Misses Eunice and Elizabeth, heard the approach of footsteps near the parsonage, and a low sweet song. It was Sisters Estella Craig, Loula Wilson and Rev. T. G. Carmichael, with members of their classes, coming with several pounds of nice choice groceries and a little cash for the

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pastor and his two daughters; these being all the members of his family,

his wife having died recently.—W. T. Trammell, Pastor.

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## Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

"HIAWATHA'S WEDDING FEAST," a cantata, by Coleridge-Taylor, is to be presented by the Straight University Chorus in the chapel, February 24, at 8:15 p. m. Miss Wheeler, director; Misses Hall and Barnhill, accompanists; Prof. J. O. Morrison, of New Orleans University, soloist. Admission, 15 cents.

The King's Daughters of Wesley Church held their first meeting for this year the night of February sixth. Owing to the cold weather and a great deal of sickness among our band, only nine members were present. We collected \$1.10. Reports by the members present for last month were as follows: Forty-six visits; 14 prayers; 30 garments; 35 pounds and \$3.75 in cash disposed of to the poor and needy, all of which indicates that the Christian spirit still predominates.—Mrs. R. L. Andrews, president; Mrs. S. Castry, treasurer; Mrs. M. A. Laws, secretary.

WESLEY CHURCH.—Sunday, February 18th. Prayer meeting was well attended; leaders, W. B. Buchanan and Martin Dixon. Sunday School at 9:30 was well attended. At 11 a. m., the Rev. R. C. Worsham preached his introductory sermon; text, "Be Not Afraid, it is I." At 3 o'clock p. m., Osburn's Day was observed by the Auxiliaries, and at 7 p. m., the Rev. Dr. W. W. Lucas preached a very interesting sermon; text, "All Things Work Together for Good to Them That Love God." Old Wesley is beginning well another year's journey, and asks the hearty co-operation of the friends. Collection for the day, good.—L. Howard, Recording Steward.

God in His wise providence is caring for the twenty-nine inmates of

the Lafon Home. Our second meeting for this year was held February twelfth. We meet the second Monday in every month. While our meeting was in session we received a check for \$12.50, from the Civic and Protective League, which was a Godsend. Last month while we were in session we received \$7.90 from the Ladies' Unity Benevolent Association; \$1.00 from visiting sisters of Central Church. Also Mrs. Whitney remembered the Home by sending a turkey, and a half pig, and Miss Tilly a chicken, fruit and candy; the Bienville School a basket of groceries; also Brother Frank Higgins sent a basket of groceries and fruit. We are praying to God to open the hearts of more of our good people to this worthy cause. The table was furnished New Years' Day by Wesley, First Street and Simpson Memorial Churches.—Mesdames A. Fouchia, President; R. Davis, Treasurer; M. Laws, Secretary, Local Board of the Thorne Lafore O. F. Home.

SIMPSON MEMORIAL.—Splendid services Sunday. The pastor preached at both the services, exhorting all to prepare for the revival, and thus win others for Christ. At the morning service several little children came forward and joined. The pastor will organize them into a class, and preach especially for them, as well as give them the sacrament and training in the polity and doctrines of the Church. The educational meeting to be held with us on Thursday, the 29th, promises to be a great event. The following Sunday distinguished visitors will be with us in the morning, at 3 p. m., and at 7:30 p. m. The class leaders and Mrs. L. F. Murray, District Steward, are busy getting matters ready for the First Quarterly Conference, Monday night, March 4, at which time we hope to be able to have a full report of every detail of this great Church. Sunday, at 10 a. m., the Sunday School will observe Lincoln's birthday, and present the cause of the Freedmen's Aid Society. Quite a number of visitors and strangers worshipped with us Sunday. Among those present were Mmes. J. J. Obee, J. W. Turner, Elvira Spears, W. H. Palmer of Chicago, W. J. M. Price, and Eliza Thompson of Donaldsonville, as well as a number of our Baptist friends. Collection for the day, \$30.—W. Scott Chinn, Pastor.

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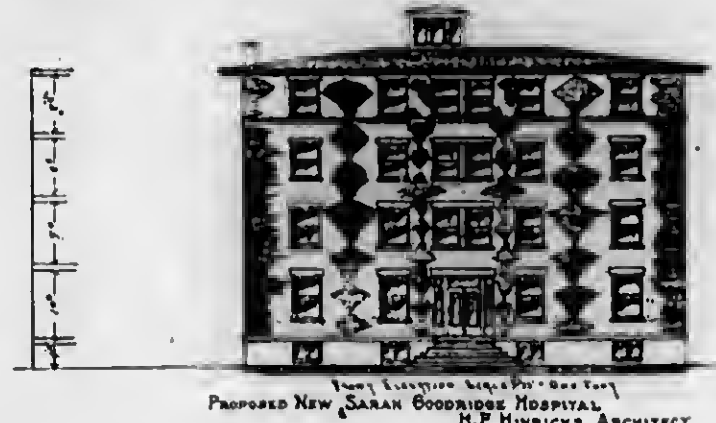
The Rev. F. P. Thompson was re-appointed to the work at Centerville and received there a cordial welcome. All begin the work of the new Conference.

The membership at Welsh is pleased to have again as pastor the Rev. J. S. Wever, and pledge their loyal support.

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# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
HATON & MAINS, Publishers

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Vol. No. 41—No. 9

## AS BOOK-MAKERS THE METHODISTS ARE A SUCCESS.

John Wesley was a great and far-seeing man. As great as he was, however, it is not to be presumed that he thought out, in its full scope, the great movement into which Methodism of to-day has developed. Methodism has individuality, and it has courage enough to initiate policies that are in many regards unlike anything known to ecclesiastical history. It was the tenacious pushing of these policies with an enthusiasm and faith which has brought such astounding success.

The Methodist Episcopal Church has been a faithful custodian of that which is best in the Wesleyan movement. No phase of the life of the Methodist Episcopal Church better interprets its spirit, its enthusiasm, its unselfish interest in others, its comprehensive plan for the salvation of the world, its boldness in initiating policies than the publishing interests of the Church, which are grouped under the co-ordinate name of The Methodist Book Concern. This is the most successful publishing house in the world. Viewed from a business standpoint, it is a money-making institution. But the making of money is incidental rather than primary in this institution. It was founded and chartered, and is continued for the purpose of promoting Christian holiness, thereby building Christian character and educating the people who are called Methodists, and those who may be allied with them. It is in this regard that the Methodist Book Concern has achieved its largest and most permanent success. Its publications are scrupulously guarded, first by a capable Book Editor, who gives his entire time to the scrutinizing of manuscripts as to their moral worth, spiritual power, as well as literary merit. The Book Editor, in turn, is responsible to the Book Committee, and to all intents and purposes every line published comes under the careful survey of more than a score of men, who are interested in the success of the publications of the Church from a most unselfish and patriotic standpoint. Little did the fathers know that from a borrowed capital we would have in the early days of the twentieth century an institution which is worth more than \$5,000,000. The combined sales of all the branches of the Methodist Book Concern amounted to about \$3,000,000 during last year. To be exact, the Western section reports a total sale of \$1,491,672.91, while the Eastern section reports a total sale of \$1,302,687.75. Such an output is not paralleled by any publishing house of America or Europe. The distinctive genius of this institution is responsible for the financial success. That it does not exist primarily for the making of money gives it the fullest confidence of a constituency, which now borders on 4,000,000. That it is not for private profit, gives it a motive peculiarly its own.

That its profits are divided on a pro rata basis to Methodist preachers in all parts of the world, gives the Concern at once 20,000 agents, who become 20,000 boosters in 20,000 parishes with several million parishoners. And the unheard-of thing as to this

to more than \$5,000,000, \$1,000,000 of which is actual cash reserve. These figures are quite large and all too large for the comprehension of the average Methodist, and certainly the average preacher. But there has been no high financing in this movement. It is not a trust, except a trust of brothers with blazing interest in the welfare of all concerned.

In recording the marvelous success of this splendid institution, we must not delay further to note the Church's unstinted appreciation of the men who have given expert service in the promotion of this enterprise without any recompense whatever save that recompense that awaits the faithful, the "well-done" of the Master. It is a matter of common knowledge that the Book Concern interests are directed by four Publishing Agents who give their entire time to this work, and a Book Committee consisting of twenty-five members, who constitute, as a matter of fact, a Board of Directors. In this group of twenty-five men are to be found some of the most successful business men of America; men who have accumulated personal fortunes that are rated into the millions, and that, too, without any intimation of blame or graft. But every dollar to their credit is an honest and untainted dollar. It would have inspired even the soul of the narrow and pessimistic and fault-finding to have sat in the session of this Book Committee for a week and watched men, whose personal interests ran into the millions, giving their time from early morning until late at night for a week and more, and that,

too, without the expectation or request of one penny of remuneration. This expert service of the directorate of the Book Concern, if it had to be paid for, would cut the dividends of the Book Concern by a very large per cent. And, while we give due credit to the men upon the field, it must not be forgotten that a directorate, such as the Methodist Book Concern is able to command, would cost any other corporation thousands and thousands of dollars per year. Of the twenty-five members of the Book Committee, five constitute what is known as the Local Committee at New York, and five the Local Committee at Cincinnati. These men, in consultation with the Publishing Agents, look into the minutest details of the business, and it requires not only hours upon hours of their valuable time in actual administration, but it requires constant, sympathetic thought and careful investigation of equipment and methods to carefully guard the business and bring success. That the last year of the Methodist Book Concern was the best year is a long history in the best testimonials that can be presented in a resolution of thanks to those who have had a large hand in its administration.

(Continued on Page Eight.)



THE METHODIST BOOK CONCERN BUILDING

Fifth Avenue and Twentieth Street, New York City, One of the Several Buildings Owned by the Institution

agency is that these twenty full regiments or book agents apply their job constantly, with more or less of devotion and success, without thought or request for financial remuneration.

As a matter of fact, the Book Concern does make money, and it will, no doubt, be gratifying to the Church, and particularly gratifying to the worn-out preachers, the widows and orphans, the deceased preachers and others who may be beneficiaries of this fund, to learn that last year the Methodist Book Concern netted \$467,993.83. That is to say, it actually cleared, over and above all expenses, including additions to machinery, stock and the like, almost a half million dollars. Of this amount \$250,000 has been appropriated to the Conferences for Conference Claimants. This is a fifty thousand-dollar advance over last year. The remainder of the net profits is turned into capital and investments for the enlargement and the security of the Concern. There is the hope that, in the very near future, the Book Concern will be able to declare in dividends for the Conference Claimants Fund, annually, a half million dollars, and more. We are nearing that day already; for, as has been stated, the entire capital of the Concern amounts



## Shall a Colored Bishop Be Elected

An Editorial from the Central Christian Advocate

The approach of Lincoln's birthday, when it is the habit of the *Central Christian Advocate* to take up afresh the interests of the race for which Lincoln shed his blood, and, in particular, the near approach of another General Conference with its mighty consequences to Christendom, seems to roll upon the *Central* the duty of taking up a study of the administration of our colored work in the United States. Possibly we might side-step this matter and fill our space with articles clamoring for admission in this particular issue, and, possibly, the question will be among some unwelcome, and possibly what seems to us a fair and just treatment may be from an incorrect analysis (we speak not as a teacher, but as a student and a son); but at any rate it will be a response to a situation which stands squarely across the path of the General Conference. Sometimes the question of silence becomes a question of stifling the conscience of the Church; what is unwelcome may, when looked at and looked into, prove that what seems a specter is in reality only a cloud or dream.

### I.

The Methodist Episcopal Church has done well by her colored membership. She has made them lawmakers for universal Methodism, sitting without invidious comparison in her highest bodies, as legislator and judge; she has made them electors of bishops to rule white Conferences, and Conferences in Asia and the uttermost parts of the earth; she has given them millions of dollars for education, and for building churches, parsonages, and for supplying them with educated ministers; she has elected them General Conference officers, executive of one of the most important and distinguished benevolences in Protestant Christianity, college professors and presidents, field secretaries and other high positions, and she has made of them three bishops, having a status equal to that of Bishops Joseph C. Hartzell, William F. Oldham, Merriam C. Harris, William Taylor, Frank W. Warne, John E. Robinson and James M. Thoburn. Should there be at any time a demand for anything, based upon any allegation for any failure of the Methodist Episcopal Church to recognize her colored membership, it would be based upon an assumption which might be open to the charge, to say the least, of something looking like ingratitude. We do not anticipate that even the ignorant will start from any such assumption.

### II.

At the same time, that such an aspiration should be a dream among the colored membership is not to be wondered at; precisely the same thing is going on in India; the British government has given the Hindus modern schools, and a modern outlook. Consequently the expected has happened: the Hindus feel that they may now aspire to use their equipment in mental and spiritual power, and take some larger part in the direction of the interests of their people. We can but expect that this invariable law will work in the case of our own colored population. And we say this with foreboding as we look into the future of the nation. It is a thing incredible that ten, twenty, thirty millions of our countrymen, Americans, possessing scholars, patriots, will be content to be kept in a helot class, unrecognized as Americans, mobbed, even killed if they go out to exercise the rights of Americans. It is not against our colored membership to dream of a recognition, even in the episcopate.

Again, we must bear in mind that if the colored race in the United States is, as we say, a belated race, it is not a doomed race

of incapables. If the anthropologist traces backward the blood of the Negroes in this country he will find that they come of that Bantu stock, along the plateau to the north of the Congo, where the blood of Arab and Berber has touched the Negroid stock, burying deep in the Bantu stock the strength of Semitic and Aryan elements. It is there. And when we take note of the admixture of races here, producing the mulatto stock, we have not the worst elements of the white stock in this colored American, but some of its proudest heredity, some most gifted in mental strength. Do we realize that when we consider the sleeping capacities of these millions? The colored man is a kinsman of the proudest stock in Southern Europe and North Africa and the fringes of the Bay of Bengal. The blood is there. As we uncover its potencies we must expect it one day, as it becomes educated, producing its types of scholars and thinkers and leaders, to silently rise, expecting recognition.

This in fact is the so-called race problem the America that will appear tomorrow must answer.

For fear some one will misread this and in bitterness accuse us of advocating race mixture, we will say it is most repugnant to us. But we also say, social specters are a very poor subterfuge behind which to hide when a vital issue stands squarely in front of our race. Social specters and religious and civic justice are questions as far apart as the poles of human nature, belonging to different categories. Moreover, those who are most alarmed about social specters, when we begin to speak of religious and civil justice and appreciation, are, generally speaking, among those who from the anthropological point of view have given America the very men who carry in them the brain and as well the color of the stock we have spoken of mingled with the aristocratic and proud blood of white nation-makers and thinkers.

But this is an aside. It bears upon what we are trying to study out, only insofar as the very word "colored" brings up a specter, which renders reason incapable of making herself heard. Whatever our social tastes and distastes, let the Church be just—and LET HER BE EFFICIENT.

In our argument race consciousness and race aspiration do not weigh much. The premier matter is EFFICIENCY.

As for any motive of personal ambition, if there be any, that is minus zero. No man, white or colored, has a claim on the episcopacy. The Methodist Church does not exist for its Cæsars or Napoleons, but for the free moving democracy of the people, trying to make "the voice of the people the voice of God."

### III.

The colored work of the Methodist Episcopal Church is now organized so as to give the race at once universal fraternity and yet race initiative. We are connectional, and yet we maintain separate congregations and separate Annual Conferences. It is the ideal system. So far as membership in white churches is concerned, beyond question there are more colored members of white congregations in the Methodist Episcopal Church, South, than there are amongst ourselves. With us the race question does not exist.

The census shows that we have about one-third of all the 1,118,121 colored Methodists in the ten denominations which contain them. Our colored work is organized into twenty Annual Conferences, having just 100 district superintendents, a field secretary of the Board of Home Missions and Church Extension, a distinguished editor, a no less able representative of the Epworth League, a secretary of the Bible Society, a master executive of our Freemen's Society, besides

college presidents and professors, all of whom are honored as leaders of our colored people living among them, inspiring them with hope, endeavor, thrift, self-denial, patience, stamina and character. These are the factors in the problem. Beyond our membership are six million unevangelized. What then is the present emergency as General Conference convenes? It is leadership by leaders.

If anyone will study the conditions in the South he can not get rid of the deep and fearsome conviction that the need, even the distress, of our colored work is episcopal leadership. To make this perfectly transparent we print here a map showing the location of our episcopal residences. We do this to show conditions which cry from the very ground.

It will be noted from this map that there are two episcopal residences and one post office in the South, at Chattanooga and at Oklahoma City. It is ridiculous to speak of New Orleans as an episcopal residence. Now to Bishop Anderson at Chattanooga, and to Bishop Quayle at Oklahoma City, was committed the inter-Conference care of our white work in the South. And the Church may be perfectly sure that our interests have been attended to. What should have engaged the attention and counsels of Dr. Anderson, bishop resident in Chattanooga had it with absolute efficiency, and certainly no less can be said of Dr. Quayle, bishop resident at Oklahoma City. But the colored work, including twenty Annual Conferences, has been allowed as of old to drift. This work has had episcopal presidency, "general" superintendency, but "specific" superintendency, such as our own Nebraska has had from Dr. Nuelsen, bishop resident at Omaha, or as Oklahoma or Tennessee have had from their resident bishops, would be a claim no one would care to make. There is no kind of logic which will argue for local and patient leadership anywhere, which does not make a stronger appeal for our colored membership. What else is Saxo strength for?

### IV.

We have about 325,000 foreign membership. To give them a proper episcopal supervision we have ten bishops living among them; two in Africa, one in Europe, one in South America, one in Korea and Japan, two in China, three in Southern Asia—ten in all—while in our 325,000 colored members in the United States we have not even one. Now, it may be argued that the colored work in this country is an integral part of our American administration. That sounds well, but a glance at the map of residences shows that for purposes of concrete supervision, it is only sound, *vox et praeterea nihil*. This is not the fault of the episcopal college; the bishops (with one exception) do not select their residences. Moreover, we have two bishops in Africa, and the colored membership in Africa is less than 10,000. It is puzzling, is it not, to notice that the map shows not one for the 325,000 colored members in this land? And that when today is so heavy with need, and tomorrow is so ominous with danger signals.

### V.

Let us come to the point. The colored Conferences should be given leadership—which does not mean supervision, a calling of the roll and an asking of the disciplinary catechism—they have that now, once a year. This leadership should be an effective leadership with the same emphasis on each particular word—"effective" and "leadership"—that we attach to them when we apply them to our Northern cities, for example. We all know what our laymen mean when they say our



loud that our cities need a concrete episcopal leadership. If the kind of men who are at the head of our cities need such leadership, how much does the Africo-American need such leadership—men to point the way, men to inspire, men to broaden, those rising millions of the future? Where now is the weak point in this argument? If, then, we hang back because of social scare-crows, how great will our fault be before God?

What is the path of duty?

We beg to suggest, not as finality, but as a basis for discussion, that the following may be the path of conscience and of duty for the Methodist Episcopal Church in the year 1912:

(1) Establish two episcopal residences for the proper care of our 325,000 colored members and the six millions in no church at all—one at Atlanta, the seat of our theological school, and one natural and historic center of our colored propaganda, once the episcopal residence of Bishops Gilbert Haven and Henry W. Warren. Establish another at New Orleans, the seat of our *Southwestern Advocate* and a great colored university, and always since the Civil War, looked upon as a strategic base for the colored advance, hallowed by the episcopal labors of Willard F. Mallalieu.

We would then have two centers for our white work in the South, Chattanooga and Oklahoma City, and two for our colored work, Atlanta and New Orleans. What a force would be placed in charge of our work in this division of the nation, if we had these points manned by a quartet of statesmen, whose pennants the Church would leap and follow. We would be there when it happened. We would have a program which would mean "FORWARD!"

(2) We do not speak as oracle or as teacher at this point; we might remain silent; but we must speak; and, if at all, with candor. One of these bishops ought to be a white man and the other a colored man. It would not be correct in principle to turn the administration of the colored Conferences over to colored administrators entirely; nor would it be efficient to do so. This needs no argument among the thoughtful.

This would give perhaps one-third or seven of the Annual Conferences, each year, to the colored bishop, in which event he would administer all the colored Conferences once in three years. The Conferences would then have the benefit of the successive presidency of our greatest men as in the past—such men as Simpson and Ames and Foster and Ninde—which has meant so much to the race, producing the choicest body of colored Methodists anywhere, and at the same time give all the colored Conferences the benefit of the presence during the year of one of their own greatest men—working with his white colleague as Secretaries Mason and Maveety work together—to give their impulse and steadiness to conventions, educational conferences, race betterment, etc., etc., etc.

(3) The white bishop must be one who would esteem his call as a call from God, to build his life into a lowly but puissant race. We have such men, men who understand what they are doing, men who would work at the task as Hare worked for the Indians or as Hartzell works for Africa, men who would cause the South to understand and to appreciate what we are about, men indeed like Bishops Capers and Haggood, heroes of the Church, South.

(4) As to the name the colored bishop should bear, that is the small dust of the balance. There are these varieties of bishop now: Coadjutor bishop, suffragan bishop, assistant bishop, diocesan bishop, missionary bishop, general superintendent bishop. Are they not all honorable? And which one of these varieties should be used, subject to our constitutional ideal and limitation, is a matter to be determined just as we determine anything else, by the canons of good sense, certainly not by the cheap derision

or taunt which was used when the question of a bishop for races and languages was up for the suffrages of the Church. High was the honored position of some who used the epithet "jim crow bishop," "bob-tail bishop," it was exceedingly cheap and it inflicted a damage not yet outgrown.

Has it come to pass that the Methodist Church has become such a fawning worshipper of mere titles that she is wholly incapacitated for considering a question on its merits? What is a title in the sight of God? In any event any title is but the brand of a task. What the colored people want is episcopal leadership, and to hold back the Church from giving it to them because of an empty distinction between suffragan and coadjutor or any other qualifying term is unworthy a great people, posing us as still children putting baubles higher than human interests.

We may as well state our own preference as to this matter of title: we prefer the title of bishop, with no qualifying term, electing a general superintendent, and leav-

ing it to the episcopal college to assign him which of the colored Conferences he is to administer just precisely as they assign the other Conferences. Bear in mind, the episcopacy is a unit; bear in mind the episcopacy is not irresponsible; bear in mind, the episcopacy is responsible to public opinion and to the best interests of the Church; to play the demagogue and send this general superintendent to a Conference outside the purpose of his election is, for plenty of reasons, unthinkable. Bishops are set to conserve the interests of the Church, not to tear it into shreds.

We have now made a study in conditions, in the growing significance of a race of Americans. We beg those who discuss this editorial to discuss its propositions, to state fairly its point of view. Pass by verbal infelicities. Pass up sarcasm. Then let the General Conference do as seemeth best for universal man, as sons of God, having a right to the tree of life. The hour cometh and now is when the Methodist Church must meet and face this challenge.

## Do We Need More Exclusive Colored Churches?

By the Rev. R. E. Gillum, D. D.

Do we need more exclusive colored churches, after the order of Bishop Isaiah B. Scott's suggestion? Whence shall we go in quest of an answer to this all important question? A question which involves rights and principles so sacred should not be dealt with in any spirit of selfishness or sentimentality. If Bishop Scott's plan should be attempted, it would produce such a revelation in the Methodist Episcopal Church as to make it mere guess work upon the part of the most gifted seer to tell the results, as to the Church or the future of the Negro, who is to be thus thrust forth from his church home; some one will object to the term "thrust," but in a matter so grave as this, we must be allowed to call things by their correct names as to state facts in their true light. Bishop Scott says: "The church came to us in the dark days for a purpose, and that purpose was to help us." The good Bishop surely does not mean that the Church's work among the Negroes since the close of the Civil War has been for the purpose of preparing them to be set off in a church to themselves or sending them forth to some Negro church. The Negro has been an integral part of the Methodist Episcopal Church since her organization in America, and those who would have us believe that the Negro's relation to the Church has been preparatory to setting him off, must explain why the Church has been so slow in revealing her purpose. Has she deceived the Negro and led him to believe in the fatherhood of God and the brotherhood of man while she only meant to help him, out of mere pity or economy as we help or pity animals, not as a brother?

The Negro has believed himself to be a part of the human family for which Christ died, and, therefore, included in the commission given the Church, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." If he is thus included, it devolves upon those who would set him aside to show why all other nations are to find a church home and Christian fellowship in the Methodist Episcopal Church, while the Negro is to be pushed out. If you say, he is not to be forced out, but let go of his own accord, we reply: Let those go who wish to do so, and do not disturb those who believe in the principles which induced them to come into the Church. It may as well be stated in this connection, that should the time come, when the Methodist Episcopal Church shall determine to relieve herself of the fellowship of her ebony-hued members, she will have gone the limit when she gets them beyond her pale, and surely she would not undertake the task of herding them into any church; they

may be depended upon to find their future church home.

There are Negroes in the Church who are unwilling to believe that the Church desires to get rid of her colored membership in order to make room for some one else. We do not speak of individuals, but of the Church as a whole. If she so desires, she cannot afford to be insincere; let her speak officially and not seek to dodge the responsibility. It is sometimes mooted that: It would be better for the Negro if he was thrown upon his own resources; he would develop faster. Those who hold this opinion would do well to compare the progress made by the Negro membership of the Methodist Episcopal Church with the progress made by the members of any Negro Church. The Methodist Episcopal Church has founded and is maintaining twenty-three schools in what was once slave territory for the education of the Negro, and because of his relation to the Church he has access to and encouragement in the best schools of the church. The church has invested \$6,187,630.46 in these schools during their existence; 373,142 students have attended them. There is at present an enrollment of 7,130; 1,760 students have taken a medical course. Meharry Medical College has graduated 1,247. There are no means by which we may accurately measure the moral benefit which the race has received by fellowship with the Methodist Episcopal Church; but one only needs to compare the ethical ideals of the colored people of the Methodist Church with the ethical ideals of members of any exclusive Negro church to be convinced of the advantage of the former.

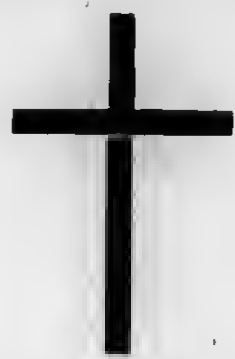
The commission given the church to disciple the world imposes upon the church the duty of carrying the Gospel to the entire human race. The present relation of 300,000 Negroes of the Methodist Episcopal Church offers them the best opportunity for complying with that command. The colored conferences of the church raised for foreign missions last year, \$16,371. It may be doubted whether any like number of colored people are contributing so largely to the salvation of the world. It does not require a prophet to see the peculiar opportunity offered the Methodist Episcopal Church through her Negro membership for the evangelization of Africa. The Negro could, if he would, find in this field his highest usefulness for the Kingdom, and in the opinion of the writer, he would in this way have endeared himself to the church by distinguished service, and thereby obtained promotion and recognition faster than he has by his continuous clamor and agitation. The church has done much

(Continued on Page Ten.)



# THE CHRISTIAN LIFE

## A Lenten Message



By  
Bishop Edwin H. Hughes

### Open Eyes

**T**HE first prayer being for light, the second prayer is for open eyes. Light is not light to eyes that are blinded or closed. It is possible to be in sunlight and yet be in midnight. Two men, once walked with Jesus from a city to a town, even along a way with reminders of Him at every turn, and they actually did not recognize their Companion! They could not see until "their eyes were opened" in the breaking of bread. Then, knowing Christ, they knew themselves better and began to interpret truly the burnings of heart they had felt along the wayside. How many were with Jesus in the olden days and yet saw Him not nor knew His glory! The light shone in darkness and the darkness comprehended it not! How can blindness see even light? In truth the whole meaning of a special religious season for meditation and prayer is that we need to get our eyes open that we may see, see the world, see ourselves, see other men, see God. — Our eyes are holden! God is in this place, and we know it not. This is the tragedy of tragedies. But Jesus works miracles still. He comes to preach to the blind "the opening of eyes." Spiritual landscapes are here, there, everywhere. Yet our eyes are holden. This, then, is the prayer for each soul, "Open thou mine eyes that I may behold wondrous things" — In "The Epworth Herald."

1. The Son of Man came praying. Nothing in the Gospel is more characteristic of Jesus Christ than His constant habit of petition and intercession. Often He chose a mountain for His oratory, and prayed on through the darkness until the sunrise. It seems that as man, our Lord drank in His own daily stores of spiritual strength from their fountain in God's heart. In particular, He appears to have made ready for the chief crisis of His life, by special acts of communion with the Father in secret. "In the days of His flesh, He offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard for His godly fear." So that we may venture to alter familiar lines, and to say of the Master, no less than of the disciples:

Prayer was the Saviour's vital breath,  
The Saviour's native air,  
His watchword at the gate of death;  
He entered heaven with prayer.

Not in words only, but by His own custom and conduct the Lord has taught us to pray. In this matter, He has left us an example, that we should follow in His steps along the same road by which He traveled to the sky.

2. In these verses we have an indication of the state of our Lord's mind, in the prospect and in the endurance of His sufferings. From the first He had been oppressed by the anticipation of the sorrows of His last hours. And now the hour is come, which He had foreseen and prepared against. The supper is eaten, and the farewell counsel is finished, and the intercession in the upper room is offered up, and the Lord's earlier words come true again: "Now is My soul troubled, and what shall I say: Father, save Me from this hour; but for this cause came I unto this hour." Now in the garden Christ begins to be sorrowful—and never ceases until He cries from the Cross, "It is finished."

3. When we ask in awe and wonder, "Why art Thou cast down, O Lord, and why art Thou disquieted?" we discover that it is not from dread of the physical anguish of crucifixion—which none of the evangelists dwell upon. It is a mysterious spiritual woe whose shadow crushes Him as soon as He enters into Gethsemane, and which has its climax in the final anguish of His dereliction by God. We can find no explanation for Christ's recoil from death as a nameless terror, except that in His dying He was bear-

### The Lord's Prayer

By T. H. Darlow, M. A.

Sit ye here while I go and pray yonder.—  
Matt. xxvi. 36.

ing away the sin of the whole world; He is burdened beyond measure, because the Lord has laid on Him the iniquity of us all.

4. And so out of His natural human shrinking from a suffering which we can never fathom, was born the cry, *Transeat calix*, "Let this cup pass." And our Lord's last temptation to self-will was conquered when He prayed, "Nevertheless, not as I will,

### Bivouac

"And ye therefore now have sorrow; but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you."

It is not far to go;  
It is not long to wait;  
Red on the coals and low  
Our bivouac fires burn late.  
The night is in the sky,  
The snow is on the steep;  
Hope of the dawning night  
Has held our hearts from sleep.

Across the withered grass,  
And through the branches bare,  
The sleet's thin rain of glass  
Thrills on the gusty air.  
And brighter leaps the light,  
From Watch-fires smouldering low.  
Christ keep us through the night!  
It is not far to go.

Yonder the path they trod—  
Who went home yestereven—  
Crosses the sleet-rimmed sod,  
And climbs the heights toward heaven;  
White-armored hosts, they stand  
Within the cloud-barred gate;  
Christ lead us to that land!  
It is not long to wait.

A little while, and red  
The flush of dawn shall thrill  
The gray clouds overhead,  
The far snow-crested hill;  
And through the wide-flung gate  
God's morning bugles blow.  
It is not long to wait;  
It is not far to go.

—By Mabel Earle, in *Sunday School Times*.

but as Thou wilt." By Thine agony and bloody sweat, Lord, teach us to pray!

5. As He trod the winepress alone, so He retired for a space from His nearest friends and went apart to offer up His prayer. And there is a secret, solitary communion, face to face with God, which lies withdrawn beyond our common petitions. As Matthew Henry says:

"A troubled soul finds ease when it is alone with Him who understands the broken language of sighs and groans."  
To the still wrestlings of the lonely heart  
He doth impart  
The virtue of His midnight agony,  
When none was nigh  
Save God and one good angel, to assuage  
The tempest's rage.

O Father! not My will, but Thine be done—  
So spake the Son.  
Be this our charm, mellowing earth's rude  
noise  
Of griefs and joys;  
That we may cling forever to Thy breast  
In perfect rest!

6. On this deep subject we observe also that true prayer is the offering up, not only of our desires, but of our resignations to God. It learns to say *Fiat voluntas, tuae coelum*; or, as Sir Thomas Browne wrote in the concluding sentence of the *Religio Medici*: "Thy will be done, though in my own undoing." "Many prayers, doubtless, fail or are hindered because they are not submitted prayers. He offers up a true prevailing prayer, who, while he prays, keeps his eyes ever fixed upon the one great Sacrifice, while he offers up that of his own will, submitted, slain, or if not slain, at least bound and captive—a will which, through submission, has become one with the will of God."—From "The Upward Calling."

### Love Thinketh No Evil

"O be not the first to discover  
A flaw in the fame of a friend:  
A fault in the faith of a brother,  
Whose heart may be true to the end.

"For we none of us know another,  
And oft into error may fall;  
Then let us speak well of each other;  
When we can't, let us not speak at all."

—Exchange.



## OUR YOUNG FRIENDS

### The New Baby in Our Home

There's come a baby to our house;  
Its nose is just a dot.  
It would be pretty, but it keeps  
Its face tied in a knot.  
I think it has a stomach ache,  
Because, poor little thing!  
It looks just like I felt when I  
Ate too much corn last spring.

It hasn't any teeth at all;  
But, then, I don't suppose  
We could afford so many things.  
Yet, goodness only knows  
What they were thinking of to get  
A baby, that can't talk!  
The very best that it can do  
Is just a gurgly squawk!

It's such a weeny little one!  
But maybe it will grow.  
Still, if 'twas me, I could have bought  
A bigger one, I know.  
Yes, times are very hard, I s'pose,  
And yet it seems to me  
They might have bought a Number 8  
'Stead of a Number 3!  
—Lowell Otus Reese, in *Leslie's Weekly*.

### Noblesse Oblige

By Christine Ware.

"This is a decidedly poor card," said Mr. Lee, studying the report which his big sixteen-year-old son had laid on his desk. It contained the record of the year, a standing which so vibrated between failure and escape that there had been serious question as to promotion, and Mr. Lee's pride of family and reputation had been sorely hurt.

"Yes, daddy."  
The tone was quiet, but something in it made the father transfer his study from the card to its owner. The latter met the scrutiny bravely.

Presently Mr. Lee picked up his pen, signed his name rapidly, and, rising, returned the card to his son.

"That record is very incomplete, Hal," said the father. "It reports on a small fraction only of your year's work." He smiled at the puzzled, bewildered look on Hal's face.

"In these trying months just past you have been given many longer and harder lessons than those to learn—I mean obedience, self-control, and self-sacrifice especially—and you have done your very best with them. I congratulate you on your high standing in the Recording Angel's book. I am really proud of you, my son," and he gripped the boy's hand heartily.

While his father was speaking Hal's face had been a playground of emotions, but after the last words he hastily freed himself and dashed out of the room up the stairs.

On the following Sunday morning, as Mr. Lee was reading in his den, he suddenly felt two arms about his neck and a smooth cheek pressed against his own, while a happy voice said, "Ducky-daddles, pleas 'scuse me for scooting the other night. If I hadn't, you know, you'd have needed Noah's Ark."

Mr. Lee dropped his *Review* and putting up a hand drew the unresisting lad in front of him.

"Aren't you ashamed to be such a molly-coddle?" he asked playfully.

Hal shook his head. "I can be heaps worse," he suggested mischievously.

"I dare you," laughed Mr. Lee.

Down on his knees went Hal, and with the graceful courtesy of an old-time knight kissed his father's hand—then, flinging both

### Ten Little Candles

Ten little candles, Jesus bade them shine;  
Selfishness snuffed one right out, then there were nine.

Nine little candles, one without a mate;  
Bad companions came along, then there were eight.

Eight little candles, doing work for Heaven;  
"I Forgot," sat down on one, then there were seven.

Seven little candles, all with blazing wicks;  
Some one laughed, cried "Goody-boy," then there were six.

Six little candles, every one alive;  
One got tired of trying, then there were five.

Five little candles, once there were more;  
Sunday baseball fanned out one, then there were four.

Four little candles, bright as bright could be;  
One didn't have the time, then there were three.

Three little candles,—was one of them you?  
One gave up Sunday school, then there were two.

Two little candles (tale's almost done);  
"I'm too small, no use, one sighed, then there was one.

One little candle, left all alone;  
Kept on burning by itself, and oh, how bright it shone!

Brave and steady burned its flame, till the other nine,  
Fired by its example, once again began to shine.  
—Pauline Frances Camp, Springfield, Mo.

### My Little Boy

The other children grow so tall!  
I would not wish it otherwise,  
And yet—we mothers lose them all,  
They grow to men before our eyes—  
My little, little boys!

But he, who slipped away in spring,  
Six summers on his shining head,  
His baby eyes still wondering,  
He only, the long years have sped,  
Is still my little boy.

—May Preston Slosson in *The Independent*.

arms about him, he hid his face on his father's breast and held him fast in a perfect passion of admiration and love.

A full moment of silence followed before Mr. Lee spoke.

"Hal, boy, let me look at you."

One keen glance he took into the flushed, eager face.

"Without irreverence I want to repeat the words another Father used long ago, 'This is my beloved Son in whom I am well pleased,'" and, leaning forward, he gently kissed Hal's forehead.

Hal looked away for a bit, and when he turned back his face held a new radiance which almost transfigured him.

"Father"—he spoke reverently—"I know now why—that other Son—conquered his awful temptations and lived such a wonderful life and did his work so grandly—"

"Yes—"

"He—couldn't help it. He just had to—because his Father loved him so."

In words and look Hal's father read the unspoken double pledge, and drawing the boy close in his arms he whispered, "Hal, my son—and God's."—*From The Epworth Herald*.

### What Baby Would Say If He Could

O I'm sorry I came to this funny old world,  
To be jiggled and joggled and trotted and whirled;  
Unless I'm asleep or pretend to be so,  
These giants all think I must be on the go!  
If I'm hungry, or cry when I wake from my nap,  
I am soon taken up into somebody's lap,  
And trotted and shaken and tossed to and fro,  
And then I'm expected to laugh and to crow.

When the nurse takes me out in my carriage, bye, bye,  
You would think I might quiet and peacefully lie;

But no, as she wheels me along through the town,  
She joggles and springs so I jump up and down.

If I wriggle and squirm, and howl for relief,  
She still seems to hold her mistaken belief,  
But changes her tack, back and forth I am rushed,  
Till for sheer lack of breath my wailing is hushed.

Oftentimes my wee mouth is as dry as a chip,  
And of fresh, cooling water I long for a sip.  
Not a draught do I get, because they don't think  
A baby can ever want water to drink.

Our wants are not many, but one thing is sure,  
If grown people knew what we babies endure,  
They'd very soon learn to interpret each tone,  
And when we are good they would let us alone.

### The Shepherd Psalm

"Mother, I don't see why you have me learn a psalm every month," said Eva Preston; "none of the other girls do, and you can always read them."

The mother was silent for a few moments, and then she said gently: "You don't see the use of learning them now, dear, but you will when you are a little older."

The next day was Sabbath. A stranger talked to the Sabbath school. He said: "I work among the poor children in a big city. I have many friends among the newsboys. One day one of them—Dave Herbert—was run over by a horse and wagon. He was carried to a drug store nearby to wait for the ambulance to carry him to a hospital. The doctor and I were with him, and a crowd was in the store. The boy was a brave little fellow, but he suffered terribly.

"All at once he said, 'If I could hear about the shepherd I could bear it better.' I knew what he meant, for I had told them about Kind David's beautiful psalm at the mission school. I said it now, over and over, and I wish you could have seen the look in his face as he listened. That little rough newsboy said after me, 'And I will dwell in the house of the Lord forever.' Before the ambulance came Dave had gone to the Lords' house above. I tell you this, dear children, because few of us learn the Scripture by heart. We don't think it necessary. But I know it is. I wonder now, if any child can repeat the twenty-third psalm for me."

Then there was a long pause, but no one stirred. Then Eva Preston stood up and repeated it very clearly and correctly.

As she finished, the children—and even her teacher—forgetting the place, softly clapped their hands.

The minister lifted his hand to check it. "Thank you, my dear," he said to Eva; "you have a gift no one can take from you."—*The King's Own*.

I shall try to appreciate some new thing of beauty today, because I desire to get the most pleasure out of life, and the great pleasures come from knowing new beauties, which are but outward manifestations of eternal truth.



## Health Papers—Drinking Water

By Dennis A. Bethea, M. D.

It has been said that the difference between age and youth is only a question of water. When the muscles and skin are flabby and shrunken it means that there is but little water in the tissues. When these tissues are well filled out, as in youth, it means that there is ample water in the system. Next to air, water is the most important of all substances necessary to human life. While it has often been demonstrated that people may live without food for many weeks, they cannot survive much longer than ten days without water. Water is continually being eliminated from the skin, lungs, kidneys and intestines, hence a plentiful supply is needed to supply the internal needs. The body needs lots of water to wash away the impurities from the tissues.

It is very essential to health that people drink lots of water. While quantity is important, quality is vastly more important. The question of the purity of our drinking water should be carefully considered, for upon it depends not only the health of the individual, but the health of the community. When the people of a neighborhood have strong bodies and rosy faces, it is fair to suppose that the water supply is good. Water that is fit for drinking purposes must be clear and colorless; there should be no odor or taste to it. Good drinking water should not be too hard nor too soft. It boils beans and peas quickly. Good water dissolves soap and lather easily. Drinking water should always be covered when in a room over night, as it absorbs gasses very readily, thereby making it impure.

Water comes to us in five different ways, viz.: rain water, ground water, spring water, river water and lake water. Spring water is considered to be the purest water that we have. However, only few people are so situated that they can use spring water. Theoretically, rain water is the purest and most desirable water, but practically it can only be used advantageously among few people. The great majority of people must depend upon ground water, such as we get from wells, and river and lake water, such as supply our cities. By a little care it is possible for the most of mankind to drink good water.

Those who live in cities and who must depend upon the city water supply for their drinking water are usually in less danger

of contaminated water than their cousins who live in the country. The fact is most of the cities filter their water and maintain a force of experts who test the water, both chemically and bacteriologically, every day. While it is true that the city water is warm in summer, nevertheless it is usually pure. Disease germs are often found in the ice that people use. There are certain germs, like typhoid fever which have been known to remain in ice for many months.

The well water, cool and sparkling as it may be, is very often the worst water we have. It often happens that the wells are too shallow, hence the surface water and sub-soil water from around the barnyard finds its way into the well. Wells should be sunk deeply and should always be covered. They should be cleaned frequently. The pump is a great improvement on the old style of well, of the "Old Oaken Bucket" fame. The ground should always be higher around the well than any other part of the premises.

There was a time when the water had to bear the blame for even more diseases than it does today. People formerly thought that malaria came from the water. We now know that the mosquito is the cause of the malaria. Water is like the usual bad boy, who has to bear the blame for the bad things he does himself and those done by the "good little boy" as well.

We should be just as careful to see that our drinking water is pure as we are to see that the food is pure. If there is the least suspicion that the water is not useable it ought to be boiled before drinking. There are many kinds of patent filters, but most of them do more harm than good.

### Running from the Ear

Question: Our baby is 15 months old; has always been very healthy, but has recently shown signs of rising in his head. Lately it bursted and has been running ever since. Please tell me if it is dangerous. Give cause and remedy.—X. Y., South Carolina.

Answer: This affection is very common in young children. You should take him to a competent physician. Many children develop deafness from such ear troubles. It might have been caused from cold or other diseases of childhood.—Terre Haute, Ind.

## Seventh Annual Session of the South Florida Mission

The above session convened at Lakeland, Fla., January 25-29, with the beloved senior Bishop Henry W. Warren, D. D., LL.D., of Denver, Col., presiding. The devotional service was conducted by the Bishop, after which, assisted by the Rev. S. A. Huger, Superintendent of the Mission, the Bishop administered the sacrament of the Lord's Supper to the ministers and visitors. The former secretary called the roll. Twenty-one pastors answered to their names. Organization: The Rev. W. O. Bartley was elected recording secretary; assistants, the Revs. E. W. Gairson and N. R. Armstrong. The Rev. G. B. Wilson, statistical secretary; assistants, the Revs. Y. K. Meeks and Rev. L. Russ; the Rev. P. A. Daniels, treasurer; assistants, Dr. J. B. L. Williams and the Rev. W. T. Collier. The list of the various committees were read by Superintendent Huger. Reporters: Local papers, the Rev. A. Emanuel; THE SOUTHWESTERN, Dr. J. B. L. Williams. Quite a number of visitors were introduced, among them Dr. G. B. Stone, of Cookman Institute, Jacksonville, Fla.; Dr. H. P. Bennett, Superintendent of the Freedmen's Aid Institutions; Dr. C. C. Jacobs, of Sumter, S. C.; Dr. J. S. Todd, Superintendent of Jacksonville District Florida Conference; the Rev. T. W. Williams, of Ocala; Dr. T. H. B. Walker, of Gainesville; the Rev. R. E. Robinson, of Reddick; the Rev. J. F. Elliott, Superintendent of the Gainesville District; Dr. I. C. Jenkins, pastor of Methodist Episcopal Church (South); Hon. S. L. A.

Clonts (city mayor); Dr. S. H. Savage, of the African Methodist Episcopal Church; Miss M. L. Bennett; Editor R. E. Jones of the SOUTHWESTERN; Dr. J. P. Wragg, field agent for the American Bible Society; Dr. Kynett, representative of the Home Mission and Church Extension; Dr. J. H. Hubbard, assistant secretary of Steward's Missionary Foundation for Africa, and many others. The welcome addresses were delivered in the afternoon of the first day's session by Dr. I. C. Jenkins, pastor of the Methodist Episcopal Church (South); His Honor, Mayor S. L. A. Clonts, and Dr. S. H. Savage, pastor of the African Methodist Episcopal Church of this city. The Bishop briefly, but ably, responded. Able addresses were delivered also by Drs. C. C. Jacobs, G. B. Stone, H. P. Bennett, Kynett, J. H. Hubbard, J. P. Wragg, R. E. Jones, Miss Nettie A. Bangs, Superintendent of the Emerson Home School of Ocala, and others. According to the report of our worthy Superintendent, the Rev. S. A. Huger and the pastors, within a few years the South Florida Mission will be one among the strongest Conferences in the South. Our honored Bishop, Henry W. Warren, highly commended the rapid growth of our Mission. One of the greatest features of our recent session was the lecture delivered by Bishop Warren on Friday night, January 26, at the Opera House. His theme was "The Forces of the Sunbeam." His lecture was a masterpiece. We voice the sentiments of Methodism when we say, "Long

live our sainted Bishop Warren." The following brethren were recommended to the Florida Conference for admission on trial, having passed the required examination: Cardoza H. Napoleon, Har Dickson Mackey, H. Witherspoon, R. A. Reed, A. O'Neal and John H. Williams were recommended for Local Deacons' Orders. Sunday was the crown day; Sunday School conducted by the Superintendent, Wm. Way. Love feast was conducted by the Revs. A. Emanuel and N. R. Armstrong. Service at 11 a.m., by Dr. J. H. Hubbard. His sermon, full of power. The Bishop delivered an able sermon at 3 p.m. Seats were at a premium. Text, the 6 verse of the 4th Chap. of Zach. At 7:30 p.m. Editor R. E. Jones preached from Paul's Letter to the Philippi, 4th Chap., 4th, 5th, 6th and 7th verse. Prayer was offered and fatherly advice was given the pastors by our sainted Bishop Warren. The appointments were then read. Tampa was selected as the seat of the next annual session.—W. O. Bartley.

### Appointments, 1912-13

S. A. Huger, Superintendent,  
Box 457, Tampa, Fla.

Arcadia, Brownsville and Mars, R. A. Reed; Baytown and Winter Haven, supplied by D. W. Johnson; Boyanton and Delray, supplied by J. W. Welcom; Bradentown and Palmetto, J. S. Bartley; Bradley Junction and Cora, supplied by G. G. Cason; Brookville and Twin Lake, supplied by A. L. O'Neal; Charlotte and Boga Grand, supplied by D. C. Williams; Clear Water and Tarpon Springs, P. A. Daniels; College Hill and Ft. Brooks, Y. K. Meeks; Diana and Hollensdale, W. P. Robinson; Daytona and Ormond, G. B. Wilson; Davenport and Laurel land, C. H. Napoleon; Deland and Lake Hellen, J. Coulter; Ft. Lauderdale and Deerfield, A. Youngblood; Ft. Meade and Homeland, W. L. Jenkins; Ft. Myers and Puntagorda, D. W. Dempsey; Hernando and Inverness, Alex. Anthony; Key West, W. P. Pickens; Kissimmee and St. Cloud, Harry Dickson; Lakeland, J. M. Deas; Indian Springs Circuit, supplied by E. Lemon; Miami, N. R. Armstrong; Mulberry and Alafia, M. H. Witherspoon; New Smyrna and Glen Cove, G. L. Russ; Orlando, A. Emanuel; Plant City and Dade City, E. W. Gairson; Pt. Tampa City, supplied by Wm. Lambright; Saratoga, I. S. Smith; Sarasota, supplied by Jas. Ford; St. Petersburg, T. W. Williams; Taft and Apopka, A. W. Williams; Tampa, W. O. Bartley; Winter Park and W. Hyde Park, J. H. Williams; Woodbridge, J. S. Miller.

### Personal and General

Prof. J. H. Augustus of Opelousas spent the Carnival season in New Orleans.

Mrs. S. E. Hutchinson, wife of the Rev. E. Hutchinson of Opelousas, visited her son and daughter-in-law, Mr. and Mrs. John W. Hutchinson, in this city last week.

Mrs. L. M. Donnell, wife of our pastor at Manhattan, Kansas, and Mr. Joseph Keele are the lay and reserve delegates from that charge to the Annual Conference.

The Rev. T. F. Robinson has begun what promises to be a splendid year's work at Thibodaux. He preached his introductory sermon the evening of the second Sunday in February and received a most cordial welcome.

The New Zion Methodist Episcopal Church at Crystal Springs, Mississippi, tendered to the pastor, the Rev. I. L. Pratt, one of the most elaborate receptions ever given by this church. His appointment to this work has the hearty approval of the membership.

Dr. J. H. Hubbard, Assistant Secretary of the Stewart Missionary Foundation for Africa, gave a helpful and interesting lecture, February 7, in the Methodist Episcopal Church at Jesup, Georgia. Dr. Hubbard is spoken of, by a correspondent at Jesup, as "an influential man, possessed of high ideals and scholarship, who has all the elements of a great preacher." The occasion mentioned was Doctor Hubbard's first visit to Jesup, and now many are anxious for his return.



## Jesus the Healer

International Sunday School Lesson for March 10, 1912

Mark 1:29; Matt. 4:23-25.

Read Luke 4:38-44; 5:12-16; Matt. 8:1-4. Commit Vs. 40, 41.

**Golden Text**—"Himself took our infirmities, and bore our sicknesses."—Matt. 8:17.

**Time**—March, A. D. 28.

**Place**—Capernaum.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

Suffering is the common lot of humanity. It is a part of the penalty of the broken law. Had Adam remained true and upright suffering and sorrow would be unknown. But it is here, and must be experienced by all. True it is hard, intensely hard, at times, too hard, indeed, to be expressed for, as Shelley says:

"There are deeds  
Which have no form, sufferings  
Which have no tongue."

There are four kinds of suffering: physical, mental, moral, and spiritual. A violation of any of the laws governing these is sure to bring suffering. Crippled bodies, mental anguish, the upbraidings of conscience, and estrangement from God, are the inevitable results. Of himself man can do but little, if anything, to mitigate suffering. But Jesus can. He is the Divine Helper. He came to help us bear our burdens, to soothe our pains, to comfort us in our afflictions, as well as to save us from our sins. During His three years of active ministry He gave evidence of His willingness and ability to heal all manner of diseases. His power is the same to-day and He is just as willing and ready to help us as then. That this requires great faith to believe is not doubted. And herein lies our weakness. It takes, in a sense, great faith, to obtain great things of God. The promise is that whatsoever we ask in His name shall be granted unto us.

Yes, He "took our infirmities, and bore our sicknesses." "This thought brings the diseases and sufferings of the children of God in every age within the sweep of that healing ministry of Jesus. There is more in this one line of the Gospel to support suffering Christians than in all the writings of the philosophers. Sicknesses and infirmities are to God's children no longer of the curse, but within the covenant. He bore them for us in His passion; He bears them with us in His compassion. He can be touched with a feeling of them all. He touches them with the transmitting power of His love, and so makes them "light afflictions which are but for a moment, working out for us a far more exceeding and eternal weight of glory."

Our lesson to-day shows the sympathetic nature of Jesus and His willingness and power to heal. At His touch the raging fever subsides; at His command evil spirits take their flight, and by the mere putting forth of His hand the leprosy is made whole. That was, indeed, a great day's work, a work that brought joy to His heart as well as healing to the many afflicted ones brought unto Him. The lesson here taught is that while we cannot, like Jesus, always cure diseases, we can, nevertheless, be sympathetic and kind and helpful to those who are sick and borne down by infirmities.

### LIGHT ON THE TEXT.

Mark 1:29-45. 29. *They entered into the house.* The house was near Capernaum. 30. *Lay sick of a fever.* Was prostrated with a burning fever. Intermittent fever and dysentery are common Arabian diseases. *They tell Him of her.* Made known her condition to the Master, with a view, doubtless, of having Him heal her. 31. *Took her by the hand.* His bodily presence and immediate contact showed His sympathy and willingness to be of service. *Immediately the fever left her.* No word was spoken. His simple touch was sufficient. He was indeed the Great Physician. *She ministered unto Him.* This not only demonstrated the completeness of the cure, but also her gratitude. 32. *At once.* Towards the close of the day. *When the sun did set.* Was setting. *They brought . . . all that was diseased.* His miraculous cure of Peter's wife's mother having been noised abroad, it was natural that other sick folk would seek Him for a like purpose. 34. *He healed many that were sick.* "All of them," says Matthew. *Of divers diseases.* He was not a specialist. "His power extended over every form of

disease." *He suffered not the devils to speak, because they knew him.* This was because He knew that they would testify that He was the Son of God, and that such testimony would do Him no good. 35. *A great while before day.* Long before the rest of the inmates of the house had begun to stir. *He . . . departed into a solitary place.* "In solitary communion with His Father He seeks what He needs after the exertions and excitement of the first two days of His ministry."—Cambridge Bible. 36. *Simon and they . . . followed after Him.* Missing Him, sought His whereabouts. 37. *All men seek for thee.* "Are seeking thee." R. V. 38. *He said . . . Let us go into the next towns, that I may preach there also; for therefore came I forth.* His mission was to no special section, race, or class. He came to minister unto all men. 39. *He preached in their synagogues.* The natural place for the gathering of the people. Here He preached the glad tidings of Salvation. *And cast out devils.* Continued to manifest His Divine power. 40. *There came a leper unto Him.* Luke says, "a man full of leprosy." Leprosy was the most foul and deadly disease known at that time. *Beseeching Him.* Imploring Him. *And kneeling down to Him.* Thus showing his humility and dependence upon Him. *Saying,*

*of those wilt.* "He had no doubt of His ability." *Thou canst make me clean.* "Thou canst make me whole." This meant much. It meant restoration "to home, to friends, to society, to business, to almost everything that made life worth living." 41. *Jesus moved with compassion.* "Not merely touched, but moved as by a storm." *Put forth His hand, and touched him.* Did not hesitate to touch him in spite of the foulness of his disease. "Personal contact with one we help is a great power." *I will; be thou clean.* It was for such purposes I came, therefore, be thou whole. 43. *Straightly.* Directly. *Charged him.* Commanded him. *Sent him away.* "Sent him out." R. V. 44. *Say nothing to any man.* Jesus thus commanded because He did not wish the people to regard Him as being a mere wonder-worker. His healing diseases was simply a means to an end. The purpose of His coming was not the healing of the body, but the salvation of the soul. *For a testimony unto them.* "He would afford the Jewish authorities no pretext for asserting He had set Himself above the law." 45. *Came to Him from every quarter.* Came from all sections to hear, and to be healed of their diseases and infirmities. Matt. 4:23-25. 23. *Synagogue.* Place of religious assembly and worship. The services of the synagogue were always held on the Sabbath, though sometimes more frequently. It was our Lord's invariable custom to attend these services. *Preaching.* Making known the glad tidings of Salvation. *Healing.* Continued to give evidence of His Divine power. 25. *Decapolis.* The district of the ten cities east and southeast of the Sea of Galilee. Charleston, S. C.

## Universal Refuge in Every Extremity, a Loving God

Epworth League Devotional Meeting Topic for March 10, 1912

(Hos. 6:1-3; Luke 15:11-24.)

BY THE REV. A. PRESTON SHAW, B. D.

### CONCERNING THE SCRIPTURE.

The children of Israel have sinned against God. The Prophet Hosea having seen the error of their ways, warned them of their impending punishment. At last they realize what it means to have done evil in the sight of the Lord, and, like the guilty Jews on the Day of Pentecost, cry out in their hearts, "What shall we do?" God's messengers, however, bear not only warnings but remedies. Although they had sinned against God, although they had forsaken Him to serve other gods, even in the hour of just punishment their only refuge was the God whom they had forsaken. Hosea, therefore, exhorts them to "return unto the Lord, for He hath torn and He will heal (us); He hath smitten and He will bind up."

The Parable of the Prodigal Son has impressed itself upon human minds and hearts as few other passages in the Holy Scriptures. The foolish demands of the self-willed younger son, his love for worldly gain and pleasure, his forsaking the best and truest in life for life's false and fleeting things, is the experience of too many. It was not until he saw the utter silliness of his choice and course of conduct that "he came to himself," and realized that even the least of the servants in his father's house was better off than he. In the midst of his despair, however, he was not forgetful of his only safe refuge—a loving father. Perhaps with reluctance he had divided to him his goods; perhaps in sorrow he watched him as he took his departure, and we have reason to believe that this wandering son had a standing invitation to come home. Hungry and friendless and repenting of his poor choice, he made it up in his mind to seek refuge in his loving father. "I will arise and go unto my father," he says, assured that his loving father would not turn him away in his distress. His expectations were more than realized. His father saw him afar off and ran to meet him and ordered his servants to bring the best robe and put it on him and make merry because the lost had been found. While Jesus spoke this parable to illustrate the apostasy and repentance of the Gentiles, he is a poor interpreter if he does not realize that this general parable means "me."

### MEANING AND APPLICATION TO US.

When unhappiness caused by sin enters into our life, there is only one remedy and that is repentance and reconciliation with our God against whom we have sinned. How many there are who try to find

joy and peace some other way. They seek it in strong drink, amusements and temporary forgetfulness, but these mean only failure. When it disturbs our peace of mind to meet our creditor, we have no abiding peace until the debt is paid. Where sin has produced sorrow and uneasiness the only course to pursue to find peace is the one that Hosea advised Israel to take and the one that the Prodigal pursued—repentance and reconciliation.

So many people overlook this part of our loving Father's nature. The critic, stubborn in his own heart, stands off and says, "How can God be a God of love and punish even His disobedient children throughout eternity?" And yet they never think of why so many disobedient, suffering children are too stubborn to run to Him through repentance and reconciliation, when they know that His loving heart yearns for them and He stands ready to welcome them unto Himself. Must God be blamed because he does not give us heaven when we love hell better? Must God be blamed because He does not give us peace when we love wars and confusion better? Must God's love be questioned when our own love is at fault? God forbid! We have a Loving Father; let us run to Him in the hour of distress. If we do not, it is our own fault and a matter of our own choice. If we choose righteousness and purity and glory and honor, we can have it. If, on the other hand, we love strife and envy and wickedness and death and hell, we can have that, too.

Winchester, Va.

### Change of Address

The Rev. John D. Wilson to McKinley, Louisiana.

The Rev. A. R. Rutledge, from Hibernia to Lake City, Florida.

The Rev. M. White, from Crystal Springs to Florence, Mississippi.

The Rev. J. P. Watson, from Clarksdale to Indianola, Mississippi.

The Rev. A. B. Venable's has been changed from Eola to Boyce, Louisiana.

The Rev. R. B. Anderson, from Morton to 1942 Seventeenth Avenue, Meridian, Mississippi.

Mr. S. J. B. Carter, a prominent member of our church at Huntsville, Alabama, died Tuesday, February 20th.



# Southwestern Christian Advocate

631 BARONNE STREET.

## BOOK-MAKERS

(Continued from Page One.)

Two resolutions which passed the Book Concern, show the modern spirit of the Methodist Book Concern in its interpretation of its relation to its employees and their rights, following the example of other modern institutions, the Book Committee has directed that the Publishers provide a noonday rest room for the employees, especially for the female employees. This is not only in the interest of efficiency of labor, but comes in response to that larger human sympathy which we trust will ultimately permeate every movement where labor is concerned, as well as every business institution.

The Methodist Book Concern, increasingly so, is providing for employees of long continued and faithful service, who have become unfitted for the usual duties, by seeing that lighter and more agreeable duties, at a fair remuneration, are given them. The Book Committee approved most heartily of this policy and authorized the Publishing Agents to extend the same as far as might seem to them wise. These two acts will meet with the hearty approval of Methodists everywhere.

## CHRISTIAN FEDERATION

Some men are so concerned about their social standing that they can not fellowship with other deserving men, even on a Christian basis. While this is true in a majority of cases there are men big and brave enough to promote Christian fraternity not only on racial lines, but on the broad lines of our common humanity.

It pleases us to note an advance made along these lines on the Mississippi Coast. (The Mississippi Coast! What more delightful section of our country can there be found?) The Gulf Coast Ministers Association (composed of white ministers), invited the Colored Gulf Coast Alliance to meet in joint session on February 19th, in the Twenty-fifth Avenue Methodist Episcopal Church, South, in Gulfport, Mississippi. There present, representing our people, the Rev. S. H. Cannon, District Superintendent of the Gulfport District; the Revs. J. K. Comfort, president of the Colored Alliance; J. B. Brooks, H. J. Grant, J. A. Leach, and D. F. Dudley, of the Methodist Episcopal Church, and the Rev. S. P. Washington of the African Methodist Episcopal Church, and Rev. A. C. Kennon, of the First Baptist Church.

Dr. Sneed, of the Episcopal Church, one of the white ministers, was chosen chairman, and Dr. J. T. Abney of the Methodist Episcopal Church, South, was chosen secretary.

Dr. H. A. Jones, of the Presbyterian Church, and Rev. J. K. Comfort, of the Methodist Episcopal Church led in prayer. Dr. Sneed, the president, arose and said: "Brethren, out of one blood God made all the nations of the earth." After a most sympathetic speech, urging each minister to speak out of the depth of his heart, of the moral and spiritual condition of the Coast, speaking to the colored men, Dr. Sneed said: "You can help us and we should help you, and are willing to do it."

It is said that there was perfect freedom in the meeting, and each minister spoke without reservation. The meeting grew very enthusiastic, responses came from all parts of the building. One of our men, writing us, says: "Those of us present could hardly believe our own eyes." Christian men were getting together. God be praised.

A practical outcome of this meeting is the two associations have agreed to meet in

joint session on Monday after the first Sunday in each month in the Twenty-fifth Avenue Methodist Episcopal Church, South, and one of the white ministers of the association will preach for each colored congregation once a month.

This is a getting together that means the good of all concerned. Should such a movement become general it would relieve the tension between the races and would redound to the glory of God our common Father.

## Of General Interest

### HOUSTON FIRE-SWEPT

Houston, Texas, was swept by a disastrous fire February 21st. Many blocks of residences and business buildings were laid waste and thousands of bales of cotton were destroyed. The property loss was at first estimated at \$10,000,000, but a later and more accurate estimation placed the damage at \$6,500,000. The net loss to the city is about \$3,500,000, as the property destroyed was insured for \$3,000,000. A severe windstorm, which was raging at that time, was the chief cause of the fire being spread over so wide an area.

This is a severe loss, but Houston boasts of loyal, patriotic citizens who have faith in her future greatness. The destroyed buildings will, no doubt, be soon replaced by more substantial and more modern structures.

### FOR THE HOME

The Federation of Catholic Societies for Women, which held a three-day's session during the past week, put itself on record as opposed to woman suffrage, divorce and other social evils. Strong and clear-cut resolutions with reference to the Christian home were adopted. In part, the resolutions read as follows:

"We stand for the purity of the Christian family and for the sanctity of the home, employing our leisure to work diligently in our true sphere—the making of the real home and the rearing of genuinely Christian men and women. We deprecate the tendency of some of our sex clamoring for woman suffrage and meddling in politics. And we hope to be successful in stemming a movement which, in the long run, will spell ruin for the family, increased graft and political corruption for the State, turmoil and decay for society and the Christian home."

Thus, it will be seen that there are women for whom the ballot-box has no magic charm.

### PRESIDENT RECOMMENDS INCREASE

President Taft, in his message to Congress, along with the annual report of the Postmaster General, disagreed with the recommendation of the latter that telegraph lines be made a part of the postal system. However, he commended, very highly, the improvement which had been made in the Post-office Department under the present management, referring especially to the surplus, where two years ago there had been a large deficit. He also recommended that the rate on second-class matter be doubled. According to a report submitted by the Committee on second-class mail matter, it is estimated that it costs the Government about 5½¢ per pound to handle mail matter of this class. Mr. Hitchcock is to be congratulated upon the showing he has made in creating a surplus where before there had been a deficit, still, as to the increase in the efficiency of the department there is a question. In this State, and in several near-by States, judging from what the newspapers say, there have been more complaints concerning poor mail service during the past year or two than for many years.

### OUT IN THE OPEN

At last the long-suspected secret is out, the Rubicon has been crossed and Colonel Roosevelt has "followed his hat." The question which has so long agitated Republicans

and nervous Democrats has now been definitely settled. Colonel Roosevelt will accept the nomination if it is offered to him.

About two weeks ago seven Governors addressed a letter to Mr. Roosevelt, saying that there was a popular demand that he should be president again, and inquiring whether or not he would accept the nomination if it came to him unsolicited and unsought? To this question Colonel Roosevelt replied as follows:

"I deeply appreciate your letter and realize to the full the heavy responsibility it puts upon me, expressing as it does the carefully-considered convictions of the men elected by popular vote to stand as the heads of government in their several States."

"I absolutely agree with you that this matter is not one to be decided with any reference to the personal preferences or interests of any man, but purely from the standpoint of the interests of the people as a whole."

"I will accept the nomination for President if it is tendered to me, and I will adhere to this decision until the convention has expressed its preference."

"One of the chief principles for which I have stood, and for which I now stand, and which I have always endeavored and always shall endeavor to reduce to action is the genuine rule of the people, and, therefore, I hope that so far as possible the people may be given the chance through direct primaries to express their preference as to who shall be the nominee of the Republican presidential convention."

### UNCLE SAM HELPS SOUTHERN AGRICULTURE

During the past ten years the Government, through the Agricultural Department, has spent nearly \$7,000,000 for the improvement of agricultural conditions in the South. The following bureaus of the department have contributed greatly to the agricultural uplift of the Southern States, and have spent vast sums of money in advancing the work in which they have been engaged.

The bureau of plant industry has spent \$3,500,000, which is more than one-third of its entire appropriation, in the South. This bureau has had charge of such work as the distribution of new plants and seeds; the prevention of fruit diseases and the improvement of cotton, cotton-breeding and the study of cotton diseases.

The bureau of animal industry has spent more than \$1,000,000 in the eradication of the cattle tick alone. It has, also, accomplished great work in the development of the dairy industry and improving the methods of cattle grazing.

The bureau of entomology has had to do with the extermination of the boll weevil, the white fly and other destructive insects.

The bureau of soils has made surveys of millions of acres in the Southern States. Secretary Wilson, in commenting upon the work of his department in the South, said:

"Soon after I became Secretary of Agriculture, I became interested in the development of agriculture in the South, and at my direction the heads of several bureaus of the department were directed to do all in their power to improve the conditions of agriculture in all of the Southern States, and to stimulate interest of the farmers in improved methods of agriculture. The department has had men working in practically every country in the Southern States, and I am glad to know that the agriculture of the South has not only improved in the last few years, but to-day it is in the front ranks of agriculture."

Southern farmers are under many obligations to Uncle Sam for his kindly interest in their welfare.

The penny savings account in the public schools of LaCrosse, Wis., has proved a success. After twenty-nine months' trial 2,229 pupils are enrolled, who have deposited \$8,344.



## MRS. THOMAS B. NEELY, DIES IN NEW ORLEANS

Mrs. Elizabeth Chaney Hickman Neely, wife of Bishop Thomas B. Neely, died in this city at 11:30 Monday evening; February the twenty-sixth. Mrs. Neely had been with the Bishop to Mexico, where the Bishop held the Mexico Conference. They left Mexico, making the trip together until they reached Lake Charles, where the Bishop stopped to preach over Sunday, and Mrs. Neely, accompanied by Miss Todd of New York, came to New Orleans on Saturday evening, last. Mrs. Neely was taken suddenly ill on Sunday, presumably of ptomaine poison, and lost consciousness Sunday night. The Bishop arrived early Monday morning, and shortly after his arrival Mrs. Neely rallied and recognized him, then relapsed into a comatose state, passing away in the night. She stood the trip exceedingly well through Mexico, but expressed her joy, however, when she had crossed the Mexican border once again and was on American soil. She remarked that she was glad to be once again in this country. Mrs. Neely was popular as a minister's wife, taking the keenest interest in the work of her husband, as pastor, presiding elder, Sunday school editor and Bishop. She was with the Bishop in South America during the quadrennium that he spent on that continent, and remained, at times, six months and more alone in Buenos Ayres when Bishop Neely was making his long episcopal trip. She was an active church worker, giving much time to the Young Women's Christian Association, which she practically organized during her stay in Buenos Ayres. Mrs. Neely was a woman of rare culture and intense loyalty to her denomination and in the fullest sympathy with all the problems of the Church. She was united in marriage thirty years ago to Bishop Neely, and at the time of her death was about sixty years of age.

The body was taken from this city on Tuesday of this week for Philadelphia, where it will be interred.

In the great bereavement, which has come to the Bishop, he not only has the full sympathy of the Methodists in this section, but the Church in all parts of the world.

## People of Interest

Dr. John B. Hall of Boston, Massachusetts, is visiting his parents in this city.

Dr. M. J. Marmillion of Lake Charles was a visitor in THE SOUTHWESTERN office last week.

Dr. H. J. Dumas, a well-known and successful dentist of Natchez, Miss., spent several days in the city last week.

Dr. J. O. Spencer, of Morgan College, Baltimore, Maryland, has been appointed by the Governor of Maryland a member of the State Board of Education.

Miss Emma Bruce, daughter of Prof. B. K. Bruce, of Kansas City, Mo., has been appointed teacher of German in the colored high school of Baltimore, Md.

Mrs. Dorothy Coates, a Negro resident of Spokane, Oklahoma, where she owns considerable property, served on the jury in the Superior Court of Spokane, recently.

Dr. Levi Gilbert, Editor of the *Western Christian Advocate*, at the close of the Book Committee in New York, sailed for Porto Rico, where he will remain several weeks.

Dr. Booker T. Washington, Dr. W. E. B. DuBois and Prof. Kelly Miller are announced as among the speakers for Summer School in July at the West Virginia Institute, Prof. Byrd Prillerman, president.

Dr. W. H. Logan preached in St. Marks Church, New York City, Sunday morning, February eighteenth. The sermon was received with great favor. At the close of the sermon seven persons joined the church.

Dr. Newell Dwight Hillis, of Brooklyn, N. Y., in a recent sermon, said: "The argument for colored leaders is based upon the fact that every race has its own tempora-

mental gift and can best be guided by men of its own race.

Bishop Lewis will speak in the First Methodist Episcopal Church, Pulaski, New York, on Wednesday, March the sixth. This is the first time in over half a century that a Bishop has visited this church, of which the Rev. Frederick Maunder is the present pastor.

Among the Carnival visitors in this city were Mrs. S. S. Reid and Mrs. J. P. Calvin of Marshall, Tex., who visited the offices of THE SOUTHWESTERN, accompanied by Mr. L. C. Hudson, a Texas boy, who is now a pharmaceutical student in Flint Medical College.

One who attended the recent Parliaments under the Board of Home Missions, held in several cities on the Pacific Coast, says that Rev. E. W. Kinchen, who took the place on all the programs assigned to Rev. I. L. Thomas, D. D., imperatively held in the East, made an excellent impression on all his hearers. He presented the cause of his people simply and earnestly. Without making any apparent attempt to do a "big thing," he yet held his audiences and gained their sympathy for his cause, bearing himself modestly, keeping strictly within the time allotted, and showing good judgment in all his presentations. Some of the most discreet leaders of our work on the Coast prophesy for Brother Kinchen a future of growing usefulness. Exceedingly scrupulous in business matters, faithful in pastoral labors, studious in his preparation for his pulpit work, he is gaining and holding fast the affection and esteem of his people in Wesley Church, Los Angeles, and is commending himself most favorably to all our people on the Pacific Slope.

The Rev. W. H. Brooks, D. D., for fifteen years continuously pastor of St. Marks Church, New York City, has tendered his resignation of that pastorate, subject, of course, to the approval of the presiding Bishop. Dr. Brooks has greatly advanced St. Marks during his administration. He has filled, to the full, all demands made upon him as pastor. As potential as have been the services of Dr. Brooks in his church, his relation to all the movements of the great City of New York for civic and moral reform have had his support and have drawn heavily upon his time and strength. Dr. Brooks is a real leader in the moral and religious life of our people in the Metropolitan City, and is so regarded by all. His people believe in him thoroughly, and he was never stronger at St. Marks than now. The *New York Age*, in referring to Dr. Brooks' retirement from New York, says: "There are some unusual features about the retirement, so at variance with the retirement of Negro pastors as to attract attention, as being indicative of a new order of things and savoring but little of the former or old things, which have passed away, and, we hope, not to come back any more. Here are some of the unusual features: Dr. Brooks was not requested to resign from the pastorate; on the contrary, his people have discouraged him from giving up his good work with them, in spite of the unsatisfactory condition of his health, which is of long standing. During his pastorate of fifteen years, which is an unusual length of service in the Methodist Episcopal Church, St. Marks, instead of growing weaker, has grown stronger in membership, in spirituality and in materiality. Instead of wars and rumors of wars between the membership and the pastor there have been the closest sympathy and helpfulness. Outside of purely church work, Dr. Brooks has taken an active and helpful part in all movements for the betterment of conditions for the Negro people of New York, and had the sympathy and co-operation of his church and membership in doing so. Dr. Brooks has not taken an active part in partisan politics, but he has at no time hesitated to pronounce strongly in pulpits and public platforms, against political and other abuses." The *Age* is incorrect in stating that Dr. Brooks is in ill health.

## News Paragraphs

The Colored Odd Fellows, in Georgia, have paid \$30,000 for a building site.

The women of California will vote for the next President of the United States.

This winter Lake Michigan has been frozen over for the first time in twenty-eight years.

The medical students of Howard University were addressed recently at vespers by Dr. Barker, physician to President Taft.

Former President Roosevelt has been awarded the special grand medal of the Societe d'Acclimatation.

George W. P. Hunt was inaugurated the first Governor of Arizona, at Phoenix, on February the fourteenth.

The Waldorf, in sailordom, the million-dollar hotel, which is nearing completion in New York, is to be for the accommodation of sailors only.

Plans are being effected for the erection in Louisville, Ky., of a hotel for Negroes. It is estimated that the building will cost about \$1,200,000.

Fifty per cent of the people of Alaska are suffering with tuberculosis. Congress has been asked to appropriate \$70,000 for the establishment of a sanitarium in Alaska.

It is expected in Iowa that fully five hundred saloons will close within the next three years. This will be caused by the Moon law, which cuts down the saloons to one for each thousand of population. This decision was sustained by the Supreme Court.

Dr. Edmond W. Blyden, born at St. Thomas, West Indies, in 1852, died on February the eighth. He became a Presbyterian pastor and was later appointed president of the Liberia college. He was Liberian secretary of state for the interior for some time and was afterwards appointed Liberian minister at London. He published a large number of works mostly connected with the Negro in Africa.

Sventy per cent of the delegates to the General Conference of 1912 have already been elected and reported to the office of the Secretary. Without allowing for increase in the 37 Conferences yet the report, the membership will be 815, but there will probably be 10 increase in the Spring Conferences and the total General Conference membership will not be far from 825. The largest delegation, 18, is from the Illinois Conference. There will be 55 conferences which have 2 delegates each. Up to date there has been an increase of 33 delegates and a loss of 4, making a net gain of 29 which added to the total of 1908, namely; 786, makes the prospective total 825.

The budget of estimates for Howard University with the favorable report of the Secretary of the Interior, now before Congress, includes \$150,000 for a new dormitory for men, and \$75,000 for an Assembly Hall, these being required to meet the large increase in the student body in the collegest and professional departments. In his semi-annual report to the Board of Trustees, President Thirkield shows that there are now nearly seven hundred students pursuing regular laboratory work in the sciences, made possible by the new Science Hall, and the large increase in the science faculty. He says that the emphasis has been shifted from the traditional to the modern basis of education. It has often been said that while colored students were proficient in the languages, history, etc., they showed no marked adaptation to the sciences; but, the eager response of the great body of students to the opportunities at Howard for the first time offered in any large way for laboratory work in the exact sciences reveals their adaptation to these lines of study, and marks an era in the educational life of the Negro race. The possible application of the practical instruction here given in the sciences must have an important bearing on the future welfare of the race.



## Do We Need More Exclusive Colored Churches?

(Continued from page three)

for the elevation of the Negro in the way of education and through the Missionary Society, but the real problem of the Negro's salvation is yet to be grappled with, viz.: The moral elevation of the great horde of the race which is congesting our cities. The church has not yet comprehended this problem sufficiently to make its intelligent solution possible. The present policy of dealing with city work among this people is ephemeral. There is no statesmanlike plan

for permanent aggressive work among this class of people, but almost everything depends upon the type of man on the district, and even where the right man is in charge of the district, his term of service is too short to accomplish the greatest good. It requires time for a man to make an impression upon a great city. Can the Methodist Episcopal Church afford to abandon these poor, helpless people at home, while she is crossing the ocean to help the needy of other lands? Can she hope to save our American cities and exclude this class from her field of endeavor? The colored conferences contributed to the Board of Home Missions and Church Ex-

tension, \$17,859.34. Those who insist that the exclusive Negro churches are doing better work than the colored members of the Methodist Episcopal Church should produce their figures. If the great church, which has made such enormous sacrifice for the principle involved in this proposition, is not ready to abandon 300,000 of her spiritual children and all their possibilities, in what sense can she claim to follow Him, who prayed, "That they all may be one, as Thou Father, art in me and I in Thee, that the world may believe that Thou hast sent me." St. Louis, Mo.

## Gleanings from the Field

### ARKANSAS.

Texarkana.—The Rev. C. A. Taylor, our new pastor, arrived February 10th. He preached for us at 11 a. m., and at night. We believe we have the right man for this place. He is well up to the law and usages of the Church. We are proud of him, and will stand by him as we have done by his predecessors. Collections good. We met on Monday night the 12th and the pastor laid plans, which we took hold of, and on Sunday the 18th we collected \$18. The pastor collected \$1.25 for the Freedmen's Aid Society. It looks as though we are going to succeed. The present incumbent is a great success as a pastor, the young people and the children love him. The church is progressing.—(Mrs.) S. E. Cross.

### GEORGIA.

Grantville Circuit.—At Evergreen Church, on the above-named circuit, February 18th, our new pastor, the Rev. Mr. Demery, preached a great sermon from the Book of Isaiah, the 29th chapter: "And His Name Shall Be Called Wonderful, Counsellor, the Mighty God." Our souls were filled with fire and the Holy Ghost. It was indeed a great day in Zion. Collection \$50.50.—J. W. Matthews.

Cordelle.—Our first quarterly Conference was held February 17-18, at St. James Methodist Episcopal Church, with F. R. Bridges, District Superintendent, presiding. On Saturday, at 2 o'clock, the District Superintendent made a few interesting remarks, after which the Conference was opened with the majority of members of the Conference present with excellent reports. We paid the Superintendent \$10.15, his full sal-

ary, and raised the pastor \$20. The writer's return for the second year on this charge met with a hearty reception. On Sunday, February 18th, at 11 o'clock, the Superintendent preached a stirring sermon to the delight of an unusual crowd. At 7:30 p. m. he preached again. Subject: "Prayer." We are glad to say that our District Superintendent is able to master what he takes in hand. One subscriber to the SOUTHWESTERN.—W. H. Odum, pastor.

Rocky Forge Charge.—On Tuesday, February 13th, we were highly honored with the presence of the Rev. J. H. Hubbard, D. D., assistant secretary "Stewart Missionary Foundation for Africa." At night a very large, enthusiastic and appreciative crowd assembled at Horse Creek Methodist Episcopal Church to see and hear him. Dr. Hubbard measured up to our expectations. He thrilled and inspired his audience in a masterly address, on the great work the Stewart Missionary Foundation and Gammon Theological Seminary have done and are doing for the redemption of Africa and America. At the close of this address twenty cash subscriptions were received for the "Foundation." Two melodies which formed part of a specially arranged program were sung, led by Sister Luella Reed. The Rev. G. Farmer pastor of the New Light Baptist Church, also spoke, and expressed an opinion that we should have such men as Dr. Hubbard visit us often.

During the day Dr. Hubbard was banqueted by Brother and Sister Thomas Kea and Brother and Sister W. M. McCall. At the close of the meeting, Mr. and Mrs. S. Langsford took charge of him for the rest of the night. We believe that tangible good will be the ultimate result from Dr. Hubbard's visit. The Ladies Aid Society with Sister Mamie Lovett as president, is doing an excellent work. God bless this band of Christian workers. May they continue faithful to the cause they represent.—H. M. Archer, pastor.

### INDIANA

New Castle.—Our Fourth Quarterly Meeting was held February 11th. The Rev. D. E. Skelton Dist. Supt., rendered invaluable service. He gave a great lecture on Friday night, and was at his best in two powerful and convincing sermons on Sunday. Notwithstanding the fact that snow and sleet had been on the ground for 40 days, with weather often ranging from 10 to 30 degrees below zero, causing much suffering and privation among the people, the church seems to have been a unit on making it the greatest occasion of Dr. Skelton's six years visit to this place. A grand reception was given in his honor on Saturday night, with more than 125 persons present. An excellent program was rendered and wholesome

refreshments were served to all. The collection on Sunday was \$26.98. The quarterly reports showed New Castle to be far in advance of any previous year. A Junior League organized; twenty-six conversions; twenty-eight accessions to the church. All old debts paid, an extension of 12 feet to the church; a furnace installed; additional electric lights; an organ purchased; new carpet on the pulpit; new song books for the church, and other minor improvements. The District Superintendent claims were met in full, the pastor paid to date, benevolence already in advance of last year's report, and seven new subscribers to the SOUTHWESTERN. New Castle has some very untiring and energetic workers among its membership. Among whom may be mentioned Mrs. M. L. Cooper, Superintendent of the Sunday School, under whose leadership the school has grown in twelve months from 45 to 109 members; Mrs. Janie L. Hinton, who has a newly-organized Junior League with 45 members; Mrs. Maray Holland, the president of the Ladies' Aid Society that has hitherto been the mainstay of the church, and Mrs. Cora Thurman, who, by personal solicitation, has received and turned over to the various causes of the church, during the year over \$100. Mrs. Thurman is sister to the Rev. J. S. Bailey, Superintendent of the Mayorsville District. With a proper leadership New Castle is destined to become one of the leading charges in the Indiana District.—H. H. Hinton, pastor.

### KENTUCKY.

Lexington, Asbury Temple.—We are closing up one of the most pleasant and profitable years in the his-

tory of our church. Our Fourth Quarterly Conference has just closed. The Rev. P. T. Gorham, District Superintendent, rendered excellent service and greatly endeared himself to the members and officers of Asbury. Dr. John A. Kumler, president of Walden University, preached Sunday Morning and lectured in the afternoon on the Freedmen's Aid Society. A great crowd of the leading citizens turned out to hear him. He made a lasting impression as to the needs of his school. Collection, \$77.40; including cash and subscriptions \$14.00 to the District Superintendent, \$14.00 in cash for Freedmen's Aid, and interest in subscriptions. The Trustees' report at the Fourth Quarterly Conference showed that \$11.79 had been raised for the trustees this conference year. The basement, pastor's study and dining-room of the church have been newly plastered, frescoed, painted, new carpets, coco matting and lights, making our hitherto old basement a veritable beauty. Present indebtedness \$225, only. Our church delighted with the way our much beloved pastor, the Rev. R. L. Dyer, D. D., takes hold of difficult problems and masters them easily and satisfactorily. We would be delighted to have him returned to us another year.—Stanley McPheeter, recording steward.

### LOUISIANA

Pineville.—Our reception back at Pineville Church was very cordial. Three crowds, at different nights, one week, came with refreshments to the parsonage and left many pounds. First the Junior crowd, then the intermediate band, then the unconverted friends, one trying to excel the other, for all of which



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the Rev. H. J. Wright, wife and daughter, hereby extend thanks with their hearty appreciation—H. J. W.

Lake Arthur.—The regular class meeting, on last Tuesday night, was well attended. I have entered on my third year's work at the church, and the outlook is bright for great results. The members and friends received me gladly. After the service we were met at the door by a large crowd of friends, led by Mrs. M. E. Kelley, who brought baskets of choice groceries. Mrs. M. E. Kelley had everything well in hand and the occasion passed off happily. R. R. Dyas, in a happy manner, welcomed the pastor for his third year's work. Mrs. A. F. Jackson, in a few well chosen words, responded. Also a fine, well prepared paper was well delivered by Miss Lillian Morrison, and a very impressive address was made by Prof. E. L. Joiner. Mr. Boston Conner honored the party by bringing his up-to-date band and furnished the music. Refreshments were served to all. May the Lord bless these friends.—T. A. Jackson.

Clinton and St. Paul.—The Rev. H. A. Sorrell begins his second year as pastor of the Clinton and St. Paul churches with the hearty co-operation of officers and members. Upon his return the members and friends of the Clinton Church tendered him a reception. The Recording Steward delivered the address in behalf of the reception committee, and the pastor responded. The managers of the reception were Miss Arzella Campbell, president of the King's Daughters, and Mrs. Leonora Gayden, president of the Stewardess Board. The members of all the other boards co-operated with these sisters. One week after the above reception the members of the St. Paul Church gave the pastor a surprise. This was led by Mrs. Dave Johnson, president of the Stewardess Board of that church.—Joseph Moore, recording steward.

Napoleonville.—The pastor of Wesley Chapel, the Rev. M. L. Baldwin, takes this method of thanking the Stewardesses for the very pleasant surprise party they gave him and family on February 19th, led by Mrs. Thelie Parker, Jennie Luntz, Louise Welsh, Olivia Sims, Estella Bergeron and Pazetta Welsh, of the Stewardesses Club, also a host of young people, with many needed articles for the parsonage, and, also, with refreshments, which were served. The pastor and family return many thanks to these friends.—M. L. Baldwin, pastor.

Esther, Camble Church.—Our pastor, the Rev. H. C. Wilson, was assigned here January 22, 1912, by Bishop Thomas B. Neely. He was cordially received by all. We bespeak a good year's work. He is a true Methodist in every sense of the word. Our communion day was an enjoyable day. The Stewardess Sisters' Rally, the second Sunday in February was a grand effort indeed. Our quarterly lovefeast is to follow.—Jno. Grogan, recording steward.

Baton Rouge.—I kindly thank the members and friends of Neely Church for the many pounds they brought on February 5th. The merry host was led by Mesdames A. Chapman, Mathers and Bonypart. Presentation speech by Mr. G. Mathers. The pastor responded. All were served with cake and chocolate. Also the Sunday School and friends gave us a neat little purse. May God bless all who helped in this affair.—L. C. Thomas, pastor.

South Mansfield.—After closing a very good year's work at Robeline and Victoria, we come to this new field of labor encouraged to do the bidding of the Master, notwithstanding some discouraging features that surround the church. We see nothing before us but success. We hoisted our banner on the 18th day of February,

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1912, with flying colors for the year. The Rev. S. Powell has wrought well at this place in laying the foundation for a great church. At present we have only four members who belong to this church, and as we have never as yet failed to add to the membership of the church each year, we hope to enlarge this one in the very near future. We added to the membership of Robeline, last year, nine persons, one among the number being Mr. Sim Jones, who to-day stands as an able defender of the cause of Christ; as a Sunday School teacher he has but few equals. He has organized a Sunday School at Shamrock, with the approval of the pastor, second to none on the District. The SOUTHWESTERN has always looked after us.—B. F. Branch.

### VIRGINIA.

Graham.—The second quarterly meeting convened here February 10-11. The Rev. W. T. Marley, District Superintendent, presided. Reports showed the work to be in a healthy condition. We have a noble set of officers, who believe in making things go. The Superintendent is pushing every interest of the work and asked that all claims be met in full. Sunday was a great day in Graham. At 11 o'clock the Rev. W. T. Marley ascended the stand. A large congregation had assembled. The manner in which the Reverend handled his text proved from the start that he was master of the situation. He traced his subject in a most logical and forcible manner, presenting to his hearers the need of living pure lives. At 3 o'clock the Rev. R. D. Washington, of the Bluefield charge came down with his choir, and at this hour the Rev. Mr. Washington preached a strong, inspiring sermon. Bluefield Choir rendered excellent music. At 8 p. m. the Superintendent preached before a large congregation; the sermon was well received. The church and congregation showed their appreciation of the day's work by placing on the table \$27. Three persons were baptized and united with the church. The Ladies' Aid Society presented to the pastor a neat sum of money, for which many thanks are extended. The Ladies Aid meets twice a month, makes plans, work them and always have something to give the church when it gets in a hard place. Work on, sisters, you will reach the goal by and bye.—D. T. Turner, pastor.

### Malaria Causes Loss of Appetite.

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### GULF COAST TEACHERS' ASS'N.

Saturday, Feb. 3.—The Gulf Coast Teachers' Association held its regular quarterly session in Gulfport today.

While the attendance was not as full as had been anticipated, all the leading schools except one were represented and what was lacking in numbers was largely atoned for by the enthusiasm and earnestness of those present.

President J. W. Randolph of Pass Christian wielded the gavel and Acting Secretary-Treasurer J. A. Gardner of Gulfport, the pen. Vice President G. W. Brown of Bay St. Louis and Principal R. F. Blalock of Wiggins, F. W. Haines of Bond and D. A. Carr of Biloxi were among those who discussed the topics and resolutions coming before the association. Others present were Miss Rosa Trotter, Mrs. Pickett, Mr. McHenry and Rev. K. Comfort.

Resolutions endorsing the holding of a summer Normal in Gulfport and the establishing of a monthly journal

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under the editorship and management of Professor G. W. Brown and J. A. Gardner, to be devoted to the interests of the schools and serve as the official organ of the association, were adopted.

It was pointed out that the large territory and number of schools assigned to the industrial teacher rendered her work in a great measure ineffectual and members of the association were requested to study and devise constructive measures for the extension and improvement of the industrial feature. A committee was appointed to arrange for the placing of the work of the Negro Schools on exhibition at the annual fair meeting.

At the earnest solicitation of Prof. Brown the association voted to hold its meeting in Bay St. Louis on or about April 1st. All the teachers in the territory are urgently requested to attend every meeting of the association, as are ministers, patrons, friends and others also.—D. A. Carr.

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## The Board of Conference Claimants

By the Rev. J. A. Mulfenger, D. D.

The third annual meeting of the Board of Conference Claimants was held in Chicago on February 7th and 8th, 1912; the following members of the Board being present: Ministers—James Hamilton, A. G. Murray, Joseph W. Van Cleve, C. U. Wade, J. A. Mulfenger, Perry Millar and C. W. Baldwin. Laymen—Judge O. H. Horton, Marvin Campbell, James W. Pearsall, Chas. Scott, Jr., H. M. Havner and Ed. L. Young.

Mr. John E. Andrus sent a letter of regret at not being able to be present and Bishop Joseph F. Berry was called to Porto Rico by his episcopal duties. The vice-president, Judge O. H. Horton, presided. The meeting was full of interest and the reports of the corresponding secretary and treasurer indicated the progress which the Church has made in the care of the Conference Claimants under the leadership of the Board. The wisdom of the Board in choosing to devote this first quadrennium to the increase of revenues throughout the Church for immediate distribution and to the increase of Annual Conference funds was clearly justified by the results.

There has been a large increase in the total amount to be distributed. In 1908 this amount was \$606,000. In 1911, with six conferences yet to report, the total was \$945,000, and the total increase in the money actually raised for distribution to superannuates during the last three years as compared with the standard of 1908 was \$681,000. This money has gone directly to the men who are now on the superannuated list, or to the widows and children. The most encouraging fact is that the improvement has been general, there being no exception in any conference in Methodism.

During the last three years \$3,799,000 has been raised for Conference Claimants, of which \$1,300,285 was permanently invested, and \$2,499,000 distributed to Conference Claimants. The Board had hoped that the revenue for distribution in 1911 would be \$1,000,000. Allowing for the six conferences still to hear from, it has reached \$950,000. There is no doubt whatever that the Spring Conferences will show considerable increase, as all those who have reported up to date have done so. For this reason we believe that with the increase of the Spring Conferences the full year from May, 1911, to May, 1912, may reach a full million dollars for distribution.

This is only an outline of the work accomplished by the Board, which will propose a special program to the Church for the next quadrennium relating to its permanent fund. There can only be one explanation for this remarkable increase in contributions and available funds for distribution to Conference Claimants during the last three years, and that is, in a very large measure, the persistent and business-like methods adopted by the Board. What was everybody's business and therefore nobody's business was delegated by the last General Conference to an administrative board, and became the one purpose for which it was organized and commissioned—"the increase of revenues for the benefit of Conference Claimants." But when the reports had been read and the members of the Board realized what had been accomplished so far, all were convinced that the General Conference had been prompted and led by Divine Providence in the establishment of the general Board of Conference Claimants. When we stop to consider the strong sentiment created throughout the entire connection for the support of claimants and the general and detailed knowledge which has been gathered and distributed by the activities of the Board during the quadrennium, we were overwhelmed with gratitude to Almighty God that we as members of this Board had been permitted to work in the support of such a noble cause.

The matter of the legislation for the Board by the next General Conference was taken up in the report submitted by a committee which had carefully gone over the legislation, as it was adopted by the last General Conference. The members of the Board were a unit in their recommendation to the next General Conference as to the needed changes or improvements in the legislation.

A committee consisting of Drs. Perry Millar, J. W. Van Cleve and C. U. Wade was appointed to draft a report of the work accomplished for the next General Conference, to be distributed to the

delegates, reserve delegates and all other persons interested in this cause.

The reports of the several committees contained expressions which were highly laudatory to Dr. Hingeley, corresponding secretary of the Board; and also to the executive committee. Of the work of Doctor Hingeley, the committee on General Reference makes this statement. We give cordial approval to the leadership of Rev. J. B. Hingeley, D. D., our corresponding secretary, acknowledging his efficient administration, his sweet spirit and fine discretion in dealing with the numerous vital problems incident to the development of the plans of the Board, in their presentation to the Annual Conferences, and his practical comprehension of the whole field. He has popularized the cause of the superannuates, and has placed its claim on the hearts and purses of those affiliated in our worldwide Methodism. Our love and prayers go out in overflowing measure to him and we commend him personally and officially to our great Church.

After all the business of the Board had been

completed, the chairman, Judge O. H. Horton, feelingly addressed the members of the Board, expressing his appreciation of their faithfulness and devotion as exhibited by their presence and interest shown in the work. In probably no other General Conference Board has the percentage of those present at the annual meetings been larger and the interest warmer than in our meetings. He expressed his own gratification at being considered worthy to give his own services to such a noble cause. All present felt that the spirit of God was present and that God's approbation rested upon the work which had been undertaken for the support of these aged men of God who had devoted their lives to the great work of saving the world through the Church they had served.

Doctor Baldwin, at the request of Judge Horton, offered the closing prayer, in which he tenderly and lovingly remembered the superannuates of the great Church and asked the divine blessing upon the plans and purposes of the Board of Conference Claimants.

Thus closed the third annual session of this body, and all those present departed for their respective homes feeling that the spirit of God had rested upon them and had manifested itself in their deliberations and plans.

## Rural School Education

By Dr. James H. Dillard

In any discussion regarding the Negro in the South, whether of education or of economic conditions, or of race elimination, we need first of all to bring home to our minds a fact which we have often heard, but may not perhaps have fully realized. This fact is that the Negroes are here in our midst, and that in the main they are sure to remain here, here in the South. We Southern white people should think deeply and soberly over the full significance of this fact.

The census may show diminishing increase in the Negro race, but this decrease of growth will be so slow, even should it continue, that it will not affect any present consideration of the question. The Negroes may spread more and more through the Northern States, but this migration will continue, as heretofore, to be confined almost exclusively to the Negroes of towns and cities, and will not reach the masses of the rural districts. The various schemes of transportation to Africa, or to some one State are utterly impracticable and have never appealed to thoughtful people as coming within the range of serious consideration. There is no avoidance of the fact that the Negroes will continue here in the South as a large part of the population.

History shows no other situation like ours. Other countries, notably Spain, have faced the problems of unlike races brought together under on government. But no nation, or section of a nation, has faced, as our Southern States must face, the juxtaposition, in a legally free condition, of races so unlike. The very peculiarity of the situation calls for the best that is in us.

There is another fact which we have to realize, that as a rule, the Negroes are anxious for education and for an improvement in their condition, and that very many of them have acquired a good education and considerable property. The amount of money which Negroes have contributed during the past twenty-five years toward the establishment and support of their Churches and schools is most astounding. Statistics are available, and if they mean anything, these statistics speak a wonderful progress. Now, the white people of the South, to speak with the frankness which the case demands, can realize and deal with these facts—the presence of the Negro, the desire of the Negro to improve and the actual improvement of many Negroes—we can realize and deal with these facts—the presence and opposition or with good will and with such help and guidance as the conditions demand.

My observation of the past three years leads me to the conviction that the people of the South are now prepared to meet this question of race relationship in the spirit of fairness, and that we are seeking for information and methods that may lead to right conditions.

We are becoming convinced that a degraded and ignorant class will be hurtful in every way—hurtful to health, hurtful to material progress, hurtful to every forward movement. I have found throughout the South that the efforts of Negroes to better their

school conditions have met with response from the best white people of the community. Such evidence has led me to think that Bishop Bratton of Mississippi is entirely right in saying in a recent article that the talk of ill-feeling has been "too greatly exaggerated in the press and on platforms."

The improvement of the Negro in morality, in reliability, in thrift, in sanitation, in intelligence, depends, as with others, upon the great forces of religion and education. We are not here to deal with the work of the Churches, but with the problems of education. Speaking of the educational sides, I should like at this time to place all possible emphasis on one special thought which needs earnest attention. I am thinking of the masses of Negroes in the open country.

About four-fifths of the colored population of the Southern States still live in the rural districts, and I think no one, white or black, would gainsay the proposition that it is better that this distribution of population should continue. To my mind the question of most vital importance at this time for the prosperity and advancement of the rural South as well as for the general good of the Negroes themselves is the improvement of the masses in the rural districts. The only hope I see for the training of these masses into a more thrifty, intelligent and reliable character lies in the public schools, and our immediate duty to ourselves as well as to the Negroes is to improve the public schools provided for them. Unless this is done the better class will inevitably move into the towns and cities in increasing numbers and the larger class, remaining in the country, will become more and more degraded and inefficient. We must lengthen the terms, improve the character of the schools, adjust the schools more to rural needs and make them centers of neighborhood improvement.

My present work in administering the Slater and Jeanes Funds is directed mainly to the improvement of these rural schools. The Slater Fund assists in the preparation of teachers, and the Jeanes Fund, through a method known as the Henrico plan, places in the hands of county superintendents the salary of a competent industrial teacher who is to work in the small country schools of the country. This plan has met with much favor, and there are more applications for these supervising teachers than the fund can supply. It is well that such contributions can be used in this work.

In conclusion, let me repeat that whenever the question comes, what is the practical duty that lies nearest, I see nothing so important as this simple problem of the country school which shall reach the largest numbers of those who most need enlightenment. We cannot endure to have in our midst a people untrained, unthrifty and ignorant. We must do our part for their uplift and betterment from every consideration of sanitary and economic conditions and in accordance with the obligations of religion and humanity.—From "The Tuskegee Student."



**BOARD OF CONFERENCE CLAIMANTS**  
 (for) CHICAGO, ILL.  
 14 W. WASHINGTON STREET  
**JOSEPH B. HINGELEY, COR. SECRETARY**  
**THE MILLION DOLLAR PROGRAM**  
**A MILLION ANNUAL DISTRIBUTION**  
**INCREASED INVESTMENTS**

WATCH THIS COLUMN EVERY  
WEEK

**QUADRENNIAL PROGRAM.**

**I. MILLION DOLLAR ANNUAL  
DISTRIBUTION.**

(May, 1911, to May, 1912.)

Previously reported ..... \$945,446  
 Mississippi increase ..... 371

Total ..... \$945,446

**II. INCREASED QUADRENNIAL IN-  
VESTMENT.**

Previously Reported .... \$1,300,358  
 \* \* \*

The Board has just issued a Life Annuity Bond on \$3,500; another \$5,000 Bond is in waiting.

Our people are learning that the Life Annuity method of disposing of their property is better than making a will. The aged Christian woman who gave this \$3,500 will receive a monthly annuity as long as she lives, without any further trouble or worry, and has the present satisfaction of knowing that the income of her money will perpetually help the old preachers who have entered so helpfully into her life.

**THE VETERAN'S NEW CATE-  
CHISM—1911.**

1. How many Claimants are there? \$6,378
2. How are they classified?  
408 are children.  
380 relinquished their claims.  
1,630 received only annuities, based on service.  
3,954 were necessitous or special cases.
3. How does the number compare with last year?  
449 more, due largely to more complete returns.  
(N. B.—In our further computations we exclude the 408 dependent children who received \$5,396, an average of \$13.00 each.)
4. How many claimants received aid?  
2,666 preachers; 2,924 widows; total, \$5,590.
5. How classify claimants as to amounts received?  
855 received less than \$50.  
1,171 received from \$51 to \$100, an increase of 21 per cent.  
2,136 received from \$101 to \$200, an increase of 21 per cent.  
939 received from \$201 to \$300, an increase of \$7 per cent.  
280 received from \$301 to \$400, an increase of 50 per cent.  
80 received from \$401 to \$500, an increase of 20 per cent.  
8 received from \$501 to \$600, an increase of 100 per cent.
6. How much did Methodism raise for Conference Claimants during 1909, 1910 and 1911? \$3,799,000.
7. How much of this was for Permanent Investment? \$1,300,385.
8. How much was for immediate distribution? \$2,499,000.

9. How much more was distributed during this period than during any previous three years. \$681,000.
10. How much more was distributed in 1911 than in 1908? \$339,000.
11. How general was this Movement?  
Every Conference in America and Europe and every Conference Claimant felt its influence. Eight conferences have more than doubled their income; and twice as many more have increased their income in excess of 50 per cent.
12. What New Element characterized the work of the three years?  
The Board of Conference Claimants and liberal legislation.
13. What has the Board done?  
Its rule has been "Agitate, Agitate." It has kept the cause constantly before the Church, has tabulated and analyzed the work; has furnished information, literature and inspiration, and has kept in loving touch with the superannuates and people.

**For HEADACHE—Hick's CAPUDINE.**

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudins will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores

**GEORGIA**

I wish to express my thanks and high appreciation to the faithful and loyal members and friends of Haven Memorial Methodist Episcopal Church, Waynesboro, Ga., for the beautiful coat and other nice things given to me and my family as Xmas presents. May God's blessings be upon each of them.—Mrs. W. A. Holmes, Statesboro, Ga.

**INQUIRY.**

I wish to inquire concerning my father's brother. His name is Louis Jones. My father's name is Isaac Smith. He belonged to Mrs. Betsie Smith, whose husband's name was Joe Smith. Uncle Louis came to our home about thirty-six years ago. He said his home was in Fayette, Miss. Any information concerning him or any of his family will be gladly appreciated. Address me, William Smith, Fowikes Station, Tennessee.

**INQUIRY.**

I am anxious to find some of my people. I had a brother, named Philip Terrell, who went to Texas with his young master from Orange County, Virginia. I, also, had two other brothers, one was named John Terrell and the other George Terrell. My sister was named Martha Terrell. These were all sold at the Orange County Courthouse in Virginia at the same time. My mother's name was Anne Terrell, and my father's name was Philip Terrell. My name, before marriage, was Mary Ellen Terrell. If any one knows anything of any of these persons, I would be glad to have them write me. My address is Mary Ellen Spradley, Box 69, Cheneyville, La.

**A WOMAN'S APPEAL.**

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She fees it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

# Easter Programs!

## The Easter Message

Two Dollars and Ninety Cents a hundred, prepaid

Cash must accompany  
orders



## Conference Notices

### Special Notices.

#### SOUTH NEW ORLEANS DISTRICT.

Brethren, the Missionary Convention of the South New Orleans District will be held at Thibodeaux, La., April 24, 1912. Let each pastor do his best to raise every cent of the benevolent money. Don't put it off until the last of the year. Dr. W. W. Lucas will be with us. Come prepared to report all monies raised.—J. W. Turner, District Superintendent.

#### THE LAKE CHARLES DISTRICT FOREIGN MISSIONARY CONVENTION.

With W. W. Lucas, D. D. in charge, will convene in St. James Methodist Episcopal Church at Lake Charles, The Rev. P. W. Clark, pastor, April 19, 1912 at 12 m. Brethren will please report all monies for the above named cause at 3 o'clock p. m. Dr. Lucas will deliver his famous lecture at 8 p. m., Friday the 19th, which none should miss hearing.—Pierre Landry, District Superintendent.

#### WASHINGTON CONFERENCE.

The Woman's Home Missionary Society of the Washington Conference elected the following additional officers to help further the work: Mrs. J. C. Love, (Lewistown, W. Va.) local organizer; Miss Bessie Smith, (Baltimore, Md.); directress for Young People; Mesdames Susie E. Ross and Johanna Tascoe (Baltimore, Md.); Mammie E. Thomas, (Staunton, Va.); Mildred Clark, (Lynchburg, Va.); Susie E. Addelle, (Washington, D. C.); Mary Tankard, (Baltimore, Md.), vice-presidents. Staunton, Va., was selected for the place of the next Annual Meeting of the Society.

#### CENTRAL ALABAMA CONFERENCE

Dear Brethren:—The Conference Minutes have been in the hands of the printers for some weeks and we are expecting them to be ready for shipment early in March. All pastors and supplies are expected to contribute at least \$1.50 each toward the printing of the Minutes. If you paid your prorata at LaFayette in 1910 you are due only 50 cents, but if you did not contribute anything in 1910, you must pay \$1.50. Send money to Dr. E. M. Jones, 420 South Jackson Street, Montgomery, Ala., or to the Secretary, 319 Jefferson Street, Huntsville, Ala. If each brother will pay his part, we will have funds enough to pay for the work, but unless you respond at once, the Committee will be embarrassed when the work is completed. Each brother will be furnished 10 minutes and they are to sell for 15 cents each.—Wm. Jones, Secretary, Huntsville, Ala.

#### District Rounds

##### LA GRANGE DISTRICT. Second Round.

South LaGrange Circuit, March 23-24; Culloden, March 30-31; Zebulon—Wm. Daniels, March 30-31; LaGrange Station, April 13-14; Whitesville, April 20-21; LaGrange Circuit, April 27-28; Concord and Yatesville, at Yatesville, May 4-5; Greenville, May 11-12; Stovall—A. D. McLendon, May 11-12; Chipley, May 18-19; Woodbury—Wm. Daniels, May 25-26; Mountville and

Hamilton, May 25-26; West Point, June 1-2; Knott and Columbus, June 8-9-10; Harris, June 15-16. My Dear Brothers—Easter, our great Missionary Day, comes first Sunday in April. Make it a Red Letter Day in collections. The Epworth League and Sunday School Convention will convene at Louisa, April 26-28. Let all be there. Children's Day June 9th. Let's complete our benevolences—"you can if you will."—J. S. Stripling, District Superintendent.

##### ROME DISTRICT. Second Round.

Aragon, March 30-31; Douglasville, 30-31; Tallapoosa, 30-31; Rivertown, 30-31; Villa Rica, April 13-14; Floyd Circuit, 20-21; Adairsville, 20-21; South Rome, 27-28; Rome First Church, 28-29; Summerville, May 4-5; Chickamauga, 5-6; Cartersville, 11-12; Marietta, 12-13; Cedartown and Clutown, 19-20; Cave Spring, 19-20; Bowdon, 25-26; Carrollton, 26-27; Temple, June 1-2; Cohutta, 1-2; Austell, 1-2. Dear Brother:—I call your attention again to Easter Sunday, April 7th. Try to raise all of your benevolent money on that day. If you should not reach the point of your expectation at that time, then raise the balance due on Children's Day, June 9th. Get programs early for Children's Day so that the children may have full time for practice. Hope you will have a large harvest of the ingathering of members this year. Keep up your canvass for the Southwestern.—G. W. Arnold, District Superintendent.

##### SAN ANGELO DISTRICT. Second Round.

Marble Falls, March 2-3; Temple, 9-10; Rogers Circuit, 16-17; Moody Circuit, 23-24; Brownwood, 30-31; Caalman and Ballinger, April 6-7; Gatesville Valley Mills, 13-14; Belton, 20-21; San Angelo, 27-28; Sweet Water and Colorado, May 1-2; Abilene, 4-5; El Paso, 11-12; Wichita Falls, 18-19; Clifton and Morgan, 21-22. Dear Brethren—Let us begin now to raise our Conference Claims. Try to raise all on Easter. Now is your time to push your claims, as our people are so badly scattered in the fall of the year. The Preachers' Council of the San Angelo District will be held at Valley Mills, April 10-11-12. The preachers and all district officers are expected to be present. Look for programs soon.—E. L. Jackson, District Superintendent.

##### HOUSTON DISTRICT. Second Round.

St. Paul, March 22-24; Wesley Tabernacle, March 24-25; Boynton Chapel, March 29-31; Sloan Street, March 31-April 1; St. James, April 7-8; Angleton and Columbia, April 13-14; Sweeney, April 12-14; Trinity, April 21-22; Mt. Vernon, April 21-24; St. Mark's April 26-28; Mallalieu Chapel, April 28-29; Houston Heights, (S. W. Johnson) May 5; Dyersdale, (S. W. Johnson), May 18-19; West Missions (T. S. Pryor), May 19; Crosby (Gabriel Felder), May 23; Rosenberg, (Wm. Mack) May 25-26; Thompson, June 1-2; Richmond, June 8-9; La Port, June 10; Dickenson, June 11; Harrisburg, June 12; Liberty, June 15-16; Dowling Street Mission, June 18. Dear Brethren—I hope you will make the most you can of Easter in an effort to gather in your benevolent apportionments. The Missionary Convention, and District Stewards meeting will be held at St. James Church, Houston, April 10-11. Report as much as possi-

ble for Home Missions and Church Extension. Dr. I. L. Thomas will be present doubtless, as is his custom, to encourage us to greater efforts for the cause of Missions.—W. H. Logan, District Superintendent.

##### SAVANNAH DISTRICT. Second Round.

Reidsville and Ebenezer, Bankston, March 2-3; Mt. Vernon, 9-10; Soperton, 8 p. m., 11; Vidalia circuit, Roberson Chapel, 3 p. m., 10; Cobbs Creek, 8 p. m., 12; St. Mary's, Gilliard, 9-10; Clio and Savannah circuit at Mt. Zion, 8 p. m., 14; Speedwell, 8 p. m., 12; Clio, 16-17; Asbury and East Boundary 24-25; Palen Memorial, 22-25; Jesup, 30-31; McKinnon, 3 p. m., April 1; Ludwell, 8 p. m., 2; Waynesville, Wallace, 6-7; White Oak, 6-7; Lyons and E. Eddy Mabry, 6-7; Brunswick, Grace and Mission, 14-15; Brunswick, ct., Kimble, 13-14; Woodbine, 21-22; Bellview, 8 p. m., 19; Greenville Rouse, 21-22; Baxley S. S. and E. L. Conven-

tion and Quarterly Conference, April 25 to 28. Introductory sermon by the Rev. A. P. Gilliard Alternate the Rev. C. W. Pratho. Programs will be out in time for a great Convention. Remember Easter Sunday, April 7, please in Jesus Name meet the missionary emergencies. Also send in, to me, your full assessment for the Gen. Conf. claims at once. Select in time your best delegates for the Convention in Baxley, Ga. The District Stewards and Pastors Council decided that the Savannah District will send the District Superintendent to Minneapolis to the General Conference in May. Rally your forces for Easter and send on all causes. Strive also for one thousands souls to be added to the Church and the Master's Kingdom this year. Push the S. W. C. Advocate for new subscribers.—E. D. Giddens, 621 Cohen Street, Savannah, Ga.

**Malaria Makes Pale, Sickly Children.**  
The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

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AND  
Quickest Way  
BETWEEN  
New Orleans

# Alexandria, Monroe, Shreveport, Dallas and Fort Worth

The "Limited," leaving New Orleans 1 p. m., arrives Alexandria 8:20 p. m., Dallas 7:55, and Fort Worth 9:15 next morning. The Cannon Ball, at 8:30 p. m., and Texas Express at 6:35 a. m., are the dandy trains for Shreveport and North Louisiana.

City Ticket Office, 207 St. Charles Street



## Deaths

**MANUEL.**—The Rev. Jefferson King Manuel, a local elder of Grace Methodist Episcopal Church, Springfield, Ill., died in full triumph of faith, at the age of 62 years. He was a faithful Christian and very much beloved by all who knew him. He leaves his wife, four children, one brother, and a host of friends to mourn. The funeral service was conducted Sunday, February 11, by the pastor, W. F. Walker, assisted by the Rev. J. H. Lyder, of the African Methodist Episcopal Church.—W. F. Walker, Pastor.

**HIGHSMITH.**—Lucinda Highsmith, a member of King Solomon Church, Waycross, Georgia for thirty years, and one of the first deaconesses of our church, is dead. She held the office until she was too feeble to attend, last year. Age, 73 years. She died in the faith, leaving one granddaughter, Mrs. Lucinda Sellers, and seven great grandchildren.—(Mrs.) Eugene Woodard.

**DUSON.**—Mary Duson, after a short illness, died February 1, 1912. She was twenty-seven years a member and untiring worker for the upbuilding of the Master's kingdom. We miss her at her usual post. The funeral was largely attended by the members of St. Matthew and friends of the family. Sister Duson died in full triumph of the faith. The Rev. J. A. Landry, officiated, assisted by the Revs. Pierre Landry and W. Scott Chinn. She leaves a husband, son and two grandchildren.—C. D. Smith.

**MCINTEE.**—Sebron McIntee, a class leader in Jones' Chapel, on the Carrollton (Miss.) Circuit, died in peace, February 12, 1912. He joined the Church twenty-two years ago, under the pastorate of the Rev. D. A. Bragg. He was 75 years of age. Three daughters, a number of grandchildren and many friends survive him.—W. F. Leake, Pastor.

**BARTEES.**—On January 23, 1912, Henry Bartees, one of the oldest members of St. Paul Church, Moss Point, Miss., died in full triumph of faith. He found Christ in the year 1876. He was a faithful local preacher, a good husband and a loving father. He had been a local preacher for twenty-five years. He leaves his wife, four daughters, four sons and five grandchildren, and many friends. The Rev. W. H. Smith, pastor, attended the funeral, assisted by the pastors of the city.

**HOLMES.**—Georgia Holmes, born in Texas, December 12, 1881, died January 13, 1912, at Streetman, Texas, after an illness of seven months, which she bore with Christian fortitude. She was an obedient daughter and a devoted sister. She became a member of Hilory Chapel, and lived a consistent Christian life until called home. She is survived by her husband, four daughters, and a number of friends. The funeral service was conducted by the pastor, the Rev. C. Davenport, and the Rev. W. S. Dunlap, of the African Methodist Episcopal Church.

**LAWRENCE.**—Della T. Lawrence, born in Montgomery County, Virginia, in 1883, and fell asleep in Jesus January 27, 1912, at Radford, Va. Her father and three sisters preceded her. She leaves two brothers, two sisters and a host of friends.

She professed a hope in Christ in 1894 and joined the Methodist Episcopal Church. Her devotion to the cause of Christ and the Church was unlimited. It was never too hot nor too cold, neither did it rain too hard for her to attend to duty. Therefore, she filled the following offices in our Church: Stewardess, financial secretary, president of Epworth League, and teacher in the Sunday School, and was elected twice to the Laymen's Association. She was a charter member of the Independent Court of Calanthe, was its secretary and had been deputy for eight years and twice elected as delegate to the grand lodge. Her life was full of good works. The funeral was held in our Church, January 29, by the Rev. John T. Wilson, pastor, who was assisted by the Rev. C. H. Jones. There was a ceremony by the order. Through rain and melting sleet and snow the people came out in large numbers.

**HOLMES.**—At Streetman, Texas, January, 1912, little George Holmes, son of Mr. and Mrs. Joe Holmes, age 9 years, died after the illness of about forty-eight hours.—C. Davenport, Pastor.

**AUGUSTINE.**—From Cottonsport, Louisiana, February 8, 1912, Prof. A. D. Augustine, a local preacher in the Methodist Episcopal Church at Cottonsport, La., at the age of 41 years, 10 months and 23 days, passed to his home beyond. He leaves his wife and three children, father, mother, brother and sister, and a host of relatives and friends. The following ministers participated in the services: The Rev. C. C. Landry, of Bunkie; S. J. Williams, Long Bridge; E. Williams, J. Anderson, F. D. Benjamin. The funeral was largely attended. The Rev. W. L. Amos, pastor, officiated.

**RHODES.**—Katie C. Rhodes died on Thursday, January 25, 1912. She was a dear, devoted daughter and sister, and possessed every characteristic of a noble young woman. She had been a teacher for a number of years, and was a student in the State Normal at Frankfort, Ky. Miss Katy was beloved by all who knew her. She lived a consistent Christian, and was devoted to the Church work. She was always ready and willing to lend a helping hand to the needy ones. She leaves a loving mother, three brothers and a host of friends. The funeral, by request, was preached by District Superintendent J. W. Robinson, at Taylor's Chapel.—Kittie C. Florer, Litchfield, Ky.

**ALEXANDER.**—Mary Alexander, one of the oldest members of Griffin Methodist Episcopal Church, Starkville, Miss., died on February 18, 1912, in full triumph of faith. She was 90 years of age. The funeral was conducted by the writer.—J. H. Everett.

The following named members of Union Methodist Episcopal Church, New Orleans, were recently called from labor to reward: Sister Mary Lee, who lived at 1510 Conti street, and Sister Ellen Foster, at 1718 St. Louis street. They were both good faithful members of our Church. The funeral services were conducted by the pastor, the Rev. R. P. Threlkeld.

### BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother, her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urinal difficulties by day or night.

## IF YOU HAVE CATARRH

C. E. Gauss Will Send You Free a Treatment of His New Combined Cure to Try.



Trained Nurses Strongly Recommend Gauss Catarrh Cure to All Sufferers. The Remedy Has Proved So Marvelously Successful that Mr. Gauss Offers to Take Any Case of Catarrh, no Matter Where the Patient Lives, Or What Stage the Disease is In, and Prove Entirely at His Own Expense That It Can Be Cured.

Send Today for the Free Treatment.

C. E. Gauss says you cannot cure Catarrh with the old-time methods, because they do not reach the real source of the disease. Catarrh is not simply an affection of the nose and head, but it involves the Throat, Bronchial Tubes, Lungs, Stomach and various other organs of the body, and the only way you can effect a cure is to cleanse the system of every trace of the disease—THAT'S THE GAUSS WAY.

Send your name and address at once to C. E. GAUSS, 1858 MAIN ST., MARSHALL, MICH., and he will send you the free treatment referred to. Simply fill in name and address on dotted lines below.

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### Marriages

**LYONS-LEFARE.**—At the Methodist Episcopal parsonage in Baldwin, La., February 1, 1912, Mr. Sylvester Lyons and Miss Mary Lefare, by the Rev. William Everett.

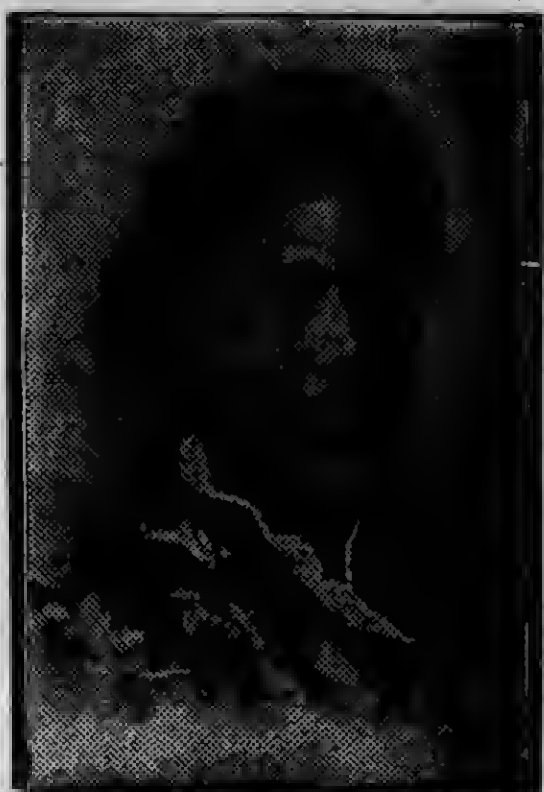
**DRAKE-PLAIR.**—At Starkville, Miss., on February 11, 1912, at the home of the bride's parents, Mr. Tom Drake and Miss Eula Lee Plair. Both are members of the Methodist Episcopal Church. The Rev. J. H. Everett officiated.

**DENT-STEELE.**—Mr. Randall Dent and Miss Gertrude Steele, daughter of Mrs. Henrietta Steele, a prominent member of the First Street Methodist Episcopal Church, New Orleans, Wednesday, February 14, 1912, the Rev. B. Mack Hubbard officiating.

**BROWN-CHARLES.**—At St. Martinsville, La., on Monday, January 29, 1912, Mr. Lewis Brown and Miss Althea Charles, at Mallalieu Methodist Episcopal Church. The bride is a public school teacher of this parish and is also a member of this Church and belongs to one of our best families. Mr. Brown is a member of the Baptist Church. The writer officiated.—T. P. Norris, Pastor.

**DIETGO-DORSEY.**—At Ft. Martinsville, La., February 1, 1912, Mr. Louis Dietgo and Mrs. Antoine Dorsey, at the residence of the bride, by the Rev. T. P. Norris.

## Mme. Turner's



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**MOORE-THOMAS.**—At Pendleton, Texas, on February 4, 1912, Mr. M. H. Moore and Miss Lillie Thomas, in the presence of a number of friends and relatives, at the home of the bride. The wedding dinner which followed the ceremony was a dainty feast. The Rev. Edward Summers officiated.



## Southwestern Christian Advocate

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## Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

All of our churches will be filled by visiting educators on Sunday.

MESSRS. W. H. SCOTT, S. Lewis, Prof. R. C. Barrow, the Revs. B. R. Jackson, T. F. Robinson, D. D. Williams and Dr. Johnson were visitors in the city during the Carnival.

SUNDAY, March 10, at 3:30 p. m. in Central Congregational Church, S. Liberty and Gasquet street, the Colored Y. M. C. A. mammoth meeting is to be addressed by Mr. George W. Cable, the distinguished author, of Northampton, Mass. The Ladies' Quartet will sing. Music directed by Prof. A. J. Bell and A. H. Colwell.

MAMMOTH MEETING FOR MEN.—At the Colored Y. M. C. A. building, 2220 Dryades street, Sunday, March 3, at 3:30 p. m. Addresses by members of the College Presidents' Conference, in session at New Orleans University. President R. S. Lovinggood, of Sam Houston College, Austin, Tex.; President S. A. Peeler, D. D., of Bennett College, Greensboro, N. C., and Mr. John B. Hall, Jr., M. D., of Boston, Mass., will speak. Good singing will be a special feature.

The reception tendered the Buds of Youth, February 7, by Mesdames Bartholomew, Dutton and Dauphine was a most enjoyable affair. Each guest was presented with a heart-shaped valentine. Mrs. Bartholomew's pleasant home was prettily decorated with flowers and flags. The Buds of Youth have the following officers: Mrs. A. E. P. Albert, president; Mrs. S. Obee, vice-president; Mrs. Rosa Faulk, recording secretary; Mrs. Jenkins, treasurer; Miss Anna Mesiah, assistant secretary; Miss Rebecca Smith, Mrs. Leon Dauphin, chaplain.—Mrs. Rosa Faulk, Recording Secretary.

The following ministers will fill the pulpits of our city Churches Sunday:

Haven—11:00 a. m., M. C. B. Mason, D. D.; 8:00 p. m., P. J. Maveety, D. D.

Williams Church—11:00 a. m., Dr. A. P. Camphor; 8:00 p. m., W. W. Lucas.

Simpson—11:00 a. m., Dr. L. M. Danton; 8:00 p. m., J. C. Shrrill, D. D.

Mallalieu—11:00 a. m., Dr. J. O. Spencer; 8:00 p. m., Dr. J. M. Cox.

First Street—11:00 a. m., M. W. Dogan, D. D.; 8:00 p. m., Dr. A. P. Camphor.

Mt. Zion—8:00 p. m., J. T. Docking.

Pleasant Plain—11:00 a. m., G. B. Stone, D. D.; 8:00 p. m., Prof. R. S. Lovinggood.

Union—11:00 a. m., Dr. J. B. F. Shaw, 8:00 p. m., Prof. H. C. Minnich.

Wesley—11:00 a. m., J. B. Sherrill; 8 p. m., Dr. J. S. Hill.

Thompson—11:00 a. m., ———; 8 p. m., Dr. J. A. Kumler.

St. Matthews—11:00 a. m., Dr. S. A. Peeler; 8 p. m., Dr. J. B. F. Shaw.

Malden—11:00 a. m., Prof. J. R. Reynold; 8 p. m., Dr. C. W. Bennett.

Scott Chinn—11:00 a. m., ———; 8 p. m., S. E. Ideman.—Your Committee on Pulpit Supply, B. Mack Hebard, chairman; T. B. Cooper, secretary; C. M. Melden. (Program subject to change.)

SIMPSON MEMORIAL.—Splendid services all day Sunday. One member received. The Sunday School is growing, and a new piano bought, thus adding greatly in every way to our success. Mrs. Maria Evans will have charge of the Local Missionary Sunday School Rally. Mr. James Humphry will render a cornet solo, accompanied by Miss Edwards. Prominent members of the Presidents' Conference will be heard at each service. A platform meeting will be held in the afternoon. Special music will be rendered by the choir. Sacrament will be administered the following Sunday, at which service we will install the Individual Communion Service, assisted by District Superintendent Chapman. The Rev. R. F. Long and Garfield Robinson worshiped with us Sunday, and Mr. D. W. Perryman addressed the Sunday School. Our First Quarterly Conference will be Monday night. Collection for all purposes, \$30.—W. Scott Chinn, Pastor.

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### MASS MEETING.

A mass meeting will be held at First Street Church, Thursday night, March 7th, under the auspices of the Anchor Club. Matters of vital interest will be discussed by eminent speakers. The general theme of the meeting will be: "How to Protect Our Young People From Demoralizing Influences." Brief addresses will be delivered by Mrs. Francis Joseph Gaudet, Mrs. E. Russell, Mrs. M. C. Turner, Mr. W. H. King, Editor of the *St. Louis Afro-American*, and Dr. R. E. Jones, Editor of the *SOUTHWESTERN CHRISTIAN ADVOCATE*. Mrs. B. M. Hubbard will render a vocal selection. Devotional exercises will be conducted by Dr. B. M. Hubbard, pastor. All are invited to be present.

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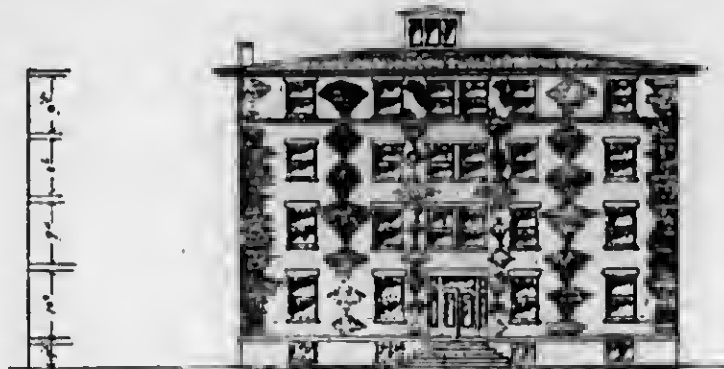
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# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
EATON & MAINS, Publishers

NEW ORLEANS, MARCH 7, 1912

Vol. No. 41—No. 10



## EDUCATORS OF NEGRO YOUTH

First row (reading from right to left): President, J. M. Cox, Philander Smith College; Secretary P. J. Maveety, Freedmen's Aid Society; President L. M. Dunton, Claflin University; Secretary M. C. B. Mason, Freedmen's Aid Society; Inspector C. W. Bennett, Freedmen's Aid Schools; President J. S. Hill, Morris-town Normal and Industrial College.

Second row (right to left): President R. S. Lovinggood, Samuel Huston College; Editor R. E. Jones, Southwestern Christian Advocate; President J. T. Docking, Rust University; President A. P. Camphor, Central Alabama College; President S. E. Idleman, Gammon Theological Seminary and Clark University; Principal G. B. Stone, Cookman Institute; Principal J. R. Reynolds, Glibert Industrial College; Secretary D. D. Martin, Stewart Missionary Foundation for Africa; Vice-President F. S. Moffat, Walden University.

Third Row (right to left): President C. M. Meiden, New Orleans University; Dean H. E. Minnich, Miami University; President J. O. Spencer, Morgan College; Principal J. B. F. Shaw, Meridian Academy; President S. A. Peeler, Bennett College; President J. C. Sherrill, George R. Smith College; Dean R. T. Fuller, Flint Medical College; Dean Mamie Braden, Music Department, Walden University.

## BUILDING OF A RACE IN MORALS AND INTELLIGENCE

New Orleans Methodism had the honor of having in its midst last week the college presidents, principals of academies, and the deans of departments of the schools of our Freedmen's Aid system. It was a distinguished gathering of Christian educators. Educators, trained in the best schools of this country, and, in some instances, in universities of Europe, who are dominated by the Christly spirit of service. There are worthy successors of John Braden, Libby, Thayer, Morgan, Thirkield and Standing, and a longer list of others less widely known, but no less worthy. They laid the foundation

of a system of schools, which, more than any other system of schools doing work among our people, is permeated by the evangelical spirit. The mourner's bench was as much a part of the equipment in the old days as the laboratory, and, in some instances, the mourner's bench ranked above the laboratory. Salvation was the supreme aim. The kingdom of righteousness was first sought, and then other things were added. There is little to criticise in the plan when applied to a new people whose ethical and moral life is in the making. Morals always rank above the intellectuals. That education system for

Negroes is defective that is not moral as well as intellectual. These men, therefore, were on their job in earnest when they sought to correct the lives as well as the ideals of their students. To meet the emergency in morals, as one would put it, is the underlying purpose of the Freedmen's Aid Schools.

Mr. Edward O. Sisson, in the *Atlantic Monthly*, discussing "An Educational Emergency," says, among other things:

"The place formerly belonging to moral training is now occupied by intellectual work.

(Continued on Page Eight.)



## The Supreme Purpose of Education and the Relation of Our Freedmen's Aid Schools to It

Address Delivered by the Rev. Charles M. Melden, D.D., Ph.D., February 28, 1912 at His Inauguration as President of New Orleans University

One would be strangely lacking in sensibility if he did not feel deeply the honor which an election to this position confers upon him. He is thus brought into a goodly fellowship and a noble succession. When one recalls the men who have been identified with the work of education in the South he finds himself repeating the names of those who have builded themselves into a new civilization and by allying their strength with a struggling race groping upward toward the light, have hastened the coming Kingdom of God; names which deserve a high place on the roll of heroes and martyrs. How poor would be the history of education in this land without the life and work of Braden, Hill, Dunton, Thirkield, and, not to prolong the list, my predecessors in this chair, men who embodied qualities which made them worthy associates of those we have mentioned. It is, indeed, a great honor to be called to this succession and to companionship in toil and sacrifice with such men. The weight of responsibility which rests upon me prevents any self-exaltation and I assume the duties of this office with profound humility and a sincere dependence upon the God of the Fathers for wisdom and grace to help me faithfully to discharge them.

The theme to which I wish briefly to call your attention is the Supreme Purpose of Education, and the Relation of our Freedmen's Aid Schools to it.

The purposes or ends of education are at least four:

### 1. The acquisition of knowledge.

The educated person is supposed to be more or less familiar with science and literature, to have a more or less extensive outlook upon history both past and contemporaneous. In the schools under the guidance of competent teachers he explores the intellectual treasures which studious and patient investigators of the past have accumulated. These, in proportion to his acquisition and assimilative powers, he makes his own. He thus becomes possessed of a certain amount of information regarding various matters. He learns something of the vast universe in which he finds himself. The star-studded heavens and the flower-strewn fields have new beauties and meanings for him. The occult but tremendous forces of the laboratories reveal their secrets to him and yield themselves obedient servants to his will. He learns something of the strange and bewildering complexity which we call human society. By the study of history he traces the unfolding of eternal processes and follows the upward climb of the race from the rude primeval conditions. By the study of sociology he learns the laws which have wrought in the past and are still potent in controlling and shaping the destinies of humanity. If of reverent mind, he may trace through all the comparative confusion the presence of a power which impels men ever upward and onward.

But, after all, the amount of knowledge which one may acquire in the course of his school life is at best very limited. The classic illustration of Newton still holds. The most accomplished graduate finds himself but a child upon the shores of a boundless ocean. The most that the school can do for one is to put him in the way of acquiring further information. It indicates the rich veins of precious knowledge. It puts into his hands the tools and bids him dig if he would be enriched.

2. Second, and more important than the amount of information which it furnishes, an education acquaints its possessor with certain general principles which underlie and explain the activities of both men and things. The knowledge of a principle is vastly more important than the knowledge of a fact—or of many facts. An apple falling to the ground

is a fact. Isolated, unrelated, solitary it is not of great value, but the law of gravitation which explains the fact is of surpassing value. It explains not only the falling apple, but swinging planets, revolving suns, and surging tides. Its application to mechanical processes aids the world's industries, increasing both the comforts and the wealth of men. That the lodestone attracts metals for which it has an affinity, is a fact more or less interesting but the principle of the magnet is of far greater value and service. That electric sparks may be made by stroking a cat's back is a fact, the knowledge of which may serve to amuse all except the cat, but a knowledge of the principles which underlie the protean applications of electricity to modern life, contribute indefinitely to the convenience and efficiency of men.

It is one of the ends of education to put the student into possession of these principles. Natural phenomena are explained only when the principles which lie back of them are known. Then generalizations become possible, related phenomena are grouped, new applications of known principles are made, science advances and the world progresses. Education is valuable not so much for the number of facts which the student learns as for the acquaintance with general principles or laws which he makes.

3. Another purpose of education is mental discipline. This is of greater importance than either of the foregoing. The difference between a disciplined and undisciplined mind is the difference between the trained race-horse making the world's record without a break and the colt wildly galloping hither and yon through the pasture. Discipline puts the mind in possession of itself. It brings its powers into subjection. It makes sustained and concentrated thought possible.

This was the great value of the old education. Mathematics and languages trained the mind in accurate and logical thinking. What the new education, with its numerous and varied elective courses will accomplish, remains to be seen. The men who have wrought mightily and achieved, are mostly men who had the old training. It is too early to know how their successors will compare with them. But whatever may be the value of a variety of electives in the advanced years of the college course, it seems to me that the courses in the preparatory schools and the first two years of college ought to be very largely prescribed. It is safe to say that a trained and experienced faculty can choose as wisely as a careless or inexperienced youth. He too frequently is looking for the easy courses and thus loses an important end of his school work. Just as the athlete acquires control of his body and becomes able to perform marvellous feats of strength and agility only by the most painstaking and laborious training, so the scholar can acquire mental discipline only by severe study. It is resistance overcome that develops both physical and mental muscle. Education gives a trained and facile mind. The educated man, other things being equal, is better able to grapple with difficulties and complex problems and work them out to a satisfactory conclusion. Education is power. Its possessor has more than an even chance in the struggle of life. He seizes a disproportionate share of its prizes. Even in business this is recognized and the demand is becoming more and more urgent for educated persons to fill positions of responsibility. Great enterprises like the General Electrical Company, United States Chemical Company, keep in their employ a crop of university and technically-trained workers. The intellectual ability of these men and their highly-developed powers are employed in the discovery of new qualities or in new applications of old ones. Some of the great industries are maintaining schools for

their workmen where instruction is given not only in technical matters connected with the industry, but in studies of a general nature. In even more ordinary positions, positions which it was once thought required no special skill the demand is for fairly well educated persons, e. g., a great department store in its advertisement for help, says: "High School graduates preferred." The well-trained, well furnished and thoroughly-disciplined mind has a distinct market value. The new President of Princeton asks what is a Princeton man worth immediately after graduation, and answers, six dollars per week. But he neither apologizes for this nor points to it with alarm. "Colleges," says Dr. Hibben, "endeavor to create a high potential of mental possibility rather than actual achievement." This well expresses the truth. The college should afford a foundation for any line of activity, a grasp of things, knowledge of methods, mastery of principles, careful habits of mind, love of order and efficiency. If it does this, it sends forth men who, in a short time, forge to the front and command liberal compensation. This theory finds interesting corroboration in some figures recently published concerning the Yale class of 1906. It was found that the average income the first year was \$740, a little better than \$6 per week, but not very generous. Five years after the average income of the class was \$1,885. This indicates how rapidly potential earning capacity became actual. The fact that the average income of these young men 27 years of age was nearly \$1,900 proves not only that a college education is not a hindrance, but a positive advantage in earning a livelihood.

But it is not part of my plan to discuss this utilitarian aspect of an education, but only to show that education does discipline and equip the mind.

4. Doubtless the fourth is also the supreme purpose of education, viz.: The development and perfection of character.

A true and symmetrical education provides for the whole man. It recognizes that he is more than intellect, that he has sensibility and volition; that he has not only a brain but heart and will; that he is not merely a being who thinks but one who feels and acts; that he not only reasons but should worship and serve; that he has relations not only to things but to men and to God. The great end of education is not the making of scholars but of men. This is the demand of the hour. The cry of a stricken and bewildered world is for men. The apparently unending series of disclosures of dishonesty, of venality, of municipal and individual rottenness in business and politics emphasizes this demand. Ex-President Pritchett says truly "However desirable it (intellect) is in training man, when it comes to the science of state (if, indeed, it is not true of all science), character is above intellect. It is vastly important to the state that her servants shall be quick, keen-witted, efficient, but it is absolutely important that they shall be honest, patriotic, unselfish; that they shall have before them some conception of civic duty and proper ideals of civic virtue. Give me men, intellectual men, learned men if possible, but give me men." That education is deficient which does not train the ethical nature equally with the intellectual and aesthetic. The educated person must be made to feel that his superior abilities, his greater powers, his point of vantage are to be used not for himself alone, but for his fellows. He is not to plunder but to enrich society; not to be a ravisher but a helper of the weak; he is to be not a destroyer but a savior of men. He must learn the meaning of the divine paradox that he who would be greatest of all must be the servant of all.

(Continued on Page Six.)



## The Methodist Book Concern—Its Beneficence and Philanthropy

Address by Mr. John A. Patten, LL. D., Chairman of the Book Committee, at Reception Tendered the Members of the Book Committee by the Methodist Social Union of New York, Feb. 13, 1912

The attempt to put before you in these brief moments the mission, the scope, and the character of the *beneficence* and *philanthropy* of the Methodist Book Concern is somewhat like trying to put the broad Atlantic into a teacup.

The mission of the Book Concern is the mission of Methodism. In Section 2 of its charter, we read: "*The object of the said corporation shall be to promote the advantages of education and the spread of Christianity by the sale of books, tracts, newspapers, and periodicals, and by the dissemination of moral and religious literature.*"

That is what the Book Concern is for. The scope of its activities is the boundaries of the Church and beyond. Wherever there is ignorance, there is the field, and there is the work of the Book Concern, according to its charter. It is not a university—it is a *maker* of universities, as it has been the first great impulse behind the creation of hospitals, orphanages, missions, and other life-saving and life-giving agencies. One of our editors, in speaking to the students of a Methodist college in a section where no church paper is widely circulated, was surprised to find that in ninety-five per cent of the homes from which the students came, his paper was constantly read. Who sent them there? A school in Manila was made possible by one editorial in one of the *Advocates*, as was our first contribution for missions in Korea. What gave us the Brooklyn Hospital? The generous donors have themselves made answer. Such instances, in connection with colleges, hospitals, etc., could be multiplied many times. Indeed, where is the denominational institution which does not owe either its beginning, or perhaps its salvation at a critical period, or its present place of power, to the Methodist press. That is what it is for. That is what it does.

Wherever there is a preacher of the gospel there is the field and there is the work of the Book Concern to aid in the "*Spread of Christianity*," according to its charter. It does this by supplying literature that (1) nourishes faith, that (2) combats infidelity, that (3) informs the Christian, and that (4) builds churches and opens the springs of benevolence. It is a dynamic power, and an *inspirational force*, in national and social movements for higher moralities and nobler philanthropies.

Wherever there is a prophet of a better day lifting the masses to higher things, there is the mission of the Book Concern with its books and periodicals to strengthen the power of the prophet, to clinch his message and continue his work, according to its charter "*to disseminate moral literature*"

Wherever there is a movement for better citizenship, for the overthrow of vice, for the destruction of the slum, for justice and fair play between labor and capital, there is the field of the Book Concern with the spirit of Christ in its literature, appealing to the higher instincts and to the clearest thinking.

If you, as leaders of our Zion, are ever tempted to view with complacency the indifference of some Methodists to the claims of their own literature, you may well consider the position of a political party entering the campaign of this presidential year without the assured support of great self-respecting agencies to plead its cause through the printed page. And who can estimate the priceless worth of the Christian press in the campaign for Christ and the spread of the kingdom! And in our own denomination, who can estimate the debt that Methodism owes to the editor of our *Christian Advocate*, who has stood—as our other editors have stood—for these years as a trusted guide and counsel for the Church in all her vast enterprises at home and abroad. Was ever the leadership of an enlightened press needed more than now?

Again, if there is any one direction above

another in which you can discover the reason why Methodism has been able to adapt her ministries with almost equal acceptability to the frontier, to the avenue, and to the slum—to the East and to the West, to the Orient and to the Occident—it may be found in our publications, interpreting all interests and all sections each to the other, and appealing to each to know and to serve the other.

Did time and occasion permit, I would venture an appeal to this metropolitan Methodism to be pioneer in placing Methodist literature in every Methodist home, even if it was necessary to use some modification of the Bible school plan of providing such literature through the local current expense budget. Why? Simply in recognition of the great function of the Church to develop loyal, intelligent Christians. In the light of these significant facts, I will not even stop to answer the objections that one must *pay* for a thing to appreciate it or use it, and that many in the churches would not read the papers if they had them. Give the Book Concern such support and its publications such circulation as would be involved in this suggestion, and these problems will settle themselves. As a minimum, will we not recognize the reasonableness of providing for the Church paper through the weekly duplex envelope and give our literature at least the same emphasis as the benevolences receive?

But the Book Concern is not only *beneficent*. It is *philanthropic*. It *gives*. There is no other philanthropic institution like it. It does not beg; it *gives*. It alone takes no collections. It goes to work to *make* its money and then gives it all away. It is hardly conceivable that from its modest beginning of \$600 borrowed capital (now become \$4,966,920 in total assets) your denominational publishing plant should have to its credit, in addition to its priceless beneficent contribution of good literature, more than three million dollars distributed to the ministers of God whose day's work is done. You will be glad to know that in the quadrennium that is closing, almost, if not quite, three quarters of a million dollars will go to these heroes and their dependent families, now numbering 2,561 veteran ministers, 2,796 widows, and 266 orphans. This quadrennium pays dividends 40 per cent in excess of 1904-8, while these last two quadrenniums exceed the two previous by about 100 per cent, although the last four quadrenniums, taken together, have credit for nearly 50 per cent more than all the payments to the superannuates from the beginning of the business up to 1896. There is every reason to expect that hereafter this dividend may reach one million dollars or more every quadrennium if the Church will give reasonable co-operation, and those intrusted with the direction of the publishing interests are permitted to complete the progressive business-like undertaking now so satisfactorily advanced.

It is a pleasure to report to you that hardly, if ever in its history, has such a happy, harmonious relation existed between all departments of this great enterprise of yours as is seen today. With one name and one purpose, all who have responsibility for the conduct of the Methodist Book Concern are united in a determination to meet today's problems and bring the interest committed to their care to the high destiny for which it was created as set out in its charter.

Sound thinking men everywhere thank God for the generous philanthropies of the

American nation. In no other land do so many rich men pour out their wealth in such abundance for beneficent ends, helping humanity, helping the Church, helping the nation, as in America. Let us be glad that while the Carnegies and the Rockefellers pour out their wealth for humanitarian purposes, this Church of ours through its Book Concern can also provide these millions for the support of the worn and the broken who, in the service of God, have given their lives to humanity.

### The Main Thing

BY THE REV. C. H. WETHERBE

On the mere surface of the general situation, it appears to be true that the most of the churches in the land are forgetful of the fact that the main thing for them to keep in front is the salvation of unconverted ones. A great deal is said in favor of religion, and religious services. Much attention is paid to the support of churches. There is a good deal of concern manifested as to the kind and quality of the pastor that a church has, or ought to have. But, while these things are deserving of consideration, there is not such concentration of thought and effort in behalf of the conversion of unsaved ones that there ought to be. Even many Christian people fail to keep close in mind the fact that the great purpose which Christ had in coming into the world was to redeem sinners from their spiritual thralldom. His chief object was to seek and to save the world's lost ones. Any object less than this would not have induced Him to leave the glory of heaven and come to earth. An eminent Christian leader says: "There is a great need among us in the city and town and country, everywhere—North and South, and the world around. The need is to sound out high, clear and persistent the rallying note of the gospel, a call to the churches everywhere to be about the supreme business, given to them by the Master. We are bound to believe, in all reason, that the supreme purpose of Jesus Christ must be the supreme purpose of His churches, and His ministers, and that is given in the short sentence, 'He came to seek and to save.' If preachers will put aside little things, and divisive things, and call the churches everywhere back to this main thing, we will have united and growing churches." Must not all of us confess that we do not sufficiently appreciate the value of one soul? And do we actually believe that every unsaved one is in awful peril? Oftentimes we do not act as though we really believe it. Too lightly do we regard the necessity of the salvation of people around us. We need to think more seriously about this great question.

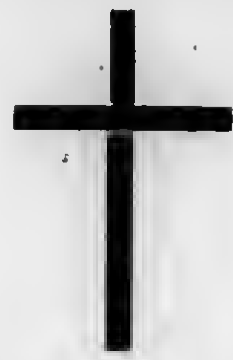
Holland Patent, N. Y.

Whether you are working for a company, a corporation or an individual, it is your duty to do the very best you can to get results and please them, using studied effort to take care of their interest; serve them honestly, faithfully giving the best service at your command. Be gentle, courteous, polite and obliging, as well as honest, with those whom you come in contact, for by so doing you not only please your employer, but make friends of the public. If all of us, from the bottom to the top, during 1912 will strive to accomplish this there will be inaugurated a much better feeling from every standpoint. There is no consolation sweeter than duty well done. It is then we can meet all, anywhere and everywhere, look them in the eye, shake their hands, and feel that our efforts have not been in vain. Some one has said: "Suppose that we take the following three words for our guide during 1912: Start, Strive, Stick. Start to do right; Strive to do right; Stick in doing right."—Ex.



# THE CHRISTIAN LIFE

## A Lenten Message



By  
Bishop Edwin H. Hughes

### Assigning Proper Value to Earthly Things

**I**N the temptation of Jesus the world was presented to him in appealing forms. To him was offered bread to satisfy the hunger of the body, and wide reign over kingdoms to satisfy the hunger of his ambition. Jesus conquered because he saw the proper place of the outer world. At other times he asked for bread; and later he confessed his longing for a world-dominion. But he refused to secure either bread or power by paying an evil price. Food was good, and so was a crown; but both were bad when obtained by bowing down to a ruler of the world-darkness. As the Light of the World, Jesus shone through the world and revealed it as a means to be used for higher ends. He declined both bread and kingdoms when the terms were not righteous. The point for us is that we are to keep the world in its place—and this by seeing it in the light cast by Christ and with eyes anointed by him. The aim of a religious season is not to blot out the world but to put it where it really belongs; not to make war on bread but to keep it from making war on us. Fasting can be nothing more than the demand on bread to keep its own place; and any true Lent assigns the kingdoms of the world and their glory to their actual grade of values.—From "The Epworth Herald."

1. One plain lesson of this whole passage is that our Christian enterprise, like our charity, must begin at home. The Lord, who bade His apostles go into all the world and preach to every creature, commanded them also to begin at Jerusalem, and confined them at the outset to the lost sheep of the House of Israel. And the mission of a latter-day disciple must lie, initially and primarily, in the streets and lanes of his own town, along the highways and hedges round his own dwelling.

2. Satirists have poured scorn upon that kind of philanthropy which "varies directly as the square of the distance," and only concerns and exerts itself for an object which is remote. Dickens, for example, delighted to picture Mrs. Jellyby amid domestic chaos dictating endless letters about benevolent schemes for Africa, and Jo, the London street arab, munching a dirty crust on the doorstep of the Society for the Propagation of the Gospel in Foreign Parts. No doubt such caricatures contain a large element of unfairness and exaggeration. The most ardent advocates of Christian missions abroad are found among the generous supporters of Christian beneficence in their own immediate neighborhoods. Yet we are all tempted to undervalue our present opportunities and to ignore our immediate duties, by reason of two common illusions—the illusion of time and the illusion of space.

3. The glamor of the past or the dream of the future makes us neglect this dull, prosaic present. When Alfred de Musset complained that he was born too late in a world too old, he was denying the great Christian truth that the day of the Lord is always today: the acceptable time, the golden age, the heroic opportunity in Christ's service are precisely *now*. In the same sort of way, the romance of distant lands and perilous far-off regions distracts us from those imperious needs and claims which only appear commonplace because they are so close at hand. One of the characters in *Wilhelm Meister* expresses a familiar experience: "In America, I fancied I might accomplish something; overseas, I hoped to become useful and essential; if any task was not begirt with a thousand dangers, I considered it trivial, unworthy of me." Happy are we, if we can enter into his next sentences: "How differently do matters now appear! How precious, how important seems the duty, which is nearest to me, whatever it may be. . . . In my house, amid my fields, among my people,

### Missions at Home

By J. H. Darlow, M. A.

*When thou makest a feast, call the poor—*  
Luke xiv. 13.

I will say: 'Here or nowhere is America.' . . . So we must learn to say: "Here or nowhere is our spiritual Palestine, our Holy Land, our mission field." Surely the Lord is in this place, and we knew it not. Here, or nowhere, we must follow Him and serve Him, or desert Him and betray Him.

Burningly it came on me at once,  
This was the place—

this obscure village, this monotonous workshop, this narrow sphere, this dull congregation—just this and nowhere else is the appointed place for my vocation, the altar for my sacrifice, according to the will of God.

### The Book of Books

(By John Henry Jowett)



**W**HAT do you need for the living of a strong life? Do you need vision? The Bible is the Book which will furnish the requisite counsel. It will teach you how to keep the goal in sight, how to discern the windings of the true road, and how to see the Great Companion on the road. Is it desire you need? Are your inclinations perverse? Do you love what ought to be distasteful, and do you recoil from what ought to be lovely? Then this Book offers itself as a school of desire for the culture of inclination, that the soul may have an appetite for the things that are highest and best. It will furnish you completely. Or is it will-power you need? The power to follow the ideal and be persistent in the holy quest? Then there is no book in the world which is so competent to guide you to the reservoir of moral and spiritual strength. You shall be "furnished completely unto every good work." The Book will be profitable in the quest of a cultured eye, a cultured mind, a cultured heart, and a cultured will.

4. "The good botanist will find flowers between the street pavements." One test of our vocation for Christian service is our power to discern and minister to Christ Himself in the person of the least of His needy brethren by our side. And though we ourselves be counted among His little ones, we are every day meeting many a man of whom we must confess, with Sir Philip Sidney, "His necessity is greater than mine." And every human need pleads with a Divine claim. The mission of Christ's disciple is first of all to the poor and the despised and the disinherited—to those who go hungry for recognition and thirsty for sympathy and encouragement—to those who are maimed in opportunity and crippled in their power to enjoy and to attain—to those who walk lamely through the world, slow-foot in intellect and ability, limping and lagging behind in the race for success—to those whose eyes are dulled to the beauty of nature and the blessedness of grace, who "have never seen the sunshine, or the glory that is brighter than the sun." It is needy souls like these whom we must seek out and gather in and welcome and constrain, that we may make them guests in our hearts and share with them the good things with which God has enriched us in body and in spirit.

5. Every privilege we possess involves the responsibility to share it with our neighbors who are less happily endowed. Our gifts, both natural and spiritual, are trusts which we are bound by Christ's love not to use selfishly, but to spend among those from whom such gifts have been for the most part withheld or taken away. And although our personal endowments may appear poor and meagre things, yet only he that is faithful in that which is least can be faithful also in much. The probation for possible future service in heathen lands consists in your daily fidelity to neglected souls who live in the back streets and by-ways not far from your own door.

6. The final touchstone of our motive in Christian service remains—whether we do it for the sake of any human recompense of gratitude or applause. And the crowning reward of unselfish service is that unearthly blessing which is summoned up in Christ's promise: *Thou shalt be blessed; because they have not wherewith to recompense thee for thou shalt be recompensed in the resurrection of the just.*—From "The Upward Calling."



# OUR YOUNG FRIENDS

## Appreciation

Text—Mark 8:18; Having eyes do ye see?

By the Rev. T. W. Rainey

"The Children's Pulpit" in Western Christian Advocate.

THE literature of all nations is full of wonder-tales. These stories are often founded on a magic word which opens some secret door, or wakes some sleeping princess, or destroys some witch or monster. You remember how Ali Baba repeated the words which he had heard the robber chieftain use, and the stone door in the face of the cliff swung open on its invisible hinges, and he found the cave full of riches. Appreciation is a magic word like that. It is as powerful as the slave of the lamp who appeared at Aladdin's call, and at whose command a palace rose upon a barren spot; or a delightful feast was spread in the wilderness; or heaps of gold were piled at the boy's feet. Our great trouble is that having eyes we do not see.

Henry Drummond said once: "John Ruskin taught me to use my eyes. Men are born as blind as bats or kittens. . . . I often wondered why God did not make the world more beautiful. Would not crimsons and scarlets have been far richer than greens and browns? . . . But now the color and shade of the woods, of the brains, of the grasses and weeds are a

delight to me, and I am surprised at every turn by fresh charms." It is said of Solomon that he wrote of trees, from the cedar of Lebanon to the tiny hyssop which grows in the crevice of the wall. The whole world to him was a museum of curiosities and palace of art. And it will be just as interesting and lovely to us if we cultivate appreciation. People set out and travel all over the globe looking for wonderful sights. But we do not have to leave our own locality on such a quest? Why should we travel to the Alps? or the Vale of Cashmere? or to tropic islands set like gems in the seas, when our own common world is filled with marvels? But so often we are like the old farmer in South Africa whose children were playing with a diamond in its rough matrix, which was worth a fortune, and whose hut was built over a mine of them, and he didn't know it. But one day an English youth, on a journey for his health, with his eyes open, discovered that fabulous wealth was hidden there. If there is the sense of beauty in us everything is beautiful. If there is music in our hearts the world is full of music, too.

But in the world of people, also, appreciation is magical. Happiness depends on how we look at life. We may walk on the sunny side of the road if we will. Why not? If we carry a pleasant face, a friendly smile; if we love people, give them the helping hand, think and talk of what is bright and beautiful, and look for it all about us in others, we shall create a new world in which to live. "How dismal you look!" said a bucket to its companion as they were being carried to the well. "I was just thinking," said the other, "that it is useless to fill me up for I am so soon empty again." "Now that is curious," said the first. "Why, I was thinking that no matter how often I am emptied I am soon filled up again."

There are so many people to love and so much to love in them all. There are so many kind words to be spoken, so many kind things to be done. There is so much room in which to grow. There are so many good books to read, so many schools and Churches and libraries and picture galleries. We have such a country, such a good Government, and over all such a great and gracious God who cares for us and rules the world.

"O the world is so full of a number of things.  
I am sure we should all be as happy as kings."

### Mother of Mine

(By Thomas S. Veazey, El Paso, Texas.)

Now I lay me down to sleep,  
Mother of mine, oh, mother of mine,  
May God in heaven o'er thee keep,  
Mother of mine, oh, mother of mine;  
That careful guard that fain would I,  
Such loving watch, such tender eye,  
Such peaceful sleep not thee deny,  
Mother of mine, oh, mother of mine.

And in my dreams I often see,  
Mother of mine, oh, mother of mine,  
My childhood's days as used to be,  
Mother of mine, oh, mother of mine;  
And mem'ries fond, of happy days,  
Of reckless acts and thoughtless ways,  
Of mother's love, such sweet relays—  
Mother of mine, oh, mother of mine.

May mother's love, so fond, so sure,  
Mother of mine, oh, mother of mine,  
Embrace my spirit, make me pure,  
Mother of mine, oh, mother of mine,  
May mother's love, than which above,  
No safer guide can be nor would  
Turn from my soul the sins it should,  
Mother of mine, oh, mother of mine!  
From "Texas and Pacific Quarterly."

### How Davey Practiced Conservation

BY EMILY S. WINDSOR.

Davy's Uncle Howard, from New York, had visited them for a week. Davey was very fond of him, and liked to listen to him and papa talk. He did not understand a great deal that they said. They often used such big words. There was one big word that they used very often. It was the word conservation. And after his uncle had gone, it seemed to the little boy that he was hearing that word every place he went. He heard Mr. Smith, the principle of the school, use it when he would be talking to the groups of the teachers in the hall. Then the minister was calling one day at Billy Gray's house. Davey was there playing with Billy. He heard the minister and Mr. Gray say a great deal about conservation.

So Davey could pronounce the long word quite easily, and he had come to have an idea what it meant.

One day he and Billy were out on a country road back of the village.

Billy suddenly exclaimed, "O, see all those blackberry blossoms!" and ran over to the other side of the road and began picking off the blossoms. Davey watched him for a lit-

tle while, then he said, "Don't pull off any more, Billy. There won't be so many blackberries if you do."

"I don't care," returned Billy. "I don't like blackberries."

"But lots of people do. Do leave them alone. It's a good chance to practice conservation." Davy said the big word quite proudly.

Billy stopped picking the blossoms and looked at Davy. "What's that?" he asked.

"Come on, and I'll tell you." Then, as they walked on Davy told Billy how much he had people talk about conservation. "I think it means not to waste things. And to take care of them for other people."

"O," said Billy, "I guess I understand." And although they passed some more blackberry bushes, he did not pull any more blossoms.

When Davy came home from school one day he found mama busily packing trunks. "The doctor has told papa that he must take a rest," she said, "so he has rented a little house for a month by a lake. We are going at once."

"But Harold and I?" asked Davy.

"You are both going, too. There are only two weeks more of school, and you can easily make that up."

Davy jumped up and down in delight. To think of going to the lake, where there would be bathing and boating and so many other joys!

When Harold came in he was glad, too, but he was a good deal older than Davy, and did not make quite so much fuss about it.

They did have a glorious month. One of the things that Davy enjoyed most was building a little hut out of branches on the border of the lake. They put a table there and some chairs, and mama would sit there with her sewing. It was so well built that the rain did not get in.

The night before they were to leave for home Harold proposed that they set fire to it. "It would make a splendid bonfire," he said, "and we can't use it any more."

"O no," said Davy quickly, and thinking of conservation, "some one else may rent the house, and they could enjoy the hut."

"No," said mama, "don't burn it." And the little hut was left.

Later in the summer, when Davy came in from playing one afternoon, mama was reading a letter. "Sit down," she said to him, "there is something in this that will interest you. It is from Mrs. Bell, and they are staying in the cottage by the lake that we had. She says her little daughter Marie, who is lame, you know, enjoys the little hut so much. I am so glad you boys built it, and did not burn it."

"So am I," answered Davy, and he resolved that he would practice conservation whenever he could.—From "Western Christian Advocate."

### Personal and General

The Rev. and Mrs. D. A. Runnels, of Jasper, Texas, received a welcome gift on St. Valentine day—a fine boy.

The Rev. J. A. Landry, pastor of St. Matthew, Algiers, La., went to the Annual Conference in good shape and was returned for another year's work. After Conference adjourned he spent two weeks visiting his family and friends, at Alexandria and Napoleonville. The Kings Daughters and Sons presented him with a handsome suit of clothes for his trip to Conference. The Steward Sisters and Willing Workers gave him an overcoat, and the Sunday School also presented a useful gift, all tokens of appreciation. The response was made by the pastor, couched in appreciative words. Our lay delegate, Henry Rozler, was delighted over his trip to Conference, and returned more enthused than ever over the great Methodist Episcopal Church and the noble work carried on by it.—C. D. Smith.



## The Supreme Purpose of Education

(Continued from Page Three.)

The close observer must have marked the tendency in modern education to emphasize this truth. More and more the emphasis is being laid on social obligations, upon civic responsibility. Formerly studies were pursued largely for the sake of culture. Culture was an end in itself. During the last generation stress was laid on efficiency—the great end of education was increased efficiency. The sceptre passed from the classics to natural science. The aim was to put the student, as rapidly as possible, in the way of gaining wealth. Education was to be made practical. The effect of this was to increase efficiency, it is true, but without moral restraints this efficiency was employed for selfish ends. Men became money mad, fierce and unscrupulous in the pursuit of riches. Coal barons, captains of industry, money kings preyed upon the weak and helpless with a cruelty and rapacity equal to the rubber barons of the middle ages. They assumed their divine right to pillage. The Failure of opportunity was the only limit to their exploitation of the public. Capital became another name for oppression and extortion. Capitalists felt little or no responsibility for the well-being of the millions who toiled for them. They were only parts of a gigantic machine which they had built to grind out dollars.

More recently a change has taken place. A new motto has appeared on the walls of classrooms, it is culture for the sake of service. Efficiency is still to be sought but only that one may more efficiently serve his fellows. The ideals and spirit of Him who said "I came not to be ministered unto, but to minister," are dominant in our modern education. Men are learning that they do not live to themselves alone, that they have obligations to others. This is caused in part by, and is in part the cause of the interest awakened in the study of the social sciences. We are coming to see that society is an organism whose members are mutually dependent, that if one member suffer all the members suffer with it. We are coming to see that a divine altruism is the safest and surest basis for the permanent prosperity of the state. Mr. Ogden, whose high position as a business man and friend of education gives weight to his words, has recently outlined a plan for helping the relations of capital and labor which he describes as "the application of the scientific method to an altruistic purpose." He frankly declares that it is based on the Golden Rule and expresses his belief that such considerations are now-a-days to be reckoned with in business.

More and more rich men are regarding their possessions as a trust to be administered for others who are less gifted with money-making talent. This tendency will be strengthened by laying additional stress upon the study of sociology and economics. But these must be shot through and through with sound ethical principles. In modern concrete construction, as you well know, the cement is reinforced with a network of iron rods. Thus must modern social and political theories be strengthened and made effective by strong ethical principles. No curriculum is complete which does not call for the soundest possible instruction in both theoretical and practical ethics. The scholar in politics, in business, in social life, should be a tower of strength in the struggle between good and evil. He should stand firm and true resisting every assault upon his integrity. He should be the valiant and aggressive champion of every righteous cause, heartening its friends and carrying dismay to its enemies. The qualities which give him leadership should be used for the good of the multitudes over whom he may wield an influence. He is best fitted to cope with cunning and relentless rogues, thugs, pirates, and, in fine, with all whose predatory instincts lead them to prey upon society.

It is the province of education to insist

upon these ideals, to keep them ever before the candidates for its favor and to send forth from our institutions of learning into every walk of life, into business, professions, everywhere, men who shall recognize the high and unyielding claims of righteousness upon them, and shall count it their supreme obligation under God to serve humanity.

In the demand for men of this type, the Christian school finds its need and place. It is among the mightiest formative forces of society. Next to the home and the church it is fitted to exert a powerful molding influence upon the youth at the most impressionable period of his life. Some one has said: "Give me the first seven years of a child's life and I care not who takes the rest." It is true that these early years are important. The bending of the twig doubtlessly influences the growing of the tree; but, granting this, I cannot but feel that the period of adolescence is more important and determinative of character. The passage from childhood, through youth to manhood is precarious. It is fraught with dangers. This is the time when the stirring of new sensations is felt, consciousness of sex is experienced, self-assertion is prominent, restraint is irksome. The desire is strong within youth to take his life into his own hands. It is a crisis period. If at any time wise guidance and powerful Christian influences are necessary it is now. For want thereof many go wrong and are irrevocably lost. Dr. Eliot, for so long the venerable head of Harvard University, declared that that school did not assume any responsibility for the moral safety of the youth who entered its classes. He said to an anxious parent: "If your boy is not strong enough to resist temptation, if he is not wise enough to make his way safely through the snares and pitfalls about him, he is not fit to be in college at all." But with all due deference to this wise man I affirm that the average boy of eighteen is not strong enough or wise enough to take his life into his own hands. The enemies of righteousness are too numerous, powerful and subtle for him to cope with. The odds are against him and he needs the help of the wisdom and experience of friendly teachers. His successor, President Lowell, is wiser in that he plans a segregation of Freshmen where under suitable watch-care they may be guided through the dangerous transition period from the protection and restraint of home to freedom of college. If this is true in college, much more is it true in the secondary school. It has to deal with an even younger class, more susceptible to external influences. It is to the highest importance that these influences be powerful for good and not for evil.

The Christian school ought and does meet this demand as State schools, however excellent, cannot. The public school cannot assume, to any large degree, the moral oversight of the youths who attend. Its work is done when the scholar leaves the classroom. It is true that here and there a devoted teacher will take a personal interest in his scholars but such is not the policy of the school. The State university frequently, by the very provisions of its charter, must be colorless religiously and not infrequently its influence is directly irreligious. Now, this work which these institutions do not profess to do, the Christian school should do and does do. It undertakes the training of the youth not only in intellect but in morals and religion. He is under constant care of Christian teachers who feel a responsibility not only for his advancement in his studies, but for his growth in Christian character and true manliness. The highest ethical standards are kept constantly before him and the claims of religion are pressed upon him with earnestness and tenderness.

But no institution can depend for its success simply upon the fact that it is a Christian school. Like a person it is not enough

that a school be good, it must be good for something. It should be as thoroughly equipped, as well manned, and in every way as well qualified for its work as the State school, besides affording moral and religious training which the latter cannot give. It should be a Christian school with equal emphasis upon both Christian and scholarship.

Our Church, from the very beginning, has appreciated the value of education under Christian auspices. Methodism has ever been not only a mighty evangelizing force, but a great philanthropic and educational agency as well. Its interest in and provision for the education of the young have developed *pari passu* with its care for their spiritual interests. It offers to all people the opportunity for Christian culture. In its schools one may receive the rudiments of learning, and without leaving their sheltering protection enjoy the highest professional training. As a reflexion upon the supposed illiteracy of our people it was once said that Methodism picked the people out of the dirt, that the Baptist washed them, and that the Congregationalist starched them. But that time has long gone by, if it ever was. Methodism has not, for many years, let out its laundry work. It provides everything necessary for its children to receive within its own institutions the highest and most efficient training. Moreover, it makes no distinction of race or sex. In accordance with this principle it has established schools in this Southland and offers to its Negro youth privileges similar to those enjoyed by the children of other races. It holds that by virtue of his manhood the Negro has a right to the best education of which he is capable. It allows no discrimination on account of his color. It has no sympathy with the demand for a special kind of education for him simply because he is a Negro. It is true that it recognizes the demand of the times for industrial education; but not for colored youth alone. It is in harmony with the tendency of the age which calls for industrial efficiency on the part of workers and is striving generously to meet it. The majority of every race must be manual toilers and it is necessary that opportunity be given them for increased efficiency as such. But is there not danger of over-emphasizing this as far as the Negro is concerned? In every convention, in every newspaper, in every magazine industrial education is advocated as the one thing necessary for the Negro. The panacea for all his woes, the solution of all his problems. He is urged to learn a trade and to acquire property, all of which is sound and commendable. I favor industrial education and the formation of habits of industry, thrift and frugality the which result in the acquisition of property and urge their importance, but when this is made the chief end of life it is a grave mistake. If, as he is reported, a prominent Negro educator said: "Get money, get property, and, after that, you will have time enough for religion and culture," it is going too far. Such an emphasis upon material things constitutes a peril and there is danger as one has said of "race becoming commercialized." The chief end of existence is not a living but a life. Let no word of mine be construed into a discouragement of honest toil and wise economy. My heart is pained by the laziness, the shiftlessness and the extravagance of too many of the people. I simply wish to protest against the exaltation of the material over the spiritual and that doctrine that forever condemns any race to be mere hewers of wood and drawers of water. A man, whatever his race or color, or previous condition, has a right to the highest intellectual and moral culture of which he is capable.

Are we asked why this and similar institutions provide for the higher education of the Negro, we reply because he is a man, made in the image of God. By virtue of his manhood he has a right to the opportunity of making the most of himself. "Man of different race, of different color, of different

(Continued on Page Seven.)



## The Paralytic Forgiven and Healed

International Sunday School Lesson for March 17, 1912

(Mark 2: 1-12.)

Read Luke 5:18-26. Matt. 9:1-18. Commit verses 9-11.

**Golden Text**—"Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases."—Psalm, 103:2, 3.

**Time**—May or June A. D. 28.

**Place**—A private home in Capernaum.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

Thanksgiving is the natural outburst of a heart filled with gratitude. Likewise is praise. One never tires of praising a benefactor. His name is ever upon his lips. Thus it was with the sweet singer of Israel. Remembering the goodness and mercy and love of God as manifested towards him in ways innumerable, he bursts out in thanksgiving and praise. Gratitude for God's grace and compassion causes him to cry out: "Bless the Lord, O my soul." But he is not alone in his praise of God. Others have done the same. So have we. If he and they had cause to be thankful, grateful, praiseful and blessed, so have we. Indeed, if anything, we have the greater cause. David died without the sight, but we have seen the Lord, the Christ. And the benefits that have come to us have been many. His coming has brought peace and joy unspeakable. Because of His death the soulburdened with a sense of guilt and defilement may now be washed and made whiter than snow. Thus has Jesus made it possible for God to forgive "all thine iniquities." This blessing includes all others. Surely a personal knowledge of this great truth should awaken feelings of praise, of gratitude, and of thanksgiving in every heart into which it has come.

We should bless the Lord at all times, yea, His praise should continually be in our mouth. "Let your conscience bless the Lord, by unvarying fidelity. Let your judgment bless Him by decisions in accordance with His word. Let your imagination praise Him, by pure and holy musings. Let your affections praise Him, by loving whatsoever He loves. Let your desires praise Him, by seeking His glory. Let your memory bless Him, by not forgetting any of His benefits. Let your thoughts bless Him, by meditating on His excellencies. Let your hope praise Him, by longing and looking for the glory that is to be revealed. Let your every sense bless Him by its fealty, your every word by its truth, and your every act by its integrity."

Our lesson to-day is another evidence of the fact that Jesus went about daily doing good. Seldom, if ever, did a day pass by without His having brought joy and gladness to some sin-sick soul. It was His meat and drink. If anything the joy of forgiving and healing was greater to Him than to the one forgiven and healed. No one ever came to Him for relief and went away without it. He was never son busily engaged as not to hear and respond to the cries of the suffering and needy. He did so in this instance. He honored the faith and perseverance of the friends of the helpless paralytic and sent the diseased man away cured not only in body but also in soul.

### LIGHT ON THE TEXT

1. *Again He entered into Capernaum.* "He came again into Capernaum, as His headquarters or the center of His operations, to which He constantly returned from His itinerant labors throughout Galilee."—Alexander. *After some days.* After some time. *It was noised.* It was heard. *He was in the house.* "At home." 2. *Many were gathered together.* Where the king is, there is the court; where Shiloh is, there shall the gathering of the people be."—Scott. *Preached the word.* Declared unto them the Gospel. 3. *And they came unto Him, bringing one sick of the palsy.* The friends of the palsied man brought him to Jesus. Palsy and leprosy were regarded as incurable diseases, but Jesus was pleased to work a cure upon such as were afflicted with them. 4. *When they could not come nigh unto Him.* Could not because of the crowd, bring the palsied man to Him. *They uncovered the roof.* Showed their determination by resorting to extraordinary means. The roof being light, it was not difficult to remove a sufficient part of it to accomplish their purpose. *They let down*

*the bed.* The couch, or pallet, on which the sick man lay. 5. *When Jesus saw their faith.* "The term 'their faith' includes that of the sick man, for they would scarcely have carried him to Christ against his will."—Abbott. *He said unto the man sick of the palsy.* Neither the man nor his friends said anything, but Jesus did. Says the Archbishop of York: "The Good Physician probed the secret, the unhealed wound of the soul, the aching of the sense of unforgiven sin; Son, I read the story of thy life. I hear the inward cry of thy spirit. I accept the penitence of thy remorse." Son. Child. This would imply that the sick man was quite young. *Thy sins be forgiven thee.* His sins were more deadly than his disease. The greater included the less. He needed spiritual as well as physical healing. Jesus alone possessed power to do either. 6. *Certain of the Scribes.* Transcribers of the Mosaic law. *Sitting there.* Drawn there by His fame and with a view to find fault. *Blasphemies.* Blasphemy is treason against God. "It is committed when what is unworthy of God is ascribed to Him, when what is due to Him is withholden, and when what exclusively belongs to God is applied to those who have no right to it."—Ben-

gel. *Who can forgive sins but God only?* Sin being a violation of the law, and the law having been given by God, no one but God could forgive such a violation. 8. *When Jesus.* The hearts of men are unto Him as an open book. He knew their thoughts. *Why reason ye?* Matthew says: "Wherefore think ye evil?" 9. *Whether it is easier.* Which is easier? To say \* \* \* *Thy sins be forgiven thee.* To forgive sins, of which you can have but little is at present, any proof. Or to say, *Arise, and take up thy bed and walk?* This would apparently be the harder, for if He had the power to so command He must give visible and immediate proof. 10. *But that ye may know.* But that all debts may be removed. *That the son of man.* See Dan. 7:13, where the true sense of this expression is determined. As a mere man He could not do the work at hand. But as the Son of God and of man, of Divine as well as human, He possessed the power to heal all manner of diseases. *Hath power to forgive sins.* Hath authority, the moral right. 11. *I say unto thee, arise.* Without a miracle this would be impossible, for the forgiveness of his sins, did not remove the palsy. *Take up thy bed.* The couch or pallet on which he lay. 12. *And immediately he arose.* The cure was instantaneous. No outward means were used. It came in obedience to the command of the Master. *Took up his bed.* Obeyed the command of Jesus. *They were all amazed.* Luke says: "They were filled with fear." *And glorified God.* Ascribed the honor and glory to God.

Charleston, S. C.

## Transgression as Rebellion Against Love

Epworth League Devotional Meeting Topic for March 17, 1912

Hosea 11:1-4. Luke 13:34, 35.

BY THE REV. A. PRESTON SHAW, B. D.

### CONCERNING THE SCRIPTURE

Sin is made the more exceedingly sinful because it is a transgression against love. "It breaks the hearts of those who have done the most to merit the best of consideration." It bursts the strongest bond (love) that binds humanity together to God. It is no wonder that pardon for sin cost so great a price as the precious blood of the Son of God.

The children of Israel had sinned against the God that loved them, and who in love had called them out of Egypt and brought them to that goodly land that flowed with milk and honey. In love, He had driven before them the armies of the aliens and subdued kings and kingdoms for their sake. In love He had guided them through the dark days of the Judges, and when they cried in trouble, He invariably raised up a deliverer equal to the task of their deliverance. In love, He had guarded the fate of their nation, when, without king or prophet, "every man was accustomed to do that which was right in his own eyes." And yet, they had rebelled against Him for the worship of one that was no God. To show them the ingratitude of their rebellion, Hosea has God Himself to speak: "I drew them with cords of a man, with bands of love; and I was to them as they that take off the yoke on their jaws, and I laid meat unto them."

In Luke 13:34, 35, we have a graphic scene of a sin-broken heart of love. Jesus of Nazareth stands upon the hillside overlooking the city of Jerusalem. Looking backward into the past the former grandeur and greatness of the city appears fresh before His eyes. But its glory has departed! The prophets sent to promote the welfare of that city have not been received, but put to death. The temple, "the house of prayer for all peoples," has become a den of thieves. Looking forward only a little, He sees even darker clouds than have ever hovered over the city before. He sees Himself, the "Prince of Peace," cruelly, wantonly, put to death just outside of the gate of the "City of Peace." Looking a little further, He sees the city surrounded by Roman legions—pestilence within and hostile foes without. He hears the cry of wailing men, women, and children—suffering such as had not been seen since the world began. He weeps. He cries out, "O Jerusalem! Jerusalem! which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not!" Such was the unspeakable sorrow of David's son over rebellious

Jerusalem, and such was the fate of that city that rebelled against His love!

### THE MEANING AND APPLICATION

God is love, and all His commandments are given according to the laws of love. They who sin against Him, therefore, sin against love. They cast away a loving sympathetic friend when they cast Him away. They grieve Him as they do a loving friend when they disobey Him. We look with contempt upon a son or daughter, who by disobedience and neglect breaks mother's heart, and yet count it a small matter to see hundreds and thousands of God's children breaking His heart through disobedience and neglect of His law and love. This should not be so. Can we afford to grieve Him who made us and poured out heaven's choicest blessings and endowments upon us? Can we afford to grieve Him who so loved us that He gave His only begotten that we might have eternal life? Can we afford, by disobedience and rebellion, to grieve Him who ever stands ready to hear our cry in trouble, to wipe away our tears in sorrow; to give us wisdom simply for the asking, to give us power to overcome every foe? God forbid! As our earthly parents rejoice when their children go forth on life's battlefield and win success and honor and glory, so our Heavenly Father rejoices when His children do well and obey His commandments. Let us so live and so obey that we shall make our Heavenly Father happy.

Winchester, Va.

## The Supreme Purpose of Education

(Continued from Page Six.)

clime, of different conditions, wherever he may be found, whatever may be his religion, whatever may be his pursuit, man stands before God and before his fellows as a being of infinite worth, having in him capacities of limitless development, having in him the value of an endless life." To develop and perfect this being is the end of education. The Negro, by virtue of his humanity, has a right to all necessary assistance to attain unto his tallest stature and most symmetrical development. The vast majority must toil in the valleys and on the plains, but the way upward must be kept open for the few adventurous spirits who can conquer the heights.



# Southwestern Christian Advocate

631 BARONNE STREET.

## BUILDING OF A RACE

(Continued from Page One.)

Moral education has not been deliberately rejected nor recklessly thrown away; it has been crowded out. The intellectual content of the curriculum has grown to such vast proportions that it has usurped almost the whole attention and energy of the school. This, then, is the emergency as we see it: increased demand upon character, and diminished care for the cultivation of character. Fortunately signs are not wanting of a wide-spread awakening to the seriousness of the situation. We are beginning to realize that what has been merely an article in our educational creed must become a working principle in our educational practice; that the final question regarding education is whether it avails to produce the type of character required by the republic and the race."

If Mr. Sisson's interpretation is correct, and we think it is, then our schools are thoroughly in line with the modern purpose of education for all people.

The students that have come within the influence of the Freedmen's Aid institutions have been taught the lesson of patriotism, a patriotism that relates one to the problems of the nation; a patriotism which has been concerned with the responsibilities of citizenship rather than the privileges; a patriotism that has looked within for internal weakness to be strengthened rather than without for external help that might be appropriated; a patriotism that seeks to put the individual into his right relation to the whole group, and thus help the group to a larger life. A good dose of Americanism is wholesome for the lowliest man of earth. It will help him with his individual problems; it will lift him above his self-centered difficulties into a realization of the glorious heritage that is his to be protected by the stars and stripes. It was no easy task to interpret to a race of slaves the meaning, the responsibilities, the difficulties and the glory of American citizenship.

But these educators and their institutions stand, also, for the liberalization of mind. They have stood, for the leading of the individual into the great storehouse of knowledge of the universe, and into a comprehension, in a way, of the arts and sciences. But the teaching of history and of language and of science and of mathematics and of the industries were not primarily an end in themselves. They were for the breaking of the provincial mind, the provincial caste which holds the native mind of young races. The native races live in small groups. These institutions have sought to naturalize its pupils in the Republic of learning which is the most thoroughly democratic and liberally constructed kingdom of the universe. They have sought rather to give vision than to cram the student with facts. They have sought rather to lift his horizon than to chain him to certain set theories. The philosophy of the whole movement has been the toning of the spiritual, the moral, and the intellectual life of the student on the broadest and widest plans.

All hail to these men! Our front page was never graced with evidence of more dignity, human consecration and faithfulness in service than by the picture of these educators this week. The Church has nowhere, at home or abroad, a more faithful and deserving set of workers—men who are building their lives into the lives of others. God bless them and theirs. They deserve and have the thanks of the warm-hearted people whom they serve and the praise of a great Church whose commission they hold.

## THE INAUGURATION OF PRESIDENT CHARLES M. MELDEN, PH. D., D. D., OF NEW ORLEANS UNIVERSITY

No president of our Freedmen's Aid Schools has been inducted into office under more auspicious circumstances than was the Rev. Charles M. Melden, Ph. D., D. D., when he was inaugurated on Wednesday of last week as president of New Orleans University. Everything conspired to make this a notable occasion worthy of the University and its long years of splendid service for the uplift of mankind, and worthy of the great and good man who was assuming the responsibility of the leadership of our educational forces in this section of the country. New Orleans University is strategically located. It occupies a conspicuous place on the best residential avenue in the city of New Orleans. Its location gives it a constituency of nearly one hundred thousand persons within this city, and still many more hundreds of thou-



PRESIDENT CHARLES M. MELDEN, D. D., PH. D.

sands in the State of Louisiana of the adjacent territory. Related to this University are the Flint Medical College, the School of Pharmacy, the Sarah Goodridge Hospital and Nurse Training School and the Gilbert Industrial College, at Baldwin, La. The University and its related schools offer a large opportunity for patriotic service and it is fortunate for the whole enterprise that there is a man of vision and grasp and capability at the helm who is equal to every emergency.

The inauguration exercises began on Wednesday morning, February the twenty-eighth. Dr. P. J. Maveety, was to have presided. He was detained by a belated train. Dr. W. P. Bennett, Inspector of Schools, presided, and the devotions were conducted by Dr. Pierre Landry, superintendent of the Lake Charles District, Louisiana Conference. His Honor, Mayor Martin Behrman, had signified his intention to be present. Unforeseen circumstances prevented his coming. He, however, sent his regrets through his secretary. This was no dodge on the part of the Mayor, for he has frequently spoken to colored audiences in the interest of education and the uplift of the race. The Mayor signified his intention to speak for New Orleans University at a later date. New Orleans has a Mayor, big and brave, of whom we are all proud. The first address of the morning was delivered by President Elbert M. Stevens, A. M., of Straight University, this city, an institution fostered by the American Missionary Association. His was a strong plea for an education for service. The next speaker was President B. V. B. Dixon, LL. D., of Sophie Newcomb Memorial College, representing

the Tulane University. His address was scholarly, comprehensive and noteworthy for its broad sentiment in favor of education for all. Dr. Dixon was followed by the editor of the SOUTHWESTERN CHRISTIAN ADVOCATE. The closing address was delivered by the Rev. M. C. B. Mason, D. D., Corresponding Secretary of the Freedmen's Aid Society. Dr. Mason is an alumnus of New Orleans University. He was given a reception, when introduced, that would have cheered the heart of any man. He spoke with his unusual fluency, and called attention to the place of morals in the education of the people, and made a plea for the education that would be altruistic in its vision and serviceable in the uplift of the people. The morning service closed with the benediction by President Melden.

A large audience filled the chapel in the afternoon for the inaugural exercises proper. It was a representative gathering, composed of distinguished educators from many sections of the South. Many of the representative educators of the city of New Orleans were present to do honor to the occasion, and by their presence attest their interest in New Orleans University and the work it is doing. Secretary M. C. B. Mason, of the Freedmen's Aid Society, presided. The devotions were conducted by the Rev. Dr. Valcour Chapman, superintendent of the New Orleans North District. Dr. J. H. Dillard, who was to have spoken during the morning program, but was delayed on account of a belated train, delivered the first address of the afternoon and was most cordially received. Dr. Dillard was followed by Secretary P. J. Maveety, D. D., of the Freedmen's Aid Society, and President R. S. Lovinggood, Ph. D., of Samuel Huston College. These addresses were pertinent, strong, optimistic and were greatly enjoyed. After the rendering of *Inflammatus est* by the University Choir, the Rev. J. F. Marshall, D. D., president of the Board of Trustees of New Orleans University, in an appropriate address, delivered to the president-elect the charter of the University, the key and the seal. Then came the inaugural address of President Charles M. Melden. His uncompromising stand for higher education provoked from the audience enthusiastic applause, and gave him at once the heart of his people. The address appears in full in this issue, beginning on page two. It is pronounced by all who heard it a remarkable address for its clearness of thought, for its comprehension of the problems involved, and for its force and dignity in delivery.

As the close of the address, president Melden, by the authority of the Board of Trustees, conferred the degree of A. M., on Mrs. Nellie V. Landry-Alston, A. M., an alumnus of New Orleans University. The degree of D. D., was conferred upon the Rev. M. W. Dogan, A. M., Ph. D., the popular, aggressive and thoroughly successful president of Wiley University. Doctor Dogan was prevented from attending the inauguration because of circumstances surrounding his school, over which he had no control. The degree of LL. D., was conferred upon the Rev. L. M. Dunton, D. D., of Claflin University, who, by term of service, is Dean of the Presidents of our Freedmen's Aid Schools. This honor was exceedingly appropriate, and it was gratifying to see this man who has worked so long and so successfully for the education of a people thus honored.

After the conference of the degrees followed the introduction of delegates. As the following list of delegates was called, each came to the platform, bowed to the audience and retired:

S. E. Idleman, A. M., D. D., President of Gammon Theological Seminary and Clark University.  
L. M. Dunton, D. D., LL. D., President of Claflin University.



A. P. Camphor, A. M., D. D., President Central Alabama College.  
 J. C. Sherrill, A. M., D. D., President George R. Smith College.  
 A. F. Owens, D. D., Dean of the Philips Bible Training School, Tuskegee Institute.  
 J. O. Spencer, Ph. D., D. D., President Morgan College.  
 J. T. Docking, Ph. D., President Rust University.  
 M. W. Gilbert, D. D., President Selma University.  
 S. A. Peeler, A. M., D. D., President Bennett College.  
 W. W. Lucas, A. M., D. D., Boston University.  
 F. S. Moffat, A. M., Vice-President Walden University.  
 Miss Mamie E. Braden, Dean of Music Department Walden University.  
 J. S. Hill, A. M., D. D., President Morristown Normal and Industrial College.  
 C. W. Bennett, Ph. D., Inspector of Schools, Freedmen's Aid Society.  
 P. J. Maveety, D. D., Corresponding Secretary Freedmen's Aid Society.  
 M. C. B. Mason, Ph. D., D. D., Corresponding Secretary Freedmen's Aid Society.  
 J. M. Cox, A. M., D. D., President Philander Smith College.  
 R. S. Lovinggood, A. M., Ph. D., Samuel Huston College.  
 G. B. Stone, D. D., President Cookman Institute.  
 J. B. F. Shaw, A. M., Ph. D., Principal Meridian Academy.  
 J. R. Reynolds, A. M., Principal Gilbert Industrial College.  
 R. T. Fuller, M. D., Dean Flint Medical College.  
 J. S. Clark, A. B., President Baton Rouge College.  
 R. W. Perkins, D. D., President Leland University.  
 E. M. Stevens, A. M., President Straight University.  
 T. F. Crolley, Ph. D., Southern University.  
 J. O. Morrison, A. B., Howard University.  
 H. A. Onque, A. B., Lincoln University.

Following the introduction of delegates came the reading of letters and telegrams, which came from various institutions of all grades and standing throughout the country and Church. There were literally scores of such letters and telegrams, only a few of which could be read. The services closed with the benediction by the Rev. W. Scott Chinn, B. D.

A banquet was served in the evening in honor of the new president and the representatives of the various institutions attending the inauguration. Besides these, there were present at the banquet the trustees and their wives, the faculties of New Orleans University and Flint Medical College, the District Superintendents of the Louisiana Conference and their wives, and the city pastors and their wives. The dining-room was tastily decorated. A sumptuous supper was served by the students. The University quartette sang, and Mr. George Carrerre enlivened the occasion with a violin solo. Prof. M. S. Davage served as toast-master and made a charming one. He had on tap wit and humor, repartee for every emergency, ready quotations from poetry and prose, with a poise and good judgment which were so necessary in a presiding officer at a function of this kind. Mr. Davage added greatly to the success of the banquet. He is an alumnus of New Orleans University.

The first speaker of the evening was the Rev. B. M. Hubbard, D. D., representing the alumni. He was followed by Dr. L. T. Burridge, representing the citizens, and then addresses were delivered by President R. W. Perkins of Leland University, Prof. T. F. Crowley of Southern University, Dr. P. J. Maveety, Dean A. F. Owens, Prof. J. S. Clark, Mrs. E. L. Knostman, Dean R. T. Fuller, Prof. F. S. Moffat, President L. M. Dunton and Secretary Mason. Thus closed the inaugural exercises that mark a distinct epoch in the life of New Orleans University and prophesy a brilliant and successful future.

### MEETING OF COLLEGE PRESIDENTS

The college presidents of the Freedmen's Aid Schools held a most satisfactory meeting last week in the chapel of New Orleans University, this city. The meeting was really a clearing house of experiences of college presidents. Vital subjects relating to the courses of study, the student and the equipment, were up for consideration. The meeting did not draw crowds and the crowds were not expected. These faithful men were studying the best methods for their work.

The meeting for the year had been fixed at Rust University, Holly Springs, but President Docking, and his faculty yielded the honor so that the college presidents might attend in a body, the inauguration of President Melden. This act of Dr. Docking shows the good fellowship that exists between these presidents. There is a community of interests, therefore a community of sympathy and co-operation. Dr. L. M. Dunton was chairman of the meeting. He is loved and honored by all for his work's sake. In the absence of Dr. M. W. Dogan. Dr. J. T. Docking was secretary.

Aside from the addresses of the regular program, which was announced in this paper a few weeks ago, the meeting was addressed by Dr. J. H. Dillard of the Jeanes Fund, and Dr. H. G. Lyman, superintendent of the Sunday School work among Negroes under the auspices of the International Sunday School Association. Doctor Dillard delivered a very effective and convincing address on the correlation of the Freedmen's Aid Schools with the Public Schools in the interest of the largest possible service for the people. Doctor Lyman spoke especially upon the training of Sunday School workers in the educational centers, by putting the study of Sunday School methods into the course or having special hours each week for the study of these methods. The plan is being tried now at Atlanta, embracing Morris Brown College, Atlanta Baptist College, Spellman Seminary, Atlanta University and Clark University. It is said that the experiment gives promise of very large and satisfying results.

Mass meetings were held in three churches on Thursday night and addresses were delivered by the presidents. At Simpson Church, the Rev. W. Scott Chinn, pastor, a very large and enthusiastic audience greeted the speakers. Those who delivered addresses were Secretary Maveety, Presidents Idleman, Spencer, Stone and Reynolds and Dean A. F. Owens, of Tuskegee Institute. This indeed was a very profitable meeting. At First Street Church, Dr. B. M. Hubbard, pastor, Presidents Camphor, Melden and Hill spoke. While at Wesley Church, the Rev. R. C. Worsham, pastor, addresses were delivered by Secretary Mason and Dr. Bennett, Presidents Melden and Shaw.

The meeting is to be held next year in Rust University, Holly Springs, Mississippi. The following officers were elected for the ensuing year:

President, Dr. J. M. Cox; vice-president, Dr. G. B. Stone; secretary and treasurer, Dr. J. S. Hill. Executive Committee: M. W. Dogan, C. M. Melden, J. T. Docking.

Committee on Course of Study—C. W. Bennett, R. S. Lovinggood, J. D. Spencer, H. C. Minnich, J. B. F. Shaw.

### People of Interest

Bishop Hughes is to be the guest of honor at the Baltimore Social Union and is also to deliver an address.

Bishop J. W. Bashford, in a cablegram received at the Board of Foreign Missions' office, in New York, February 12th, stated that, owing to unavoidable delay, he would be unable to reach America in time to preside over the Baltimore Conference, whose sessions begin March 27th.

St. Clairsville, O., is a rather historic Methodist town. It is the birthplace of Bishop Thoburn, Dr. Isabella Thoburn and Bishop Harris. Just fifteen miles distant is the birthplace of Bishop Merrill and in another direction, about fifteen miles, is the native town of Bishop Matthew Simpson. Surely St. Clairsville is hold ground.

Dr. George P. Mains of New York, on Monday evening, February 19th, addressed the Boston Social Union. There were more than seven hundred persons present, including the faculty of Boston University. Dr. Mains' subject was the "Age and the Christian Man." A liberal extract of this address

will appear in the next week's issue of the SOUTHWESTERN.

Dr. Frank D. Gamewell, Methodist Episcopal Superintendent of educational work in China, arrived in New York on the steamer Berlin, on Washington's Birthday. During his stay in the United States, Dr. Gamewell will make a close study of our school system with a view to introducing into China improved educational methods. He may be addressed care of Dr. Edward S. Ninde, 88 Providence Street, Providence, Rhode Island.

The Rev. Homer G. Lyman, who is employed by the International Sunday School Association to labor among the Negro schools of the South, is giving a course in Sunday School Methods at Clark University. This class meets every Wednesday night at Thayer Home. All young women in senior normal, and college classes are members of this class, and a good number of young men from Gammon Theological Seminary, and Clark University are members of the class. The Rev. Lyman is an educator of experience, is earnest in manner, and tactful in presenting the truth, and his work has large recognition. In some of the schools the course in Sunday School Methods has been incorporated as a part of the school curriculum.

Dr. J. T. McFarland has been invited by the General Sunday School Commission, and has accepted, to serve as Editor-in-chief in the preparation of a Sunday School Encyclopedia which will be published by a very strong publishing house. It will be a single volume, and will have the practical needs of the Sunday School particularly in mind, bringing together, in a compact and comprehensive way, such information as Sunday School workers need. The volume will be interdenominational, representing the Sunday School work being done in all churches, not only in this country, but in Canada, Great Britain, and, indeed, in all countries. It will be ready the early part of 1914. It is the first book of its kind and will have the whole field. The Methodist Episcopal Church appreciates the honor not only from a denominational standpoint, but, also, for the reason that the honor comes to one of our most deserving men.

Thirty-one years ago Dr. James M. Buckley, Editor of *The Christian Advocate*, published an editorial calling upon the Methodist Church to enter a new field of humanitarian effort and to establish a hospital. The appeal reached the heart of George I. Seney, a railway magnate of this city, and by his gifts, amounting to over \$400,000, the Methodist Episcopal Hospital in Brooklyn was founded, Dr. Buckley being elected the first president of its board of managers, an office which he has held to this day. The hospital has been generously supported by the Church and has received many large benefactions, of which those of Mr. and Mrs. William Halls, Jr., are the most notable. The property and equipment of the hospital is now valued at \$1,200,000, and the endowment funds aggregate \$840,000. The institution is without debt. Its expenses are about \$130,000 a year. Last year 12,000 patients were treated in all its departments. On the 26th of February a number of Dr. Buckley's friends presented to the hospital a permanent memorial of their esteem in the form of a bronze bust of the president of the board, the work of the sculptor Gutzon Borglum. The presentation took place at a gathering of some two hundred gentlemen, at a luncheon at the St. Denis Hotel, New York City, where addresses were made by Bishop Luther B. Wilson, Dr. A. Ross Matheson, Dr. St. Clair McKelway of the Brooklyn Eagle, President Noble of Dickson College, Mr. J. W. Pearsall, Ex-Judge George G. Reynolds, Dr. G. P. Eckman, Dr. Robert Bagnell and Dr. R. B. Urmey. Dr. Buckley has been called the most distinguished of living Methodists. For thirty-two years he has edited *The Christian Advocate*, and for forty years has been elected successively to the General Conference of his denomination.



## Church and Labor Problem in Los Angeles

By E. Guy Talbott

There is a prevailing opinion abroad that there is a chasm between Church and Labor in this country. A noted churchman, formerly a pastor of the largest Protestant Church in Los Angeles, now a bishop, recently said: "The relation between the Protestant Churches and the wage earners in Los Angeles, and all over our land, is unhappy. In fact, it is a menace to the progress of our people. The fault is on both sides, as in most troubles."

In order to determine the exact situation in Los Angeles, a careful investigation has recently been conducted. Los Angeles has an estimated population of 350,000; there are about 95,000 registered male voters; there are 60,000 Catholic Church members, and the same number of Protestants; one-third of the Protestant members are men, and one-fifth of the Catholic, making about 32,000 men in Los Angeles Churches. There are 16,000 men in Labor Unions, and 13,000 of their fellow-craftsmen who are unorganized. This does not include several thousand Mexicans and other foreigners who are ordinary day laborers, nor about 12,000 clerks and other store employees. The "labor" which is included under this term in this report consists of the 16,000 organized men, and their unorganized men, and their unorganized fellow-craftsmen. Is this labor element at war with the Church?

In order to answer this question eighty labor labor leaders and fifty pastors of Los Angeles were approached, and their personal opinions secured. An effort was also made to learn the exact number of laboring men who are members of Churches. The labor leaders investigation included sixty-three members of the Central Labor Council, and seventeen secretaries of locals. Seventy out of the eighty reported that they were unqualifiedly friendly toward the Church; seven were hostile; and three were non-committal. Of the members of the Central Labor Council, fifty-eight were friendly to the Church, and forty of them expressed the desire for closer fraternal relations with the Church. This does not look as though Los Angeles labor leaders were at war with the Church.

The seventeen unions from which figures were secured relative to membership represented more than one-fourth of the total union membership of the city. Ten unions gave the number of their members who were also members of Church. These ten unions had a membership of 2,063, and a Church membership of 911, or 44.1 per cent. These unions are representative unions, and if this percentage will hold good for the other unions, we would find that there are over 7,000 Church members among the 16,000 union men. Seven of the union secretaries, or 41 per cent, said that they were members of Church. With fifty-eight out of sixty-three Labor Council members friendly to the Church, and twelve out of seventeen labor union secretaries friendly, and apparently 44 per cent of the union men members of Church, it does not look as though there is any very deep chasm between Church and Labor in the "City of the Angels."

The same methods used in the investigation of labor leaders were used in investigating the preachers to learn their attitude towards Labor. Letters were sent to ninety-three clergymen, representing thirty Protestant denominations, and to Jews and Catholics and Latter Day Saints. The information regarding the Catholic Church and laboring men was secured at first hand from the proper authorities. Fifty replies were received to the ninety-three letters. The letters contained four questions relating to number of Church members, number of laboring men who were members, and number of laboring men not members, who were attendants, and a request for the minister's personal attitude towards organized labor.

Those fifty churches represented a membership of 20,750, or more than one-third of the total Protestant membership. They reported 2,958 laboring men as members, or 14.2 per cent of the total membership, and 42.6 per cent of the total number of men in the Church. If this percentage will hold good for the entire membership, it means that there are 8,520 laboring men who are members of the Protestant Churches of Los Angeles, and several thousand more who are attendants. The Catholic authorities claim that they have 12,000 men in that Church, and that 75 per cent of them are laborers. That would make a grand total of 17,520 laboring

men who are Church members. This is just 60 per cent of the total number of laborers in the city. This does not indicate a very great chasm between Church and Labor in Los Angeles.

What is more important than statistics of Church membership is the personal attitude of the preachers toward the labor unions. Out of the fifty who replied to the questions, thirty-eight were unqualifiedly friendly to Labor Unions; six were friendly to the union principle, but critical regarding present methods and leadership; four were indifferent or non-committal, and three were hostile. This surely indicates that, so far as the preachers are concerned, there is no great breach between themselves and Labor, or if there is they surely ought to stand ready to help heal the breach.

What is necessary, it would seem, is for Church

leaders and Labor leaders to get together and become acquainted with each other. Each express the highest regard and kindest feeling for the other. Why should they not walk hand in hand? And yet, Los Angeles is far behind other cities in the matter of exchanging fraternal delegates between ministerial unions and labor unions. Such an interchange of delegates would do more than all other causes to bring Church and Labor into closer relations, and to heal the unfortunate breach that has so long separated them.

In the words of Dr. Chas. Stelzle, who understands Church and Labor conditions better than any other man in America: "While there is considerable 'alienation' of the workingmen from the Church, there is no other class of men among whom there is this conspicuous movement toward the Church. The spirit of the labor movement is becoming so strongly religious, and there is so much of the social spirit developing in the Church, that it seems altogether possible that some day Church and Labor will stand upon a common platform."

## Third Annual Meeting of the Board of Conference Claimants of the Methodist Episcopal Church

Pursuant to call the Board of Conference Claimants met in annual meeting in Chicago at 10 a. m., February 7, 1912, the following members being present: Ministers—James Hamilton, A. G. Murray, Joseph W. VanCleve, C. U. Wade, J. A. Mulfinger, Perry Millar and C. W. Baldwin. Laymen—Judge O. H. Horton, Marvin Campbell, James W. Pearsall, Chas. Scott, Jr., H. M. Havner and Ed. L. Young. Also Joseph B. Hingeley, corresponding secretary.

Bishop Berry being out of the country on episcopal duties, Judge Oliver H. Horton, vice-president, presided.

A letter was read from Mr. John E. Andrus, stating his regret at not being able to be present on account of his duties in Congress; and also expressing his appreciation of the work done by the Board.

Dr. C. U. Wade conducted the devotional exercises.

The order of business and appointment of officers, as recommended by the Executive Committee, was adopted.

Dr. Joseph B. Hingeley, corresponding secretary of the Board, read his third annual report, which was ordered spread upon the records and printed in the *Veteran Preacher*, and in the report to the General Conference.

Mr. Marvin Campbell, treasurer of the Board, read his annual report, as audited by the Baker-Vawter Company, of Chicago, authorized accountants. The report was adopted and approved and ordered spread upon the records.

The following committees were appointed:

I. Ways and Means—Charles W. Baldwin, Charles Scott, Jr., James W. Pearsall, Marvin Campbell.

II. Literature and Resolution—Perry Millar, J. A. Mulfinger, J. W. VanCleve, C. U. Wade.

III. General Reference—H. M. Havner, James Hamilton, Ed. L. Young, A. G. Murray.

IV. Committee on Legislation—The Committee of the Whole.

Judge O. H. Horton was recognized as ex officio member of all the committees.

The Board adjourned.

### AFTERNOON SESSION

Committees met early in the afternoon and at 4:30 the Board convened. The minutes were read and approved.

Committee on Ways and Means reported. It was voted to follow the plan for the distribution of the dividend as adopted last year. The report was adopted.

The Board adjourned.

The Board as the Committee of the Whole on Legislation met in the evening and also on Thursday morning, after which the Board reconvened, and the report of the Committee of the Whole was adopted and the secretary empowered to edit and send a copy to each member of the Board for approval.

The Board adjourned at 1 o'clock.

### AFTERNOON SESSION

At 2:30 p. m. the Board reconvened. The Committee on Literature and Resolutions reported. This report was adopted. (See report.)

On vote of the Board the chairman appointed a committee of three, consisting of J. W. VanCleve, Perry Millar and C. U. Wade, to prepare a report of the work of the Board for the next General Conference, the report to be first submitted to the Executive Committee for approval.

The report of the Committee on General Reference was read and adopted unanimously.

The recommendation of the corresponding secretary, fixing the amount of the dividend for 1912 at \$38,000, and empowering the local committee to make the appropriation in a manner recommended by him was adopted.

On motion of J. W. VanCleve the following resolution was adopted.

Resolved, That we express our high appreciation of the faithful, resourceful and energetic work of our Field Agent, Rev. E. C. Clemens, D. D. His visits to the Annual Conference and his able seconding of the plans of the corresponding secretary, as well as his strong and earnest presentation of the work of this Board, deserve our commendation, and we approve the plan of the corresponding secretary to continue him in his present place of service.

On motion of C. W. Baldwin it was resolved to refer the matter of the program for raising the Permanent Fund during the next quadrennium to the committee appointed to prepare the report of the Board to the next General Conference.

The recording secretary was instructed to cast the ballot of all the members of the Board for the re-election of the present officers, and the following named officers were elected for the ensuing year:

President—Bishop Joseph F. Berry.

Vice-President—Judge Oliver H. Horton.

Second Vice-President—Dr. J. W. VanCleve.

Recording Secretary—Dr. J. A. Mulfinger.

Treasurer—Mr. Marvin Campbell.

Finance Committee—O. H. Horton, Marvin Campbell, J. A. Mulfinger.

Executive Committee—O. H. Horton, Marvin Campbell, J. A. Mulfinger, James Hamilton, H. M. Havner.

The minutes were read and approved.

Dr. Joseph B. Hingeley addressed the Board expressing his thankful acknowledgement of the confidence placed in him by the members of the Board and of their support during the quadrennium.

Judge O. H. Horton feelingly addressed the members of the Board, expressing his high appreciation of the great cause which had been committed to them by the General Conference, and thanked them for the kindly spirit of unity and love which had been exhibited during all the sessions. Dr. Chas. W. Baldwin led in the closing prayers.

On motion the Board adjourned sine die.



## Gleanings from the Field

### ARKANSAS.

Texarkana.—On February 10, 1912, I arrived here at 12 m. and Sunday the 11th, at 11 a. m., and again at night, I preached to good crowds; Monday night I met the Board of Officers and began to plan for our work. The outlook is bright and I think we will be able to handle the debt that has been on the church.—C. A. Taylor, pastor.

### GEORGIA.

Fitzgerald.—We have labored hard under disadvantages to build a church at this place and the Rev. J. L. Lane had to take the responsibility on himself, giving of his money and time. But, thank God, he succeeded in building the church and we shall be too glad to have some of the field officers with us at the dedication in the near future.—A. H. Troutman.

Pulaski Charge.—We are more than glad to have with us as our pastor the Rev. S. P. Bryant who served us eleven year ago. We thank our beloved Bishop Wilson for returning him here. He seems to have his eyes on the whole church work, and everything is going along smoothly. Our first Quarterly Can-

ference convened February 10-11, at Mt. Zion Methodist Episcopal Church. The Quarterly Conference was a success. We paid the District Superintendent in full.—Minnie Parish.

### LOUISIANA.

Campti.—At St. Paul Church the new pastor, the Rev. J. J. Woodridge was cordially received by the members and friends. His moving expenses were immediately raised to the amount of \$40; this was done without taxation. He did not use all of this amount and all over the amount needed was promptly brought back and turned over to the Board and the brothers remarked: "We have seen strange things already." The members have pledged themselves to stand by every cause of the church and work as never before. The people at St. Paul, Campti know how to work. We have seven local preachers here and a fine set of women workers. The Leaders and Stewards meeting is hard to beat. Wednesday night, February 14th, was a grand time here; a host of members and friends came to the parsonage about 9 o'clock and loaded the dining-room with 81 pounds

of choice groceries and many other nice things; some drygoods and a neat sum of money. St. Paul Church has the man for the place. The service was good all day Sunday. The collection for the day was \$6.25. We are with the pastor in all his efforts for great success this this year.—J. L. Kirwin.

Laplace.—Though Sunday, Lincoln Birthday Collection, was the off day of the Rev. J. C. Brown for this place, Ninde Chapel, under the advice of its pastor, answered the roll-call in the amount of \$2.50. Ugly weather and "Mardi Gras" attraction of New Orleans prevented better results. An interesting and well-enjoyed program of select reading, songs and addresses, a new way of taking up collection for some benefit of our church was rendered by some of the Sunday School children. Mesdames Aurelia Leban, Leslie Woodland, Ophelia Augustus and Brothers Peter Leban, Denis Young, Willie Adam and Mr. Oliver Woodland assisted in the effort. With the help of Providence we hope to do better the next time.—E. Augustus, Sunday School Superintendent.

Pleasant Hill.—This is my second year at this place. We closed up the past year with good results. We remodeled our church at a cost of a few hundred dollars, and now we have one of the best churches on the Shreveport District. On our return from the Annual Conference we were cordially received by both white and colored. As a token of their appreciation they came to the parsonage on Monday night, February 11th bringing more than 80 pounds of the choicest groceries and some cash. There were possibly more than fifty persons present, led by Brothers R. Johnson, J. A. Rosdom, Woodson Wells and Sisters Irene West, Henrietta Johnson, Pearl Armstrong, Sallie Bryant, Harriet Johnson, Ellen Taylor and others. May these people press on to the mark of the high calling which is in Christ—I. B. Henderson, pastor.

## Important Notice!

How can a progressive Pastor or Church official get along without the

### 1912 Methodist Year Book?

Pastors and members who have not read a copy do not realize what they are missing.

This book is packed full of interesting information concerning the condition and manifold activities of the Methodist Episcopal Church. Order one now. Price 25c by mail.

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## A SURVEY OF THE METHODIST WORLD

¶ This Methodist world of ours is a big one. Besides the United States, it includes our Church's activities in Europe, Asia, Africa, South America, Mexico and many islands of the sea.

¶ From all these fields of the Church there will come to Minneapolis in May more than 800 men and women, and they will bring with them the story of four years' Methodist work and life.

¶ The Bishops who have made special journeys or who are in charge of special fields will come with reports of what they have done and seen and heard.

¶ Bishop McDowell's world-tour will be lived over again, and Bishop Burt will speak for Europe.

¶ Bishop Bashford and Bishop Lewis will come fresh from the heart of the amazing spiritual and political revolution in China.

¶ Bishop Hartzell is even now hastening to complete one of his ten thousand-mile missionary journeys in time to bring a message from Africa's sunny fountains, and Bishop Scott also will have a story from Africa to tell.

¶ Bishops Warne and Robinson will report for our greatest mission field, India, and Bishop Oldham will bring proofs of conquest from Malaysia, and especially from the Philippines.

¶ From South America will come Bishop Bristol, bearing the news of the Gospel's progress in the Neglected Continent.

¶ Korea, the Wonderful, will be heard from through Bishop Harris.

¶ All this—and very much more—will be in the *Daily Christian Advocate*, published during the month of May at Minneapolis, Minn., the seat of the General Conference.

¶ Give your order to your pastor, or send it direct, with the subscription price, \$1.25, to the Publishing Agents,

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## Conference Notices

### Special Notices.

#### CENTRAL MISSOURI CONFERENCE.

NOTICE.—The Conference Board of Trustees of the Central Missouri Conference is requested to meet in our Union Memorial Church of Saint Louis, Mo., April 2, 1912, at 4 o'clock p. m.—George W. Reeves, President.

#### GREENVILLE DISTRICT.

To the Pastors and Officers of the Greenville District, Upper Mississippi Conference—Dear Brethren: Dr. W. W. Lucas, Field Secretary, Board of Foreign Missions, has an urgent appeal to our 300,000 members. Dear pastors, we, as members of the Greenville District, must do our part. Please raise your Foreign Mission money and send it in at once. Dr. Lucas says the King's business demands haste. Hear him.—Harry B. Hart, District Superintendent.

#### LOUISIANA CONFERENCE.

To the Pastors—Dear Brothers: The apportionment to your charge for printing the Annual Conference minutes has been sent to you. It is of importance that you forward to me the amount apportioned to your charge immediately, if you expect the Annual Conference Journal to be ready in time to be sent to the General Conference, which will convene May 1st. Send money to me at 7320 Elm street, New Orleans, La.—Valcour Chapman, Secretary-Treasurer Publishing Committee.

#### WEST TEXAS CONFERENCE.

Dear Brethren: Organize your committees. Let's do our work well. Easter you see comes on April 7. Make Easter a great day. San Antonio's District is still leading the West Texas Conference. You see that it is expected of us to lead. Get every member and friend to give a dollar, on or before Easter. We shall win if each pastor will do his work well. I am sure your reports at the Spring Convention will tell what we have been doing. The Convention will be held at Floresville, April 17-18, 1912. Now, Brethren, let's do big business for the Master. We are a part of the army of the living God. Study as you work. Each pastor's wife is asked to raise \$2 each for the Convention. Also local preacher's wife, \$1.00 each. Help the Sunday Schools, Epworth Leagues, Ladies' Aid Society and Methodist Brotherhood. The program is about ready.—A. M. Mason, District Superintendent.

### District Rounds

#### AUSTIN DISTRICT. Second Round.

Georgetown Circuit, March 23-24; Littig and Manor, March 30-31; Winchester Circuit, April 6-7; Luling Circuit, April 13-14; Lockhart Circuit, April 20-21; Simpson Tab., April 27-28; LaGrange Circuit, May 4-5; Fayetteville Circuit, May 11-12; Wesley Chapel, Austin, May 18-19; Cedar Creek Circuit, May 25-26; San Marcos Circuit, May 25-26; Austin Circuit, June 1-2; Davilla and Granger, June 1-2; Taylor Circuit, June 8-9. Dear Pastors: I hope you will have

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Instant Relief for Indigestion and Stomach Troubles Afforded by a Stuart's Dyspepsia Tablet.

There is no occasion to suffer five minutes from indigestion or any similar stomach trouble when you can so easily get Stuart's Dyspepsia



The Time It Takes a Messenger to Get Stuart's Dyspepsia Tablets Seem an Age to a Sick Stomach.

Tablets—When millions are used every year—and when every other man or woman that you meet will recommend Stuart's to you if you will but inquire—why do you continue to suffer from stomach trouble? And as still further proof you can even send and get a sample package entirely free. The sample will surely convince you.

The reasons why Stuart's Dyspepsia Tablets accomplish such results are very easy to understand. These tablets contain almost the same elements as the gastric juices of the stomach. And when your stomach is sick and not working just right, it does not give out enough of the natural digestive juices to properly take care of the food you eat. So if you will only give the stomach a little help by taking a Stuart's Dyspepsia Tablet you will relieve it of its chief duty and allow it the rest it needs to recuperate. One grain of the active principle in Stuart's Dyspepsia Tablet will digest 3,000 grains of food, whether you place it in a glass jar or in your stomach.

All druggists sell them. The price is 50 cents per box. If you prefer to try them first write to F. A. Stuart Co., 231 Stuart Bldg., Marshall, Mich., and a sample package will be sent you free.

your superintendents to order programs for Easter, and raise your apportionment for education, and send it to the treasurer as soon as the service is over, and get vouchers for same. Our Ministers' Council will be held the latter part of April. I will give date and place later.—F. L. Kirkpatrick, District Superintendent.

#### PARIS DISTRICT. Second Round.

Honey Grove, March 9-10; Brookston, March 16-17; Bagwells, March 23-24; Freehope, April 6-7; Clarksville circuit, April 7-8; Clarksville, April 13-14; Chicota circuit, April 13-14; Medill, April 20-21; Paris Station., April 7-9; Morgan Chapel, April 20-21; Quayle Chapel, April 13-14; Deport, April 27-28; Greenville, May 4-5; Sulphur Springs, May 11-12; Rosser, May 18-19; Paris circuit, May 25-26. Brethren—The first quarterly meetings were delightful surprises to me. I enjoyed every gathering, and felt myself helped as I came to you. I must commend you for the energetic and earnest way

in which you have taken hold. It seems that you are determined to succeed. I appreciate your efforts to help the district to larger and greater things. Just put on a little more push and energy; little by little, we are to make advances, but they must be made. Now may the Good Lord help you to plan well for our Easter celebrations which will be the First Sunday in April. I hope to hear of each man putting on a special effort to raise his whole Benevolent apportionment on this day. Before I will reach some of you on the Second Round, the General Conference will have convened, and it will be utterly impossible for me to get to you in May, but the Conferences that have been arranged for this month will be looked after, and we hope you will stand by the minister that comes to you to hold your conference. Now may the Lord smile graciously upon you, and bless every effort of your heart.—Kay W. McMillon, District Superintendent.

#### OPELIKA DISTRICT. Second Round.

Bethel and Eclectic, March 30-31; Benson and Riverside, April 5-7; Mallies and Elmore, 9-10; Wetumpka Circuit, 13-14; Kellyton Circuit, 20-21; Rockford Circuit, 26-28; Lomax Circuit, May 4-5; Dadeville Circuit, 10-12; Alexander City, 17-19; Opelika and Tuskegee Mission, 24-26; Lanett, 30 and June 2; Lanett Mission, 1-2; Lafayette and St. John, 14-16; Lafayette Circuit, 14-16; Five Points Circuit, 22-23; District Conference, July 24-28. Dear Pastors and Members of the Opelika District: I appeal to you again to rally your forces for Easter Sunday, and the Missionary Convention at Dadeville, Ala., April 18-19. Strive to raise all of your missionary claims and report the same at Dadeville, remembering the grand old SOUTHWESTERN. Do your best to bring five new subscriptions with you. Begin your revivals now, and continue them through the conference for this is the way to build up strong pastoral support. The people will gladly increase your salaries as you increase the membership and prestige of the Church. Let each pastor bring a full delegation to the Missionary Convention. Let us labor and pray that this may be the ideal year in the history of the Grand Old District. Also remember the roll call of circuit and charges on Friday, 2:30 p. m., of the District Conference for the Freedmen's Aid Society. Our apportionment is \$120.00. Let us raise the last dollar of this amount on the above mentioned date. May God's blessings abide with you in your efforts to do your full duties.—Lewis S. Price, District Superintendent, Box 181, Alexander City, Ala.

# Easter Programs!

## The Easter Message

Two Dollars and Ninety Cents a hundred. Prepaid

Cash must accompany orders

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PUBLISH A CHURCH PAPER and make some money.

If you have a membership of 100 or more members YOU CAN MAKE A PROFIT. LET US PROOVE IT TO YOU.

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#### WACO DISTRICT. Second Round.

Grosbeck Circuit, March 2-3; Grosbeck and Kossie, 9-10; Bremond Circuit, 16-17; Calvert, 23-24; Maysfield Circuit, March 30-31; Cameron and Rosebud, April 6-7; Marlin and Bomon, 13-14; Moorsville Circuit, 20-21; Majos, 27-28; Mart Circuit, May 4-5; Waco, St. James, 11-12; Waco, Mt. Zion, 18-19; Waco, East, 26-27. Dear Brother: Do your best. The only thing that counts is a full report.—T. S. Moore, District Superintendent.



# Red Eagle

Is strong, powerful and penetrating—RED EAGLE INDIAN HEAD LINIMENT is so powerful that it works like magic on aches and pains caused from Rheumatism, Neuralgia, Sprains, Bruises, Muscle Stiff Joints, Cold on Chest, Frosted Feet, Galls, Chills, Blains, Growing Pains, Contracted Muscles, Back, Toothache, Earache, Headache, Pain in Side and Breast, Coughs, Colds, Sore Throat, Swallowing, Bites, Insect Bites and Stings, Chronic Diseases, Colic and Cramps. RED EAGLE INDIAN HEAD LINIMENT is for man and beast, no horse or farm should be without it. Use it for colic in your horses and mules. Price 50c. per bottle. Buy our offer to Agents. No money required in advance. We trust to your honor to treat us right.

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Agents Offer: You want the best LINIMENT? It's a great LINIMENT. All you have to do is send us a COUPON and mail it to us and we will send you 21 bottles of this great LINIMENT. Each bottle, and add three extra cover express charges which more than \$1.00. When you send us \$1.00 and keep the rest.

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**BOARD OF CONFERENCE CLAIMANTS**  
(OF) CHICAGO, ILL.  
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**JOSEPH B. HINGELEY, COR. SECRETARY**  
**THE MILLION DOLLAR PROGRAM**  
**A MILLION ANNUAL DISTRIBUTION**  
**INCREASED INVESTMENTS**

WATCH THIS COLUMN EVERY WEEK

**BOARD OF CONFERENCE CLAIMANTS.**

**I. MILLION DOLLAR ANNUAL DISTRIBUTION.**

(May, 1911 to May, 1912.)

Previously reported .....	\$945,446
Little Rock .....	397
Louisiana .....	380
Upper Mississippi .....	599

Total ..... \$946,822

**II. INCREASED QUADRENNIAL INVESTMENTS.**

Previously reported ..... \$1,300,358  
**THE VETERAN'S NEW CATECHISM, 1911.**

14. While doing its work has the Board added burdens to the Claimants?

No. It has paid all its bills and out of its surplus has returned \$95,000 for necessities cases.

15. How can I test the work? Study the Tables; or "ask the man," the Claimant.

16. What is the average salary in Methodism in 1911? \$784, an increase of \$23.

17. What is the average disciplinary rate per year of service? \$11.00.

18. What was the average annuity rate paid? \$5.05, 46% of the full rate; an increase of 11%.

19. How much money does the Church need in order to pay the full disciplinary annuities? \$1,386,515.

20. How much is needed to meet all Claims? A MILLION AND A HALF DOLLARS.

21. What is meant by prorating? That in case of a deficiency in Ministerial Support on a pastoral charge, each of the four ministers who are related to the charge, namely, the pastor, superannuate, District Superintendent and Bishop, shall bear his proportion of the deficiency, no more, no less.

22. Is the law obeyed? Yes, generally; yet in ignorance or otherwise \$36,000 which belonged to Conference Claimants was diverted last year into 4,718 wrong pocketbooks.

23. What do you think of this?

24. How have the contributions made directly by the pastoral charges for the support of superannuates increased during the last quarter of a century? In 1886 the amount was \$187,383, representing a 5% income on \$3,747,660. In 1896 it was \$275,251, representing a 5% income on \$5,505,020. In 1906 it was \$379,269, representing a 5% income on \$7,585,388.

In 1911 it was \$505,461, representing a 5% income on \$10,119,220.

From 1886 to 1896 the average yearly increase of income was \$8,787; from 1896 to 1906 it was \$10,402; from 1906 to 1911 it was \$25,246; mostly during the last three years.

The total revenue for distribution in 1911 represents a 5% income on \$18,787,000.

**25. What is a life annuity bond?**

It is a bond issued by the Board and backed by all its investments and resources agreeing to pay the donor of a certain amount per year in agreed installments as long as the person lives. The rate paid depends on the age of the giver; the older the person the higher the rate paid.

By means of a life annuity bond a person is relieved of the care of the money and receives an absolutely certain income for life; the money becomes the possession of the Board and no will is necessary and there is no possibility of litigation or failure to fulfill the desires of the giver.

**For HEADACHE—Hick's CAPUDINE.**

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c, 35c. and 50c. at drug stores

**Gleanings from the Field**

**MISSISSIPPI**

Escatawpa.—The trustees had a little class rally to finish raising money to remodel the parsonage. Reports as follows: Trustees, \$4.00; Class 1, Mrs. S. V. Bardwell, \$5.10; 2, A. Jackson, \$3.00; 3, Mrs. L. B. Stewart, \$4.50; 5, Elizabeth Robinson, \$3.40; 6, Mollie Bryant, \$1.40; 7, P. W. Stringfield, \$1.75; 8, Loula T. Thompson, \$2.00; 9, Webster Dixon, 75c; 10, Isaac Robinson, 50c; 11, \$1.00; 12, Mrs. Ruth C. Tanner, \$6.41; \$5.80. They have a total of \$40.26 to complete the parsonage, which will be finished in the next eight or ten days. Within about three weeks since the last Annual Conference, the stewards and trustees have raised for all causes \$90.00. We raised for Freedmen's Aid Society on same day, Lincoln's birthday, \$3.50. Scranton raised for Freedmen's Aid, 60c; three accessions to the Church since Conference; two at Scranton and one at Davis Chapel. The stewards over the entire charge are pushing the financial claims. Bro. J. Thomas, chairman Board of Stewards at Escatawpa, is making things hum. F. L. Novel, at Scranton, is playing well his part. Joe M. Wells, at Davis Chapel, has things well lined up. Two subscribers to SOUTHWESTERN.—A. H. Lathan, Pastor.

Cary Circuit.—Our First Quarterly Conference convened February 17-18, the Rev. J. E. Holmes, District Superintendent, in the chair. Most of the brethren were present, also the representatives of the Ladies' Aid Society. We want to thank the Ladies' Aid Society for the work they have done, and are doing. We have plans now on foot to cancel the old indebtedness that hangs over the Church and parsonage. The District Superintendent preached to large

# Cure Your CATARRH Now!

Take it in hand AT ONCE If you don't get rid of Catarrh now, in the early spring there's certain peril ahead, for you'll meet the trying weather coming with your system terribly weakened and undermined by this treacherous, poisonous trouble. REMEMBER—IF YOU KEEP ON NEGLECTING CATARRH, LATER ON IT'S SUBS TO MEAN DANGER—DISEASE—PERHAPS INCURABLE AND DEADLY DISEASE.

It's a horribly loathsome disease—is Catarrh. It makes you an object of disgust to your friends—though they're usually too kind to tell you so. As a matter of fact your hacking and spitting and constant nose-blowing fairly make them sick. They turn away nauseated by your foul, fetid breath. Such things hurt you tremendously, not only at home but also with outsiders—with the people you meet in daily life.

But Catarrh is more than a loathsome trouble—it's a fearfully dangerous one. People make a terrible mistake in saying "Only Catarrh." It ISN'T "ONLY CATARRH"—IT MAY BE CONSUMPTION IF YOU DON'T STOP IT IN TIME. Cure your Catarrh now before it becomes Consumption. Don't be discouraged if other doctors or the widely advertised so-called "Catarrh remedies" have failed to help you.

Seek aid at once from one who thoroughly understands all about Catarrh and its cure. Accept the generously proffered help of Specialist Sproule, B. A., (Graduate in Medicine and Surgery, Dublin University, Ireland, formerly Surgeon British Royal Mail Naval Service), the Catarrh Specialist known the world over. He will give you

## MEDICAL ADVICE FREE

**THIS FREE COUPON**

entitles readers of this paper to medical advice on Catarrh free of charge.

Is your throat raw?  
Do you sneeze often?  
Is your breath foul?  
Are your eyes watery?  
Do you take cold easily?  
Is your nose stopped up?  
Does your nose feel full?  
Do you have to spit often?  
Do crusts form in your nose?  
Are you worse in damp weather?  
Do you blow your nose a good deal?  
Are you losing your sense of smell?  
Does your mouth taste bad mornings?  
Do you have a dull feeling in your head?  
Do you have pains across your forehead?  
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Dublin.—The battle was warm indeed; we of the Methodist and the Baptist Churches with the whole armor on, fought faithfully, in the battle pitched in the Methodist Episcopal Church, after our First Quarterly Conference. Glad to say our labor was not in vain. We pressed the battle under the Divine guidance of our Lord, the great head of the Church, for nineteen days and nights, through pleasant and rough weather, closing February 9th. Thirty-seven came over on the Lord's side. What rejoicing in the old Church! Her door was opened by the pastor at the closing of the battle, and twenty-two joined the great Church which I here represent, and still there are others to follow. The Baptist minister, the Rev. Mr. Austin, was with us a few nights and preached. On the last night the dear people of both Churches pounded the pastor quite heartily. When the storm was over, I found that they had left the pastor and family in good shape; \$11.00 worth of lbs. Total, \$31.00. Praise the Lord for His wonderful works among the children of men.—G. H. Pettis, Pastor.

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## Gleanings from the Field

### LOUISIANA.

Morgan City.—We, the officers and members of Union Methodist Episcopal Church, met our pastor, the Rev. P. C. Colton in a special meeting and received him cordially. We arranged for his traveling expenses and on January 29th the officers gave him \$20 for same. The pastor preached a stirring sermon on February 18th, which was enjoyed by all. We expect great results this year, through his leadership. February 7th the faithful members gave the pastor and his wife a great surprise party. The tables were overloaded with good things and the inmates were made happy. The pastor and his wife were well pleased.—W. Evans.

Berwick.—We arrived at our new place on February 3d, and were gladly received by some of the members and officers. On February 11th, while busy in our study, we were greatly surprised by the arrival of some of our faithful sisters, namely: Mesdames Lue Davis, Rosa Smith, Maggie Brand, Mattie Smiles, Nelly Johnson and others. When they were permitted to enter they placed on the table over one hundred and twenty-five pounds of assorted groceries, which made our hearts rejoice. Our friends will always find a warm welcome at the parsonage. The outlook for a prosperous year's work seems to be bright.—W. H. Lang, pastor.

St. Martinsville.—I desire to thank the good people of Napoleonville for their help in assisting me to meet the Annual Conference, which convened in Shreveport. The King's Daughters for a purse; the Stewardesses for a purse; G. H. Nelson, M. D., for a \$4 Stetson hat; the Baptist friends for their loyal support, and, also, the great crowd of both denominations and unconverted friends likewise, who crowded the church the night I preached my closing sermon. My hearty thanks. I pray God's blessings upon all. I hope you will stand loyally by the new pastor.—T. P. Norris.

Batchelor.—The young people of Goodes Chapel, on the return of the pastor, led by Mr. Nathan Chaney, Sip Rice, Janet Washington, Hester Jones, Josephine Parson, and others, called at the parsonage and presented to the pastor and his family quite a number of pounds of choice groceries on January 30th. We were, indeed, glad of our pastor's return. These good people have our best wishes and thanks.—E. Williams, pastor.

Franklin.—For Asbury Sunday, February 18th, was a day of spiritual happiness. The early Sunday morning prayer-meeting was led by Brothers Wm. Jones and R. Tucker with good attendance. Evening service, preaching by the local preacher, Brother W. McGrue. At 7:30 there was preaching by the pastor, the Rev. C. Spears. This service especially was exceedingly good; the pastor preached as never before in Asbury Church. The sermon sank into the hearts of the many present, and this marks the new epoch in our church for 1912. We are proud that our pastor is re-appointed to us, and the work has already begun that he may know it. One was received into the church. Collection, \$18.40.—J. Sidney Brazier.

### MISSISSIPPI

Pass Christian.—We feel that we would prove recreant to a plain duty should we fail to give public expression to the very royal reception tendered the pastor and his family on their arrival at Pass Christian. The Woman's Home Missionary Society, Epworth League and Ladies' Aid Society all united in making the occasion one that would have done honor to kings and queens. The table, elaborately spread with many dishes, the melodious music and the splendid address made by Prof. J. W. Randolph, emphasizing the appreciative feeling of the church and people, were all fully calculated to make the pastor and family feel quite at home, and stimulate in them new zeal for a happy and successful year's work.—J. C. Houston.

Edwards.—My first Quarterly Conference convened in Kingley Chapel on January 27th and 28th, 1912, with the Rev. J. E. Holmes, District Superintendent in the chair. In spite of the inclement weather a good number of conference members were present. The Rev. J. E. Holmes proved to be equal to the task. He preached Sunday at 11 o'clock, and his sermon convinced all that the Mississippi Conference made no mistake in appointing him to the Vicksburg District. We paid Superintendent Holmes and sent him on his way rejoicing. We want to thank our good people for the royal reception given to Superintendent Holmes. We find that he is the man for the place.—A. Holland, pastor; A. Steward, secretary.

State Line.—While the Rev. J. M. Butler was at Pleasant Ridge Church last Saturday evening, a storm struck the parsonage of Mr. Zion Church, and the dining-table was filled with many pounds of choice groceries and a neat little purse for which we give thanks to the friends. The company was led by Mrs. C. Washington and others. We pray God's blessings upon our friends and brethren.—J. M. Butler, pastor.

Starkville.—I reached my new charge February 2d, and met a pleasant reception. The officers and members of Griffin Chapel express themselves as being well pleased with the appointment, and assure me that this will be one of my best years in the ministry. We had two good services last Sunday. We had some sinners come forward for prayer. We have a large people on the Starkville charge.—J. H. Everett, pastor.

Hub.—I arrived at Hub Circuit, January 19, and the people received me gladly. On the 9th of February they were heard approaching the parsonage, their voices raised in song. The company was led by Mesdames Eliza Guntberg, Francis Jackson and Millie Hart. On the 26th of January, our District Superintendent, the Rev. P. H. Rembert, held our Quarterly Conference. A number of the brethren were present. The Superintendent rendered good service. The work is alive and progressing.—A Reid, Pastor.

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## Deaths

### THE REV. W. L. LAMB.

The Rev. W. L. Lamb, of the Jackson District, was not able to attend the Conference. He came home soon after the Conference adjourned, then returned to his work. But finding that he was not able to preach he returned again to Forest, where his wife and children were. He grew rapidly worse and on Wednesday night, February 14, 1912, Brother Lamb fell asleep in Jesus. He was faithful and true to the last. He leaves his wife and four children, one brother, two sisters and many friends. The funeral was conducted by the Rev. W. Mills and H. E. Morgan, the Masons and Odd Fellows assisting.—H. Morgan.

### MRS. KATE ESTELLE LAVATT.

Kate Estelle Lavatt, the beloved wife of the Rev. Jas. W. Lavatt, B. departed this life in full triumph of faith on February 14, 1912, from Baltimore, Maryland. She was a consistent Christian for over thirty years in the Methodist Episcopal Church. The funeral service was held at the Sharp Street Church. The Rev. W. A. C. Hughes preached the sermon from Psalm 17:15: "As for me, I will behold the face in righteousness; I shall be satisfied when I awake with Thy likeness." The Rev. A. Wheeler, Dist. Supt., spoke of her life and devotion to the work of the church. District Superintendent Tays paid the deceased a tribute, as did other ministers present. Interment was at Laurel Cemetery. Thus ended the noble life of a heroine in His service.—Robt. Carter.

### THE REV. C. A. WALKER.

The Rev. C. A. Walker was born in Goldsboro, North Carolina, September 18, 1830, but some years after the Civil War moved to Missouri. He was converted in the 70s, under the ministry of the Rev. Richard Rush, and joined the Methodist Episcopal Church. Some years later he moved to Ft. Scott, Kan. Having been licensed to preach, when he came to Ft. Scott, finding a few members of the Church, he organized the Methodist Episcopal Church in the old brick house, and led them to buy a lot at the corner of Second and Little streets. Soon after that he joined the Conference, and served several years on the effective list in the Central Missouri Conference. In 1903, at his own request, he was made supernumerary by the Conference in Mexico, Mo. And when the Conference was divided by Bishop Warren at Louisiana, Mo., in 1902, he fell into the division of the Lincoln Conference. As his eyes were failing him, he was soon given the supernumerate relation; which relation he held until his death. About six months ago, Brother Walker lost his sight, and was sent to the insane asylum at Ossawatimie, Kan., where he died January 31, 1912. His wife and the remains brought to Fort Scott. The funeral service was conducted from Zion Methodist Episcopal Church, by the pastor, Rev. J. H. Taylor, assisted by the Rev. Mr. Leonard, of Shiloh Church and the Rev. L. C. Smith. Solo by Mrs. J. H. Taylor. A eulogy was read by Mrs. J. A. C.

Wade. The choir furnished appropriate music. Sermon by the writer. Our deceased brother leaves his wife, one son, a sister, and many other relatives and friends. Interment was made in the Evergreen Cemetery. Peace be to his ashes. "Servant of God, well done."—J. A. C. Wade.

### THE REV. CHRISTOPHER TAYS.

I cannot think of him as dead,  
Who walk with me no more;  
Along the path of life I tread,  
He has but gone before.  
And still his silent ministry  
Within my heart hath place,  
As when on earth he walked with me  
And met me face to face.

The Rev. Christopher Tays, who recently passed to his reward, was a superannuated minister and member of the Central Missouri Conference. His home was at Holden, Mo., where he had resided since his retirement from active labors. His most excellent and devoted Christian wife preceded him to the Father's house in Heaven about three years ago. They were devoted to each other and like as Isaac and Rebecca, they lived faithfully together for many years. Brother Tays was a man of God, though old in years, but young in the spirit. It was my privilege, like as of others, to observe him in his Christian life as always showing the image of the Heavenly. He was an honored minister of the gospel for more than forty years. His ministerial character in all these years was clean and clear. As his Presiding Elder for four years, I found him at all times at his post of duty, and his highest ambition as a gospel minister was to be instrumental in bringing souls into the Kingdom of God. His life was pure and in all of his ways he exemplified his Lord and master, and as I knew him he went about doing good. He was one of the pioneers of Methodism in Missouri, and the oldest member of the St. Louis and Central Missouri Conference before the former was divided (now the Central Missouri Conference). Bro. Tays was full of sunshine and was always optimistic concerning the onward movement of the Church of God. He preached well, sang well, lived well, and died well in the triumph of a living faith. His pastoral labor in every place was blessed with rich and abundant harvest.—W. H. Smith.

HOLMAN.—Violet Holman was an aged servant of God, in whose cause she fell. I left San Augustine, Tex., at 12:30 o'clock on Saturday, February 24th for Ebenezer, not knowing of her illness, though being aware that she had been warned to guard her health. When I last visited her she said: "I wouldn't take this world for my hope in Christ." She leaves her husband, one daughter, five sons and a number of relatives. Interment, February 25, in this town. I being away, the Rev. K. J. Johnson, pastor of the Colored Methodist Episcopal Church, officiated.—John L. Blue, Pastor.

WALLS.—Mary Walls, a faithful member of Samuel Chapel, Itta Bena, Miss., died February 18, 1912. Age, 98 years. She was an earnest Christian for thirty-three years, and died in the full triumph of faith. She leaves three daughters, one son, many grandchildren and a host of friends. Burial by the Household of Ruth and Immanuelates. Funeral preached by the pastor.—E. C. F. Troupe.

WHITE.—Ada C. White was born December 18, 1841, in Flemingsburg, Ky., and died February 19, 1912. Age, 71 years and 1 month. She was married to the Rev. Jesse S. Robinson, December 25, 1858. Of this union there were born four sons and two daughters. In 1872, an epidemic of small pox swept Flemingsburg and husband and four children died, one daughter having died before, leaving one son, Forest P., now the only member of that family living. In December 1872, she was united in marriage to James White, and of this union were born eight children, three of whom survive. She united with the Methodist Episcopal Church about forty-five years ago. She was a Christian in the truest sense of the word. She gave to the Church two sons, who are successful pastors; the Rev. Forest P. Robinson, of Bloomington, Ind., and the Rev. William J. White, pastor at Columbus, Ohio. She rests from her labor and her works do follow her. Besides her husband, three sons, one daughter, and five grandchildren, and her mother-in-law, two brothers, one sister and a host of friends survive. "Servant of God, well done."—R. F. Broadus.

RILEY.—Mrs. Susan A. Riley, mother of the Rev. W. H. Riley, pastor of Gunn Tabernacle, Lexington, Ky., died on February 16, 1912, at her home in Cincinnati, Ohio. Her death occurred just three weeks after the death of her oldest son, the Rev. G. C. Riley, pastor at Sharpsburg, Kentucky. Mrs. Riley was a life-time member of Allen Temple, African Methodist Episcopal Church, Cincinnati, Ohio, and was greatly beloved by all who knew her. She had been a widow for many years, her husband having died about twenty years ago. She leaves five children—Mrs. Laura Keene, of New York; Mrs. Henry Hart, Mrs. A. W. Carter, Mrs. W. A. Johnson, all of Cincinnati, and the Rev. W. H. Riley, member and secretary of the Lexington Conference.

WILLIAMS.—Miss Virginia Williams died at St. Martinsville, La., January 30, 1912. She was 22 years of age. She died out of Christ. May God comfort the relatives. The body was laid to rest in Mallalieu Cemetery. The funeral was attended by the writer.—T. P. Norris.

FOXWORTH.—Annie Foxworth, a faithful member and class leader of Pleasant Valley Methodist Episcopal Church, Columbia, Miss., for forty years, died February 8, 1912. Age, 60 years. She was faithful until her death. To know her was to love her. Her home was the preacher's home. She leaves bereaved two sons, two daughters-in-law, and two sisters, two brothers and several grandchildren.—J. E. Coleman, Pastor.

VAN.—Georgia Van died at Jesup, Georgia, December 29, 1911. She was a faithful member of Emory Chapel. She was ill four months. Her request was that I preach her funeral sermon from the 14th Chapter of Job, 14th verse. She was the treasurer of the Sunday School for a number of years. She leaves four children and grandchildren and a host of friends.—D. H. Martin, Pastor.

HOWARD.—The body of Howard Howard, one of the oldest members of the St. Paul Church, Moss Point, Miss., was brought home from Bond, Miss., where he died February 19, 1912. The funeral service was held in the Church of which he was a member for forty years, and conducted by the pastor, the Rev. W. H. Smith, assisted by the Rev. A. H. Lathan, of Escatawpa Circuit. The

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deceased was 67 years of age. He had served the Church forty years.

BENJAMIN.—William Benjamin, a faithful member and class leader of Pleasant Valley Church, Columbia, Miss., for forty-five years died in full triumph of faith. Age, 65 years. He leaves his son and wife and several grandchildren.—J. E. Coleman, Pastor.



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## Crescent City Notes.

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

The Rev. and Mrs. Frank Walker are grateful to the members of Malden Chapel for their generous remembrance on Thursday night of last week. Malden is growing gradually. Three members were received into the church on last Sunday.

**WILLIAMS CHURCH.**—March third, good services all day. Early prayer meeting led by L. Brazley and J. Bartholomew. Miss E. Parker, our efficient superintendent, had her department out in large numbers. At 11 a. m. a unique program was carried out in honor of Dr. A. P. Camphor. Mr. C. C. Wilson delivered the welcome address on behalf of the Church; on behalf of the Sunday School Miss Deborah M. Cooper. Solo by Mrs. Cooper. The pastor then introduced Dr. Camphor, who delivered an able sermon. One member was received into the church. The collection was \$25.65.—T. B. Cooper, pastor.

**WESLEY CHURCH.**—Services at Wesley Church, Sunday, March 3rd., were good. The early prayer meeting was well attended. At 9:30 a. m. nearly one hundred scholars were present. Under the leadership of Miss V. C. Hurst, Superintendent, and her able corps of teachers the school is doing well. At 11 a. m. the Rev. J. C. Sherrill, D. D. preached a splendid sermon. A helpful service was the Leaders General Speaking meeting at 3 p. m. The Rev. Edward Whittenburg of Greenville, Miss., preached a very acceptable sermon at night, after which the Sacrament of the Lords Supper was administered to one hundred and ninety-seven communicants. The public is invited to attend the services of Wesley.—R. C. Worsham, pastor.

**SIMPSON MEMORIAL.**—It was "high tide" all day in point of attendance,

finance and spiritual life. The Sunday School was good in every way. Dr. Mason's sermon at 11 a. m. from the 23rd. Psalm was original, instructive and helpful. Drs. S. A. Peeler, C. M. Melden, R. E. Jones, Profs. F. S. Moffat and J. R. Reynolds, the Faculty and Student Body of New Orleans University and a host of other friends worshiped with us. Mr. James Humphrey, his daughter, Miss Jamesetta, and Miss Alma Williams, rendered a special selection and assisted the choir. At 7 p. m. the pastor preached. Collection for the day was \$90.00. The educational rally on Thursday night was a literary treat. Drs. Maveety, Idleman, Spencer, Stone; Dean Owens of Tuskegee School of Theology, and Prof. Reynolds, made helpful talks. The First Quarterly Conference Monday night, was well attended. District Superintendent Chapman appears well-pleased over the outlook. The Revival begins Thursday night.—W. Scott Chinn, Pastor.

**FIRST STREET CHURCH.**—A round of good things has happened at First St. Methodist Episcopal Church during the past few weeks. On Monday night, February 26th., class rally was held in which class No. 8 won the banner. The collection on that night was \$33.65. The pastor, Dr. B. Mack Hubbard, is yet within the series of his masterful special sermons. He preached recently of Heaven—a Place,—to the edification of all present. On Thursday night, February 29th., an educational rally was held at which addresses were delivered by Dr. A. P. Camphor, president of Central Alabama College; Dr. J. S. Hill, president of our college at Morristown, Tenn., and President Melden of New Orleans University. Vocal selection by Mrs. B. Mack Hubbard; violin selection by Prof. George J. Carrere; the choir furnished several beautiful selections. In the Sunday school contest on last Sabbath Willie Cantrell won the prize. Sunday night was communion. Dr. Camphor was present and assisted in the services. The welcome address on February 29th was delivered by the writer in his usual characteristic way, which address was well received. Lentel services begin Sunday, March 10. The pastor's theme for the beginning of the Lentel series is: "God's Love." The Congregation is increasing, the collections never better, the Sunday school has taken on new life.—F. B. Smith.

### Marriages

**JOHN-HYPOLITE.**—Mr. Alcede John and Miss Corinne Hypolite, February 14, 1912, at Mallalieu Methodist Episcopal Church, St. Martinsville, La., by the Rev. T. P. Norris.

**DRAKE-TYLER.**—February 13, 1912, Mr. Walter Drake and Miss May Tyler, of Mallalieu Church, St. Martinsville, La. They belong to the leading families of the place. The Rev. T. P. Norris officiated.

Thursday evening, at the Baptist Church in Forest, Miss., Mr. James Forte and Miss Sallie Dunham; Mr. Albert Thomas and Miss Isabella Forte, by the Rev. D. D. Dukes, in the presence of a large congregation of friends and relatives. Miss Sallie Dunham is a member of the Baptist Church; James Forte and Albert Thomas and Miss Isabella Forte are members of the Methodist Episcopal Church, and are identified with some of our best families.—D. D. Dukes.

### Gleanings from the Field

#### TEXAS.

**San Angelo.**—Our First Quartely Conference convened January 27-28, the Rev. E. L. Jackson, District Superintendent, presiding. The Conference was one of the best that San Angelo has witnessed during the past years of his superintendency. We are impelled to say that the successful quarter was due to the credit of our beloved pastor, the Rev. H. A. Jones. This is Mr. Jones' first year here as pastor, and he is a wide-awake, energetic shepherd, and an able preacher. The whole Church joins with me in thanking the District Superintendent and cabinet for this God-sent man in the right place. San Angelo is leaning toward the Reverend Jones. The Superintendent was paid in full. The total amount raised for all causes during the quarter, \$15.00. The quarter closed Tuesday night with a reception given as a cordial welcome to the Superintendent.—H. A. Jones, Pastor. (Signed) Rai. C. Rentfrie.

**Lockhart.**—After about six weeks' inactivity and silence as to Church work, on account of meningitis, we are beginning again with renewed energy. During the time that our Church doors were closed our friends cared for us generously, and we are indeed grateful to the members for their interest. Mr. and Mrs. J. H. Hughes, on a visit to the parsonage, brought about seventy-five pounds. Mrs. Annie Ellerson came in from Clearfork with such useful things as bacon, coffee, sugar, etc. We have here a set of loyal people, and the class leaders are the best. They made their visits, collected pastors' salary and reported the same through that medium. I made it through.—G. M. Mallory, Pastor.

The First Quarterly Conference convened at Mallalieu Chapel, February 7, 1912, Dr. W. H. Logan presiding. Paid District Superintendent \$8.00 in full. The pastor's salary was assessed, \$300.00; \$6.25 to be paid weekly. Each member has pledged to pay so much weekly to cover this amount. Paid on moving and traveling expenses, \$10.00; on pastor's salary, \$20.00. This is my first year on the work, assigned here December 4, 1911, by Bishop Neely. Three have been added to the Church.—S. A. Pryor, Pastor.

**Smithville Circuit.**—At Hart's Chapel our worthy District Superintendent held our First Quarterly Conference, Saturday, February 10. Sunday School, 9:30 a. m. At 11 o'clock the pastor preached. Text, "Behold, I Stand at the Door and Knock," etc. At 3 p. m., the District Superintendent preached to the delight of his hearers, from Isaiah, "Look Unto Me and Be Ye Saved; All the Ends of the Earth." The Lord's Supper was given to many. At 8 p. m., the District Superintendent preached to a crowded house. Collection, \$16.00.—G. V. Cavett, Pastor.

**East Calvert Circuit.**—On the night of February 6, the pastor and wife were made happy. The following kind-hearted young men came with many pounds of groceries to the parsonage, singing jubilee songs: P. D. Jenkins, J. Furgerson, Willie Hawkins, Mack and John Williams, led by Mr. Charlie Gray and Miss Bess Furgerson.—R. B. Reid, Pastor.

### BRIEF MENTION

The program of Lincoln's Birthday was rendered at Falmouth, Kentucky, in a pleasing and inspiring manner in Allen Chapel, Sunday, February 11.—E. D. Miller, pastor.

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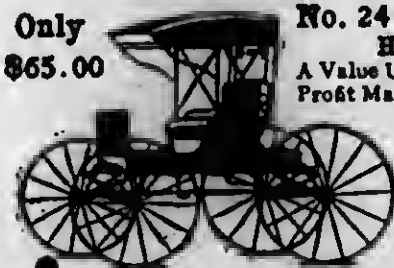
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# Southwestern Christian Advocate



ROBERT E. JONES, Editor  
T. A. MAINS, Publishers

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## REPRESENTATION OF OUR COLORED MEMBERSHIP IN THE EPISCOPACY— THE WHY AND HOW

The *Christian Republic*, in its January number, in discussing episcopal supervision in the South, dismisses, in an off-hand way, the whole question of the election of a Negro to the episcopacy, as if the question was without merit and was not primarily in the interest of bringing "America to Christ."

The *Central Christian Advocate*, on the other hand, comes forward in a masterful editorial appeal for full episcopal supervision in the South, including a Negro Bishop. This editorial was reproduced in the columns of the *SOUTHWESTERN* two weeks ago. The *Central* has done a big and brotherly thing, and whether the contention wins or not, the *Central* has put it up to the Church, to our mind, in an unanswerable way. Likewise, we are indebted to the *Western Christian Advocate* for the straightforward, pointed, comprehensive editorial on the same subject, which appeared in the last week's issue of the *Western*, and which is reproduced in this week's issue of the *SOUTHWESTERN*.

The appeal of the colored membership to the Methodist Episcopal Church for recognition in the episcopacy is purely an impartial one. It is not promoted in the interest of any man or any particular group of men; it is a spontaneous and consistent appeal on the part of 325,000 loyal members and their many thousand more of adherents and sympathizers. It is an appeal based upon the facts of the situation; the need being interpreted by the people who are in the very midst of the situation. Two things our white friends should always do: first, lend themselves to every movement in the interest of the colored man; and, secondly, they should be willing and eager to place every Negro at the vantage point where he can fight the battles of his own people. To bring this contention as a political scheme is unworthy of the loyalty of our 325,000 members, and is taking an undue advantage of a people who are struggling for an existence under a great handicap in the midst, and as a part, of the greatest civilization the world has ever seen.

We take it for granted that the sentiment in favor of the Negro separating from the Church, among our white membership, is not very formidable; among our own membership it is practically nil. As a matter of fact, the Methodist Episcopal Church, from the beginning welcomed Negroes within its fold, and John Wesley himself preached to "Africans and Americans" in Georgia with equal satisfaction. It would be a repudiation of the work of John Wesley, of his conception of the breadth of the Kingdom, and his effort to save all men, as it would likewise a repudiation of the fathers who sought to carry forward the work of Wesley, in his name and in his spirit to all men, and set the Negro membership apart. As far back as 1787 one of the twenty-one of the disciplinary questions asked by Francis Asbury at all of the Conferences held by him during that year, was this:

Question 17.—What direction should be given for the promotion of the welfare of the colored people?"

Ans.—"We conjure all our ministers and preachers by the love of God, and

the salvation of souls, and do require them, by all the authority that is invested in us, to leave nothing undone for the spiritual benefit and salvation of them, within their respective circuits or districts; and, for this purpose, to embrace every opportunity of inquiring into the state of their souls, and to unite in society those who appear to have a real desire of fleeing from the wrath to come; to meet such in class, and to exercise the whole Methodist discipline among them."

At this time we had 3,893 colored members against 21,949 white members. Just five years later, however, the Negro membership had grown to 13,871, while the white membership reached 52,109. It will be seen that the Negro membership made by far the largest percentage of increase. We take it that we are a part of the Church because of the spirit that brought the Church into existence, and, secondly, we assume that the Church is the Church of Jesus Christ and cannot recognize caste and race discrimination. On the other hand, if we should want to go out it would be the imperative Christian duty of the Church, in the name of our common Master and on the basis of the New Testament idea, not to assist us in going, but to stand up and prohibit us from going, and at least, make a protest in the name of our common Lord and His universal Kingdom.

With the foregoing as a basis, may we not state briefly some reasons why a Negro should be elected to the episcopacy?

### I.

The Church has led us to expect it. If the utterances of the General Conferences of 1872, 1876, 1880, 1892, 1896 and 1900 specifically on the Negro Bishop question, has not given us a hope that a Negro Bishop ultimately would be elected, then the Church is guilty of insincerity which is fearful to contemplate.

### II.

The Church has heard the appeal of our constituents in foreign lands—namely, South America, Europe, China, India and Africa. In response to the petition of these people (foreigners) we have granted them ten Bishops, four of whom are General Superintendents. On the direct proposition of numbers, has not our time come for at least one Bishop for our American Negro work? Are not we worth as much to the Church, which is largely American, as those who are not familiar with, and who care little for, American institutions? In other words, is not a Negro American worth as much from a patriotic standpoint as a Chinaman?

### III.

Our work is a distinct work, with problems and situations and difficulties and emergencies as distinct and as emphatic as any foreign field.

### IV.

More and more the country and the Christian churches are realizing that to most effectively meet the issues in the race problem

it must be done by specialization. General superintending fails to meet the issues in the case. It must be a superintendency that, by consecration and training and self-surrender and specialization goes in to save this mass of Negroes to the American Republic and God.

### V.

The next fifteen years will determine the status of the Negro for the next two hundred years. Shall the radicalism and oppression and tyranny of men like Vardaman, Tillman, Dixon and other men of their kind succeed, or shall we give back an emphatic reply to that propaganda which seems at present to be so popular. Is the Negro to be a man among men, or is he to be reduced to peonage in the Church and State?

### VI.

The step taken in the election of Negro Bishops would not be nearly so hazardous, so radical and so far-reaching as the step taken by Abraham Lincoln in the emancipation of slaves. There were all sorts of prophecies of dire disasters when Lincoln made the heroic step, but the prophecies failed and the North and the South alike recognize Lincoln as a great emancipator and the emancipation of the slaves as absolutely just.

We are now approaching the semi-centennial of our emancipation. Fifty years is long enough to wait for another step forward. We want the election of a Negro Bishop as a fitting tribute to our past record and of our struggle upward during these fifty years, and as a semi-centennial offering on the part of the Methodist Episcopal Church, and as a word of God-bless-you, and commendation for the long struggle that is yet before us.

### VIII.

We are unevenly matched in holding our membership, with thirty Negro Bishops of other denominations traveling continuously up and down and through the South. Say what you will, it is a terrific struggle to hold the young people from our schools when we are loudest in our acclaim of the standard of man among men, when these Negroes, fresh from the schools do not see our men brought into recognition as men are in other churches. A number of Bishops of these Negro churches have been educated in our schools, and all the training some of them have received has been at the hands of teachers of our Church. Have we not grown in fifty years men who can be trusted with large responsibility, under the direction of the Church?

### IX.

There are conditions in the South, which we deprecate, and which cannot be changed all in a moment, that make it embarrassing for our Bishops to administer our work in many sections, and, at times, furnish no little embarrassment to ourselves.

### X.

Leadership has been made for our people variously and often. The most influential

(Continued on Page Eight)



# "Will Negro Methodists Withdraw?"—"Blacks and Whites Apart"—A Layman Says No

By I. Garland Penn, Litt. D.

In the presence of a number of representative Negroes not long since one of the few, who has been understood to desire the separation of the race from Methodism, although understood to be receding from that position suggested that the separation question had been overworked.

Precisely so said the writer for a few of our men scarcely in position to know because of absence from the country have made it appear (we hope unintentionally) that the race in Methodism was ready to withdraw from the church thus taking the initiative, when nothing in the church today as relates the Negro is more erroneous and without foundation in fact. The few men of our race who have advocated at one time separation or something akin to it and at other times what they call autonomy, which is the entering wedge to separation and which I believe would lead to it, have been for twelve months persistently trying to create the impression that three hundred thousand Negroes in Methodism are dissatisfied and read to go, that Conferences looking to this end are being held and plans made to be presented at the General Conference of 1912.

*The New York Age*, the leading weekly of the Negro race in its issue of October 26, 1911, has an editorial of well nigh a column entitled "Three Hundred Thousand Dissatisfied Church People," referring to our people, in our Church, while last July and August during the "Four Great Conventions" in Baltimore, Atlanta, New Orleans, and St. Louis, an article with various captions two of which we are using above appeared in many of the leading dailies of the Country—all to make an impression upon our people that the whites want them out of the church, and upon the whites, that the Negro is going, when not a single official board in a local church nor a quarterly conference, a District or Annual Conference, has passed a single resolution or put anything on its record save to say that the Negro is not going, in twelve months which has elapsed since the suggestion was first made.

Here is an excerpt from the article which appeared in the dailies and it would seem, was timed to appear just when our Conventions were being held last summer:

"There has just been held a conference of recognized leaders among colored Methodists and from it comes the report credited very generally, that Negroes now belonging to the Methodist Church, the large northern body, will withdraw and form a new colored Methodist organization of national scope and aim. Bishop Scott of Monrovia, who represents Colored Methodists in Africa is known to have attended this conference, but states that the time has not come to make plans public."

The article which contained the above excerpt has never been denied. There has been persistent inquiry but no one knows of any Conference of leaders referred to among District Superintendents, Pastors or laymen, nor of any plans.

The writer being corresponding Secretary, has had letters asking if any of the Conventions held last summer was "the conference of recognized leaders" when not a subject upon the program of either convention remotely referred to the Separation question. To the contrary anything said in favor of continuing the present relations of the Negro in the church was applauded to the echo.

## The Discussion Ill-Timed.

In reflecting the opinion of the hundreds of ministers and laymen with whom I have talked and corresponded in the last twelve months upon this subject with a view to ascertaining the real facts, I have found them really regretting that the discussion has been precipitated by what appears to be the colored man, which is taken to represent the views of the race in the church.

What are the facts? "The Unity of Methodism" in *Central Christian Advocate* of April 13, 1910. The present discussion as to the separation or autonomy of the Negro in Methodism so far as its genesis is concerned is due to four brethren in the church, two white men, and two of our race. Both of the men of our race have had residence out of the country for quite seven years. They have hard-

ly been in position to know the sentiment of the race in the church at home, and we are presuming that each represents his personal and individual opinion.

On this point I may also say that it is reliably reported that they do not represent the sentiment of those among whom they have had residence for seven years.

It is interesting, and worthy of note that not a single Negro in Methodism of the two thousand ministers, and three hundred thousand laymen at home with but one exception has written and published a single line in support of the suggested separation and autonomy plans. Before me is every editorial and contribution to our *Advocate* by white men, and black men, also the editorials and comments of secular papers and every editorial and contribution from the pen of a white man is suggested by the contributions from our brethren who have been abroad, upon the assumption that the Colored people are going to present "some plans," and will take the initiative at the next General Conference in changing our present relation to the Church. Again every published article by any Negro is occasioned by what he regards as the defensive, and is against the views held by our brethren. Why?

For the simple reason that there is not uprising among the Negroes at home in the church, looking to going, and I have heard some of the most representative among us wish that we had a little peace, and was saved from the humiliation and embarrassment we are put to by a discussion which does not represent their sentiment, although no one questions the sincerity of the brethren who have taken their positions for something, separation, autonomy, or what not.

But for the loyalty, and unanimous sentiment among our people to continue their present relation with the church until the church takes responsibility for a change, others could have used the precipitated discussion greatly to our embarrassment and loss. Even now some in, and many outside of the church, think there has been official action taken looking to our going, and that by the white man. Here is a case in point:

A Negro newspaper entitled "*The St. Louis Advance*," during the Educational and Missionary Convention in St. Louis, took advantage of the presence in that city of a large concourse of our Negro Methodists to say that if the Methodist church wanted the Negro Methodists to go, they should "break their necks," leaving at once.

Some men speak wiser than they at first know, "Break Their Necks" leaving is what the mass of our people in the Methodist Church know they would do. This editor is an African Methodist I am told. He afterwards offered an apology for the editorial which he said was written upon the assumption that some official action had been taken by the church looking to our going. He was surprised that all the talk was occasioned by the individual opinion of our brethren who have been out of the country, and for that reason not in touch with the real facts.

I am assuming to say, and without hesitation, that as frankly as I know how, and in direct opposition to the expressed or implied views of our brethren from abroad that the sentiment of our people at home is against the initiative in any plans to the next General Conference looking to anything that suggests separation. This frank and honest view is the result of twelve months of observation and investigation of their expressed opinion by word and letter.

## What Initiative Means to the Negro.

1. It is relieving the Church of all responsibility, and equivalent to the Negro asking for another Negro Church. We have had to meet conditions for the good of both within the church, and mutually agreed to do so, and I think will continue to do so in the future. Meeting conditions forced upon us with, by outside conditions over which we have no control is entirely different from getting out.

2. As a part of the Church, our Press is under obligations to defend us, and thank God does so

in no uncertain way. We won't relinquish this we can help ourselves. That which comes to by appropriation is on the basis that we are part of the Church although a needy part. So appropriations made to us as members inside, directly opposite in character to what might be given us as subsidy on the outside. It is more honorable and self-respecting to have an appropriation on the basis of partnership, than subsidy to beggars outside. It is more manly to come self-support inside than confess the weakness that I must get outside and thus be driven to it. What a spectacle we shall be if ever that day comes. It will not come for we are nearer self-support today than ever and give more (said Bishop McCall when he lived), per capita, according to our wealth than any members in the church.

3. Think of it, the Methodist Church is the friend the Negro ever had. When Rev. John Wesley left Georgia, December 2, 1737, he summed up his labors in these words, "All in Georgia have heard the word of God; some have believed and begun to run well. A few steps have been taken toward publishing the glad tidings, both to African and American brethren." From that time until now, covering one hundred and seventy-five years, the followers of Wesley in the present church have never deserted the Negro. We are within little more than a quarter of a century of two centuries of unflinching interest of the Methodist Episcopal Church in the Negro, and if I understand the race aright we are standing pat, and want to see what this quarter of a century will bring to us and our children in this Church of our choice. It is true, we are not now ready to surrender premises, and separate.

4. The present organic relation of the Negro to the Church enables the white man to study the Negro and his progress, and the Negro to hear from the white man as to his view of the Negro. The white man puts the white man into possession of knowledge, first-hand, the other gives optimism to the Negro. Either way this is of inestimable value to the tired race.

The Negro knows that initiative means for him to be responsible for the surrender of all the advantages he now claims by partnership in organic relation and to take the first step, when really the mission of the church to the black man is just fairly begun, is a discount upon the training he has received.

## What Then?

Every white man I ever heard say anything on the subject has said, "we will not ask the Negro to go." Well nigh every Negro I have heard say anything on the subject vows he will not ask to go. Then the going, it would seem, is at end. What next? Let us reason together and make adjustments within our family that will help each, and hurt none. The Negro is in that frame of mind.

There are some needs yet with us, and some inequalities existing in relation to our work which ought to be frankly and brotherly considered if the Church wishes the largest growth in its colored work.

In the Committee on Episcopacy in the General Conference at Chicago in 1900 when the question of a Negro Bishop was up, the writer moved to amend the report of the committee to the General Conference upon that subject by adding these words: "and we recognize the need of such an officer (referring to the Bishop of African descent) among our people of African descent," so that the report, No. 5 page 431, General Conference Journal, 1900, as adopted by the General Conference reads:

"In the election of Bishops there should be no discrimination on account of race or color, but should be chosen because of their worth and fitness for the position. In the presence of this sentiment often reiterated by various bodies of the Church, we believe the time has come when the General Conference may safely and wisely choose a Bishop from among our seventeen hundred ministers of African descent, and we recognize the

(Continued on Page Six.)



## Why Not a Colored Bishop?

An Editorial in the Western Christian Advocate

The question of the relation of the colored man to the Methodist Church is casting its shadow thus far across the path of public discussion. Shall he remain an integral part of our Church? Shall he have what for quadrenniums past he has sought, but not obtained—a bishop of his own race? Or shall there be a white bishop delegated to superintend the colored work? These are questions that must be settled right, and soon, for the colored man, if we judge indications correctly, is in no frame of mind to be temporized with as in the past. No question of legislation will press more persistently upon the consideration of the General Conference.

With reference to a colored general superintendent, we have this conviction: Either the colored man must have a superintendent of and for his own race, or he should be set apart into a Church by himself—not forcibly, for in the event of a failure to provide the former, the latter alternative will naturally be sought by the colored man himself. The feeling is strengthening itself in his mind that though the promised land of the episcopacy has been pointed out to him to possess, a forty years' wilderness wandering is a very distasteful preliminary, particularly so since he considers the land his by right of membership in the chosen people—Methodists.

The answer to the question. Why should the colored man not have a bishop (or superintendent, or president, or whatever he may be called) from his own number? is difficult to discover. It is not that we do not wish to place responsibility in his hand, for this we have done with reference to every other field of Methodist supervision—educational, Church extension, Epworth League, editorial—and to extend the supervision to the episcopacy would be but to unfold wholly a policy long and gratifyingly maintained by our Church.

It can not be because the colored Conferences are not in need of improved supervision. This great section of our Church, comprising twenty Conferences and composed of 325,000 members, does demand better and closer superintendency than has hitherto been accorded it, or can be given under present conditions. The white man may be found who would willingly and even cheerfully go down into the Black Belt and spend his days and life for the colored man. We say, such a man may be discovered, but it might be added that the experience of our Church has not always been of the most satisfactory sort in this regard. As long as episcopal residences are readjusted from time to time, and Boston, New York, Chicago, and other cities are thrown open, bishops, who are human, will, if domiciled too far removed from centers of culture and opportunity, develop a yearning that will not always be successfully suppressed. The question might here be raised as to whether a white man can do his best and most gratifying work in the South and solely among colored folks. That it has been done in years past is not clear proof that success would attend a like administration to-day. If we interpret the drift, conditions to-day are changing markedly and relations between white and black in the Southland, once possible, are now considered improper. One of our Northern white ministers, who shook hands with members of a colored Conference in the South and called them "brethren," was driven out of town, and escaped only after threats of personal violence. A colored district superintendent in a Southern Conference, desiring to consult with a bishop who was stopping in his city, was compelled to go around the alley and ride to the bishop's floor on the freight elevator along with the ash cans. It was not the bishop's fault that his brother in the minis-

try could not approach him like a man. It was a social exigency that nothing could overcome.

Would it be possible under such social conditions for a white man to enter into the life and religion of the colored man? And, on the other hand, could the colored man approach a white bishop as freely as desired? We apprehend that a white bishop laboring under such restrictions which he of necessity must observe, would come to the close of a quadrennium with a feeling that his work had been fractional and ineffective.

\* \* \* \* \*

Will the fear prevail that the election of a colored bishop will draw the color line? The color line is already drawn, we must all admit. It is drawn in our Conferences, in our congregations, in our General Conference, in all our relations which include colored peoples. It is there like the equatorial belt, and no amount of talking can efface it. The old alarm caused by the fear of a colored bishop presiding over a white Conference is a bug-a-boo not to be seriously considered. There is one colored member of the New York East Conference, a cultured, scholarly man who could doubtless fill any pulpit in the Conference acceptably. But no congregation in that great center has ever yet sent a committee to Conference to protest against the possible misfortune of having the colored member sent them. Nor has he sought the pastorate of any white congregation.

## An Appeal for Negro Advancement

By Prof. William M. Gordon, B. S.

No true Negro in the Methodist Episcopal Church will deny that he has not been uplifted by contact with our white friends. What we are, we owe it to our white brothers of Methodism.

When we were held in slavery, oppressed and regarded as a despised, barbaric people, who was it that lifted up their rods to Heaven and prayed to Almighty God—that there are a million of Ethiopians in the land of America who must be saved and educated? Was it not the grand old Mother Church of Methodism? No rational-minded man will refute this statement. Now, as time has moved on, we have advanced to a stage of development by years of struggle and preparation; if ever we are to be given a chance, it is now. As we refresh our minds with the memory of our sainted fathers, who sleep serenely in their quiet graves—Bishops Haven, Simpson, Joyce, Ninde, Mallalieu, the venerable Dr. Rust and the Rev. George Standing—we feel that if they could but rise up and see the results of the seeds they planted for our uplift in Methodism, they would exclaim in the great General Conference: "Make our brother in black of our Church a self-governing body," not by separation, but by giving them a representative of their own extraction—a Bishop to preside in the Colored Conferences of the Methodist Episcopal Church of America.

If the Church can give Bishop Scott to Africa to work with Bishop Hartzell, why then can't we have a Negro Bishop in America?

Under the Divine Providence, homogenous are we in blood, but heterogenous in thought—yet the same God made us all, and knows no race or color. If the Methodist Episcopal Church stands for equal rights in the brotherhood of mankind, she should sustain that recognition by giving our qualified men who are eligible for promotion to the Episcopacy.

When he is done with that one colored congregation he will ask to be transferred to another people of his own race.

The fact is, the twenty Conferences of his race would keep any colored bishop busy in his own fold for a quadrennium. The thought that the episcopal appointing power would place him over a white Conference, or that he would seek such supervision would run directly counter to a fundamental law of human nature. That phase of the situation would adjust itself with no trouble or embarrassment.

Has the time arrived to grant him this request? The only honorable stand for the Church to take is that when the man of the colored race is found who is large enough to assume such a relation, the Church should proceed to give him to the race as their guide and counsel in matters ecclesiastical. We believe such a man can be found, who can be entrusted with the large work, who shall be an honor to the episcopacy, and about whom his people will form in martial array.

\* \* \* \* \*

Will the coming General Conference elect such a man bishop? We think we see the shrug of a great ecclesiastical shoulder, and detect the wink of a Methodist eye in response. Will they? There's the rub. We fear, before this subject is threshed out and finally settled, that a clearly defined prejudice against the colored man will be found to exist north of the Ohio and in the hearts of good Methodists whose declarations of devotion to the best interests of the colored man will be found to be vastly in excess of the modicum of actually possessed sympathy and willingness for service.

I have known nothing save Methodist doctrines. My parents are Methodists. My father is a Methodist preacher. He educated me in a Methodist college (Clark University), and how often have the young men of my class been inspired and inflamed as we so often sat in the University chapel listening with eagerness to the electrifying speeches and sane counsel of our Bishops, Secretaries, General Officers and others of merited ranks, as they would say: "Young men, 'caput hodie,' the world is waiting for you, the Church wants your wise counsel and leadership and service. Prepare yourselves thoroughly, for it will not be a question of color, but qualification and preparation." We took them at their word, and what are the results? Still being advised. We feel that we have been advised long enough now—and we want results.

What incentive is it to our present heroes who are facing the issues as soldiers? What encouragement may our rising young men of Methodism obtain from our prepared brains to play the man in the administration of Church itineracy? Is it only the same old advice, "'Caput hodie,' the world awaits your service and preparation?" Does the Mother Church and Father Freedmen's Aid Society disregard their own sons, who by painful struggles and with most meagre means have worked their way to the top of moral, educational and spiritual preparation? Must it be in the face of the men who stand like Trojans as representatives of our homes, Church, colleges and universities, who have patterned their lives after the consecrated white presidents, professors and teachers who came from the North to cast their lot among us, as did Moses, the servant of God, when he went into Egypt, that their efforts be fruitless, and are they not, in the opinion of our great Church, able to govern and hold the reins of Methodism?

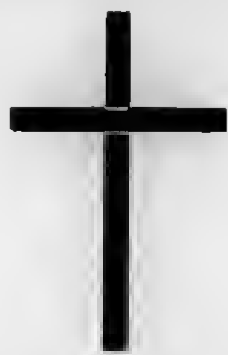
Would Bishops Walden, Hamilton, Hartzell, formerly secretaries of our Society; Presidents Thirkield and Melden and Drs.

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# THE CHRISTIAN LIFE

## A Lenten Message



By  
Bishop Edwin H. Hughes

### Seeing Ourselves

From "The Epworth Herald."

THE woman at the well rushed back to the village and said to her friends, "Come, see a man that told me all things that I ever did." Christ's insight into her life amazed her and even gave her an insight into his life. Jesus, the Light of the World and the opener of eyes, not only gives us the true view of objective things, such as bread; but he likewise gives us true views of ourselves. It is often said that he read men—in accord with the prophecy of Simeon that by him the thoughts of many hearts should be revealed. He knew Peter quickly and called him "shifting sand;" he knew John and called him a "son of thunder." Jesus still does this work of revealing us to ourselves. This is a difficult work. No man can see his own face, save by reflection; and herein is a parable. The Bible speaks of "secret faults," and sometimes they are secreted even from those who have them. The divine revelation is the human revelation. Isaiah sees God, and then he knows himself. So, seeing God in Christ, we get a revelation of God and a revelation of our own souls. We see our glory; for we were made in that Image. We see our shame; for we have marred that Image. We see our hope; for Christ can restore that Image. All these revelations of ourselves are necessary if we are to be and live at our best. The true Lent brings us face to face with Christ and so brings us face to face with ourselves.

## The Lamp of Memory

By T. H. Darlow, M. A.

*Beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, out of the house of bondage.—Deut., vi, 12.*

1. Dr. Johnson defined a patriot as "one whose ruling passion is a love for his native country." And the subtle ties of blood and speech and home—our first affections, our earliest recollections—all naturally combine into a passion of pride and tenderness which centers in the land that claims us for its children. Jesus Christ showed Himself to be a profound patriot, and the Old Testament, which was His Bible, is the most patriotic book in the world.

2. The gift of memory is a strange and mysterious power which holds its seat in the very fortress and citadel of the inward man. We are persons, because we can remember. Lethe, the river of forgetfulness, would be only another name for annihilation. Moreover, this power is not only a vital, but a lofty faculty of human nature. All our monuments and inscriptions, all our books and records, had their beginning as a kind of *memoria technica*. They originated in men's instinctive efforts to keep themselves from forgetting. History has been called the most aristocratic of studies; and the Muse of history bears on her lips this watchword: "Forget not."

3. We English are curiously unmindful of our own national past, though few peoples ever had such a past to be proud of and thankful for. Each green battlefield where English liberty was won, each crumbling castle and cathedral on English soil, is preaching its silent sermon, warning us and teaching us how much God has done for us and for our fathers. Perhaps the brightest lamp of architecture is the lamp of memory. That gray Abbey at Westminster, which year by year is gathering into its garner fresh wealth of associations—how its very stones are crying out, how its buried poets and prophets and kings and captains become a great cloud of witnesses to God's benefits lavished on this favored land.

4. Each solemn national festival—a Jubilee or a Coronation—force home upon Englishmen the same lesson, "the message which the songs of Troy, and the Persian wars, and the trophies of Marathon and Sa-

lamis spoke to the hearts of all true Greeks of old." Then the dullest among us can feel something of what it means to have a fatherland. We realize afresh our national birthright, and our national unity with kinsfolk and fellow-subjects beyond the seas. We thank God with full hearts for our sacred English heritage of truth and freedom. Through such experiences even the most careless become aware of that overruling Power who creates and controls alike sovereigns and soldiers and statesmen. The glory and the burden of Empire must needs humble us all under His awful hand, who lifts up and who lay lows, who is Himself the Guide and Governor and Judge of nations, the King of the kings of the earth.

5. "The sense of greatness keeps a nation great."

Mr. William Watson's line comes true, if "greatness" be the greatness of our calling and election in God's will, of our high privileges by God's grace, of our sacred charge and duty to be the standard-bearers of liberty and mercy and truth in the world. But if "the sense of greatness" only inflates us with conceit of ourselves and contempt for other peoples, if we use our privileges selfishly and recklessly, and boast ourselves like Nebuchadnezzar over our imperial state and power—then England's decay and downfall have begun already. For that insolent temper in any nation has its root in rottenness and its blossom in the dust.

6. "If patriotism means the flattery of one's nation in every case, then the patriot, take it as you please, is merely the courtier which I am not. . . . If patriotism be a virtue indeed, it cannot be an exclusive devotion to our country's interests—for that is only another form of devotion to personal interests, family interests, or provincial interests, all of which, if not driven past themselves, are vulgar and immoral objects. Let us put away the Little Pedlingtonism unworthy of a great nation and too prevalent among us. . . . The nation shall be glorious, when her praise, instead of exploding from within, from loud civic mouths, comes to her from without, as all worthy praise must, from the alliances she has fostered and the populations she has saved."—From "The Upward Calling."

## "Will a Man Rob God?"

By MRS. C. D. MEBANE.

The system of tithing is as old as the Scriptures, and is not nearly as difficult to practice as many people imagine. Out of every dollar we own we should give ten cents to God. I think the easiest way to do this is to have a special little box or bag in which to keep the "Lord's Money," and nothing else. Then, when you get your money, just put God's share into that box or bag. If your wages are three dollars a week then put thirty cents into the box. If your wages are eight dollars a week, put eighty cents into the Lord's bag each week. Now this does not mean that each Sunday you are to take your box to the church and empty its contents upon the table. But it does mean that you can always have a fund from which to draw whenever you need money for the Master's service. For example: If you pay a quarter in church every Sunday, you can take it out of the Lord's money. If you want to contribute to the collection in some other church than your own, you can draw upon that fund, for God is not a God of denominations, but a God for all His servants. The sick, the poor and needy may be helped with the money set aside for the Master's use. All contributions to the church and all charitable purposes should be drawn from the box containing the Lord's money. But that money should not be used for any other purpose. However great our own personal desires may be for extra money, we should act just as though the Lord's money was not in the house, and never rob God. It is much easier to set aside God's tenth when you first collect your money than it is to wait awhile. For, almost before you are aware of it, you will have planned what you are going to purchase with every cent of it without thinking of God's share. Hence, it will be with reluctance that you give up your plans and restore to the Lord His tenth, but in the end the nine-tenths will bless you more than the whole sum.

Paris, Ky.



## The New Peck Home—A School for Training of Home Makers

About fourteen and a half years ago Peck Home, erected as a memorial to Bishop and Mrs. Peck, located at that time on Peters Avenue, this city, was burned. During the lapse of these years it was a question as to wheth-



MRS. E. L. KNOSTMAN,  
Bureau Secretary

New York Conference, the home Conference of Bishop and Mrs. Peck. But donations have come from all the Conferences, varying in amounts. While there is a small debt on the building, a part of which certainly must be borne by our people, there are pledges out among the various branches of the Woman's Home Missionary Society to cover the indebtedness. The women know how to do things and we may be sure that there will be no serious embarrassment in the erection of this Home.

The corner-stone of this beautiful building was laid on February 14th with appro-

ed and pleaded for should be rebuilt. To-day there stands before you the result of my three years of constant thinking, planning and work. Perhaps, friends, if there could have passed before me in a moment all that it was to mean to me personally, in disappointments, discouragements, in unpleasant things, because of the work I was trying to do; if I could have known of the hours and days and weeks of physical suffering it would cost me, I might not have had the courage to make that promise; but they have come, one by one, and through them all, and above all, there has been this one thought



GROUP OF WOMAN'S HOME MISSIONARY SOCIETY WOMEN  
Miss Elizabeth Cassell, Mrs. E. L. Knostman, Miss Eliza Page  
Miss Catherine Hines, Miss Minta Hungerford

er Peck Home would be built in the city of New Orleans, or elsewhere. Petition after petition was made to the Woman's Home Missionary Society for the rebuilding of Peck Home. Three years ago Mrs. E. L. Knostman, of Manhattan, Kansas, was appointed Bureau Secretary of the Woman's Home Missionary Society for the West-Southern States, with immediate supervision of the work of that society in Louisiana and Arkansas. This Bureau embraced Adeline Smith Home, at Little Rock, Ark., the Italian Home and the Peck School of Domestic Science, in New Orleans, and the Peck School was housed in the main building of New Orleans University. Mrs. Knostman accepted this work with the determination that Peck Home should be rebuilt. This was her pledge when she first came to Louisiana, and heroically she has worked toward that end, until now it is our good pleasure to present in this issue a picture of the real Peck Home, one of the most substantial and beautiful buildings of all the buildings owned by the Woman's Home Missionary Society. It is said to be the best constructed, the most convenient, the most beautiful Home of all the homes for colored girls except, perhaps, Boylan Home at Jacksonville, Florida. The structure and equipment cost upwards of \$27,000. There are twenty bedrooms, with a maximum accommodation for forty girls. Including the basement, there are four floors, with baths on the two dormitory floors, hot and cold water throughout, lighted by electricity and heated by gas. Each room has a spacious closet; regular New York bedrooms they are, and each dormitory is large, well lighted and well ventilated. These rooms were occupied, recently, by the Presidents of the Freedmen's Aid Society during their session here. On all sides could be heard words of congratulation and of commendation for this splendid building. The planning of this building has been most carefully looked after. The work to be done was the uppermost thought and Mrs. Knostman is to be congratulated on presenting to the Society what is in many regards, the ideal Home.

The funds for this Home came largely through the insurance realized from the old building and the sale of the old site. The present site, located near the University proper, was donated by the Freedmen's Aid Society. The largest contribution to this Home, \$2,500.00, comes from the Central

priate exercises. The Rev. Dr. J. F. Marshall, President of the Board of Trustees of New Orleans University, presided. Addresses were delivered by President C. M. Melden, of New Orleans University; Dr. Valcour Chapman, Superintendent of the New Orleans North District, and Dr. G. B. Hines, of the St. Charles Avenue Methodist Episcopal Church. The ritualistic services were read by the Rev. W. Scott Chinn and the Rev. Mr. Vaulkenberg, of the Gulf Coast Conference. Appropriately, the stone was laid by Mrs. Knostman, whose untiring and self-sacrificing efforts had brought the building into realization. Just before the laying of the stone Mrs. Knostman delivered a beautiful and appropriate address. Among other things, she said:

"Three years ago I came to you with the promise that the Home you had so long pray-

and purpose in my heart, 'Peck Home shall be rebuilt.'

"For long years it has been the custom to lay stones as memorials of people and of events, and perhaps the first you may recall is the placing of the twelve stones by the Children of Israel as a memorial of that wonderful miracle, the dividing of the waters of the river Jordan, that they might pass over on dry ground. A people going out of bondage into the Promised Land. During the past forty-eight years, many other stones have been laid; that the people of another race might pass out of the bondage of ignorance into something of the realization of what manhood and womanhood stands for. It has never been our purpose to send out our young people with just a smattering of book learning, but always that they might

(Continued on Page Twelve.)



THE NEW PECK HOME, PITT AND LEONTINE STREETS, NEW ORLEANS



## "Will Negro Methodists Withdraw?"

(Continued from Page Two.)

of such an officer among our people of African decent."

On page 184 of same General Conference Journal representing the Colored delegates present, under a suspension of the rules I presented a petition asking for the election of a colored Bishop. The petition contained these words:

"We would call attention to the fact that there is a pressing need for such an officer, which is emphasized, not as a demand for recognition, but as a means to the end of supplying a long-felt want in the Methodist Episcopal Church in its work among a portion of her people.

"Emphasizing as your petitioners do the need of such an episcopal officer, we gladly pay tribute and express our kindly feeling for the Bishops who have given us their services, and would deplore any action that would operate against their continued and full superintendency in our Southern field, yet we recognize, as they and all others familiar with the Southern situation must, that from many view points of episcopal service in this field they meet unsurmountable obstacles because of conditions of an external character, over which the Church has no control, creating a special demand which the Bishop of African decent would supply."

It has been twelve years since this record was made, and experience in actual observation of our work in the South assures this, that for the largest good the white Bishop is needed with the Negro Bishop, and that social conditions above referred to, by the Colored delegates of the General Conference of 1900 in the light of facts, is against the Negro doing his largest work as much as against the white man. The need is two-fold. It is as imperative to bring about a better feeling among our white people in the South toward the Negro, as it is for a Negro to inspire the Negroes to greater deeds. The white Bishop who presides over the Negro Conference is not persona non grata with his people as he once was. Usually he brings to the conference white men who see and hear the Negro as otherwise he would not. I could write a book on instances of our white Bishops leaving the Negro better off as to the feeling of the white people toward the Negro, after one of them has held a conference. Likewise the brotherliness not to say sweetness of spirit of our white Bishops in their presidency of Negro Conferences has been an agreeable disappointment to some of our black people within and without the church, and I have heard them express their surprise in favorable comment.

So it would produce an inequality if our white Bishops were taken from among us, and the Negro does not desire it. Therefore let the next General Conference assign one or more of our white Bishops who will be resident in the South, with special reference to our interests, and if they feel proud of the work they may do, and that it is no punishment to work among Negroes, but an opportunity, we shall have glorious results therefrom.

Without exception our Bishops impress our people that they count it a joy to work among us, and they stir our people to action by their preaching and lectures. The writer heard one of them say in the presence of others that he would want no field in which to show genuine results than among our people, if the church should so assign him. We simply need more Bishops and "more Bishops."

We must not, however, close our eyes to another inequality existing which none of our white Bishops can meet. Our Church knows that there are distinctively Negro Methodist Churches operating in the same field with us, and that throughout the South dozens of Negro Bishops are living in the Centers, and travelling incessantly the territory. Their Conferences are small and many, they can be held in small towns, and even in villages. It is a case of competition and we are unequally rigged for it.

The Protestant Episcopal Church has seen this and passed a measure which in the next few years is going to give Negro Bishops in that church for their Negro work. When this is done we shall be all the more unequally matched for the Competition. What then?

Divide a half dozen of the largest Negro Conferences now in existence and make more of them

so they can be held in smaller cities. We will have then about thirty Negro Conferences. Elect one or two Negro Bishops to the General Superintendency to work and corporate with our white Bishops doing certain work they can't do and no one expects them to do.

No Negro in the church expects that a Negro Bishop, if elected a General Superintendent will preside over white Conferences any more than our Negro Pastors preside over white congregations, we have some common sense on these questions.

We have a mind when this is fully understood by our white people, there will be no need for a law to limit any man nor will autonomy or separation be necessary. The law of common sense and grace, that will make a sensible man go where he is needed most and can do most, will be law enough to make a Negro go to his own struggling people when assigned by the Board of Bishop to ten, more or less, of the Negro Conferences any given year. If he goes as a Bishop of the Methodist Episcopal Church to his people it will mean a thousand times more than as a Bishop of a separate Negro Church to his people. Such a Negro Bishop with churches to dedicate, a hundred or more District Conferences that he may attend to get in closest touch with our people, educational and financial rallies to lead, Conventions and Congresses to project and push, to say nothing of some Mission fields he could visit, would give that Bishop a plenty to do among his own, so he would not think of having time to go elsewhere.

The experience of these black men giving their time to our work in the south, in corporation with our white men, while we maintain the present organic relation, is worth trying, before we think of getting out of the church, or of having the bunglesome autonomy which is as the NEW YORK AGE says: "A Church governing body within a Church governing body," and which "would be provocative of more discontent than now obtains." I would add that the discontent would finally lead us to the separation desired by the advocates of autonomy and they know it. The issue is getting out, or staying in. Getting out is mighty unpopular with my people hence the advocates of getting out offer autonomy which in the end will accomplish

the purpose. The Negro does not believe the church hypocritical. It is slow and conservative in action and ought to be. Too much is involved.

Just here may be seen the recklessness of separation or something, in two years. Go slow is the sign before the Negro. If the Church needs time to think this, or that way, before action, the Negro will be patient. The General Conferences of 1896 in referring to the election of a Bishop of African decent used the significant words, "May safely and wisely choose," and in 1900 reiterated the same, adding, "We recognize the needs." This is strong language used by a strong body. Let the Negro wait on it another quarter of a century if need be.

### Final Word.

No one loves Methodism more than the writer. I am one of four generations of Methodist Episcopalians living the day this is written. I would do everything legitimate to help my people in the church provided it did not injure the church. What I have written is personal conviction and individual opinion, but having observed, talked and written to my people with special reference to ascertaining what was their sentiment since the beginning of this agitation, and while I have no right to say that I speak for them more than any other individual, and arrogate nothing to myself, I am willing to say that I believe what is said here is the opinion of the leadership, and the rank and file of our people with, of course, exceptions here and there.

Again no one knows what the report of the Commission on Federation and Organic Union will precipitate in plan or discussion that will involve new relations for us until that report is made. Not a word has been heard from the Colored Commission on Federation with other Colored Methodist bodies.

These reports may in some way give us the anticipated threshing out of the Negro question and involve our organic relation to the church, but with it all this is true, the Negro will not be found asking for a change in relations if the signs fail not. He may have to change, but he is not as matters now stand, desiring nor seeking, or praying for anything save more Episcopal leadership in his present relation that he may not be one whit behind in accomplishing the greatest work possible for God.

After all is said it is the salvation of the people we are after, and in this, may God lead us.

## The Meeting of the Presidents of the Freedmen's Aid Schools

By the Rev. Dr. J. T. Docking, Secretary of the Association

The third meeting of all our presidents of the twenty-two Freedmen's Aid Schools was held in the city of New Orleans on February 29 to March 3. In reality, the meeting began with the inauguration of President Melden, which took place on March 28, as it was for this purpose that the president's meeting occurred in New Orleans, rather than in Holly Springs, where it was intended to be held. The brethren began to assemble from all sections of the South and were about all here to wish President Melden and his great institution a happy and a prosperous beginning, so that when Dr. Melden was inaugurated as president of New Orleans University, he had a big host of his colleagues present with all sorts of good wishes. The coming of these college presidents, bringing to the inauguration greetings from the various institutions, made the inaugural services impressive and fraternal.

The presidents meeting proper opened on Thursday morning in the university chapel with Dr. L. M. Dunton, who is the honored dean of the association, having served in the Freedmen's Aid cause with such a high degree of success, longer than any other person, presiding. The Rev. Dr. J. M. Cox lead in prayer. Dr. J. O. Spencer of Baltimore offered a resolution requesting that telegrams be sent to the President of the United States, to the United States Commissioner of Education, and to Bishop Cranston at Washington, D. C., asking that they use their influence to retain the clause guaranteeing an equitable division of funds between the races in the Page bill, and these telegrams were sent by the secretary.

The topics on the printed program were taken up by Dr. C. M. Melden who opened the discussion

of "honorary and dishonary degrees," and Dr. S. E. Idleman of Atlanta spoke on the topic "to what extent shall we do social settlement, parish or night school work." After a general discussion of these topics, the opinion was expressed that greater care should be taken in the distribution of honorary degrees; and also that there is a great opportunity in the line of mercy and help that teachers and pupils can render the poor and needy in sections where our colleges are located. The judgment of the association on degrees was expressed in the following resolution: "We deplore the indiscriminate manner in which honorary degrees have been conferred by many schools, and we urge a careful investigation of both the character and the scholarship of the applicant for such degree, so that they may be real *honorary* and not dishonorary degrees." Dr. S. A. Peeler read a carefully prepared paper on the subject "to what extent should women be urged to take the Classical Course of Study?" A lively discussion followed in which it was suggested that what is good for the gander is good for the goose in educational matters, where there is neither Jew nor Greek, bond or free. Dr. R. T. Fuller of the Flint Medical school read a very helpful paper on "Sanitation and hygiene in the schools," full of hints as to cleanliness, ventilation, etc. By special invitation of President Melden, the association adjourned to attend, in a body, the interesting chapel exercises held at 11:40. In the afternoon Prof. J. R. Reynolds spoke intelligently on "science and laboratory work," after which Dr. C. W. Bennett, the school inspector, presented a paper on the subject of "the teacher's meeting," and how to conduct, in a successful manner, such meetings. Dr. M. C. Mason, the corre-



onding secretary, made an address, indicating the  
nes by which the presidents can co-operate with  
e Cincinnati office in putting the great and im-  
portant work that the schools are doing before the  
public at large. An interesting discussion followed  
which will result. It is hoped, in greater publicity  
being given to the work of the Freedmen's Aid  
Society. It was unanimously agreed that the  
board of Managers of our Freedmen's Aid Society  
could do well to establish "a Publicity Bureau"  
aiming to bring before the general public the great  
work, and the greater needs of our schools. Dr.  
J. Maveety, secretary of the Freedmen's Aid  
Society, made an address indicating the lines of  
external and beneficial co-operation with the other  
schools doing the same work. Co-operation is the  
otto of our denominational and Christian schools.  
e are "brethren" of one purpose and one aim.  
fter this address, Dr. James H. Dillard, president  
nd general agent of the Jeans and Slatter funds  
as introduced and made an address of much infor-  
mation and encouragement.

On Friday morning, Dr. A. P. Camphor opened  
e literary program with a paper on "the three  
grades of discipline," making it clear to all that  
e of the most important features of our school  
e was good order and the demand for a high-grade  
discipline and deportment. Dr. Dunton read a  
aper on "how many colleges do we need to meet  
e demand of our work?" which provoked a very  
vively and animated discussion. It was the opin-  
n of the essayist that we should have but three  
reat university centers strategically located, and  
at all of the other institutions should be academ-  
feeders to these larger universities, well manned  
nd well equipped, and doing real university work.  
was thought by Dr. Dunton that one of these  
ould be located toward the Atlantic coast and  
ould be Claflin University; the second should be  
eated in the West and known as Wiley Univer-  
ty; and the third should be located in Mississippi  
nd be Rust University. Of course, some of us  
eartily agreed with Dr. Dunton and there were  
hers that did not. Dr. J. O. Spencer of Balti-  
ore and J. M. Cox of Little Rock, read papers on  
proportions of scholastic and industrial work,"  
nd the "standards of the University Senate as re-  
ted to our Freedmen's Aid Schools. Both of these  
apers being on related subjects were discussed  
gether. At the afternoon session, Dr. Bennett  
resented an outline of Bible Study, of which our  
hools have long felt a pressing need. This course  
as been worked out by Dr. Bennett, and is the  
ruit of the best in educational lines. The report  
as adopted for use in all of our classes and or-  
ered to be printed. As expressing the opinion of  
e association concerning the appreciation of Dr.  
ennett, the following resolution was adopted:  
Resolved, That we express our high appreciation  
of the helpful and efficient services of Dr. C. W.  
ennett, as inspector of our schools and that great  
od has come to all of our institutions because of  
is kind and careful ministrations." Dr. Homer  
Lyman, superintendent of Sunday School work  
among the Negroes, under the direction of the  
nterdenominational Sunday School Association, was  
vited to speak upon his work which is the train-  
g of young people for more successful service  
the Sunday Schools. Prof. R. S. Lovinggood, who  
as had the greatest success in rallying a body of  
lpers around him, gave a fine account of how they  
o great things in raising money for schools over  
Texas. Dean Harvey S. Minnich, vice-president  
the Freedmen's Aid Society and Dean of the  
ate Normal College at Oxford, Ohio was intro-  
uced and made a most delightful and inspiring  
address. Dr. D. D. Martin, secretary of the Ste-  
art Missionary Foundation, was introduced and  
ade a happy impression, in giving a most inter-  
ing account of what is being done for the salva-  
on of Africa. The following resolutions were  
opted expressing the sentiment of the association  
this matter:

We record our appreciation of the work being  
ne by the Stewart Missionary Foundation for  
frica in its Missionary Department in Gammon  
eological Seminary, in its Student Organizations  
own as "Friends of Africa" in the schools of the  
edmen's Aid Society; the Institutions of the  
oman's Home Missionary Society, and in many  
our leading churches; in its Missionary Prize  
ntest System and in its publication of the "Foun-  
ation."

We hereby express our sympathy and pledge

## Health Papers---Pure Food

By Dennis A. Bethea, M. D.

Probably, the most talked of man of the  
present time is Dr. Harvey W. Wiley. Some  
are lauding him to the skies, while there are  
a few others who would consign him to the  
regions of night. Why has the name of Wil-  
ey become an idol in every home? It is be-  
cause he dared to drive away those human  
vultures who would adulterate our food. The  
National Pure Food Law is a good law, but it  
would have been void had not men had the  
temerity to enforce it. The result is that  
to-day it is very unpopular as well as un-  
profitable to sell decayed vegetables, and  
tainted meat "doctored" with preservatives.

While it is true that the pure food laws  
are religiously enforced, we may still suffer  
from bad food. There is a work for each  
housewife to do. Every woman should learn  
to discriminate for herself between good and  
bad food. Dr. Woods Hutchinson, in his lit-  
tle hand-book of health, says: "The most  
dangerous fault that any food can have is  
that it shall be tainted, or spoiled, or smell  
bad. Spoiled or tainted means that the food  
has become infected by some germs of putre-  
faction, generally bacteria or moulds. It is  
the poisons—called ptomains or toxins—pro-  
duced by these germs which cause the seri-  
ous disturbances in the stomach, and not  
either the kind or amount of the food itself.  
Even a regular "gorge" upon early apples  
or watermelons, or cakes or cream will not  
give you half so bad, nor so dangerous colic  
as one little piece of tainted meat, or fish,  
or egg, or one cupfull of dirty milk, or a  
single helping of cabbage or spoiled berries  
or other fruit. This spoiling can be pre-  
vented by strict cleanliness in handling foods,  
especially milk, meat and fruit; by keeping  
foods screened from dust and flies, and by  
keeping them cool with ice in summer time,  
thus checking the growth of these "spoiling"  
germs. The refrigerator in the kitchen pre-  
vents colic or diarrhea. Ice in hot weather  
is one of the necessities of life. Smell every  
piece of food to be eaten, in the kitchen, be-  
fore it is cooked if possible; but, if not, at the  
table. Avoid everything that has any un-  
pleasant odor, or tastes queer, and you will  
avoid two-thirds of the colic, diarrhea and  
billious attacks which are so often supposed  
to be due to eating too much."

One saves nothing by buying ancient eggs,  
and half rotten fruit and vegetables just be-  
cause they are cheap. It is far better to eat  
sparingly of pure food than liberally of de-  
fective food. Sometimes food looks good  
when it is otherwise. It is better to eat  
steaks so tough that you can't stick your  
fork in the gravy, than to eat the tenderest  
tenderloin that is slightly infected.

### A SOUND BODY.

"Good health is an interest-bearing in-  
vestment for the scholar. Good health has  
its religious relations. Good health is pre-  
requisite for marriage of boy and girl alike.  
Therefore, get wisdom, but above all, and  
first of all, get health. "Whom the gods  
love die—old." Whom the gods hate die—  
young. Often through ignorance or folly, or

our co-operation in the Foundation's effort to place  
before our students such high ideals, and furnishing  
the student body of each institution an opportunity  
for intellectual development and the cultivation of  
the altruistic spirit.

We heartily commend the Foundation in all that  
it stands for as a factor in the religious life of the  
race; that in each of our institutions we encourage  
the organization of the "Friends of Africa" as  
early as possible after the opening of the school  
year.

We encourage the raising of scholarship funds for  
our work in Africa and also our young people to  
seek and study the literature which the Founda-  
tion so generously distributes among them."

Rev. J. C. Sherrill discussed very encouragingly  
"the student who failed to pass." Dr. J. T. Dock-

the want of a little common sense. When the  
minister at the funeral speaks of a "myste-  
rious Providence," the doctor, sitting with the  
family, thinks of the rich gravies, and want  
of perspiration through exercise. When the  
preacher has worn out the ten command-  
ments as subjects for sermons, there will be  
one text for him to preach on for a thousand  
years in the hope of uplifting the race by  
proper heredity, and it will be this text:  
"Take heed unto the body."—Newell Dwight  
Hillis.

### THE HAIR.

Question (a) What is good to keep the  
hair from splitting: (b) What will make the  
hair grow and keep it from coming out: (c)  
What is good to beautify the hands and face  
and prevent sallowness, blackheads, etc: (d)  
Give some simple remedy for indigestion,  
both for infant and adult.—Bright Eye,  
Missouri.

Answer—(a) Clip the ends of the hair;  
(b) Keep the scalp in good condition, mas-  
sage often, rub castor oil into the scalp every  
day. Brush the hair daily. Brushing increases  
the growth of the hair by stimulating the  
circulation in the scalp. Salt, in some cases,  
will stop the hair from falling out and pro-  
mote the growth. Shake the salt all through  
with a salt shaker and allow to remain on  
for 5 minutes. Do not rub the hair but  
gently brush the salt out. It is cleansing  
and will give lustre to the hair; (c) Wear  
gloves when doing any rough work. Before  
retiring at night clean the hands and face  
thoroughly and rub a little cold cream into  
the skin. Do not use much soap, almond  
meal is better. There is nothing better for  
keeping the hands soft and white than to  
rub them with a little corn meal after wash-  
ing and wiping them. Buttermilk is one of  
the simplest and most effective remedies for  
whitening the skin. Bathe with it both be-  
fore and after exposure to the sun and let  
it dry on the skin. This will also help keep  
blackheads and freckles away; (d) eat slow-  
ly, do not drink while eating. Take a cup  
of hot water before meals. Avoid tea and  
coffee. Correct all constipation by suitable  
diet. Avoid worry. Take plenty sleep. For  
the infant: Do not feed it too much nor too  
often; give it plenty water; correct the con-  
stipation, if there be any, with orange juice,  
prune juice or some such fruit juice. Find  
out the cause of the indigestion in the child  
and adult; remove it and the indigestion will  
be gone.

### SPRING TONIC.

Question: (1) Is there any virtue in the  
so-called spring tonics: (2) Why do some  
doctors prescribe pills for everything: I  
know one who prescribes pills for ingrowing  
toe-nails.—Constant Reader, Ark.

Answer—(1) Not unless prescribed by the  
physician; (2) probably from force of habit,  
or it might have been that the patient need-  
ed the pills, whether he did or not the doctor  
needed the money.

Terre Haute, Ind.

ing read a paper on athletics. Rev. G. B. Stone  
of Jacksonville, Florida, made many helpful sug-  
gestions pertaining to "libraries and the cultiva-  
tion of the reading habit." Dr. J. S. Hill of Mor-  
ristown, and J. B. F. Shaw of Meridian, two experts  
in the line of collecting funds, both spoke along  
the line of student aid work and delinquent ac-  
counts.

One of the most interesting characters at the con-  
vention, and one of the most interesting addresses  
of the convention, was given by Dr. G. W. Hubbard  
of Meharry Medical School, the school that has  
sent out more than a thousand graduates. Dr.  
Hubbard is greatly beloved by his colleagues and  
they always listen with delight to his messages.  
The following was adopted as to students attend-

(Continued on Page Eleven.)



# Southwestern Christian Advocate

631 BARONNE STREET.

## REPRESENTATION OF OUR COLORED MEMBERSHIP

(Continued From Page One)

Negro to-day holds his commission for large service through the endorsements that he has received at the hands of the white people in the South as well as in the North. This is no reflection on him. It is a tribute to what he has been able to accomplish, being absolutely true at all times to the interests of his people, and with the confidence of the others that make him a potential factor in the entire race situation. What is the opportunity of the Methodist Episcopal Church in this regard?

### XI.

The Government of the United States, in the face of all that is being said, has been advancing Negroes to positions of prominence, of trust and of responsibility, in many instances, with a large number of white men under them. The justice of the promotion, and at the same time the intelligence and the common sense and gentlemanly bearing of these Negroes have met with approbation, certainly not in every quarter, but by an overwhelming majority in this country, so that, that political party which has advanced the Negro is kept in power. If it were a hazardous undertaking to recognize Negroes no man would scent it quicker than the politician.

### XII.

There are 6,000,000 unchurched Negroes in this country. The increase of the Negro population in the State of Mississippi alone, during the last ten years, was 100,000. The best way to reach them is to reach them through their own men. If we want to go really into the business of the salvation of this great number of people, the Church needs a more vital connection with them from the episcopacy down.

### XIII.

The Christian church of America and of the world must ultimately turn itself in a more aggressive way to the evangelization of Africa. Christianity never gets a foothold among the natives, except through missionaries who are indigenous to that people. All things else being equal, black lips for black ears are decidedly preferable. We have within our 325,000 membership the best plant-bed in America for the growing of missionaries who shall throw themselves into the situation in Africa and bring glory and achievement and honor to the great Methodist Episcopal Church. Are we going to build a world-program that will include Africa? If so we ought to get at it.

### XIV.

Whenever a Negro in the Church has been trusted with the large responsibility of leading our people to self-support, there has been a marked advance and in every instance—namely: in the Freedmen's Aid Society, in the Board of Foreign Missions and Home Missions and the Board of Sunday Schools. The election of a Negro to the episcopacy would give to the work in the South a leadership that would make for self-support in a more rapid and certain way than in any other way.

## HOW IT MAY BE DONE

By the way of preface, let it be stated that nothing we have said or that may be said later on in this article or at any other time is to reflect upon the Bishops of the Method-

ist Episcopal Church. We take it that they, as well as ourselves, appreciate the problems of our Southern work. In no part of the Church are our Bishops received more warmly, their administration more uniformly accepted, and the office and the man more generally honored than among the colored Conferences of the Methodist Episcopal Church.

Again, there is no attempt to minimize our episcopacy and there is no desire to change it, nor is there any attempt to do away with it. It is not necessary to minimize it, to change or to do away with episcopacy in order to meet our contention. The episcopacy should remain as it is. What we are contending for is a different *method of administration*. And this could apply to any other part of the Church, as well as our own. That some sort of a change must be made is conceded by so strong and so conservative a leader as Dr. George P. Eckman, of the New York Conference, who, in a recent article, said: "That some fundamental readjustments of our system of episcopal supervision is required is a fact which can scarcely be stated in terms too emphatic." Now, what is our solution?

### THE UNWRITTEN LAW

Few laws are stronger than the sentiment that is behind them. There are some laws, though unwritten, that are absolutely binding, and people more readily accede to them because they grew out of expediency, common sense, and intelligence, if not conscience and judgment. Already we are operating our colored work under a law which, if recognized, is all the constitutional provision needed to warrant the election of a Negro to the episcopacy. The recognition of this law need not be in any written statement or any formal resolution bearing upon it. All we need to do is to move on in the even tenor of our way with the same tacit understanding that has controlled us during all these years, and which has been a safe-guard against any special friction and has lent itself in the interest of efficiency as well as of expediency. To illustrate: When a Negro is elected to the elder's office, he receives the highest ordination within the gift of the Church. His parchments and ritualistic services are absolutely identical with the parchment and ritualistic service of any other elder in the Church. At the time of the Negro's ordination, although never a word has been spoken of it, from the first day the first Negro was ordained until now, he understands, and the Church understands, that he is to serve his people. Against this understanding there has not been the least effort on the part of the now 2,000 Annual Conference members that we have, nor has there been a request from any one of our 18,000 white churches for one of these Negro ministers to administer in a congregation other than congregations of his own people. This law is absolute. It is more effective than any written law. It is certainly less embarrassing. Men do not like to be proscribed by legislative enactments, which, in many cases are born of mistrust and animus. But men do willingly and cheerfully subscribe and live under contracts, though unwritten, which find their bases in common sense and in efficiency. As far as the contention is concerned it is absolutely constitutional for a Bishop to transfer a Negro elder into a white conference and place this elder over a white congregation. But there is not to-day, nor has there ever been, a Bishop of the Methodist Episcopal Church who would do such a reckless thing. There is not to-day, nor has there ever been, a Negro elder who expects such a thing. We have accepted the services of white men as pastors, presiding elders, college presidents and general superintendents without once the thought that there is to be a reciprocity, as far as the Negro and white congregations are concerned. To all intents and purposes we are as separate and as distinct an element in the Methodist Episcopal Church as any body should desire. The Church has experienced

a minimum of inconvenience and embarrassment on the part of these 325,000 Negro members. It is a wonderful tribute to the common sense of these more than a third of the million of members of the Church with absolute equal constitutional rights in the Church, that they have during all these years adjusted and assisted in adjusting the situation so that there has been so little friction, not only with our white work in the South, but with the Church at large. A parallel of this example of diplomacy and common sense and at the same time loyalty to the best interests of their own people would be hard to find. The Negro understands that within the Church he is to serve his people. At the close of the war we had white pastors for colored congregations, and white district superintendents for colored districts. In the evolution of things the white pastor was succeeded by the Negro pastor and the white District Superintendent by the Negro District Superintendent. There is absolutely no risk in carrying the evolution a step further and completing the itinerancy among our people by electing a Negro to the general superintendency. In making this appeal there is no contending for a Negro to preside over white Conferences. The Negro would not project himself upon the Church in that manner. If he attempted it the Church has sufficient power and machinery all ready to prevent it. Bishops are assigned to Conferences, by a Committee of Bishops, and it is not to be presumed that any Committee of Bishops would assign a Bishop to a Conference where it would be reckless and inexpedient to do so. THERE IS NO CONTENTION FOR A NEGRO TO PRESIDE OVER WHITE CONFERENCES. WE WANT A NEGRO BISHOP FOR NEGRO CONFERENCES.

For the time being dismiss the question of constitution and let us assume that a Negro is elected. There would not be the least trouble. In six months the Church would lose its fear and would have a higher respect and appreciation for the Negro. He would be received by his own people cordially and the Church would applaud him because of his usefulness to his people.

### NOW, WHAT ARE SOME OF THE EXAMPLES UNDER THIS UNWRITTEN LAW?

There was a time when the Freedmen's Aid and Southern Education Society was in existence that white schools in the South, nominally, and as a matter of fact, practically and theoretically, were under the supervision of a Negro corresponding secretary. And, in the supervision of these schools, the co-ordinate corresponding secretary and the Negro corresponding secretary served each in turn all the schools. These schools were so administered by the Negro corresponding secretary as to not even cause a ripple on the surface of the Church, nor does the larger part of the Church know that such an administration has been had. That Negro corresponding secretary handled the situation so carefully, so expediently, and with such common sense that it is a remarkable tribute to him as well as to the people whom he represents.

By what authority is Bishop Scott practically the Bishop of Liberia? What law is there in the Church that gives him specific and almost definite charge of the work in Liberia, leaving all parts of the continent of Africa, with the mixed and altogether white Conferences under the control of his colleague? There is but one reply, the Unwritten Law.

Another example: The Rev. W. H. Brooks, D. D., was transferred fifteen years ago to the New York Conference and stationed at St. Mark's Church, New York City, a congregation made up exclusively of colored people, the only congregation of its kind within the New York Conference. This appointment is superior in salary, in perquisites and in parsonage equipment to quite a number of charges within the bounds of the Conference. Now, the question is up as to Doctor Brook's appointment for next year.



Will he be moved from St. Mark's and placed over a white congregation, either large or small, in the New York Conference? Certainly he will not; he does not expect it. There is not a congregation in the entire New York Conference to-day that is having the trembles lest Doctor Brooks be assigned to them, nor is there a Negro in the Church or out of the Church who expects that Dr. Brooks will be assigned to a white church. And yet it is perfectly constitutional to send him to one of these white congregations. If he is moved from St. Mark's he will be assigned to some congregation of his own people and a colored man will be transferred to take charge of St. Mark's. The law which governs this appointment is the unwritten law. Likewise, could we name other instances, our work in Southern California where we have a magnificent church, and smaller ones. We might go even to Revere Street Church, Boston, where Negro pastors have served for a long time that particular mission and not for once, even in New England, where the assertion of liberty is a part of the atmosphere, has there been the contention for the assignment of a Negro to a white congregation.

Briefly, then, in conclusion, there are three points upon which we may hang our contention of the election of a Negro to the episcopacy.

FIRST. The need in the interest of efficiency.

SECOND. Not a change of the constitution or a doing away with episcopacy, but simply a change of the method of administration.

THIRD. The Unwritten Law, under which we are now already operating.

If a colored man were elected to the episcopacy, there would be enough work to keep him busy, and, in addition thereto, it would require, as it does now, a large part of the time of several other Bishops. The field is large enough with problems of sufficient intensity and variety to keep several Bishops busy.

This is given in no sense as the *ex cathedra* statement of the question, but it expresses, somewhat, the conviction that is shared by a large majority of our people.

## Of General Interest

### AN APPEAL FOR MEHARRY MEDICAL COLLEGE

Mr. Julius Rosenwald, of Chicago, who has been so deeply interested in Y. M. C. A. work among colored young men, and who has contributed so liberally towards the erection of buildings for their use, recently spent a day in Nashville, Tennessee, and inspected the schools of that city.

Among institutions visited was Meharry Medical College of Walden University and Hubbard Hospital, which is connected with it. He was so well pleased with what he saw and heard that after his return to Chicago he promised to give \$1,250 annually for five years, provided a stipulated amount is raised each year; this money to be used for the annual current expenses of the college.

If Mr. Rosenwald's proposition can be met it will enable Meharry Medical College to increase its faculty, add to the equipment of its laboratories, and place the hospital on a self-supporting basis.

### SOUTH POLE FOUND

Roald Amundsen, the Norwegian explorer, reached the South Pole on December 14th, bringing fame to himself and glory to his country. The territory was given the name, "King Haakon VII Plateau." In a special cable to the *New York Times*, Capt. Amundsen tells of the difficulties in his march to the pole. He says that on April 22, the sun disappeared and did not return until the end of four months. This time of enforced inaction was spent in looking over and making changes in their outfit, which had been found

too clumsy for the smooth surface of the barrier. At this time, too, a good deal of scientific work was engaged in. On September 8, they started for the pole, but as it was still so cold, they turned back to wait for spring, which came in the middle of October, with a steady temperature. On their march, large mountains were encountered, while great glaciers and dangerous crevices threatened them. Detours had to be made from time to time. After this, they came into brighter weather and the marching was better. After four days of difficult climbing they came upon a vast inland plateau where they camped that night at an elevation of 10,600 feet. Upon taking up the march, they walked over a frozen sea that sounded like walking on the heads of empty barrels. At this time a man fell through the ice, as did two of their faithful dogs. This was the most unpleasant part of the trip. On December 10, Mr. Amundsen and his followers established their last depot, and on December 14 they reached their destination. The day, a beautiful one, was made more beautiful by the planting of the silk flag, all hands taking hold of and planting it. The explorer claims that they observed the pole as close as it is in human power to do with the instruments he had. He saw no traces of the English explorer, Capt. Scott's, having been at the pole, but thinks it possible that he had been there, and perhaps left some unsubstantial memorial which had been destroyed by the heavy storms. As the season was favorable, the Norwegian explorer thinks Capt. Scott did reach the pole later than he if not sooner, and most generously hopes that he did arrive there, for he is well deserving of success. Norway is celebrating the discovery of the pole. Even though the English explorer did reach the pole, it was not until the Norwegian flag had been planted there, and there is great pride in Amundsen in his country. Congratulations from the Geographical Society and King Haakon have been received, and when his name is mentioned, remarkable demonstrations follow—applause lasting upon one occasion for more than five minutes. The entire city of Christiania is decorated in Amundsen's honor.

## People of Interest

### GENERAL CONFERENCE DELEGATES

#### LIBERIA CONFERENCE

MINISTERIAL—John H. Reed, D. D., President College of West Africa.

Reserve—Richulin V. Richards, District Superintendent.

LAY—Benjamin J. K. Anderson, Surveyor General, Republic Liberia.

Reserve—Philip F. Simpson, merchant.

At the recent meeting of the Board of Trustees, held at Tuskegee Institute, with the Hon. Seth Low, the chairman, presiding, Mr. Emmett J. Scott was promoted from the position of private secretary to the principal, to that of secretary of the Tuskegee Institute. This is a fitting tribute to fifteen years' of hard, consistent, painstaking and difficult work. Mr. Scott has been Dr. Washington's right-hand man. He has been something more than a clerk. He has lived in the fullest extent the modern interpretation of private secretary, namely, an intimate adviser and associate in all the affairs of a man of large and varied responsibilities. This is an evidence of good fellowship that exists between Mr. Scott and Dr. Washington and the promotion is heartily appreciated by the friends of both throughout the country. For poise, first-hand knowledge of the racial situation, mentality of the highest rank and as an executive Mr. Scott has few equals in the



race. THE SOUTHWESTERN CHRISTIAN ADVOCATE rejoices especially in the promotion of Mr. Scott because he is a Wiley University graduate and a member of our communion.

The Rev. W. H. Smith and the Rev. A. H. Lathon of the Mississippi Conference attended the inauguration of President Melden.

Dr. A. W. Brazier of Slidell, one of the most progressing physicians of the State and medical director of the K. of P. of Louisiana, was in the city this week on professional business.

Mrs. E. C. Clemens, wife of the popular secretary of the Board of Conference Claimants, is spending the winter in New Orleans and adjacent territory. Mrs. Clemens is accompanied by her daughter.

Bishop Hamilton, the guest of honor at the annual banquet of the New Haven and Naugatuck Valley League of our Church, spoke on "The Removal of Race Prejudices and the Solution of Our City Problems."

Bishop Hartzell expects to reach New York by the middle of March, sooner than planned. Strikes disarranged steamship service so that he had to give up the trip to East Coast of Africa. He came direct from Loanda to Lisbon and then to Algiers, North Africa.

Dr. I. L. Thomas, while enroute to the Louisiana Conference at Shreveport, traveling in a poorly heated car, contracted cold in his left eye, which caused him much pain and suffering. He has been confined to his home under an eye specialist. He is recovering and will be able to assume his work in a few days.

The Rev. I. Autry, pastor of our church at Castleberry, Ala., writes us that a storm blew the belfry of the church down, breaking the bell and otherwise injuring the main building. Any amount to help him to re-establish the church will be very much appreciated. He is appealing especially to the friends and pastors of the Central Alabama Conference.

Bishop Frank M. Bristol, cabling from Buenos Ayres to the Board of Foreign Missions, Wednesday morning, March 6, stated that he had recovered from his recent illness and would sail from Buenos Ayres on the steamship Verdi, Friday, March 8. He further stated that there had been an excellent session of the Eastern South America Conference, at which an increase in membership of five hundred was reported.

It was a great shock to the many friends and acquaintances in this city, of Mrs. Virginia L. Reeves, wife of the Rev. C. W. Reeves, to learn that she crossed the Great Divide, on Friday of last week, from the parsonage of St. Paul Methodist Episcopal Church, of Shreveport, Louisiana. A gentle, unassuming, sweet-spirited Christian woman has passed from our midst to the sincere regret of the many throughout the Louisiana Conference, who knew her intimately and loved her well. To her companion, the Rev. C. W. Reeves, the pastor of our St. Paul Church, in Shreveport, who is a prominent member of many years' standing in the Louisiana Conference, we extend our deepest sympathy in this his hour of sore bereavement. Mrs. Reeves was pure in her service to God, and true to the last to her husband and her church.

The deceased was married to Rev. C. W. Reeves on April 6, 1880, in Natchitoches, Louisiana; and, in 1887, they entered the ministerial ranks of the Louisiana Conference, and she was ever the faithful helpmate.

Mrs. Reeves had just returned to Shreveport with her husband from a stay of ten days in her home in this city, which time she spent in putting that home in immaculate order, when she fell ill. After three days of suffering God called her.

Together with her beloved husband and son, one brother and several cousins, one of them being Mrs. Valcour Chapman, survive. Interment was made in the Star Cemetery of Shreveport.



## Feasting and Fasting

International Sunday School Lesson for March 24, 1912

Mark 2:13-22.

Read Matt. 9:9-17; Luke 5:27-29. Commit verses 16-17.

**Golden Text**—"I came not to call the righteous, but sinners."—Mark 2:17.

**Time**—May or June, A. D. 28.

**Place**—Near Capernaum.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

The one great purpose of the coming of the Son of God was that men might have life and have it more abundantly. This was made necessary because of the sinful condition of humanity. Life was everywhere, but not spiritual life. As sinners men had become estrayed from God and could not hold intercourse with Him. Where sin is, God is not. "If I regard iniquity in every heart, the Lord will not hear me," says the Psalmist. But this condition could not last always. The great heart of the Eternal pitied, and His bowels of compassion were moved towards His long lost earthly Son. Consequently, Jesus came. He came as an expression of the Divine Love. He came to save men from the power and guilt of sin. To do this He had to mingle freely with all classes and conditions of men. He could not stand aloof from them and win them. Of necessity He had not only to become a man, but to also go down to men. He did this with sin.

But He was misunderstood and consequently maligned. His motives were misinterpreted and caused Him to be abused and maltreated. The fact that He ate and drank with publicans and sinners, that He accepted the ministrations of women of questionable repute, that He sought not the company of the Pharisees, the "Four Hundred" of that day, was sufficient to arouse "the upper class" against Him. But what cared He for that? They that are whole need not a physician, but they that are sick. The righteous needed not salvation, but sinners did. Hence His business, His mission, was to seek and to save the lost.

Let us thank God that He came not to call the righteous, but sinners unto repentance. This gives us a chance, for we all have sinned and deserve the wrath of God. But Jesus saves. He atones for all our sins. Coming to God through Him, we shall have everlasting life. Let us heed His call and accept the glorious benefits resulting therefrom.

It is never difficult to find fault. Most anyone can criticize. It takes very little brains to do either. Moreover, the good, the wise, and the helpful are constantly subject to such. There was no exception in the case of Jesus. Though without fault, yet was He criticised. His enemies dogged His footsteps with the avowed purpose of showing Him up to the people. Our lesson to-day shows how futile were their efforts. Here also we have the call of Matthew to become one of the Apostles, of the newly made Apostle's efforts to bring his former companions to Jesus, and a discourse by the Master.

### LIGHT ON THE TEXT.

13. *And he went forth again.* Did not tarry at Capernaum, but went out again, in order that He might continue His work. *By the sea side.* The Sea of Galilee. *The multitude resorted unto him.* So great had become His fame as a teacher and healer that crowds flocked to hear Him. *And He taught.* "He taught the same old Gospel—good tidings to the poor, release to the captives, sight to the blind, liberty to those broken by calamity." 14. *And so he passed by.* He was constantly on the go. "Even in moving from place to place, the Lord was on the watch for opportunities."—Prof. Swete. *He saw Levi.* It was not uncommon among the Jews for one to have two names, hence Matthew may have been called Levi also. Or, it may be, as some think, that he received the name of Matthew after he was called to become a Disciple. It was thus in the case of Simon, who was afterwards called Peter. *Of Alphaeus.* Nothing more is known of him. *Sitting at the seat of custom.* At the place of toll. R. V. "Here taxes were paid on fish, duties on merchandise which passed along the great roads to Jerusalem, Tyrol, and Damascus, and the East, which centered at Capernaum."—Peloubet. *Said unto him.* Jesus notices and speaks to him. *Follow me.* Abandon your present work and come with me. This was requiring a great deal of him,

but he arose and followed Him. Thus he became a Disciple of the despised Nazarene. Says Ruskin: "Come up higher, then, for there are nobler treasures than these to count, and a nobler King than this to render account to. Thou hast been faithful over a few things; enter into the joy of thy Lord." 15. *It came to pass.* After this. *Jesus sat at meat at his house.* Dined at Matthew's house. *Many publicans and sinners.* Luke says, "A great multitude." *Sat with Jesus and His Disciples.* The distinctions of social life were not observed here. 16. *When the Scribes and Pharisees.* Though not invited they went in anyway to see and hear what would take place. *Saw Him eat with publicans and sinners.* Saw that their social standing made no difference with Him. *They said unto His Disciples.* Called the attention of the Disciples to what was going on. *How is it that He eateth and drinketh with publicans and sinners?* This they could not understand. Claiming to be the Son of God, the promised Messiah, clearly, they thought, this is no place for Him. Neither should He associate with such people. Evidently something must be wrong with Him. 17. *When Jesus heard it.* Either He overheard the remarks of the scribes and Pharisees, or His attention was called to them by one of His

Disciples. *He saith unto them.* Replied openly to their criticism. *They that are whole.* "The strong, healthy, hale, as the Pharisees imagined they were morally. Have no need of the physician. Have no need of medical attention; have no need of moral cleansing. But they that are sick. The physically sick need medical care, likewise the morally unclean. I came not to call the righteous. Those who are without sin. But sinners. Those who are morally deformed. To repentance. This should be omitted, as it is imported from Luke 5:32. 18. *The disciples of John and of the Pharisees used to fast.* Were fasting on that day. *Why do the disciples of John and of the Pharisees fast, but thy Disciples fast not?* In other words, are not the disciples of John and of the Pharisees more religious than yours? 19. *Jesus said unto them, Can the children of the bridechamber.* The friends of the bridegroom whose duty is was to conduct the bride from her father's house to her husband's. This they did with great rejoicing. *Fast, while the bridegroom is with them?* Refrain from eating and drinking and making merry at such a time. 20. *But the days will come, etc.* He here refers to His death and the sorrowing and fasting that will take place then. 21. *No man also seweth a piece of new cloth, etc.* A patch of undressed cloth. "The patch supposed is an unfilled piece of cloth." 22. *And no man. None are so unwise. Putteth new wine into old bottles. "Wine-skins. R. V." Else the new wine doth burst the bottles. "By the pressure of the gases produced by the process of fermentation upon leather weakened and cracked by age."*

Charleston, S. C.

## The Quality of God's Love

Epworth League Devotional Meeting Topic for March 23, 1912

(Hosea 14:4-9; Rom. 5:1-11.)

BY REV. A. PRESTON SHAW, B. D.

### CONCERNING THE SCRIPTURE.

Like the Book of Amos, the Book of Hosea, after proclaiming the people's inevitable doom, turns to a blessed prospect of their restoration to favor with God. This is not only true with these two books, but is one of those characteristics that can be seen in all Hebrew literature that deals with Israel's sins, misfortunes and backslidings. Why should it be otherwise? To paint horrible pictures of doom without giving some hope for a coming restoration to favor with God would mean to the devout Israelite that God had forgotten His promise. A hopeless state of doom for the whole race was from the nature of God's promise, impossible. What was the object of the prophet in portraying in such vivid pictures the doom that had befallen Israel? Was it because he glorified in the fact that Israel had fallen? Was it because he delighted to tell them of their backslidings? Nay, rather, it was to show them that even in the depths of their doom, their God stood ready to welcome them home should they return unto Him—their God was ever ready to forgive their many transgressions. Sin and its sinfulness is better seen when we see that our Father God loves us and stands ready to forgive. It was so in Israel. It is equally so to-day. God still speaks of the fallen—"I will heal their backslidings, I will love them freely for mine anger is turned away from them"—if they will return to Him.

In Romans 5:1-11 we have the nucleus of the doctrine of justification by faith. So hopeless and helpless was man's fallen state that no amount of works could save him. He could only believe. Yet God made this the means by which he could come unto Him and into the possession of salvation. God was so willing to forgive that he sent His Son to die for us while we were yet sinners. God was so willing to forgive that even though He foresaw His Son nailed to the accursed tree by the hands of sinners, He sent Him still. He was so willing to forgive that He made it possible that even His enemies might become reconciled unto Him.

### THE MEANING AND APPLICATION TO US.

The turning of Hosea from the horrible picture of Israel's impending doom to that Glorious restoration to favor with God bears an important lesson to us. In the world where God reigns we must expect that He shall triumph. No night can ever get so dark but that the God of Light can shine its darkness away. We do well when we bring to light

the evils that exist in the home, society, the State and the Church, but our work is not finished unless we also bring to light the remedy for these evils and the hope for the restoration of the true order of things. This is what Hosea did. He found fault and plenty of it in Israel. He saw sins of the most revolting type among God's chosen people. He told them of the doom inevitable that hung over their heads. And yet, above the impending doom He showed them a God ready and willing to forgive, and beyond it, He told them that if they would return unto Him, He would restore them to favor with Himself.

The belief that God must be coaxed into forgiving us is greatly erroneous. If there is any delay in our reconciliation with Him it comes from our ignorance and unwillingness to believe on Him. Does it seem reasonable to suppose that He Who sent His Son to save sinners would place obstacles in the way of those who earnestly want to come to Him? God is anxious to forgive. From the beginning He has done His best to reconcile sinful men unto Himself.

Since God is willing to forgive, His children should be like Him. How many people there are who delight in fighting those who have done them some injury. Very often the penitent seeker for reconciliation is hurled ruthlessly away with indifference and scorn. Do such dispositions belong to the children of the King? Feuds, factions and petty fights may thrive in the mountains of Kentucky and Tennessee, but they were never intended to exist in the Kingdom of God.

Winchester, Va.

### An Appeal for Negro Advancement

(Continued from Page Three)

J. Benson Hamilton and Parks, who gave the prime of their lives and are still laboring among us, see no reward of their labors and allow the door of opportunity to be closed in our face. No, I should say; a thousand times no! This is not a dormant age, but a progressive one.

I make this final plea and wait for an affirmative answer:

When will the time of advancement come, and what more preparation do we need?

Central Alabama College,  
Birmingham, Ala.



## The Meeting of the Presidents

(Continued from Page Seven.)

ing such schools as Meharry: That we urge upon our students the necessity of finishing their literary course in their local institutions before seeking professional schools, and that we urge upon those taking professional courses, to attend our own schools such as Gammon Theological Seminary and Meharry Medical School and the Flint Nurse Training School.

One of the most happy and joyous social events, connected with this gathering was the reception and lunch served to the members by special invitation of Mrs. E. L. Knostman at the new Peck Home. This was certainly a delightful social occasion. The new Peck Home, which is a gem of architectural beauty and equipment, is one of the most convenient and beautifully furnished school buildings to be found anywhere in the South. It is a monument to the devotion and self-sacrifice of Mrs. Knostman the Bureau Secretary.

Indeed, there were many things which contributed in making this a great conference—a conference of united toilers, a brotherly set of men, a harmonious convention. Surely, this was a memorable

gathering, where brotherly love and unity pervaded every meeting and all the discussions. "Behold how good and how pleasant it is for brethren to dwell together in unity?" Such gatherings make better schools; such gatherings furnish inspiration for better work and greater success.

All of the presidents of our schools were present except Dr. J. A. Kumler of Walden University, and Dr. M. W. Dogan of Wiley University. Both of these were detained through sickness, the one through the sickness of students and the other on account of having two sisters very ill in Ohio. Many regrets were expressed because of their absence.

The association was favored with several distinguished visitors who participated in the discussion and brought to the association many new, helpful and encouraging features of our work. Indeed, this was a convention with no discouragements, no discords. The secretaries of the Freedmen's Aid Society, Drs. Mason and Maveety, brought to us the latest details as to the office side of the Freedmen's Aid Society, and all rejoiced over the reports of progress being made everywhere. The reduction of the great debt of the Society, which has been impending its progress for many years was a source of great joy. The Society now being now

about out of debt, will be able to devote more of its funds to the schools, and that will mean more and better paid teachers and a better grade of work done in these institutions. Dr. Minnich is a master in pedagogy and added very much to the scholastic side of the meeting. Dr. Jones, the editor of the Southwestern made us all glad by his presence. Thanks and appreciation were expressed by vote for the most enjoyable entertainment and convenience furnished by Dr. Melden and New Orleans University. The following officers were elected for this year:

President—Dr. J. M. Cox,  
Vice-President—Prof. G. B. Stone,  
Secretary and Treasurer—Dr. J. S. Hill.  
Executive Committee—  
Dr. M. W. Dogan,  
Dr. C. M. Melden,  
Dr. J. T. Docking.

Thanks were expressed by Drs. Mason and Melden to Rust University who had relinquished her right to have this meeting in honor of New Orleans and Dr. Melden's inauguration, and it was unanimously voted that the next meeting should be held with Rust University at Holly Springs, Mississippi.

## Literary Notes

### NEW BOOKS

RELIGIOUS EDUCATION IN THE HOME by John D. Iosom. Size, 12mo. (4 7-8 x 7 1-2 inches). Pages, 190. Binding, cloth. Price, net, 75 cents.

Religious education in the home, in other words, the awakening, nourishing, training, developing, and perfecting of the religious life of children under home influences, is of supreme importance. It is the way to save the children and to build up the church, for there is no greater evangelizing agency than the Christian home. This book shows that the religious life can be awakened as early as the intellectual powers are awakened, and that if the same care were given to develop the religious nature that parents give to develop the intellectual, success would be equally sure. The principles and methods of such religious education are discussed in a familiar manner, and suggestions are offered, which, if followed, would assure the religious development of the child.—Eaton & Mains, New York; Jennings & Graham, Cincinnati.

DYNAMIC CHRISTIANITY by Levi Gilbert. Size, crown 8 volumes, (5 5-8 x 8 1-2 inches). Pages, 403. Binding, cloth, gold top. Price, net, \$1.50.

Dr. Gilbert has produced a timely book with an urgent message—an

argument for a Spiritualized Church, constantly energized and recharged from above—a need distinctly recognized amid present multiplication of organizations and mechanisms. He presents Christianity as peculiarly a Religion of Power—power mysterious, supernatural, effecting character transformations inexplicable on human grounds or by any New Psychology; a Religion thereby unique, unclassified with other Faiths. Its singular power must be appropriated and utilized by laity and ministry in church life and administration, preaching, revivals, methods and deals of evangelism. A suggestive and stimulating volume for laymen, clergymen, evangelists—all Christian believers and workers.

### MONTHLY MAGAZINES

#### LIPPINCOTT'S MAGAZINE.

The Lustrous Lady, a complete novelette—Will Levington Comfort; The Harbor Fog, a poem—Thomas Walsh; "The Great Game" Back of the War Between Italy and Turkey, a special article—William T. Ellis; A Winged Coronet, a short story—Anne Warner; The Counsel of Friends, a sketch—Mrs. Wilson Woodrow; At the Top of Sourwood, a short story—Emma Bell Miles; Poverty, a sketch—Thomas L. Masson; Ways of the Hour: "On important Precedent Established for Musical Instruction,"—Robert Grau; "Imprisonment for Smugglers," by Day Allen Willey; "A Tragedy and Its Outcome," by Forbes Lindsay; "The Lost Art of Spelling," by Mary Eleanor Roberts; Arrows and Targets, epigrams—Minna Thomas Antrim; The Dope Fiend, a short story—Dorothy Canfield; The Tryst Beside the Fire, a poem—J. B. E.; The Regeneration of Smith, a short story—Charles Harvey Raymond; Short-Story Masterpieces: "An Episode Under the Terror," by Honor de Balzac—Translation and Introduction by the Editor; Sensibility, a poem—Edith M. Thomas; The Phantom of Bogue Holaba, a short story—Charles Egbert Craddock; The Eternal Tragedy, a poem—Allan Updegraff; The Only Way, a short story—Catherine Houghton Griebel; The Pilgrim, a poem—Arthur B. Rhinow; the Box-Office Man, a special article—W. Dayton Wegfarth; Daisy Dunham, a short story—Harold Susman; Bunched Hits, epigrams—Howard C. Kegley; Public Obligations—Municipal Bonds Preferred, a financial article—

Edward Sherwood Meade; Walnuts and Wine; Twentieth Century Travel, conducted by Churchill Williams.

### THE LIVING AGE.

Strikes, actual or threatened, occupy so large a share of public attention, both in the United States and in England, that the article on that subject, reprinted from *The Fortnightly Review*, which is the leading feature in THE LIVING AGE for March 2, is especially timely.

The article on "The German Reichstag Election" by Joseph King, reprinted from *The Contemporary Review* in THE LIVING AGE for March 2, is not a summary of election results or a forecast of probable political consequences, but a vivid picture of German election scenes. The writer is a member of the British House of Commons, who chose to make a personal study of German election processes.

This is Dickens' year; and all Dickens lovers will take keen pleasure in Darrell Figgis' study of Dickens, which THE LIVING AGE for March 2 reprints from *The Nineteenth Century*. It is sympathetic and appreciative but discriminating.

### CENTURY.

The fiction of the March *Century* will include short stories by Lucy urman, Frances R. Sterrett, L. Frank Tooker, and J. W. Muller; and in the serial, "Stella Maris," William J. Locke will introduce the aunt of John Risca as that journalist's prospective housekeeper, and after describing him as the author of "three or four novels which had all been rejected by all the publishers in London" will offer an amusing homily on the art of novel-writing, which will greatly interest lovers of Mr. Locke's novels.

In his forcible description of "The Injury of Tobacco," in the March *Century*, Charles B. Towns writes with the knowledge of an expert and the earnestness of an exhorter. He ranks the popular weed with the worst of the drug slave-masters, and in particular pays his respects to the smoking fathers, who enjoin abstinence on their sons, yet whose example leads to early cigarette smoking by stealth.

The March *Century* will contain Professor Edward A. Ross's second paper on "The Middle West," in which he compares the social and political status of that "progressive" section

with the conditions now prevailing in the Eastern States.

### Brief Mention

At Lake Charles, the Rev. J. W. Turner was tendered a royal reception at the Warren Methodist Episcopal Church on the Tuesday night of his leaving for New Orleans. Among the speakers were Dr. Hughes, M. E. Thomas of the Baptist Church; the Rev. Mr. May of the Congregational Church, and Dr. M. J. Marmillion. The ladies under the direction of Mrs. E. Holmes rendered fine music, and served refreshments to all who had gathered to bid Reverend Turner Godspeed. These warm-hearted Church people know how to do things on a grand style.—P. W. Clark, Pastor.

The Rev. A. Robinson of Mandeville wishes to express his appreciation of the gift of 100 pounds of choice groceries that were brought to him on Friday night, March 1. There was also a purse with the pounds. Mrs. Lillie Jenkins led the surprisers.

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### The New Peck Home

(Continued From Page Five.)

go with trained minds and also with trained hands and hearts, filled with the love for Christ who gave His life for them. If there is any one thing I desire above another in the work done in the Peck Home it is that our girls may be given high ideals of womanhood, its duties, its responsibilities, its opportunities; yes, and its bless-



SCENE DURING THE LAYING OF THE CORNER STONE FEBRUARY 14. MRS. KNOTSMAN IS STANDING AT THE STONE

ed privileges, and that here they may gain knowledge and strength necessary to live these ideals, and this may be done if they will only apply themselves and will make Christ the chief corner-stone of their hearts. Then in the language of the motto on this stone they will go out from here "saved to serve"—saved to serve in the highest and truest sense of the word. Not saved for street walkers, not saved for the follies and foolishness of this world, but saved to serve in schools and in Churches, to make home that beautiful place God intended it to be. Yes, saved to serve the Lord Christ, whose they are, and whom we serve. There have come to me many duties and many privileges, but I know of no duty that I have esteemed a greater privilege than that which is to be mine this afternoon—to place within the walls of this new Peck Home, this stone as a memorial of the life and work of Bishop and Mrs. Peck. In placing this stone I anticipate something of the result of our hopes, our prayers, and our work, and I pray God's blessing may always rest upon this Home and all who may dwell within its walls."

The college presidents were the first to occupy this home. While the finishing touches were being made rooms were fitted up and the educators were comfortably quartered. On Friday evening, during the session of the College Presidents, Mrs. Knostman served a banquet in honor of the Secretaries of the Freedmen's Aid Society with the College Presidents as invited guests. The supper was sumptuous. The service was beautiful. The whole evening was a genuine delight. Remarks were made by President Dunton, Dr. J. O. Spencer, Secretary Mason, Dr. C. M. Melden and Mrs. Knostman. Mr. E. L. Knostman, of Manhattan, Kansas, husband of Mrs. Knostman, remembering the heroic struggles of his wife, anticipated the banquet by sending a full supply of exquisite table silver, which was Mr. Knostman's contribution to the Home. This was a most beautiful tribute from a husband to the unselfish labors of his wife.

The approach to the Home is beautiful, the entrance being exceedingly artistic. The vestibule leads immediately into Hartzell Hall, a large and attractive room 38 by 42 feet, which is to be the general reception room of the Home. Appropriately it is named in honor of Mrs. J. C. Hartzell, whose work in Louisiana during the stay of her distinguished husband in this State was the

inspiration for the organization of the Woman's Home Missionary Society. How fitting and what a beautiful tribute it is that in this very substantial Home, the main room should bear the name of that queenly woman to whom directly and indirectly thousands of women of the South are, in a very large way, debtors. This Home answers a long-felt need, for if there is a strategic point for the location of an institution for the training of home-makers, it is here. This Home will help, in a very large way, in the program for the uplift of our people. We prophesy for this institution a most satisfactory future.

At present the Woman's Home Missionary Society has in this section five workers. Miss Eliza Page, a native of New Orleans, has been in the work more than fifteen years and is doing general missionary work, and is a most effective and consecrated worker. The Italian Mission is in charge of Miss Catherine Hines, and when it is remembered that we have, within the city of New Orleans, an Italian population numbering quite 60,000, we can realize just how necessary this work is, and how little we are doing to meet the issue. As has been intimated, the Woman's Home Missionary Society did not relinquish its work altogether, during the time that they did not own a building. Cooking, domestic science, and the like have been taught the girls by workers supported by the Woman's Home Missionary Society, who were given space for their work in the University building. Miss Elizabeth Castle is a teacher of domestic science and art, and Miss Minta Hungerford, teacher of dress-making. The last two ladies named will be upon the staff of Peck Home for next year. Thus is added to our equipment in the State of Louisiana, a force which will be felt in all directions. And in the name of our people and on their behalf we desire to extend to Mrs. E. L. Knostman, the bureau secretary, and through her to the Woman's Home Missionary Society throughout the Church, our unstinted thanks for the reconstruction of Peck Home, and our heartiest congratulations on the very beautiful building which is to house the activities of the Woman's Home Missionary Society in this section in the future.

### A Boy's Soliloquy

BY A. G. JUDD.

Why are boys bothered about signing pledges. So many people are anxious to have us put our names on cards saying that we "touch not, taste not, handle not, any alcoholic beverages" or something like that. Sometimes older people seem to forget that a boy can think. They don't understand that we boys want to know why things are or why they are not. Sometimes people get impatient with us because we ask so many questions. Now, I am thinking about this pledge and I want to know why I should sign it. I'm not a drunkard, I don't know what beer or whiskey tastes like. I don't want to know and I never expect to taste nor to drink any of it. What is the use of putting my name on that card when I never intend to have anything to do with liquor?

The older folks say because it is right. That is good. But it only puts a fellow off. To say a thing is right means that it isn't wrong. Nothing is right unless there is a reason for it. I want to know why.

Of course, everybody knows that alcohol is injurious to people. We had that lesson in Physiology at school the other day. It said that it was a stimulant. That it made the heart beat faster and made the brain feel queer. Anybody believes that who has ever seen a drunken man. They act crazy. They can't walk straight. They fall anywhere,

and run into everything they look at. They are dirty, they talk queer and their eyes are red. It makes one hot in the summer and cold in the winter, and doesn't make anybody feel good at all, only for a little while; the next day a drunkard always feels worse. What we had in Sunday School about "Wine is a mocker, and strong drink is raging, whosoever is deceived thereby is not wise," is true.

But all this does not apply to me because I don't ever expect to be a drunkard. Nobody expects to be, I guess. I don't think that anybody would start out to be that. I won't be. May be some of the others have said that, and have not kept their word. Although I mean to keep away from it, yet there is danger, it seems. I won't take the first glass, no, I won't even taste it. The other day I heard some one say it was a shame that one of our neighbor's boys had gotten to drinking and that the other day he came home drunk. It certainly was too bad. He was a dandy fellow. So often, just the one that nobody ever thinks will drink, does. Sometimes the temptation comes and some of the best are not able to win. It seems to come to nearly everybody and may be it will come to me. Maybe some one will offer me a glass at a time when it would be hard to refuse. I wonder what I would do. Would it help if I had my name on a card saying that I promised not to? It might. I think that I would need all the help that I could get. They say that one of the saloon keepers the other day poured some whiskey on the street hoping that he might start an appetite in some of the young men by the smell. They must make it hard to do right.

Not long ago I heard some one say: "The boy is father to the man." I've been thinking about that. It must mean that a boy by the things he does and the way he thinks makes the character he will have when he is a man. If the boy is good the man will be good. I wish that I were a man now. I believe that I would vote against the saloon. But I can't vote. I want to be the kind of a man that will vote against the saloon, because I hate rum. May be if I would sign the pledge it would help me to hate it more. A good many men are afraid to have anybody know where they stand. May be I am afraid to sign the pledge because somebody will laugh at me. That is cowardly. A boy that is a coward will make a man that is a coward. To be square with myself it looks like I would have to sign that pledge.

All this is selfish; I have been thinking about myself. Will my name on a pledge make any difference with any one else? Some of my friends may not sign it if I do not. Maybe they are afraid to put their names on because they think that I might laugh. Perhaps there are some in our class who will have a hard time to keep from being drunkards. Wouldn't it be awful if some of my playmates would grow to be drunkards? I would not like to see them dirty, and muddy and red-eyed like that man we saw last night. I would be glad to help any of them to live sober lives. The pledge would help. If I signed some of the rest would, perhaps all.

The right thing to do must be to sign the pledge. Alcohol is harmful. Nearly everybody is tempted sometime, somewhere. When temptation comes we need help and a pledge might help. Then it helps a boy to be strong and stand for what he believes to be right. A strong boy makes a strong man. My example may help someone else, to make a stronger man. Then, too, it will gladden the heart of my teacher. Why there is father and mother, they want me to sign it. I had almost forgotten them.

Well, here I am, I did not think there was a reason why I should sign that pledge, but I can't find a single reason for not doing it. The more I think about it the more reasons I find for it, and perhaps I have not thought of nearly all. I want to do what is right. I want to be a man. Where is that pledge? Of course, I will sign it.



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Connectional Fund (increase) 92

Total .....\$946,914

**II. INCREASED QUADRENNIAL INVESTMENTS.**

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Permanent Fund of the Board ..... 4,226

Total .....\$1,304,584

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And NOW—February 29, 1912—that Greatest and Oldest Institution of Methodism, THE BOOK CONCERN, has INCREASED ITS DIVIDEND BY \$50,000, thereby closing the gap between the 1911 INCOME (\$950,000) and the Million Dollars asked for Annual Distribution, and establishing the

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In the NAME of the METHODIST EPISCOPAL CHURCH, whose Income for Superannuated Ministers, Widows, and other Claimants is but two thirds of what is needed to meet the Obligations recognized by the Discipline of the Church.

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Brothers, GIRD YOURSELVES—and you who know how to Transmute Prayer into Silver and Faith into Gold, let the furnace of your Faith glow "seven times more than it was wont to be heated." As never before God's challenge rings out, "Try Me: Bring in the WHOLE TITHE and TRY ME!"

And let the First Fruits of your giving be an Immediate and Liberal contribution to the Board of Conference Claimants for leadership in this Church-wide movement.

The Rev. William H. Thomas of the New England Conference has been officially recognized by the official Board at South Norwalk "as resident pastor Emeritus of Grace Church," an honor equally great to both the giver and the receiver. Some day the superannuate will come to his own in this life, both by receiving honor and well earned support.

The MARCH VETERAN is out containing the full REPORTS OF THE BOARD and the NEW TABLES for 1911.

Subscription 25 cents per year. Club of ten for \$1.00. Send in now.

Begin 1912 well by placing a liberal gift to the Board in your will. Remember the proper title, "Board of Conference Claimants of the Methodist Episcopal Church."

**CONFERENCE NOTICES**

**Special Notices.**

**APPEAL**

Of the Local Committee of the Conference Board of Home Missions and Church Extension of the East Tennessee Conference.

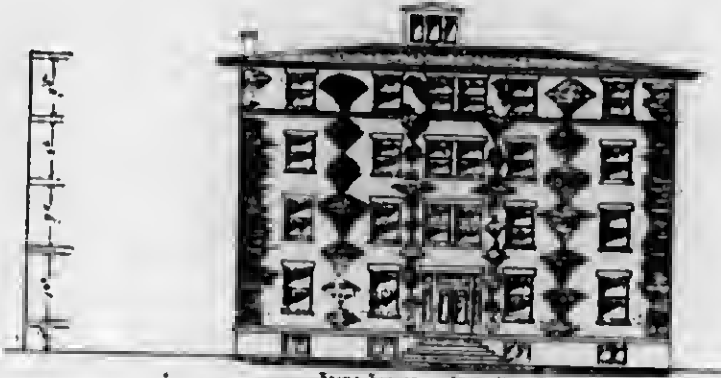
To the Members of the East Tennessee Conference, and to the Lay Membership of Each Charge Throughout the Conference Bounds.

Dear Brethren and Co-Workers, Greeting: You will note that the General Committee on the 1st day of November entered upon a new fiscal year. You will also note that the General Committee at its session in Denver, made a slight increase in Home Missionary appropriations. Notwithstanding, at the present there is a debt that needs the attention upon the part of the entire Conference and constituency, and we trust the contributions of the charges during the present year will be sufficient to pay the present debt, and enable the General Committee of 1912 to make a farther increase in the amount appropriated. We appeal to you in behalf of the General Board, that we raise our full apportionment. We shall look to you as loyal Methodists for hearty and earnest co-operation. We voice the sentiment of the General Board when we say, "They appreciate your loyal service in the past and are confident concerning the future. They are grateful to all Methodist preachers and co-workers, and express thanks to God for the success of the year which closed October 31, 1911. We are depending largely upon the District Superintendents and

**Sarah Goodridge Hospital**

and

**Nurse Training School**



Proposed New Sarah Goodridge Hospital  
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A hospital for the colored, having a capacity of thirty-two beds, all medical, surgical and obstetrical cases received by the regular staff, or, if the patients prefer, their regular physicians may attend them same as in their home. The management aims, at all times, to make the surroundings as homelike and the rules as liberal as is consistent with the general welfare.

Upon the completion of the proposed new building we shall need to register some twenty or thirty new nurses in the Training School. If you are a girl and desire to become a nurse, write for an application blank and full particulars. If you, or any of your friends, should be in need of the advantages of hospital attention, write the Superintendent for terms. Address all communications to

**Dr. R. T. Fuller**

1566 Canal Street New Orleans, Louisiana

pastors to pass the word down the line that the East Tennessee Conference must raise its full apportionment. You will please note the fact that the General Committee is not allowed to appropriate at any session a larger amount than the regular contributions for the preceding year.—Your fellow servants, W. R. Marbury, President; H. Forrest, Treasurer; J. S. Hill, Secretary.

**ANNISTON DISTRICT.**

Dear Brethren: As chairman of the Programme Committee of the Missionary Convention that convened in South Anniston Methodist Episcopal Church, April 25, 1912, I ask that each pastor send in the names of his delegate by the 15th of March, or not later, or the programme will go to the press without them.—J. W. Wright, Chairman, 114 Church street, Anniston, Ala.

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## Gleanings from the Field

### TEXAS.

**Sulphur Springs.**—Our First Quarterly Conference convened at St. Paul Church, February 24, with Rev. K. W. McMillan, District Superintendent, presiding. The session was largely attended. All members and officers of Quarterly Conference were present with reports. Several members of the Church were present. The District Superintendent made very interesting and instructive remarks. The session closed with collection of \$3.85. Sunday, February 25, Sister Lindley, superintendent of the Sunday School, being sick, of which all were sorry, the school was in the hands of our pastor and teachers. The lesson was taught by the District Superintendent, who made it very interesting. The bag rally of Sunday School was deferred until later, owing to the inclemency of the weather. Rev. K. W. McMillan, District Superintendent of the Paris District, preached a spiritual and enthusiastic sermon, to the delight of his hearers. He made everybody happy. Mrs. Lizzie Lockett furnished us with sweet music. The choir is doing nicely, indeed. At 2 o'clock p. m., we reassembled to have another blessing. Rev. McMillan again preached. Despite the storm Sunday night at 8:00 p. m., our pastor, Rev. S. S. Frazier preached an interesting, spiritual sermon, to the delight of all. The district steward, Bro. W. L. Lockett, took the collection. The District Superintendent's assessment of \$12.50 was raised in full, and \$7.50 for our dear pastor. The meeting closed despite the raging storm, with glorious success. Rev. K. W. McMillan left for home, Paris, Texas, to spend a few days with his family. Rev. S. S. Frazier, our pastor, left Monday night for his home to visit his family. Sorry to note from him that Mrs. Frazier had several days of illness. We are going forward.—W. L. Lockett.

Our First Quarterly Conference was held Saturday, February 24, with great results following. Rev. P. H. Jenkins, our District Superintendent, was on time and full of business. He understands his work. All the officers are taking on new life, for he

electrified anything he touched, and he touched every department of the Church. The SOUTHWESTERN was his passport. Good sermon; left our hearts burning. Collection good.

**Houston.**—The Rev. S. A. Pryor, pastor of Mallalieu Chapel, Houston, Texas, was agreeably surprised on the night of February 21, with many pounds of choice groceries. After prayer, refreshments were served by Mrs. Mary Nicholson and Mrs. Hicks, and the crowd dispersed, leaving the pastor and family happy.

**Orange.**—Our First Quarterly Conference was held January 21-23, the Rev. W. L. Duncan, District Superintendent, presiding. Sunday, January 21, was a high day. The District Superintendent preached two able sermons; one at 11 a. m., and at 3:30 p. m., when the Sacrament of the Lord's Supper was administered. At night, preaching by the pastor. During the day we had two to join the Church. Tuesday night, January 23, the business of the quarter was transacted. The meeting was well attended. Report by classes: No. 1, Thomas Grant, leader, members in class, 21, raised \$2.80; No. 2, W. M. Dean, leader, members in classe, 22, raised \$3.80; No. 3, Paul McMillan, leader, members in class, 24, raised \$2.90; No. 4, Wm. Banks, leader, members in class 21 raised \$3.25; No. 5, D. D. Wells, leader, members in class, 20, raised \$4.75; No. 6, the junior class, H. McMillan, leader, members in class, 18, raised 90c; total amount raised for District Superintendent, \$18.40. After the business of the quarter we had class meeting, which lasted from 9:00 to 10:00 o'clock, during which time we were blessed with the presence of a bright young man, a graduate of Prairie View State normal Institute, came forward and joined the Church. Our work here is in very good shape. Everything bids fair to a prosperous year.—George E. D. Belcher, Pastor.

**Hubbard.**—I entered my work with the will and energy to do more for the Church this year than ever before. It has been a little hard for me up to the present; but through the hard times there has been raised for pastor's salary, \$42.70; raised for Church Extension, \$61.55; for other causes, \$22.65; for general benevolence, \$4.85. Total raised since Conference, \$131.75. There has been a great falling off on pastor's salary on account of cold weather, but we are hoping for a great year's work along all lines.—S. Hall, Pastor.

**Spring Creek and Boggy Circuit.**—We have begun our first year's work on this new circuit, which was once a part of the Leona Circuit, but the last Annual Conference thought it necessary to cut it off and stand it on self supporting-basis, and gave us the Rev. J. H. Mann as pastor. He came to us full of energetic zeal, and has stirred things surprisingly on this work. He has every auxiliary of the Church alive, and is pushing things to the front. He came to us on the 18th of December, and as the work was cut from Leona, it left us without a parsonage, so he has now a new parsonage with three nice rooms, complete at a cost of \$120, all paid but a small balance of \$23.00. Besides this, we raised \$25.00 traveling expenses and paid the pastor \$22.40, and are now ready for the First Quarterly Conference, which comes to us on the 24th and 25th,

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inst. We are no little proud of our pastor, the Rev. Mr. Mann. We are grateful to the Bishop and District Superintendent for sending him to us. We will make our pleasure better known in the future by what we do, and not by what we say.—J. W. Robinson.

**Conroe.**—On Monday, January 8, 1912, directly after retiring, the inmates of the Methodist Episcopal parsonage were "stormed." The procession was led by our most beloved sister and friend, Mrs. T. C. Jackson, wife of our District Superintendent, the Rev. W. H. Jackson. In the dining-room an abundance of eatables of various kinds were left on the table and floor. The family heartily thanks the participants. This speaks well for the members of Metropolitan Church. This point is really alive to the sense of their duty. The Rev. J. W. Gilder, pastor, is a man for business and human uplift. We can feel somewhat assured of

wonderful success this year.—Olivia H. Mason.

**Queen City.**—I arrived at my new home immediately after adjournment of the Conference and was cordially received by the members and friends. We have organized and have started out for great success on all lines. On Tuesday night, January 10th, while all were sitting quietly in the parsonage, there came a storm filled with music and songs, which was led by Mr. and Mrs. D. J. Johnson, Prof. B. F. Mothershed and others. The door was opened and they all marched into the kitchen and filled the table with many nice things. After the table was filled, a hymn was sung and prayer was offered to God for the many blessings.—Jones, pastor.

**Pale, Delicate Women and Girls.**  
The old Standard Grove's Tasteless Tonic drives out malaria and builds up system. For grown people and children. Stores.



## Deaths

**BLACKMAN.** — Rosa Carpenter Blackman died February 11, 1912. Age, 34 years. She was married to Mr. Joe Blackman, of Nashville, Tenn., December 18, 1910, and was living at Nashville, Tenn., where she died. She was a member of the Saint Paul Methodist Episcopal Church at West Point, Miss., where interment was made in the Lone Oak Cemetery, February 15th. The funeral was preached by the Rev. J. M. Marsh, District Superintendent of the Aberdeen District, assisted by the Rev. W. S. Isaiah, Superintendent of Starkville District, and the pastor, J. M. Walton. She leaves four brothers, a sister and a host of friends.—J. M. Walton.

**LEWALLEN.**—Lewis Lewallen was born in Raleigh, N. C., November 17, 1822. He died in Connersville, Ind., February 11, 1912, aged 89 years, 2 months and 25 days. He was born a slave and taken from his parents while a babe. When the Civil War broke out he enlisted as a teamster and served throughout the war. He enjoyed the pleasure of a personal acquaintance with the emancipator of his race. He was married more than sixty-five years ago in Holly Springs, Miss., to Comfort Ann Lewallen, and to their union three children were born. His wife and two daughters preceded him to the spirit's land. At the close of the war he came to Connersville, Ind., which had since been his home. He was a pioneer Churchman, one of the founders of Methodism in Connersville and was one of the first members of Wiley Methodist Episcopal Church. He served the Church efficiently and faithfully in every capacity as a layman, and many years ago he felt the call to preach and was ordained a local preacher. The Church has since given him an honorary certificate exempting him from further examination because of age. His education in the art of letters was limited, as he had never attended school a day in his life, but his desire to read the Bible caused him to persistently and diligently persevere until he was able to read the Bible fluently. He was very industrious and by dint of hard labor and frugal living had acquired a home. He was a kind, loving and considerate father, and especially fond of his grandchildren, having by precept and example led them all to the Savior of the world. He made his home with his granddaughter, Mrs. Sylvester Williams, and the last years of his life were spent with her, with the exception of one year, which he recently spent with his granddaughter, Mrs. Henderson, of Detroit, Mich. His kindly attitude toward his grandchildren had so endeared him to them that in his last days it was a pleasure for them to minister unto them. "Father Lewallen," as he was familiarly known, will be missed in the home, the Church and community. The Reaper has come in the fullness of time and reaped a life filled with good deeds and ripe in the Master's service. He leaves one son, three grandchildren, six great-grandchildren and many friends whose hearts are saddened because he has gone away.

## Marriages

**DRAKE-CUBA.**—At Starkville, Miss., February 7, 1912, Mr. Arthur Drake and Miss Allie Bell Cuba, at the home of the bride's parents, in the presence of a host of friends. Both are members of the Methodist Episcopal Church. The Rev. J. H. Everett officiated.

**MAGEE-GREEN.**—Mr. Andrew Magee and Miss Josephine Green, January 28, 1912, at the residence of the bride, by the Rev. C. L. Augrum. The bride is a member of the African Methodist Episcopal Church, while the groom is a member of our Church at Shadygrove, La.

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## THE CYCLONE AT SHREVEPORT, LA.

Total deaths to date, February 26, 11. Latest victim being the nurse of Mr. Manheim, whose baby was blown over a block. To date \$1,200 has been raised for the storm sufferers. All moneys raised will be distributed by His Honor, Mayor J. H. Esthiam, both for food and in helping the unfortunate to rebuild. Twenty-five tents of the Louisiana State Guards have been loaned to the homeless. Seventy-five homes owned and occupied by our people were completely destroyed, while over sixty persons were injured. Among the contributors the whites have shown great sympathy and large heartedness, while our people from every walk of life seem to be awake to the great need. The doctors, both white and colored, were immediately on the scene, and gave freely of their services. Already the work of clearing away the debris has begun. Our people are optimistic. Over \$40 was raised in the Sunday School last Sunday—T. B. O.

## Gleanings from the Field

### TENNESSEE

**Morristown.**—Lincoln's Birthday party, on February 12, 1912, was conducted under the direction of the treasurer's department of the Bright Hope Epworth League of the First Methodist Episcopal Church. It was a decided success. The party was given at the home of Mrs. David Brownlow's, 414 Cumberland street. Sixty-three guests were entertained. Among these, the teachers and students of New Jersey Industrial Home and Crary Hall were well represented. A splendid program touching the life and character of Lincoln was rendered. The music was well selected for the occasion. Miss Barnette, primary teacher of Morristown Normal College, favored the guests by singing, "Old Clumbia, the Gem of the Ocean." Miss Anna Bell Moore recited, "Miss Angelina Johnson." (From Dunbar.) The committee, consisting of Mrs. David Brownlow, treasurer of the department; Miss Laura Miller, Miss Eliza Guthrie, Miss Lillian Newburn, Mrs. Maimie Johnson and Mr. William Guest and others, spared no pains in preparing and serving a dainty menu. Mrs. Marbury assisted the committee by conducting the program and collecting at the door. We thank God for our pastor's wife, for she is a great help to the Church and community. Our twelve evenings' meeting, that

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was conducted by our pastor, the Rev. W. R. Marbury, assisted by the Rev. P. L. Grooms, of the First Baptist Church, was quite a success. Ten converts, nine backsliders reclaimed, and eleven accessions to the Church. "God is blessing us. The Ladies' Aid Society was organized Friday, February 9, by our pastor with a membership of fourteen. Officers: Mrs. Julia Kyle Goode, president; Mrs. Hattie Steward, first vice-president; Mrs. Mary Cain, second vice-president; Miss Annie Bell Moore, secretary; Miss Lillian Newburn, treasurer. From the statement made by our pastor, we are proud to say that the Methodist Brotherhood will soon be on foot. Our pastor is a wideawake man, and is doing things.—Mrs. J. R. Goode.

**Newport.**—Our Second Quarterly Conference was held here February 17 and 18, with great results. Our District Superintendent, in the person of the Rev. Dr. J. W. Tate, was with us, and was delighted to find the Newport charge up to the standard. Every report was presented. The District Superintendent preached at 11 o'clock a. m. a wonderful sermon, and at night raised all the claims, paid off the District Superintendent and had quite a nice sum left. Raised in all, \$14.21. This charge is composed of just a few women and children. May God bless these faithful few. We want to lead the district, according to our number.—F. S. Scruggs, Pastor.

## BRIEF MENTION.

The Rev. C. L. Angrum, pastor at Shadygrove, La., wishes to thank the members participating in the delightful surprise tendered him recently. It was an enjoyable affair.

The Rev. L. L. Greene, pastor at Maringonin, La., thanks very warmly

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the stewardesses for the very pleasant surprise party they gave Mrs. Greene and family while he was in the city during the Carnival. The party was led by Mrs. Priscilla Long, E. Doty, H. Woolfolk, M. Davis, A. Lewis, and many young people, who brought many pounds and some cash.



## Southwestern Christian Advocate

631 BARONNE STREET.

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### Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

The address of the Rev. T. B. Cooper is 7510 Pearl street, this city, instead of 8514 Plum, as heretofore.

At the COLORED Y. M. C. A., 2220 Dryades street, a meeting, Sunday afternoon, March 17, at 3:30 o'clock. All are welcome. Addresses by the Rev. E. W. Benjamin, D. D., pastor Berean Presbyterian church and Prof. Max Finger, a Roumanian Jew a representative of the American Correspondence School of Law, Chicago, Ill. who will speak on "The Negro and the Jew."

The Kings Daughters met Tuesday, March 7. The Rev. R. C. Worsham offered prayer. Ten members were present; 4 reported sick. A good sum was turned into the treasury. If financially and spiritually, the Kings Daughters do as splendid work during the next 9 months as they did the past 3, with God's blessing and His spirit guiding them, they will have achieved large success.—M. A. Lans, secretary.

**SIMPSON MEMORIAL.**—The first Quarterly Conference, Monday night, was a success. District Superintendent Chapman expressed himself as being pleased at the outlook. The revival is on and interest grows. The Rev. J. A. Lindsay is helping us. The Individual Communion service was inaugurated Sunday assisted by Drs. Chapman and R. E. Jones; 193 took communion. We have adopted the basket system with the envelopes for the 11 a. m. service. The 6:00 o'clock league and Song service, with Mrs. Amelia Turner as president, is improving. Pastor, officers and members are awakening to the needs and every one is anxious to make Simpson a success. The Sunday school, we hope to make the leading school in the city, with a splendid corps of teachers and every department active. Come and help us in the revival. Collection for the day, \$55.00.—W. Scott Chinn, pastor.

Out of a grateful heart I wish to express my sincere thanks to the many friends and members of Mt. Zion Episcopal church, of which my husband, the Rev. T. Alex. Brown, is pastor; for their expression of kindness to myself and children, my husband included. On the evening of Feb. 27th., the well organized choir, represented by Mesdames Mary Franklin, Ellen Blanton, Zadell Roucell, and others of the choir; as well as others representatives of this struggling church in the persons of Mesdames Balinda Groom, Emma

Bowls, Louisa Smyles, Mamie Harding, and others, visited our home, bringing with them many substantial tokens of their good feelings toward us. Refreshments were in abundance and an unusually pleasant time was spent. An address of welcome was delivered by Mr. John H. Davis. Mr. A. W. Zilton expressed our appreciation for the visit, after which Mrs. Elvira Bickham, a charming singer of the choir, rendered a beautiful selection. These friends carried away with them our sincere appreciation for their visit; to them our doors stand open.—Marietta T. Brown.

### CONFERENCE NOTICES

#### Special Notice

#### CENTRAL MISSOURI CONFERENCE.

Woman's Foreign Missionary Society.

The above named society will hold its annual meeting during the session of the Annual Conference, April 3-7, 1912. Each Conference officer is requested to be present or send reports to the secretary, Mrs. M. A. Booker, Clarksville, Mo. The treasurers of auxiliaries will please send money to Mrs. M. J. Gibson, Warrensburg, Mo. All women who expect to attend the meeting please send names to Mrs. C. A. Ward, 2803 Morgan street, St. Louis, Mo.—Alice L. Giles, Corresponding Secretary, 131 N. Smith street, Springfield, Ill.

#### District Rounds

##### COLUMBUS DISTRICT.

Second Round.

Columbus, March 16-17; Alleyton, 23-24; Columbus Circuit, 30-31; Weimar and Smith Point, 30-31; Oakland and B. Chapel, April 6-7; Schulenburg and Flatonia, 13-14; Sublime Circuit, 20-21; Hallettsville and Brestau, 27-28; Yoakum and Sweet Home, May 4-5; Wharton and Bay City, 11-12; Edna and Morales, 18-19; Goliad, 25-26; Cologne Circuit, June 1-2; Victoria, 8-9; Port Lavaca, 15-16. My Dear Pastors and Laymen: Remember Easter comes on Sunday, April 7. Get your Easter programme and do your best in the way of raising your benevolent claim. We have no time to lose. The King's business requires haste. Push your revivals. The Lord will bless us if we pay the price.—J. W. Warren, District Superintendent, Victoria, Texas.

##### GAINESVILLE DISTRICT.

Second Round.

Suwanee Circuit, March 16-17; Duluth Circuit, 23-24; Lawrenceville, 22-24; Union Grove Circuit, 30-31; Oxford and Wesley, 30-31; Pearls Circuit, 29; Elberton Circuit, 30-31; Lavonia Circuit, April 14-15; St. Luke and Edwardsville, 20-21; Athens, 26-28; Commerce and Nicholson, 27-28; Norcross, May 3-5; Hoschton Circuit, 4-5; Buford Circuit, 11-12; Gainesville, 10-12; Gillsville Circuit, 18-19; Fort St., 17-19; Leo Circuit, 25-26; Toccoa, 25-26. My Dear Brethren: The hardest of the winter is now over and the spring will soon be down upon us; let us begin now to make ready for all of our spring rallies; let the stewards make ready for ministerial support and let the pastors together with the committees look after the benevolences. Make Easter, April 7, and June 9 (Children's day) red letter days, and please do not forget your subscrip-

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tion to the Clark University Endowment Fund. Our District Conference, Sunday School and Epworth League Convention will meet at Duluth, Ga., on August 14 to 18. Let all do their best to make full reports on all claims. Subscribe for the SOUTHWESTERN and see that all the leaders subscribe for it. Yours for the good of the Church.—J. A. RICHIE, District Superintendent.

#### ATLANTA DISTRICT.

Second Round.

College Park, March 8-18; Palmetto, 16-17; Foss Chapel, 17-18; Ariel Bowen, 20-24; Hogansville, 29-31; Hogansville Circuit, 30-31; Newman Circuit, 30-31; Warren Chapel, March 31, April 1; Franklin Circuit, April 6-7; Clark University, 10-14; South Atlanta, 14-15; Central Avenue, 14-16; Grantville Circuit, 20-21; Luthersville, 27-28; Newman, 28-29. Dear Brethren: We are pushing this round out with April to enable those of us to attend the General Conference in May, who may wish to do so. Let us not forget the benevolent causes on Easter Sunday, Veteran's Day and Children's Day. You cannot keep informed on the great Church subjects of this General Conference year if you fail to read the SOUTHWESTERN CHRISTIAN ADVOCATE. Let us circulate the paper as we labor for the salvation of souls.—C. L. Johnson, District Superintendent.

#### HUNTSVILLE DISTRICT.

Second Round.

Scottsboro and Stevenson, March 16-17; Hollywood Mission, 18; Guntersville and Albertville, 23-24; Cedar Grove, 30-31; Mount Moriah Mission, 29; Athens and Johnson's, April 6-7; Bulah Mission, 12; Oakland and Bellemine, 13-14; Lowe's and Fuller's, 20-21; Huntsville, 27-28; Gurley's Mission, 28 at night; Centre Grove, May 3-4; Triana and Madison, 11-12; Decatur, 18-19; East Decatur, Miss., 19 at night; Sheffield and Courtland, 20.—The Epworth League and Sunday School Convention will take place at Scottsboro, March 14, 15 and 16.—A. W. McKinney, District Superintendent.

# Easter Programs!

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# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
TATON & MAINS, Publishers

NEW ORLEANS, MARCH 21, 1912

Vol. No. 41—No. 12

## THE INEFFICIENT CHURCH

The American Institute of Sacred Literature in connection with the University of Chicago puts out many practical and helpful suggestions. A new reading course is offered to ministers on The Efficient Church, the following topics will indicate its scope: (1) Organization in Accordance With its Function and Aim, (2) Organization for Religious Education, (3) Organization for Social Service, (4) Organization for Extension in the Home Field, (5) Organization for Extension in the Foreign Field.

This suggests for consideration "The Inefficient Church"—the church that is not meeting its responsibility to the community, and is not filling to the fullest its opportunity as a church in reaching the people and lifting them into a larger and better life.

Certainly this does not apply to all churches. But there are individual churches, here and there, in our own denomination, and in others, that are inefficient. That is, they are not filling the function for which they were called into being, they are merely makeshifts and miserable excuses for the institution which is to be a powerful force against wrong and an uncompromising ally of righteousness.

In the first place too many churches go at their job halfheartedly. We will not place the blame altogether on the minister of the congregation; but the blame is there, place it where you will. Instead of the church relating itself in a positive and vital way to the problems of the community, many of them go at it at "a poor paying rate," just as if the supreme task committed to the followers of Jesus Christ did not demand the intensest interest and activity.

Again, there are churches that are dissipating their energies; instead of being reservoirs of righteousness and the headquarters for a force that means the spiritual life of its members and the salvation of sinners, one gets the idea that it is simply a sort of paycar where the salary of the preacher is raised and the other incidental expenses of running the organization are collected. Be it far from us to intimate that the salary of the minister is not necessary, and that the current expenses must not be surely met. But when an auditor gets the impression that these are the principal things the church is seeking, then and there the church begins to lose its grip. Let the dominant note and prevailing atmosphere of the church be, at all times, the salvation of men. Let the preacher preach Jesus Christ and Him crucified unto a dying world.

The inefficient church is the church that is dead spiritually. You can put it down that a church

spiritual force will have financial embarrassments, but financial embarrassments do not stand long in the way of a church that is red-hot spiritually, and that is squarely on its job of helping to save the world.

That church is also inefficient that is self-centered and does not feel its obligation to the poor and unfortunate about it. The preacher, the Sunday school, the Epworth League and all members of the church must, of necessity, not only be interested in all life that is about them, but must do absolutely all in their power not only to alleviate suffering, to care for the sick and the poor, but they are duty bound to assist the unfortun-

ate and the way-faring and the sinful into a larger and better, life, and that, too, not within the walls of the church only, but the walls of every church must spread so as to take in the entire community.

How many churches are there that are missing the opportunity and losing grip upon the community because they do not meet the needs and attack the problems of life that are about them. The inefficient church is indifferent toward all propositions of educating the community; it is indifferent toward the child life of its parishoners and the families in the alleys; it is indifferent to the auxiliary forces which are called into being to assist in promoting the Kingdom, such as Christian Temperance Unions, Settlement organizations, free Night Schools, Young Men's Christian Associations and Young Women's Christian Associations, and like organizations. A church is not a church where the people simply go to the sanctuary on the Sabbath for worship and then close the doors and go to their homes without any thought of their obligations to the community without.

May we have fewer inefficient churches! May we have more of the churches where the preachers and the members are all on the job of saving the world, and where the last man, whether in or out of the church, in every community, will know just the position that the church takes on all questions that effect the civic and moral welfare of the community. The last man of the community should know also that the church is a refuge for the unfortunate, the downcast and the sinful. The church that cannot so relate itself to the community is inefficient.

## NOT 25 PER CENT OF THE NEGROES LYNCHED ARE GUILTY

We are not given to whining. That is not our job. Whining belongs to babies and to others who have a babyish view of life and its problems. We have uttered a protest, however, against the apparent indifference of the country to the reckless lynching of Negroes and that, too, with little or no open condemnation on the part of the Christian church and the Christian press.

Not long ago a white man tried to invade the home of a Negro woman in Georgia. She forbade this white man entering her home. The invader was shot, "very likely by her natural protector." Both the woman and her protector were lynched.

Dr. Cranfill, a Southern white man, in the *Baptist Standard* of Dallas, Texas, makes a very pertinent and timely comment on this practice of lynching. He makes one observation which we wish could be read by every citizen of this American Republic. He says he does not believe that 25 per cent of the Negroes who are murdered



BUST OF JAMES MONROE BUCKLEY, D.D., L.L.D.  
"Most Distinguished of Living Methodists."

Thirty-two years ago Dr. Buckley was elected Editor of the *Christian Advocate*. During his second year as editor of that influential journal he wrote an editorial calling attention of the Methodist Episcopal Church to the need of a hospital in the vicinity of New York City. This was opening up, practically, a new field for Christian activity. The appeal, however, did not fall flat. Mr. George I. Seney of New York was impressed and by his gifts, amounting to over \$400,000, the Methodist Episcopal Hospital in Brooklyn was founded. Doctor Buckley was chosen as its first president and has held this office ever since. Doctor Buckley's main vocation is the editing of a Christian newspaper. Among his side lines are the writing of books, lecturing and directing the Methodist Episcopal Hospital of Brooklyn. This institution has grown until today its property is valued at \$1,200,000, and its endowment aggregates \$840,000. The annual budget amounts to \$130,000 and last year 12,000 patients were treated. On February 26th the friends of Dr. Buckley presented the Hospital with a bronze bust of the president of the Board; the work of Sculptor Gutzon Borglum.



## A Negro Bishop—Why? How?

By the Rev. J. D. Walsh, D. D., in the Western Christian Advocate

It is the belief of a great many white people in the Methodist Episcopal Church that the General Conference of 1912 "May safely and wisely choose a bishop from among our (two thousand and seventy) ministers of African descent." Sixteen years ago that "belief" was formally stated to the General Conference by the Committee on Episcopacy in the words quoted, the numbers in parenthesis excepted.

When the last General Conference closed the Church had twenty-five bishops, of whom nineteen were effective. Our twenty colored Conferences constitute more than one-tenth of the whole number of Conferences. The two thousand and seventy ministers in those Conferences are more than one-tenth of all the traveling preachers. The 335,000 colored members are about one-tenth of total membership. Therefore, as a simple matter of proportion there might be allowed them two bishops of their own race. A bishop elected with jurisdiction limited to the colored Conferences would be very much better than no bishop. But that would be substantially a missionary bishop. It would introduce a big interrogation point into our ecclesiastical economy. "The good is often the enemy of the best." The proper limitations for the service of a colored bishop can be arranged by the Board of Bishops, as well as it is now arranged to keep Bishop Burt in Europe and Bishop Bashford in China. Our Church has long since outgrown the limit where a bishop can be anything more than potentially a bishop of the whole church. No bishop can ever hold all the Conferences. Nor can there be an equitable numerical or geographical distribution of the several bishops among the Conferences. Bishop Fowler never held the Kentucky Conference; Bishop Merrill and Bishop Warren each held that Conference three times. During the present quadrennium it has been arranged—pursuant to order of General Conference—for the several bishops to hold a group of Conferences contiguous to their residences two or three times during the four years. One or two colored bishops could thus be employed among their twenty Conferences, and in Africa, without disturbing the "Itinerant General Superintendency." Our Church has an advantage over every other Church for the employment of a colored bishop, for every Conference could have the presidency of a white bishop once or twice in every quadrennium.

If there be some who think we have not yet a colored man large enough to fill that office, it would be sufficient to convince those who raise that question if they would take the trouble to find out how many colored men have been elevated to high places of responsibility and have made good. There are twenty-nine bishops of the colored Churches in this country who have been serving Churches whose aggregate membership is 1,430,081. Some of these bishops are graduates of our own theological seminary—Gammon. Not a few of them have displayed fine administrative ability, and have won distinction in that high office. One of these churches, with smaller membership than the colored communicants in our own Church, has seven bishops. The Negro has attained high places in other professions. In medicine and surgery they have come into the front rank. President Taft found a colored man fitted for Assistant Attorney-General. His predecessor, Mr. Roosevelt, made a colored man collector of the port of New York.

That it would be both safe and wise to elect a colored man bishop sixteen years ago was declared by the Committee on Episcopacy. But neither the General Conference, to which that report was made, nor either of three succeeding General Conferences has done that "safe and wise" thing.

There are peculiar difficulties in the way of electing a man of African descent to the episcopacy. If two-thirds plus one of the

members of the General Conference of 1912 should be of the same mind as that expressed by the said committee in 1896, to-wit, that it would be safe and wise to elect a colored man to be bishop, even then the Conference would come far short of such election; and for the reason that it would have to leave out the white preacher who happened to stand with the next largest vote. It required days of balloting in 1896 to elect a McCabe and a Cranston, and leave out a Hamilton. Four years later, in Chicago, several days were required to choose a Moore and a Hamilton, and leave out Doctor Berry. And that was done only after Doctor Berry requested his name be dropped.

Now, if the strain be so hard, in the choosing to drop a man upon whom so many voters have fixed their choice, in favor of another man, among the white preachers, what would it be to drop one of these distinguished and honored men for a Negro?

But there is a way to fairly test the willingness of the General Conference to elect a bishop of African descent. It was pointed out to the Conference in 1896, but was not accepted. I quote from the *Christian Advocate* (New York), September 5, 1907. Giving an account of the memorials that had been referred to the Committee on Episcopacy in 1896, the *Advocate* proceeds as follows:

"On these memorials the committee reported as follows: In the electing of bishops there should be no discrimination on account of race or color, but men should be chosen because of their work and the fitness for the position. In the presence of this statement often reiterated by various bodies of our Church, we believe the time has come when the General Conference may safely and wisely choose a bishop of African descent. The committee reported three bishops should be elected. John D. Walsh moved an important resolution. He based his resolution on the proposition that the presence of a colored bishop among our eighteen colored Conferences and 265,000 members would be a great stimulus and inspiration: 'The Conference having ordered the election of three bishops, and our colored brethren can not hope to win a place for one of their number against so many well-deserving white candidates,' he moved to amend the report by adding the following words: 'Provided, if one of the men receiving a two-thirds majority for this office be a colored man, then the number to be elected shall be four instead of three.' J. C. Little moved, as a substitute for all concerning the number to be elected that was before the Conference the insertion of two instead of three. This substitution being adopted, the subject was no longer pursued."

The number of bishops needed for adequate supervision is a matter of opinion, not a matter of discoverable fact. And upon this there is wide difference of opinion. Some believe the present number, or less, is sufficient for the work of superintendence. Others believe a large increase to be necessary for the highest efficiency. The number fixed upon, after mature deliberation by the General Conference, may be considered to be as nearly right as can be ascertained.

But would it be worth while to add one more than the number so fixed, for the sake of having a colored bishop? I think it would be worth while, and worth the additional cost to have a bishop of their own race traveling among our colored Conferences.

Every General Conference must elect more bishops than are necessary to do the work at the beginning of the quadrennium, or must expect the Church to go through the latter part of the four years, sometimes the greater part, with insufficient superintendence. If, then, allowance is made for such contingency, why should the extra cost of one more bishop be a bar to giving to the thousands of our colored people this much-needed superintendence of their work?

A wise expenditure of money is the best economy. To those who urge economy as against such procedure, it may suffice to quote an observation apropos:

"The boundaries of virtues are invisible lines: it is impossible to march up close to the frontiers of *frugality* without entering the territory of *parsimony*."—Arbuthnot.

### Coming to the Kingdom for a Time Like This

BY THE REV. E. J. COX.

In times like these, when a race has fallen upon perilous times, one, like the individual who uttered the sentiment of the words here used as a subject, feels, as though black despair had settled upon a whole race as it had at the time of that one's experience when he used the above words.

But the cloud always precedes the sunshine. The storm precedes the calm.

Everything is on the side of the oppressed. Difficulty is the school in which manhood is made. As Carlyle says: "They wrong man greatly who say he is to be seduced by ease. Difficulty, abnegation, martyrdom, death are the allurements that act on the heart of man. Kindle the inner genial life of him, you have a flame that burns up all lower considerations." The pendulum will not continue to swing in one direction. It must return. Return it will.

This nation might as well clothe herself in sackcloth and ashes. She is sowing the wind. She must reap the whirlwind.

I quote from the words of the "Sage of Concord;" The history of persecution is a history of endeavors to cheat nature, to make water run uphill, to twist a rope of sand. It makes no difference whether the actors be many or one, a tyrant or a mob. He also gives the best definition of a mob it has been ours to see. Says our "American Plato": "A mob is a society of bodies voluntarily bereaving themselves of reason and traversing its work. The mob is man voluntarily descending to the nature of the beast. Its fit hour of activity is night. Its actors are insane like its whole constitution. It persecutes a principle. It would whip a right. It would tar and feather justice, by inflicting fire and outrage upon the houses and persons of those who have these. It resembles the prank of boys who run with fire engines to put out the ruddy aurora streaming to the stars."

The American Negro has a place to fill in this country. He has a work to perform. And no power under the sun can prevent him doing it—save himself alone.

The golden purpose of Divine providence in the call of Abraham, the serfdom of his descendants in Egypt, their sojourn in the wilderness, their subjugation and possession of the land of Canaan, and final dispersion throughout the world, looms high as a prophecy of what men, nations and races might expect in the future.

When Jesus Christ, sitting on one of the little mounts near Jerusalem pronounced that pathetic lamentation over Jerusalem, "and Jesus went out and departed," there was nothing left but for the armies of Nero to come and raze it to the ground.

When the Angel refused to let the great Apostle longer preach to the descendants of Shem, and called him to cross the channel into Europe, the opportunity of the Asiatic was gone.

For nearly two thousand years the nations of Europe have been the Lord's chosen vessels to carry the truth of the Gospel. And of all these peoples the Anglo-Saxon seems to be the most favored. And of all the Anglo-Saxons the American nation seems to be the ripe fruit of the noonday sun.

God's method has always been, measure up to the requirements or give place to one more worthy. It is the whipper who is whipped. The burner gets burned. The mobber gets mobbed. You cannot cheat justice.

Chattanooga, Tenn.



## Dr. Washington's Trip Through Florida

By Secretary Emmett J. Scott

Dr. Washington's tour through Florida ended in Jacksonville on the evening of March 7, where he spoke to an audience of 2,500 white and colored people in the Duval Theater.

When Dr. Washington reached Jacksonville in the evening, after three colored men had been arrested charged with a brutal murder, that night while he was speaking in the theater a mob was formed in the vicinity of the theater and marched to the jail. The shouts and cries were plainly heard in the theater. There was for some time a fear that the meeting would be disturbed. The police, however, were fully equal to the situation. The mob was dispersed, and the next morning the leaders, who had been arrested, were convicted and sentenced.

Dr. Washington was introduced at the meeting in Jacksonville by Hon. G. C. Bedell, member of the School Board. One of the features of the evening was a chorus from the Clinton graded school.

Dr. Washington spent nearly the whole of Friday, the 8th, visiting the different schools of the city, at each of which he made a brief address. He visited in turn the Stanton Graded High School, the Edward Waters College, the Cookman Institute, the Boylan Industrial Home, and concluded at the Florida Baptist College, where luncheon was served in his honor. One of the interesting incidents of this trip around the city to the different colleges was the visits that the party made to the many beautiful homes which are owned by the colored people in Jacksonville.

In his address at the Florida Baptist College, Dr. Washington referred to these homes and to the business places, which he had visited, in the highest terms, and suggested that the Florida Baptist College could well make it part of their work to take students to visit these banks, business houses, and if possible the homes of the best colored people in the city in order to give them an opportunity to see what members of their own race were doing and how they were living.

The trip through the State was one of the most arduous and interesting of any of the tours that Dr. Washington has thus far made. The first meeting was in Pensacola, Thursday night, March 1, with an audience of about 2,000 people.

Leaving Pensacola Friday morning, the party traveled all day in the special car which had been provided. All along the route hundreds of people were assembled at different stations to meet the party as it went through, and in several cases Dr. Washington was given an opportunity to make a brief address. Many an old woman or man, who had seen slavery, shouted for joy on beholding what time had brought forth in the person of the distinguished leader of the race. At Quincy, where a twenty-minute stop was made, the entire student body of the Quincy Graded School met Dr. Washington, the children waving flags and singing America. Little Altia Hart, a young miss of about ten years, presented Dr. Washington a beautiful bouquet of flowers in very choice sentiments, to which he responded gracefully and appropriately. W. A. King, principal of the Quincy Dunbar School, led the delegation that greeted the Doctor.

Fully 5,000 people gathered at the station to meet Dr. Washington when the train reached Tallahassee. A parade made of Negro farmers, artisans and professional men, headed by the brass band from the Florida State Normal School was quickly formed, Dr. Washington speaking to the audience in the open air in the public square. An informal reception was given in honor of the visitors at the chapel of the State Normal School, presided over by Prof. N. B. Young, principal, at which short addresses were made by Hon. J. C. Napier, Register of the Treasury; Dr. M. W. Gilbert, president of Selma University; Dr. George C. Hall, of Chicago, and Alain LeRoy Locke, of Philadelphia.

Sunday was spent at Lake City. Some months before this meeting, six Negro men, who had been brought there for safekeeping, were quietly and silently lynched. It was evident that the town had not entirely recovered from the memory of that event, and the tension between the races was plainly

this fact, the crowd that filled the court house listened to Dr. Washington's speech, and in spite of the anxiety which members of both races seemed to feel that something would occur during the progress of the meeting, which would render more difficult still the present racial situation, Dr. Washington was warmly greeted by handshakes of both white and black men when he had concluded his speech, and more than one man of either race spoke of the benefit which he had conferred upon them by his presence and his wise, conservative advice to both races.

In leaving Lake City and going to Ocala the moral climate seemed to change completely. Here the party found that white men and black men were upon the easiest terms with each other. It was said that there are two Negroes on the Board of Aldermen. The number of business men owning drug stores, grocery stores and manufacturing establishments was notably large. Dr. Washington was introduced at this point by Judge W. S. Bullock, who referred in the course of his fine address to the fact that his father was a slave owner and that he had been raised on a plantation with the colored people and learned to honor and love them. Also at the present time he is a trustee in one of the colored schools of that city. Among other things he said:

"Dr. Washington, you are engaged in a great work. We sympathize with you in the delicate and arduous undertaking. The intelligent patriotism of this country is sustaining you. My countrymen and my friends, I commend to you our distinguished guest on this occasion. He comes upon a mission that we welcome. He is the leader of the Negro race in America. In our fair lands he destroys the idols that have been erected by demagogues and unworthy politicians, and is erecting in their stead schools of industry and intelligence. He is taking the benighted, vicious, ignorant and superstitious Negro from their condition and clothing him in the garments of industry, intelligence and morality. In short, he is qualifying the Negro for citizenship. His work entitles him to our aid and co-operation. I commend him to your intelligent consideration, and ask that you extend to him in this work the hand and heart of encouragement."

At Tampa, Dr. Washington spoke in the Tampa Bay Casino, where he spoke to a large portion of the colored population and a considerable number of Northern tourists, who were stopping at the Tampa Bay Hotel.

At Lakeland, Dr. Washington was introduced by Gen. J. A. Cox, an ex-Confederate soldier, who represented the County School Board. Dr. Washington here received the most remarkable tribute of his life. General Cox is a typical Southerner of the old school, and referred in a feeling manner to his experiences with the slaves on his father's plantation when a boy, and to the fidelity of his own slaves when he went to war. The General declared that when he set forth to the war there was a fight between six of his men slaves as to which should accompany him, and that to the Herculean efforts of his aide, he now owed his life. This boy, he declared, bore him off the field wounded when the Federal soldiers were within fifty yards of his body, and that while no white person, save his wife, aged father and child were left on the plantation, they were tenderly cared for and protected by the thirty-odd slaves remaining. "God forbid that I should now say one word or do one thing against the Negro," he said in closing his address.

A special train was secured to conduct the party from Lakeland to Eatonville, the seat of the Robert Hungerford Normal and Industrial School. The Hungerford school was begun several years ago by R. C. Calhoun, a graduate of the Tuskegee Institute, and in many respects has grown to be one of the most useful schools that have come out of Tuskegee. Since the death of Mr. Calhoun, the principal leader and founder, the work has been carried on by Mrs. Calhoun and an able corps of assistants. Some misunderstanding in the itinerary led the people of Eatonville and surrounding territory to expect Dr. Washington at 10 o'clock in the morning, and several thousand colored people,

winter homes in the community, had gathered to hear him. The crowd had not in the least abated at 5 o'clock, when Dr. Washington and his party reached the grounds. Some old-time plantation singing was done by the students in a creditable manner, and after Dr. Washington had concluded several other members of the party delivered short addresses.

Palatka and Daytona were visited the next day. The speaking occurred in the Howell Theater at Palatka, after the party had visited the colored schools, and had otherwise received marked courtesy at the hands of the colored citizens. At Daytona the entire party were the guests of the Girls' Industrial School, of which Mrs. Mary Bethune is principal. Dr. Washington made one address in the evening at the First Presbyterian Church to a large audience of colored people, and the next morning at the theater to an audience composed, for the most part, of white people, winter tourists and natives of the community.

One remarkable fact about Florida which was noted by all members of the party was the difference between the East and West Coasts. The West Coast of Florida is thinly settled and is largely given over to lumbering and to the manufacture of turpentine. The country was wild like on the frontier. The East Coast has been largely settled by people from the North and occupied by winter resorts. The result was that in the course of the journey the party had an opportunity to meet many different types of people and to visit communities where the feeling between the races was very different. In spite of this, Dr. Washington was everywhere greeted with enthusiasm by members of both races.

One of the best things said by any one of the papers on this visit was an editorial published in the *Lakeland Evening Telegram*, commenting upon Dr. Washington's visit to the city and State. This editorial, which follows, perhaps fairly summarizes the feelings and attitude of Florida toward Dr. Washington and the work which he and the other members of the party who accompanied him are trying to do during their visit to Florida:

### "BOOKER WASHINGTON'S VISIT.

"We have given considerable prominence to the visit to Lakeland of Booker T. Washington. For this we have no apology to make. This paper admires character and ability wherever it may be found. It has respect for the man who makes good, regardless of nationality, race or calling. Its editor is intensely Southern, but no Southerner lowers himself merely by giving recognition where it is justly deserved. The South is the home of the black man's friend. It is not out of place in this far Southern city that the representative man of the race be treated in accordance with his merits. He was introduced to his auditors by as brave and true a Southerner as ever wore the gray. Others who have no claim to superiority over Washington except such as is due to the accident of birth can well afford to imitate the example of courtesy and kindness set by this gallant representative of the South.

"The influence of Washington is a blessing to his race, and thereby also a blessing to his whole country. If his people would follow the advice he gives them, and hearken to his teachings, there would be no race problem to vex the nation. We are glad to have had him here. We trust that his words of wisdom will linger long in the minds of the colored people of this section, and be to them an inspiration to the things that their leader stands for—honesty, industry, frugality and the general uplift of their race."

### An Aspiration

O Lord, give us more charity, more self-denial, more likeness to Thee. Teach us to sacrifice our comfort to others, and our likings for the sake of doing good. Make us kindly in thought, gentle in word, generous in deed. Teach us that it is better to give than to receive; better to forget ourselves than to put ourselves forward; better to minister than to be ministered unto. And unto Thee, the God



# THE CHRISTIAN LIFE

## At Jordan's Ford

By Bishop Robert McIntyre

At Jordan's Ford—at Jordan's Ford,  
I see the white feet of my Lord,  
Wading, with stern John by His side,  
Far out into its rolling tide,  
Where leaping ripples lap the brink,  
And tinkling camels troop to drink,  
While sighing winds shake down in showers  
The red rain of the lix flowers.  
And in her cool, leaf-hid retreat  
A mother bird sang soft and sweet,  
While o'er the nest a green palm soared  
Sun-kissed and strong, at Jordan's Ford.

At Jordan's Ford—at Jordan's Ford,  
The laughing waves made low accord.  
Above all rivers, east or west,  
Lowland or highland, thou art blest.  
From far-off Hermon, flashing hurried,  
Thou art the darling of the world.  
By Merom's brim, through Galilee,  
How oft Elijah gazed on thee,  
And Moses lone, on Pisgah's crest,  
Looked down upon thy limpid breast.  
Now He who hath our heaven restored  
Stands in thy stream, at Jordan's Ford.

At Jordan's Ford—at Jordan's Ford,  
The herald on His head hath poured  
The water from his lifted bowl,  
Proclaiming Him, whose princely soul  
To earth, as pure and perfect came  
As that mysterious Temple flame  
Which glowed where God in glory dwelt,  
And the High Priest in silence knelt.  
Lo! shimmering down the skies above  
Circles the fair, symbolic Dove,  
And speaks the Voice, "My Son Adored."  
O hear ye Him, at Jordan's Ford!  
St. Paul, Minn. From "Zion's Herald."

## How to Get Rid of Sin

By J. Darlow, M. A.

*To forgive us our sins and to cleanse us from all unrighteousness.—1 John i, 9.*

1. These words sum up the great characteristic aim which distinguishes Christianity from every other system and institution on earth. The object of education is to get rid of ignorance. The object of medicine is to get rid of disease. The object of Socialism (at least, according to many of its advocates) is to get rid of poverty. But the object of Christianity is to get rid of sin. The Gospel lays its finger on moral evil as the real mischief and misery of the world. Compared with the supreme curse of human selfishness, nothing else seriously matters. And accordingly the Gospel proposes to cure this inward malady of the soul. Herein, it stands apart from other religions. As Amiel said, "The prayer of the Buddhist is, 'Deliver us from existence'; the prayer of the Christian is, 'Deliver us from evil.'"

2. If the New Testament be correct in its diagnosis of human nature, we ought not to complain because it ignores all minor interests and side issues, such as art and science, and concentrates its attention on this one supreme problem. And if the Christian remedy can actually rid men of sin, we ought not to judge it by its results in any other direction except this. For example, a nation composed of devout Christians need not, necessarily, outstrip its rivals in commerce, or set mankind an example of social progress and prosperity. Christ came to save His people, not from their hardships, but from their sins.

3. In the profound and heart-searching verses with which St. John begins his first Epistle, he is unquestionably addressing Christian men and women. This passage is not concerned, primarily, at any rate, with the wickedness of the "hard pagan world" lying outside the fellowship of the faithful. It deals with the sins, and with the errors in regard to sin, which are quite possible, even among enrolled members of the Church of Christ.

4. In St. John's thought, morality has its foundation in theology. The keynote is

absolute and essential holiness of God's own being. Pantheists have dreamed of a God who embraces all opposites and contradictions, in whose bosom good and evil lose all their color and contrast. But the Father of our Lord Jesus Christ is revealed as Light in whom is no darkness, Truth in whom is no falsehood, Love in whom is no selfishness, Life in whom is no death. And the corollary, implied though unexpressed, may be stated in Christ's own commandment, "Be ye, therefore, perfect, even as your Father which is in Heaven is perfect."

5. St. John warns us against three false views which a man is tempted to take of his condition: "He may deny either the reality

of sin, or his responsibility for sin, or the fact of sin in his own case."

For the history of Christian faith shows how Christian enthusiasts have been found to maintain, in a strange and shocking way, that Divine communion had lifted them above the common distinctions of right and wrong. And in our own day, when people are persuading themselves, in the name of religion, that pain and disease are illusions, we need not wonder if they persuade themselves that duty is an illusion too. The Apostle confronts such men with a strong, blunt declaration. *They lie*; they are false to their own knowledge of right and wrong.

And experience of our own hearts, and of our own friends, explains how religious men can yet excuse themselves for wrongdoing by saying, "We have no sin"—that is to say, we are not responsible, we cannot be blamed. But to argue thus is to deceive ourselves, to confuse and corrupt our own consciences, to pervert our moral sense.

Again it is still possible for men who recognize the reality and the ruin of moral evil to deny that they themselves are personally guilty. The Apostle confutes these men by appealing to God's estimate of their condition, as shown in His redemption: to deny that we need to be redeemed is to make God a liar.

6. St. John offers a positive and practical remedy to those whom he thus convicts of falseness in thought and practice. He bids them walk in the light. The threshold of Christian perfection is sincerity. Holiness means, first and foremost, truth—truth in the inward parts, truth through the awful sincerity of the Divine Sacrifice, truth in the white light of the countenance of God. To live in that light is to be assimilated to the Divine Nature, so that in us also there shall be no darkness at all.

7. Yet even walking the light may easily become an intermittent and discontinuous experience. For, as St. Basil said long ago, "One little turn of the eye sets a man either in the sun or in the shadow of his own body." So long as he gazes at the former, he is constantly illuminated; the moment he turns away toward the shadow, he must of necessity be in gloom.

8. When some one wrote to William Law to complain of the "dark side to his system," the answer was: "If what I have may be called a system, it puts a full end to all that was dark or partial in every other system. It makes all the universe, both of nature and grace, to be an edifice of Love." Now we see Christianity in a glass, darkly. But we shall discern at last that in it, as in its Author and Finisher, there is no darkness at all. —From "The Upward Calling."

WITHHOLD NOT YOUR ROSES UNTIL YOUR FRIENDS ARE DEAD AND THEN PLACE THEM ON THE BIER, BUT IF YOU HAVE FLOWERS TO GIVE, GIVE THEM NOW, FOR IN THE LANGUAGE OF JAMES WHITCOMB RILEY, "ONE ROSE FOR THE LIVING IS MORE THAN SUMPTUOUS WREATHS FOR THE DEAD." CHRIST PLACED MUCH VALUE ON THE PRESENT LIFE, AND SCATTERED ROSES AND SUNSHINE AND BENEDICTIONS WHEREVER HE WENT; SO WE SHOULD FOLLOW HIS EXAMPLE, THE EXALTED PRINCIPLES OF HIS HOLY RELIGION WHICH NOT ONLY THRILL WITH THE STRAINS OF THE ANGELIC MINSTRELSY OF THE SKIES, BUT THROB WITH THE HEART BEATS OF THE SUFFERING TOILERS OF EARTH. THERE ARE MANY THAT NEED SYMPATHY AND HELP. GIVE THEM THE ROSES NOW, FOR POST-MORTEM KINDNESS CANNOT CHEER THE BURDENED SPIRIT, OR FLOWERS UPON THE CASKET CAST A FRAGRANCE BACK OVER LIFE'S WEARY WAY.

—From "Baltimore Southern Methodist."



# OUR YOUNG FRIENDS

## Belle and the Hand

By Amos R. Wells

"Belle, don't lean out of the car window, please."

"Huh!"

A little later: "Belle, dear, keep your head inside the car. It's dangerous to stick it out."

Belle (to herself): "Mind your own business and I'll mind mine, Miss Taylor!"

A few minutes afterwards and an indignant Sunday School teacher had pulled Belle into the car and set her down upon the seat with an emphasis that made the other members of the class look a little frightened.

"You leave me alone, Miss Taylor!" Belle snapped out. "I wasn't doing anything."

"If we hadn't gone so far I'd send you home," said Miss Taylor. "I'll never let you come on another class picnic, Belle Greenwood."

"I haven't asked to, thank you, ma'am," said Belle, coolly. Then she turned to her neighbor and giggled.

Miss Taylor was taking her class of fourteen girls out to a beautiful glen, about five miles from Newton, for a day's outing. They had their lunch baskets and they were looking forward to a delightful time; all but Miss Taylor—she dreaded the day on account of Belle Greenwood.

Belle was a bright, black-eyed, impetuous girl, pretty and intelligent, but spoiled by a very ugly temper. She gave loose rein to her tongue and her impudence was unbounded. She was an only child and had been given her own way till she was quite spoiled. It was not long before she was quarreling with her street-car neighbor.

"Here, stop crowding, you Susan Jones." And she gave Susan an angry push.

"I wasn't crowding," said Susan hotly. "I'm wedged in so tight I can hardly budge. Don't you push me again, you Belle Greenwood."

"I will if I want to, so there." And with that Belle fairly struck her in the face.

Fortunately, they were nearly at their destination, or Belle would have had the entire class by the ears. As it was, it was an excited and fretful company that Miss Taylor led to the picnic grounds. Nothing is more quickly contagious than bad temper.

The worst of it was that this was only the beginning. Belle managed to quarrel with all the class in turn and about everything imaginable. She pouted when Clara Wilson was sent to the spring for a pail of water, and insisted upon taking her place, snatching the pail from her hand. As Clara said, if the teacher had asked Belle to go she would have refused. She wanted to play "tag," while all the rest wanted to play "drop the handkerchief." She refused to join the rest in the game and got in the way whenever she could, so as to spoil the fun. When Gertrude Blake, the oldest girl in the class, swung her to one side and told her to keep out of the way Belle actually kicked Gertrude. There is really no end to the mean things such a girl can do, and it is not agreeable for me to tell about meanness nor is it pleasant reading for you.

The climax of it all came in the middle

of the afternoon. The whole class was down in the bottom of the glen, walking alongside the river that flowed through it. They came to a place where the high limestone cliffs that rose on either side of the glen drew closely together, making a narrow gorge. There was just room at the bottom for the river, which was crowded into a rapidly moving current, narrow, deep and black. Beneath the cliff there was a long pile of rough rocks fallen from above, and the only way was to climb over these rocks. It was a short passage, for the glen soon broadened again into a wide and grassy valley.

Sarah Tolman and Belle were on the side of the rocks nearest the water, and as they climbed along the difficult way, Sarah, who was the smallest and youngest member of the class, did not go fast enough for Belle.

"Hurry up there, you Sarah!" said Belle, giving a push.

"I'm going as fast as I can," Sarah plead-

### "If"

If I have faltered more or less  
in my great task of happiness;  
if I have moved among my race  
And shown no glorious morning face;  
If beams from happy, human eyes  
Have moved me not; If morning skies,  
Knocked on my sullen heart in vain—  
Books, and my food, and summer rain,  
Knocked on my sullen heart in vain—  
Lord, Thy most pointed pleasure take,  
And stab my spirit broad awake.

Robert Louis Stevenson.

ed. "Please don't push me; you'll make me skin my shoes."

"I will push you if I want to," said Belle. "You can just get out of my way if you are bound to be so poky. Let me by!"

With that Belle jumped upon the rocks beside Sarah and angrily pushed her to one side. Sarah lost her balance, clutched wildly at Belle, screamed, and in an instant both girls had fallen into the black water and had gone down into its rapid current.

Miss Taylor was in front. The shrieks of several girls in the rear startled her. She looked around just in time to catch a glimpse of the two girls as they rose to the surface of the rushing water, only to sink again.

Miss Taylor, fortunately, could swim, and without hesitating an instant she plunged into the river. The current was so swift that it took her off her feet at once, but she struck out pluckily, watching for the girls to rise again. Sarah came up quite near her, was instantly grasped, and Miss Taylor speedily had her on the rocks. Then she rushed back again, lower down the stream, judging that Belle had been carried thither.

Yes, there was her black hair floating out on the river as it reached a shallow eddy. Miss Taylor soon drew her unconscious body upon the bank. She was delighted to see Sarah sitting up, very pale and sobbing from the shock, but alive. At once she went to work with Belle, laying her face downward to get out the water, then turning her and pressing her chest in the right way to stimulate breathing. In a few minutes Belle also had opened her eyes and Miss Taylor uttered a heartfelt "Thank God!"

Belle had opened her eyes only to shut them again with a shudder, while she began

to scream: "O, I've killed her! I'm a murderer! I've killed her! Don't tell me, I know I have!"

Then the poor girl broke into a terrible wailing, and screamed and cried and screamed again. All Miss Taylor could say made no difference. Belle glared at her as if she did not see her. When Sarah came up and tried to soothe her, and show her that she was not drowned, even that made no difference. Belle continued to shriek that she had killed Sarah and that she was a murderer.

In the meantime several men had heard the screams and had hurried down a steep pathway along the rocky side of the glen. They picked up Belle and Sarah, and carried them, dripping, to the meadow above, Miss Taylor following with the rest of the class. It was the work of only a few minutes to catch a street car and bundle the girls all into it, blankets having been borrowed from a nearby house.

All the way home Belle continued to rave. Miss Taylor was greatly alarmed about her, and was not surprised when the doctor, hastily summoned by Mrs. Greenwood, muttered dire warnings of brain fever.

The doctor's prediction was verified, and many anxious days followed before Belle was out of danger. She was a restless and most uncomfortable patient. She had never learned to control herself in health, and she was, therefore, most uncontrollable in sickness. She tossed herself about fiercely on the bed, scolded all around her, and often had spells of frantic raving. Only one thing quieted her, and that was the presence of Miss Taylor. The teacher's calm speech, her gentle, loving words, and her firm cool hand upon Belle's brow, or taking Belle's hot hand in its tender clasp, soothed the sufferer more than the doctor's medicine. Miss Taylor could not always be by the bedside, and when she was away Mrs. Greenwood prayed for her return.

One day, when Belle was much better, and after she had been made to understand that her ugly temper had not killed Sarah after all, she and her teacher had a long talk together.

"I think, Miss Taylor," said Belle, "that I could always be good if you held my hand in that way. Your hand is so cool and nice it seems to drive all the hot temper out of me."

Then Miss Taylor told Belle the beautiful story of Peter's wife's mother, who was all burning with such a fever as Belle had suffered, and how Christ, the good Physician, was brought to her bedside, and how, as Mark says, "He took her by the hand, and immediately the fever left her."

"He will come to you, Belle, whenever you ask him," said Miss Taylor. "Yes, and he will stay with you all the time, if you ask him to. When your fever comes upon you—for your hot temper is a fever of the mind—he will lay his loving hand upon you and drive it all away. He will go with you, hand in hand, every step of your life's journey; and he will be so glad to do it, if you will only let him."

Belle said nothing more about it at that time; but when Miss Taylor came again, Mrs. Greenwood told her that Belle had been ever so much better, "and so easy to take care of; why, she seems a different girl."

Miss Taylor found a new light in Belle's eyes, and it was not the burning light of fever.

At once Belle spoke: "I asked Him, and He has been doing it! His hand has been on me all the time you were away, Miss Taylor; and my bad fever has left me."

When Belle came out of her sick-room and went to school once more, everyone noticed the great difference in her. From the most unpopular girl in town she came to be one of the most loved ones. Sometimes her old fever would return in a hot flush of anger, but always she thought in time of the hand. She could almost fancy that its liberal touch was laid upon her spirit. And always, with that touch, the fever left her.—From "The Class-mate."



## Lynching and Lawlessness

By Professor Kelly Miller

The recent editorial by ex-President Roosevelt on "Lynching and Lawlessness" should center public attention upon a growing evil which is gnawing at the vitals of the nation. As Mr. Roosevelt says: "When men grow accustomed to lynching men for one crime they speedily begin to lynch them for other crimes." "The usual crime," once alleged as the sole justifiable excuse for lynching, has now become the most unusual cause. Just as lynching and lawlessness cannot be confined to one cause, so it cannot be confined to one race or to one section of the country. Lawlessness is a swift and sure contagion which respects neither lines of latitude nor geographical demarcation. If slavery could have been confined to the South, there would have been no Republican party and no forcible emancipation. As the nation could not live half slave and half free fifty years ago, so it cannot endure half lawless and half law-abiding to-day. The calling of a slave roll under the shadow of Bunker Hill Monument then was no more improbable than the burning alive of human beings on Boston Common is likely now.

Negroes by the thousands have been murdered, lynched, tortured, and burned alive with indescribable horrors, while the unabashed perpetrators laugh with ghoulish glee at the nullity of the law. Immunity from punishment is high license for lawlessness. Gruesome funeral pyres light the midnight sky with their dismal glare from Texas to Coatesville. The American people look impotently on with a momentary shudder, only to lapse into their accustomed mood, in sure expectancy of another shock. At each horrid happening the press indulges in a heated spasm of righteous indignation, but soon grows cold again. The outlaws are rarely brought to trial, never to justice. The national conscience is becoming sere. Is this the final expression of our boasted American Christian civilization? Are the energies of the American people so focalized upon material values that the moral sense has become atrophied? The righteous enforcement of righteous law is the greatest practical issue before the nation to-day. For in this is involved not only its justification for existence, but also the perpetuity of its life.

## Conference at Quessua in the Heart of Heathenism

By the Rev. W. J. Gates, Ph. D.

Quessua in Angola is the farthest inland of any mission station of the Methodist Episcopal Church on the West Coast of Africa. Here the West Central Africa Mission Conference was held by Bishop J. C. Hartzell, January 6-10, 1912. He sailed from New York November 30 and reached Loanda January 1, having touched at Madeira Islands, St. Vincent and Praya on the Cape Verde group and Principe and St. Thome Islands on the way.

Three days were spent at Loanda. Calls were made on the Governor, British Consul, Superintendent of the cable station and leading business men, and calls were received from several leading business men of the city.

The mission property here includes fifteen acres of land on the bluff to the north of the city, and within a few minutes walk of the center. It is unsurpassed for location, overlooking the city, harbor, island and ocean to the South and West. The mission house, church and school building, pastor's house, and the new building for the W. F. M. Society are all good and attractive in appearance. Stone is piled on the site ready for a new church building which will give when completed the needed equipment for this most important center, which should be strongly held. This city is the largest and most important in Portuguese West Africa. It is beautifully situated and not specially unhealthy.

Quessua was reached after two days by rail and two nights' stop at stations. It is six miles beyond the terminus of the railroad at Malange. It is a delightful place, situated in a valley at the foot of a high rocky bluff which shuts it in on the West. Copious springs of pure water flow from the foot of the mountain and form a large brook which passes through the center of the property of 700 acres. The cultivated fields slope back from this with the mission buildings on the crest of the elevations on either side. To the East the plateau stretches far away to the distant mountains in long, low billows of

green, dotted with clumps of trees like a vast park. The soil is of wonderful fertility and will produce most of the vegetables of the temperate zone and also those of the tropics. It only needs development.

Not all the missionaries and native workers could be present, but to those who could come it was a season of spiritual refreshment as well as help in the business concerns of the mission. The reports showed that the mission had never been in more prosperous condition.

At Loanda the building of the Woman's Foreign Missionary Society has been completed and is occupied by Miss Graf and her girls. Miss Roush came out as a teacher, with Bishop Hartzell. Rev. Benj. H. Duarte and wife have recently arrived from Madeira Islands. He is pastor of the Church. Mrs. Shuett is doing well in the Boys' Boarding School. Mrs. Shields, after ten years at the head of the Day School, goes to England on furlough, because of impaired health.

At Quionga a new dormitory has been built for the girls and extensive repairs made to the mission dining building. School and industrial work for boys and girls, regular services and preaching among forty native villages over a circuit of thirty miles has been done by Missionaries Ray B. Kipp, Miss L. M. Mason and Mr. and Mrs. Wengatz.

A most noteworthy event was announced by Rev. Herbert C. Withey. He has completed the translation of the New Testament into the Kimbundu language. With the aid of Mrs. Witney this is being typewritten for the British and Foreign Bible Society, who will publish it. The value of this work is great, as the Kimbundu is the language of a large native population in Angola and adjacent regions. Mr. Withey is without doubt the foremost scholar in this language at the present time. He is strongly urged to prepare a dictionary of the language, which would be of much value. He is also a proficient scholar of Portuguese.

At Quessa the Girl's School is doing well under charge of Miss Susan Collins. Mr. Gibbs has the Boys' School. Pastor Miller is building a new church of adobe on a slightly location at his own expense.

At Malange is a large lot fronting on the Main street, in the center of the town, with two old buildings. It has not been occupied for some years. It is planned to reoccupy the place, put up new buildings, repair the old ones if possible and remove the well-equipped Patton Mission Press from Quionga to this place under charge of Rev. H. C. Withey.

Eighteen out of the thirty native workers were present and gave written reports in Portuguese except one, who presented his in English. These were creditable, both in scholarship and in the work done. One who had been rated as least capable thrilled the Conference when he delivered a large bundle of fetishes gathered from twelve families whose names he gave, who had given them to be burned in token of their forsaking heathenism. These were described and photographed.

Another young man told of persecutions and opposition from his family, with the final conversion of his mother and uncle. The latter had been a powerful diviner, and gave the house where his fetishes had been kept, for use as a school house.

District Superintendent Shield's report was packed with thrilling incidents. One chief who had for years sought the help of the diviners to cure him of lingering sickness and paid them much money without benefit, was induced by a brother chief, who is a Christian, to trust Jesus Christ for salvation. To the surprise of all, in a short time he recovered his health. This has created a profound impression through all the region. Another chief who had twelve wives was converted. When told that Christians had but one, he made provision for putting away eleven and is now seeking to be married in the Christian way to the one whom he retains.

The universal testimony is that the people are ready to forsake their fetishes if they had Christian preachers and teachers to instruct them. They say that in twenty years fetishism could be banished from the land. The pressing need is for a school where young men can be specially trained as evangelists, pastors, and teachers, supplementing the work now done in the schools. This force of native workers must be prepared here on the field. But the force of missionaries is entirely inadequate at present to undertake this vitally important work.

Rev. Wm. Dodson and wife are in the Lobolo country establishing a new station among a fine, intelligent people who have never before been reached.

Seven hundred miles to the eastward from Malange lies the Lunda country in the Kassai highlands of East Angola. Here John M. Springer and wife are opening a new work. This is destined to be one of the great centers of activity in the near future. A railroad is building from Lobita Bay, West Africa, 1,200 miles to the great copper mines of the S. Congo State, and will pass through the Lunda country. Another line of railway connects the copper mines with Beira on the Indian Ocean and with Cape Town, 2,500 miles to the south.

The interior table land of Angola is 6,000 feet above sea level. It is one vast park of wonderful fertility and great natural beauty, rivaling in appearance the finest parts of the United States. All is vast, luxuriant, beautiful, with boundless possibilities of development, but at present, wild, uncultivated, and very sparsely populated.

One of the last acts of Bishop Hartzell before leaving the country was to unite in marriage Rev. Ray B. Kipp and Miss L. M. Mason. They will be in charge at Loanda while Rev. Robert Shields accompanies his wife to England on her furlough.

Detention of the steamer at Lisbon by strikes prevented the Bishop going to East Africa and Rhodesia. He sailed direct for Lisbon and goes from there to Algiers. The annual meeting of the North Africa Mission will be held at Tunis, the 21st of February. The Bishop expects to reach New York about the middle of March.



## First Quarterly Review

International Sunday School Lesson for March 31, 1912

**Golden Text:** "The people which sat in darkness, saw great light, and to them which sat in the region and shadow of death, light is sprung up."—Matt. 4:16.

BY THE REV. E. B. BURROUGHS, D. D.

It is the office of light to make clear, to give warmth, and to cause life. Where there is no light doubt and cold and death prevail. Remove the sun from his place in the heavens and this world would not be worth living in. His genial rays chase away the shadows of night, make warm the cold and barren hills, and animate all nature.

What the sun is to the physical world Christ is to the spiritual. He says: "I am the light of the world." Before He came men walked in darkness. All around was spiritual darkness and death. Clearness of spiritual sight was not known. Consequently men failed to grasp the true idea of God, of themselves, and of their fellow men. Their forms of worship were simple administrations of the true. They knew not God. But when the Sun of Righteousness arose in the spiritual heavens all was made clear. He revealed the true character of God, pointed out the relation that should exist between men, and made possible the conception of the true value of the soul. His coming brought life and immortality to light. Consequently, men need no longer walk in darkness, for, says He, "He that followeth me shall not walk in darkness, but shall have the light of life."

Have you seen this light? Does its life-giving, soul-inspiring, and heart-cheering rays shine upon your pathway? If not, why? Surely with the possibility of this great light within your grasp you

will no longer walk in darkness nor continue in the region and shadow death. Let not another day pass ere it shall be yours to say, "The Lord is my light and my salvation."

We have studied, this quarter, the life of Christ in the Synoptic Gospels. It has been a most beautiful, most helpful, and most attractive study. The many lessons we have learned cannot help but have been productive of great and permanent good. New light has been shed upon hitherto doubtful subjects, thus making them plain and intelligible. We know more of the earthly life of Jesus now than ever.

The lessons of the Quarter now closing may be divided into four periods:

1. The childhood of Jesus.
2. His preparation for His mission.
3. The first year of His ministry.

We would suggest that the scholars be required to give:

1. The title of each lesson.
2. The Golden Text of each lesson.
3. The Time and Place.
3. The Rulers.
5. The memory verses.
6. The salient point, or points, taught in each lesson.
7. The lessons constituting each of the periods mentioned above.

Let the review be such as "to imprint on our memories, on our inmost souls, on our very life, the picture of Christ, and of His actions that reveal to us what He was, and illustrate what He taught, and will make them an indelible part of our nature and character."

Charleston, S. C.

large numbers in the Philippine Islands and in India who are anxious to receive Christ. It is a great opportunity, and by our gifts in supporting the work in these fields we are helping conquer the world for Christ.

WHAT THE EPWORTH LEAGUE IS ACTUALLY DOING.

The Epworth League has already placed two secretaries in the mission fields. There is one in India and another in Mexico. And both of these are doing splendid work. There is call now—

August 14, 1911.

My Dear Dr. Randall:

The almost magic appearance of the English-speaking Philippine student is filling us with hope and perplexity—perplexity, because we have not prepared for his appearance in such numbers and with so much influence. But suddenly the Philippine University is launched and the provincial high schools are thronging full, and the sound of English is through all the land, and our dialect preachers cannot meet the demands of this young crop. What they chiefly need is just such co-operation and linking together of their powers and activities as the Epworth League affords. Send us an Epworth League secretary—adequately support him—give him travel allowance, a literature fund, and after a while a Filipino assistant, and, if you will make it possible for him to visit Malaysia for, say, three months every second year, we'll open every church and school to him. (We have six thousand young people in our Malaysia schools.) The marked and felt need, however, is in the Philippine Islands.

Yours sincerely,

(Signed) W. F. OLDHAM.

In making a study of the foreign fields and asking ourselves the reason for the appointment of Epworth League secretaries in the foreign fields, three things should be kept in mind.

First: *The conditions that require this help from the League.*

Our first converts in heathen lands are adults, reared to heathen perspectives and ideals to which they unconsciously adhere in large measure after becoming Christians, so that their Christianity is not strong or adequate in its ideals, moral convictions, or grasp of divine truth. The young people to whom we have access are reared by these Christian parents and partake of their imperfect ideals, and, living in homes scattered throughout heathen communities, these young people are immersed in the immoral heathen social atmosphere. To create an adequate native Church we must rear a new generation of young people who have received proper Christian instruction and have been trained to high ideals and efficient service.

For their moral preservation they must also be gathered into a coherent Christian social company. The Epworth League is the only agency through which we can provide this necessary literature, gather the boys and girls for systematic instruction, or unite them as a Christian social company. Therefore, the League is a providential organization for work that is indispensable in creating native churches that can evangelize these heathen lands. The handicap of failing to rear a new generation, adequately instructed, trained to adequate ideals, is shown by the degradation of Christianity by mingling it with the heathenism of Europe when the pagan tribes of Europe were evangelized and the ages it is requiring to eliminate the effects of this heathen superstition from the churches of the Old World.

Second: *What the League has been doing.*

At the time these notes are prepared the League has been at work scarcely a year in the direct promotion of League work in foreign lands. First, a salaried secretary was provided for Mexico, money being supplied for office and traveling expenses, and the translation and publication of Epworth League literature. Already, notwithstanding the disturbance of Mexico by the revolution, notable results have been achieved. The entire mission was aroused to enthusiasm by the prospect of doing this greatly needed work among the young people. The schools established and maintained by the Church had undertaken to maintain model chapters of the League under the supervision of the instructors. A place for instruction in Epworth League work was made in the courses in pedagogy, and Epworth League books that were adaptable were given a place in the courses of instruction. A good variety of cards and leaflets

(Continued on Page 10.)

## The World Wide Invitation

Epworth League Work in Foreign Fields, March 31, 1912

(Isa. 43:6)

FROM DEVOTIONAL MEETING TOPICS BY DORION.

### THE SCRIPTURE MESSAGE.

Here is a vision that can well inspire all devout believers in Christianity. Whatever may have been its original significance it fits well into the program of Christianity. Over the chapter from which the lesson is taken the editors and translators of the Bible have written these words, "The Church comforted with God's promises." And such indeed are the words of the chapter. "Fear not," says the Lord in these verses. "Thou art mine." The chapter takes knowledge of the bitter waters through which the Church must pass, but it says that even these shall not overflow; through fire must the Church walk, but even the flames shall not burn. God is the protector, the deliverer.

How often we have sung of this faith and confidence in that great hymn of the Church, "How firm a foundation!" The history of the Christian Church throughout the years that have come and gone since its inception is eloquent with the truth of these promises. They have been yea and verily. The skies have been dark at times, the fires of persecution have been lighted, trouble has come, but when has the Church been finally overcome? When has it been ultimately defeated? Never. God has delivered always. He has never forsaken.

It is following these words that is to be found the verse that is given us as a special lesson at this time. We must not forget the occasion. It is a missionary theme that is ours. Moreover, it is a special missionary theme; it relates to the work that is being done by the Epworth League in various fields. With this two-fold fact in mind let us read the lesson. It is a call for workers on the one hand; a proclamation of triumph on the other.

If we are to look at it as a call for workers, this is how we read: "Give up of thy sons and daughters, keep not back." The great need of the Christian Church is for those who will give themselves to a service that is full and free.

If we look at the verse from the viewpoint of

the field and its results, it means that from the ends of the earth the triumphs are to come. God is to call his own out of all the nations of the earth. They are to be brought into the fold.

### INTERPRETING THE LESSON IN THE LANGUAGE OF TODAY.

One of the departments of work in connection with the Epworth League, most far-reaching in its influence, is that which has to do with the foreign field. It was but natural that, after all the studying that had been done by the young people concerning the foreign missionary work, the young life would desire to do something of a very tangible nature to put that knowledge into practice. It is one of the great causes for satisfaction that so many earnest Epworthians are giving their lives to this service.

But naturally all could not go. When, then, could be done? And this is what is being done—the Epworth League is working through its own representatives to help conquer the heathen world. Read the verse of Scripture that we have for tonight and see how that fits in.

There is a call, first of all, for this very service on the part of youth, "Give up." "Do not hold back." "Bring my sons from afar." "And my daughters from the ends of the earth." There it is—a call to the youth of the Church to give itself to this great work of saving nations. Can we do it? Of course, we can. When has youth ever recoiled from a hard task? Whenever the task has presented itself the youth has always answered back, "I can." And the answer has been followed by the deed. Young men and women, they are who are giving themselves to the magnificent and heroic work of the mission fields. And the young people at home are to stand back of them.

What results will follow? The call is to the youth of the foreign fields to accept the Christ. And will they do it? Look at the young Christian Chinese and Japanese, who every year find their way to this country to study in our schools. See the



# Southwestern Christian Advocate

631 BARONNE STREET.

## NOT 25 PER CENT OF THE NEGROES

(Continued From Page One)

by mobs are guilty of the crimes of which they are accused. This is a broad statement, but it is as near the truth as any estimate that can be made. As a matter of fact, a very large per cent of the Negroes lynched and murdered are not guilty of any crime. This is the most heart-rending phase of the whole situation. Innocent men and women are killed and burned and this country is powerless to punish the offender. Why is the country powerless? Because there is not sufficiently strong public sentiment to demand that the officials shall do their duty. The public goes on the assumption that it is a colored man and a colored woman lynched, and that it makes very little difference.

Dr. Cranfill's article is so significant that we desire to quote a pertinent paragraph. He says:

"Now, any Negro—man, woman or child—who is charged with any offense, is presumed by the murderous element to be guilty, and is summarily dealt with without going through the slightest form of investigation. This is the foulest blot upon our American civilization. I do not believe that 25 per cent of the Negroes who have been murdered by mobs have been guilty of the crimes of which they have been accused."

There was a threatening of lynching at Marshall, Texas, some days ago. A Negro had killed a white man. The city and county authorities took a position that the accused should have a trial by jury. The case resulted in a mistrial and the accused has been carried to the State Penitentiary for safe-keeping. President M. W. Dogan, in writing on the situation, says: "The leading whites deserve great credit for the way this case was handled. A situation which had much to do with the happy outcome in this case, is the absence of the saloon and the additional fact that the better Negroes stood with the good white men in bringing about prohibition in the city and county."

When will the value of Negro life rise. As a matter of fact, from a commercial standpoint, Negro life is cheaper now than during slavery. Negroes could not be killed before the war with so little inconvenience as is now the case. Repeatedly Negroes are killed, even innocent Negroes, and the murderer suffers no inconvenience, not even a fine, much less a jail or penitentiary sentence. A few days ago in searching for a Negro in Shreveport, Louisiana, who had killed an officer and fled, the searching party ran upon two innocent Negroes who made an effort to get out of the way hurriedly. These innocent Negroes were shot dead in their tracks. What will be done about it? Absolutely nothing. Is there any redress? None whatever. The bane of the whole situation is that white men feel absolutely secure in the slaughtering of Negroes and are almost sure that they will not be apprehended or called into account.

Bishop Neely's book on "The Bishop and the Supervisional System of the Methodist Episcopal Church," is on sale at the various Methodist Book Concerns. We are reading this volume with a great deal of profit. It is written in the most interesting style and is one of the books that must be read at this time by all who desire to discuss satisfactorily the questions which must arise at the General Conference. An extended notice of this book will be given later.

## THE LAUNCH FOR AFRICA STILL NEEDED

Several years ago we made an effort to raise funds to secure a launch to be used on the rivers in Liberia by Bishop Scott and his workers. The results of our effort were exceedingly disappointing. An amount was subscribed almost equal to the amount necessary to buy the launch; but the payment of the subscriptions have been painfully slow. Last fall we turned over to Bishop Scott the amount of cash on hand and received from him the following letter:

"Monrovia, Liberia, Jan 18, 1912.  
"Editor SOUTHWESTERN CHRISTIAN  
ADVOCATE:

"I thank you very much indeed for your letter of a recent date, enclosing check for \$286.19, the amount collected by you and other friends, with interest on same, for the purpose of securing a launch to further my work in Africa. I am glad that you also send the list of the names of persons who paid their subscriptions. A launch here on the St. Paul River would be worth a great deal to us and would enable us to prosecute our work with much more vigor than is now possible. For instance ever since I landed I have been waiting for an opportunity to visit our new Leonard Mission, which means a trip of fifty or sixty miles by water, every mile of which I could go by launch if I had such a one as you and others contemplated. As it is I must go by a native canoe or an open surf boat.

Bishop Ferguson of the Protestant Episcopal Church has been very courteous to me indeed and has allowed me to use his launch at a nominal cost, whenever it is not otherwise engaged. As a matter of course I have not dared take advantage of his courtesy too often, but I am glad to make this public acknowledgement of his kindness. It is, to say the least, interesting to note how large the unpaid subscription list is—large enough to pay for a launch if it could be collected. I desire to thank you most heartily for what you have done, and appreciate very much indeed your promise to take the matter up again in the near future, when the time seems ripe for such a movement.

"Yours sincerely,  
"I. B. SCOTT."

The reading of this communication, we are sure, will convince anyone of the absolute necessity of the launch. That our Bishop should be dependent upon the Bishop of the Protestant Episcopal Church for the use of his launch does not comport with the dignity nor the ability of our Church. We owe it to Bishop Scott and the work that he is doing to see to it that the necessary funds for the securing of this launch are raised. If our brethren who have already subscribed will but only pay their subscription, the launch will be assured.

The Michigan Christian Advocate says:

"If our bishops were able to devote a week or so, in the various sections of the country, to revival work, as Bishop McDowell has just done in Detroit, or to the promotion of church endeavors in a great city or a conference, the ministry and laity would speedily advance their estimate of the high value of the episcopal office." Exactly so. There is no leadership like the leadership which has the confidence of and authority from the people. Hand to hand contact with the people will not degrade the Episcopacy, but will elevate it all the more,

## Of General Interest

### FOR STRICTER NEUTRALITY

For some time past New Orleans and other Southern cities have been used as a clearing-house for revolutionists in Central and South America. At the suggestion of President Taft, a resolution has passed the Senate which will empower the President to prohibit at his discretion, through the issuance of a proclamation, the exportation of munitions of war to any country with which the United States is at peace. This will make it extremely difficult for filibusters and promoters to domestic violence in any one of the nearby turbulent republics to carry on their work. Such legislation at this time is a severe blow to the success of Mexican revolutionists. It is to be hoped that much good will come from this step, and that it will mean much to the peace and quietness of our sister Republics.

### THE MAINE BURIED

Pictures of Havana Harbor will no longer show the distorted hulk of the battleship Maine, which for more than fourteen years has lain a little distance away from Moro Castle. On February 15, 1898, the battleship Maine was destroyed by the explosion of a hidden mine and more than 200 sailors lost their lives in the wreck. About a year and a half ago the work of raising the Maine was begun. On Saturday, March 16, the old battleship was towed out into the deep waters of the Gulf and with colors flying was buried six hundred fathoms deep with due ceremony and military honors. About 3 o'clock Saturday the wheels of industry stopped and in many cities throughout the nation tribute was paid to the memory of the men who went to their death in the awful catastrophe fourteen years ago.

### ATTEMPT UPON LIFE OF VICTOR EMANUEL

A young anarchist made an unsuccessful attempt to assassinate Victor Emanuel, King of Italy. The king was unharmed, but the officer in command of the escort was wounded. The would-be assassin gave no reason for his attempt upon the life of King Victor Emanuel, except that he intended it as a protest against the organization of society. He described himself as being an "individual anarchist." The attempt upon the life of the King was made the occasion of a great demonstration on the part of his subjects and all through the day the streets were crowded with people shouting "Long live the King."

Victor Emanuel III is a liberal, progressive monarch, and thoroughly interested in the welfare of his subjects. This was shown by his solicitude for his people during the recent epidemics and the Messina disaster. His death so far from benefiting Italy might have proven disastrous to that country and people. Anarchists, when possessed with the lust to kill, make no account whatever of a ruler's virtues. The people of Italy rightly rejoice in the fortunate escape of their king from death.

### MR. CARNEGIE GIVES AGRICULTURAL TROPHY

The officers of the American Land and Irrigation Exposition, which was held in New York City last fall, and which is to be held again, November 15 to December 2, 1912, in the 71st Regiment Armory, New York, announces that Mr. Andrew Carnegie has just given a trophy valued at \$750 to be awarded for the best cotton grown in the United States. Mr. Carnegie makes a special consideration of his award that the colored people of the country may be permitted to enter into this competition.

The prizes for staple products, to be awarded at the coming Exposition, will be the handsomest in the history of the world's agriculture. The Exposition will be open for sixteen days and it is confidently expected that over half a million people will attend.



In addition to the prizes already offered, others are as follows:

President Stilwell of the Exposition has already donated to the Exposition a \$1,000 trophy for the best exhibit of white potatoes; Mr. Horace Havemeyer has given a \$1,000 prize cup for the best exhibit of sugar beets, and the Exposition Management will offer a \$1,000 prize for the best exhibit of apples—twenty-five boxes of any variety or varieties grown anywhere.

The exact terms of the awards and full list of prizes, together with any information regarding various competitions, will be sent upon application by Mr. Gilbert McClurg, General Manager, the American Land and Irrigation Exposition, Singer Building, New York City.

The colored people are especially urged to enter for the Carnegie trophy for the best cotton grown, as Mr. Carnegies desires.

#### INTERNATIONAL CONFERENCE ON THE NEGRO

The large number of acceptances of invitations to be present at the International Conference on the Negro to be held at Tuskegee Institute, April 17th, 18th and 19th, indicate that this is going to be a most successful gathering. All the important missionary societies in the United States any many societies in foreign countries will be represented, such as: The American Board of Commissioners for Foreign Missions; Board of Foreign Missions of the Presbyterian Church; the Baptist Missionary Society; the Central Board of Missions of the Reformed Presbyterian Church; the Seventh Day Baptist Missionary Society; the Board of Home Missions of the Presbyterian Church in the U. S. A.; Woman's Home Missionary Society of the Methodist Episcopal Church; the American Woman's Baptist Home Mission Society, the Board of Foreign Missions of the General Synod of the Evangelical Lutheran Church of the U. S. A.; the Woman's Board of Home Missions, Presbyterian Church, U. S. A.; the Woman's Board of Missions of the Interior; the Woman's Board of Missions of the Canadian Congregational Church; the Regions Beyond Missionary Union with headquarters in London, England, will be represented by one of its secretaries; the Svenka Missions for bundets Expedition of Stockholm, Sweden; the Evangelical Missionary Society of German East Africa, will be represented by the President, Herr E. V. Johanssen, Biel-feld, Germany.

The Venezuelan Government will have a representatives at the Conference. Jamaica, Porto Rico, the Danish West Indies and other West Indian Islands will be represented. Mr. Samuel D. Bawden, Manager of the Industrial Experiment Station, Ongole Gunta District, India, has signified his intention of being present. Africa is going to be largely represented. Among those who will discuss conditions on that continent are Dr. Ernest Lyon, Counsel General of the Republic of Liberia to the United States; Dr. Roland P. Falkner, Chairman of the late American Commission to Liberia, the Hon. F. E. R. Johnson, Secretary of State, Monrovia, Liberia; the Hon. S. G. Harmon, Vice-President of the Republic of Liberia; Rev. Isaiah Goda Sishuba, President, Ethiopian Church, Queenstown, South Africa; Rev. Henry Reid, Secretary of the Ethiopian Church, Johannesburg, South Africa; Mr. William C. Ter-ril, Superintendent Inhambane District, Methodist Episcopal Church, Portuguese, East Africa; Mr. O. H. Scouten, Missionary, Lumbwa Industrial Mission, Lumbwa, British East Africa, and Mr. W. H. Plant, Kingston, Jamaica, Headmaster of the Titchfield School.

Woods' Directory, published by Mr. Allen T. Woods of this city, a directory of the colored business and professional men of the city of New Orleans, is before us. This is the second annual number. It is greatly improved and enlarged and reveals, in a most striking way, the business and commercial enterprises engaged in by the Negroes in

the city of New Orleans. We congratulate Mr. Woods on his directory and bespeak for him the confidence and support of our people.

## People of Interest

### GENERAL CONFERENCE DELEGATES

#### LINCOLN CONFERENCE.

*Ministerial*—David G. Franklin, District Superintendent, Guthrie, Oklahoma.

*Reserve*—Henry South, pastor, Bonner Springs, Kansas.

*Lay*—Andrew J. Scales, teacher, Guthrie, Oklahoma.

*Reserve*—Mrs. George E. Smith, housewife, Kansas City, Kansas.

Bishop Lewis, who was the guest of the Hartford, Conn., Preachers' Association at their recent meeting, spoke on "China."

Bishop Henry W. Warren attended the recent semi-centennial celebration of old Arch Street Church in Philadelphia, where he once served as pastor.

Mrs. Sarah Thompson, mother of Mr. Robert Wilson, is now in the city attending to business interests. She will return to New York the latter part of this month.

Mrs. Josie Farmer, one of the loyal and faithful members of St. Mark Methodist Episcopal Church, Chicago, was in New Orleans, recently, visiting relatives and friends. She honored the SOUTHWESTERN with a call.

The new boy in the parsonage of Wesley Chapel, Los Angeles, California, is named: Edwin Holt Hughes Kinchen. The distinguished namesake of this infant, Bishop Edwin H. Hughes, sent the first five dollars, to be put in the bank, to be applied to Master Edwin's education.

The Rev. S. R. McCorkle, of the North Carolina Conference, had the misfortune to lose recently by fire his home, household furnishings, books and all that he possessed. Brother McCorkle will appreciate anything the friends may give him in assisting him to re-establish his home. Address 613 E. Lee Street, Greensboro, N. C.

In a letter to Dr. A. B. Leonard, written at Lucknow, February seventh, Bishop Frank W. Warner states that he expected to leave Bombay, February twenty-fourth, by the steamer Elysia, connecting with the Anchor Line steamer which is to sail from Liverpool, March twenty-third, and is due to arrive in New York about April first.

In the recent Parliaments held on the Pacific Coast, the Rev. E. W. Kinchen filled the place of Dr. I. L. Thomas. Seven years ago Brother Kinchen was the Pullman porter on the train on which Bishop Nuelsen was a passenger. On this tour, at one city, the Bishop and Brother Kinchen were guests in the home of a prominent banker.

Dr. T. E. Speed of Jefferson, Tex., suffered a great loss by the fire, which destroyed recently a whole block in his native town, destroying his office and the entire equipment of books and fixtures, which is said to have been one of the three best equipped offices owned by colored men in the State of Texas, and perhaps the best office of any physician in the town of Jefferson.

The following cablegram Tientsin, China, was received at the office of the Board of Foreign Missions, 150 Fifth Avenue, New York, March fourth: "There have been serious disturbances in Tientsin. The native city has been much damaged by fire. Concessions quiet. Foreign property safe. All well here. The Mission Stations in Peking, Changli, and Taianfu are safe, according to last accounts."

Prof. William H. Clarke, Dean of the A. & M. College, Normal, Alabama, delivered an address on the night of February twenty-third before the faculty and students of the Mississippi Industrial College, Holly Springs, Mississippi. Prof. Clarke also took the occasion while in Holly Springs to visit Rust University and look carefully into the work that is being done by that institution under

its present energetic president, Dr. J. T. Docking.

Ebenezer Church, in Washington, D. C., has issued a very attractive Program and Souvenir of the forthcoming session of the Washington Conference, to be held in Washington, D. C., beginning March 20. We are grateful to the pastor, Dr. S. H. Brown, and the District Superintendent, Dr. E. S. Williams, for the liberal advertisement of the SOUTHWESTERN in this Souvenir. The Washington Conference is royally supporting the SOUTHWESTERN, with the Washington District in the lead. We are expecting some very large and tangible evidences of their interest in the SOUTHWESTERN in the forthcoming session of the Conference.

The Hon. Robert Miller, of Cincinnati, Ohio, was absent from the recent meeting of the Book Committee on account of illness. This is the first time that Mr. Miller has been absent in a number of years. He is one of the most valuable members of the Committee. He is a close student of Methodist affairs and is in thorough sympathy with all the activities of the Church. He has the breadth of scholarship and warmth of sympathy and the force of leadership that make him one of the outstanding men of Methodism. It was a just and appropriate tribute that the Book Committee elected him chairman emeritus of that body.

For enterprise, push and contact with the people, the *Advance Messenger* of Alexandria is in the fore-front of Negro journalism in the State of Louisiana, and is entitled to large consideration at the hand of the fraternity throughout the country. It was no empty honor when the editor, Prof. J. B. Lafargue, was elected Vice-President of the National Negro Press Association. Prof. Lafargue is a wide-awake, progressive, untiring editor, and this, too, as a side line for his main occupation is that of an educator of youth. If any one believes that the statement that we have made is in the least extravagant, he needs only to see the special number of the *Advance Messenger*, which was put out recently, illustrative of the activities of our people in the State and especially in Alexandria. It is not at all a surprise, therefore, that the white papers of Alexandria commend, most enthusiastically, Prof. Lafargue's effort. To our contemporary we offer our heartiest congratulations and bespeak for him the hearty support of our people throughout the State. Louisiana needs a strong secular paper, and the *Messenger* so far is in the lead of them all. Congratulations, Brother Lafargue, and best wishes for the largest success of the *Advance Messenger*.

## News Paragraphs

It is the edict of the Navy Department that wireless messages shall hereafter be known as radiograms.

Samuel Coleridge-Taylor, the celebrated composer, has been elected principal professor of musical composition in the Guild Hall School of Music in London.

Mr. James Wilson, Secretary of Agriculture, completed, on March 4, fifteen years of continuous service in the Cabinet, a record which breaks all previous records.

A young colored man, Mr. Wilkes N. Hug-gins, a graduate student at Columbia University, has been elected to membership in the Columbia University Arts and Crafts Club.

The Negro physicians of Florida, Georgia and Alabama have organized a Tri-State Medical Society, with Dr. S. B. Palmer, of Atlanta, president, and Dr. J. A. Kennedy, of Tuskegee Institute, secretary.

Mr. Walter A. Giles, an instructor in the Colored High School of Baltimore, has resigned, and accepted the directorship of physical training in the public schools of St. Louis, Missouri. Mr. Giles is rated one of the most capable athletic instructors in the country.



## Epworth League

(Continued From Page 7.)

in the supplies of the Epworth League were translated into Spanish and are in use throughout our mission. A number of books in the Junior League study course and the Epworth League methods have been translated and published, being the first books supplied from an evangelical source for the systematic instruction of the young people of Mexico, available in any of the Protestant missions of that land. Under these improved conditions and with the supervision and assistance of our secretary in Mexico, Junior and Senior chapters constantly increased in number and in membership, and in the quality and results of the work done.

Next, after making this provision for Mexico, means were supplied for appointing a salaried secretary for India. Rev. Brenton T. Badley was the providential man secured for that immense field. Within six months, besides many thousands of miles of travel, visiting all parts of India, organizing and inspiring the work everywhere, he had made a large beginning in the translation and publication of Epworth League supplies and literature in ten different languages, used by more than two hundred million of the people of India, for the first time placing the necessary literature at the command of our missionary workers for the systematic Christian instruction and training of the young people among all those multitudes, with results that have elicited the most enthusiastic commendation of the bishops and missionary workers of that field. In addition, liberal quantities of supplies were sent from the central office and a native assistant had been provided for Mr. Badley, to aid in meeting the immense and increasing demands for his services. These beginnings, so far from covering our mission fields—and yet so eminent an achievement to be accomplished within a single year—have won for the League a recognition as a mighty arm of power at the command of our Church for the evangelization of the world.

Third: *The vast field before the Epworth League and which it should occupy.*

With all we have done in Mexico and India we are far from filling the urgent demand of either of these fields. In Mexico an unsalaried secretary cannot give the time needed to the supervision of this work, and literature is needed in much greater volume than we have yet been able to supply. In India we are supplying literature yet in but ten languages. Our Church is working in nearly forty languages and dialects in that field. A far larger volume of literature is needed in the languages in which we are already working.

Then the other great fields of our Church intensely need what the League can do for them. The most urgent immediate call, as shown by Bishop Oldham's letter, is from the Philippine Islands, where our mission has enjoyed an uninterrupted success almost equaling that of the Day of Pentecost. A new Philippine generation has arisen, which demands immediate attention. Our government has placed modern schools throughout the Islands. The last reports received, almost a year old, show 600,000 young Filipinos enrolled under 9,000 Philippine and 700 American teachers; 70,000 were already in the high schools. All these young Filipinos are being instructed to speak English and are given a modern education. Their number is rapidly increasing. They will enter by tens of thousands into the new university about to be opened in Manila. The transformation the schools are making is illustrated by the fact that in 1903 only one-tenth of one per cent took the civil service examinations in English, while in 1910, seven years later, 92 per cent took the examinations in English.

The modern education given this young generation is separating it by a wide chasm from their less cultivated fathers and mothers, neighbors and friends. Our native preachers and Churches, drawn from those who belong to the old order of things, are at a great disadvantage in trying to win and hold this young crowd. By winning and saving them we shall provide a native ministry and a leadership for our laity representing the best and most capable of the new generation. The Epworth League is providentially adapted to do this very work, and the Philippine Mission and Bishop Oldham, who is in charge, are making the most urgent appeals of which they are capable to the Epworth League in America to send them a well-equipped Epworth League secretary.

## Cheering Facts from the Epworth League

The Advisory Committee of the Epworth League have in preparation their quadrennial report to the Board of Control. After considerable research into the records of the Central Office, facts are at hand of considerable interest both to the League and the church at large.

From the early years of the Epworth League, for lack of data, there was no careful computation of the actual number of live chapters or members, until 1905. Meanwhile, mere estimates, often very loose generalizations, were current. The last of these, that gained attention in 1904, gave the number of chapters as 22,141 Senior and 8,800 Junior, and the membership as 1,500,000. That these numbers are excessive over estimates is immediately apparent.

A card file showing the charters issued to any given locality, was first created in 1905; and it was found that in a large number of instances three Senior charters had been issued to the same appointment, the earlier chapters dying and being succeeded by others. In a still larger number of cases, two charters were issued in this way. Thousands of other charters had been issued to rural chapters that had passed out of existence. All these Senior charters, representing nearly all the charters that had died from the beginning, together with the live chapters up to May 17, 1904, numbered but 21,650, or 491 less than the number given as representing the living Senior chapters in the Epworth League. The number, 8,800 represents all the charters issued to Junior chapters, dead or alive, up to May, 1904.

Though no accurate records of the chapters or membership were kept by the Central Office or the General Church, several Annual Conferences published their Epworth League statistics. These show that the League had then already reacted from its early period of enthusiasm. For instance, statistics of the Indiana Conference, compiled by W. N. Wylie, shows a loss of 87 Senior chapters and 6,518 Senior members, in that single Conference, prior to 1904.

The first serious attempt recorded to learn the actual strength of the League, was made by the General Secretary in the latter part of 1904. Through their Presiding Elders, accurate reports were secured from fifty Districts well distributed throughout the Church. The number of Senior charters issued in these districts was 2,873. The actual number of charters was 1,714. Applying this ratio of shrinkage to the number of Senior charters issued for the whole church, May 15, 1904, gives 12,915 Senior chapters possibly existing at that time. This estimate, however, may have been too great, as reports are not obtainable from districts above the average in condition.

Continued persistent effort to perfect the card file resulted in an approximation of 11,593 Senior chapters, and 3,916 Junior chapters early in the year 1907, without including colored chapters or those in foreign fields. The above computations were promptly reported to the Board of Control, accepted, and made a part of the official records.

There is every reason to believe that the subsequent growth of the League has compared favorably with its previous recent growth. The number of chapters issued during the quadrennium from May 3, 1900, to May 17, 1904, was 1,542 Senior and 776 Junior, a total of 2,318. During the quadrennium May 17 1904, to April 29, 1908, there were issued 1,701 Senior charters and 1,231 Junior, a total of 2,932. During the quadrennium 1908 to 1912, yet incomplete, the number will compare favorably with the two preceding quadrenniums, and probably surpass both by a good margin. This indicates that the League had resumed a state of growth.

As touching the country-wide interest in the league, during the past year charters have been called for and issued in 44 states and 60 conferences in the United States.

We are fully assured that the statistics of the last Year Book do not represent any recent loss in the league. The statistics are conceded to be inaccurate. The increase in the membership of the church has been corrected from 32,214, as shown in the Year Book, to 57,806. The Sunday Schools are credited with a gain of 891 on page 17, and a loss of 150 on page 46, but are later corrected to a gain of 697.

The Central Office has not original reports by

which accurate correction of the footings can be made, but we have reliable information calling for substantial corrections favorable to the league, as have been made for the membership and the Sunday Schools. Again, the official reports are wholly inadequate. For every member of every chapter reported, a per capita tax is required. This applies to no other statistics. It subjects Epworth League reports to severe cutting applied nowhere else. Investigation proves that, apparently for this reason, many active chapters are unreported. When reported, the membership is often pared to the limit. Many chapters do not report their associate members. These harmful results suggest the advisability of changing the method of financial support.

The statistics of 1912, as they stand in the Year Book, compared with the strength of the League in 1904, show conclusively that the league has passed the period of reaction and is moving on to new life and larger usefulness. Were recent reports adequate, this fact would be far more striking.

The statistical studies tell far less than half the truth. During the quadrennium of 1904-8, the Central Office struggled against the effects following the re-action, without financial resources. The provision of the General Conference of 1904 for the support of the Central Office, broke down utterly. The advance of that quadrennium was made against difficulties such as no other organization in our church ever met.

At the beginning of the present quadrennium, the General Conference required the support of the Central Office by the local chapters. To begin with resources entirely inadequate, and create an income from the contributions of chapters that from the beginning were educated away from self-support, was a formidable undertaking; but on that basis, a great constructive work has been accomplished during the quadrennium, that was really thought impossible.

In relating these results, it would be unjust to withhold mention of the fidelity of the General Secretary, Dr. E. M. Randall, whose devotion and untiring efforts have brought the Epworth League to a sound financial footing, and the Central Office to its present development and efficiency, thus opening the way to a yet larger sphere of service on the part of the league.

Advisory Committee of the Board of Control of the Epworth League of the Methodist Episcopal Church: J. Wellington Frizzelle. Paul C. Curnick and Oran F. Hypes.

## Eleventh Street Methodist Episcopal Church, Columbus, O., Seat of the Lexington Annual Conference

The forty-third session of the Lexington Annual Conference will be held in the Eleventh Street Church, Columbus, Ohio, March 27 to April 1. Bishop McIntyre presiding. The attendance of lay delegates and Woman's Home Missionary Society will run the official number up to about 375. Quite a host to be given free entertainment for a week, on the heels of the coldest and hardest winter known in the history of the State of Ohio!

Every preparation is being made, and everyone will be accommodated. The pastor, the Rev. Dr. Gilliam, is closing his ninth consecutive year as pastor of this church, and has had the unanimous request of the Quarterly Conference for his return the tenth year.

Dr. Gilliam will enjoy the unusual privilege of entertaining his Conference twice in the same church, during an unbroken pastorate. The Methodism of the Methodist Episcopal Church is on the up-grade in this city. When Dr. Gilliam came to Columbus, nine years ago, there was but one church, with a membership of less than one hundred, but at this time we have four good church buildings, three growing missions, with an aggregate membership of more than a thousand. The Conference session will be of great help and inspiration to our work in this city.

The Chamber of Commerce auditorium has been secured for our services at such times as we may desire.

Representatives of all the benevolences will be in attendance. The Bishop will deliver his famed lecture, "Buttoned-Up People," on Thursday evening.



## DISTRICT STEWARD AND PASTORS' COUNCIL.

The above-named body met at Jesup Ga., Jan. 26, 1912, at 10 o'clock. An able sermon by the Rev. C. W. Prother, subject: "You Can If You Will." Immediately after, with our popular District Superintendent and aggressive leader in the chair, an organization was soon effected. The Rev. W. J. Hamilton, secretary. Assessment of District Superintendent remained the same for District. At 8 p. m. the Rev. J. C. Williams preached a splendid sermon. Friday at 8 p. m. the Rev. W. V. Daughtry preached an inspiring sermon. For this meeting an excellent program was prepared by the District Superintendent and pastor and although there were a number of absentees the meeting was a success. Saturday afternoon the first quarter was held by Dr. E. D. Giddens. Sunday at 11 o'clock, District Superintendent Giddens preached a powerful sermon; subject: "God magnified Moses' leadership by hardening Pharo's heart." 3 o'clock Junior League exercises and as the result of the meeting 6 girls have been fellowshipped into the church. At 8 o'clock District Superintendent Giddens preached again a powerful sermon to an appreciative audience.—I. L. Milikin.

## BRIEF MENTION.

Under the leadership of our boy preacher, the Rev. G. D. Hancock, our church at Georgetown, Mo., is standing second to none in the district, considering our small membership. Sunday, September 10, was a great day at this place, the Rev. Dr. Sherrill, president of Geo. R. Smith College, was with us in a small rally. Those who heard Dr. Sherrill were benefited by his sermon and feel highly honored for having such a man in our midst. After the evening offering a collection of \$50 was reported, which went for the purpose of paint-

ing the church inside and outside. A new granite walk, steps, and a new fence have been built, which add greatly to the appearance of our church. We feel highly honored this year to have for our pastor the youngest minister in the Central Missouri Conference, and it is said that he is the youngest in Methodism, in the person of the Rev. Geo. D. Hancock, who started to preach under the Rev. R. E. Gillum at St. Louis, Mo., when fourteen years of age. Bro. Hancock is young, but both white and colored respect him as a Christian minister.—L. H. Smith.

Woman's Day was observed at the Metropolitan Methodist Episcopal Church, Pomonkey, Md., the Rev. C. S. Harper, B. D., pastor, Sunday, February 25, under the direction of the stewardess, Mrs. Molly S. Clarke, mistress of ceremonies. Music was rendered by the choir, under the leadership of Mr. J. W. Keys; Mrs. Rosetta Brooks, organist. Papers were read by the following ladies: Mesdames L. S. Harper, Katie Stratton and M. E. Brewer, Washington. The thoughts presented filled each one, we trust, with inspirations and new hopes. We must not forget the duet rendered by our pastor and his esteemed, also one by Mrs. L. S. Harper and mother (Mrs. R. Brooks); trio by Mesdames Katie Stratton, Lucy Jackson and M. E. B. Washington. Through the earnest efforts of our district stewardess, Mrs. Molly S. Clarke, Mesdames Matilda Marbury, C. H. Datcher, Charlotte Dotson, Eliza Brooks, S. Young and Lettie Browne and our many friends, our collection was \$72.33.—Wallace F. Clarke.

Miss Fannie Lou Parks, a member of our Church at Tallassee, Ala., of which the Rev. R. R. Williams is pastor, and a public school teacher, accidentally caught on fire and was severely burned, but while she was rolling on the ground endeavoring to

crush the fire, the clothing of a little boy, one of her pupils, who came to assist her, also caught fire. Miss Parks, forgetting self, immediately directed all efforts toward saving the boy. It will be some time before she recovers.—R. R. Williams, pastor.

A very unique and most delightful affair of the season was the "Birthday Party" given at St. Paul Methodist Episcopal Church at Nowata, Oklahoma, February 15, under the auspices of The Ladies' Aid Society. The church was artistically decorated with garlands and festoons and one hundred and fifty happy "guests," both old and young participated in much merry making. The novel feature of the party was that it commemorated the birthday of each individual

present and the guests, in turn, manifested appreciation of the occasion by depositing in a large basket at the entrance as many cents as there were years numbering the age of each. A dainty and palatable repast was served by young members of the Aid under the supervision of their amiable president Mrs. J. E. Williams, who presided as hostess. The guests departed expressing themselves as having had the best time of the New Year. The Rev. J. E. Williams, the pastor, is to be congratulated on his little band of "social helpers."—Eunice Pearl Freeman.

## Malaria Makes Pale, Sickly Children.

The Old Standard Grove's Tasteless Chilli Tonic drives out malaria and builds up the system. For grown people and children. 50c.

## The Overhauling of Our Methodist Machinery

## HOW THE WORK IS DONE

¶ Once every four years the intricate and—to those who study it—the fascinating machinery by which the Methodist Church does its work is brought into the shops and giving a thorough overhauling.

¶ The shops as a whole are known as the "General Conference." The special shops, where expert work is done on the various parts of the great mechanism, are the Committees of that Conference.

¶ If anybody has noticed anything he thinks is not right about any working section of the machine, or if he believes a change in the assembling and co-ordination of the parts would improve the product or reduce the cost of operation, he tells the proper Committees. Then the Committee gives its best skill and judgment to the study of every suggestion, and reports to the whole body of workers.

¶ Every General Conference makes many changes in the machinery, strengthening this shaft, adjusting that cog, refitting the other wheel. But it is not a mechanical operation merely. Honest, unselfish thought is given to the question of making this Methodist machinery more effective and more productive for the Kingdom, not simply by overhauling it, but by making it more responsive to the Power without which it would be an elaborate and complicated monument to human folly.

## THE STORY OF THE WORK

¶ The story of what is done in the General Conference shops during the month of May will be told in many ways, but nowhere else so fully or so accurately as in the *Daily Christian Advocate*.

¶ The *Daily* is a verbatim report of all the proceedings of the General Conference. To read it will be to follow with intelligence and increased interest the work of the Conference. More; it will be to gain a new sense of the responsibility which is upon the Church, that so great an opportunity for the service of God and men shall not be misused or neglected.

¶ Orders for the *Daily Christian Advocate* may be handed to your pastor, or sent direct, accompanied by the subscription price, \$1.25, to the Publishing Agents,

**EATON & MAINS** NEW YORK, BOSTON :: **JENNINGS & GRAHAM** CINCINNATI, KANSAS CITY  
PITTSBURGH, DETROIT CHICAGO, SAN FRANCISCO



## Conference Notices

### Special Notices.

To the Ministers of the Central Missouri Conference, to be held April 3-8, 1912, St. Louis Mo.:

Dear Brethren: The Western Passenger Association and the Southwestern Passenger Association have granted the following rate to all who may attend the Conference:

The rate to be one fare and three-fifths on the certificate plan, where the regular rate is 2½ cents per mile. A fare and one-third on the certificate plan where the regular rate is 3 cents per mile—a minimum of 2 cents per mile in each direction on condition of an attendance of 100 or more from points from which the local one-way fare to St. Louis is 50 cents or more. A fee of 25 cents to be charged for the execution of each certificate.

Brethren, please make this rate known generally and urge everybody to secure a certificate.—B. F. Abbott.

### CENTRAL MISSION CONFERENCE.

The Board of Examiners and Under Graduates who are to be examined of the Central, Mo. Conference will meet in Union Memorial Church, 208 N. Leffingwell Avenue, St. Louis, Mo., April 2, 1912.—R. E. Gillum.

### UPPER MISSISSIPPI CONFERENCE.

Brethren: The minutes are printed. Brethren who have not paid will please forward money at once, so that there will be no delay in sending minutes out. Do so, please, and oblige.—Fred H. Bunton, Secretary, Ruleville, Miss.

### ALEXANDRIA DISTRICT

All of our pastors are requested to meet in their first preachers' meeting in Cheneyville, La., April 17-18. Business of great importance. Every pastor is expected to be present. By order of the District Superintendent.—A. B. Venable, First Vice-President; T. A. Hampton, Secretary; J. O. Richards, District Superintendent.

### PASTORS OF STARKEVILLE DISTRICT.

Dear Brethren.—Each of you are requested to meet me in Mt. Hermon church, Ackerman, Miss., Wednesday, April 17 at 10 o'clock a. m. for business of importance. The Macedonian call has been made by the Board of Foreign Missions. The emergency is on and immediate action is necessary therefore let each pastor on the district raise his apportionment and send in at the earliest moment possible; also send your general conference expense to O. P. Miller, Rock Rapid, Iowa, on or before May 1st or bring with you to the meeting at Ackerman. The success of the work is in your hands. I shall expect you to do your best. Let us do our best to put the South Western Christian Advocate first in the hands of each officer on the district and second in the home of each family. With best wishes for you, I am yours for the good of the work.—W. F. Isaiah, District Superintendent.

### GAINESVILLE DISTRICT.

Dear Pastors, please start the new conference year with the spirit of victory. First: Use the committees appointed at the fourth quarterly conference; these will greatly aid you in raising the benevolent collections, etc., and keep you from having so many interests. Crowded together at the end of the year. Second: Observe Easter, Children's Day and all of the anniversary days named in the Book of Discipline. Send to the various boards for programs and you will find this plan very helpful. Third: Don't fail to supply your members, friends and choirs with the New Hymnal, and strictly follow Order of Public worship. Fourth: Don't rest until you shall have visited every home within your charge. You will gain the friendship and respect of the congregation. Fifth: Enforce kindly, but regularly, the rule to begin and dismiss each service on time. Sixth: Be sure to attend the class and prayer meeting and the sabbath school yourself. Seventh: Never miss holding the leaders and stewards' meetings. Eighth: See that the Southwestern is placed in every home and don't appoint persons to office that won't subscribe to the great church paper. Ninth: Be sure to forward the Benevolent Collections the day after you receive them. Tenth: Train the officers to collect the pastor's and District Superintendent's salaries so that they can be paid at the end of the month and quarter. Eleventh: Train the people to place the offerings in the collection baskets—quit promenading up to the table. Let us work and pray that many souls will be saved and that this shall be a most glorious year.—J. F. Elliot, District Superintendent.

### LEXINGTON CONFERENCE.

The forty-third session of the Lexington Annual Conference will convene in the Eleventh Street Church of Columbus, Ohio, the Rev. Dr. Edward L. Gilliam, pastor, on Wednesday, March 27, Bishop McIntyre presiding. This Conference includes all the work among colored people in our Church in the State of Ohio, Indiana, Kentucky, and the cities of Chicago and Detroit. There are in Columbus four Churches and three Missions. Doctor Gilliam will have the unusual experience of entertaining his Conference, after an interval of six years, in the same Church, and making the fourth time he has entertained this Conference. This very successful and popular pastor has just closed his ninth year in this Church, and the Quarterly Conference held last week unanimously requested his return for the tenth year. Under his pastorate, the membership has increased from ninety-seven to over 300, and in addition he has organized three of the other Churches of the city. All the sessions of the Conference will be held in his Church, at the corner of Donaldson and Eleventh Streets, except on Sunday, March 31, at which time the Love-Feast, at 9:30 a. m., followed by the sermon of Bishop McIntyre, and the services at 7:30 p. m. will be held in the Chamber of Commerce, and the ordination services, followed by the Bishop's address to the incoming class, will take place in the Broad Street Church, Washington and Broad streets, at 2:30 p. m. Half-hour addresses will be delivered each morn-

ing by Doctors Welch, Kellogg, Norcross and Freeman. The Bishop will deliver his great lecture on "Buttoned-Up People" at the Chamber of Commerce Building on Thursday evening, March 28. As this is the year for the election of delegates to the General Conference there will probably be more than 300 ministers and laymen present.

### District Rounds

#### NAVASOTA DISTRICT.

##### Second Round.

Caldwell Circuit, March 16-17; Clay Circuit, 17-18; Anderson Circuit, 23-24; Brenham Mission, 29-31; Brenham Circuit, 30-31; Brenham Station, March 31, April 1; Bellville Circuit, April 6-7; Brookshire Circuit, 13-14; Somerville and Lyons, 17-18; Sealy Circuit, 20-21; Hockly Circuit, 27-28; Hempstead Circuit (supply), May 4-5; Navasota Circuit (supply), 4-5; Yarboro Circuit (supply), 11-12; Navasota Station, (supply), 18-19; Hempstead Station, 25-26; East Hempstead, June 1-2; Millican, 8-9. Dear Brethren: The hard winter and meningitis scare has, I am sure, hindered you greatly in your work, but some times these things serve to test our ability. I trust that you will be able to catch up and come up to the District Stewards' meeting with full reports. The District Stewards and Missionary Group meeting will convene in Somerville, April 17-19. Make the best use of Easter and report at least the collections which we asked to be reported at that meeting.—Your Brother, B. M. Taylor, District Superintendent.

#### SAN ANTONIO DISTRICT.

##### Second Round.

Gonzales Circuit, March 15-16-17; Cuero Station, 22-23-24; Belmont Circuit, 29-30-31; Seguin Circuit, April 5-6-7; Hamilton Circuit, 12-13-14; Floresville Circuit, 19-20-21; Rungc Circuit, 26-27-28; Yorktown Station, 30; San Antonio Car Hill, May 3-4-5; San Antonio, St. Paul, 10-11-12; San Antonio, East End, 17-18-19; Pleasanton Circuit, 21-22; Poteet and Rossville Circuit, 21-22; Pearsall Circuit, 24-25-26; Hondo Station, 28-29; Herrville Circuit, 31, June 1-2; Boerne Circuit, June 4-5; Del Rio Circuit, June 7-8-9; Uvalde Circuit, 7-8-9; La Vernia Circuit, 14-15-16; Sutherland Springs Circuit, 14-15-16; Nixon Circuit, 21-22-23; Westhoff Circuit, 21-22-23; Harwood Circuit, 25-26; Beeville Circuit, 28-29-30; Kingsville Circuit, July 5-6-7; Corpus Christi Circuit, 12-13-14.—A. M. Mason, District Superintendent.

#### PALESTINE DISTRICT.

##### Second Round.

Bryan, March 15-17; Bryan Circuit, 16-17; Hearne and Sutton, 23-24; E. Calvert, 23-24; E. Mexia, 30-31; Teague, 30-31; Winkler, April 13-14; Fairfield, 20-21; Oakwood, 27-28; Palestine, May 3-5; Palestine Circuit, 4-5; Jacksonville, 11-12; Jewett, 18-19; Boggy and Spring Seat, 25-26; Leona, June 1-2; Madisonville, 8-9. Dear Pastors: We begin our work for another quarter, so let each of you do your best to have your people, both Church and Sunday School make ample preparation for a great time on Easter Day, both spiritually and financially. Try to raise all of your benevolent claim on Easter Sunday. Urge our members and in fact

all people to subscribe for the SOUTHWESTERN. The paper will deal with some things this year relative to some Church issues that all should be interested in, so let each pastor make special efforts to get a large number of cash subscribers during March and April. Our group meeting will convene at Jewett, Texas, April 25 and 26, and each pastor is to be there without fail. Let each one do his duty, and all will be well. Yours for success.—M. Q. A. Fuller, District Superintendent.

#### ANNISTON DISTRICT.

##### Second Round.

Beavers Valley and Ragland, April 3-4; Attala, 6-7; Gadsden, 12-14; Gadsden Mission, 13-14; Ashville and Springville, 20-21; Anniston, First Church, 26-28; Anniston, St. John, 27-28; Hobson City, May 4-5; Fort Payne and Collinsville, 8-9; Cedar Bluff, 11-12; Center, 18-19; Heflin and Chocolate, 22-23; Iron City and Sailico, 20; Lamar, 25-26; Wedomee, 24-26; Mt. Olives and Rocky Mt., June 1-2; Roanoke and Hunter's Chapel, 8-9; Glade and Spring Hill, 12-13; Sylacanga, 15-16; Ashland and Lineville, 22-23; Alpine and Weaver, 26-27; Falladega, 29-30. Brethren, make Easter Sabbath a high day for missions and hold your spring revivals, for the Anniston district must report at least five hundred conversions to God and the church also, a round financial report to the annual conference this year. Our district conference convened at Roanoke, Ala. July 31 to August 4, 1912, and Friday, August 2, 1912, the roll will be called for the Freedmen's Aid Society. Let us have round reports at this call. Remember the Anniston District led in reporting more subscribers for the Southwestern last year than any other district; let us not lose our record along this line.—S. J. Jordan, Sr., District Superintendent.

#### HUNTSVILLE DISTRICT.

##### Second Round.

Lovelady Ct., April 13-14; Shiro and Richards, 20-21; Singleton and Iola, 23-24; Bedia's and Matthewson, 27-28; Laurelia Ct., March 4-5; Huntsville Station, 11-12; Huntsville Ct., 18-19; New Waveley Mission, 20; Onalaska Ct., 25-26; Trinity Mission, 28-29; Oakhurst, 31; Hufsmith Ct. June 1-2; Spring Ct., 8-9; Livingston Ct., 15-16; New Willard at Bering, 17-18; Willis Ct., 22-23; Corroe and Tamina, 29-30; Montgomery and K., July 6-7; Camilla and C. S., 13-14; Dodge Ct., 20-21; Fostoria and New Carey, 23-24; Dobbin and Ulmer, 26; Trice and Gagota, 29. Dear Pastors and Laymen:—We fall short on our benevolences last year for which I am quite sorry. I am sure all will bear witness that I did all in my power to make the cause a success. You waited for the fall of the year and right well did you fall with. We took fourth place in our conference for the first time since I have been on the district. Now let us get together, raise every dollar on Easter, April 7th. I earnestly appeal to the Laymen; raise your claims in full and you can always demand a first-class preacher. Otherwise, you have to take what is left. I shall do everything to help the pastors and laymen collect before I come to make my visit a rally for your pastor and benevolences.—Hartley, Jackson, Miss., District Superintendent.



**BOARD OF CONFERENCE CLAIMANTS**  
(OF) CHICAGO, ILL.  
14 W. WASHINGTON STREET  
**JOSEPH B. HINGELEY, COR. SECRETARY**

**METHODIST'S STANDARD.**  
\$1,100,000 FOR DISTRIBUTION IN 1912.  
\$1,000,000 "PERMANENT FUND" BY 1916.

Veteran events transpire rapidly nowadays.

More than a year ago, thanks to the suggestions, inspiration, and prayers of Mr. John M. Latimer of Chicago, I dreamed a dream of a TWOFOLD PROGRAM:

A MILLION DOLLAR INCOME FOR DISTRIBUTION DURING 1911.

A MILLION DOLLAR INCREASE OF INVESTMENTS DURING THIS QUADRENNIUM.

Two months later the BOARD OF CONFERENCE CLAIMANTS, which represents the Church's activities in behalf of VETERAN PREACHERS, saw the Vision which had come to us, and opened the eyes of the Church to its possibilities. Methodism was not disobedient to the Heavenly Vision and in November, 1911, the Quadrennial Giving for Investments crossed the MILLION DOLLAR LINE.

In January, 1912, only five per cent of the Million Dollar Annual Income for Distribution was lacking. So the date was pushed forward four months with the expectation that a MILLION DOLLAR ANNUAL INCOME would be realized prior to General Conference. The POETRY of Faith and Hope and Love held us true to our Vision, but the recent action of the BOOK COMMITTEE in increasing its 1912 Dividend to \$250,000 has converted our Poetry into Fact—our Prophecy into Fact. THE MILLION DOLLAR INCOME IN 1912 is already assured.

But a Church without a Vision—especially in a great Movement like ours—is weak and vacillating. How can one endure, except by "SEEING THE INVISIBLE!" 2,66 Superannuates and 2,924 Widows of Methodism, feeling more money in their slim purses and realizing the tremendous advance of the last three years, are exclaiming, "What hath God wrought!" But we rise from abating their needs, realizing that an Annual Income of a Million and Half Dollars is needed. \$500,000 must be added to Annual Revenues before Methodism fulfills its duty to Veterans.

Man cannot thrive on last year's visions; and guided by that Spirit who prompted the earlier Vision, which has doubled the revenues of years ago, we set up before the Church A NEW STANDARD, namely:

\$1,100,000 FOR 1912 DISTRIBUTION.  
\$1,000,000 IN THE "PERMANENT FUND" BY 1916.

Can it be done? It ought to be done. Then, of course it can be done. Faith and hope and Love agree. Gaze on the Vision and it will draw you like the Vision which enthalls the Sistine



THE REV. JOEL C. CARSON, PASTOR, BLAND AVENUE METHODIST EPISCOPAL CHURCH, EVANSVILLE, INDIANA.

The Rev. Joel C. Carson began his work in Evansville, April 27, 1907. The congregation at that time only numbered sixty-five, and the Sunday School one-third that number. The Church's property was worth \$400, and that is all that was realized from it and put into the present Church. Brother Carson and his wife, Josie, whom he had just married on Thursday, April 25, shortly after graduation from Gammon Theological Seminary, considered the Church's future hampered unless better quarters were immediately secured. So, in June of the year of his arrival, the officials got together with the pastor and bargained for the beautiful corner lot (on which the present Church is setting) for \$1,000. They at the time had only \$95.35 on hand, which had been left in the treasury the previous year, during the pastorate of the Rev. E. M. Bolden. The desire of this Church, since 1891, at the time of its organization, has finally been realized. We have now

a neat building, 36x52 feet. It has a modern lecture room. The main auditorium has an inclined floor, and is furnished with opera chairs. The beautiful pipe organ is worth \$700, and was partly donated by one of our white churches of this city. We have both a pastor's study and a kitchen. The membership is now 148, and the Sunday School enrollment over 100. We have good lively chapters of the Epworth League and Methodist Brotherhood. The Ladies' Aid and Woman's Home Mission Societies are doing splendid work. Last year the Church raised for all purposes \$3,121.85. Not over \$200 of this was donated the remainder the congregation raised. The pastor received for salary his first year \$250; but for the last year a salary of \$800 was promised. This is Brother Carson's fifth and best year as pastor of this Church. This is also his first appointment. Raised for benevolence last year, \$100, the best report in our history. —M L. Hendricks, Recording Steward.

BOARD during the last quadrennium was wrought with the full co-operation of one out of three of the pastors and pastoral charges. The other two watched the conquering Vision in silence. Thank God, only a few tried to call it back. What cannot be done when the other two inspired by this Vision shall heartily join their brother in the Holy Purpose of providing sufficiently for every Superannuate and Widow!

Further see what a start the Methodist Episcopal Church has for 1912! No other Church or institution has such advantage.

\$250,000 from the Book Concern.  
38,000 from this Board.  
3,360 from the Chartered Fund.  
166,446 from Investments.

\$457,806 on hand before Giving be-

Forty-two per cent of the \$1,100,000 is ready. Gird yourselves, Brethren, for the other fifty-eight per cent which waits your call in the glutted purses of your people.

**PUBLISH A CHURCH PAPER** and make some money.

If you have a membership of 100 or more embers YOU CAN MAKE A PROFIT. LET US PROOVE IT TO YOU.

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### Want Free Offer REPEATED



Within the last few days Deaf people have asked me to repeat the free offer which I made in the SOUTHWESTERN CHRISTIAN ADVOCATE last month to all Deafness sufferers.

The letters have been filled with the most pitiful appeals for help. They have told me of the terrible loneliness, the cruel setting aside of the sufferer from the active pleasures and duties of life. "I would rather die, Doctor, than be Deaf, but I know I am doomed" is the burden of many a letter.

Were I to think of only this side of the picture I should be desperate. But every one of the letters contained also this, "A friend of mine was cured of Deafness by your treatment. Please repeat again that offer of Deafness Treatment Free, that I, too, may see your method. Surely what you have done for others you can do for me."

I have sent the Free treatments. I know only too well with what heartburnings of discouragement the person with the at-first occasional noises in the ear—the occasional Deaf cold—the gradual loss of keen hearing—realizes that he or she is slowly, but surely, being imprisoned in a tomb of silence, none the less horrible because of the forewarnings. And so, thankful as I am to help these friends of my cured patients, I cannot rest until I say again

**TO ALL WHO ARE DEAF**  
I will give away Free treatment for Deafness to every Deaf person who asks for it.

You who are Deaf—don't hesitate—don't delay, but get pen and ink or a pencil—write on any sort of paper—a postcard is just the thing—

Please send me your Free treatment for Deafness—Sign your name and address and send it to me.

When your letter reaches me, I will send you one of the treatments free. My treatment has restored good hearing to hundreds and hundreds. Why should it not do the same for you?

It doesn't matter how slight your Deafness is—how severe it is—how long you have had it—send for a treatment. Many have been cured who thought their cases hopeless. I won't tell you about the treatment, because I want you to see for yourself—note its results in your own case. If you had answered my previous offer, you might have now been in the blessed possession of good hearing. Don't miss this opportunity, but write right now for a Deafness treatment. It is Free. Write DEAFNESS SPECIALIST SPROULE 432 Trade Building, Boston, Mass.

### The Bishops and The Supervisional System of The Methodist Episcopal Church.

**Bishop Thomas B. Neely.**

"Bishop Neely's book will certainly attract the attention of the whole Church, and will be classed among the standard works of Methodism on the important questions of our Supervisional System. All important historical facts relating to Methodist Episcopacy are condensed here; and these facts are placed in such relation to each other, and so related to present-day movements in the Church, that this work, timely as it is, will be regarded as a boon to thousands of laymen and ministers. \* \* \* I do not see how any delegate to the next General Conference can afford not to read this informing work by an acknowledged authority."—Doctor R. J. Cooke.

Size crown octavo (5 5-8x 8 1-2 inches). Pages 330. Binding, cloth. Price, probably \$1.50 net.

**EATON & MAINS**



## Gleanings from the Field

### LOUISIANA

**Spider.**—Our work at this place goes on successfully. Arriving here January 24, during inclement weather, I have gone straight to work, and have been met warmly on all sides. The moving expenses have been met. Three persons have been taken into full membership in our Church at Shadygrove.—C. L. Augrum.

**Spring Creek.**—The Rev. N. Ford, our pastor, arrived here from Shreveport, La., February 2, 1912. This is his fourth year as pastor, and we were delighted to have him returned to us. He laid the foundation for a new Church at Glennoria, where we have twelve members. On February 19 a crowd as never before came to the St. Mark Church at 10 o'clock j. m., with a very pleasant surprise party to make the pastor and family happy.—N. Ford, Pastor.

**Welsh.**—We are glad to say that the work here is progressing nicely. There is quite a stir among the members to do great things this year. The SOUTHWESTERN is being presented on every hand, and you will hear of results later. We give many thanks to the ladies who led the surprise party and the friends who were with them.—J. S. Weaver, Pastor.

**Mandeville Charge.**—The pastor and people of Newal Chapel are getting on beautifully, and the services are improving steadily. The moving expenses of the pastor and family were raised in two nights (\$25.00). At our first communion day, two souls were happily converted and three others came to us from other churches. The Lord is working with us in this place and the future is bright.—A. Robinson.

**Shreveport.**—On the 20th of February a cyclone struck Caddo Heights, near Fairfield Methodist Episcopal Church. The parsonage, which was located one-half mile from the Church on Glenwood street, was blown down, the homes of ten members were destroyed and some of them lost everything they had. My only damage was a few books, and some valuable paper belonging to the Conference, of which I will be able to furnish duplicates in time for publishing our Conference minutes. Those who wish to aid our people can do so by sending their contributions to the District Superintendent, Rev. B. J. Reddix, box 859, Shreveport, La., or to my address, box 128D, R. F. D., Shreveport, La., and the same will be credited to the fund.—W. L. Dyas.

**Monroe.**—The Rev. A. W. Goins and wife of St. Paul Methodist Episcopal Church were pleasantly surprised Friday evening, March 1, by friends coming to the parsonage with gifts. They were led by Mrs. Mary Shaw and the Rev. J. O. Brown and Mr. Scott. Gifts to the amount of \$7.00 were presented and graciously received.—A. W. Goins.

The fifteenth anniversary of the Epworth and Junior League was celebrated at Asbury Methodist Episcopal Church, Franklin, Sunday, February 25. At 3 p. m., the meeting was called to order by the writer. Reading and prayer by the pastor, the Rev. C. Spears, and extemporaneous address by Mr. Wm. Wiggins was well received. The address by Prof. R. C. Barrow, principal of Douglas Institute of New Iberia, La., was an appeal to the

and make it great. Prof. J. R. Reynolds, principal of Gilbert Industrial College, delivered the principal address of the evening. Subject, "Looking Up and Lifting Up." His address was one of much encouragement to his people. He told how other races came into their own. He used many illustrations to show that we are a young race and by diligent appliance we would come into our own in due time. We are glad to have these great educators come and talk to our people. Dr. R. L. Figgins, master of ceremonies, gave interesting remarks. At the 7:30 p. m. service, the District Superintendent, Rev. J. W. Turner was welcome by an address delivered by J. S. Brazier. The District Superintendent preached a very good sermon. He is in the work he says both body and soul. The people are pleased with him and rallied in the rain to hear him preach. Asbury Quartette and the choir rendered music for the occasion. Collection good.—J. S. Brazier, Reporter.

**Lucas.**—The Rev. F. R. Butler came to us and found our work in a run down condition. Without encouragement, he at once set to work to build up a new order of things. We are now having prayer meetings every Tuesday night, something we have not had before in a long while. For fifteen years we have not had weekly services at Hayes Chapel, and these we are now enjoying. The Rev. Butler is planning to make the SOUTHWESTERN CHRISTIAN ADVOCATE popular in this section. Five members have been taken into the Church within the past thirty days.

**Mansfield.**—The new church at this place is getting along nicely and very soon we hope to send in a good subscription list to the SOUTHWESTERN CHRISTIAN ADVOCATE. A storm party brought us many good things recently.—D. S. Kelly, Pastor.

**Marthaville.**—At the conclusion of the business of our First Quarterly Conference, held February 19, 1912, the Rev. B. J. Reddix, our District Superintendent, preached a splendid sermon. He is a great, good man, and we are glad that he has been returned to our work for another year. After the Church services were over, the sisters served a most delightful repast, which was enjoyed by all.—S. P. Branch, Pastor.

**Eola.**—The people of this place have received their pastor, the Rev. T. A. Hampton, cordially, and we are hoping for a successful year's work. On the evening of February 19, many friends came to the parsonage in a merry party, bringing with them many good things with which to refill the larder. A purse was also presented, and the company was entertained by singing and playing. We predict for Simpson Methodist Episcopal Church a bright future.—Octavia Williams, Reporter.

### Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

### INQUIRING FOR LOST RELATIVES.

Charles Parker, son of Benjamin F. Parker, of Paris, Ky. He is 31 years of age and was at Paris, Ky., eight years ago. When last heard of he was in Cincinnati, O. His father

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[KANSAS CITY SOUTHERN RAILWAY CO.]

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**Alexandria, Monroe,  
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The "Limited," leaving New Orleans 1 p. m., arrives Alexandria 8:20 p. m., Dallas 7:55, and Fort Worth 9:15 next morning. The Cannon Ball, at 8:30 p. m., and Texas Express at 6:35 a. m., are the dandy trains for Shreveport and North Louisiana.

City Ticket Office, 207 St. Charles Street

ious to locate him. Information of his whereabouts to the Rev. J. B. Redmond, Paris, Ky., will be thankfully received.

I wish to find my son, Alex Jordan, who left home twenty-eight years ago and went to Dixon, Tenn. I have not heard from him since. If anyone knows of his whereabouts, I would be glad to have them address me as follows: Mrs. Jennie Jordan, Murphysboro, Tenn.

I want to find my grandmother's people. She left them in Richmond, Va., about the year 1825. Her parents were named Ephraim and Gracie, their owner, Madison Bailey. My grandmother's name was Patience. She had three brothers and one cousin as well as she remembered, whose names were Dawson, Selphy, William, Millie. My grandmother was sold and brought to South Carolina. A

youngest brother, William, came through on his way to Alabama with a man named Jim Lindsay. Pastor please read this letter of inquiry to your people. Any information will be thankfully received by R. D. Shreveport, Waurika, Okla.

### AN APPEAL.

On Tuesday night, February 19, the storm struck our church at Breton, Ala., and so wrecked it that we are entirely out of doors. We have by appeal to our church and friends in the State and elsewhere to help to rebuild. We are only twenty members strong. The churches and friends which may help us will receive credit through THE SOUTHWESTERN CHRISTIAN ADVOCATE. Brethren please take an after collection and send it to us, let it be little or much and we will thank you and credit you for the same.—G. W. Mann, Pastor. P. G. Goins, District Superintendent.



## Deaths

### MRS. LUVENIA GUTHRIE.

Mrs. Luvenia Guthrie of Morristown Tenn. passed into the Beyond, Feb. 19, 1912. Her husband, the Rev. J. A. Guthrie and their eight children mourn her going. Sisters and brothers together with other relatives will miss her sorely. A devoted wife and mother was she, and a most loyal member of the First Methodist Episcopal Church. An upright and devoted worker for the church; her place will not soon be filled.

### MRS. ADELE MORANT.

Mrs. Adele Morant, wife of the late S. E. Morant, of the Louisiana Conference, after a brief illness, was stricken down by a paralytic stroke and died February 25, 1912. For years she shared the lot of her husband in the itinerant ministry and was loved for her matronly qualities and sunny disposition. She leaves seven children and a number of friends to mourn her loss. Her membership was in Haven Memorial Church and the funeral services were conducted by the pastor, the Rev. T. B. Cooper and Allen Luster.

**BAPTISTE.**—Christopher Baptiste, the eldest son of the Rev. Eugene Baptiste of New Orleans, La., passed into the Beyond on Sunday morning, March 3, 1912; age, 29 years and 2 days. He died trusting his Lord and Maker. His sister, Mrs. A. C. Sims and the three brothers, Fletcher, Alton and Oliver, together with the father, mourn his passing.

**PULFUS.**—Mrs. Cary Pulfus departed this life October 16, 1911. She was a faithful member of Drake's Chapel on the Bell Circuit and was a class leader for many years. She leaves a husband, four children and many other relatives who mourn her loss.—E. F. Scarborough.

**CARTER.**—Samuel Johnson Carter, who departed this life Wednesday morning, February 21, 1912, at the age of 70, was born at Pikeville, Sequatchie County, Tenn. His parents were devout Christian people and Samuel professed a hope in Christ at the early age of eleven years. He learned to read early and in 1866 moved to Stevenson, Ala., where after studying there one year was appointed teacher in the primary department of the school which position he held until appointed a member of the board of registration of Jackson County. While in Stevenson, he met and married Miss Malinda Belle Austin in 1867. Their union was blessed with seven children, namely: Allen A. Carter of Nashville, Tenn., Mrs. Mattie A. Alman, of Roanoke, Va., Mrs. Sam Ella Vaughn, of Louisville, Ky., Mrs. Ida H. Cosey, of Mound Bayou, Miss., Mrs. Sophia S. Caver of Little Rock, Ark., Fred D. Carter of Chicago, Ill., and Milton M., who died in infancy. Brother Carter moved to Huntsville, Ala., in 1870, where he has since resided. He has lived an active devout member of the Methodist Episcopal Church for 59 years. He was a teacher of merit and has been a delegate to one of our General Conferences. His illness was sudden and brief, but he was resigned to the will of the Lord, and was will-

ing and ready to go when the Lord saw fit to take him. He did not crave to live long or to die soon, but wanted the will of the Lord to be done. Having been a devoted husband, loving father, true friend, faithful christian and useful citizen, true to his God and to his fellowman, his loss is a great blow to the entire community. The funeral service was conducted by the pastor the Rev. Wm. Jones, assisted by Rev. H. Hopkins and Rev. Walter Ramsey, both professors in the A. & M. College of Normal, at Lakeside Methodist Episcopal Church, where the deceased had been a faithful officer and member for about forty years.

The remains was laid to rest with Masonic and Pythian honors, and his wife and children, a devoted niece, and nephew, and a host of friends and relatives, mourn their loss.—Wm. Jones.

**WALKER.**—Mr. T. S. Walker, a faithful member of Simpson Chapel, at Shelby, Miss., was called from his earthly labors, December 4, 1911. For sixteen years he had loyally served his church. All ministers were cordially welcomed in his home. He was truly a faithful servant and helper. Ministers of every denomination will miss his brotherly thoughtfulness and care. He leaves a good wife, two sisters, two brothers and many friends who miss his sunny presence.—C. W. Evans.

**GAMBLING.**—Mrs. Ellen Gambling passed into the Home Beautiful, February 18. Thirty years ago, she became a member of the church and was ever a cheerful helper. She was a member of St. Luke Methodist Episcopal Church at Waynesboro, Miss., and was ready at her post of duty. Her husband and thirteen children and other relatives and friends grieve because of her passing. The funeral service was conducted by the pastor, the Rev. F. L. Wood.—F. L. Wood.

**MORSE.**—Mrs. Emma Morse, of Emanuel Methodist Episcopal Church, Grand Ecure, La., passed to her Heavenly Home February 19, at the age of 69 years. Sister Morse was converted and joined the church 40 years ago. She continued a zealous and devout christian worker, faithful even to the end. While visiting her during her last sickness she professed unshaken faith in God, and declared her willingness and readiness to meet Him. She said that God had been so good to her. He had spared her to see all five of her daughters married, converted and workers in the Master's vineyard. She leaves a sorrowing husband, one son, five daughters and a host of grand-children and relatives to mourn her loss. The funeral service was conducted by her pastor, Rev. G. G. Golston, assisted by the Rev. W. J. Hampton, Jr., of Mt. Zion and the Rev. Sanders Carroll of Natchitoches.—G. G. Golston.

**MASON.**—MRS. LOUISA MASON.—A member of First Street Methodist Episcopal Church, this city, died in peace February 26, 1912. The funeral services were held at the above-named church the Rev. B. Mack Hubbard, pastor, officiating.

### A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving electricity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

## Marriages

**WILLIAMS-MARKHAM.**—Mr. Robert L. Williams and Miss Julia A. Markham, Feb. 21, 1912, in Daniels Church by the Rev. T. B. Oville in Shreveport, La., Mr. Williams is the son of the Rev. J. R. Williams of the Louisiana conference and one of the best young men in this city. He is a class leader, trustee and superintendent of our Sunday School. Miss Markham is the accomplished daughter of Brother H. C. Markham, a local preacher of many years in our church at Round Grove. She is of a splendid family, a brilliant and charming young girl and a member of our church and Sunday School Board and Teacher of the Bible Class. Daniels church was gaily decorated for the occasion. Mrs. Lillie Coward played the wedding march. The church was crowded with friends from far and near.

**SCARBORO-ROBERTS.**—On the 28th of January at the home of the bride's parents, Shubuta, Miss., Mr. Jesse Scarboro and Miss Hester Roberts, by the Rev. R. Howze. Both bride and groom are members of the Methodist Episcopal Church. The groom is a prominent farmer and a business young man.

**LONDON-MAGEE.**—By the Rev. C. L. Angram, of Spider, La., at the home of the bride's parents, Mr. R. C. London and Miss Alberta Magee. The bride is a member of the Shadygrove Methodist Episcopal Church.

**COMEUX-WILSON.**—February 21st, 1912, at the residence of the bride, Crowley, La. Mr. John Comeaux and Miss Rachel Wilson, by the Rev. J. C. Coleman. The bride is a member of the Methodist Episcopal Church.

**CHARLES-JOHNSON.**—In New Orleans, La., recently, Mr. B. Charles and Miss Ada Johnson, by the Rev. T. B. Cooper. Both bride and groom are members of Williams Church.

**WARE-JONES.**—At Leona, Texas, Mr. Algee Ware and Miss Lizzie Jones, recently, by the Rev. G. W. White.

**HARRISON-CULTON.**—Mr. James Harrison and Miss Bennie Culton of Leona, Texas, by the Rev. G. W. White.

**LUSK-MIDDLETON.**—Recently, at Leona, Texas, by the Rev. G. W. White, Mr. Raymond Lusk and Miss Pearl Middleton. Both are members of the Methodist Episcopal Church.

**JOURNEE-RENAUD.**—At St. Martinsville, La., February 28th., 1912, at the home of the bride, Mr. Lester Journee and Miss Agnes Renaud. The bride is an esteemed young woman of our community.

**CRUMP-MATHERN.**—At the home of the bride's parents, February 6, 1912, by the Rev. L. L. Greene, Mr. Isaiah Crump and Miss Annie Mathern. Both belong to our best families.

**BOWENS-MULMORE.**—On the evening of February 29th., 1912, at the home of the bride's parents, by the Rev. L. L. Greene, Mr. Charles Bowens and Miss Parla Mulmore. The bride is a daughter of Mr. Hawkins Mulmore.

**JACKSON-VENABLE.**—By the Rev. T. B. Cooper, at the home of the bride's parents, 8869 Green street, New Orleans, La., Mr. Luke Jackson and Miss Lillie E. Venable. The

bride is a member of William's Chapel.

**GREER-ROSS.**—On February 8, 1912, at Stovall, Ga., by the Rev. J. H. Pinkney, Mr. Adolphus Greer and Miss Willie Ross at the residence of the bride.

**ROLAND-MOODY.**—At the residence of the bride's grand-parents, by the Rev. G. W. Baker of Caledonia, Miss., Mr. Sylvester Roland and Miss Annie L. Moody. The bride is a Methodist and a member of Freerson Chapel, while the groom is an industrious young man of excellent qualities.

**BAILEY-SMELCER.**—At the home of the bride's parents, Clarksville, Texas, Mr. Robert R. Bailey and Miss Lillie J. Smelcer, by the Rev. S. M. Bolden. Both are members of the Methodist Episcopal Church; Mr. Bailey is a local preacher of St. Paul Church, Galveston, Texas.

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## Southwestern Christian Advocate

631 BARONNE STREET.

Entered at the Post Office at New Orleans, La., as Second-Class Matter.

### Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

The address of the Rev. Eug. Baptiste is 822 Hillary street, this city, instead of 1823 Laharpe street.

The Rev. and Mrs. Eugene Baptiste take this method of thanking the friends of Williams Church and other churches for the many pounds brought them on Saturday night. The first crowd which came from Williams Church, brought not only pounds, but also a purse which was presented to Mrs. Baptiste by Mrs. Dauphine. The second crowd was a band of young ladies, led by Misses Lolla Pergrim, Oena Fletcher and Lillian Fletcher. May the Lord bless these good people.—Eugene Baptiste.

Dr. Jno. B. Hall, Jr., of Boston, Mass., who has been visiting his parents in this city, returned home last week. Previous to his departure, Dr. Hall was entertained at luncheon by Mr. and Mrs. William Robinson at their beautiful home in Iberville street. Among the guests present were: Mrs. Mabel V. Smith and son, of Chicago, Ill.; Mr. and Mrs. Jno. B. Hall, Sr., Miss Ida Hall, Mr. Jno. E. Riley, Mr. and Mrs. R. C. Metoyer.

**WILLIAMS CHURCH.** — Sunday, March 17, early prayer meeting, led by J. Matthews. The Sunday School was well attended. Miss E. Parker, our efficient Superintendent, is leading here department on successfully. At 11 a. m., the pastor preached to a good congregation. Mrs. E. L. Knostman, Bureau Secretary of the Woman's Home Missionary Society, delivered an address at this hour in the interest of Peck Home. The pastor and members pledge to stand by her in the great work she represents. At 8 p. m., the pastor preached again to a full house. Four persons came forward for prayer. Services every night from now until Easter. The public is invited. Collection, \$24.30.—T. B. Cooper, Pastor.

**MALLALIEU CHURCH.**—Our Church work is on the up-grade. Much has been done to improve conditions here. The membership and every department is active. A reception, under the management of the Ladies' Aid Society, Mrs. S. Wilson, president, was tendered the pastor and wife, the Rev. and Mrs. D. S. Sloan, on Wednesday night, March 13. It was a grand affair. The Church was well filled with members and friends. The welcome address was delivered by Mrs. O. Milo. A vocal solo was charmingly rendered by Mrs. Sullivan. Dr. J. F. Marshall spoke on the work of the Rev. Sloan in the Louisiana Conference, and the Rev. R. C. Worham spoke of his association with him as a pastor during the last

a brief address, after which a delightful repast was served. The Rev. and Mrs. Sloan were also the recipients of a choice lot of groceries, presented by Mr. J. Bates in the name of the members and friends.—D. S. S.

**BOYNTON CHURCH.**—We are beginning the year's work with some assurance of success. The services are good both financially and spiritually. The officers and members are on the alert and are planning big things. The choir under the able direction of Mrs. J. B. Roche is rendering excellent service. Mrs. Roche is to be commended for her faithfulness and the interest she takes in the work. The pastor and wife wish to express their thanks to the members and friends for their liberal donation of a large quantity of choice groceries. The presentation speech was made by Bro. Geo. Winesbury. Response by the pastor. May they continue their good work.—Calvin Stanley, Pastor.

**SIWPSON MEWORIAL.**—Splendid services all day. The revival is growing in interest and many are coming forward for prayers. Four accessions. The Sunday School grows and pastor, superintendent, teachers and scholars are working to have a Sunday School worthy the name. Palm Sunday, at 3 p. m. a grand musical recital will be given by fine local talent. The Easter program will also be a splendid one. The several auxiliaries distributed quite a number of needed pounds to some of the worthy old members on Tuesday night after class. Mrs. Amelia Turner, president Epworth League is planning to make the wheel go. Among our visitors Sunday were Mrs. E. L. Knostman and Prof. Sherrod of Southern University. Collection for the day, \$26.—W. Scott Chinn, Pastor.

#### AN APPEAL FOR SCOTT CHINN.

The pastors and members and friends are invited to come and help us in our rally, Sunday, April 14, at 3 o'clock p. m.

Permit me to call your attention to the fact that we are up against it" at Laharpe and need your help. Here is the situation: In 1906 the sum of \$500 was borrowed after the Church was built and this principal and interest, together with other outstanding debts, must be paid. We owe in principal and interest over \$900, and it is now "up to us" to pay this interest, at least, by June 9, 1912. Therefore, let me ask you in the name of the Lord, and for the great cause of Methodism, to come and bring your people to our rescue on April 14. Please take a collection and bring to us.—A. B. Harris, Pastor Scott Chinn Methodist Episcopal Church.

#### District Rounds

##### BIRMINGHAM DISTRICT. Second Round.

Enon, April 5-7; St. Paul, 12-14; Besserner, 13-14; East Thomas, 19-21; Sayveton, 20-21; Wood Lawn, 25-28; Scott's Chapel, 26-28; Orreonta and Altoona, May 3-5; Selfville, 6; Village Spring and Lehigh, 10-12; Warrior and Bangor, 17-19; Blount Springs and Colony, 25-26; Avondale, June 1-2; Mason City, 1-2; Brownville and Ivondale, 8-9; Tuscaloosa, 14-16; Pratt City, 17; Cardcliff, 19; Oakman and Coal Valley, 20; Jasper and Carbonhill, 21; Corona, 22-23. Dear Brethren:—I hope you will

### Should The Negroes of the Methodist Episcopal Church Be Set Apart in a Church by Themselves?

Daniel W. Shaw

With an Introduction by Arthur Thompson.

This is a frank discussion of the vital relation of the white and colored members of the Methodist Episcopal Church. The fundamental postulate of the author is Racial Affinity, upon which he constructs his entire argument for the separation of the races in Church life. He makes racial affinity, and not prejudice, responsible for the failure of the Negro to secure equal rights and privileges in the Church. He argues that the present relation of the white and black people of the Church is a handicap on both races which separation will relieve.

Size. (16mo 4 1-4 x 6 7-8 inches). Pages, 80; Binding Cloth. Price, 35 cents net.

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it a great day for the Missionary cause. You ought to be exceedingly anxious to raise all your benevolent apportionment thereby enabling the church to do more for the world. With the proper plans and presentations of the several causes to the people you can raise every penny. Give the people a chance and give the church a square deal. Do not wait until the last of the year to collect your benevolences, we should have it all reported by the district conference at the latest. The district stewards' meeting and pastors' council, will be held at St. Paul Methodist Episcopal Church in B'harr, Ala., May 23. In connection with the Birmingham district convention, we hope that every pastor and district steward will be present. Brethren, I am hoping that you and your charge will have abundant success this year, but if you would be successful you must live near to God. Let every one do his duty. The church is tired of our pastors making excuses for the people while other pastors are making round reports in dollars. Get your people to take the Southwestern Christian Advocate. We must wage war against ignorance remembering that an intelligent people is a responsive people. Every Methodist should read his Bible, his discipline and church paper.—J. W. Thomas, Box 292, B'harr, Alabama.

#### BEAUMONT DISTRICT.

Second Round.

McCabe Memorial (Beaumont), April 5-7; Bonweir Circuit, 13-14; Orange Station, 20-21; Jasper Circuit 26-28; Newton Circuit May 4-5; Rockland Corcuit, 4-5; Caro Circuit 4-5; San Augustine Circuit, 10-12; Wallisville, 17-19; St. James, Beaumont, 26-27; Voth, 24-26; Hemphill Circuit, 31-June 2; Batson Mission, 8-9; Port Arthur, Sabine Pass, 14-16. We have a nice set of men on the (new) District, men that are going to "make good." Brethren! Do your very best for our benevolent causes—make the effort of your life to meet the call of the Church; make "Easter" worth while. Our Missionary Convention will be held at Salem Methodist Episcopal Church, Orange, Texas, April 17-18, respectively. Your loyalty to the cause of the church will force you to be there. Dr. Thomas expects you to be there and your humble servant is quite sure that you will be there to report your full apportionment for the board of Home Missions and Church Extension. An excellent program will grace the occasion.—W. L. Duncan, District

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#### ORLANDO WOOD

Emsworth, Allegheny Co., Pa.

Covington, Ky.—Phenomenal success attended the meeting of our Fourth Quarterly Conference at the above named place. Ably and instructively the Rev. J. S. Bailly preached for us sermons that delighted all. The District Superintendent was accompanied by Mrs. Bailly, whose presence added enjoyment to the occasion. The collections for the day



# Southwestern Christian Advocate



ROBERT E. JONES, Editor  
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## A UNIQUE TABLE FOR THE GENERAL CONFERENCE

Morristown Normal and Industrial College, Morristown, Tennessee, Dr. J. S. Hill, president, is making a unique table to be used during the session of the General Conference to be held in May at Minneapolis, Minnesota. Morristown College, already famous, will put itself in touch with all parts of the world in the construction of this table. Doctor Hill plans to put in this table a piece of wood from the bounds of every Conference of the Church in the United States, and every foreign mission field. More than fifteen hundred letters have been sent out during the past months asking for specimens of wood, and the responses have been generous. More than two hundred pieces of wood have already been received from various points in America, Europe, Asia and Africa.

Among the specimens of historic interest are the following: Wood from John Wesley's pulpit, church and rectory, Oxford; block from the tree in Savannah, Ga., under which John Wesley preached; Strawbridge Oak, in Maryland, where George Whitfield, the noted evangelist, preached; St. George Church, Philadelphia, oldest church in the United States; wood from rigging loft in New York, where Capt. Wolf, the first local preacher, conducted services.

Among the recent additions is a piece of wood from the old palace of Montezuma in Mexico, which was the first piece of property owned by the Methodist Episcopal Church in Mexico. Another piece is from the old church in which John Stewart preached in Upper Sandusky, Ohio. Another piece of wood is sent by Mrs. Butler, cut out of a log from the church in which her distinguished husband preached when he first went to India. Still other pieces come from Angola and other parts of Africa. Also, there are collections from Russia, India, China, Japan, Singapore, Straits Settlement and Korea. The body and the legs will be made from mahogany from Honduras. While in New Orleans Dr. Hill secured a piece of the old slave block in Hotel Royal and a piece from the slave pen. These will be the historical pieces of wood representing Louisiana, to be used in the table.

A handsome folio is to be made containing the letters received from the several hundred donors. These letters will show the genuineness of the wood. The table and folio will be sold during the General Conference. The purchase price will, no doubt, run up to several thousand dollars.

What change our present method in Episcopal supervision will undergo is exceedingly difficult to forecast, but that something will be done seems quite evident. The Rev. Dr. George P. Eckman of the New York Conference, in a recent article to the CHRISTIAN ADVOCATE, discussed, "Modernized Episcopacy." Among other things he said, "That some fundamental readjustments of our system of Episcopal supervision are required is a fact which cannot be scarcely stated in terms too emphatic." Later on in this article Dr. Eckman said, "Our general superintendency undoubtedly requires important modifications. It was evidently constructed for another age than ours." This is not the statement of a sensationalist or even a reformer, but is the cold, sober thought of one

of the strong and conservative leaders of the Church.

## A SOUTHERN NEWSPAPER MAKES A PLEA FOR NEGRO ADVANCEMENT

While there is much in the Southern States as relates to the Negro of which one might complain, there is, on the other hand, much to praise. Dr. James H. Dillard of the Jeanes Fund insists that the situation is getting better. He should know. We believe he does. The Southern white men, who are being emancipated from their prejudices and whims and traditions and are speaking out of their consciences and enlightened intellects, make the situation, otherwise dark, hopeful. All hail to this vanguard of a better day!

The *News-Scimitar* of Memphis, Tennessee, is the latest recruit of Southern papers that are willing to grant the Negro a man's chance. Recently the *News-Scimitar* spoke editorially on "Negro Advancement." The approach to the Southern situation is direct and bold. We are grateful to the *Scimitar* for its courageous utterance. Of a truth much of the trouble in the race situation is due to the unreasonable hatred for the Negro which the whites hold. But the *Scimitar* meets this phase of the question more effectively than we can. In writing on Negro advancement, the *Scimitar* says:

"If all the colored brethren were Booker T. Washingtons," remarks a Chicago editor, "the race problem would vanish."

"This is doubtful. The chief grievance against the colored man seems to be his disposition to rise to a level with the white man. We are told by Dr. Tom Dixon, for example, that as an ignorant laborer the colored man is all right, but that education spoils him—'makes him a monstrosity.'"

"If this is comprehensible at all, it seems that so long as the colored man is content to be little more than a mere animal, and to do the whites' dirty work, he is acceptable; but that as a man, with a soul, and aspirations and advancement, he is intolerable."

"According to this view, Booker Washington is a monstrosity and just the sort of a man who is shaking the tranquillity of the whites. But this view cannot be acceptable to the common sense of humanity."

"There is an element in the south that makes noise out of all proportion to its numbers, which seeks to hold the negro, through his ignorance, in voluntary and perpetual slavery. Education and industrial skill threaten to emancipate him. Hence the tears."

"It would be more true to say that if all whites had the broad mind and high spirit of Booker Washington, there would be no race question to settle. There would be hearty co-operation for the advancement of both whites and negroes."

"The whole problem has grown out of the fact that while the colored leaders have made great progress toward a solution of the question growing out of race rivalry, the whites have entrenched themselves in negro hate and stood still."

"The white people of the south need to educate themselves to an understanding of the new and natural evolution of race relationship."

The *New York Herald* has a pool of its representatives in every State on the forthcoming Republican nomination for the Presidency. After making generous allowances for the claims of the Roosevelt men, the correspondents, striving in every instance to be impartial and as analytical as possible, give President Taft 593 votes as against 277 for Mr. Roosevelt. That means the President will have on the first ballot, providing conditions are the same in June as they appear to be now, 54 more than the necessary majority of 539.

## A DAY OF HUMILIATION AND PRAYER

The Rev. J. W. Robinson, District Superintendent of Lucknow, India, calls our attention to a day of real humiliation and prayer observed during the recent session of the Central Conference held in India. Dr. Robinson says: "It has come to a number of us that if one or more of the General Conference Sundays were thus set aside as days of real humiliation and prayer, it would do much toward bringing back to Methodism what it seems to be losing, its power to save men. Should those in authority arrange for this, aside from the direct effect it would have upon the delegates and the work of the General Conference, would it not strike a responsive chord in the hearts of our people that would lead to a great spiritual quickening of the church?"

The *Kaukab i Hind*, in referring to the day of humiliation and prayer during the India Central Conference, says:

"The outstanding feature of the Conference, and no doubt the one that will most effect the trend of work for the quadrennium, was the spontaneous observance of Sunday as a day of humiliation and prayer. As is usual at such gatherings, plans had been made for the usual services in which the Bishops and other strong men of the Conference were to preach, and no doubt they would have had a message. But the Conference stood face to face with a very serious condition. During the past quadrennium over a hundred and one thousand inquirers had been baptized and the community had reached a total of over 261,000 souls. The problem of teaching these new Christians, along with the pressing duty of giving the gospel to the thousands upon thousands of inquirers who are thronging our workers, produced an overwhelming sense of responsibility. There was little thought of rejoicing over the great victory that had been won, but a keen sense of helplessness unless greater blessing and strength came. Thus it came about that those who had been in attendance last month at the North India Annual Conference meeting when it set aside a day of its session for special prayer, and who had been partakers of the great blessing that followed, urged that all appointments for the Sabbath be canceled and that it be observed as a day of humiliation and prayer. Eight o'clock in the morning found the church full, and from that time till three in the afternoon there was no break in the service. Again in the evening the people assembled. The service was entirely informal, being given up to confession, repentance, supplication and praise, and while there was no appointed leadership, it was apparent to all present that the Spirit himself was directing the meeting. For a lifetime many scores of missionaries will look back to that day as the time when faith for the duties and power for the responsibilities of service came to them. We can but feel that on this day came something like new birth to the Methodism in India, such as will give it the ability to fulfill its God-given responsibilities in this land."



## Shall We Have a Colored Bishop?

An Editorial from the Pacific Christian Advocate

For several quadrenniums the Church has flirted with the Negro vote on the question of a Negro Bishop, making repeated overtures and pledges only to be broken or forgotten as soon as certain legislation had been accomplished. In all fairness, is such a plan justice, either to the Negro or to the white man, and in perfect frankness, is the Negro responsible for the failure of many of these plans:

There is one chief bone of contention: The colored membership of the Methodist Episcopal Church wants one of its number to be a Bishop, and on this one question, in no other, they will poll a solid vote at any General Conference. Is this an unreasonable desire on their part? Are they entitled to have a Bishop? Have they reached that stage of development when it would be best for them to have one of their own number exalted to the highest office in the gift of the Methodist Episcopal Church?

They have been trusted with nearly every other office in the Church; and they are on equal terms, and enjoy the same privileges and liberties that our leaders do who are of fairer complexion. They are pastors, district superintendents, college presidents, secretaries, editors, and they even have a Bishop who serves a handful of our colored membership in Africa. True, their pastors do not serve Churches of white membership; nor do their superintendents have charge of districts with white pastors; their college presidents do not preside over white colleges, or their editors edit papers for the white people. But there is no written law to prevent any of these things. A colored man can belong to a white conference and have equal authority in debate or with the ballot with the white members. Indeed, the Bishop could appoint him to a white congregation if he so desired, and all that congregation could do would be either to object or refuse to support him, as an occasional congregation does even with a white man.

We have instances where colored men are members of a white conference, but in none of these instances do they serve any but their own people. There is Brother Wallace, who was transferred from the Lincoln (colored) Conference to the Puget Sound (white) serving our colored church in Seattle. When his work was finished he was returned to the Lincoln Conference. No charge in the Puget Sound Conference was for one moment disturbed because of a fear that Brother Wallace would be appointed there. Dr. W. H. Brooks serves one of the desirable charges in the New York Conference. He is a member there, having been transferred from the Washington (colored) Conference. Though he has a strong church, good property, two thousand dollar salary, and a beautiful parsonage, neither he nor any member of the New York Conference think for one moment that he will serve any other charge when his work will have been completed. The Rev. W. R. A. Palmer (colored) was ordained in the same class as Dr. George P. Eckman in the Newark Conference, but Dr. Palmer and every other member of the Newark Conference knew that he would work among the colored people, although the Bishop had a perfect right to appoint him to a white congregation.

Now, why cannot this same unwritten law be followed in the Episcopacy? The colored people do not ask for a Bishop to preside over white conferences, but colored Bishops to preside over colored people is their cry. This can be done, as in the case of Bishop Scott. But let us elect a full-fledged Bishop from among the colored people, without subtitle or restriction, and trust to the wisdom of the Episcopal Board for his assignments. There are twenty-one colored conferences and it would take one man at least one quadrennium to hold all of these conferences and

a white Bishop would have to preside over each of the conferences three years out of the quadrennium even then.

We say, give the colored people a Bishop. Make him a General Superintendent. Let him reside at the Episcopal residence in New Orleans, and make this a real residence and not one in name only. He will then be able to work and plan with them, study their problems, enter their homes and their sympathies, and give them personal supervision, instead of absent treatment, as they have had. Then, if a secretary wishes to see the president of a conference, it will not be necessary for him to sneak through an alley and go to his room by the freight elevator, as

one secretary was obliged (because of the hotel rules) to do recently. How can a white Bishop accomplish much for the colored people when such strong prejudices exist?

But some will say, "The Negro has disappointed us so many times, we question the advisability of elevating him to the high office of Bishop until we have had further opportunity of testing him." To this we wish to concede with one qualification. Though some disappointments have come, we think that there are colored men who have been "weighed in the balance" and found to be true, honest, faithful, earnest, consecrated men. Why not take one of these men and give him and his race an additional opportunity? Confidence stimulates honor. Either give them a general superintendent or say to them frankly that it cannot be done. It is time to stop trifling with so serious a problem.

## "The Ideal Methodism"

By the Rev. J. P. Morris, D. D.

There are nearly seven millions of Methodists within the United States, one-half of whom belong to the Methodist Episcopal Church and the larger portion of the remainder are Methodist Episcopalians.

In doctrine we are all one in Christ Jesus, for we have the same general belief concerning sin, salvation, regeneration, adoption and sanctification. We all believe in the life to come, and the final punishment of the wicked. There is but little difference in our polity, not enough to make serious trouble at any rate. Most of the differences that once existed which caused so many separate Methodist bodies in the United States have about disappeared.

The *Ecumenical Message* makes this statement: "For the first time in human history, mankind stands revealed as one body." If this be true, why not Methodism stand revealed as one body? The only reason, it seems, is that created by racial conditions, but, since we know that these certain conditions exist, why not reckon with them as they are but formulate plans that will effect a union of our great Methodism in spite of them? The Methodist bodies of the United States are composed principally of two races who have a common country, a common religion, and, therefore, a common interest. These races have lived on the same soil for nearly three hundred years either as master and slave, or as master and servant. During this time they have enjoyed mutually the benefits of each other and have had no serious race wars. It does seem that they might easily agree on some plan of church union, and, if so, the union of the Methodist bodies would bring about, in America, the greatest church organization on earth. One Methodism, regardless of section or racial differences would be the "Ideal Methodism."

The Ideal Methodism would be a financial benefit to the united bodies; for all of their energies would be bent on supporting one great cause. Think of it, seven millions of adherents supporting one publishing business and buying their literature from one Book Concern! Seven millions of people reading the same Advocates, and doing their printing business on the same presses, the dividend would be enormous! Again, there would be a great amount saved in both the foreign and home missionary field by this united effort. In places where there are several missionaries of the different bodies supported, one would be sufficient, and the support would be better. Any one can see that economy would be effected along all lines of church support.

The Ideal Methodism would be mutually helpful to all parties concerned in that it would give them a better opportunity to understand each other and thus create a more generous relation between them. The entire country would receive an untold benefit, in that the cultured Christian white man

of both North and South would have a more brotherly feeling for the Negro and would become more interested in him along educational lines as well as along moral and spiritual lines. He would, also, have a deeper interest in the Negro as a citizen, and would give him better protection at the law. And I dare say that the Negro would see Christianity in a new light and would know its meaning better than before, for when one sees the spirit of Christ exhibited in brotherly love he must acknowledge its sincerity.

The Ideal Methodism would bring back its primitive spirituality. The same order of services every Sunday morning and a uniform devotion would reach the throne of Grace from fifty thousand altars. Our Heavenly Father would be compelled to hear us in a more favorable manner, and the Holy Spirit would visit us more assuredly; for when a few assemble and agree, He is there to bless, how much more must this be true if that few should become many thousands!

A denominational tie is one of the great forces that binds humanity together in one purpose. Methodism has accomplished wonders for the world already, but what would she accomplish even yet if the seventeen Methodist bodies should become one in Christ Jesus?

But you say there is a stiff fact in the way that hinders the union of these Methodist bodies which cannot as yet be removed. The fact is a racial difference which has brought about a social difference. The question of Methodist union does not involve the social question any more than does Christianity. Let Christianity have the right-of-way, the let whatever social conditions obtain take their will. We ought not to fear the outcome of Christianity whatever it is. But there are certain social differences even among families of the same race, but these differences do not keep them from belonging to the same communion. The question of colored bishops could be easily managed, for bishops of color could be selected and under the present social conditions they could be appointed to hold colored conferences only (for colored congregations would, of necessity, obtain) and yet be bishops in the great Church equally respected and honored with the whites and receive the same attention when retired as do the white bishops.

A man who has sense enough to become a bishop would have sense enough to see his limitations, and be governed by them. On the other hand, there are no limitations that would prevent the white bishops from assisting the colored bishops in holding colored conferences, and, in this way, the hundreds of colored preachers, who need, but do not get, the uplifting touch that the white race can give, would have a chance to be helped, and by this help the colored race would sooner measure arms with the white race.

(Continued on Page Six.)



## The Age of Christian Man

By the Rev George P. Mains, D. D.

(Abstract of written address delivered before the Boston Methodist Social Union, Monday evening Feb. 19.)

I would like finally to say that my ideal Christian must be a man of up-to-date intelligence and of broad intellectual sympathies. He must have ready hospitality for demonstrated truth, come from what source it may. Our age is scientific. Its mood is intensely one of truth-seeking. In all departments of thought, when knowledge may command the facts, the investigators of the day will stop nothing short of the truth and the whole truth. All this is most normal and beneficent. All truth, truth from all sources, when put in proper co-ordination, cannot fail to be in harmony with itself. In the faith of this fact, I can, with utmost confidence and composure, welcome any new discovery of truth. If a demonstrated truth, new to me, is found to be in conflict with some of my preconceived convictions, I am either called upon bravely to surrender the conviction, or else to adjust it to new conditions. Any possession of thought, any inheritance of conviction, is of real value only in just the measure in which it is found to be in harmony with truth, with reality. And there is nothing which the truth-loving soul so values as truth itself, let it cost the destruction of what prepossessions it may.

This principle must be decisive for the honest thinker in all relations, even in the relations of the Christian to his Bible. There is fear today, in some quarters amounting to panic, that some dreadful calamity is impending over modern Christianity on account of the work of Biblical criticism. I confess my inability in any serious measure to share this fear. It arises, I think, almost entirely from the want of clear thinking and from a lack of definite knowledge of the facts and relations in the case. It is doubtless true that many of the very best Christians, ourselves largely with the rest, have come both from inheritance and habit to associate with the vital things of our faith many ideas and notions which in themselves are not vital at all, and which really have no intrinsic value for the structure of the essential faith.

By a kind of fixed and not self-challenged habit of thought, we are accustomed to invest these non-essential things with a sort of sacredness of value, and by an easy fallacy we jump to the conclusion that if these things must be sacrificed, then the whole structure of our faith falls.

Many of us are in bondage to inherited ideas, ideas which on cold analysis we ourselves know are untrue to the facts, ideas which are the veriest beggars of questions, and yet which it is well-nigh impossible for us to shake off. There can be no wonder, then, that many men of sound native sense, who are not trained as scholars, who are not at home in the searching methods of scientific investigation, feel disturbed, if not even resentful, when ideas with which they have been familiar, and which they have cherished from childhood, are threatened to be replaced by newer thought.

Some clear distinctions of fact and of thought would render great service in relieving the mental troubles of many in this relation. I have, for instance, insisted upon the priceless privilege and the vital importance of spiritual certainty in the matter of the Christian life. And this certainty may be the common possession of all Christian believers, the rich and the poor, the learned and the unlearned alike. But this experiential knowledge of one's spiritual estate is not the kind of knowledge which enables him to reach a critical or authoritative conclusion on literary or historical questions relating to the structure of the Bible. Investigations and conclusions of this kind belong to the realm of scholarship. Moreover, the

spiritual experience of the believer is not vitally connected with or dependent upon critical questions of a literary or historical character.

That a critical literary study has necessitated great revision of many traditional views of the Bible, and has given at many points quite new perspectives of approach to its values, are beyond dispute. But the Bible, so far from being destroyed, has been vastly clarified by the process. While it is more than ever a human book, and therefore makes a more effective appeal to human interest, it is more convincingly than ever seen to be a unique, an immortal record of God's self-revelation to the human soul. The human soul itself is the ultimate seat of God's revelation to the world.

If we stop fairly to analyze the fact, it becomes rationally clear that no literary record possible to man could furnish a complete, infallible and inerrant revelation of God to the world. God reveals Himself alone to the human soul. The reason why the Bible is divine and peerless in value is because it furnishes, as not all other books together, a record of the methods and the occasions by which, through history and in the visions of prophets and saints, God has disclosed Himself to the moral and spiritual sense of man.

While, then, we have to dismiss some formerly quite general notions about the Bible, such, for instance, as its exact verbal inspiration, its authority as a text-book of science, its inerrancy of historical statement, yet the Bible speaks today to human life with a greater spiritual beauty, power, and persuasiveness than ever before just in the measure in which it is seen to be an inspired human record of God's gradual disclosure of Himself to the life of man.

From an early historic twilight when human vision was dim to the bright noonday of revelation the Bible is a record of how God sought to translate Himself through many agencies and many instruments until at last the most perfect speech which God could utter to human understanding, the most perfect vision He could give of Himself to the human soul, were heard and seen from the lips and in the face of Jesus Christ. But the inspirational beauty and the spiritual stimulus of the Bible under this conception remain unimpaired. The Bible as the vehicle of God's revelation to the human soul, under this conception, utters just as imperative demands, is as perfect in its spiritual teaching, as comforting in its promises, as under any other possible construction of its character. To the humblest Christian who loves to meditate upon its precepts, the Bible, as the sky of a clear October night with the stars of heaven, is still radiant with the lessons of a divine revelation.

Why should I, then, as a plain, unlettered Christian, but with a royal sense of Divine Sonship in my soul, and with the Bible before me luminous in spiritual history and teaching—why should I be disturbed if my scholarly brother, equally devout with myself, feels compelled on critical grounds to conclude, for instance, that the Pentateuch, as we now have it, is a relatively late production among the writings of the Old Testament; that the Book of Isaiah was composed at different periods and is the work of more than one author; or that the date of the Book of Daniel cannot be placed earlier than the middle of the second century before Christ?

Surely, on all grounds of literary judgment, if the history and ritual of the Hebrew faith as set forth in the Pentateuch are the ripe product of scriberlike minds, of prophets and priests who wrought in the later and

more mature periods of Israel's history, then, the very lateness of these writings would seem to give them advantage and value beyond anything which it would be reasonable to assume for productions of a far earlier age.

We say, then, to the timid and fearful, dear brethren, be not afraid:

"Ye fearful saints, fresh courage take,  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head."

The modern movement of Christian thought about the Bible is one ordained of God, and, like all God's manifestation of Himself, is one fraught with unmeasured beneficence for His kingdom.

A great age seeks great men. The business creations of today are so great as to make it one of the difficult tasks of the age to find men large enough to direct the interests of business. The machinery of war is so terrific as to make the nations afraid in the presence of each other's armaments. Organized evil, multiformed, is so mighty that it flaunts open defiance against all the forces of righteousness. The moral and social needs of the world are so appalling, so menacing, as to cry to Heaven for relief. The age needs great Christian leaders—no age ever needed greater—Christians who shall take serious views of their mission, Christians who shall be inspired with a spirit of Christ-like love and service for men, Christians who shall carry in their breasts experiences of Pentecost, Christians who shall be so mentally endowed as to be intellectually at home on the Parnassus heights of the world's learning—men of such Godlike souls as to be life-leagued with all that is high and good for the service of humanity.

### Light Ahead

BY DR. B. F. RILEY

What has long been called the race question in the South is at last beginning to be approached in a temper fairly free from partisan bias. It has been a period of throes through which the colored race has passed, but history teaches that such have attended on every people who have had to struggle from a lower to a higher position. Civilization has advanced only where man has had to struggle for existence, and where the struggle has been the most intense, the advance has been the most rapid. The African race in America has been no exception to this rule.

While there are occasions and reasons for discontent among the Negro people of the country, because of the injustice and cruelty to which they are subjected, I want to issue a note of cheer to my brethren in black, as a life-long friend belonging to the white race, that there is now reason for cheer and hopefulness. The clouds are certainly breaking, and the light is beginning to stream through.

I would not mislead any with false hope, nor do I say that there will not yet be friction and trouble, but I am in position to say that the friends of the colored man are multiplying, as I am in position to know, and if they could see the situation as I do, they would take fresh cheer and press with vigor on.

The general bearing and behavior of the colored race through the turmoil of all the years has been, for the most part, most commendable, and still is. This is helping to dissolve the difficulty and to lend practical aid to every white friend enlisted in the work for the good of the colored people in which work I have been engaged for three years. I am in position to know that there is light ahead. We are going to solve this question and bring joy and light to a people in an era of a second emancipation.

Birmingham, Ala.



# THE CHRISTIAN LIFE

## A Lenten Message



By  
Bishop Edwin H. Hughes

### Seeing Others

From "The Epworth Herald."

**I**F Jesus sometimes surprised and disconcerted people by giving them true glimpses of themselves, at other times he startled them by compelling them to look at their fellows more deeply. Indeed, he seemed occasionally to make other people looking-glasses by means of which men should get views of themselves. When, as represented in the painting by Hofman, Jesus pointed his relentless finger toward the poor and gave his thoroughgoing command, he revealed the young ruler to himself by showing him the poor lying in misery so near to his own unused plenty. Here the sight of others was disconcerting. Jesus could not reveal the Farther to the young man without also revealing a world crowded with brothers; and brothers are not good to see when one does not have a brother's heart. It is a wonderful thing that Jesus has so identified himself with our fellows that to mistreat or neglect them is to mistreat or neglect Him. We need this lesson in our big modern life; and we need it most in our great cities. Men are so many that in our estimate they become cheap. But if they represent Christ, and if this spiritual season pictures Him as moving the Cross for them, we have a revelation of others in the piercing light of our Lord. The retreat of a true Lent always leads us toward humanity.

## The Sin of the Censorious

By T. H. Darlow, M. A.

*Judge not, that ye be not judged.—Matt. 7-1.*

1. Hardly any commandment of Christ is more imperious and peremptory than this: "Judge not, that ye be not judged." Our Lord does not, of course, forbid us to exercise the faculty of discerning between good and evil. He says, in another place, "Judge righteous judgment." But He warns us in the strongest terms against the danger of a critical, censorious spirit in our intercourse with our fellow-men.

2. David's reply to Nathan's parable is a classic instance of how in judging another we may unconsciously pass sentence upon ourselves. Often the criticism we utter simply reveals our own personal prejudices and antipathies. Often our mean suspicions and mistrust of others betray fatally the ignoble strain in our own characters. When we fail to appreciate their motives and to make allowance for their difficulties, we show too clearly how our own sympathy is dulled and chilled. Even a favorable judgment may indicate the arrogance of the superior person, who assumes complacently, as a matter of course, that he is qualified to play the critic. Whereas, in point of fact, we go ignorant of the inward life even of those whom we love best. We can never search the secrets of their hearts. We have no plummet to sound "the abysmal deeps of personality." We find it impossible to read each other's motives, or to guess each other's sorrows and temptations. "What would *you* have been in his place?" Can sin in him be weighed in the same scales as sin in *you*? There is a terrible story which St. Augustine tells of the man who complained to Almighty God about one of his neighbors, saying, "O Lord, take away this wicked person!" And God said, "*Which*?"

3. Quite beyond and apart from the cruelty and injustice of calumny and slander, our Lord rebukes the deadly habit of forming summary, unspoken judgments about individuals. For the essence of judgment consists in comparison. And in the daily conduct of life we are constantly tempted to erect ourselves—or rather our own ideas about ourselves—into a standard, and then to measure every one else by what we suppose to be their defects from that standard. And so we fall into the Pharisee's sin, and

begin thanking God that we are not as these other men are. No sin is more common among Christian people than passing judgment on their fellow-Christians. It is difficult not to condemn our theological and ecclesiastical opponents. We despise the man whose sensitive conscience will not permit him to join us in exercising our Christian liberty. We set down a Christian as less zealous or less spiritual because his conscience does not constrain him to imitate our abstinence. Yet we are not their judges: woe to us, if we climb into the judgment-seat.

4. The censorious, contemptuous temper is the very spirit of antichrist. Let us beware lest we entertain this evil angel unawares.

Judge not: the workings of his brain,  
And of his heart thou canst not see;  
What looks to thy dim eyes a stain,  
In God's pure light may only be  
A scar brought from some well-won field,  
Where thou wouldst only faint and yield.

The look, the air, that frets thy sight,  
May be a token that below  
The soul has closed in deadly fight  
With some infernal, fiery foe,  
Whose glance would scorch thy smiling grace,  
And cast thee shuddering on thy face!

The fall thou darest to despise—  
Maybe, the slackened angel's hand  
Has suffered it, that he may rise  
And take a firmer, surer stand;  
Or, trusting less to earthly things,  
May henceforth learn to use his wings.

So judge none lost; but wait to see,  
With hopeful pity, not disdain;  
The depth of the abyss may be  
The measure of the height of pain  
And love and glory that may raise  
This soul to God in after days!

5. In most cases we are not obliged either to speak evil, or think evil. An old, safe, wholesome rule bids us never to repeat anything in any way to the disparagement of another, unless duty really requires it. While

the Christian attitude of mind is described by Thomas a Kempis: "Turn thine eye back upon thyself, and take heed thou judge not the doings of other. In judging others a man labors in vain, often errs, and easily sins; but in judging and looking into himself, he always labors with fruit."

6. The truest and most childlike Christians always prove the most reluctant critics of other men's characters. As they grow more severe in judging themselves, they learn a humble charity towards their fellow sinners. The man who knows himself best makes the most generous allowances and excuses for his neighbors. Our human verdicts shrink into silence at the remembrance of the great White Throne.

7. For our Lord tells us solemnly that the final judgment upon us will be governed by the way in which we have judged our brothers and sisters on earth. If we will not forgive, neither can we hope to be forgiven. If we sit in the seat of the scornful, condemning others, we ourselves must fall into condemnation at last. It is characteristic of Satan that he is the slanderer, the accuser of the brethren, delighting in iniquity and thinking all manner of evil. And since each beatitude implies a converse woe, then we must read this doom into the Sermon on the Mount: "Woe unto the unmerciful, for they shall not obtain mercy."—From "*The Word Calling*."

### Our Songs

By Ralph Welles Keeler, New York.

The morning song is happy with the hope  
That does not know the windings of the day  
It sends us forth along uncertain paths,  
Like children who run eager to their play.

The song at mid-day sung is weak and faint,  
Its halting strains close to the parched earth  
It fails to urge or soothe the singer's heart,  
The burning strife and struggle see it die.

The songs that come at twilight truest are,  
Their notes are soft and low, the heart at ease  
For day is done; the hope, the struggle, o'er,  
The songs of peace at evening are the best.



## Health Papers—The Trained Nurse

By Dennis A. Bethea, M. D.

There is probably no field of labor in which the young Negro woman is more successful than as a trained nurse. They are succeeding at home and abroad in spite of great difficulties. Miss Laura Morrison, a young colored woman who is nursing in Panama has written a very interesting letter to the *Journal of the National Medical Association*, giving a bit of her experience. It is so interesting that I am giving it below: To the Doctors and Nurses of the United States of America—Greetings: I went to the Isthmus of Panama in 1910, and even though I was there eleven months, still conditions were such that I did not enter into the medical life there, hence my facts concerning it are few. I passed the civil service examination without any difficulty. Other nurses can do the same if they try. Those who go to Panama are given first-class passage from New York City. The salary for female nurses begins with \$60.00 per month with room and board and laundry. Male nurses received more, and all are increased later. The hours are short and the duties easy. There are two American hospitals—one at Colon, and the other at Acon. The latter especially, is a beautiful place. The insane asylum adjoins it. Dispensaries are scattered all along the line.

"On the Isthmus there is a dry and rainy season. It is surprising, but the rainy season is generally liked better than the dry, and though it is hot during the seasons during the middle of the day, the mornings and evenings are pleasant. Bananas, oranges, apples, pears, mangoes, pineapples, coconuts, etc., grow abundantly.

"The scenery is beautiful. There are few amusements for the colored—they have to earn to make their own. A visit to the beach, with its pretty shells; refreshing baths in the bay; or a trip to nearby islands, principally Toboga, the American health resort, or a trip along the Canal, may be enjoyed by all.

"The natives are friendly Spanish speaking people, with beautiful faces. There are also found Chinese men and women, Indians, Americans and foreigners. All stages of civilization may be seen, and the observance of customs is interesting. United States government positions are open to all American citizens, regardless of race, creed, or color, yet everywhere we see the naturalized Irish, German, etc., in these places, while the colored American is scarcely seen. The colored man and woman are capable of filling these positions, and they should do so. Leave home and do your duty. Provisions are made for the accommodations of families of employees, so there is no separation from loved ones unnecessarily.

"When I arrived at Ancon, C. Z., I found that I was the only colored nurse among seventy-five white ones; therefore, I was not particularly wanted. Not having any reason to discharge me, even at the end of my six months' probation, they placed me on duty in the cell wards of the insane asylum. This was done mainly to discourage me, thinking I would leave of my own accord.

"I will not go into details concerning my experience there; but if we were all as faithful in doing our daily duty as those people were in tormenting me, life's labors would be as sweet as a day in June. The head doctors and male nurses were the only ones except the poor patients, who were civil to me. Whenever I think of the way the patients are treated, my heart bleeds. If any of my sister nurses ever undertake duties in such institutions, I beg of you to remember the golden rule and endeavor to teach it to others. When accepting a government position away from the United States, you will have

to fight partiality, but do your duty and fight on. I hope that soon many will take the examination and be appointed. The Negro question will never be solved by talk or idleness. It will be solved when each individual steps fearlessly to the front, and works side by side with his white brother and sister, doing his work quite as satisfactorily—if not more so—than the other. But let us not forget to dwell in unity, for it is almost impossible for one to march forward alone like David of old to slay the Giant of Race Prejudice. Let us work together and begin now, while it is called Day."

Question: How soon should the Doctor be consulted regarding the arrival of the

stork? Should the prospective mother be examined at regular intervals? Is there any benefit derived by rubbing (to soften) the abdomen? If so would any pure oil do? Should the mother be given tonics to strengthen?—"Anxious," Washington, D. C.

Answer: 1. About the fifth month, if everything is going well; otherwise, earlier. This visit should be for advice and counsel as to hygiene, sanitation, habits, what to read, and what to do. It is of prime importance that mothers should know all about themselves and their expected babies.

2. In the average case, in the sense of physical examination, no. Such physical examination as the physician may need to determine that everything is physiological should be made. Beyond that, the visits to the physician should be educational.

3. Massage of the skin mildly done may add to the comfort. Any oil will do. It is scarcely worth while.

4. No. Food and rest from hard work, but with mild exercise, is the "proper tonic." Terre Haute, Ind.

## What Improvement Can Be Made in the Plan for Support of Conference Claimants

By the Rev. James Hamilton, D. D.

In view of the wonderful advance made in the support and aid of Conference Claimants during the last quadrennium, few I think will be disposed to advocate any radical changes in our present plan. If any legislation ever justified itself by results, then surely the plan enacted by the last General Conference has. Think of it! One million three hundred thousand dollars added to permanent investments. Two million four hundred and ninety-nine thousand dollars distributed to claimants during the quadrennium. In 1911 alone, we have raised \$945,548 for distribution. When the Spring Conferences have all reported, we shall have more than passed the million dollar line, so that the slogan of the Board, \$1,000,000 for distribution in 1911, and \$1,000,000 for permanent investment during the quadrennium, will be more than realized. The increase of 1911 over 1908, when the Board began its operations, is \$339,000. Of course, no one will claim that the new Board, with its secretary, accounts fully for this marvelous advance, but it is equally true, and I think, susceptible of demonstration that no other single agency has contributed so mightily to the results. For proof positive on this point, compare the last quadrennium, with any other in our history, and all controversy will cease—an advance of \$681,000—and the Board with its plans, and the secretary with his push, are the only new elements in the problem. And all this has been accomplished in the face of worse than Pharaohic demand to make bricks without straw, as the new Board was provided with neither clay nor straw. A child was born in the family and no provision made for its sustenance. Wonderful child! Child of Providence! It has clothed and fed itself, and contributed directly almost \$100,000 to the support of the necessitous cases in the family, and immensely stimulated all other agencies for Conference Claimants' support. The larger share of this result was made possible by the clause in the new legislation, which authorized the Board to adopt such measures as, in its judgment, were thought necessary to increase the revenues for Conference claimants. This provision in our charter led the Executive Committee to apportion the 1-per cent on the basis of the pastor's cash salary. I opposed this action at the time—not because I thought we lacked authorization under the law, nor because I thought the apportionment excessive, but because I believed it would confuse the Church to have two annual collections taken for the same purpose. And second: Because our people had not anticipated this

action. The fact is that most of us had our eyes upon what the Commission reported, and not upon what the General Conference finally did. It is another instance of where "the fathers built better than they knew." It is needless to say that I have been soundly converted, as I saw the problem worked out. The apportionment of this 1-per cent not only saved the day, but is prophetic of indefinitely larger things in days to come when this great benevolence shall be laid squarely upon the hearts of our people. What we need to do now is to strike out the 5 per cent of Annual Conference collection, which is a pro rata claim, and its stead apportion this 1 per cent, or some other sum adequate to meet the necessities of the case. Two or three reasons for this—first: The 5-per cent on the collections in the churches is wholly inadequate—about \$20,000 to cover the need of the necessitous cases throughout the entire Church—if this were all the General Conference had done, then surely "the mountain had labored and brought forth a mouse." Let it be said, however, to the everlasting credit of the Commission, it proposed a *connectional* plan for Conference Claimants' support, and what was indefinitely more important, logically compelled the organization of a Board to push it to a successful issue. Second: This proposal dissipates all confusion occasioned by two appeals its appeal on the broad basis of benevolence annually for the same cause. Third: It makes and not on a pro rata claim for ministerial support. Members of a Conference will cheerfully prorate with their brethren who built the churches and parsonages they now occupy, but object to compulsion in their contributions to benevolence, and say what you will necessitous cases must forever make their appeal on this basis. How providential then that we have such a Board in good working condition. Its achievements during this quadrennium have vindicated its right to a place among the other great benevolent boards of our Church. Let the coming General Conference give it right of way and our people will respond with a generosity unparalleled, and the veterans will speedily come to their own. Our people love their old preachers. The Board will doubtless recommend this and other minor changes for General Conference action, but to my mind, this is the strategic thing. It dissipates confusion, differentiates funds, unites the strong Conferences with the weaker, to help the needy, provides adequately for necessitous cases, and forges a connectional bond stronger, I believe, than any other in Methodism.



## Lincoln Conference

By A. W. Talbert, Secretary

The Lincoln Conference convened in its Tenth Annual Session in Quayle Methodist Episcopal Church, March 7, 1912, at 10 o'clock. Bishop William A. Quayle, D. D., presided. The Secretary of the last Conference called the roll. Forty-five members responded.

Organization—Albert W. Talbert was re-elected secretary, with G. T. Wooten and Willis H. G. Rowe, assistants. W. McDonald was elected Conference Treasurer, with H. T. S. Johnson and S. D. Brown, assistants. Statistical Secretary W. R. Stephens, with Geo. W. H. Hopewell, W. Brown, W. F. Smith, C. R. Ross and Wm. Dawson as assistants. Reporters: To Southwestern, A. W. Talbert; to the Central Christian Advocate, H. T. S. Johnson; to the local papers, C. R. Ross.

Visitors—The following distinguished visitors were present and addressed the Conference: M. S. Davage, Southwestern Christian Advocate; Dr. E. M. Jones, Field Secretary of Board of Sunday Schools; Dr. J. C. Sherrill, President of Geo. R. Smith College, Sedalla, Mo.; Geo. L. Kleinschmidt, of the Book Concern, Kansas City, Mo.; A. J. Trice of the Mississippi Conference; B. F. McIntyre, Colorado Springs, Colo.; S. D. McKimma; Dr. W. W. Lucas, of the Board of Foreign Missions; Dr. C. E. Mog, pastor First Methodist Episcopal Church, city; Dr. W. C. Coleman, pastor of First Methodist Episcopal Church, Guthrie, Okla.; Prof. Brazleton, of the Public Schools of the city; Dr. D. G. Murray, District Superintendent of Oklahoma City District. At the conclusion of the organization of the Conference, Dr. E. M. Jones, Dr. W. W. Lucas and Rev. S. A. Stripling administered the Sacrament of the Lord's Supper; the Bishop, meekly kneeling at the altar with the Brethren, made the occasion beautiful.

Dr. A. B. Whitby spoke words of welcome on behalf of Quayle Chapel. Hon. Judge J. S. Estes welcomed the Conference on behalf of the Hon. Mayor and the city. The Bishop responded. The District Superintendent Dr. D. G. Franklin, J. J. Cabbell, I. W. H. Terrell and J. N. Wallace submitted splendid reports.

Changes in Membership—The following changes in the membership of the Conference were noted: C. A. Walker and J. K. Anderson, superannuates, had gone to be with the Lord. The Bishop announced the following transfers out: Albert W. Hamilton to the Colorado Conference; Geo. W. Trower, to the Mississippi Conference; A. F. Lane, to the Central Alabama Conference, and T. S. McMorris to the West Texas Conferences. Transfers in: Joseph D. Rice, from the Atlanta Conference. Received on Credentials: B. F. McIntyre, from the African Methodist Episcopal Church. Received on Trial: Spurgeon D. Davis, Lary S. Lamb, Wyetle Waters, Samuel H. Johnson, B. F. McIntyre, Albert W. Hamilton. Discontinued: Noble E. Stewart and Henry F. Smith. On Sunday, March 10th, the Bishop ordained the following Elders: William R. Stephens, Harrison B. Hubbard and Albert Haynes. Local Deacon: John M. Austin. The orders of Thomas Miller (as a local deacon) from the Independent Methodist Episcopal Church were recognized.

Change of Relation—B. J. Donnell, L. E. Hayes and J. C. Williams were granted the superannuate relation. C. W. Holmes was made effective. The reports showed a net increase in the lay membership of the Lincoln Conference of 300 for the past year, and a net increase of two hundred (200) dollars in the Benevolences.

New Conference School—Through the efforts of Dr. D. G. Franklin, D. S., of Muskogee District, the Conference was given a deed to forty acres of land twelve miles southwest of Muskogee, in the center of a town site known as University City, the Conference accepts the land and "agrees to erect and maintain a college which shall cost fifty thousand dollars, conditioned on the Town site Company deeding in fee simple forty acres of land for campus and turning into the treasury of said Conference two thousand dollars in cash." University City is to be an exclusive Negro city. Lots are now on sale by many agents. Mrs. E. B. Johnson, deserves great credit, as it was through her efforts that the Town-site Company was put in communication with Dr. Franklin.

The Southwestern Christian Advocate was well represented at this Conference by Mr. M. S. Davage. Quayle Chapel, the pastor, Rev. Dr. S. A. Stripling,

and the people of Oklahoma City, entertained the Conference royally. Suitable resolutions, commendatory of their entertainment were adopted by the Conference. The Bishop captured the hearts of the members of the Lincoln Conference by the brotherly and helpful spirit shown in all his administration of the affairs of the Conference. At the conclusion of the morning session, Sunday, March 10th, the Bishop read the appointments and the Conference adjourned.

Dr. D. G. Franklin was elected delegate to the General Conference. Henry South, reserve delegate. Lay delegate, Prof. A. J. Scales; Reserve, Mrs. G. E. Smith.

### APPOINTMENTS

#### Guthrie District

Superintendent—I. W. H. Terrell. Ardmore, C. W. Holmes; Ardmore Circuit, B. F. Whitaker; Anadarko, Sup. J. W. Brown Caldwell and Anthony, to be supplied; Chandler Ct., J. D. Glipson; Chickasha, to be supplied; Cleveland and Teriton, supplied by Thos. Miller; Earlsboro and Lima, D. Coburn; Guthrie, A. W. Talbert; Hennessey and Truellight, L. B. Harrison; Lawton and Waurika, to be supplied; Luther Circuit, H. B. Hubbard; Meridian Circuit, Arthur Jackson; Oklahoma City, Warren Church, A. G. Thompson; Oklahoma City, Packing Town, to be supplied; Oklahoma City, Quayle Chapel, B. F. McIntyre; Purcell and Wynnewood, to be supplied; Shawnee, E. M. Maden.

#### Muskogee District

Superintendent—S. A. Stripling. Muskogee, Okla. Atoka, W. Waters; Boley, D. G. Franklin; Boley Circuit, supplied by R. D. Gatwood; Boynton, to be supplied; Chetopa and Oswego, Kans., L. S. Lamb; Coffeyville, Kans., Walton Brown; Clearview, to be supplied; Elliott and Lenepah, Henry Bly; Eufaula and Brush Hill, C. R. Ross; Grand River, A. J. Trice; Hudson Circuit, Henry Bly; Hugo, supplied by H. R. Glipson; McAillister, A. J. McAllister; Muskogee (Bethel), supplied by A. P. Blakmore; Muskogee (Spencer), H. T. S. Johnson; Nowata and Pantha Creek, J. E. Williams; Okmulgee, T. R. Wamble; Porter, supplied by A. P. Blackmore; Taft and Haskell, to be supplied; Tulsa, T. J. Jones; Weleetka (R. J. Taylor); Newoka, S. D. Brown.

#### Topeka District

Superintendent—D. Smith. Alma Circuit, A. Falkner; Bonner Springs, H. South; Burlingame Circuit, Wm. Dawson; Clay Centre, J. T. Taylor; Colorado Springs, Colo., W. R. Stephens; Denver, J. N. Wallace; Dunlap, S. H. Johnson; Fort Scott, Kans., S. N. Smith; Grand Island, Neb., Paul Prewett; Independence, Kans., J. J. Cabbell; Kansas City, Kans., S. D. Davis; Lawrence, Kans., Henry South; Lincoln Circuit, Paul Prewett; Manhattan Circuit, J. H. Taylor; Mound City, to be supplied; Omaha, Albert Haynes; Pueblo, Colo., Wade Hamilton; Rosedale, Willis, H. G. Rowe; Salina and Ellis, S. E. Saunders; Topeka (Asbury), W. McDonald; Topeka (Mt. Olive), G. W. Hopewell; Valley Falls, to be supplied; Wichita G. T. Wooten; A. W. White, Conference Evangelist; J. D. Rice, left without appointment to attend one of our schools.

### The District Stewards' and Pastors' Council

Convened in St. Paul Methodist Episcopal Church, Gainesville, Ga., February 23, 1912. Every District Steward and pastor was present with few exceptions. The meeting was orderly and harmonious. E. R. Miller was elected secretary.

The District Superintendent, Dr. J. A. Richie, presided. E. R. Miller, pastor Fort Street Methodist Episcopal Church, by request of the District Superintendent, conducted the religious exercises. The District Superintendent delivered a very profitable address, setting forth the object of the meeting. In a few minutes the District Superintendent's salary was fixed at \$1,300.00 for 1912. The District Superintendent, with the pastors and District Stewards, carefully considered every phase of the work of the Church in the District, both temporal and spiritual, and laid plans for the prosecution of the same. We all left the meeting greatly inspired and determined to renew our efforts for greater advancement in the Kingdom of God through his Church. Dr. M. M.

Alston, the pastor and people made it very pleasant for us.—J. A. Richie, District Superintendent; E. R. Miller, Secretary.

### Florence District Educational Conventions

The second group of Educational Conventions of said district was held Monday, March 11, 1912, at Marion, South Carolina, in Bethel Methodist Episcopal Church. This second group is composed of four charges—namely: Mullins, Springville, Latta and Marion. At 11 o'clock a. m., the meeting was opened with devotional exercises, led by the District Superintendent, I. H. Fulton, D. D., of the city of Florence. After the very fervent, spiritual singing and prayer, the District Superintendent made some very appropriate and timely remarks touching the purpose of the educational convention and the spirit in which it was called. The District Superintendent, also, before taking up the well-arranged and printed program of the convention for the day, introduced the following prominent visitors: Dr. C. R. Brown, of Florence, who is the wide-awake, alert District Superintendent of the Spartanburg District. The Rev. L. L. Thomas, pastor of the Timmons ville Charge, and an agent of "The Pee Dee Watchman," Timmons ville, S. C.; the Rev. J. A. Harrall, an ex-pastor of the Bethel Church of Marion, and now preacher-in-charge of Salem and John Wesley, Florence County; Mrs. I. H. Fulton, the cultured, refined wife of the District Superintendent, and Dr. E. W. Murray, the successful colored practicing physician of the city of Marion. The essays that were read by Messrs. W. J. Coleman, Lucius Inman, W. C. Ellerbe, the Rev. York Goodlett, S. S. Sparks and S. A. King, showed careful study and good preparation, both in composition and completeness. The address "Hints on Health," presented by Dr. E. W. Murray, was pronounced by many to be the best they had heard on that special subject. The writer of this article made an address on the subject: "How may we secure a larger number of scholars from the Florence District for Claflin University?" All the visitors mentioned in this article gave very acceptable words of encouragement and helpfulness to the Convention. A collection was taken for the Endowment Fund of Claflin University, at Orangeburg, S. C. It is our earnest and untiring purpose to stir up again the entire membership of the Florence District, to give to this righteous fund the entire amount, \$7,500, which has been apportioned to this district. At 7 p. m. the delightful and much-enjoyed Convention closed. At 7:30 p. m., same day, the splendid program of the Bethel Epworth League Jubilee was rendered. President W. C. Ellerbe, in his dignified and intelligent way presided. Mrs. J. L. Grice, presided at the organ, assisted by Miss Alice Valentine, who is, also, an accomplished music teacher. The large audience in attendance was just carried away with the fine solos, choir singing, essays and declamations and addresses that were given. A fine collection was taken by Messrs. T. E. Taylor and J. T. Riddle, two talented stewards of Bethel Methodist Episcopal Church of Marion. The second quarterly Conference of the Marion Station convened immediately after the League Jubilee. All the reports read in the Conference were very fine as remarked by our good natured, intelligent, Christian District Superintendent, in the person of Dr. I. H. Fulton. His salary for the second quarter was paid in full, and with a little over. The members of this Conference rejoiced over the fact that the District Superintendent has been paid in full at the first, as well as at the second quarterly Conference. Praise the Lord for the entire success achieved on this memorable day. J. L. Grice.

### "The Ideal Methodism"

(Continued from Page Two)

the onward and upward march of civilization.

The conclusion is evident: Instead of the General Conference of 1912 of the Methodist Episcopal Church sending out another separate body of Methodists it should contemplate sending out to these bodies already in existence an invitation to meet in council and see if there can be an agreement on a plan of union of these bodies, and, if so, the Methodism of the United States and the world would be the greatest and most Christ-like protestant Christian body in existence. Asheville, N. C.



# The Liberia Annual Conference

By the Rev. J. F. B. Coleman

The Seventy-ninth Session of the Liberia Annual Conference of the Methodist Episcopal Church convened in First Methodist Church, Monrovia, Liberia, at 10 o'clock, a. m., Wednesday, February 7, 1912, Bishop Isalah B. Scott, D. D., LL. D., presiding. The Bishop lined hymn No. 560, which was feelingly sung by the Conference, after which Dr. W. T. Hagan led in prayer. The Bishop read the 55th chapter of Isaiah without comment. Then, pointing out the absolute need of staying close to Jesus in order to do effective service he proceeded to administer the Sacrament of the Lord's Supper, assisted by the Rev. W. B. Carter and the District Superintendents. All present seemed to be touched by the impressiveness of this service.

Workers, lay and ministerial, responded to the roll call.

The organization was effected with the following officers: Secretary, I. N. Holder; assistants, J. A. Stewart, J. A. Kennedy. Statistician, A. L. Sims, D. D.; assistants, T. A. Rose, F. A. Price, J. T. Dayrell, J. H. Davis. Treasurer, T. J. King; assistant, Lee Anderson.

Reporter for the Southwestern Christian Advocate and Liberia and West Africa, J. B. Coleman; for the Christian Advocate, J. A. Simpson, D. D.

G. W. Parker, Secretary of the Bishop's Cabinet, read the list of nominations on standing committees which was confirmed by the Conference.

In response to the Fourteenth Question, P. T. Barber reported the Bassa and Sinoe Districts; H. H. Evans, the Cape Palmas District; R. V. Richards, the Monrovia District; G. W. Parker, the St. Paul River District. These reports told of much good being accomplished among the native brethren, and were substantiated by the reports of the effective elders on the several districts.

The following city pastors were introduced and invited to seats with in the bar: the Rev. T. H. Tyler, Baptist; Rev. O. H. Massey, Presbyterian; Rev. J. W. Reynolds, African Methodist; Dr. N. H. B. Cassell, Protestant Episcopal. The first two were fraternal delegates and bore greetings of fellowship from their respective denominations; the last two made encouraging remarks. Other visitors to the Conference: the Rev. T. E. Ward, A. M. E.; the Rev. R. B. Richardson, D. D., LL. D., president of Liberia College; Prof. F. W. Ellegor, of the Liberia College; Dr. S. T. Prout, ex-Postmaster General of the Republic of Liberia.

The Disciplinary Questions were taken up in order and the Bishop announced the following transfers: V. G. Alston, D. D., from the Texas Conference; W. M. McLaurin, from the Florida Conference; J. F. B. Coleman, from the South Carolina Conference. R. J. Foust was transferred to the Delaware Conference. S. P. Gross was located by the Conference at his own request.

On Thursday a communication was received from His Excellency Daniel Edward Howard, President of the Republic of Liberia, stating his purpose to visit the Conference Officially Friday morning at 10 o'clock, also his desire to have the Conference take lunch with him at 3 p. m. of the same day. The invitation was accepted with due appreciation. At the appointed time President Howard, and the following members of his Cabinet came in and were received by the Conference standing: Hon. J. J. Harpe, Assistant Secretary of State; Hon. T. W. Haynes, Secretary of the Treasury; (Hon. (Dr.) B. V. Payne, Secretary of Education; Hon. Willmot E. Dennis, Secretary of War and Navy; Hon. J. J. Morris, Secretary of the Interior; Hon. Isaac Moort, Postmaster General, and Hon. W. F. Walker, Private Secretary to the President.

Bishop I. B. Scott, in language select and brief, welcomed the distinguished visitors in our midst. He expressed the confidence the Church has in the new administration headed by such a fearless patriot as the present Chief Executive has in times past and in other positions proved himself to be. The President in response spoke briefly of the long and invaluable service the Methodist Church has rendered the State in the improvement of native life and conditions. In further appreciation of this service he asked the prayers of the Conference to the effect that at all times he might have the courage of his convictions to do the right as he sees it. President Howard is a class leader in the Methodist Church. Dr. B. W. Payne, Secretary of Education, the

deputed spokesman of this high and honorable delegation, was introduced and delivered his greetings in his own characteristic style to the delight and edification of the brethren. He commended the spirit of Methodism as an indispensable asset to the progress of the age, and urged the brethren not to narrow the creed of Charles Wesley, "The world is my parish."

The good Bishop thought that the Conference should have the benefit of a word of kindly greeting from each member of the Cabinet who was present, and so very courteously changed the President's arrangement. Each was introduced and delivered himself of sentiments at once inspiring and reassuring to those who doubt the union of Church and State in a common cause. When it was all over we felt more hopeful of the future of Methodism in Liberia, and of Liberia itself as an independent sovereignty.

According to direction by the Bishop the President and his Cabinet went with the Conference outside the church, where a photographer was waiting to make a group picture of the Conference and its distinguished visitors. This accomplished, the visitors retired and the Conference resumed business.

Delegates to the General Conference: Jno. H. Reed; reserve, R. V. Richards; lay, B. J. K. Anderson; reserve, P. F. Simpson.

The following were read into full membership: Joe Starks, Jos. T. Dayrell, Jno. W. Brent, A. B. Holli-day, Josiah Deputie and Jos. F. B. Coleman.

At 3 p. m. the Conference marched in a body to the Executive Mansion for luncheon. The reception was most cordial and the entertainment royal. The post-prandial oratory was excellent.

Some time ago Bishop Scott instituted a movement in this Conference known as the Temperance Rally, in which the entire Conference resolves itself into a kind of committee of the whole on temperance, and spends one night during each session in the rendition of a program specially designed to enlighten the public as to the evils of intemperance. And despite the long and supreme sway the rum traffic has held on the West Coast, this movement is already creating a wholesome sentiment against it. Methodist preachers are realizing as never before their duty in this regard. The program on this occasion was a magnificent success; the Rev. F. A. Price, chairman of the Committee on Temperance, conducted. He made some appropriate opening remarks after the devotional exercises, and then introduced Mrs. W. G. Alston, who read a most instructive paper on temperance. Mrs. F. A. Price sang a solo to the delight of the large crowd present, then Dr. B. W. Payne was introduced and at once divested himself of all formality dived at the root of the monster evil with such plainness of speech and happy illustrations that the approval of the audience was given without reserve. He further illustrated his talk by experiments with alcohol, showing how it effects the tissues of the body. Bishop Scott closed the program with a few words of exhortation.

A letter of fatherly greetings from Bishop L. B. Willson was read and the Secretary instructed to make a suitable reply.

Received on trial in the Conference: W. W. Brown, M. M. Williams, W. R. Scott, J. A. Wilson, Geo. Knat, Samuel Nyaffo, Grando Robinson and D. S. G. Priddy, whose orders from the Anglican Church were recognized. Elected local deacons: Chas. H. Ralley, W. O. Crawford, Geo. W. Johnson, W. W. Johnson, L. A. Morton. Local Elders: B. F. Lewis, C. E. Gibson. Jno. A. Moore was graduated from the Fourth Year Class and elected to elders' orders.

Sunday was a great day in Zion. When Bishop I. B. Scott arose to announce his text, he faced a truly magnificent congregation of devout worshippers, men and women out of many tribes sat before him. All the available space in the large auditorium was taken. He delivered his message from these words: "In the sweat of thy face shalt thou eat bread." Gen. 3:19. Theme, The Supremacy of Labor.

This masterly sermon was followed by the ordination of deacons and elders.

Monday afternoon, at the close of Conference business, the Rev. H. H. Evans hero of many battlefields closed the Conference Monday afternoon with song and prayer. The Conference adjourned sine die to meet next year in Robertsport, Grand Cape Mount,

## Washington Letter

By Tam

This has been a year of hard work and some success. Each brother has stood loyally at his post, and the interests of the Church have been sustained. The Rev. S. H. Brown, D. D., pastor of Ebenezer—the seat of the Conference—assisted by the Rev. E. S. Williams, D. D., District Superintendent, had everything in good shape for the comfort of the members of the Conference, the delegates and visitors. The return of Bishop Anderson, who presided last year, was hailed with delight throughout the Conference.

Wednesday evening (the 13th) the members and friends of Mt. Zion Church honored their pastor, the Rev. D. W. Hays, D. D., with a reception and presentation. A large audience assembled in the auditorium of the church, and were enthusiastic in their praise of the work and worth of their esteemed pastor.

Recently receptions have been given to the Rev. G. A. Davis, Nash Memorial; the Rev. R. A. Hart, Union Mission, expressive of the appreciation of the congregation for their faithful and loyal service.

The Rev. T. P. Thomas has had remarkable success at Central. The church has taken on new life, and the membership has been more than doubled. This church has the most promising outlook that it has ever had. Thomas is the man for Central.

The Men's Club of Asbury held a public meeting Wednesday the 13th. It was a great occasion, and was largely attended. The Rev. P. O'Connell, D. D. delivered the address on "Men and Religion." Dr. W. H. Jackson rendered two selections. The music was by the male choir of 19th Street Baptist Church. Dr. J. T. Walker, is director. The men entertained the ladies of the church and served a collation in the lecture-room. The Rev. W. S. Jackson is having pleasing success at Simpson, and his people are standing royally by him.

The Rev. C. S. Briggs, Alexandria, Va., has won his way into the hearts of his people, and has had a year of success. All the interests of the church are well sustained.

The Rev. W. C. Thompson, the popular Superintendent of the Alexandria District, has finished his work, and returns home looking well and pleased.

The Revs. W. J. Tyler, at Jones; W. H. Barnes, at Haven; A. Randall, at Deanwood; W. H. Howard, at Fairmount Heights; M. F. Huyling, at St. Marks; W. L. Washington, at Ivy City, have all done well and will come up to Conference making good showings.

The District Superintendents of the Louisiana Annual Conference, in session at the New Orleans University, endorsed the plans of President C. M. Melden of the New Orleans University, and faculty and the faculty of the Baldwin Academy to raise funds for the support of said schools. The plans proposed will be of great benefit to said schools. The pastors of the South New Orleans District, in Preachers' Meeting assembled in the Town of Thibodaux, La., on March 12th, highly endorsed the plans as formulated, and will make every effort practicable to raise our assessment and forward same to the schools named above, at the earliest date possible.

(Signed) John McKee,  
M. Baldwin,  
H. J. Brown,  
Committee.

Liberia. The Conference was royally entertained by Dr. J. A. Simpson and the good people of Monrovia.

### Facts and Figures.

I herewith append some sample figures that will indicate the progress of Methodism in Liberia. The ideal self-support is more and more getting hold of the ministry and the Church. Eight years ago there were only five hundred fifty-three probationers and two thousand seven hundred forty-eight full members. The reports at the present session of the Annual Conference show three thousand two hundred three probationers, and four thousand two hundred thirty-one full members, making a total increase for the eight years of two thousand one hundred ninety-five probationers, and two thousand twenty-eight full members. During the same period the church and parsonage property has increased from \$95,200 to \$160,354. The building and improvements have for the most part been done by the people themselves. The enrollment in our schools has had a corresponding increase.



## Southwestern Christian Advocate

631 BARONNE STREET.

The standing of the vote on the proposition to change the date of the General Conference to the first secular day in May is as follows:

Ministerial Vote—Ayes, 5,192 (80%); noes, 1,253.

Laymen—Ayes, 3,880 (75%); noes, 866.

The North Carolina Mutual and Provident Association is now operating in the State of South Carolina. The home office is located in Durham, N. C., and is managed by an efficient corps of officers, with Mr. John Merrick as president and founder; Dr. A. M. Moore, secretary-treasurer and Medical Director; and Mr. C. C. Spaulding, vice-president and general manager. For each working day of the year 1911, an average of 85 members received benefits amounting to \$1,134.00, and 96 new members written during each day. The books of the association were examined recently by the State Insurance Department and a splendid report was given as to its finances and mode of operation. More than 600 young men and women are given employment by the association, which has fifty branch offices in the States of North Carolina, South Carolina and Georgia. A balance of \$130,000 was shown recently.

The Book Committee, at its recent session, ordered that the Chicago depository be sold, if a purchaser could be found, for \$600,000 net. Less than ten days after the adjournment of the Book Committee the price asked was realized. This does not at all mean that the Methodists are to withdraw their publishing interests from Chicago. Likely enough we will have a larger and more appropriate building to house the Methodist activities in the Windy City, but located in a section of the city where land is not so high, but, nevertheless, in convenient reach of all. It will be interesting to note that the piece of property just sold, a very narrow lot on Washington Street, was bought in 1856 for \$10,000 on a 10-year credit. The first building erected on this lot cost \$23,000. Later it was enlarged and during the great fire of 1871 was destroyed, the loss on the building and contents being placed at \$100,000. In 1899 an eleven-story building, now covering the site was erected at a cost of \$225,000. A simple problem in addition and subtraction shows how marvelously Chicago real estate has grown in value.

### IMPORTANT CHANGES OF CONFERENCE PRESIDENCIES

The *Christian Advocate* says: "Owing to the detention of Bishop Bashford in China, it has been urged by the District Superintendents of the Baltimore Conference that their resident Bishop, who was left in charge of that Conference by the episcopal plan pending Bishop Bashford's arrival, shall preside at their coming session. This request is strongly re-enforced by the members of the committee in charge of an important financial campaign for Goucher College, of which committee Bishop Cranston is chairman. The senior Bishop having also wired Bishop Cranston to the same effect, he has, after full explanations to the District Superintendents of Newark Conference and with their brotherly approbation in view of the circumstances, transferred the latter Conference to Bishop J. F. Berry, whose knowledge of Newark Conference affairs will assure the best possible care of the important interests involved."

## Of General Interest

### A SUCCESSFUL AUTHOR

During the past fifteen years Theodore Roosevelt, according to *"The American,"* has made almost \$1,250,000 from his book royalties, other literary work and in other capacities. Up to date his receipts for his writings of his African hunts have brought him about \$634,000. Nearly 1,000,000 copies of his book called "African Game Trails" have been sold. As these books still find a ready sale, it is estimated that his earnings from this source may amount to three-fourths of a million dollars. Should Mr. Roosevelt's books find as ready a market in the future as in the past it would benefit him more to seek further adventures in literary than in political fields.

### FOR DEFENSE OF NEW ORLEANS

The House Committee on Naval Affairs will recommend the fortification of the mouth of the Mississippi River by floating batteries or by stationing a large number of submarine and torpedo boats at the Algiers Navy Yard, and also the continuance of the naval station at New Orleans. Secretary Meyer had favored the discontinuance of the Algiers Navy Yard and had recommended that the mouth of the Mississippi River be defended by torpedoes and mines. A strong delegation from New Orleans appeared before the committee and so favorably impressed them with the necessity of a proper defense of New Orleans and other cities lying along the Mississippi River that the committee will make the recommendation referred to above.

### A GREAT SYSTEM

The annual report of The American Telephone and Telegraph Company for 1911, which was made public during the past week, contained some interesting information, showing the growth of The Bell Telephone and Telegraph System. There was an increase of 749,906 in the number of stations, making the total number of stations at the end of the year 6,632,625. The total wire mileage of the company has been increased to nearly 13,000,000 miles, of which over one-half is under ground. A new subway between Boston and Washington has been practically completed. The subway extends the length of 450 miles. The net earnings of the company were given as \$33,301,245. This is an increase of \$1,308,031 over the previous year.

### INCREASES THE DEATH RATE

The *New York Medical Journal*, in its current number, makes the present high cost of living responsible for increasing to an appreciable degree the death rate. It says: "Doubtless, the most lamentable feature of the steadily increasing cost of food supplies is one which so far has received little attention. It is its influence upon the resisting power to disease of those who are obliged to adjust their diet list to limited earnings. The brunt of the deficiency must naturally fall upon the vast majority of the population—that which already in point of sanitary surroundings is most exposed to the evil conditions which render the body an easy prey to infection."

Much has been said during the past few months concerning the high cost of living. No result, however, is more serious than that mentioned above.

### A NEW COTTON GIN

The Patent Office at Washington is full of forgotten inventions, which at one time promised to revolutionize the present order and method of doing things. John A. Fordyce, of Little Rock, Arkansas, has obtained a patent on a cotton gin, which is claimed to be the first successful departure from the gin invented by Eli Whitney in 1793. This new gin pulls the fiber from the seed in such

a way that the fiber is of greater length and stronger than that which is obtained from gins now in use. Also, it is said that this new gin will exceed the speed of the saw gin by from 20 to 50 per cent. It is also stated that there is 18 per cent less waste at the cotton mill on cotton which has been ginned by the new process and that the spinning value is so much increased that the yarn made from it is at least 5 per cent stronger than that obtained from cotton ginned by the present process. It is to be hoped that this new gin will at least do some of the things claimed for it.

### TO RESORT TO FORCE

At last it seems as though militant tactics which have been so long used by women suffragettes across the sea will be adopted by their sisters in America. Mrs. Oliver H. P. Belmont, President of the Political Equality Association of New York City, in an address delivered March 16, predicted that women in this country would soon resort to force to attain their desired ends. In the course of her address she said:

"This is our situation: We feel that we have convinced the intelligent and thoughtful men of the country that our demands are just. But their conviction is passive rather than active. They will not enter the political arena and force the men there to yield the ballot to women."

"The woman's suffrage party will never condescend to bribe these men. Then what is there left but to fight them with physical force, the only weapon they can understand."

If the above prophecy is fulfilled officially in this country will be placed in a position where they can truly sympathize with their brother officials in England who have had to contend with the militant suffragette.

### RAPID GROWTH OF OKLAHOMA

The State of Oklahoma, ranking twenty-third in population, and seventeenth in land area, among the States and territories of continental United States shows a wonderfully rapid development in the last ten years according to the census. There is shown a gain of 82,192 farms or 76.1 per cent. During this same time, the population increased 109.7% doubled itself with something over. The total value of farm property, which includes land, buildings, implements, machinery and live stock, domestic animals, poultry and bees, is \$918,199,000, an amazing increase of 230.9 per cent since 1900. Land increased in value \$499,669,000. The average value of a farm including its equipment is \$4,828, an increase of 87.9 over the valuation in 1900. The number of farms is 190,192—of the operators for the same, 85,400 are classed as owners, with 651 as managers and 104,137 as tenants. The number of mortgaged farms constitutes 43.5 per cent of the total number of owned farms—this percentage is four or five times larger than in 1900, showing a decrease in farms free of mortgages. Nearly two-fifths of the farms in Oklahoma are from 100 to 174 acres in size. Nearly nine-tenths of the farmers are white, and about one-tenth non-white. Of these, 13,209 are Negroes, and the others, with the exception of two Chinese and one Japanese, are Indians. The expenditure for feed amounted to \$5,863,000 or \$94 per farm. One farmer out of every three reports some expenditure for feed, but only three out of every thousand purchase fertilizer, and this amounted to \$29,100—an average of \$46.7 per farm.

In asking a change of venue in the case of seven defendants yet to be tried on murder charges growing out of the lynching of Zach Walker, near Coatesville, Pennsylvania, last August, Deputy Attorney General, J. E. Cunningham, declared that "there is a deep seated purpose on the part of the people of Chester county not to convict a white man for the murder of a Negro."



## People of Interest

### GENERAL CONFERENCE DELEGATES

#### WASHINGTON CONFERENCE.

**Ministerial**—W. C. Thompson, District Superintendent, Washington, D. C.; E. S. Williams, District Superintendent, Washington, D. C.; M. J. Naylor, District Superintendent, Baltimore, Maryland.

**Reserve**—M. W. Clair, pastor, Washington, D. C.; I. L. Thomas, Field Agent of Board of Home Missions and Church Extension, Baltimore, Md.

**Lay**—I. G. Penn, Assistant Secretary of Epworth League, South Atlanta, Ga.; A. J. Oliver, lawyer, Roanoke, Virginia; Geo. A. Owens, principal Public Schools, Baltimore, Maryland.

**Reserve**—J. Hutton, Martinburg, W. Virginia; J. C. Walker, Leesburg, W. Virginia.

Mr. J. H. Sykes of Los Angeles, California, spent some time recently visiting friends and relatives in New Orleans and Mississippi.

Dr. Harvey W. Wiley has resigned as Chief Chemist of the Bureau of Chemistry, which position he has held for twenty-nine years.

Dr. E. M. Jones is spending six weeks in the North and West filling engagements in the Lincoln, Central Missouri and Lexington Conferences.

Mrs. Mary Church Terrell, of Washington, delivered an address on Tuesday, March the twenty-second, before the students of Radcliff College of Massachusetts.

Every officer of Mt. Zion Methodist Episcopal Church, Paris, Texas, is a subscriber to the SOUTHWESTERN CHRISTIAN ADVOCATE. The Rev. T. A. Carr is the pastor.

The Minutes of the last session of the North Carolina Conference have been received. It is a good job, editorially and mechanically. Secretary Peeler has our congratulations.

Bishop William Burt, accompanied by his son, Elmo, United States Vice-Consul at Florence, Italy, reached New York City on board the steamship George Washington, Monday, March 18th.

Dr. Walling Clark, of Rome, arrived in New York on Tuesday, March 12, by the steamship Rotterdam. Dr. Clark is ministerial delegate to the General Conference. His address for the present will be Madison, N. Y.

Dr. Frank D. Gamewell, Methodist Episcopal Superintendent of the Educational Work in China, who is now in the United States in the interests of that work, may be addressed at 150 Fifth Avenue, New York City.

Bishop Joseph C. Hartzell, with his secretary, the Rev. Walter J. Yates, arrived at New York by the steamer Laconia, March 17th. Bishop Hartzell has just completed a visitation of the Missions in Madeira, Angola and North Africa.

Mrs. E. L. Knostman announces that the formal opening of the Peck Home, New Orleans University, will be on Monday night, April the first. We hope the friends of the Home will be present in large numbers on this occasion and see for themselves the beauty and comfort of Peck Home.

The *New Orleans Christian Advocate*, writing on "Poet Bishops," says: "The Methodist Episcopal Church has two chief pastors who frequently invoke the Muses: Bishop Warren and Bishop McIntyre. They possess poetic gifts of no mean order, and their writings in verse are widely read and admired."

The *Western* says: "President Thirkield of Howard University is at St. Louis this week in attendance upon the National Conference of the Religious Educational Association, of which he is a director representing the District of Columbia. Doctor Thirkield will address the association. No man in the country is more informed upon the subject of Negro education."

Mrs. Cyrus D. Foss has issued a most beautiful memorial volume containing the addresses and the services held in honor of her husband, the late Bishop Cyrus D. Foss. The volume was issued for private distribution and is prized highly by all who have been fortunate in receiving one.

A gift-box was presented to Bishop John H. Vincent on the eighty-first anniversary of his birth Friday, February twenty-third. The box was made for this special purpose by the Tiffany Company, and contained, among others, the autographs of Bishops Henry W. Warren, W. F. McDowell, and C. D. Williams, Lyman Abbott, Dean Hodges, G. Stanley Hall, Henry C. King, Rush Rhees, W. H. P. Faunce, John H. Finlay, George Adam Smith, Jane Addams and John Graham Brooks.

The Board of Conference Claimants said with reference to the work of its corresponding secretary: "We give cordial approval to the leadership of Rev. J. B. Hingeley, D. D., our corresponding secretary, acknowledging his efficient administration, his sweet spirit, and fine discretion in dealing with the numerous vital problems incident to the development of the plans of the board, in their presentation to the annual conferences, and his practical comprehension of the whole field. He has popularized the cause of the superannuates, and has placed its claim on the hearts and purses of those affiliated in our world-wide Methodism. Our love and prayers go out in overflowing measure to him and we commend him personally and officially to our great Church."

The *New Iberia Enterprise* (white), referring to Dr. Mason's lecture, says: "Last Monday evening at the invitation of Rev. D. M. Seals of the St. James Methodist Episcopal Church, this city, a number of white citizens attended a lecture in that edifice by Dr. M. C. B. Mason, of Cincinnati, Ohio, and native of the town of Houma, this State. Dr. Mason is the Corresponding Secretary of the Freedmen's Aid and Southern Educational Society and his subject was the 'Second Emancipation.' He made one of the most effective and brilliant addresses to the Negroes ever delivered in New Iberia. The subject, as discussed by him was very interesting and he can well be termed the best Negro orator of the South. The little church was filled with the best element of the Negro race and no doubt his practical and able lecture will do much good in this community." At New Iberia Dr. Mason was welcomed by the Mayor. The Doctor spoke the following evening in Franklin. The proceeds of both lectures went to Gilbert Academy.

One very cold morning the Rev. J. A. Rush, pastor of Central Avenue Methodist Episcopal Church, in Atlanta, was at the Terminal Station. He noticed among the arrivals a mother and seven children, the youngest a babe in arms, the father had deserted them and the mother was on her way to a distant city where she hoped to find friends. The children were scantily clothed, all barefooted. They had to make the exchange of stations in Atlanta, and had barely money enough for their railroad tickets. Bro. Rush interested himself in behalf of the children, and solicited money from the waiters and colored men employed in the station to buy shoes and stockings for every child. This was done by his personal supervision as he escorted the little company to the Union Station. Here Rev. Rush solicited from the men employed in the station money to provide a warm dinner for the family and they were seated in a near-by restaurant, where they enjoyed a full meal. Meanwhile Rev. Rush got busy by phone with the Bureau of Associated Charities, and secured an order to take the children down town and have them fitted out with warm coats. Thus this mother and her seven little ones left the city of Atlanta comfortably clothed and fed, all because some one acted the part of the good Samaritan. "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto Me."

## News Paragraphs

Negro musicians in Louisville, Kentucky, have organized the Louisville Musical Club.

Kentucky has adopted the blue glass as the State flower and the tupip as the State tree.

The Semi-Annual Meeting of the Board of Bishops will convene at Lincoln, Neb., Tuesday, April 23d.

Lincoln University is to receive \$40,000 by the will of John Burkitt Webb for founding a professorship in physics.

The National Association of Teachers in Colored Schools holds its Ninth Annual Session in Chattanooga, Tenn., July 24-28, 1912.

The Southern Sociological Congress is called to meet in Nashville, May 7-10, for the study of social, civic and economic problems of the South.

The late Prof. Fausten S. Delaney, of Louisville, Kentucky, bequeathed \$500 to Howard University for the maintenance of a chair in the science department.

Miss Urnestine Bell, an alumnus of Atlanta University, made the highest average of any of the white and colored applicants in the teachers' examination in Atlanta.

A bank, controlled and operated by Negroes—the "Pythian's Savings and Loan Association," is to be opened in Indianapolis, Indiana, about March 15th, with a capital stock of \$100,000.

It is said that the spread of cotton wilt and black, or knot root in cotton, which has occurred in scattered localities from North Carolina to Texas, is estimated to cause an annual loss exceeding \$10,000,000.

President Murlin, of Boston University, earnestly desires every graduate and former student of the School of Theology to mail a postal card to 72 Mt. Vernon Street, naming his present postoffice address, and that of as many of his classmates as practicable.

Jefferson Davis' birthplace, near Elkton, Ky., is to be made into a State park and a memorial will be erected in it. Fifteen hundred dollars has been appropriated by the Senate for the purchase of Davis' home, and the bill is now ready for the governor's approval.

The Negro Educational Association is a new corporation of Richmond, Virginia, the business of which is stated "to publish books, etc., for the education of the Negro race." The Officers are: Giles B. Jackson, Esq., president; Mr. W. L. White, vice-president; Mr. H. H. Price, secretary.

A bronze statue of George Washington, by Pompeo Coppini, the gift of the American residents of Mexico City to Mexico in commemoration of the centennial of the Mexican republic, was unveiled February 22d in the presence of President Madero and the members of the Mexican Cabinet.

An additional allowance of \$12,600 is being asked of Congress to enable Prof. L. O. Howard, the entomologist, to give the boll weevil station in Louisiana money enough to carry on its work, without being hampered for funds. The men under Dr. Howard study the bug and his life habits with a view to determine whether there is not some way that he may be exterminated.

A monument is being planned to the memory of Daniel Decatur Emmett, author of Dixie, at Mount Vernon, Ohio. The monument is to be erected on the public square there. Emmett was a native of Mount Vernon, and spent the last twenty years of his life at a humble little cottage called The Hermitage. This has been burned down and the citizens plan to raise a fund for a suitable memorial.

An unusual case in Reno County, Kansas, recently was that of a colored woman, Mrs. Martha J. Marshall, who was examined as to her sanity by a jury of Negro men. Chas. Fulton, deputy probate judge, remarked that he never saw a finer set of men on a jury than those six colored men, one of them a doctor, another a minister and a third a law student, and all of them men who have good education and character.



## The Appearances of the Risen Soul

International Sunday School Lesson for April 7, 1912  
(Easter Lesson.) (I Cor. 15:1-11.)

Read I Cor., 15. Commit vs. 10, 11.

**Golden Text:** "This Jesus hat God raised up, whereof we all are witnesses."—Acts 2:32.

**Time**—A. D. 56 or 57.

**Place**—Ephesus.

BY THE REV. E. B. BURROUGHS, D. D.

The certainty of the resurrection of Jesus Christ from the dead is the central point of Christianity. It is the foundation of Christian thought, Christian hope, and Christian life. Destroy this and the Temple of Christianity falls to the ground, for if Christ be not risen from the dead then is our preaching vain, our faith is also vain, and "we are of all men most miserable." Knowing this to be true is why the giant Infidelity has concentrated his focus at this point. For centuries he has been battering against it with the hope that in the course of time a weak place may be discerned and that at last it may totter and fall. Vain, however, have been his attacks. His strength has been spent for naught, for each assault has but left it stronger and more impregnable. Like a lighthouse standing on a rock-ribbed coast warning the tempest driven mariner of the dangerous quicksands and hidden rocks near by, so it stands on the shores of time warning men of the fallacies of life, and pointing them to the certainty of a life beyond the grave. This certainty has been made doubly sure by the resurrection of Jesus. The fact that death had no dominion over Him, that He had power to lay down His life and to take it up again, is demonstrated by the further fact that He is now risen from the dead and sitteth at the right hand of God the Father, making intercession for our sins.

Because Christ has risen from the dead, even so shall we, "for as in Adam all die, even so in Christ shall all be made alive." This is our hope; our faith. Therefore, we hail with gladness the return of this beautiful Easter Day. Its coming brings good cheer, peace, and joy. The memories of this day fill us with gladness inexpressible. It takes us to Gethsemane, to Pilate's bar, to Calvary, to Joseph's tomb, to the empty sepulchre. At the latter we see not the body of a dead Christ, but the glorified form of our risen and ascended Lord. With Thomas Kelly let us therefore sing:

The Lord is risen indeed;  
The grave hath lost its prey;  
With him shall rise the ransomed seed,  
To reign in endless day.

Our lesson to-day is a very important one, and should be most thoughtfully and critically studied. It is intended to prove the resurrection of Jesus as based upon His several appearances after coming forth from the tomb. The argument as here made by the Apostle Paul is conclusive and unanswerable. It is based upon incontrovertible facts as attested by creditable and unimpeachable witnesses. There are ten recorded appearances of the Risen Christ. 1. To Mary Magdalene (John 20:11-17); 2. To the women returning from the sepulchre (Matt. 28:9-19); 3. To Peter (Luke 24:34); 4. To the Disciples on the way to Emmaus (Luke 24:13-35); 5. To ten Disciples and others, Thomas, however, being absent (John 20:19-23); 6. To the eleven Disciples; the incredulity of Thomas removed (John 20:26-29); 7. To seven Apostles at the Lake of Galilee (John 21:1-24); 8. To eleven Apostles on a mountain in Galilee (Mark 16:15-18); 9. To James, the Lord's brother (I Cor. 15:7); 10. Immediately before His ascension (Acts 1:6-9).

### LIGHT ON THE TRUTH

1. *I declare unto you.* Make known unto you. The gospel. "God-story," or "good news." The gospel is "good news" from God to men. Which also ye received. Which they accepted. Wherein ye stand. By means of which they were able to stand. 2. *Ye are saved.* Are being saved. If ye keep in memory. Become not forgetful. Remembrance of duty is in order to its performance. In vain. Have believed "carelessly, hastily." 3. *I delivered unto you first of all.* Preached "first in the order of time and importance." That which I also

received. Thus Paul would have them know that he himself had received the gospel from some one. "Therefore, it was not Paul's invention or delusion."—(New Century Bible). That Christ died for our sins. Paid the penalty of our sins in His own body on the tree. In Him was no sin at all, but He suffered, the just for the unjust, in order that He might bring us unto God. According to the Scriptures. In fulfillment of prophecy. Ira 53; Psalm 22; Zech. 12:10. 4. *And that He was buried.* Having died this naturally followed. It is, however, an important link in the chain of Christian evidence. A dead body is useless as well as repulsive; therefore, He was buried. That He rose again. Was raised. The third day according to the Scriptures. His resurrection was also a fulfillment of prophecy. Gen. 22; Psalm 16:10; Ira 53; Hos. 6:2; Jonah 2:10. 5. *He was seen of Cephas.* Peter. He was the first man to see the risen Christ. Luke 24:34. Then of the twelve. The official designation of the Apostles. While there were but eleven at this time, Judas having hanged himself, they were commonly spoken of as "The Twelve." 6. *After that.* After the two appearances already mentioned. He was seen of five hundred brethren at once. This doubtless has reference to a general gathering of the disciples in Galilee. This number is not mentioned in the gos-

pels, but it may have resulted from an appointment made by Christ in Matt. 28:7, 10; Mark 16:7. Of whom the greater part remain. As this epistle was written twenty-five years after the resurrection the implication is that the majority of those who saw Christ at the time mentioned were quite young. Some are fallen asleep. After the death and resurrection of Jesus, dying is never in the New Testament called "death," in connection with Christians. 7. *After that, He was seen of James.* Not James, the Apostle, but James, the brother of Jesus. All the Apostles. This was at the time of Jesus' ascension. 8. *And last of all.* After a long time. He was seen of me also. This took place while he was on his way from Jerusalem to Damascus and at which time he was converted. As of one born out of due time. Paul was born long after time, not before time. There was nothing abortive about his spiritual birth. 9. *I am the least of the Apostles.* I am nothing. That am not meet to be called an Apostle. His nothingness made him unfit, as he saw it, to be so highly distinguished. I prosecuted the Church of God. Sought to destroy the gospel. 10. *By the grace of God.* The favor of God. I am what I am. Whatever he was, was not to his own diligence and zeal and service, but to Divine grace. His grace \* \* \* bestowed \* \* \* was not in vain. Seemingly a boastful expression, but such it was not intended to be. It is simply a positive declaration of a conscious fact. His was not the stony-ground, but the good soil. Let not I. Not of myself, but to the grace of God which was with me, is due the achievements of the Gospel as wrought by me.

Charleston, S. C.

## The Emergence of the Divine Leadership in Human Affairs

Epworth League Devotional Meeting Topic for April 7, 1912

(Isa. 6:1-12; John 14:16, 17.)

(Easter Missionary)\*

BY SHERMAN G. PITT,

Pastor of Central Methodist Episcopal Church,  
Atlantic City, N. J.

### THE SCRIPTURES INTERPRETED

The sixth chapter of Isaiah presents to us a thrilling picture. The prophet is in the sacred atmosphere of the Temple. Two facts are brought vividly to him. A vision appears of the seraphim above the greater manifestation of the Lord himself. The appearance of the seraphim with three pairs of wings was significant. One pair covered the face, as is a reverent attitude; another covered the feet, as in humility; while the third were used for flying, indicating ready obedience.

There is thus presented to the prophet this three-fold nature of God's exalted servants—reverent, humble, ready for speedy service. This is the nature demanded of a messenger of Jehovah.

Next the prophet is made to see how unfitted he is for this exalted work because of his sinfulness. The ascription of holiness to Jehovah by the angel and the attendant shaking of the Temple led him to cry out, "Woe is me—for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." In that state he could not be a messenger of such a holy God.

But then comes the touch of the divine life to purge away his iniquity and purify his lips so that he could declare the message. One of the seraphim bears a coal from God's altar and touches his lips saying, "Thine iniquity is taken away, and thy sin is forgiven." The disqualification is removed. He may be God's messenger yet.

Then comes the divine call in the form of an invitation, "Whom shall I send, and who will go for us?" Did Jehovah not know the attitude of the prophet's heart now? Certainly he did, but, as always, so now, he gives the opportunity for voluntary enlistment for him. And the response is ready, "Here am I; send me."

The one-time sinner, too unclean in his own estimation to run errands for the holy God, is now consciously purified from his sin, and volunteers to be God's messenger. God has called out his leader

and the man is ready as God's instrument to take the word to men.

The scene of the other reference, John 14:16, 17, is in the upper room, where Jesus is having his final meeting with his disciples. He has great concern for the men who sit around him, for he is to leave them a tremendous task. His wisdom could penetrate into the future and see all the persecution and opposition of every description that they should meet.

He knew the magnitude of the task of saving the whole world. He would say to them, "I have appointed you that you should go and bear fruit." Because I have sent you, you can ask the Father in my name for what you need. More than this, "The Spirit of truth" shall abide in you.

My visible presence shall be taken from you, but God is not removed. "The Comforter," "the Advocate," "the Helper," "the Paraclete," "God along will you." He shall make you his messengers. That Spirit would endue the disciples and their successors in all ages with power for service in the spread of the Kingdom.

What sufficiency was there in those men or in any men for such a task as is set before the Christian Church if there is not a bestowing of the Spirit on them? On the other hand what can withstand that power when he is working among men? Enduement followed the resurrection. Disciples became irresistible after they see the risen Lord and have been filled by his spirit.

### HINTS TO THE LEADER

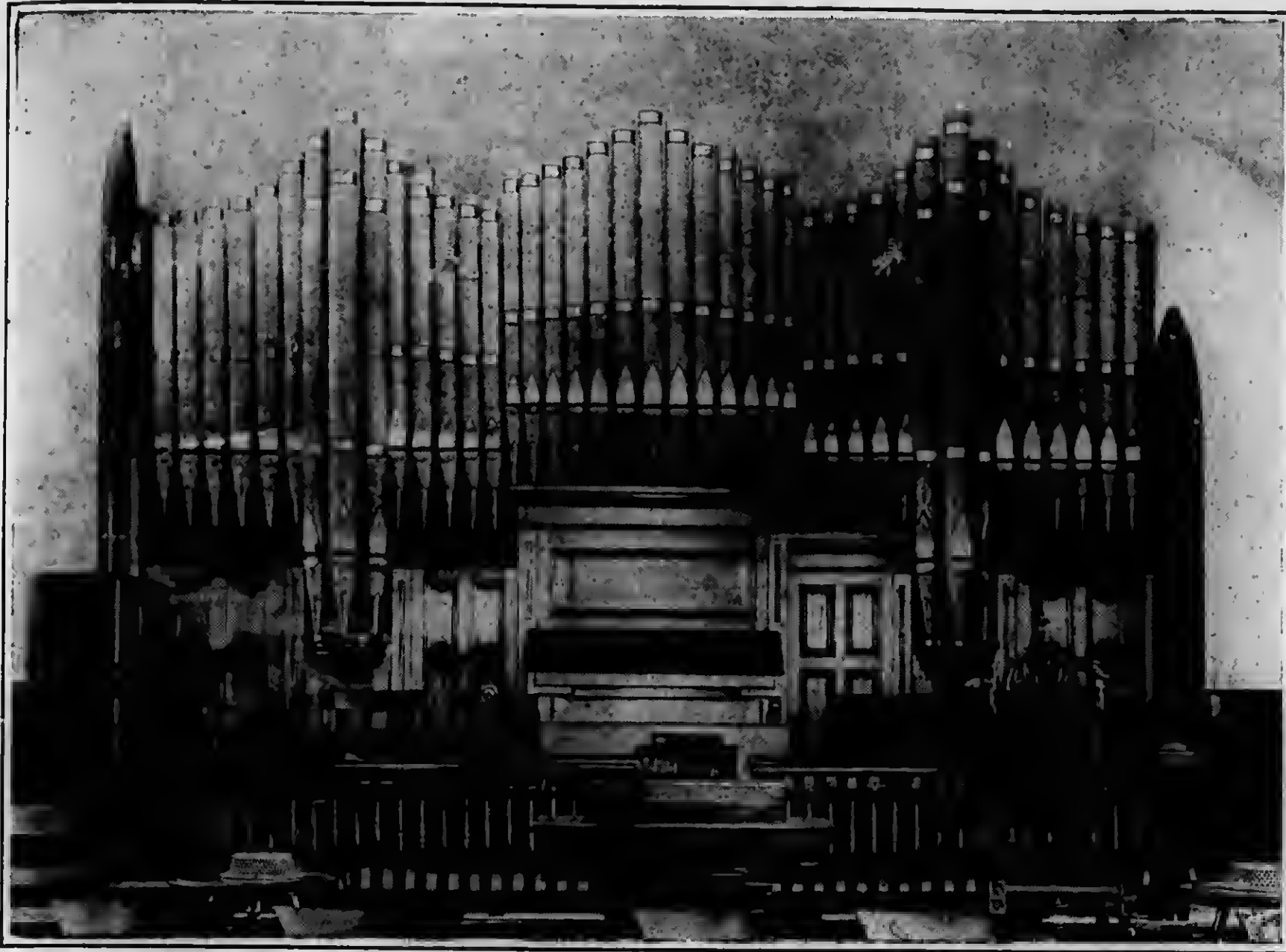
Do not let Easter celebrations crowd out the League meeting.

Seek for the freshest missionary information for this meeting. Write to the Young People's Missionary Department, 150 Fifth Avenue, New York for a special treatment of this topic, sending a two-cent stamp.

Pray that your chapter may have a genuine missionary spirit. Urge them to give attention to missionary reading. Pray that someone in your chapter may hear the call to go as a missionary. Think of the privilege and honor it would be to have your Church have a representative from its own membership in this work.—From the Epworth Herald.



## The Magnificent Pipe Organ Recently Installed in Central Church, Jackson, Miss.



The Rev. G. W. Smith, D. D., pastor of Central Methodist Episcopal Church, Jackson, Mississippi, installed recently a magnificent pipe organ made by M. P. Moller of Hagerstown, Maryland. We are presenting a picture of this instrument. It is a two-manual organ and pedal, with 7 speaking stops, 4 couplers, 4 mechanical registers and 372 pipes. The front measures 18 by 13, and is built of Mission Oak, heavily paneled. The pipes run the entire width of

the alcove and are decorated in green and gold. This splendid instrument cost \$1,433.

Doctor Smith is one of our wide-awake and most progressive pastors, a most acceptable preacher—strong in thought, convincing in argument and very pleasing in delivery. It is no surprise, therefore, that he is popular with the people at Jackson, as he has been in all the charges which he has served.

## Colored Farmers and Merchants

The second annual convention of the Colored Farmers and Mechanics of Lincoln County convened at the Methodist Episcopal Church, Troy, Mo., February 22-23, 1912, Prof. J. M. Cockfield, president. After devotional exercises, the program of the morning was taken up. Mr. Fred Lindsey delivered the welcome address. Mrs. Delia Porter made the response. Mr. Ben Menephee gave an interesting talk on the Foley settlement. He advised our young men to go in debt for a farm and to hustle and pay for it. Wheeler Cockrell read a good paper on the cultivation of ridge land. The afternoon session opened with music followed by an interesting paper by Mrs. Carrie Robinson, "The Duty of the Farmer to the Nation." "How to Treat the Common Diseases of Stock," by Mr. H. S. Bragg. "Horse Raising," ably handled by Mr. John Wray. The Thursday evening session was opened with an address in behalf of the citizens by Mr. Wilford Hutt, followed by Miss Harriett Hutt in behalf of the Junior League. Quite a timely paper was read by Mr. Joe Sydnor, "Boys, Stay on the Farm," which was discussed at length by H. T. Reeves and others. "The Conveniences of the Farmers' Wives," discussed by Mrs. Viola Hammond. The Friday morning session was opened by the rendition of a beautiful instrumental solo by Mr. Harrie Ray. Mr. Griffen Cockrell rendered an address in behalf of the farmers. Jerry Camp told how to raise tobacco. Plastering and carpentering was discussed by Henry Copher and H. E. Hutt in an instructive manner that called out quite a lively discussion. The Rev. Walter Johnson spoke at length on "Religion Among the Farmers." Mrs. Cora Basye addressed the convention in an instructive manner on the care of milk cows. One of the most timely discussions of the session was led by Mr. Ben Menephee of Foley, on "Education Among the Farmers." He took the position that in these days of sharp competition, when many frauds and schemes are practiced, the farmer cannot be a suc-

cess without an education. "Wheat" was the subject discussed by Mr. Chas. Sydnor. The afternoon session: Short talks by representatives of the different organizations. J. Wray represented the Knights of Tabor; Augustus Basye spoke in enthusiastic terms of the Benevolent Society of Lincoln County. It was left for Mrs. Ella Sydnor to tell of the S. M. T. These talks were enjoyed by all. Mrs. Julia Robinson read a paper full of wholesome instructions on "Poultry Raising." She is a practical poultry raiser. Mr. Griffin Hutt gave a short but profitable lecture on "Concrete Work." The Troy Colored Settlement was discussed in an able manner by Mr. Augustus Basye. He informed the assembly that the colored people of Troy owned more than \$5,000 worth of town property and \$29,000 worth adjacent to the city. The climax of all the addresses was reached when Prof. J. M. Cockfield, president of the convention delivered his annual address. It was an address beyond the average, full of fresh and original thoughts, terse in diction and fervid in real heart enthusiasm. It was a rare treat. The Negroes of Lincoln County own nearly 8,000 acres of farm land valued at least \$50,000. They own more than 500 horses and mules. The colored people of Lincoln County are not whining for a chance, but by economy and thrift are forging their way to the front and facing the future with hope. On Friday eve the large audience enjoyed a great treat by a first class drama, headed by Mr. Reuben Clark, which not only created mirth, but the moral lessons taught were invaluable.—Fred Lindsey.

### Changes of Address

The Rev. J. P. Watson, from Clarksdale to Indianola, Miss.

The Rev. H. R. S. Erby, Bailly, Mississippi, Route No. 2, Box 53.

### Lincoln Conference

#### Lay Electoral Conference

The Lay Electoral Conference of the Lincoln Conference convened at the African Methodist Episcopal Church, Oklahoma City, Oklahoma, March 8, 1912. The Conference was called to order by Prof. A. J. Scales, and was organized by electing H. B. Lott chairman, and Mrs. Anne Williams, secretary. On motion the chair appointed a committee of three on credentials—namely: Mrs. Henry South, Mrs. W. Scott Brown and B. H. McIntyre. The committee reported twenty-one delegates as members of the Lay Electoral Conference. At roll call twenty-one delegates responded by giving the name of the charge which they represented, and taking their seats in the boundary of the Conference. Delegates: A. J. Scales, Mrs. George E. Smith, Dr. I. W. Young, H. B. Lott, Mrs. Scott Brown, J. B. Finley, R. J. Keele, Mrs. Harris, W. M. Young, W. M. Bogum, A. Hayes, J. A. Avery, L. C. Wagner, B. Hudson, E. E. Gibson, Mrs. Annie Williams, Perry Eves, Mrs. M. J. Swan, S. H. Johnson, J. S. Baber and Mrs. A. J. Thompson. Prof. A. J. Scales and Dr. I. W. Young addressed the Conference; both addresses were logical, helpful and inspiring. The motion by Dr. I. W. Young that the temporary organization become permanent was carried, after which the Conference proceeded to the election of the one delegate to the General Conference. The Conference voted by ballot. Prof. A. J. Scales receiving 13 votes was declared elected. Mrs. George E. Smith was elected alternate, after which Prof. M. S. Davage, business manager of the Southwestern Christian Advocate, addressed the Conference in the interest of the paper. Committee on By-Laws and Constitution: J. Avery Eufaula, Mrs. A. Smith, Mrs. C. S. Patton, I. W. Young, M. D. Boley; A. J. Scales, Guthrie. The Conference adjourned to meet in its next session at Independence, Kans.—H. B. Lott, chairman; Mrs. Annie Williams, secretary.

### Personal and General

To the Rev. and Mrs. E. I. Woolfolk, of Meridian, Mississippi, was given a son on Saturday, March the ninth.

Miss Penola V. Taylor, a college graduate of Fisk University, Nashville, Tennessee, class of 1911, was recently given an enviable position at Ferguson & Williams College, Abbeville, South Carolina.

Miss Bertha A. Connor, of Radford, Virginia charge is interesting herself in the young people, whom she is teaching. Very recently she managed a literary entertainment that netted the sum of \$5.11, which was given to the Freedmen's Aid Society.

Nearly a hundred souls have been added to the church at Columbus, Ohio, of which the Rev. E. W. S. Hammond is pastor. Prof. Samuel Hickman, a recent convert, is a cornetist, and has organized an orchestra, which will very greatly help the choir.

The Ministers' Union at Talladega, Ala., of which the Rev. A. F. Clark is president, passed resolutions of condolence to be presented to the Rev. W. T. Trammell of Talladega, Ala., upon the loss of his devoted wife, who recently passed into her Heavenly Home.

At Ceylon, Georgia, February 20, both our Methodist Episcopal Church and parsonage were completely destroyed by fire. The loss was \$800. Plans for the re-building of both buildings are already under way and brethren of the Savannah District are asked to help in as large a measure as they can. Send contributions to the Rev. J. R. Wallace.

### The Real Self

Though thy name be borne abroad,  
Like the wing'd seed, from shore to shore,  
What thou art before thy God,  
That thou art, and nothing more.

Ex.



### The New Methodist Episcopal Church, Heidelberg, Miss.

This well-arranged, neatly-furnished and comfortable church was erected by the Rev. B. W. Robinson during last year at a cost of \$1,800 and was completed clear of debt. This fact alone indicates an intelligent,



energetic and enterprising pastor and people. Pastor Robinson is now in the fifth year of his ministerial work at Heidelberg and very successful has been his pastorate here. In this church, District Superintendent William McMorris held his district conference last year. On June 30, of this year, this house of worship will be dedicated.

Atlantic City, N. J.—The earnest plea of Rev. A. L. Martin on behalf of Asbury Methodist Episcopal Church to the Church Extension and Home Mission Board of Philadelphia, Pa., for a loan of \$10,000 at 5 per cent, and \$1,000 donations towards the building of a new church has been granted, and a new church will soon be on foot. Great praise is due Doctors. Forbes, Boswell, Shaw, Platt, Kynette, McConnell and Tindley with others, for the brotherly and sympathetic way in which they stood for its endorsement and passing.

Dr. Chas. Boswell was down to Asbury the second Sunday in March and preached a powerful sermon. At the conclusion of the sermon twenty fell at the altar and seven were converted.

Dr. I. L. Thomas was down to Asbury the third Sunday and preached two powerful sermons. It was Asbury's Benevolent Day. Over \$400 were put upon the table.

Although the building holds 500, in is said scores, upon scores could not get in the yard, let alone the church. The Rev. Mr. Martin had what was known as a train rally. He built a large engine of pasteboard and gilt paper that completely captured the people. The train ran to "Victory Heights," \$1.00 round trip. The engine was large enough for several ladies to enter, and had a bell and a whistle.

Asbury will make the best report at the Conference, April 3, Salisbury, Md., of her history. Over \$5,000 having been raised this Conference year; over 100 accessions and many converts. Rev. Martin is greatly beloved by his people. They gave him a \$33 roll top desk, a splendid Conference suit and a purse; also remembered kindly Mrs. Martin. The new church will be of stone and brick, latest design, holding in auditorium up-

wards of 1,000. Work will begin in April.—D. V.

### Personal

The people of Crowley, La. Methodist Episcopal Church are entirely pleased with their new pastor, the Rev. J. C. Coleman. In the short time in which he has been with them he has greatly endeared himself to all.

The Rev. T. B. Oville, writes us that the destruction in certain sections of Shreveport, La. caused by the storm of Feb. 20 was indeed pitiful. Our people suffered a good deal. A hundred houses or more, with more than a hundred persons injured and several dead. Some people lost all that they possessed.

### Gleanings from the Field

#### KENTUCKY.

Hardinsburg Charge.—Rev. G. W. Thomas, D. D., who came to us two years ago has been found ever ready to go where duty called and lend a helping hand to the erring. The work of this charge is in a very prosperous condition spiritually and financially. The debts that were burdening the church have been cancelled and we have purchased property for a parsonage, a four-room building and about one acre of land, nearly equal in value to church and old parsonage. We attribute our standing and planning of our most excellent pastor. We are anxiously awaiting his return to us. Simon Robards, Jordan Tabor, Anderson Pool, E. W. Beard, C. W. Robards, (sec'y) officers.

Falmouth, Ky.—On March 10, our Fourth Quarterly meeting was held. The Rev. J. S. Bailey, District Superintendent, preached a strong sermon. The Lord's Supper was given to thirty communicants. Collection for the day, \$20.80; \$16.50 was paid District Superintendent, and \$4.30 for pastor. On Monday night our Quarterly Conference was held. Reports showed that every department had been carefully looked after. The Superintendent spoke in the highest terms of praise of the work of pastor and people. Ten SOUTHWESTERN subscribers here, the largest list of any Church in the District, considering the membership, which is only thirty-eight. The members are sending an earnest appeal to the Conference for the return of the pastor for another year. The Church is alive in every department.—E. D. Miller.

#### MARYLAND.

Emory Grove.—With good reports and much interest manifested our fourth quarterly conference made a splendid showing when our District Superintendent, the Rev. E. S. Williams, presided. He gave us new aspirations and desires. The Men's Day service on February 11 was well attended. Interesting lectures were given by Profs. Rooks, Turner and Horace Sedgwick. Our Women's Day service will be held March 19th and we are anticipating a splendid meeting.—Walter Dorsey, reporter.

#### NEBRASKA

Omaha.—Our fourth quarterly conference was held at this place February 23d-24th. Our District Superintendent the Rev. J. J. Cabbie could not be with us so our worthy minister Rev. A. Naynes acted instead. He delivered three very interesting sermons. We have done well for the

time considering our small membership—we have now on roll fifteen members, and fifteen Sunday School scholars—the Ladies' Aid Society and the Epworth League. All are getting on well. We have raised for the pastor \$51.05 and for the church \$53.90; for missions, \$2.33; Education, 50 cents. We are anxious to Bostic, reporter.

#### OHIO

Columbus, Ohio.—Our Fourth Quarterly meeting was held February 19. The Rev. Dr. Courtney, District Superintendent, preached an excellent sermon. We are just closing one of the best years in our ministry, with thirty-eight conversions, forty-one additions to the Church. The entire Church debt is cancelled. Our Sunday School under the management of Mr. Charles Gilmer has increased in numbers and is still increasing. The Ladies' Aid Society, with Mrs. Adeline Houser, president, has raised fifty dollars, purchasing new carpet for the aisle and pulpit of the Church. The Rev. Edward Bolden and wife donated a set of chairs for our pulpit. Amount raised during the year for all purposes, \$959.44. Plans are laid for the enlarging of our Church building early in the coming Conference Year.—J. H. Love, Pastor.

### Brief Mention

The golden wedding celebration of Mr. and Mrs. Edmund Gorman at the First Baptist Church, East Eighth Street, Chattanooga, Tenn., was an artistic success. The well-known parties, Edmund and Sarah Gorman, have long been residents of Chattanooga, having owned property for 42 years here. The Altar of the church was decorated with ferns, palms and colors of gold. At 8:30 p. m. the music from the large pipe organ pealed forth in accompaniment to a delightful solo, sung by Mrs. C. Cowan. The wedding march was played by Mrs. Eola Elliott. Mrs. Wm. Rice was the maid of honor, while Mr. Rice was usher. Dr. W. H. D. Valentine carried the ring and Mrs. M. G. Valentine was flower girl. Following came the bride leaning on the arm of the Rev. J. E. Smith, pastor of the First Congregational Church. The Rev. C. A. Bell, D. D., pastor of the church, performed the ceremony which was very impressive. Dainty refreshments were served by a committee of young ladies. The gifts were displayed in the lecture room and they were many and beautiful. Money to the amount of \$150 was given and many pieces of gold jewelry were presented as expressions of love from their many friends. Mr. and Mrs. Gorman have been members of the Baptist Church for 40 years. Besides numbers of Chattanooga people in attendance, there were out-of-town visitors among whom were Mrs. M. E. Hamilton, Mrs. Lilleston and Mrs. Dotson of Knoxville.

The Ladies Aid of the John Wesley Methodist Episcopal Church on the Woodville charge gave a reception to Dr. E. S. Williams, District Superintendent of the Washington District, at the residence of Mr. Mason Banks on February 24, 1912. The President, Mrs. Lucy Adams and her band of co-workers served such viands as only the good folks of Woodville can serve. The invited guests were Dr. E. S. Williams, the Rev. and Mrs. R. F. Coates, Mr. and Mrs. M. Banks, Mr.

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### Reception to Dr. D. E. Skelton

The Rev. D. E. Skelton, District Superintendent, was given a farewell reception by the Woman's Home Missionary Society of Sautter's Chapel, Terre Haute, Ind., on February 29, he having completed his sixth year as Superintendent of the Indiana District. The commodious Church lecture room was converted into a drawing room. The officers of the society, Mrs. D. A. Bethea, president, Mrs. Wm. Carter, secretary, and Mrs. C. Mitchell, vice-president, formed the receiving line. Games and other amusements were indulged in until 10 o'clock, when refreshments were served. Among other things they served brick ice cream and cakes on which were designed the initials of the guest of honor. After refreshments, Dr. D. A. Bethea, the toastmaster, called on the following gentlemen, who responded: The Rev. W. D. Shannon, pastor of Spruce African Methodist Episcopal Church; the Rev. Mr. Moody, of the Free Will Baptist Church; the Rev. Mr. Connelly, of Mt. Pilgrim Baptist Church; the Rev. D. C. Conty of the African Methodist Episcopal Zion Church; the Rev. Wesley Williams, of Highland Methodist Episcopal Church; A. L. Cabell, M. D., Mr. David Jenkins, of the Revenue Office; Prof. Fred D. Blake, principal of the Dunbar School; Prof. C. F. Stokes, of the Lincoln School, and the Rev. I. F. White, pastor of Sautter's Chapel. Dr. Skelton responded in his usual happy vein. He seemed greatly touched by this great demonstration in his honor. He has endeared himself to the people of Terre Haute of all denominations, who are loath to give him up. The ladies of the society presented Dr. Skelton with a purse containing a neat sum of money.—D. A. Bethea, M. D.

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The Tabulation which headed this column so long is out of date. It has paid the penalty of success. We raise a NEW STANDARD and, beginning with \$291,600 the sum of three general Dividends, and with \$19,027 in the Permanent Fund of the Board, we will each week keep the Church posted as to progress. With this as the Program, will every lover of the Veteran Itinerant pray that God will open the eyes of its Faith that Methodism may see the Vision and unloosen its purse-strings in order that God's money may supply the needs of His aged servants and provide for the widow and the fatherless?

## \$1,100,000 FOR DISTRIBUTION—1912.

Book Concern .....	\$250,000
Board Conference Claimants .....	38,000
Chartered Fund .....	3,600
<hr/>	
Total—General Dividends .....	\$291,600
Connectional Fund (Jan.) .....	2,246
Connectional Fund (Feb.) .....	926
Louisiana Conference (local) .....	373
Little Rock Conference (local) .....	72
Mississippi Conference .....	137
Upper Mississippi Conference .....	137
<hr/>	
Total for distribution .....	\$295,556

## \$1,000,000 PERMANENT FUND BY 1916.

Investments Dec. 31, 1911 .....	\$19,027
January Receipts .....	920
February Receipts .....	3,842
<hr/>	
	\$23,789

How small the resources of some of our brothers. What would our weaker Conferences do where it not for the Connectional Spirit and the Connectional Dividends!

"Not how many angels can dance on the point of a needle, but how worn-out Ministers can live their few remaining days in comfort is of weighty consideration to-day."—*Western Christian Advocate*.

Better change that will into life Annuity Bonds—good as gold. A regular and fixed income for life may be so insured. Write us.

But if you prefer to make a will, do not jeopardize your purpose by careless wording. Our title is "BOARD OF CONFERENCE OF THE METHODIST EPISCOPAL CHURCH."

The will of the General Counsel of the Rock Island road—a great lawyer—has been broken by the New York Courts. The Tilden will was broken. Yet Samuel J. Tilden stood at the head of the great lawyers.

Why not administer your own will by giving the money now to the BOARD of Conference Claimants; or, if you need income, by investing in the BOARD Life Annuity Bonds?

Life Annuity Bonds are not experimental. They date from the Roman Empire. The English Government paid \$6,000,000 in Life Annuities last year. The LIFE ANNUITY BONDS of the BOARD are good as gold. The

BOARD has \$110 invested for every dollar of Annuity obligation.

Pastors, send in collections for the Board at once. Do not wait until Conference.

The March VETERAN PREACHER contains the Annual reports of the BOARD. Subscribe now and get posted, and you will exclaim, "What hath God Wrought!"

## CONFERENCE NOTICES

### District Rounds

#### HOLLY SPRINGS DISTRICT Second Round.

Byhalia, April 20-21; Abbeville, 27-28; Alesville, May 4-5; Oxford Circuit, 10-12; Oxford, 10-12; Potts Camp, 18-19; Yorkney, Miss., 22; Olive Branch, 25-26; Water Valley, 25-26; Batesville, June 1-2; Sardis, 8-9; Holly Springs, 7-9; Holly Springs Circuit, 8-9; Cotton Plantation, 15-16; Cannie and Chappleton, 18; Grenada Circuit 22-23; Grenada, 21-22; Ripley, 29-30; Ripley Circuit, 29-30; Waterford, July 2; Abes and Gyro, 3; Atus and Hollywood, 4; Hernado, 6-7. My Dear Brethren—Let us make this our banner year. Raise all of your benevolence in full by the Summer District Conference, so as to relieve yourself of a strain the latter part of the year. God bless us in the work.—N. R. Clay, District Superintendent.

#### JACKSON DISTRICT Second Round.

Morton, April 20-21; Pelahatchie, 27-28; Brandon, May 4-5; Pratt's Chapel, 11-12; Central, 17-19; Jackson Mission, 18-19; Canton, 24-26; Canton Circuit, 25-26; Riek's Chapel, 25-26; Couprie, June 1-2; Carthage, 8-9; Benton, 15-16; Wiseton, 15-16; St. Stephens, 21-23; Yazoo City, 22-23; Rose Heath, 29-30; Craig, 29-30; Anding, July 2; Flora, 3; Vaughn's, 3. Dear Brethren: Let us on this round raise our benevolences, save souls for Christ and secure subscribers for the SOUTHWESTERN, and be ready for the District Conference to make a full report of our labors. Let each of us under God do our best, for we are both making records and history, and will be remembered before God and the Annual Conference by what we have done. The District Conference will be held at Canton Circuit, Hopewell Church, July 25-28, and we ask that every department of the Church from each pastoral charge and circuit be represented. I am sincerely your brother.—A. J. McNair, District Superintendent.

#### KNOXVILLE DISTRICT Third Round.

Friendsville, April 18-19; Knoxville, Vine avenue, 21-22; Clinton, 27-28; Jefferson City, May 4-5; LaFollette, 11-12; Byington, 18-19; Newport, 25-26; White Pine, June 1-2; Greenville, 8-9; Johnson City, 15-16; Elizabethton, 22-23; Mountain City, 23-24; Warrensburg, 29-30; Russellville, July 6-7; Morristown, 13-14; Tazewell, 20-21. Dear Brethren:—I know the winter has been severe but let us now quicken our pace. Let us observe Easter and raise our entire claims for Missions on that day. Let each trustee see to it that his superintendent of his Sunday School and delegate from his Epworth League, be present; as well as himself, at the District Epworth League and Sunday

School Convention which convenes at McMillan, May 2, 1912. Come prepared to report your full appropriation for General Epworth League expenses and the Sunday School Board. Drs. Penn and Jones, or their representatives will be present to give you vouchers for the same. The District Conference will convene at Greenville, Tenn., July 24-29, 1912. Make Children's Day a record-breaker on the District this year and come to the District Conference with the entire amount of your benevolent claims in hand. Drs. Thomas and Lucas will be on hand to represent their respective causes and give vouchers for the amount received, so come ready to settle with them. I want to congratulate you, my brethren, and also our loyal members, on the district for the interest manifested in the all-important business of saving souls. Let us continue in this good work. Remember the Southwestern Christian Advocate. Send subscribers to Dr. R. E. Jones and bring as many as possible to the convention in May, and, also, to the district conference in July. Send the names of your superintendent and Epworth League delegate, who will attend the convention at once to the pastor, the Rev. T. G. Howard, Jefferson City, Tenn.

Brothers! Finish the claims of our Zion. Let us show ourselves to be men that the church can depend upon to do our whole duty.—J. W. Tate, District Superintendent.

### INQUIRY

I am seeking information concerning lost relatives. My father's name was John Walden and my mother's name was Jane. There were four brothers of us whose names are as follows: George, John, Joseph and Asa. There were four sisters, Susanna, Ada, Ida and Rhoda. Any information concerning my brother George will be thankfully received. Address me as follows: Asa Walden, Forest, Miss.

### WESLEY CHAPEL RALLY

At Austin, Texas, we have just closed down a six week rally, for the trustees. The church was divided into three clubs. The following figures are the results of our faithful captains, White club, Mrs. Gertrude Johnson, captain, \$131.71; Red club, Mrs. Emma Armstrong, captain, \$141.00; Blue, Mrs. Ellen Rhambo, captain, \$189.52; grand total, \$462.23. The bad weather greatly hindered us. We closed on a rainy night.—L. H. Richardson, pastor.

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## Conference Notices

### Special Notices.

#### LOUISIANA CONFERENCE.

Dear Brothers, the Minutes of the last session of the Louisiana conference are ready for the press, the committee cannot do anything unless you send in the money. Five districts have not reported one cent as yet. We have done our duty as a committee; we have a cheap printer if we get the Minutes out at once. 4607 S. Franklin Street, New Orleans.—J. W. Turner, Pres.; V. Chapman, Secretary and Treasurer.

#### UPPER MISSISSIPPI CONFERENCE.

To the Ministers and members:—When I reached here, the church and parsonage were on sale and were sold for \$1144.45. I have succeeded in staying in the church and parsonage and now have on hand a redemption rally. We must raise \$350 by the 15th of April. All are asked to help to save our property. Any amount you give will be acknowledged through the Southwestern Christian Advocate. Please help us. Send whatever amount you can and write to G. Orange, pastor, 411 Muscadine street, Greenville, Miss., or Rev. H. B. Hart, D. S., Winona, Miss.

#### GULFPORT DISTRICT.

The brethren of the Gulfport district are requested to send the following amount to me not later than April 20th for the traveling expenses of the District Superintendent to Minneapolis. We, the ministers of the Gulf Port District, are determined that he shall go: J. E. Webb, \$3.00; J. A. Patson, \$3.00; S. M. Davis, \$3.00; J. W. Hill, \$2.00; W. L. Marshall, \$2.00; E. H. Langston, \$3.00; G. W. Colman, \$3.00; E. P. Chapman, \$2.00; H. Holston, \$2.00; H. J. Grant, \$2.00; J. C. Houston, \$3.00; Jas. Robinson, \$1.50; J. B. Brooks, \$3.00; D. F. Dudley, \$3.00; J. J. Young, \$2.00; J. K. Comfort, \$3.00; W. H. Smith, \$5.00; A. H. Lathan, \$3.00: I shall look and wait patiently.—J. B. Brooks.

### District Rounds

#### MUSKOGEE DISTRICT. First Round.

Tulsa, March 31-April 1; Nowater and Panther Ck., 6-7; Elliott, 10; Coffeyville, 14-15; Chetopa & Oswego, 16; Grand River 18; Boley, 20-1; Boley Circuit, 24; Weeleetka and Wetumka, 27-28; Wewoka, May 4-5; McAllister, 11-12; Atokga and Colbert, 13-14; Hugo, 18-19; Eufaula, 25-26; Muskogee Circuit, 29; Okmulgee, June 1-2. Brothers—We are called to serve God and the people through the church. Let us render full service every day and every man of us will go to the next Annual Conference with a report of glowing success. Look well to the benevolence of the church, let there be a great revival in each charge, give much time to the salvation of children. Put me in touch with towns and communities where our church ought to be organized, in this way we can

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You can have a trial package of Stuart's Calcium Wafers, simply by sending your name and address to F. A. Stuart Co., 387 Stuart Bldg. Marshall, Mich. Then, when you have proved their value, you can get the regular-size package for 50 cents, at any drug store.

constructive work in our district. S. A. Stripling, District Superintendent.

#### TOPEKA DISTRICT. First Round.

Fort Scott, April 6-7; Mound City, and Mapleton, 9-10; Wichata (Cabbell's Chapel), 13-14; Independence, 20-21; Topeka (Mt. Olive), 27-28; Valley Falls and Atchinson, 29-30; Topeka (Asbury Chapel), May 4-5; Burlingame Circuit, 7-8; Bonner Springs, 11-12; Rosedale, 18-19; Alma Circuit, 22-23; Manhattan Circuit, 25-26; Dunlap, 27-28; Salina, and Ellis, 29-30; Lincoln Circuit, June 1-2; Omaha, 8-9; Denver, Colo., 15-16; Colorado Springs, 22-23; Pueblo, Colo., 29-30; Kansas C. Kans, July 6-7. The District Stewards meeting will be at Mount Olive Methodist Episcopal Church South Topeka, Apr. 2, at 2:30. Let each pastor do his best Easter for missions. The next district conference will be at Fort Scott, Kansas, August 21-25. All the General officers are cordially invited to attend.—D. Smith, District Superintendent.

#### BROOKHAVEN DISTRICT. Second Round.

Hub Circuit, Ppril 13-14; Callumbia, 16-17; Hub, 18-19; Lampton, 20-21; Liberty, 27-28; Chinagrerd, May 4-5; Magnolia, 9; Fernwood, 11-12; Brookhaven and Summit, 18-19; Kennolia, 23; Brookhaven Circuit, 25-26; Rockport, June 1-2; Barlow, 8-9; Bridgeville, 12; Bowerton, 15-16; Crystal Springs, 18; Crystal Springs Circuit, 22-23; Star, 28; Florence, 29-30. Menden Hall, Miss., July 1; Hazlehurst, 6-7; Carlos, 11; Expose, 12. Dear Pastors, please don't tell the people that Easter is your meat and bread day. Give your members a chance to raise their benevolent money on Easter. Every member of

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City Ticket Office, 207 St. Charles Street

the Brookhaven District is asked to pay one dollar for the benevolent cause on Easter, April 7th. Pastors, do your best to raise your full apportionment for all causes and send it in at once. Don't forget the Southwestern.—P. H. Rembert, District Superintendent.

#### CHATTANOOGA DISTRICT. Third Round.

South Chattanooga, April 20-21; Ridgedale, 20-21; Stanley's Chapel, 27-28; Hill City, May 4-5; Big Spring & Daisy, 11-12; Jasper, 18-19; Harri-man, 25-26; Dayton, June 1-2; Rockwood, 8-9; Cleveland, 15-16; Grace Memorial, 22-23; Ooltewah, 29-30; Wiley Memorial, July 6-7; South Pittsburg, 13-14; Soddy, 20-21; Kingston and Oliver, 27-28; Tateville, 27-28. District Conference convenes at Soddy July 16-21. The roll will be called and all members are expected to report all claims met in full. Don't fail to be ready.—E. J. Cox, District

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## Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

**JONES.**—Mrs. Camelia Jones, a faithful member of Union Methodist Episcopal Church, Lagrange, Ga., entered into rest March 4th., 1912. Her death was quite a shock to the community. The funeral service was conducted by the pastor, the Rev. S. C. Crandall, assisted by the Rev. J. S. Stripling, the District Superintendent. For nearly 30 years Mrs. Jones has been a loyal member and has stood at her post of duty and fought faithfully until death. She leaves a son, other relatives and a host of friends to mourn her passing. She will be truly missed. The church has lost one of its best members.—Mallalieu Hinesman, reporter.

**WATKINS.**—Mrs. Florence Watkins of Jefferson City, Tenn., passed into her heavenly home recently. She was more than 60 years of age and a staunch member of the Methodist Episcopal Church. She is survived by a daughter and a sister. Since early childhood, she embraced religion.—Thomas G. Howard.

**PECK.**—Mrs. Lula Peck, mother of two little children and wife of Mr. Peck passed into the Beyond recently at the age of 22. She had lived the christian life for 10 years, joining the church when she was 11 years of age. She leaves her husband, mother and several sisters and brothers.—Thomas G. Howard.

**JOHNSON.**—Charles Johnson, the son of our deceased sister, Nepey Johnson, for whom our church at Mt. Vernon, Ga., is named, passed into the Beyond recently. Dr. E. D. Giddens, District Superintendent of the Savannah Charge, preached in a masterly way the funeral sermon of this young man. A splendid audience bore witness to the beauty of the service. Charles was but 20 years old, a good and obedient boy.—Charlie Wiggs, reporter.

**KELLY.**—Mr. Wash Kelly, a member of Mt. Zion Methodist Episcopal Church, passed from this world Jan. 18, 1912. He was a faithful member of the church. He leaves his wife and many friends who sorrow because of his going. The funeral service was conducted by the Rev. J. Bickham Pastor of Mt. Zion Church.

**PERKINS.**—Mrs. Mary Perkins, a faithful member of Mt. Zion Church, aged 44 years. She had been a member of the church for 33 years. Her husband a brother and sister and four children mourn her passing. The funeral service was conducted by the pastor, the Rev. J. Bickham and Rev. Hill of the North Street Baptist Church and the Rev. J. H. Swann. The daughters of the Knights of Tabor were in attendance upon the funeral service.—J. Bickham, pastor.

**WILLIAMS.**—Miss Lucy Williams of Texas and a member of Mt. Zion Methodist Episcopal Church went to her Home February 14., at the age of 18 years. For six years she has been a member of the church. Her father and four sisters also many friends, mourn her passing.—J. Bickham, pastor.

**JENKINS.**—Leonna Jenkins, a member of Robinson Methodist Episcopal Church of Bayou Lachute, La., after an illness of seven months passed away February 27, 1912. She was the president of the Ladies' Aid and a faithful member of the church. She died in the faith. She leaves her husband and father, brothers and four children and other relatives to mourn their loss.—Geo. Thomas.

**GROGANS.**—Mr. Realy Grogans, a member of our church for six years passed into the Beyond recently at Perry, La. His was a happy passing. The funeral was largely attended by representatives of both races. The church was crowded to its utmost capacity. Being a member of the Odd Fellows, they were in attendance. The Reverends H. C. Wilson and Wiggins of the Baptist Church assisted the Rev. E. B. Richards in the service.—E. B. Richards.

**NICKERSON.**—Mrs. Alice Nickerson, a faithful member of Mt. Moriah Baptist Church, born July 29, 1883; died February 18, 1912. Father, mother and four children and brothers and sisters are left. Funeral sermon preached in Mount Moriah Baptist Church by P. W. Baldwin, pastor at Morton, Miss.

**WATERS.**—Washington Waters, the oldest citizen of this section of the county, and a faithful member of the Methodist Episcopal Church for many years, died at Rockville, Ind., January 10, 1912; aged, 102 years. Much could be said that would tend to show that this old soldier of the cross has many stars in his crown. He leaves to mourn his death, a host of relatives.—C. E. Hodges, pastor.

**BORUM.**—Hiram Borum, an old pillar of Burns Church, Oxford, Miss., heard and answered the welcome approbation, "Well done thou good and faithful servant." He had sung before death took him, "I am almost home and soon will be there;" and "How happy is every child of grace." He was 80 years old, spent 40 in the Lord's service as class leader and exhorter. His wife, children and friends gave him up reluctantly.—J. M. Thompson.

**SIMMS.**—Mrs. Hannah Simms, wife of the Rev. W. M. Simms, of the Colored Methodist Episcopal Church, Jacksonville, Texas, died February 8, 1912. She leaves a devoted husband, nine boys, and one little girl. She joined the Colored Methodist Episcopal Church when quite young, and lived a devoted Christian in the same Church until death. She was loved by all that knew her. Mother was treated kindly by all of her friends; they did all that they could for her, and assisted the entire family as well. Many thanks to them all. We are especially indebted to Mrs. Wiley Meador, Mary Hunter and M. A. Thompson. These friends were as sisters to mother, and as mothers to her children. The funeral services were attended by the Rev. W. M. Hunt, assisted by the Rev. W. B. Robinson of the Methodist Episcopal Church, the Rev. R. I. Franklin, and the Rev. E. C. Fagsdale of the Colored Methodist Episcopal Church.—Pearlie Simms.

### BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother, her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

## Marriages

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

### GRANT-WALKER.

The Rev. J. Grant our pastor at Bay St. Louis, Miss., and Mrs. Esther Walker of Three Rivers, Miss., by the Rev. A. H. Lathan, March 4, at Escatawpa, Miss. The bride was beautifully dressed in white silk. The father of the bride is a large real estate owner at Escatawpa and stands high in that community.

**CHAPMAN-HARPER.**—By the Rev. Rev. George Thomas, of Bayou Lachute, La. Mr. Nelson Chapman and Mrs. Amanda Harper, January 25th., at the bride's residence. The groom is 75 years of age and has never before been married.

**MALDRY-RIAS.**—By the Rev. T. P. Norris at the residence of the bride, February 27th., Mr. Willie Maldry and Miss Ida Rias. The bride is a member of the Methodist Episcopal Church, at St. Martinsville, La.

**SYDNOR-PERKINS.**—On February 28., 1912, at the home of the bride's sister, Mr. Andrew Sydnor and Miss Eugene Perkins of Troy, Mo., by the Rev. H. T. Reeves. Miss Perkins is a graduate of the Douglass Public school of this city and is a high-class seamstress. Mr. Sydnor is quite an intelligent and enterprising young man. They are both of the best families of Troy and are members of the Methodist Episcopal Church. They departed the same day for Kansas City, Mo., where they will, for the present, make their home.

ilies of Troy and are members of the Methodist Episcopal Church. They departed the same day for Kansas City, Mo., where they will, for the present, make their home.

**LEE-SNIDER.**—At the Methodist Episcopal parsonage, Gahogon, La., February, 1912, Mr. John Lee and Miss B. Snider from West Dale, La. They left on the morning train for their home in West Dale. J. D. Mc Clain, pastor, officiated.

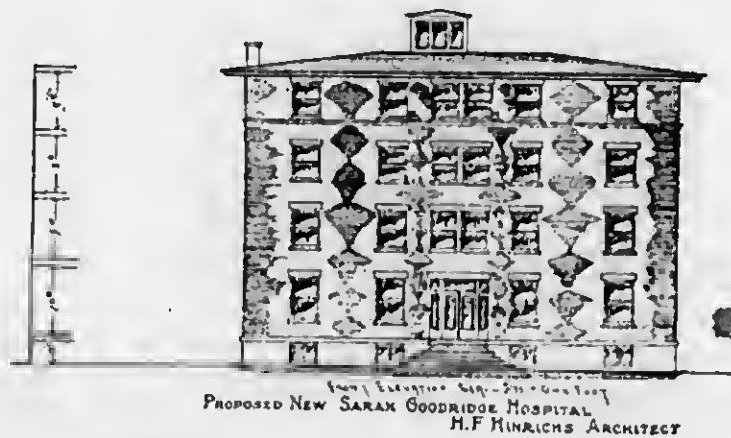
**JEFF-TURNER.**—Mr. A. T. Jeff and Miss Pearl Turner at Gahogon, La., February, 1912, in Zion Methodist Episcopal church, by the Rev. J. D. McCain.

**WALKER-RICE.**—Thursday evening, March 14, 1912, at the home of Mr. Wm. Rice, the bride's father, Mr. Oville Walker and Miss Catherine Rice. The groom is a representative of a prominent family. The gathering of friends and relatives was large. After the pleasant reception the bride and groom departed for their beautifully arranged home some 18 miles distant. Our pastor, the Rev. H. C. Wilson performed the ceremony.—Henretta Grogins., reporter.

**CHOCKLIN-DAVIS.**—At the home of Mrs. Norah Davis at Bastrop, La., her daughter Miss Ophra to Mr. Clint Chocklin of Shreveport, La., March 19, 1912. They left for their home the next day. Mrs. Chocklin is a devout christian, a faithful, earnest, untiring worker, a dutiful Sunday School scholar, and a League member also. She is loved by all and we pray God's choicest blessings upon her and her husband. The Rev. L. Henry Smith officiated.

**NURSING MOTHERS AND MALARIA**  
The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the System. For grown people and children, 50c.

## Sarah Goodridge Hospital and Nurse Training School



A hospital for the colored, having a capacity of thirty-two beds, all medical, surgical and obstetrical cases received by the regular staff, or, if the patients prefer, their regular physicians may attend them same as in their home. The management aims, at all times, to make the surroundings as homelike and the rules as liberal as is consistent with the general welfare.

Upon the completion of the proposed new building we shall need to register some twenty or thirty new nurses in the Training School. If you are a girl and desire to become a nurse, write for an application blank and full particulars. If you, or any of your friends, should be in need of the advantages of hospital attention, write the Superintendent for terms. Address all communications to

**Dr. R. T. Fuller**

1566 Canal Street

New Orleans, Louisiana



## Southwestern Christian Advocate

631 BARONNE STREET.

Entered at the Post Office at New Orleans, La., as Second-Class Matter.

### Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

A recital will be given April 19, by Miss Cecelia Carter in Simpson Memorial. Admission, 25 cents.

D. H. Elmer Gilchrist, the noted civic leader and pulpit orator, who is the present director of The Forum, is to deliver an address to the colored citizens at Central Congregational Church, Sunday, March 31, at 7:30 p. m. Subject: "The Functions of the Church in Modern Life."

MALLALIEU CHURCH.—On March 20th the first quarterly conference was held by the District Superintendent, V. Chapman. The reports presented indicated the good work being accomplished by each department. The church is awake spiritually. We are in the midst of a glorious revival. One person was converted during the quarterly conference. The pastor has organized his forces for a strenuous year's work. We are calling for volunteers. Old Mallalieu is on the upgrade.—D. S. Sloan.

SIMPSON MEMORIAL.—Our members are rallying in fine shape. Eleven have joined and others are seeking Christ, while the church in general is being edified and strengthened. Our revival will continue. A splendid Palm Sunday Recital will be given at 3 p. m. under direction of Miss Cecelia Carter, Miss Jamsetta Humphrey and others. April 14, our First Grand Rally. The Rev. Mr. Lindsay preached Sunday at 11 a. m. Seventy-three were present in the Sunday School. Tuesday night class service is growing. The several auxiliaries reported over \$10 on last Tuesday night. Collection Sunday for the day for all purposes, \$20.—W. Scott Chinn, pastor.

WESLEY CHURCH.—Services at Wesley Methodist Episcopal Church Sunday were good. The early prayer meeting, led by Brothers Isom and Whittington was very well attended. One hundred and sixteen Sunday School scholars were present. The Sunday School is increasing weekly. At 11 o'clock a. m. Brother Felix Casry preached a very interesting sermon. At night the church was taxed to its utmost seating capacity. The following Pythian Lodges were out: Crescent City, No. 135; Zenith, No. 175; Mammoth, No. 190; and Procles, No. 180. The sermon was delivered by the pastor. We are in the midst of our revival.—R. C. Worsham, pastor.

ST. MATTHEW CHURCH.—We are favored with the presence of Dr. Charles M. Melden at St. Matthew Church, Sunday, March 24th. He preached at 11 o'clock from Acts 4:7. His sermon was logical and spiritual. The collection was good; better than ever before at that hour. At 7:30 one

convert joined the church. The pastor preached for the Knights of Pythias, No. 8. Algiers, at Mt. Pilgrim, Baptist Church. Standing room was at a premium. Collection \$20. The Epworth League is doing well under the leadership of Mr. Henry Rozier, with Messrs. W. C. Hayward, C. D. Smith and B. J. Diamond as the presidents. Brother Henry Rozier as president is making the wheel go. The pastor and members are together in trying to save souls. One new subscriber for the Southwestern; the second since conference.—J. A. Landry, pastor.

#### COLORED Y. M. C. A. ANNOUNCEMENTS.

Palm Sunday, March 31. Address by President B. V. B. Dixon, LL. D., of Newcomb College. A splendid musical program is to be presented. Easter Sunday, April 7. Grand Musical Easter annual. 220 Dryades St.

#### NEW ORLEANS PREACHERS' MEETING.

Tuesday, April 2, at 12 noon, the Rev. F. C. B. Charles will preach the Resurrection Sermon before the New Orleans Preachers' Meeting, and April 9, the Rev. R. C. Worsham will read a paper on "The Benevolences, methods of raising them and how applied," and April 16, a discussion: "The Election of a Colored Bishop in the Methodist Episcopal Church," led by The Rev. J. F. Marshall, followed by all who may desire to speak upon the same. The regular meetings are being held in Simpson Memorial every Tuesday at 12 noon, lasting one and one-half hours. All who care to attend will be welcome.

J. F. Marshall,  
J. A. Landry,  
W. Scott Chinn,  
Program Committee.

#### Literary Notes

##### NEW BOOKS

SHOULD THE NEGROES OF THE METHODIST CHURCH BE SET APART IN A CHURCH BY THEMSELVES? by Daniel W. Snaw. Introduction by Arthur Thompson. Size, 16 mo. (4 1-4 x 6 7-8 inches). Pages, 76. Binding, cloth. Price, net, 35 cents.

This is a frank discussion of the vital relation of the white and colored members of the Methodist Episcopal Church. The fundamental postulate of the author is, Racial Affinity, upon which he constructs his entire argument for the separation of the races in church life. He makes racial affinity, and not prejudice, responsible for the failure of the Negro to secure equal rights and privileges in the church. He argues that the present relation of the white and black people of the church is a handicap on both races which separation will relieve. The argument is so punctuated with telling facts as to make its reading necessary to every student of Church Unity.

##### LOUISIANA.

St. Martinville. — The pastor of Mallahin Chapel and also his wife, desire to give thanks to their friends for the many good things brought to them or a surprise on Monday night March 4th at a late hour by a company of forty persons, led by Miss Ida Drake and Miss Melvena Drake. When the door was opened they entered singing. The pastor expressed his thanks for the groceries. Mrs. Norris sang a sweet song. The pastor prayed and asked God's blessings on the liberal donors. They all joined in singing and retired. May God's blessings rest upon them.—T. P. Norris.

# Which Shall It Be?

## Two Great Books on Subjects of Vital Interest and Concern to Our Membership

Every Reader of the Southwestern Should Secure One or Both of These Books

### Should the Negroes of the Methodist Episcopal Church Be Set Apart in a Church By Themselves?

By DANIEL W. SHAW  
With an Introduction by Arthur Thompson  
Size, 16 mo (4 1-4x6 7-8 inches).  
Pages, 76. Binding, cloth.  
Price, net, 35 cents.

This is a frank discussion of the vital relation of the white and colored members of the Methodist Episcopal Church.

*Racial Affinity* is the fundamental postulate upon which Dr. Shaw bases his pleas for separation of the races in church life.

He argues that the present relation of the white and black people of the Church is a handicap on both races

Which Separation Will Relieve

### AN APPEAL FOR NEGRO BISHOPS BUT NO SEPARATION

By J. W. E. BOWEN

Size, 16 mo (4 1-4x6 7-8 inches).  
Pages, 88. Binding, cloth.  
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Dr. Bowen's thirty-three years of earnest work among the colored people of the South and his close study of the varied questions which relate to their ecclesiastical, moral and spiritual interests, make him qualified to speak on their behalf.

He pleads for

Negro Bishops But No Separation

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# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
MATON & MAINS, Publishers

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Vol. No. 41—No. 14



—From Painting by Alexander Ender.

“HE IS NOT HERE, HE IS RISEN”



## The Resurrection Message

By the Rev. Willis J. King

ONE April morn, as gray dawn was streaking the Eastern sky, a small company of women might have been seen wending their way to the suburbs of an oriental city. In their hands they carried spices and ointments which at once suggested that the object of their journey was to perform the last sad rites upon the body of a dearly beloved friend.

If they had been questioned as to their mission and the cause of their sorrow—for this their sad countenances told—they would probably have looked surprised; and have asked, as two other gentlemen friends of this same man during the same day, asked: "Are you staying by yourself at Jerusalem, that you have not heard of the things that have happened there within the last few days?"

It was a long, sad story, the bare mention of which wrung their hearts. In this city which had been known for centuries as the "City of Peace," there had been enacted many riotous scenes on the Friday preceding. Jesus of Nazareth, a very remarkable man, who seemed possessed of supernatural powers, and who called himself the Son of God; had, at the instance of the Chief priests and leading men, been handed over to the Roman authorities to be sentenced to death. This sentence was carried out by the crucifixion of the accused.

Because of the strict Sabbatic laws, these women have been prevented from coming earlier, but as soon as the Sabbath is ended, they hurry out to pay their respects to the honored dead.

And yet this was not all that brought them. They, doubtless, had in mind many wondrous things their Friend had done while alive. How he had healed the sick, raised the dead, cast out demons. How much he had spoken of life abundant, and eternal; and of his ability to give it. He had even said He would rise again from the dead. This last they would hardly dare let themselves think of. It seemed impossible; too good to be true. And yet there welled up in their hearts a faint hope that it might be true; that death did not end all.

The hope of immortality found in these women was simply the expression of the hope which springs eternal in the human breast. Even prehistoric peoples, we learn, believed in immortality. It is from no written records that we learn this, but from the mute eloquence of ancient burying places. The earliest traces are to be found in the Neolithic age. With the ashes of the dead are crude vessels used in that dim past for food. It is the archeologist who reveals to us these mute witnesses to the belief in the hereafter. As we emerge from the mist into the light of history, we find this tradition of immortality continuing. There is locked in the human breast this instinctive hope of a life surviving bodily death.

To be sure this expectation of a life beyond has not always expressed itself the same way, nor has always been enticing; but whether it has been the Nirvana of the Buddhist, the happy hunting ground of the American Indian, the Elysian Fields of the heroes of Hellenica, it has nevertheless been present.

It was some such hope that found expression in the early morning vigils of these faithful women. They arrive at the tomb, find to their surprise the stone rolled away from the door. They enter, but can not find the body of Jesus. While they were at a loss to account for this, all at once two men stood beside them in dazzling clothing. The sight of the angels strikes terror to their souls. The celestial visitors reassure them and then make the startling declaration that Jesus their Lord and Master, Brother and Friend, had risen as He said. They go back to the eleven with the message of the angels. After a series of singular experiences, the friends of the dead man are convinced that

he has actually risen from the dead. Moreover, they feel impelled to tell their fellows about it. The story has come down to us.

But men in this age, as in every age, will continue to ask the grounds for our belief in such an extraordinary occurrence. Without pretending to have made an exhaustive study of the subject, the writer would suggest the following points, as at least food for thought, as reasons for our acceptance of the resurrection story:

1. It is in perfect harmony with the unique character of the Man Christ Jesus. He could have no ordinary death whose life, while thoroughly human, had transcended all the laws known to man. How else could He give the abundant life he spoke so much about if He could not take away the sting of death or rob the grave of its victory? What must we expect of the man whom even the winds and the waves obeyed; or at whose magic touch, fevered brows are cooled; or at whose approach devils fear and fly? He was no ordinary man, his life was no ordinary life, his death should be no different.

2. The story of the resurrection agrees with the reported forecasts of the same by the Master. Time and again he reminded his disciples that he must suffer and be killed, but would rise again the third day.

3. It must have been some extraordinary influence that caused the men who were his followers, and who deserted him on the night of his arrest, to suddenly take up the principles he espoused and begin preaching them even at the risk of their lives. We may have our doubts about the truth of the resurrection, but all must agree that these men themselves were thoroughly convinced of its truth. And what is the basis for such a firm belief in many minds? To my mind the most satisfactory explanation is that Christ actually arose from the dead, and in his own way made his disciples cognizant of his resurrection.

4. We have the testimony of Paul. This man, one of the most broadly educated, although educated in the narrow rabbinical school of the Jews, was not one who could be affected by any new cult. What was it that caused him to turn aside from a brilliant rabbinical career to identify himself with a movement that, looked at from the ordinary view of the times, could not hope to end in anything but ignominy and shame to those espousing it. And yet something came into this man's life that made him willing to die in the establishment of the principles of which he had formerly been the most bitter opponent. He testifies to the fact of the

resurrection of Christ, not only as judged by his appearances to the other disciples, but as based on his appearance to him.

5. The effect of this belief in the lives of people who accept it.

Mention was made before of the way this belief in the resurrection affected the disciples of Christ. This has been the verdict in the lives of the majority of the millions who have accepted it during the two thousand years of the Church's history. Two men look out on life. Both have seen rather more of the storm than the calm. Even now their skies do not seem radiant with the promise of material blessings. They have seen men, their inferiors both in ethical qualities and in mental fitness for certain places, overreach them and secure coveted positions. One has grown pessimistic through the years and complains bitterly at the irony of cruel fate. There is to him no resurrection faith. The other has learned what it means to suffer and be strong. He turns to the fourth Gospel and reads, "Let not your heart be troubled." He stops and meditates awhile. He reads further, "I will not leave you desolate; I come unto you \* \* \* because I live ye shall live also." He rises with a light heart. He knows not what the future has in store for him, but because he believes that one day One clothed in his nature, scored a victory over death and the grave, and is living to give him succor in his time of need, he believes the future holds something for him.

Having gone over our evidence for a belief in the resurrection, what is its message to us? In the first place, we must confess that our proof lacks mathematical precision. We cannot write "Q. E. D." after our demonstration. But the hope of a life hereafter which has sprung eternal in the human breast has been supplemented by faith and the reason for it. One Jesus Christ clothed in the habiliments of sinful flesh took up his abode with men. He gave His life a ransom for his new-found friends. From the evidence submitted to us, we have reason to believe that He actually arose from the dead, and became, as one of His followers puts it, "the first fruits of them that slept." What before was a lowering cloud has become a radiant sky. He lives and because He lives we shall live. And so we say with His beloved disciple: "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is."

Boston, Mass.

*Make Jesus your companion.* Read Him every day. Talk with Him hour by hour and He will create all things new for you as He did for Paul. No power on earth could overcome Peter or any modern disciple who has had experience with the risen Christ. Easter Day means a new happiness. It is not a skirmish but a fresh battle in a long campaign. "Some people are dead and do not know it." Are we witnessing for Christ? That is what keeps a Christian's hope alive. Are we eager to "pluck a thorn and plant a flower"? That will make life worth living.—Charles F. Weedon.

"Easter is the day of joy in immortality, revealed on earth in the rising from the dead of our Lord Jesus Christ. His life is the assurance and, indeed, the only assurance for his disciples of the continuance of earth's life beyond the tomb. So vital is it, and so joy-bringing, that it has changed the thought of the whole world of Christendom from doubt to confidence that man is an immortal being and that immortality may become the highest of our gains. It was a hope. It has become an inspiration for the imagination and a motive for right living and patience in renunciation and postponement."

### RISE!

Rise from thoughts of shame and sin,  
From passions fierce that burn within;  
Rise! a better life begin,  
All free from hate and scorning  
Rise! from weakness into might;  
Rise! from wrong to joyous right;  
Rise! from darkness to the light  
Of Easter in the morning.

Rise, for royal heralds call,  
Angel songs that soar and fall,  
Golden glories over all,  
Earth and skies adorning.  
Rise, for inner voices plead:  
Rise from lower thought and deed,  
Follow where the angels lead  
On Easter in the morning.

Rise! for soon you may not rise;  
Soul unheeding dwells and dies;  
Not for aye may one be wise:  
For To-day the warning!  
Lo! the range of endless years,  
Other lives and other spheres,  
Your eternity appears  
At Easter in the morning.  
—From "The Sunday School Times."



## The Easter Sunday Walk to Emmaus

By J. H. Lovell, B. D.



Again it is comforting to note that Jesus deigned to come and walk with these two disciples. Why did He not go and manifest Himself to the thousands of people on the streets of Jerusalem? Why not appear to those assembled as worshippers in the temple and in the synagogues? Nay, but He seeks out these two lonely hearts that need His sympathy as well as His instruction and guidance. Thus in our perplexity, we may have the personal companionship of Jesus. He will come and walk with us and our hearts shall be aflame with the comfort of His love and compassion.

But we wonder why the disciples did not recognize Jesus as He walked and talked with them. Of course, there are many reasons that occur to us in connection with the words: "But their eyes were holden that they should not know Him." Evidently the Master would have lost His opportunity to explain to them the scriptures, had He made Himself known at once. Then, too, in the circumstances of the case they were expecting to see or meet any body else other than Jesus. The death scene in which they last

gloom of each black night of affliction and trial, God leads us into a brighter day of glorious revelation. Every time we struggle with Jesus through suffering and toil to the height of Calvary's brow a still more brilliant landscape of resurrection glory rewards our anxious gaze.

At length the eyes of the disciples were opened and they knew that it was Jesus! When He asked the blessing at the table in the familiar little prayer they had so often heard, they could no longer be mistaken. Yes, their hearts had burned as they listened to Him by the way, but now they know Him! The reports of the early morning were not "idle talk," as they had supposed. Without a doubt He is risen. What a flood of joyful surprise came over them! How swiftly and eagerly do they now retrace the road which they had lately trod with weary feet, as they run to tell their glad story to the other disciples!

Oh traveler to-day, if in some strange and unexpected experience—if along some lonely road where your feet are not wont to tread, you fail to identify the matchless Expounder of truth, surely you will not fail to recognize His familiar voice in those quiet retreats of prayer and supplication where you have so



PETER AND JOHN RUNNING TO THE SEPULCHER

saw Him was too vivid before their eyes, that they should see Him living and walking about as any other man. Yet is it not likely that He comes to His followers to-day in a way that they fail to recognize Him? In a place where we are not expecting to find Him? Yea, may He not approach us through the agency of some person whom we might not deem a worthy representative of the Christ? But still He comes to walk with us on our way, comes that He may teach us and guide us in a manner wherein our minds are not diverted by the brightness of His countenance, and we are not overwhelmed by the power of His being and personality.

Then, too, Jesus, explained to them the scriptures concerning himself. Very likely He had done this before the crucifixion, but they did not understand. Now they were better prepared to receive the deeper revelations of God's truth. Is it not true in our own lives? So often after some trying experience we hear one remark: "I never saw the meaning of that text as I see it now." So many of the deep truths of the Bible must be illustrated in the actual experiences of life. Not until we see the most cherished plans of our own making brought to naught do we realize the wisdom and providence of God, and His supreme rulership in all the affairs of men. Not until we see the sunshine and therein, the joy and the sorrow, the pleasure and the pain all mingled together do we understand with Paul that "all things work for good to them that love God." Thus while we pursue life's journey, out of the

often communed with Him. Around the family altar, in your private bedroom, at your regular pew in the church, there you will hear again the voice of the risen Christ, and His presence shall fill your hearts anew with the joys of Easter.

Then may the message of Easter, with its songs of triumph, with its chimes of glad-some bells, with its singing birds, bursting buds and opening flowers, with its myriad youth shouting hosannas to the risen King, with its soul-inspiring hope of life and immortality, bring joy and gladness to every heart that is tired, or faint, or discouraged, or sad, or disappointed on life's uneven way. May the thrilling news of the glorious resurrection come to them afresh. May they hear the soothing accents of the risen Lord: "Peace be unto you." May they hear with John on Patmos that strong triumphant voice: "I am He that liveth and was dead, and behold I am alive forever more."

Then let the Christian host go forth to-day with a new joy, a new hope, a new inspiration, a new song of victory to dispel the gloom of sorrow, and to make all men see the beauty of a risen life in the grace and power of a risen Savior.

Greensboro, N. C.

It is a great thing to love Christ so dearly as to be "ready to be bound and to die," for Him, but it is often a thing not less great to be ready to take our daily cross and to live for him.—John Caird.

ON the resurrection morn, after those faithful women had made their startling announcement to the followers of Jesus, which appeared unto them as "idle talk"; and after Peter himself had gone even to the tomb and made some investigations on finding it empty, we are told by the Evangelist Luke that two of the disciples were going that same day to the village of Emmaus, about seven and one-half miles distant from Jerusalem. And, as they walked, of course they talked over the all-absorbing topic of the day—namely: the recent trial and execution of Jesus the Nazarene. Even their very countenances showed that their hearts were heavy with sorrow and disappointment. Before their minds' eye was that never-to-be-forgotten picture of the crucifixion. Like some horrid dream, that cruel and frightful scene had startled them out of their peaceful anticipations. Gloom, like a dark and angry cloud, had suddenly shut from their view their brightest star of hope, and now they were groping their way, as it were, through a wilderness of doubt and confusion, dejected, discouraged and sorrowful.

So while they walked thus drearily along over the hills towards Emmaus, the risen Christ joins them as a stranger. He inquires the manner of their conversation and the cause of their sadness. One of the two disciples becoming spokesman, they begin with surprise—for the thought that everybody round about Jerusalem should know of the strange, eventful happenings of the recent days—to relate to Him a graphic story of the great and mighty prophet of Nazareth, and the abrupt ending of His most brilliant career at the hands of the Roman power, upon His conviction and condemnation by the Jewish hierarchy. And they did not fail to add that most significant phrase which indicated how high their hopes had been raised and how completely they had been crushed, namely: "We hoped that it was He who should redeem Israel." Then they told of the anomalous reports they had heard in the early morning concerning a resurrection; and how some of the apostles had visited and examined the empty tomb, "But Him (Jesus) they saw not," ending their story with this sad note of disappointment.

Then Jesus began to open unto them the scriptures, and to make plain all that had been prophesied of Himself from the time of Moses. And when they had reached the end of their journey, upon their entreaties He went in to "abide" with them (whence the theme of that blessed old hymn, "Abide With Me") and was recognized in the blessing and breaking of bread. And then they remembered how their hearts burned as He talked to them in the way.

In the review of this story there seems to be some lessons very suggestive to us who are now traveling over life's way, especially to those of us who are cast down by reason of some strange calamity, or mysterious incident, that almost baffles faith and fills us with doubt and confusion, as well as sorrow and disappointment. The fact was, even while these disciples were journeying, sad and discouraged, Jesus the Lord and Christ had risen. While they saw only hopeless defeat, it was a fact that the cause of Christ had come off with an overwhelming victory. That day marked the beginning of triumph. Thenceforth men should sing the praises of the mighty Conqueror of death, and should exult in the full assurance of a glorious immortality. Then, how fitting this to life's experiences. So often do we feel that some wind of adversity has blased all our fairest prospects. So often do we see the structure of our most cherished plans crumble to the dust. But the fact is, our triumph is at hand. The wisdom and the plans of God are made manifest, and His "purposes like lilies pure and white unfold."



## SEEING TWO CROSSES.

A Lenten Message by Bishop Edwin H. Hughes.

From "The Epworth Herald."

ON Good Friday we shall stand in the light of Christ, even though that light be shadowed by tragedy. In that light we shall see two crosses --one Christ's cross, one our cross. To the one we cling, as the symbol of the divine sorrow for our sins and the surety of the divine grace for our salvation. To the other we come in response to Christ's challenge, "Take up thy cross." The partnership of these two crosses is necessary ere we celebrate Good Friday. It is singular and yet true: that only he who carries his own cross can long cling to Christ's cross; only he who climbs his own small Calvary can march up the heights of the great Calvary. It is well for us to go back to the Good Friday of history, the day darkened by human sin and lighted by divine love. But have we our own Good Friday? Does the calendar of our lives show a day of sacrifice? Once in a religious gathering men were discussing the question, "What human character in the Bible would you prefer to be? The meeting came to its climax when a great business man said: "As I feel just now, I would prefer to be Simon the Cyrenian, bearing the cross for Christ." If we do not carry that cross, we can never reach a real Easter.

### The Resurrection Conquest

Jesus' resurrection broke not only the bonds of the grave, but also the bonds of man's unbelief—man's refusal to believe in a resurrection. Therein lies one of the greatest proofs of the resurrection. "Proofs" are not, indeed, likely to convince unbelievers; nothing but the present power and action of the risen Christ himself upon their lives will effect that. Yet proofs have their place as helpful on the way to a face-to-face meeting with Christ. And one such proof, or evidence, is the fact of the unpreparedness of the disciples themselves for the resurrection. The men through whom Christ propagated Christianity and who published to the world his resurrection did not, even after his death, expect his resurrection, and would not believe it when they were first told of it. This does not look like a plot on their part to concoct and circulate a false report. The fact of the resurrection had to convince reluctant believers. Only through those who had been unwilling believers was it passed on to history. Against human resistance, not by human deception or co-operation, did the resurrection of Christ force itself into an unwilling world, there to abide and endure as the greatest fact and joy and power in that world to-day and forever.

"The Lord is risen indeed,  
He is here for your love, for your need—  
Not in the grave, nor the sky,  
But here where men live and die."

—In the *Sunday School Times*.

### Our Own Resurrection

We manufacture most of our difficulties about believing in the resurrection of the body, because our minds are so material that we attach a false meaning to words. The body means to us this composite creation of bone and muscle, flesh and blood, with all its aches and pains. This is not the body that shall rise again. This has not in it the possibility of the resurrection from the dead that we look for. It would not be a resurrection from the dead, because it is a body of mortality which has in it the possibility and the necessity of dying. God is not any-

ing up and storing the dust, that He may collect out of it and put together again bones and sinews and muscles and bits of flesh. Resurrection means the coming back to the immortal life of the collective personality, with all its physical faculties and attributes, having shed its fleshiness, as a grain of corn sheds its hard shell, a butterfly its chrysalis, a silkworm its cocoon, and a bird its discarded egg, to be no more chrysalis or shell or cocoon or egg, but to be that for which there were but temporary coverings, the true life being all the time within.

And this is not miraculous—to use a foolish word that only means a wonder—because there is no wonder about it; nor is it supernatural!—to use a still more foolish word—because we do not know the "metes and bounds" of nature, and cannot say what lies beyond them. It is perfectly natural. Every planted thing that has in it a germ of life must come to life again. It is almost the law of life that it comes after and through and by means of death. That very living and enlivening thing which has a touch of Easter in its name, *yeast*, is produced by fermentation, and fermentation is a process of decay. St. Paul asserts . . . "Thou sowest not that body which shall be, but bare grain . . . but God giveth it a body as it hath pleased Him, and to every seed his own body."—Rev. William Crosswell Doane, in Introduction to "The Book of Easter." Macmillan Company.)

"Let him who is eager to know what life in yonder world is like, study the words, the conduct, the employments, and enjoyments of the risen Jesus. There is some pretty definite information there."

"Easter is not a single display of beautiful flowers. It is not the garlands of a year ago that we bring in to our churches and homes, but the rose, the lily, the fragrance or to-day. The Easter spirit is a fresh bud growing out of a dark prejudice, rising out of a dead past and blooming into the beauty of forgiveness, the loveliness of charity or ripening into the fruit of character. Or it is some longing bursting out of a lonely sorrow-cleft heart and blooming into canyon flowers of gentleness and grace."

### The Resurrection and Nature

Nature has a great deal to tell us about ourselves and God as well. If God be the Author of revelation as well as the Creator of the universe, then we may reasonably expect that there should be a similarity in the laws which govern the spiritual and natural world. This we find to be the case, as is so forcibly proven in Dr. Drummond's book, "The Natural Law in the Spiritual World."

If we ask Paul's question, "Why should it be thought a thing incredible that God should raise the dead?" nature at once replies that it is not at all incredible, for He is doing similar things in the physical world all the time. If we desire to know how our life can be hid in Christ and nourished by Him, all that we need to do is to study the relation of the branches to the vine. If we wish to understand how sinful nature can be overruled by divine grace, we can see a picture of this in the leaven working its way in the meal until the whole is leavened.

Every springtime, as nature throws aside her shroud of death and sings her psalm of life, we behold a resurrection. The butterfly emancipated from its chrysalis and arrayed in rainbow glories flitting from bush to bush in the garden, has been spoken of as "a flying sermon of the resurrection." The flowers, springing up from their dry and hardened bulbs and putting on their beautiful garments of form and color, constitute another part of this wonderful drama. Nature in springtime, touched by the wooing wand of the sun, in meadow, grove and freshet, lustily cries out "Resurgam!" "Resurgam!" and man rejoices that he has found something that answers to his longing for immortality.

### Dolce Domum

Home, sweet home, the haven of rest  
The first to govern, the first to bless.  
We can not find though we may roam,  
A place so dear, as home, sweet home.  
The world has not the joy to give,  
Nor any other place to live,  
With the comfort that home imparts,  
To soothe oppressed and aching hearts.  
Where are they—that home disdains,  
Where are they—from home refrains?  
Who-so-e'er they may be, proclaims  
That is no home, no love retains.



## Easter Time in Jerusalem

By G. H. Trever, Ph. D., D. D.

roofs with spectators, mostly American tourists. Once in the church, we find that we have been provided with an excellent point of view, in a gallery, high up in the rotunda, whence we can look down upon the crushing, seething mass of people below. About a thousand Turkish soldiers, with their fiery-red fezzes, and armed to the teeth, are there to keep the Christian pilgrims from tearing each other to pieces.

And what have we come hither to see? We look down for a long time at the seething mass beneath. All hold candles, some little ones, some large; some single, some in bunches; some white, some colored, all waiting for the great event. Some of them have fastened themselves to some fixed object that they may not be pushed aside. Many have been there all night, poor old women, all sorts of folks, from Asia and all the orient. The air is thick with smoke and dust, and human steam, and a shaft of white sunlight streaks across the dome. As our eyes grow accustomed to the gloom, we perceive more clearly the amazing scene below, a mob possessed by the very frenzy of spurious religion. Arab Christians, with turbans; Armenian ones; Copts, in dark robes; Abyssinians, in white; Greeks, in tall cylindrical black hats; and hosts of Russian pilgrims with their long, matted locks and heavy woolen coats and rough boots. For these poor, pathetic pilgrims, the hopes and prayers of a life-time are at last to be fulfilled. Some of them have traveled a thousand miles on foot to reach this place. Every niche, every corner, gallery, balcony, window, and possible standing-place, along the walls and rotunda are full. On the floor the multitude sways hither and thither and not seldom whole groups move in opposite directions, and tumble pell mell upon the pavement of nine-pins. Occasionally you see a stir below. It is a fight between Christians. The Turkish soldiers quickly interfere and throw out some of the fighters.

Around the gorgeous structure that contains the sepulcher of our Lord, according to the tradition, a lane between the solid walls is kept open by the soldiers, and from this lane radiate avenues to the entrances which are kept open by muscular giants in Arab costume who rush up and down, now and then laying about them with thick whips. You can hear the hiss of the lashes as they cut among the living flesh.

Now there is a hush. A procession begins to move around the sepulcher. A few men with banners move along the central lane which the Moslem soldiers guard. The Patriarch of the Greek Church now comes, preceded and followed by bishops, priests and other officials of the church, brilliant in their canonical robes of purple and gold, some swinging censers and others chanting anthems. Slowly, three times they march around the sepulcher and on the third time the Greek Patriarch is joined by the Armenian, and, hand in hand they go to the door of the tomb. The Greek enters. It is a thrilling moment for the ignorant and superstitious pilgrims. Everybody for a few seconds is breathless. All look at one particular spot. Soon the holy fire which is supposed to descend from heaven, but which, of course, the priest fraudulently kindles in that holy place, will dart out. All are eagerly, breathlessly, watching. You can almost hear the blood circulate, or a pin drop. Now, look! A tongue of flame shoots out of a hole in the wall of the sepulcher. Instantly pandemonium breaks loose, a scrambling and fighting that beggars description. The people are frantic. The crowd rush, and push and struggle, and, in a frenzy, try to get at the fire, there to kindle their own candles, and in a few moments the whole building is illumined with the smelling, smoking tapers,

whilst outside the holy fire spreads and the whole church is ablaze outside and in. You wonder that none of them set their clothes on fire. Claiming that this holy flame will not burn them, they stroke their chins with it, again and again pass their hands through it, open their clothing and thrust the lighted tapers into their bosoms.

Now a fight begins upon the floor and again the Turkish soldiers bundle the quarrellers out. At the door a horseman waits to get the fire and gallop with it to Bethlehem. Other messengers fly off with it to the Greeks, Armenians, Copts, and all quarters of the Eastern world. It is said that the Copts pay \$2,000 for the right to sell the holy fire in Egypt. Meanwhile, inside the church, around the sepulcher the Moslem soldiers have been overpowered, their line broken, and they gather together in a compact knot, surrounded by a gigantic, struggling, frenzied mob, fighting fiercely for a share of the flame. Thousands of arms are stretched out; thousands of candles thrust toward every center of fire; and the whole edifice is ablaze.

A procession now begins. The Copts must have their turn. As they circle solemnly about the tomb, a fight begins and breaks up the procession. With no small difficulty the soldiers quell the riot and the procession again advances in peace. All in all, it is a most frightful spectacle. What a perversion of Pentecost! Wearied at length with the endless wheel of superstition, thoroughly saddened and ashamed, we leave the place. What an awful thing that the most spiritual fact of Christianity, the baptism with the Holy Ghost and with fire, should by priestcraft and superstition be so materialized as to lead to this! What an outrage that the poor, simple sheep should be thus misled by false shepherds! In all the Christian world there is no other imposture so shameful as this. Yet it is enacted every year at Easter time in the holy city, under the sanction of some of the largest so-called Christian bodies of the planet. The Roman Catholic Church formerly participated in it, but since the Sixteenth Century it has been too transparent a fraud for even Romanist supersitition. Sometimes here hundreds of people have been crushed to death. In 1834 the seething crowd fought together for hours, trampling one another in fiercest fanaticism, until dead and dying were lying in heaps over the sacred floor. Is it any wonder that the Turks despise the faith of such so-called Christians, and contemptuously dub them idolaters? Yet this has been going on for nearly 1,000 years.

But, thank God, a better day is dawning. The middle and upper classes in Jerusalem are well aware how gross is the imposture. They know that the patriarch carries matches with him into the sepulcher. That worthy official, it is said, is himself becoming uneasy in conscience about it, for, a year or two ago, he preached a sermon before the festival, hinting that the fire is to be taken as only a symbol of the spiritual fire which breaks from the open tomb of the Redeemer. But he was compelled to veil his real meaning in obscure language, for had the rabble of pilgrims perceived clearly the drift of the discourse, they would probably have torn him limb from limb. Oh! that our Methodism would become at this Easter time as anxious for the true holy flame of Pentecost that broke from the open sepulcher of our Lord as these poor, deluded fanatics are for the literal fire.

In the evening of the same day we stand once again on the same floor, mingling with the throngs gathered for worship about the tomb. Again it is packed with pilgrims burning candles. Hour after hour we stand there listening to the music, watching the processions, and wondering what our Savior thinks of it all. All night long the services continue, growing more intense as the hour for the resurrection time approaches.

The Roman Catholics have their own special services, but they are not much better than those of the Eastern churches. They actually go through the performance of cru-

(Continued on Page Twelve.)

At the Jaffa station, bound for Jerusalem at Easter time, we find a motley throng from all parts of the earth. In every variety of costume, speaking, it seems, all the tongues of our babbling race, they crowd, clamor, and gesticulate, all anxious to get to the sacred city of the Christian, Jewish, and Moslem worlds. Jews with their little side curls and fur-edged hats; turbaned followers of the Crescent, Egyptian, Abyssinian, and Armenian Christians; Greek priests with their funny, stove-pipe hats and beards; Russian peasants in their common woolen garments and heavy boots; Roman Catholic friars in their robes and wearing their beads; American tourists, all bound for Jerusalem, the Moslems going to tramp from the holy city to the Jordan and across to the supposed burial place of Moses; the Jews for the Passover, and the oriental Christians for Easter, and the tourist for everything. Strange that one small filthy city in a barren province should be thus the center of attraction for so many millions of the human race. It reminded us of what it must have been at the ancient Passover times.

We are here at last and find the city packed with pilgrims from every nation under heaven. Easter time is here. It is the Saturday before the resurrection morn. We are to witness a spectacle which must make every Christian heart bleed. It is to be at the Church of the Holy Sepulcher. In this consecrated spot, which, if there is anything in the cherished traditions of many centuries, ought to be the one place in the world where the Christian should reverently take off his shoes and bid his heart be still, is annually enacted one of the most shameful spectacles to be seen on the globe.

To get the best view-point we appeal to the consul. He says that he has places for about a dozen Americans, gentlemen, but sixteen applicants. If, however, we do not object to being crowded he will squeeze us all in. So at about 10 a. m., we make our way thither. Two soldiers escort us and the deputy consul, with his badge of office. The tall officials in velvet and braid, whom the consul has sent to go before us, do their best for us. Their silver-tipped rods ring upon the pavement and their stern voices fiercely bid the mob make way for us. Down the narrow streets, filled with hucksters and crowding pilgrims, we make our way. We hear a sharp nasal cry, "Want anything in my line?" We say: "Are you an American?" "Yes, an American Jew." We get in this street, called Christian Street, a good view of Jewish trade in Jerusalem, somewhat modified by Western notions. The shops are little closets about 80 by 10 feet, mere show windows, where the merchant sits cross-legged, smoking, waiting for customers. It is a mere caricature of business. Here a stray photographer, now a carpenter's or tinner's shop; money changers with all sorts of coins on a tray in their laps; a seed and grain store with heaps of grain stored on the stones against the walls; cafes crowded; everywhere the bread vender with his large, flat loaves like huge pancakes, often dusty and black, sellers of olive wood curios, such as sewing-needles, necklaces, crucifixes; bits of ivory carving, beads, and a thousand and one artistic trinkets. Everywhere the beggar crying for backsheesh, praising the Eternal and calling down His blessings upon you, or, perchance, His curses.

As we draw near to the church the narrow passage is thronged, so that it is difficult to keep one's feet, and many indications betray the fact that an army has encamped in these narrow filthy streets for four and twenty hours, or more. When we reach the temple court it is a solid mass of humanity, struggling, pushing, gesticulating, clamoring, crying. To make one's way through seemed impossible. The deputy consul says: "Follow me as the soldiers make way for us; keep close together, single file; and go lock step. Be sure and do not get separated from one another or you may get trampled to death." The buildings all around are crowded to the



## "The Call of the Master"

By the Rev. Sylvester Carroll, B. D.

HOW many valuable lessons are gleaned from the story of the resurrection. Throughout the Christian world on Easter Sunday hundreds of preachers of the gospel of Christ will talk of the resurrection and thousands of people will sing the Easter strains and give glory to God for the different lessons they have learned from the story of the resurrection. Saint John gives a beautiful account of the great event. It was in the early morning, while darkness still held sway that Mary Magdalene who was so greatly indebted to the Master for what He had done for her in casting out the devil, came to the place where the body of her Lord had been laid. When she reached the tomb the stone had already been removed. Without delay she ran to the homes of Peter and John and informed them of what had taken place, saying: "They have taken away the Lord out of the sepulchre, and we know not where they have laid Him." Upon hearing this these two disciples both ran to the sepulchre; found the empty tomb, and, after remaining there a short time, returned to their homes. But Mary lingered about the sepulchre, weeping. Her love for her Master would not permit her to leave that spot until she was certain about the matter. She must, if possible, clear up the mystery. There she stood, weeping. But as she wept she stooped down and gazed into the sepulchre. Then it was that she saw two angels, one sitting at the head and the other at the feet where the body of Jesus had lain. These say unto her, "Woman, why weepest thou?" She replied, "Because they have taken away my Lord, and I know not where they have laid Him." Saying this, she turned herself and saw Jesus standing, but knew not that it was He. Then said Jesus to her: "Woman, why weepest thou? Whom seekest thou?" Supposing him to be the gardener she said unto Him: "Sir, if thou hast borne Him hence, tell me where thou hast laid him, and I will take Him away." Then Jesus said unto her, "Mary." It was not "Woman, why weepest thou?" but it was the old familiar "Mary," that reached her ears.

Not only to Mary Magdalene has this call come, but it has come to each one.

This is a familiar call. We recognize at once that it is the call of the Lord. Doubts may have entered our minds. Sorrows may have blinded our spiritual vision. The roar and din of a busy every day life may have filled our ears, yet above the doubts, the sorrows and the roar, we hear in unmistakably clear tones the voice of our Lord. So familiar is it that we know it at once. This call is familiar in that Christ has intimate knowledge of us. He is well acquainted with our lives and our characters. Good Shepherd as He is, He knows His sheep and is known in turn by the sheep. He calls His own sheep by their name and leads them out.

But not only is this a familiar call, but it is filled with tenderest love. There is no harshness about it. If we have gone into sin how lovingly and tenderly our Master calls to us to come back into the fold. That tender voice is heard ringing over the mountains and through the deserts calling the wanderer home. Standing on the corner of the streets of one of our large cities was a small child who had become separated from his mother by the great crowd of pedestrians. The child was crying as though its heart would break. First one person, then another, went to the child and with kind words tried to learn its name and where was its home. But no one was able to get the child to stop crying. After a while the mother, who had been trying to find her child, came upon the scene, and, as soon as she was in speaking distance simply said: "William, my darling." Immediately the boy stopped crying, and looking up, ran into the outstretched arms of his mother. He recognized at once the loving voice of mother. Christ's call to us is so

all other voices we can recognize that of our Lord. Again, this is a personal call. Christ calls to each individual. We may be standing out yonder with the crowd; we may hear the word of God declared to the multitudes, but even then there comes to each individual this personal call. To each one it is: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "Come unto Me, all ye that labour and are heavy laden, and I will give you rest," is for each individual.

So emphatically personal is this call, that deep in the human soul is there the desire to respond. A strange instrument hung on an old castle wall—so the legend runs. No one knew its use. Its strings were broken and covered with dust. Those who saw it wondered what it was and how it had been used. Then one day a stranger came to the castle gate and entered the hall. His eye saw the dark object on the wall, and taking it down, he reverently brushed the dust from its sides and tenderly reset its broken strings; then chords long silent woke beneath his touch, and all hearts were strange-

ly thrilled as he played. It was the master, long absent, who had come back again to his castle. This is but a legend, yet the meaning is plain. In every human soul there hangs a marvelous harp, dust-covered, with strings broken, while yet the Master's hand has not found it. Is there no joy in your heart? Is your soul-harp hanging silent on the wall? Have you learned the secret of glad, happy days?

"Oh! could the tender Christ but brush away, And o'er the slumbering tones his fingers sweep,  
A world would pause to catch the echoing chord  
Of music wakened 'neath the touch of God."

Let us at this Easter season hear the call of the Christ. Let us open our hearts daily to Him. Let Him enter and repair the strings that sin has broken, and sweep them with his skillful fingers, and you will go out to sing through all your days. Then, with the son of God's love ringing in our hearts we will be prepared to carry the glad news of the resurrected Lord, and, like Mary Magdalene, we can tell all that Jesus has said: "I ascend unto my Father, and your Father; and to my God, and your God."

Charleston, West Va.

## An Easter Message

By the Rev. Ralph Welles Keeler

The first Easter morning was not radiant with the joy known to us when the anniversary of the bursting of the rock-hewn garden tomb comes round. It was full of sorrow and disappointment to the women who went early with spices to anoint the body of the crucified Jesus and found Him gone. It was strange with wonder to the impulsive Peter, who hurried to the tomb at the unusual news reported by the women. It was dark with misgivings to the band of faithful men who had accompanied Jesus in His mission, who had believed in His Messiahship absolutely. One only knew the glory of that morning hour. And her joy came only because of excess of grief that held her weeping by the empty sepulcher after the others, amazed, broken-hearted, and mentally confused, had gone back to their homes. Even then it was only as the glad consciousness of the risen Christ became hers personally and the Saviour called her by name, that the clouds rolled back and the sun of the real Easter burst full upon her.

Mary's experience has been the experience of all generations of Christian believers. The two who took that sacred walk to Emmaus with Jesus on Easter afternoon toward evening knew not the meaning of the day until Jesus revealed Himself to them personally. So with the ten in the upper chamber—especially true in the case of Thomas. Paul laid aside his persecution of the followers of the Teacher of Nazareth when the force of it all came directly to him on his journey along the Damascus road.

And the dawning of Easter to-day is as the breaking through of the sun of any morning unless the Master has appeared within the heart and mind of the one who awakens to its glory. No joy is known except that associated with some festive celebration of the day. But to those to whom he has appeared, what glory the day brings! The east is all aglow with a beauty that speaks of the forgiveness with a beauty that speaks of the forgiveness of old-time sins; of new hopes and aspirations that are daily developing a life of fellowship with God and usefulness to man; of a faith that not only lays hold on the Now and shapes the life for getting the most for immediate use out of the brief span of earthly years, but also grips hard on the Then, when, the functions of the body having ceased, that which is growing in likeness to God shall be freed to the larger service of his great Eternity, and in that life beyond.

The Easter brings all the sorrow that the suffering of Jesus stirs in those who know God through him. It is reminiscent with grief for the selfish sins that have grieved the Father. But over it all shines the glory of the Cross, beautiful and triumphant through the door of the tomb where the risen Christ once lay. And like a benediction from the realms of eternal adown the ages comes the words of Jesus at the sorrowing home of his friends in Bethany: "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die."

Easter is more than an anniversary. It is an experience. New York City.

## Seek the Living Among the Living

BY BISHOP BRISTOL.

Upon the tomb's dark walls bereavement reads: "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live"; "Marvel not at this, for the hour is coming in which all that are in the graves shall hear His voice and come forth"; "Now is Christ risen from the dead and become the first-fruits of them that slept."

How beautiful do these words make graves appear! Mother, father, could all the floral charms of nature add such a glory to the little mound? Mourning children, could garlands of lilies and roses so beautify the resting place of sainted mother as these heavenly words of hope and promise?

To-day why should we seek the living among the dead? Our vanished loved ones are not in the dust of our cemeteries. They walk with God in white. As shone the angel faces and the angel robes, so shine their faces and their white-robed forms in light. We walk alone for awhile. There are empty places in home and church; there are empty chairs and empty arms; but there is a light still burning where they were; a light in the mourning mother's arms! a strange, sweet light in the home; something like a glory in the very air, as though angels had swept past on gleaming wings and left a train of light from earth to heaven.

O, seek ye the living among the living! Lift up your sad faces toward the light, toward the smiles that are falling from heaven, and let this Easter time be full of faith and hope and praise. "Why seek ye the living among the dead?" "Jesus and his own are alive for evermore."—From the *Christian Advocate*.



# The Lord is Risen Indeed

JOHN 2 : 18:22.

Then answered the Jews and said unto him: What sign shewest thou unto us, seeing that thou doest these things.

Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

But he spake of the temple of his body.

When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

JOHN 11 : 25.

Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live.

I CORINTHIANS 15 : 3-8.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

And that he was buried, and that he rose again the third day according to the scriptures:

And that he was seen of Cephas, then of the twelve:

After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

After that, he was seen of James; then of all the apostles.

And last of all he was seen of me also, as of One born out of due time.

JOHN 20 : 11-20.

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre.

And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord.

I CORINTHIANS 15 : 14-20.

And if Christ be not risen, then is our preaching vain, and your faith is also vain.

Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

For if the dead rise not, then is not Christ raised;

And if Christ be not raised, your faith is vain; ye are yet in your sins.

Then they also which are fallen asleep in Christ are perished.

If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead and become the first fruits of them that slept.

ACTS 1 : 21-22.

Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

ACTS 1 : 31-32.

He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

This Jesus hath God raised up, whereof we all are witnesses.

## THE SECOND DAY.

"The third day he rose again from the dead."

The garden lone whence all have flown  
Lies in the sun,  
Against the white tomb the shadow of a bird  
Sometimes flits, then all is still;  
And never spoken word  
Sounds on that deserted hill  
Death sits upon .

Deep peace is there in that soft air,  
and rest serens;  
Over are priceless pain and agony;  
Naught but a perpetual dream  
Seems to find harmony  
There where creeps on the calm stream  
Of quiet green.  
Like far-off gem, Jerusalem

Flashes in light;  
Within her walls the splendid throng moves on  
Upon the self-same ways  
Which threaded He, now gone,  
And thinks not on yesterdays  
Buried from sight.

Yet temple dome shadows one home  
That weeps for Him;  
There the Marys with ter-washed hands prepare  
Spices for Him who was lan  
Only yesterday there  
Whence they see not life again—  
Poor hearts, so dim!

The sunset flows its golden glows  
Upon the tomb,  
Then fades, and all is fragran dusk, moon-sweet;  
A quiver runs through the grass  
Which knows how soon His feet  
Will press it as He shall pass  
In the dawn-gloom.

Mabel Laird Goode, in Sunday School Times.

And they rose up the same day, and returned to Jerusalem, and found the eleven gathered together, and them that were with them.

Saying, The Lord is risen indeed and hath appeared to Simon.

And they told what things were done in the way, and how he was known of them in breaking of bread.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

But they were terrified and affrighted, and supposed that they had seen a spirit.

And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have.

And when he had thus spoken, he shewed them his hands and his feet.

And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

And they gave him a piece of a broil'd fish, and of an honeycomb.

And he took it, and did eat before them.

ROMANS 6:4.

Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life.

ROMANS 6:9.

Knowing that Christ being raised from the dead dieth no more; death hath no dominion over him.

I am the first and the last, and the Living One, and I was dead, and behold, I am alive for evermore.

Fear not ye; for I know that ye seek Jesus, who hath been crucified. He is not here; for He is risen, even as He said.

## BE NOT AFRAID.

BY ANNE PORTER JOHNSON.

A white-haired saint of God lay sleeping  
In perfect peace.  
Gone all the toil, the pain, the weeping;  
O sweet release!  
God softly spoke, the waiting soul took wing  
And went to Heaven. O Death, where is thy sting?

A young girl slept, her head reclining  
On Jesus' breast;  
In perfect trust, her will resigning,  
She went to rest,  
God's chariot even down to earth did swing  
To take her home. O Death, where is thy sting?

Each day the old and young are going  
From earthly care;  
With sweetest smiles, with faces glowing,  
To mansions fair.  
The harps are tuned, the angel voices ring  
With victory. O Death, where is thy sting?

Shall children of the King be fearing  
The valley's shade?  
Have we not heard the words so cheering,  
"Be not afraid"?  
Who robbed death of his power? The Conquering King,  
The Lord of Life! O Death, where is thy sting?

Straight through the vale the light is beaming,  
The shadows flee.  
The glory from the Throne is streaming  
O'er you and me.  
Lift up your voice, and glad hosannas sing!  
Ah, Death, I challenge thee—Where is thy sting?  
Reynoldsville, O.



## PRESENT DAY LESSONS OF THE RESURRECTION

The Christian host never tires in the celebration of the Easter festival. This is the pivotal doctrine of our Christian system and upon this teaching hangs the hope, the glory and the permanency of the whole Christian movement. The story of the Resurrection is ever new; because each succeeding year gathers around this truth, new hope, new glory, new inspiration, and new comfort for all, who by the consciousness of their own resurrection, out of the death of sin, have been vitally linked with the resurrection of the Christ, who is the first fruit of them that slept. The Resurrection is the highest hill-top of earthly events lighted with the full sun, clear in its brilliancy, bathed with gentle winds, wafted from the throne of God, buoyant and thrilling, and the whole scene thus glorified and crowned, transforms and transports the life of the lowliest. The winter season is the cold tomb of nature; under snow and ice mother Nature sleeps the winter long, only to be resurrected in the glorious morning of the spring, when flower and bird, tree and river, sod and sky, wind and tide, man and beast feel the buoyancy of the Resurrection season.

The Resurrection was a fulfillment, but it was more; it was a prophecy. The sains of old never uttered a more distinct call to the future than did the Christ when He burst the bonds of death and came forth triumphantly from the new tomb of Joseph. It was a prophecy of the ultimate success of the freedom which the Christ came to establish on earth as it was in Heaven; a prophecy that the gospel would be preached in all parts of the world unto all people; a prophecy that the vision of Peter on the house-top would become the vision of the world, that all men everywhere were fit subjects for divine grace and favor; a prophecy, to this day, that gives us assurance of triumph in spite of the apparent increasing strength of the forces of evil; a prophecy that gives us hope in spite of the clouds that lower and the gloom through which we occasionally pass. Interpret all life, sacred and profane, ecclesiastical and political, earthly and heavenly, in the light of this tremendous, transporting transforming event and there is left no room for doubt, of final victory, on the part of any person who breathes the Savior's name and whose heart is attuned to His love. As He conquered, so shall we. Victory is not a far-fetched battle-cry of the host of the Christ of God; it is not a catch-word with which to conjure. It is reading into the present tense, the inevitable outcome of the future, however much in the distance, however uncertain to our human eyes. Victory over selfishness, over sin, over environment, over the call of evil and over heredity is not near so difficult as the victory of the Christ over the death of the cross and the seal of the tomb. As He rose, so shall we.

The Christian life is not to be interpreted in terms of belief as much as in the terms of life. Finally, all doctrine, however logically constructed, must answer to the call of life. The Christian faith cares little for dogma; it does care much for life, and life, not for existence in itself, but life that articulates itself with the needs that surround it and that goes in to help, to lift, to inspire and to make happier all that come within its reach. Christ moved men, not so much by what He taught, as by what He did, by what He *was*. His life and not his words explain His success. Doctrines divorced from personality are whitened sepulchers which have no place in the human economy except as that which is to be shunned and dreaded. Life is the basis of all endeavor; without it salvation becomes a mummy and our Christian profession thereby is to be filed away in catacombs. May the Church be delivered from that species of

Christian follower that seeks to preserve the Christian's hope, faith, love, devotion and teaching, in an encasement of selfishness. Nothing so certainly robs a profession of faith of all that is worth while as the failure to express this profession in terms of life.

The Church has all the platform that it needs for social service in the words of the Christ when He said, "If I be lifted up, I will draw all men unto me." Aye, He was lifted up and that He will draw all men is surely to follow. The American epigram, "All men up and no man down," did not originate with the great American, who spoke it, except as this strenuous American was moved by the spirit of the Christ, who prophesied long ago that all men would be lifted. The teaching of the resurrection does not permit us to ignore the needs of the man next to us. We lift ourselves by lifting others; we limit our own chances to rise in proportion as we fail to assist those who by any untoward circumstance are less fortunate than we.

The Resurrection fits naturally, logically, easily and unobtrusively in the whole scheme of the Christ for the salvation and redemption of man-kind. It is a natural, graceful and gradual ascent from the beginning of the earthly career of the Christ up to the summit of the sacred morning when He transformed and clarified His earthly career by His resurrection from the dead. The resurrection, therefore, is not an event that is put into the career of the Christ so that it appears awkward and unnatural and out of place. It would be out of place in any other life of all history it would be incongruous; it would be impossible to relate such an event to the life and teaching of another being than the Christ; but His every event and teaching of His earthly career cluster naturally and gracefully around this one outstanding and dominating event.

The resurrection is continuous and has to do not with the Christ but with His followers. Unless we live resurrected lives we are not living up to the privileges we have through the Christ. Life, and life more abundant, He came to give; not only a crucified life, but a resurrected life, the triumphant and victorious life. The whole scheme of salvation leads man up through his repentance into his acceptance, unto the unfolding of life which is the resurrected state of the believer and in harmony with the teaching of the Master who said: "Who-soever believeth in Me shall never die."

The preservation of the identity of the Christ after His resurrection gives us the hope that we shall know and be known in the life that is beyond. From a human standpoint this thought adds to the glory, the charm and satisfaction of the life immortal. It will not be a strange life but a home-like life, and "there is no place like home." The faces of those whom we love, to greet us in the heavenly world, will add more to the joys of life eternal than can possibly those few whom we have known only in a passing way. This thought robs death of its sting and takes from the waiting, between the time that they left and our own going, all impatience. We shall not enter into a strange world, unacquainted and lonely, but we shall recognize our divine Lord and Redeemer and likewise we shall be recognized by those whose hearts have bled with ours, whose love watered our own love and whose life is but a part of our own life. This is the precious stone in the crown of the life immortal.

"So long thy power hath blest me, sure it still

Will lead me on  
O'er moor and fen, o'er crag and torrent,  
till

The night is gone,  
And with the morn those angel faces smile  
Which I have loved long since, and lost  
awhile."

## STUDENT EVANGELISTIC CAMPAIGN

Under the personal direction of Dr. Theodore S. Henderson, chairman of the Student Work Committee of the General Conference Commission on Evangelism, who is pastor of the Hanson Place Methodist Episcopal Church, Brooklyn, N. Y., there has been carried on a student evangelistic campaign in more than thirty institutions of learning in Methodism. The territory covered ranges from the State of Maine in the East to the State of Oregon on the Pacific Coast, and as far South as New Orleans University in Louisiana. The campaigns have been conducted by leading pastors throughout the country who have labored without any remuneration, their only reward being the consciousness of a mighty work done in the name of Christ, and Methodism in the most strategic points of the denomination. In addition to the work of direct Evangelism by means of which both messages and methods were intended to reach the conscience and character of the unsaved percentage of our student bodies, there was also carried on a definite recruiting campaign, the purpose of which was to present the claims of the Gospel Ministry, Foreign and Home Missionary Service, Deaconess Work and other associated forms of Christian activity, as life work. The reports from the various colleges indicate that there were many hundreds of conversions, and enlistments for life-work service in the Gospel Ministry and forms of Missionary Work run well into the hundreds. By special coaching conferences wherever possible; and by careful correspondence wherever a coaching conference has not been possible, Dr. Henderson has lead this group of pastors into the most triumphant and far-reaching Evangelistic Campaign among students ever undertaken by our Church.

The Hon. Scipio A. Jones, of Little Rock, Ark., won a signal victory for his client recently when he secured the verdict of "not guilty," after his client had been accused of criminal assault, and had been positively identified by the woman whom he was accused of having assaulted. Fortunately for Mr. Jones' client a trial was granted. The usual method is to lynch such a person accused forthwith. But, when this man faced the jury, he proved, beyond the shadow of a doubt, that, at the time of the assault, he was not within a hundred miles of the place. He was proven innocent, and, of course, was turned loose by the jury.

How many Negroes who are lynched are just as innocent we shall never know; and how many Negroes never confess to any crime which they were alleged to have confessed, we shall never know.

Dead men cannot contradict testimony, and no one knows that better than the mob.

Attorney Jones is to be congratulated on the skill with which he handled the case, and his courage in defending a client of his own race when the natural assumption is that he was guilty of a heinous crime.

Emperor William of Germany, who is keenly interested in the Panama Canal, has invited Lieutenant-Colonel George W. Goethals, of the general staff of the United States army and chief engineer of the Canal to luncheon at the palace. The Emperor, as is known, holds different opinions from those of the American engineer, and this difference of opinion is based upon reports of German engineers, and the Emperor now seizes the opportunity of comparing his views with those of Colonel Goethals.

Dr. Harvey W. Wiley, late Chief Chemist of the Department of Agriculture, became, on April the first, contributing editor of *Good Housekeeping Magazine*. Doctor Wiley will write, through this magazine, on pure food, health, and like topics.



# Southwestern Christian Advocate

631 BARONNE STREET.

## Of General Interest

### "VOICE OF THE PEOPLE"

Much has been said during the past few days concerning "preferential presidential primaries," "the voice of the people," and the "rule of the majority." Colonel Roosevelt appeared extremely anxious that the people be given an opportunity to express their desires along certain lines. The people who have had the opportunity to do this have responded to the Colonel's desires in a way not altogether to his liking. Dakota, New York and other States have enlisted under the Taft ensign and now there is being hinted the possibility of a third party.

### SENATORS RETAIN SEATS

The United States Senate, by a vote of 40 to 34, declared the election of Senator Isaac Stephenson valid. It had been charged that the very large sum of money, which was used in securing the election of Senator Stephenson, had been used corruptly. By the vote referred to above the Senate has rejected this charge and Senator Stephenson retains his seat.

The Senate Committee, which has been investigating the charges against Senator Lorimer, concluded its work, and, by a vote of 5 to 3, absolved Senator Lorimer of any knowledge of unfair or illegal means used in bringing about his election. The minority will also present a report, and the matter will probably be the occasion of a lively debate when brought before the Senate.

### PACKERS WIN

A notable case, that of the packers on trial under the Sherman law for a combination in restraint of trade, was concluded during the past week. The jury returned a verdict of "not guilty." The Armour, the Swift, the Morris and the National Packing Companies were the defendants in the case, and they were charged with having combined to raise and maintain the prices of slaughtered and packed meats. The trial began on December 6th and ended March 26th. The Government put forty-nine witnesses on the stand, and introduced 1,488 documents in evidence. The record of the case contains 5,000,000 words. It is estimated that the trial cost the packers \$100,000 and the Government \$500,000. As is usual, the consumer will, no doubt, be called upon to amply repay whatever the packers have spent. It is said that as soon as the announcements of the acquittal reached the exchanges, the prices of beef, pork, bacon and other things started upward. Attorney-General Wickersham and his assistants are said to be discouraged at the outcome of the trial. It may be that the Sherman Anti-trust Act will have to be amended in several particulars.

### GERMANY RESPONDS TO ENGLAND

Winston Spencer Churchill, first lord of the admiralty, recently introduced naval estimates for the coming year in the British House of Commons. He asked for an appropriation amounting to \$220,427,000, to be expended for naval purposes during the year. The building program includes four large armored ships, eight light armored cruisers, twenty destroyers and several submarines. In his speech Mr. Churchill warned Germany that England would continue to build two battleships for every one put in commission by Germany. He said: "If Germany does not build her proposed three ships, she will not only save \$80,000,000 or \$85,000,000, but her action will automatically

wipe out no fewer than five British super-dreadnoughts, which would be more than Germany could hope to do in actual warfare." Germany refused to take advantage of this method of economy pointed out by Mr. Churchill, and in response to his speech outlined a program which called for an expansion of her army and for a new battle squadron.

Thus the race between these two nations will keep on burdening and impoverishing their people. It will also necessarily drag into the race the other countries of Europe and America as well.

### CONCERNING SUFFRAGETTES

The intelligence was flashed from the other side of the Pacific some days ago that equal suffrage had been granted to the women of China by the Parliament at Nanking. Women voters were subjected to the same restrictions as men. They must be able to read and write, be property owners, and at least twenty years of age. It appears, however, that the women of China were not satisfied with even this liberal action on the part of the National Assembly and expressed their disapproval by assaulting the policemen who were on guard and smashing windows of the building in which the Assembly met. Suffragists in England and in this country would have been delighted to have received the recognition accorded the women of China. When one considers the history of the conservative and reactionary Orient, it is passing strange that the women of China should have been granted the right to vote at the beginning of the new form of government, when in this country women have only attained suffrage in six States after forty-two years of continual struggle since the first triumph of the sort was obtained in Wyoming in 1890.

On March 25th the British House of Commons rejected a bill which would have enfranchised 1,000,000 women. On last year a similar bill passed the second reading stage by a vote of 251 to 174. It is thought that the reversal of opinion this year was due to resentment aroused by the window-smashing tactics of the militant suffragettes. These English suffragettes, however, are not disposed to give up, but will continue their fight by employing the boycott as a weapon against tradesmen who oppose their movement.

## People of Interest

### GENERAL CONFERENCE DELEGATES

#### LEXINGTON CONFERENCE.

**Ministerial**—E. L. Gilliam, pastor, Columbus, Ohio; D. E. Skelton, pastor, Cincinnati, Ohio; J. W. Robinson, pastor, Chicago, Illinois.

**Reserve**—E. A. White, pastor, Covington, Kentucky; F. P. Fielding, pastor, Georgetown, Kentucky; J. S. Bailey, District Superintendent, Maysville, Kentucky.

**Lay**—R. B. Scott, M. D., Louisville, Ky.; R. A. Crolley, Chicago, Illinois; J. W. Langston, Glendale, Ohio.

**Reserve**—D. A. Bethea, M. D., Terre Haute, Indiana; R. A. Sissle, Cleveland, Ohio; Abraham Madison.

Bishop I. B. Scott is again on American soil.

Mr. and Mrs. B. F. Boykin, of Little Rock, Arkansas, spent the past winter in this city.

Alain LeRoy Locke, the Rhodes scholarship Student, is spending some time in the South.

Mrs. Alethea Chisholm, wife of the Rev. G. M. Chisholm, our pastor at Shelby and Mound Bayou, Mississippi, died Tuesday, March twenty-sixth.

Bishop and Mrs. Oldham are expected to arrive in Oakland, California, on April the

twenty-third. A reception will be tendered them in Eighth Avenue Methodist Episcopal Church.

The Rev. G. R. Bryant and the Rev. R. L. Dickenson are the new Superintendents appointed to the Indiana and the Louisville Districts, respectively, at the recent session of the Lexington Conference.

The Rev. J. H. Reed, D. D., president of the College of West Africa, Monrovia, Liberia, arrived in New York Monday, March the thirtieth, on the steamship Mauretania. Dr. Reed brought with him a native girl.

Bishop Hartzell, Dr. Homer C. Stuntz and Mrs. William F. McDowell, president of the Executive Committee of the Woman's Foreign Missionary Society, were the principal speakers on "Methodist Day" in Cincinnati, Ohio, Tuesday, March the twenty-sixth.

Dr. C. E. Dorion, of the New Hampshire Conference, who succeeded Dr. Dan B. Brummitt as assistant editor of the *Epworth Herald* two years ago, has resigned to accept the associate editorship of *Zion's Herald*, to which he was appointed by the unanimous vote of the Wesleyan Association of Boston.

Mr. Chas. Banks, of Mound Bayou, Miss., secretary and treasurer of the Masonic Benefit Association is to be congratulated on winning the recent suit. Some time ago there was a split in the order and the organization of the new Masonic Grand Lodge was attempted. The Stringer Grand Lodge, with which Mr. Banks is connected, enjoined the new organization and won the suit. The race does not need any more splits. We need to make good in the organizations which we have already.

Bishop Yoitsu Honda, Bishop of the Japan Methodist Church, died Tuesday March twenty-sixth. His death means very serious loss to the Japan Methodist Church, in which he was the leading figure. When, five years ago, the three Methodisms represented in mission work in Japan—the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada—were united to form the Japan Methodist Church, which then became a self-governing body, independent of the home churches, Yoitsu Honda was the almost unanimous choice of the new church as the man best fitted to become its head. Yoitsu Honda was born in December, 1848, at Hiro-saki, in the northern part of Hondo, the main island of Japan. He was of the Samurai or soldier class, his father being the highest in rank under the old Daimie ("feudal baron") of that section. While a student in Yokohama he became acquainted with the Christian faith and was converted under missionaries of the Dutch Reformed Church. In 1872 he was baptized and became a charter member of the first Protestant church organized in Japan. In 1878 he was ordained a local elder—the first ordained minister of the Methodist Episcopal Church in Japan. Four years later he came to America. He had previously entered somewhat into the political life of his prefecture, having been a member of a provincial assembly. He entered Drew Theological Seminary in 1889. Returning to Japan in 1890, he was made president of the Aoyama Gakuin (Anglo-Japanese College) Tokyo, which position he held until his election as Bishop in 1907. He was prominent in Young Men's Christian Association work, and twice represented the Young Men's Christian Association of Japan at the World's Student Christian Federation Conferences in Europe. His last visit to this country was in 1910, when he attended the General Conference of the Methodist Episcopal Church, South, the World's Sunday School Convention, at Washington, D. C., and the General Conference of the Methodist Church in Canada. During this year he also went to Edinburgh as a delegate to the World Missionary Conference. He was expected to represent the Japan Methodist Church at the General Conference of the Methodist Episcopal Church, to be held in Minneapolis, in May.



## OUR YOUNG FRIENDS

### A CHILD'S EASTER THOUGHTS.

Had I been there when Christ, our Lord lay sleeping  
Within that tomb in Joseph's garden fair,  
I would have watched all night beside my Saviour—  
Had I been there.

Close to the hard cold stone my soft cheek pressing,  
I should have thought my head lay on His breast;  
And dreaming that His dear arms were about me,  
Have sunk to rest.

All through the long, dark night, when others slumbered,  
Close, close beside Him still I would have stayed,  
And, knowing how He loved the little children,  
Ne'er felt afraid.

"To-morrow," to my heart I would have whispered,  
"I will rise early in the morning hours;  
And, wandering o'er the hillside, I will gather  
The fairest flowers:

"Tall, slender lilies—for my Saviour loved them,  
And tender words about their beauty spake—  
And golden buttercups and glad-eyed daisies  
But just awake;

"'Grass of the field' in waving, feathery beauty,  
He clothed it with that grace so fair but brief;  
Mosses all soft and green, and crimson berry  
With glossy leaf.

"While yet the dew is sparkling on the blossom  
I'll gather them and lay them at His feet,  
And make the blessed place where He is sleeping  
All fair and sweet.

"The birds will come, I know, and sing above Him,  
The sparrows which He cared for when awake;  
And they will fill the air with joyous music  
For His dear sake."

And thinking thus, the night would soon be passing,  
Fast drawing near the first glad Easter light.  
Ah, Lord, if I could but have seen Thee leaving  
The grave's dark night!

I would have kept so still, so still; and clasping  
My hands together as I do in prayer,  
I would have knelt reverent, but O so happy!  
Had I been there.

Perhaps He would have bent one look upon me;  
Perhaps, in pity for that weary night,  
He would have laid on my uplifted forehead  
A touch so light;

And all the rest of life I should have felt it,  
A sacred sign upon my brow impressed,  
And ne'er forgot that precious, lonely vigil  
So richly blessed.

Der Lord, through death and night I was not near thee,  
But in Thy risen glory can rejoice;  
So, loud and glad in song this Easter morning,  
Thou'lt hear my voice.

—Annie Trumbull Slosson.



### THE MESSAGE OF THE LILIES.

"Easter joys be ever thine!  
And may His grace and glory  
Shine, throughout thy life,  
Through smiles and tears,  
Enriching all, ruling o'er,  
Reigning in thee for evermore!"

By C. H.

### THE SONG OF THE EASTER LILIES.

We are the lilies, who mutely and graciously bring  
Out of our sweet, sheltered chamber, the message  
of spring;

Mid the meek blossoms of April set stately and tall,  
Queening it gently and musingly over them all;  
Tenderly nurtured, and garnered with love and with  
pride,

Flowers of worship and mystery, clothed as a bride;  
We are the festival lilies, immortally fair,  
Hear, then, the message we bring to the children of  
care.

Have ye not known of our planting, bulbs shriveled  
and stark,

Hidden away like the dead, in the dust and the  
dark,

Lying in deepest oblivion, children of doom,  
Lost to the eyes that are eager for glory and bloom?  
Have ye not known of our rising—the stems that  
unfold,

Mounting, and budding, and opening in whiteness  
and gold?

We of all witnesses, we are the chosen, the blest,  
Rising most royally out of our patience and rest!  
Heed, then, the message of Easter, ye children of  
care,

Told by the festival lilies, immortally fair.

If ye have given your dearest to silence and sleep,  
If ye have buried your hopes, ah! so bitterly deep,  
Look to our glory, and see, with awakening eyes,  
How the lost beauty shall truly and gladly arise!  
See all around you the lovely reviving of earth,  
Flowing of sap and of water, new blooming and  
birth.

We, on your altars, are symbols of power and life,  
Springing exultantly, free from old sorrow and  
strife;

Ponder us, then, as we give you the thrice-blessed  
theme:

Man's resurrection is truer than longing and dream;  
He who hath bade you consider our growth and our  
bloom,

First-fruit of death, has arisen from slumber and  
gloom;

Ye with His life shall be quickened—oh, listen and  
hear!

Breathing in loveliness, bring we the song of the  
year,

Bring we the song that is solemn and tender and  
wise,

Message of Easter and springtime:

*Your dead shall arise!*

—Marion C. Smith.

## How the Easter People Made Their Lily

The Easter People were not fairies, nor were they brownies, although somewhat similar to both. They were simply the Easter People—just the weest of mites whose work was to get the world ready for its Easter each spring. The Easter People were working all of the time for the pleasure of real people, although they had never seen the real people nor had the real people ever seen them, for these tiny folk were always about when the real people were asleep.

Two of the dearest of the Easter People were Ruby and Lightfoot, and they were busy making the Easter lilies.

"Of what color shall I make them," queried Ruby.

"I think that white would be best," answered Lightfoot. "For the lives of all those who can expect to live with God after the resurrection from the dead must be white."

"That is very true, my dear sister," answered Ruby gently, "but I think that the Easter lilies should be golden to remind us of the golden streets of heaven that the resurrected ones will tread, and of the life of glory in which they will enter."

"But I still cling to white," persisted Lightfoot, in a determined voice, "for there must be the white lives before there can be the golden heaven."

"Yet it is hope of entering the yellow life

in the next world which inspires people to lead the white life in this world," said Ruby.

"That is so, but how shall we decide?"

"I cannot tell," replied Ruby.

"Then why can't we compromise?" suggested Lightfoot. "Why can't we make the Easter lily both white and golden?"

"We can, we can," said Ruby joyously, and they went to work at once with great earnestness. Lightfoot made the smooth, white petals of the flower, and Ruby pounded up the gold power which would be needed for its center; and thus it is that the beautiful Easter lily was made by the Easter People. —Alice May Douglas, in Sunday School Advocate.



# Washington Annual Conference, 1912-13

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# Philadelphia Conference, Twenty-Fifth Anniversary

The celebration of the one hundred and twenty-fifth anniversary of the organization of the Philadelphia Conference took place on Thursday afternoon, March 15th, in the old and historic St. George's Methodist Episcopal Church, Philadelphia. Bishop Neely, who by special request, presided over the Philadelphia Conference at this session was in the chair. All of the seats on the main floor of this large cradle of Methodism were reserved for ministers and representatives of the New Jersey, Newark, Central Pennsylvania, Wilmington and Delaware Conferences, as well as the entire body of the Philadelphia Conference filled the entire space allotted leaving only the galleries for spectators. The Rev. James Marshall, D.D., represented the New Jersey Conference on the program; the Rev. John Krantz, D.D., the Newark Conference;

## WASHINGTON DISTRICT.

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## Personal and General

A very interesting program is to be presented at the second session of District Sunday School Epworth League Young Peoples' Educational and Missionary Convention to be held at Dadeville, Alabama, April 18-19, 1912. Of the church at Dadeville, the Rev. J. W. Paul is pastor.

The Rev. Frank L. Neeld, D.D., of Bareilly, India, reached New York Thursday, March 21. Dr. and Mrs. Neeld have been actively identified with the work of the Methodist Episcopal Church in North India since 1881. The latest appointment of the former was that of Principal of Bareilly Theological Seminary. They both may now be addressed at 173 Watchung Avenue, North Plainfield, New Jersey.

## Korea Quarter-Centennial Campaign

The Rev. George Heber Jones, Executive Secretary of the Korea Quarter-Centennial Movement, reports that the campaign to March 1st, 1912, has brought in in cash and pledges \$205,190 for the work of the Board of Foreign Missions, while the Woman's Foreign Missionary Society has received \$52,979, making a total thank offering from the Church for Korea of \$258,169.

This has been made possible by the wise policy of the commission, of which Bishop Earl Cranston is president, and Bishop M. C. Harris and Hon. Charles Warren Fairbanks, vice-presidents, and by the hearty co-operation of the District Superintendents and the editors of our Church papers. All the latter have been most generous in the space they have accorded to Korea during this Silver Anniversary year of its history.

This general thank offering is not the only result of the Korea movement, its largest asset being the greatly increased knowledge by the Church of the conditions and needs of the work in Korea and the wide constituency of new friends secured. Over 2,900 pastors took the literature of our movement, agreeing to support it with a thank offering for our fund. About 1,500 of the pastors have been heard from, and it is hoped that before the present fiscal year of the Board of Foreign Missions is over the balance will send correspondingly generous responses. By means of the thank offering much needed buildings for parsonage, hospital and school purposes have been secured and several new missionaries added to the staff of the Mission.

## A Church in Distress

At Orebro, in Sweden, a manufacturing city of 30,000, we have a Methodist society of about six hundred members, mostly artisans or small shopkeepers. From among them have come some of the leading men of Swedish Methodism. Three years ago they sold their old wooden chapel and at much personal sacrifice purchased a fine plot of ground on the river side, opposite a public park, and erected upon it a handsome building, which provided a commodious auditorium of a thousand sittings, together with apartments, whose rental was calculated to meet the interest on the building loan and eventually liquidate it. The proposition was carefully investigated and approved by reputable bankers before the contracts were let, and the outlook was all that could be wished. But through the failure of the contractor and the default of his bondsmen the society sustained a heavy loss, which will be absolute unless help is speedily supplied. Unless \$10,000 can be raised this year the property will be taken for the debt and the society be left without shelter, to the great scandal of our Methodism.

In this emergency Dr. K. A. Jansson has been requested by Bishop Burt and the cabinet to collect money in America. He is a native of Orebro, a pillar of Swedish Methodism, the head of Swedish Methodism, the head of the fine theological school at Upsala. He has been a member of several General Conferences and is a member-elect to the General Conference of 1912. He represented his country at the Ecumenical Conference in Toronto, and is now telling the pathetic story of the plight of our brethren of Orebro to all who will listen, in the hope that they will lend aid in this desperate pinch. He may be addressed in care of the Mission Rooms in New York. Contributions may be sent to Dr. Homer C. Stuntz, 150 Fifth Avenue, New York, and should be plainly designated "Special for Orebro Church, Sweden."

the Rev. Ezra H. Yeocum, D.D., the Central Pennsylvania Conference; the Rev. Thomas E. Martindale, D.D., the Wilmington Conference and the Rev. C. Albert Tindley, D.D., the Delaware Conference.

Dr. Tindley sustained his great reputation as an orator and held this large and remarkable audience spellbound while in his own inimitable style he told the story of the struggles, triumphs and achievements of the grand old Delaware Conference. His terse and unique paragraphs in regard to the Negro's great opportunity in the Methodist Episcopal church and why he should stay there brought forth round after round of applause. At the conclusion of his address there was a demonstration seldom seen in such gatherings.

The Delaware Conference was proud to have a part in such a historic occasion and to have the magnificent speech of Dr. Tindley.—F. H. Butler.



## The Use of the Sabbath

International Sunday School Lesson for April 14, 1912

(Mark:2: 23-3:6.)

Read Matt. 12:1-14; Luke 6:1-11.

Commit verses 27-28.

**Golden Text**—"The Sabbath was made for man, and not man for the Sabbath."—Mark 2:27.

**Time**—The summer of A. D. 28.

**Place**—Not definitely known.

BY REV. E. B. BURROUGHS, B. D.

Rest is an absolute necessity. Without it confusion, disarrangement, and a general break down would inevitably follow. This from the physical side. But rest, mental and spiritual, must also be had. If it is true that every thought causes the destruction of brainforces, or the collapse of certain cells in the brain, then it is necessary that the brain be given rest in order that it may recuperate, that the tissues destroyed be built up again. Likewise the soul. Engaged in the multifarious duties of life man has but little time for spiritual reflection, meditation, and communion with God. Knowing this the Allwise Father has set apart one day in seven on which men may rest from their labors. Thus the Sabbath was made for man, and not man for the Sabbath. The Sabbath was, therefore, made to promote the best welfare of man, to bring to him rest of body, of mind, and of soul. With this thought in mind and this end in view it no wonder that the law of the Sabbath as observed by the Jews was so very strict. It should be no less to-day. The moral and spiritual uplift of the people require that it should be. But it is not. The proper observance of the Sabbath is almost a lost art. Granting that works of necessity is not a violation of its sanctity, it is, nevertheless, true that a greater disregard for the observance of the Sabbath now obtains than ever known before. The result is that a spiritual decline has set in and men are not now what they once were along this line. Though all law emanated from Jesus, yet He was not above law. It was His custom to repair to the synagogue on the Sabbath. It was to Him a means to an end. In keeping the Sabbath He honored His Father and received great benefit of mind and of soul. Let us turn a new page here and with a proper regard for the Sabbath ever hereafter keep it in spirit and in truth.

Our lesson to-day is a very helpful and instructive one. It tells us how we may rightly use the Sabbath. It shows that we must not only use it in our own interests, but also in doing good unto our fellowmen. We also have brought out that works of actual necessity is not a violation of the sanctity of the Sabbath, and that he who would refuse to perform a needful and helpful deed on that day would be culpable before God.

### LIGHT ON THE TEXT

Mark 2:23-28. 23. *It came to pass.* It happened. *Through the corn fields.* Probably barley or wheat fields. It is not certain that the Jews cultivated maize or Indian corn. *On the Sabbath day.* The seventh day of the week which was the Jewish Sabbath. *Began \* \* \* to pluck the ears of corn.* Rubbed them in their hands in order to separate the kernel from the chaff. 24. *The Pharisees.* The relentless enemies of Jesus. *Behold.* Called the Master's attention to what they supposed He had not noticed. *Why do they \* \* \* that which is not lawful.* While the plucking of the grain was not itself a violation of their law, the doing so on the Sabbath was. This was regarded as a kind of labor and the Jewish law forbade any approximation to labor on the Sabbath. 25. *Have ye never read.* "Many mistakes would be rectified if we would but recollect what we have read in the Scriptures."—A. Henry Q. *What David did.* See I Sam. 21:1-6; Exodus 25:23-30; Lev. 24:5-9. *They that were with him.* The supposition is that at this time David was alone, but a reading of I Sam. 21:4 will show that he was not. 26. *In the days of Abiathor the high priest.* This is an apparent contradiction of I Sam. 26:1-6. There, Ahimelech is mentioned as the high priest who gave the bread to David. He was the father of Abiathor. But there is no contradiction, for both were there at the time when David came to ask for bread. Ahimelech was subsequently

slain by Saul, and when David came to the throne Abiathor was made high priest. 27. *The Sabbath was made for man.* "1. Made after man was made. 2. Made by Him who made man. 3. Made for the preservation of man's body. 4. Made for the salvation and instruction of man's soul. 5. Made for the sanctification of man's home. 6. Made for the rest and recuperation of man's servitors—the brute creation. 7. Made for a sign and symbol of man's home in heaven."—(J. H. S.) *Not man for the Sabbath.* The Sabbath is intended to be a means to an end and is, therefore, to be used by man in such a way as to bring him comfort and happiness. Man was not made for the Sabbath, but the Sabbath was made for man. 28. *The Son of Man is Lord \* \* \* of the Sabbath.* Because the Sabbath is made for humanity is Lord of the Sabbath." Mark 3:1-5. 1. *He entered again.* "That is, on a different occasion from the one referred to in 1:21."—(Alexander.) 2. *They watched Him.* His every word and act was critically noted by His

enemies. *Whether He would heal him on the Sabbath.* The rabbinical rules concerning the observance of the Sabbath were many. An emetic could not be given, nor a broken bone be set. *That they might accuse him.* It was for this purpose that they followed Him. His growing popularity among the common people displeased them. But to lay hands on Him they must be able to charge and prove Him guilty of a violation of some one of their laws. *He saith.* "As Jesus is watched by them He will show them that he intends no concealment and no dark 'juggle'."—(Whedon). 4. *Is it lawful \* \* \* to save life, or to kill?* A question of great pertinence. His intention was to do good, to relieve a suffering, disabled, fellowman. Their thoughts were how to get rid of Him. The question was a staggering one. *They held their peace.* They could not answer Him for He had read the deep secrets of their sinful hearts. 5. *Looked \* \* \* on them with anger.* His anger was just. He saw that their hearts were filled with deadly hatred towards Him and that their designs upon Him were murderous. *Stretch forth thine hand.* A seeming impossibility. And yet it must be done. God and man must work together. *He stretched it forth.* Obeyed the Divine command. It was an act of faith. *Restored whole.* "The restoration was simultaneous with the exercise of faith by the suffering man."

Charleston, S. C.

## Isaiah's Jerusalem Home—The Decadent City

AMERICA'S PERIL

Epworth League Devotional Meeting Topic for April 14, 1912

(Isa. 1:21-24; Matt. 11:20-24.)

BY THE REV. SHERMAN G. PITT.

Pastor of Central Methodist Episcopal Church,  
Atlantic City, N. J.

### THE SCRIPTURES INTERPRETED.

Isaiah 1:21-24. It is probably true that no one has such a genuine interest in his native city as the reformer. Probably Jerusalem was dearer to Isaiah than to almost any other citizen of the capital of the nation. The corrupt politician of his day, as well as our own, was interested principally for what he could get out of it. The prophet exposed the sin of the city; the leaders covered it. Jerusalem was the capital of a nation whose God was Jehovah. But the people had been untrue to him. Once faithful, she has become sinful. Where justice and righteousness once prevailed, now murderers had their dwellings. Violence was common. Adulteration of commodities showed the lack of moral principle in the people. The royal families, instead of being loyal to the law, became the allies of thieves. Instead of ruling the people in righteousness, they plundered them. They are corrupt handlers of bribes and graft that the fatherless and widows have no protection.

Jerusalem was certainly a corrupt city. The people who were sinners individually, were banded together to commit sin as a nation. As a city, they had banded together to defy Jehovah and to pay no attention to the needy. The city was not the object of their care, but the victim of their plunder. Even in Isaiah's time the favored city was the wicked city. Therefore doom is impending over her.

In Matthew 11:20-24, we have another picture of the favored community not appreciating its privileges. No places had seen more of the wonderful works of Jesus than those mentioned in the lesson. Jesus had performed his miracles there and the light that they had should have made them wise. They should have been, as towns, the faithful followers of Jesus. Instead of that "Woe" is hanging over them. He had given proof enough to them, but they had rejected him and gone on in their sinful career. Such rejection could have but one result. They must be destroyed. Jesus compares them with cities of olden times that were wiped out because of their wickedness. Tyre, Sidon, and Sodom were notorious for their wickedness. But Jesus says that, if those cities had seen such mighty things done as Chorazin, Bethsaida, and Capernaum had seen in him and by him, they would be still standing.

### THE MEANING OF THE TOPIC

The city problem is not a new one. It is as old as Chorazin, and Bethsaida, and Capernaum. Yes, it is as old as Sodom, and Gomorrah, and Tyre, and Sidon. The difference in our day seems to be in the acuteness of it as compared with the past.

The past decade has been noteworthy for the trend of the people toward the city. Perhaps we ought to put it farther back than that and recognize now a reverse tendency setting in. There are several reasons why the tide of population is setting away from the city for a certain class of people. The electric lines and railroad service are making it convenient for workmen and business men to get away from the noise of the city at night and live in the country. Children can also get more fresh air, and, on the whole, people can live in more sanitary surroundings. Suburban life has great attractions for many people.

But while this is true, it leaves the city problem all the harder to solve, for it leaves in the city just the people most inclined to vice, and to insatiable living. The foreign element, that has never been accustomed to the city, throng the streets with their old habits and sin is the inevitable result. A rotten apple alone by itself does not do much but go to its own destruction, but when in a barrel of other apples, it causes the decay of the whole barrel of apples. A bad man in the country will do harm of course, but the crowded condition of the city enables him to do many times the harm he could where the people are less thickly settled.

The cities are the home of the saloon, the brothel, the gambling den, the white slave traffic. It is where the tricky politician plies his trade of bartering away the interests of righteousness for the support of the vicious classes. It is where the wrong thrives because of the very crowding together of evil people.

There is, however, another side to the city question. It is not all so black. Nowhere are there such advantages and opportunities. The schools are the best, the opportunities for culture are the greatest, the Churches and advantages for spiritual progress are the finest to be found. The forces for righteousness center there as well as the forces of evil. This makes the battle ground between right and wrong in the city. To so marshal and enlist the friends of righteousness in these strategic places as to gain the victory over sin is the problem of the Church. —From the Epworth Herald.


### Easter Time in Jerusalem

(Continued From Page Five.)

cifying Christ. Oh! Church of God, arise from the dead, and let Christ give thee light. Ought not these superstitions that disgrace the Church of the Holy Sepulcher make us shudder at the least inroad of formalism into the Protestant churches? Let every one of us for himself seek with all eagerness the true Pentecostal fire.

South Atlanta, Ga.





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\*\*\*

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\*\*\*

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## Methodist Elections and Election Returns

- Some people are troubled about the large attention given to the elections at General Conference.
- But everybody is interested in them, and will be, so long as elections are part of the General Conference's work. Human nature is human nature. And the *Daily Christian Advocate* will respond to this wholly legitimate interest.
- Doubtless a number of bishops will be elected. How many? What men will be chosen? Where will they be assigned? Will any changes be made in the methods or the conduct of their work in the different fields? These are questions full of interest to Methodists. The *Daily Christian Advocate* will answer them, all in good time.
- For the great benevolent and educational enterprises of the Church, executive officers will be chosen. The same men who are now at official desks, or men of mark who are now in other places of service? Will any of these societies be reorganized or radically changed in purpose and plan? Seek the answer in the *Daily Christian Advocate*.
- Editors for the Church's publications are among the officials elected by the General Conference. Who will be chosen to these influential and responsible editorial posts? Will there be any change in the identity or policy of any of our papers? The *Daily Christian Advocate* will know all these things, and, as soon as it knows, it will tell.
- Publishing Agents are to be elected. These, and all other of our executive leaders, except bishops, are elected for a term of four years, and may be re-elected as often as the General Conference pleases. The Publishing Agents are in charge of a tremendous enterprise, the Methodist Book Concern, which does a business of three millions a year. Who will the Agents be during the next four years, and what new laws will govern their work? Again the answer is, see the *Daily Christian Advocate*.
- And so with every other election, appointment, and even nomination made during the General Conference—the *Daily Christian Advocate* will have the official record of all that is done.
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## Conference Notices

### Special Notices.

To the Tennessee Annual Conference Epworth League Cabinet Officers: Greetings. We want to arrange for our next annual conference convention; it will be necessary for every member to be present. I ask that you please meet me in Nashville, Tenn., at Hubbard Chapel, corner of East Hill and Trimble streets, April 24th, 1912, at 10 o'clock a. m. I hope each district superintendent will be present. We need your special council. You will, at this time, have the opportunity of attending Meharry Medical Commencement, the evening of the 24th.—Eli J. Guthrie, Box No. 55, Tullahoma, Tennessee.

### MONROE DISTRICT.

The Monroe Missionary Convention will be held at Mt. Nebo April 17th. The convention will be in session but one day, therefore, it is needful that each pastor be present at 9:30 a. m. Dr. W. W. Lucas will represent the Foreign Missionary Board. The Rev. J. O. Brown will represent the Board of Home Missions and Extension. They will give receipts for the boards, respectfully. A program has been arranged. Each pastor will be notified accordingly. Let each pastor bring a good delegation, also song books. The district preachers' meeting will be held on the 18th at Mt. Nebo. It is necessary that every pastor attend.—T. H. Monson, District Superintendent.

### MISSISSIPPI CONFERENCE.

To the ministers of the Mississippi Conference: As Dr. J. M. Shumpert, Dr. G. W. Smith and Dr. W. W. Lucas, appointed by the conference, have made themselves responsible for the printing of the minutes of the Mississippi Conference, that they may come out on time, let us as Christian ministers that have not paid our pro rata send in the amount at once. Let us be men and not be forced to pay for our own conference minutes. Now Brethren, let us stand by these men and the conference. Let each of us send in one subscriber to the Southwestern as an Easter greeting. I sent in mine today.—C. H. Brown.

### LAKE CHARLES DISTRICT.

To Our Pastors and All Concerned: In view of the shortness of time this side of the meeting our General Conference, May, 1912, the claims of both the Foreign Missions and Home Missions and Church Extension will be represented in the Lake Charles District Missionary Convention at Lake Charles, April 18-19, 1912. Brethren will come prepared to report in full to both causes. President Melden of the New Orleans University, Principal Reynolds, of Gilbert Industrial College; Mrs. E. L. Knostman, representative of the Woman's Home Missionary Society, the rebuilder of Peck's Memorial Home in New Orleans, have been invited to present their respective causes to the people of Lake Charles, April 18, at 8 p. m. Editor R. E. Jones, of SOUTHWESTERN CHRISTIAN ADVOCATE, master ceremonies. As previously announced, Dr. W. W.

eign Missions, will be in charge April 19. By special request the Doctor has consented to deliver one of his famous lectures at 8 p. m., April 19. The people of Lake Charles, the seat of our next Annual Conference, are eagerly anticipating the treat in store for them. District Superintendent J. W. Turner and the Rev. Walter S. Chinn, B. D., both ex-pastors, are cordially invited to take part in the program. Dr. I. L. Thomas, field secretary, Board Foreign Missions, master of ceremonies.—Pierre Landry, District Superintendent; P. W. Clark, Pastor.

### District Rounds

#### GUTHRIE DISTRICT. First Round.

Ardmore, April 14-15; Ardmore Circuit, 20-21; Purcell, 21-22; Earlsboro, 27-28; Shawnee, 28-29; Waurika, May 4-5; Anadarko, 5-6; Chickasha, 8-9; Hennessey, 11-12; Guthrie, 18-19; Meridian, 25-26; Chandler Circuit, June 1-2; Cleveland Circuit, 8-9; Luther Circuit, 15-16; Oklahoma City; Quayle, 22-23; Warren, 23-24; Caldwell Circuit, 29-30. My Dear Brother:—Sunday, April 7th, is Foreign, Mission, Home Mission and Church Extension Day. Observe this day for these causes only; raise the full apportionment which will not be less than 25 cents per member, to be reported at the First Quarter.—I. W. H. Terrell, District Superintendent.

#### MONTGOMERY DISTRICT. Second Round.

Theodo, April, 20-21; Mobile, Warren St, 27-28; Mobile, Hamilton St. May 4-5; Tinsaw, 11-12; Pensacola, 18-19; Breton, 25-26; Evergreen, June 1-2; Sanbar and Pine Grove, 8-9; Montgomery, 15-16; Booth, 22-23; Gordonsville, 29-30; Union Springs, July, 6-7; Troy, 13-14. Dear Brethren:—Let us do the very best we can on our Easter and Children's Day to raise all of our benevolence this year. Have Dr. and Mrs. Camphor to visit you and do all you can this year for the Central Alabama College. Please don't forget the Southwestern—try to send a subscription every week if you can. This district ought to do more than it is doing for the college and the Southwestern. It is our school and our paper. Please collect all of your General Conference forms and forward them to the office at once. Dear brethren, as you know, I was sick for very near three months with a carbuncle on my neck and was quarantined on account of smallpox, these are the reasons why I am late getting around. I will speak of the District Conference as soon as I get home. Our church blew down at Breton; damage at Evergreen and Castleberry.—D. C. Goens, District Superintendent.

#### CUMBERLAND RIVER DISTRICT Third Round.

Dechard Circuit, Mount Eagle, Miss. and Manchester Station, May 4-6; Tullahoma, 9-13; McMinnville Station and McMinnville Circuit, 17-20; Sparta Station and Sparta Circuit, 24-27 June 1-4; Cookeville and Livingston Circuit; Stone Wall and Gordonville Circuit, 7-10; Alexandria and Liberty, 14-16; Lebanon and North Lebanon Circuit, 21-23; Cherryville Circuit, 28-30; Hartsville and Gallatin Circuit, July 5-6; Gallatin Station and Mitchville Circuits, 12-15. Dear Brethren:—The General

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City Ticket Office, 207 St. Charles Street

We owe \$34. We have just one month to collect them. Please see after this matter at once and send it to Mr. Oscar P. Miller, Rock Rapids, Iowa.—J. B. Booth, District Superintendent.

#### JACKSONVILLE DISTRICT. Second Round.

Ebenezer, April 26-28; North Jacksonville Mission, 28; Simpson Memorial Church, May 3-5; Lincolnton and S. A. L. Shops Mission, 5; Wrightsville and Ortega, 10-12; Pottsburg and Pablo Beach Mission, 14; St. Joseph, 17-19; Clarksville, 19; Peoples' Chapel, 24-26; West Jacksonville and Marietta, 26; South Jacksonville, June 2; Cosmo and Mayport, 8-9; Lone Star and Arlington, 9; Hibernia and Green Cone Springs, 15-16; Switzerland Circuit, 17; Fernandina, 21-23; Franklinton and South Fernandina, 22-23; Chester Mission, 24; Greenland Circuit, 28; St. Augustine, 29-30; New Augustine, 30; Armstrong

Hastings Circuit, 2; Roy and Galveston Mission, 3; Bunnell and Dupont Mission, July 4; Crescent City and Interlachen, 5; Palatka and Satsuma, 6-7; Westcoast and Bostwick Mission, 8. Dear Brethren:—Each pastor on the district has received from Dr. Garland Penn the apportionment for Epworth League expenses and his request that you send to him at South Atlanta, at least \$1.00 before the 15th of April. Take the collection and send it to Dr. Penn that he may get in his report for the General Conference.—J. S. Ford, District Superintendent.

#### Gleanings from the Field

##### GEORGIA.

Bascom.—On February the 11th the Rev. E. T. Baxdale preached two very enjoyable sermons. At the time two ministers from other churches joined our own. They are men of strength and standing in their churches.



## Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

**WILLIAMS.**—Martha Williams, a faithful member of Lynch Methodist Episcopal Church, died January 18, 1912 at Clinton, Miss. She was a member of the church about thirty years and lived a faithful christian. She was ill only a very short while. She died very happy and leaves a loving husband, girls and many grand children. The funeral was attended by the Rev. H. Henderson and the Rev. B. S. Steward.

**JOHNSON.**—Rachel Johnson, one of the founders of Methodism in this section, and a faithful member of her Church for many years, died at Fairbairnsburg, Md., January 18, 1912. Her age is reported as 90 years. Her noble character brought friends, happy hours and days of spiritual sunshine, and now, it can be said that, "at God hath highly exalted her." She leaves to mourn, two sons, two daughters and many other relatives.—E. E. Hodges, Pastor.

**EATON.**—Celia Eaton died at Pleasant Hill, La., February 25, 1912. She had been ill for more than a year and she bore her illness with patience. She leaves five daughters, two sons and a host of friends. She had been a member of Taylor Chapel for more than twenty years. The funeral was conducted by the Rev. Parker Moore of the Baptist Church, and Pastor I. Henderson.—Beulah Henderson.

**HOWRY.**—Patsy Howry, a faithful member of Burns Church, Oxford, Miss., for a number of years, was summoned from labor to reward in February 26, 1912. Not only did she leave a glorious testimony but her constant religious life while in our midst is back of her testimony. She leaves a husband, three children and a host of friends to mourn her demise.—J. M. Thompson.

**JOHNSON.**—Lucy Johnson, a faithful member of Trinity Church, Baldwin, La., was born in Alabama, December 4, 1837. She died, praising God, February 17, 1912. She was married to Louis Johnson forty-five years ago. She leaves husband, two sons, three daughters and grandchildren. District Superintendent Turner assisted in the funeral service.—William S. Harris.

**GIBSON.**—Mrs. Caroline Gibson, wife of Chesley Gibson, died February 2, 1912. She was born in Sparta, Tennessee, White County, and died at the age of 84 years in Jeffersontown, Kentucky. She leaves one daughter and one son-in-law. She was the mother of three daughters, all of whom have preceded her home but she was the youngest. She was a member of the Methodist Episcopal Church for sixty years and lived a consistent christian. She was a splendid woman and bore her affliction in patience and never a word of complaint. Three weeks ago she called her daughter Laura to her side and told her that she was going to leave her, and she must trust in the Lord, "Who will take care of you, as He has for me." During her illness her one desire was to get able to attend her Church, as she once had done. She is at rest, for

she spent all her days in preparing for her Heavenly home. How sweet to die in such strong faith! Fare thee well, mother; yet she is not dead, but sleepeth. The funeral services were conducted in the Methodist Episcopal Church by the pastor, the Rev. J. T. Leggett, who was assisted by the Revs. R. Reynolds of the Baptist Church, Jeffersontown, and the Rev. H. C. Wheeden of the African Methodist Episcopal Zion Church of Louisville. Beautiful solos were touchingly rendered by Miss Jessie McEwen, Mrs. Lucy Lewis and Mrs. J. S. Leggett.

**MC GEE.**—Wesley McGee of Spider, La., was a member of Shady Grove Methodist Episcopal Church and had been for thirty or more years. He passed from this life September 28, 1911 at the age of 60. During the time of his service for the Master he was a local preacher, and was often spoken of as the "second pastor," for he always stood in the front rank of the local preachers. He served as class leader for a number of years and was also a trustee ever since the church received him into membership up until his death. On the morning of September 28 he arose as early as usual, seemingly in good health. As he was a very prosperous farmer, he formed a habit of walking or riding around his farm. After he had made his trip and returned to his residence, he told his wife that he was feeling badly and called for something for his relief; but before anything could be given him he arose from the chair on which he was sitting to lie down on the porch and while in a stooping position he fell, lifeless. He leaves a wife, nine daughters and two sons, also a host of relatives and friends who mourn his passing. The funeral was conducted by the Rev. J. S. Jones, ex-pastor, assisted by Rev. Major Cato. Brother Andrew Jackson and Brother Henry Johnson also assisted. This was one of the largest funerals ever witnessed in this community. He was laid to rest in Johnson's Cemetery.—J. P. Cato, reporter.

**BROWN.**—Miss Mary Brown, the accomplished daughter of Mr. and Mrs. S. Brown of Cloverport, Ky., passed from this life February 26 at the age of 19 years. A member of Asbury Methodist Episcopal Church for eight years, she had become superintendent of the Sunday School and head of the young peoples' choir. She is greatly missed.—Cornelia Fisher.

## Marriages

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

**SMILEY-CHEATHAM.**—At Brewton, Ala., Thursday night, February 1, 1912, Miss Carrie Cheatham and Mr. Robert Smiley. A large congregation witnessed the ceremony in Shiloh Methodist Episcopal Church. The pastor officiated.—G. W. Mann, pastor.

**FLEMING-KETCHEN.**—Mr. Gabriel Fleming of Baldwin, La., and Miss Mabel Ketchen of this city, March 18, 1912, in the presence of a host of relatives and friends at the residence of the bride's mother. The Rev. J. F. Marshall officiated.

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## Literary Notes

### LIPPINCOTT'S MAGAZINE

The Stolen Woman, a complete novelette by Eleanor M. Ingram; The Necessity of Passports for Alien Women, a special article by Alexander Otis; Love and the Child, a poem by Florence Earle Coates; The Crucial Moment, a story by Charles Egbert Craddock; Spring Song, a poem by Ethel Hallett Porter; Her Own Country, a story by Elsie Singmaster; Hungarian Love-Lament, a poem by Ethel Siford; A Business Interview, in Virginia, a sketch by Elizabeth Maury Combs; Ways of the Hour: "The Pity of the Sexes," by Herman Scheffauer; "The Curse of Climate," by Edwon L. Sabin; "What of the Aftermath?" by Forbes Lindsay; "Style in Writing," by Thomas L. Masson; Kings and Men, a story by Owen Oliver; The Unwritten Word, a poem by Aloysius Coll; Uncle Remus, a special article by La Salle Corbell Pickett; "Lady's Choice—Free for All," a story by Carl H. Grabo; To the Franklin Inn Club, a poem by S. Weir Mitchel; A Scion of Adam, a story by Ellen Middleton Tybout; Short-Story Masterpieces, VIII. "La Bretonne," by Andre Theuriet. Translation and introduction by the Editor; China Will Repay, a story by Will Levington Comfort; Lilacs, a poem by Clinton Scollard; The Prosperity of American Playwrights, a special article by Robert Grau; The Test, a poem by Arthur Wallace Peach; The Beautifying of Mrs. Bennett, a story by Harold Susman; High-Yield Municipal Bonds, a financial article by Edward Sherwood Meade, Ph.D.; Walnuts and Wine; Twentieth Century Travel, conducted by Churchill Williams, East Washington Square, Philadelphia, Pa.; Timothy Cole's wood engraving of Sir Joshua Reynolds' portrait of "Lady Skipworth," is one of the finest of his series of engravings of "Masterpieces in American Galleries." Mr. Whelpley's article on "Italy's Economic Outlook" (in "The Trade of the World" series) reveals some startling complications. Prof. Ross continues his papers on "The Middle West;" Mr. Cooper, in "The American Undergraduate" series, discusses with much point and anecdote the effect of college life on character and ambition; Mrs. Rheta Childe Dorr writes most helpfully of "The Child That Is Different. The

essay by William Watson, the English poet, on "The Muse in Exile," will stimulate and hearten every lover of literature. Among the numerous descriptive papers richly illustrated, are "Napoleon's St. Helena Portraits," by A. M. Broadley, presenting many hitherto unpublished portraits of the great exile; "The Famous Gardens of Kyoto," by Eliza R. Scidmore; intimate "Recollections of Millet," by Karl Bodmer, richly illustrated with pictures of the great painter owned in America and very little known; and a paper by Mary Bronson Hartt on "The Skansen Idea" (originating in Sweden). Fiction: Five stories of humor and pathos, with a long installment of William J. Locke's romantic serial, "Stella Maris." "Topics of the Time" discuss leading political and social questions; "Open Letters" treat of "The Recall for Clubs" and "Certain Obstacles to the Highest Enjoyment of Music" (the latter by the sculptor, Daniel C. French), and "In Lighter Vein" is printed a variety of humorous verse and pictures, including a full-page picture and "Limerick," by Oliver Herford, Union Square, New York City.

### THE SOUTHERN WORKMAN

The current number of the *Southern Workman* (published by the Hampton Institute Press) contains the fifth paper on the study of the British West Indian Negro by Dr. Samuel B. Jones of the Greensboro, N. C. Agricultural School. "A Notable Missionary Anniversary" describes remarkable achievements of the natives of South Africa and some notable results of recent efforts for co-operation in that mission field. The growth of the industrial idea in education is shown by well-illustrated accounts of the industrial school for Negro girls at Daytona, Florida, and of the system of public-school education in the Philippine Islands. Reminiscences of Samuel Chapman Armstrong, the pioneer of industrial education, and a poem in his honor, are among the contributions in this number of the *Southern Workman*. Others are Cuba's Six Provinces, one of the quaint Aunt Hannah stories—"Mendin' My Faith"—and the Indian Snake Dance. Editorials treat of Indian leadership and the closing of their trust by the Peabody Education Board.—Hampton, Va.



## Southwestern Christian Advocate

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### Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

The Rev. D. S. Sloan, pastor of Mallieu Church, is now residing at 3432 Baronne Street.

BOYNTON CHURCH.—The Revival Services are now going on with prospects of splendid results. The Pastor wishes to thank the Committee of Willing Workers, viz.: Mesdames Ella Carter, J. B. Roche, R. Purnell, Miss E. M. Gainey and Brother O. D. Rainey for their appreciative purse of \$8.00. We pray their continual success. They usually do kind things.—Calvin S. Stanley, pastor.

SIMPSON MEMORIAL.—Services fine all day. Brother M. S. Davage preached an able and helpful sermon at 11 a. m. and the pastor at 7:30 p. m. The Palm Sunday Sacred Recital was indeed a treat and Miss Cecelia Carter and Miss Jamesetta Humphrey deserve great credit for the same. Easter will be befittingly observed and at 3 p. m. the Sunday School will have its exercises. Sa-

crament of the Lords Supper at 11 and 7:30 p. m. The Revival added eighteen to the church. The Class meeting is growing steadily. Our first Rally will be April 14. Visitors are welcome. Collection Sunday, \$30.—W. Scott Chinn.

ST. MATHEW CHURCH, ALGIERS.—Sunday, March 23, we were delighted to have with us at 11 a. m., the President of New Orleans University, Dr. Charles H. Melden, who preached a forceful sermon, to an appreciative audience, which was helpful and uplifting. Dr. Melden should have the heartiest co-operation of every Methodist within the bounds of New Orleans University. The steward sisters assisted by the members and friends tendered the Rev. J. A. Landry, the pastor, who was returned for another year's work, a reception, after class, several weeks ago. Refreshments in abundance were served by sisters, Cooper, Sharp, Williams, Jackson and others. The Epworth League has been reorganized and is doing splendid work. Messrs. Rozier, Haywood, Smith and Mrs. Greene, our presidents. Miss S. Rozier, secretary. The revival is still on; quite a number have been added to the church. St. Matthew is going forward.—C. D. Smith.

#### A MONEY MAKING PROPOSITION!

Agents wanted to sell a wonderful Book called "The Negro is a Man." Will sell you sample copy for \$1.00. Send dollar and receive Book. Write for particulars. Dr. Armstead, the Author of this book has recently died. I will sell the 800 books on hand, the type and right to print for \$1,500.00. This book is in reply to Prof. Carroll's infamous book "The Negro is a Beast."

This book is filled with valuable information and ought to be in the hands of all good people and also all bad people. Write

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# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
MATON & MAINS, Publishers

NEW ORLEANS, APRIL 11, 1912

Vol. No. 41—No. 15

## SAVING THE MEN AND BOYS OF A RACE

George Williams built far better than he knew when he called together a few young men in London and organized the Young Men's Christian Association. This movement is no longer an experiment. Its permanency is assured. The character and scope of its work meet with almost universal approval. True enough Bishop Kilgo of the Methodist Episcopal Church, South, some time ago gave forth a very severe criticism of the work of the Young Men's Christian Association, but the criticism applies to Associations that have degenerated from their original purpose and have become nothing more than social clubs, having eliminated the spiritual and moral aspect of the Association work which is intended to be the dominant note. So long as there are open saloons, grog shops and gambling dens and clubs, if not with an immoral motive, with an unmoral motive, so long will there be room and demand for such work as is done by the Young Men's Christian Association.

This movement is not antagonistic to the Church. It is an aid to the Church. It is written in the National Constitution, and, likewise, in the constitution of all the local Associations, that no man can be an officer or an active member until he is first a member of some evangelical church in good standing. The spirit and purpose of the entire movement is to save men, to reach them, perhaps, as they would not otherwise be reached, except by Association methods. The gymnasium, reading-room, game-room, and other diversions and recreations of well-regulated Young Men's Christian Associations are for the purpose of bringing the man under the influence of the Gospel of Jesus Christ. The Bible study class, the Quiet Hour and the Gospel meetings are the vital part of Association work.

President Taft, in an address some time ago, referring to the work of the Young Men's Christian Association, said:

"The Young Men's Christian Association serves a great many good purposes, but the one that impresses me as the most useful is the furnishing of a Christian club to young men at the time when the devil is very near and will get them if he can. It is in their idle moments that they contract the habits that lead them downward, and it is in their leisure that they can make their character what it ought to be, and under the auspices

of the Young Men's Christian Association numbers of young men who would go down into the gutter are not rescued from there, but are kept from and led onward and upward to become the best members of the community."

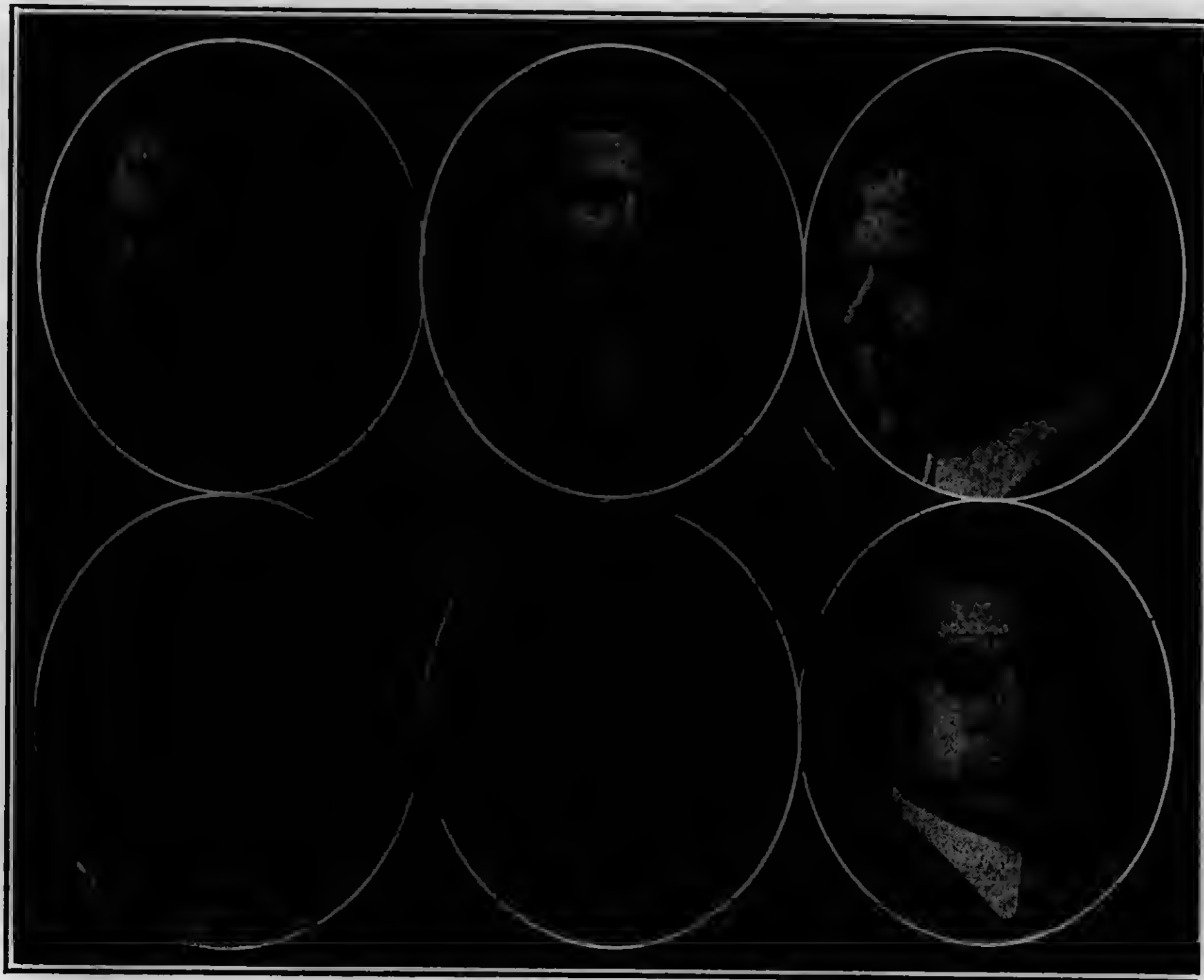
and put in charge of Y. M. C. A. work among colored men giving much time to college work. In this capacity he has shown splendid ability and has justified in every way his appointment and made possible the large things which are coming to pass to-day in student

work. In 1898 Mr. W. A. Hunton was reinforced by Dr. J. E. Moorland, who has given his entire time to development of the Y. M. C. A. work in the cities among colored men. He has shown large capacity in this work. He has been unusually successful in placing this question before the city young men, and in raising funds for the erection of buildings, notably in Washington, Chicago, Indianapolis and Atlanta. To Mr. Hunton and Doctor Moorland the race is debtor for the putting of emphasis upon the Y. M. C. A. work in such a way as to merit the confidence and hearty co-operation of the International Committee. Instead of two International Secretaries, as a few years ago, we now have six: six picked men who are directing the forces in attacking the race question at its most vulnerable point. Our churches are weak for want of men. Our

ministry is limping for the want of efficient and well trained recruits. The race problem is aggravated by the idle and criminal male Negro, who is found too often in large numbers in the jails and penitentiaries. What shall we do to throw around these men the preventive force so that they will not be drawn into the pitfalls of vice and sin? What shall we do to reach the more unfortunate who are found in such large numbers in the dives and in the saloons and in the brothels, as to make the race situation a very dark one? The Young Men's Christian Association does not, in the least sense, come to supersede the church, it serves as an auxiliary to the church, a sort of skirmishing force or a midway station, so that men who are reached by the Association are carried directly to the church. It is this very fundamental, extremely necessary and highly prophetic work, that these men are trying to do.

The greatest impetus given to this work was the recent announcement of Mr. Julius Rosenwald, of Chicago, who has agreed to give \$25,000 to any community, and as many communities as would raise \$75,000, making a total of \$100,000, to be devoted to the cost

(Continued on Page Eight.)



INTERNATIONAL SECRETARIES YOUNG MEN'S CHRISTIAN ASSOCIATION (COLORED MEN'S DEPARTMENT.)

First row—Mr. W. A. Hunton, Dr. J. E. Moorland, Mr. J. B. Watson.  
Second row—Mr. R. P. Hamlin, Mr. C. H. Tobias, Mr. D. D. Jones

If white men and boys, with all the advantages of public libraries, institutional churches, reading circles and round tables, and with comfortable and inviting homes, find it necessary to operate Young Men's Christian Associations, what shall we say of a Negro man and boy, who are minus, practically, all these institutions and finds only inviting him when he strikes a city, raw and fresh from the country, the dive and saloon. It is easy enough for a young Negro man to go astray. He has fewer restraints thrown around him than the white young man, and there are more temptations. The work of the Young Men's Christian Association, therefore, for this neglected part of our population is in no sense a luxury, it is an essential.

In line with the various efforts for the uplift of the Negro, the International Committee of the Young Men's Christian Association is redoubling its effort to reach and save Negro men and boys. It would not be, perhaps, very far from correct if we would state that the work of the Young Men's Christian Association has made a larger progress in the last two years than any other. Twenty years ago Mr. W. A. Hunton was called to the International Committee



## Young Men's Christian Association Camp at Arundel-on the Bay

From July 1, to 30, 1911, was a busy time at Arundel—on the Bay—Md. The location is ideal for an institute where constructive

and, when it is finished, a diploma is awarded.

Thirty men attended this Institute last summer, it being the fourth, and the second time it was held at Arundel-on-the-Bay. The coming year bids fair to be more largely attended and to be of every greater benefit.

Last year prominent men of both races attended and gave lectures. Dr. Wm. J. Schieffelin, M. W., Messrs. C. J. Hicks and A. H. Roberts of the International Committee; Dr. Robt. E. Jones, President John Hope, Prof. M. A. Hawkins, and others, rendered fine service as lecturers.

No form of uplift work today carried on by colored people requires a more thorough training than Association work. To be successful a man must have many qualifications—should be able to express himself well in public, must be a good business man, good Bible scholar, of a genial social nature, sound religious

character, trained intellect, and any and every quality which would make a man successful in any legitimate line of work.

Such men are hard to find; some have been found and others are being trained. Hence, the Institute. Thirty men are giv-

ing their time to the secretaryship in as many different cities, and six men are International Secretaries. Mr. W. A. Hunton began his work in Norfolk, Va., in 1888, and was the first colored secretary.

Dr. J. E. Moorland began his work in Washington, D. C., in 1882. Mr. Hunton and Dr. Moorland are joint administration secretaries, and have four other associates, viz.: J. B. Watson, R. P. Hamlin, C. H. Tobias and David Dones.

Messrs. Hunton, Tobias and Jones have charge of the student work, and Messrs. Moorland, Watson and Hamlin look after city work.

The past year was the banner year for the Y. M. C. A. among colored men. Mr. Julius Rosenwald offered \$25,000 to every city that would raise \$75,000 more for a building for colored men. Six cities have already met his conditions: Chicago, Philadelphia, Atlanta, Los Angeles, Washington and Indianapolis. Others will follow their example. Last year over \$750,000 was pledged for buildings for colored men and boys, and a third of this, or a quarter million dollars, was pledged by colored people themselves. This is the most remarkable effort at self help known to the race in the same length of time.

Dr. Moorland is the conspicuous leader in this movement for new buildings, and has comprehensive plans to bring within the reach of the thousands of our men and boys the blessing of a wholesome environment.



Y. M. C. A. SECRETARIES AT ARUNDEL-ON THE BAY.

work is done, which shall influence great numbers of people for years to come through the trained leaders, who go forth from this retreat.

The place is located 5 miles from historic old Annapolis, Maryland, still Maryland's capital. The water scenes are charming and inspiring. The bathing is fine, and the Chesapeake supplies, in abundance, some of the finest quality of sea food. At this season the famous Chesapeake crab is prevalent. Only a few cottages are here. Maj. Chas. R. Douglass, the founder of the place is son of Frederic Douglass, who also built a cottage here, which he bequeathed to his grandson, Joseph, the violinist. Dr. Francis, of Washington; Mr. Lewis, and the Bowen's, where the institute was held, have cottages. The last cottage built, which is noted for its simplicity and beauty was built by Dr. Moorland, the dean of the institute. He says it is a reward for his adversity. For, being ordered to this quiet place by his physician, he got his first desire to provide a place to rest, and selected a bit of virgin forest and has proven himself a conquering pioneer.

The purpose of the institute is to train leaders for secretarial and physical work in the Young Men's Christian Association.

Any one attending will get a good idea of the practicability of combining work, recreation and religion.

At 7:30 breakfast is served. Everybody is on time or else— At 8:15 work begins, and class work, fully as hard as is required in a college, continues till 11:30—including Bible study courses, Association history, methods, principles and organization, sociology, religious work, social work, etc., and at 11:30 one hour of physical work, which is conducted by lecture and practical exercise. Then a swim in the Bay and every man taught to swim, and then dinner.

The afternoon is given over to quiet, study and recreation. Baseball is the chief sport, and such enthusiasm is seldom seen. Every bit of lung power is sometimes brought in to make emphatic the effort of one side or the other. This game over, it is time for supper. After supper, vespers. At this hour a lecture is given and prayer and song service held.

Then to the beach—a bonfire is built and the story-tellers' club holds forth till time for bed. By daylight some of these fellows will be up preparing for class work.

At odd times conferences are held by interested men on particular subjects and at least once a half holiday is given for a boat-ride. Examinations are held and a passing mark of 70 is required.

The course extends over three (3) years.



CAMP FIRE SCENE AT ARUNDEL-ON THE BAY

## The Colored Men's Student Department of Young Men's Christian Association

The smoke of the Civil War had hardly cleared away when, here and there, far-sighted colored men organized the first Young Men's Christian Associations.

In the early history of Association work among colored men, two significant factors were emphasized: First, the welfare of colored men was, from the beginning, included in the program of the North American Association movement. And, second, the few colored associations organized before 1877, although they had no trained leaders or agency of supervision upon which they called for assistance, produced some good results and were worthy forerunners of the more abiding work that followed.

The first colored association of which there

is a record in the International Convention Reports was organized in Charleston, S. C., in 1866, and this association has maintained a continuous, though sometimes feeble, existence until now. An association in New York City in 1867, sent the first colored delegate, Mr. E. C. V. Esto, to the International Convention, which met that year in Montreal, Canada. Mr. Esto was received by the convention with great enthusiasm, as he spoke on the report of General W. T. Gregory, of Fredericksburg, Va., in which the latter had expressed a deep interest in work for colored men.

The convention adopted the following resolution: "That the Committee on Associations of this Convention be instructed to report such measures as in their judgment will best promote the formation of Young Men's Christian Associations among the col-



ored brethren throughout the United States and British Provinces."

At the International Convention held in Richmond, Va., in 1875, a petition from the colored ministers of the city was read asking the convention to pray that God would open the way for the extension of association work among the young men of their race. The president of the convention, Major Joseph Hardie, of Selma, Ala., spoke very sym-

Special committees are appointed to get in touch with young men who are about to enter school, to meet them at the station, help them to get located, introduce them to the older students and in every possible way befriend them in those trying first days away from home, helping them to get a good start in the right direction.

Seven Bible Study Institutes have been conducted this year by the student work sec-

Association and to home and foreign missionary work. The training of laymen for Christian service is to be the keynote of this important conference at Kings Mountain. Among the speakers and leaders expected are the following:

Dr. S. C. Mitchell, President of the University of South Carolina.

Bishop J. Albert Johnson, of South Africa. The Rev. C. T. Walker, D. D., of Augusta, Ga.

Dr. W. H. Sheppard, the pioneer missionary to the Congo, West Africa.

President John Hope, of Atlanta Baptist College.

Dr. S. G. Atkins, Educational Secretary of the American Methodist Evangelical Church.

Prof. J. M. Gandy, of the Virginia Normal and Industrial Institute.

International Secretaries: W. A. Hunton, J. E. Moorland, Charles D. Hurrey, Harrison B. Elliott, W. D. Weatherford, C. H. Tobias, David D. Jones and A. M. Trawick.

#### COUNTY WORK

The International Committee is about to enter a new and most important field of association work, namely, among the young men and boys in the country. The first County Young Men's Christian Association in this department will be organized in April in the State of Virginia. Mr. R. B. Randall, a graduate of Hampton Institute, has been making special preparations for this work at the University of Wisconsin and will be the first colored man to enter the county work secretaryship.

#### Discovery Through Surrender

The way into the full discovery of Christ is not by the path of logical argument; we find Him fully only when we surrender our



DAILY DRILL AT ARUNDEL-ON-THE-BAY.

pathetically of the needs of the freedmen and called the convention to prayer in their behalf.

At the Toronto convention, in the following year, delegates from the far South led by Major Hardie and the Rev. Stewart Robinson, D.C., of Louisville, Ky., urged the importance of beginning the work among the colored men of their sections. A fund of \$700 was subscribed and General George D. Johnson, of Marion, Ala., a Confederate veteran, was employed as the first secretary of the International Committee in work among colored men. He was succeeded in 1877 by Mr. Henry E. Brown, of Oberlin, Ohio, the first president of Talladega College, who devoted twelve years of faithful effort to this department and organized associations in the principal educational institutions and a few of the larger cities. Mr. Brown was succeeded in 1890 by Mr. W. A. Hunton, who was the first colored man to enter association work, having been appointed General Secretary of the Association at Norfolk, Va., in January, 1888. Mr. Hunton was joined in 1896 by Dr. J. E. Moorland and these two men are now jointly the Senior Secretaries of the International Committee in the Colored Men's Department. The other four secretaries of the International Committee in this department are Mr. John B. Watson, Mr. R. P. Hamlin, associated with Dr. Moorland in city work, and Mr. C. H. Tobias and Mr. David D. Jones, associated with Mr. Hunton in student work.

For several years the attention of the International Secretaries was devoted largely to young men in educational institutions, the citadel of strategic importance in every race.

There are now 102 colored student associations organized in practically all of the boarding schools throughout the country. It is an important fact of far-reaching influence that the Baptist, Methodist, Congregational, Presbyterian and Episcopalian schools, the colleges, professional and industrial schools of the whole country are united in Young Men's Christian Association work.

The principal phases of this student work are: Work for new students, Bible and mission study classes, religious meetings, community work and occasional receptions.

retaries in different states. More than 3,000 students, young men, are members of voluntary Bible classes and are following systematic courses of study. Classes in the study of missionary work are also conducted by many associations.

The weekly religious meetings of the associations have been an important means of grace to young men at school. Many are led to a profession of faith in these meetings and others have been strengthened in their Christian life. Not infrequently have great revivals started in these young men's meetings.

Volunteers are sent to teach Sunday school classes in the community, sometimes walking five or six miles. Others hold meetings in hospitals and prisons. Some volunteers make gardens in the spring or repair old cabins for aged and infirm neighbors, and thus prepare the way for helpful cottage meetings.

Perhaps the most important step yet taken in all this student work is the Summer Conference at Kings Mountain, North Carolina, for which preparations are now being made. More than a hundred leaders of student associations will gather in this beautiful mountain retreat and spend ten days—May 24th to June 2d—in study and training for next year's work. It is also expected that this conference will mark the beginning of a movement to lead a larger number of our ablest young men than ever before to devote their lives to the Christian ministry, to the secretaryship of the Young Men's Christian



BOATING AND BATHING DAILY RECREATION.

wills completely to Him. This is one of the unique facts in the Christian life. It is not an exception to universal law, however; it is simply a supreme expression of the law.

Every scientific discovery has come finally from a personal devotion. We are indebted to countless men who have unveiled the meaning of life to us and put at our disposal the resources of the universe; they have all yielded their ease and convenience and surrendered themselves to the truth for which they were searching.

The great discovery of personal friendship is always reached through surrender. Love demands the giving up of personal and individual interest to the will of another. When that surrender is made, we pass into new worlds; illumination comes; mysteries are disclosed; friendship is made perfect. This is why there can be no great friendship without self-sacrifice. Surrender alone unveils the secrets of personality.

In religion we experience the supreme friendship. Hence the most perfect religious discovery is made possible by the supreme measure of self-surrender. We cannot know Christ until we know His will, but we never know His will until we do it, and this means that we give up our own will and accept His.

So we are always unexpectedly surprised as we experience the riches of discovery through self-surrender. We did not expect the gifts that came to us unsought. They flowed from our submission. It was God's way of making up what seemed for the moment our loss by a greater and an eternal





## Development of Young Men's Christian Association Work Among Colored Men

By Dr. J. E. Moorland.

The property of the Young Men's Christian Associations of the Colored Men's Department is not held by the International Committee or any organization outside of the local field, the local association being the unit of power in the Y. M. C. A. In some cases the property is held by a board of trustees, composed entirely of colored men; in other cases it is held by a board of trustees composed of white and colored men; and in some cases by the Young Men's Christian Association, an incorporated body, which holds the property used for all association purposes in the particular city where the association is located. In this case, as in Washington City, where we are building a one-hundred-thousand-dollar building, and where we are establishing an association which shall be a model for the entire country, respecting its property holdings and its branch relationship to the Central Young Men's Christian Association of the city, a clause is put into the deed which provides that the property cannot be used for any other purpose than for the colored young men, and cannot be disposed of without the consent of both the white and colored men. This safeguards the property holdings of the association in a very unique way. It is worthy of note that the trustees of the Y. M. C. A. merely hold the title for the association and have the minimum amount of management. The management, however, is vested in a board of directors who have a general oversight of the work in an entire community. Each branch has its own committee of management, composed of active members of that branch, which gives to our men the management of their work. Now, what we might term the Washington plan is now adopted as our policy in the organization of our associations where it is accepted by both the colored and white men. After years of experience we have found this to be the most feasible plan upon which we can work in a large community. This plan has the approval of many leading men of both races.

### FIRST ASSOCIATION FORMED IN 1866.

For forty years the Young Men's Christian Association has been lending its beneficent influences to colored men. As early as 1866 an association was formed in Charleston, S. C. It seems that a number of associations shortly followed this one, for a state convention was held nearly forty years ago, a printed report of which is in the archives of the International Committee's library. Early in 1867 an association was formed in New York City, some members of which still live. Similar organizations were formed in many of the cities of the country, but did not have a continuous existence for lack of supervision.

The International Committee is the agent of the North American associations. Its membership consists of eighty-eight business and professional men residing in various parts of the United States and Canada, who are elected at the international conventions of these associations. Its central office is in New York City, where a working quorum of its members reside. Branch offices are maintained in Montreal, Chicago and at other centers. The committee employs a force of eighty-eight secretaries in its Home Work Department (executive, field, county, railroad, student, army and navy, industrial, colored, religious, educational, physical, boys, and secretarial), working in all parts of the North American field and on the Canal Zone. These secretaries co-operate in increasing the efficiency of the associations, in extending their number, and in strengthening and establishing state organizations. Through its staff of eighty-seven foreign secretaries the committee comes into a responsible relation to the development of association work in the important centers of China, Japan, Korea, India, and other non-

Christian lands, as well as in the Latin-American countries. The expenditures for 1908 on the home field were approximately \$254,000 and on the foreign field \$189,000. This expense was met by appropriations from associations, by voluntary contributions from friends of this work for young men and boys, and a small portion by income from endowment funds.

Many of the States have a strong force of state secretaries, which supervise the work in their respective States; however, but little has been done in the way of supervising the work among colored men through this agency, thus leaving almost the entire burden of supervision on the international committee.

The above gives a mere glimpse of the magnitude of the organization and work carried on by the international committee, which holds a supervisory relationship to the associations among all classes of men on the North American continent. The expenditures indicate how much the young manhood of the country is revered by these Christian leaders. It is thus far unfortunate that our own people have not had a larger part in helping to support a committee which employs three men of their own race, who give their entire time to the supervision of the work among the one hundred and thirty associations which exist among them, thirty-nine of which are in cities and ninety-one in our various institutions of learning. Less than five hundred dollars for any one year has been received in support of this work from our own people. We are happy to report, however, that this year there is an awakened interest, and we hope to exceed by far the amounts received in the past.

### INTERNATIONAL COMMITTEE ANSWERS PETITION OF NEGROES IN 1875.

In 1875 the international committee met in Richmond, Va., and in answer to an urgent petition sent to the convention by the colored pastors of Richmond, special notice was taken of the needs of the colored men of the country. In 1878 General George D. Johnson, an ex-Confederate officer, was employed to look over the field and see if it would be wise to establish associations among colored men. The following year he came back with a glowing report as to the ripeness of the field and the greatness of the opportunity at hand for the association to do an effective service for a needy class of men. In 1879 Henry E. Brown, a native of Ohio, an Oberlin student, founder of Talladega College, a man who at the assassination of President Lincoln, consecrated his life to the work and service among the colored people, was selected as the first international secretary to work among colored men. He traveled throughout the length and breadth of the country, establishing Bible classes, conducting religious meetings, meeting with the pastors, organizing associations, encouraging the people, distributing pamphlets of various descriptions for enlightenment of the people, working continuously, until 1891, when W. A. Hunton was called to take his place. The work of Mr. Brown is still remembered by many of our older and middle-aged men. In 1888 our first colored secretary commenced work at Norfolk, Va., in the person of W. A. Hunton.

The Young Men's Christian Association from the first has followed the policy of co-operation between white and colored Christian men. The work in Norfolk was made possible by the interest of Christian white men, counseling with colored men, giving them the benefit of their experience, as well as giving them freely of their means. An Englishman who lived in the city at that time made a gift large enough to enable the association to open attractive quarters and employ a secretary.

The Y. M. C. A. is an expensive organiza-

tion, and one of the difficulties is found in securing sufficient funds to properly support it. In most communities it is necessary to appeal not only to colored men, but to white business men as well, and it is the policy of the association to have such Christian co-operation on the part of both white and colored men as will insure proper support.

The above method of organization, which takes nothing from our men but gives them the financial backing and standing of the larger and stronger organizations already established in the community, warrants in the most practical way possible a sufficient support. It also gives a common ground where the best men of the races in a community can at least begin to work together with the avowed purpose of solving in Christ's way one of the most difficult of America's problems. Many evidences can already be seen of the wisdom of this sort of effort in many parts of our land. When the smoke of the awful Atlanta riot had settled and the best men of both races saw their city disgraced and humiliated in the eyes of the land and the world, and when it was absolutely necessary that these leaders should meet somewhere and have a common understanding, the neutral ground was found in the Colored Young Men's Christian Association building, where plans were made for peace and harmony in the future between the races, which plans are bearing good fruit today. What happened in Atlanta may happen in any city in America where there is any large number of our people. It even happened at the home of the liberator of this race. That an organization be fostered, which makes friends of colored men and white men on a Christian basis is of the greatest value to us as colored men, in that we are in most cases the weaker element in a community.

The Y. M. C. A. makes strenuous efforts to reach special classes of men, as indicated by the various departments of the international committee. It is absolutely necessary to make special effort to reach railroad men, men working in shops, and students. In fostering a Colored Men's Department there is no thought of humiliating the colored men, but the effort is made to help and bless this special class of men, who, in most cases, are separated and even debarred from the uplifting influences which exist in most of our cities.

### ASSOCIATION DEVELOPS YOUNG MEN.

In its development it has already produced some specialists who are giving their entire time to the work among their fellows. It is possible to-day for a young man with elevated ideas to find friends immediately on entering a city, though he be a stranger, by applying to the Y. M. C. A. The very fact that in New York City, in St. Louis, in Los Angeles, in New Orleans, in Richmond, in Atlanta, and in Washington and many other cities, capable secretaries are constantly on the lookout for the welfare of young men, safeguards the sons of devoted and loving mothers, and gives sweet sleep to many an interested parent who would otherwise be haunted by day and by night with worry over the welfare of some beloved son.

The motto of the Young Men's Christian Association is found in our Lord's last prayer, "That they may be one." Every department of this work has a relation to the other. Every association, regardless of the department with which it may be connected, has the right to be represented in the international convention, which meets every three years, and such delegates have equal privileges on the floor. The International Secretaries of the Colored Men's Department are respected and regarded in the same way that any other International secretary is respected and regarded. The secretaries of the colored associations have the same privilege



to be members of the Secretarial Alliance, which is an insurance organization among the employed officers (the payment at death now amounting to about three thousand dollars) as any other secretary. It is the prayer and the hope that through this organization born in prayer in 1844, born again and again in prayer, shall be the means of bringing together as valiant soldiers the cause of our Lord and His Christ the young men of all classes and races and conditions of men in this fair land of ours and throughout the world, and that finally they may be able to make Jesus king, and then there will be no strife.

### A Large Harvest Waiting

Bishop Walter R. Lambreth, D. D., of the Methodist Episcopal Church South, and Dr. John Wesley Gilbert of the colored Methodist Episcopal Church are now in Luebo Kasai Kaisai District, Congo, Africa, for the purpose of establishing a mission. Bishop Lambreth in writing Bishop R. S. Williams of the Colored Methodist Episcopal Church, says:

"I thank God for the opportunity for service which has come to us in this part of Africa, and that your Church shares with mine in pioneering the way. Brother Gilbert's coming is a providence. I verily believe, for both in his missionary spirit and by his qualification, he gives unmistakable evidence of a call to this work. He has proven himself to be a brother, indeed, all along the way and the way, as he may have written you, has not been one of the easiest. We have seen sights coming up here, and had to put up with some situations I little dreamed of when we left the shores of England behind. Added to crocodiles within a few feet of us on one side, were hippos on the other, blowing and snorting through the night. This was not a circumstance to our having to travel several hundred miles covering a space of nine days, over thirty cases of ammunition and twenty of gunpowder with the hatches off, half the time, and natives carrying fire carelessly back and forth. I was really thankful when we struck a leak and there seemed some hope of those explosive being wet and thereby harmless. But our Father in Heaven evidently did not intend that we should go to Heaven that way. And I am grateful, for we would rather wait a little longer, if it is His will, and be given a chance to establish the work for which we came and which is so much on your heart and upon ours.

"There are ten millions of raw heathens in the Congo Valley, and five million more who are almost absolutely without the Gospel. Ready for us? I have never seen a field more ripe. I do not except Korea. This very morning a man came in who had walked a nine days' journey to ask for a teacher for his native village. What reply did these good Presbyterians give, who are doing their utmost? 'We have work for every one of our three hundred Christian teachers and evangelists. We would like to, but we cannot send now.' How my heart was stirred within me. A Macedonian call, if ever I heard one, and no one to respond. Tragedy is written in large letters all over this country. Slavery, murder, deceit, witchcraft, Satanic influences of every sort and a spirit of abject hopelessness in the faces of those who know not the love which casteth out all fear. The only hope is the Gospel. It is the power of God unto salvation, and when a man walks three hundred miles to ask for it, I tell you, Bishop, it nearly breaks my heart to turn him down. We cannot turn them down. That is all. We cannot do it and sleep easily in our beds. We cannot do it and continue to enjoy the sweets of a Christianity which was brought to us with a great price. It will be sacrilege to continue to take the gifts

### Mr. Rosenwald's Proposition.

*The Young Men's Christian Association of Chicago.*

"GENTLEMEN—I have been considering for some time the question of the best method of assisting the colored people, particularly in our large cities, in securing such facilities for education and recreation as are afforded to others through your organization in Chicago and similar organizations in other cities. It has seemed to me that both in the interest of the colored race and in the interest of the country, it is essential that there should be in every community in which there are large numbers of colored people a building primarily for men and boys, devoted to such purposes for their use. They



Mr. Julius Rosenwald of Chicago.

have not as yet, in their own ranks, a sufficient number of people whose means would enable them to establish and adequately equip such institutions, and it is therefore, in my judgment, the duty of the white people of this country, irrespective of their religious beliefs, to evidence their interest in the welfare of these, their neighbors, by assisting to supply this need.

"In order, however, that such institutions may be successfully managed, it is important that some permanent organization take the matter in hand; and, in my judgment, there is no organization better suited for this work than yours. If you will, therefore, undertake the task of raising funds in Chicago, and in any other cities of this country, for the purposes aforesaid, it will afford me great pleasure to contribute the sum of twenty-five Thousand Dollars (\$25,000) for such an institution in every community in which, by popular subscription, you shall raise, within the next five (5) years the additional sum of at least Seventy-five Thousand Dollars (\$75,000), the entire sum of not less than One Hundred Thousand Dollars (\$100,000) to be devoted to the cost of the land, building and furnishing of such institution.

"It shall be within your discretion to determine in what communities you shall endeavor to raise the funds for such an institution; but no such building shall be erected until you shall be satisfied of the ability of the local organization, which will own and manage it, properly to administer and finance the local work.

"Upon the statement by you, within the next five (5) years, through L. Wilbur Messer, General Secretary, and William J. Parker, Business Manager, or their successors,

that bona fide subscriptions of at least the amount of Seventy-five Thousand Dollars (\$75,000) have been raised for the aforesaid purpose in any community, and that in your judgment the local organization is able properly to administer and finance the proposed work, my obligation as to the proposed institution in that community shall become absolute, and shall be paid through you as soon as the sum of at least Fifty Thousand Dollars (\$50,000) of the amounts subscribed shall have been actually expended for land and building.

"Thanking you for your good offices in undertaking this work, I am,

"Very truly yours,

(Signed) "JULIUS ROSENWALD.

"Chicago, December 28, 1910."

### Home Mission Notes

The Council of Women for Home Missions, of which Mrs. George W. Coleman is president, now has nine Home Mission Boards in its membership. The Committee on Home Mission Study Courses reports over 28,000 copies of the study book for the year, "Conservation of National Ideals," having been sold. The topic for study 1912-1913 will be "Mormonism." The author of the text-book is the Rev. Bruce Kinney, superintendent of Baptist Missions in the southwest.

The dates assigned to the Home Mission Conference for Chatauqua for the coming summer are August 4th to 10th. The Conference will be under the direction of the Council of Women for Home Missions. Mrs. Wells is the teacher, widely known throughout the west and middle west, who will bring not only a broad intellectual equipment to this service, but a spiritual insight which will make her lectures tend to larger service on the part of her hearers.

Delegates to the Annual Meeting of the Women's Home Missionary Society held in Wichita last autumn remember "John Charles," the bright little Indian lad who gave such promise of good for the future. John Charles, however, is but one among many who need the help and training of the Navajo Mission Home and School destroyed last autumn by the floods. Miss Bassett, Bureau Secretary, writes that, unless work on the new building is begun this summer, it will be impossible to open in the autumn, as building operations cannot be carried on after November. She urges friends and auxiliaries that have made pledges toward the rebuilding to send in their money as soon as possible. She will also be rejoiced to hear from any new friends and may be addressed, "Miss Katherine H. Bassett, Polo, Ill."

Browning Home and Mather Academy at Camden, S. C., have added to their fine equipment a new building during the past season, the gift of a good friend who refuses to allow his name to be used. It is a school building of twelve rooms with broad halls, electric lights, speaking tubes, etc., which will be dedicated this month. Over three hundred students this year are in attendance upon this one of the finest schools carried on by a Woman's Home Mission Society among the colored people of the South. An excellent revival during the late winter resulted in the conversion of a large number of students. There were frequently from twenty-five to thirty seekers at one time.

Peck Home, located at New Orleans, La., which was burned several years ago, has been rebuilt and Mrs. E. L. Knostman, the Bureau Secretary, writing under date of March 4th, says that at that time the building was nearly completed. She is gratified with the appreciation given the building by the College presidents of the Schools of the Freedmen's Aid Society, who were gathered at New Orleans early in March. They declared it an ideal building for its purposes. Mrs. Knostman urges that all pledges for this work be sent in as soon as possible since bills must



## A Modernized Episcopacy

By the Rev. George P. Eckman, D. D.

"A Modernized Episcopacy" is the flexible phrase now being employed to embrace a variety of suggested reforms in our general superintendency. That some fundamental readjustments of our system of episcopal supervision are required is a fact which can scarcely be stated in terms too emphatic. The lack of responsible leadership in our great cities, due to the peripatetic necessities of our episcopacy as now constituted, is only one of the plain warnings that certain changes must be effected if we are to exercise any considerable influence in these centers of population. Other reasons of equal seriousness will occur to thoughtful Methodists. We have recently undertaken to alter some parts of our ecclesiastical machinery, the wisdom of which proceeding is still undetermined. It is the more apparent, therefore, that we are justified in moving slowly and cautiously with our contemplated reforms of the episcopacy, though we dare not long ignore the dissatisfaction which is making itself heard in every section of the Church.

While we are mending our episcopacy we must avoid marring it. Though we modernize it, we must not minimize it. Our failure to realize larger triumphs as a Church cannot properly be attributed to inadequate supervision alone. Many other elements enter into the case. Some denominations which have no such supervision as we enjoy are making rapid strides and some which have closer supervision than we possess are not keeping pace with us. It becomes us, therefore, to exercise some degree of self-restraint when we are disposed to bark at an institution which has such an honorable record as our episcopacy, or to make merry over it as a fetich which is venerated by the ignorant and the unreflecting. Moreover, we should hesitate to impose limitations upon our episcopacy which are calculated to lower its dignity and impair its credit with the public, for whatever diminishes the respect of men for the Church inflicts, a positive injury upon religion itself. In any case, we should be careful that our criticisms are warranted by facts.

For example: the claim is sometimes made and supported by very plausible reasonings, that the Bishop is the only officer in the Church who is not compelled to "make good" in order to retain his place. If that were strictly true it would not be a perfectly intolerable blot on our 'scutcheon, for having selected presumptively the best men in the Church for the office of Bishop and endowed them with unparalleled functions, it would not be inconsistent with the character of their positions if we should confide in their honesty sufficiently to assume that they would do their best to fulfill their obligations. As a matter of fact, however, the allegation that the work of the Bishops is not subjected to as close a scrutiny as that of any other servant of the Church is not justified. At least once in four years the records of the Bishops are examined with merciless penetration.

The committee on episcopacy has the entire bench of Bishops under critical survey at each General Conference. The humblest member of the Church can, through that committee, bring inquisition to bear upon any Bishop, and the murmur of a malcontent has done that precise thing more than once. If it be said in reply to this that the record of a Bishop is examined only when a complaint is lodged against him, it is enough to answer that the moment the question is asked, "What Bishops are effective?" which is only another way of saying, "What Bishops should be superannuated, if any, and why?"—a question which is invariably raised in these later years—every Bishop is instantly under close review, not merely by

inquiry has respect to something more than physical ability. The superannuation of Bishops is not based merely upon age and bodily infirmity. Their official demeanor, personal idiosyncrasies and general acceptability are also involved. It is notorious that Bishops have been retired within recent years because they were regarded as too dictatorial or because they were charged with undue haste in making appointments, not to mention other faults which are not necessarily tied up with old age. It is customary for a subcommittee on episcopacy to report to the latter concerning the effectiveness of the Bishops and to indicate what Bishops, if any, should be superannuated. But the committee on episcopacy may take up and consider the case of a Bishop not specifically designated in the report of the subcommittee and recommend his retirement to the General Conference, and this has been done in at least one instance. Moreover, it is competent for the General Conference, after the report of the committee on episcopacy is before it, to amend that report by additions or subtractions. It may superannuate as many Bishops as it chooses, provided its reasons for doing so are cogent and convincing. In other words, for a month in every quadrennium each Bishop endures the possibility of having his whole administration, or any part of it, covering a period of four years, brought up against him with painful publicity. One would suppose that the mere terror of this kind of inquisition would induce any man to "make good" if it lay within his power to do so.

The committee on judiciary has under its survey all decisions and rulings of the Bishops which for any cause are referred to it. An illustration of its functions bearing on the present subject will be found in the *General Conference Journal* for 1908, which records the complaint of certain persons "relative to the making of a certain appointment in South America Conference," and the finding of the committee that the Bishop "acted in the premises within his disciplinary discretion." The committee on itineracy re-

ceives and examines the official journals of all the Annual Conferences. While it is true that this committee confines its attention chiefly to the question of the accuracy and completeness of these journals, it is also true that potentially every appointment and every act connected with the presidency of a Conference is also under review.

These processes of inquisition do not satisfy all the critics of our episcopacy. They point out that the review of episcopal administration occurs but once in four years, and suggest that it ought to be made an annual function. May the Lord preserve us from that kind of petty interrogation! It is also affirmed that our people are slow to employ the prescribed methods of ascertaining whether or not a Bishop is able to "make good," and that we therefore need plans of inquisition which will work more automatically and inevitably. It is suggested that we have a carefully selected committee of ministers and laymen to whom shall be assigned the duty of investigating the records of the Bishops each year.

Is the sober sense of Methodism reduced to the level of entertaining a proposal to create what one of our ministers has called "a body of archbishops," composed in part of laymen, who shall exercise inquisitorial powers over the Bishops? The next logical step will be to constitute a still higher body to look after those "archbishops," and so following. The simple fact is that we are compelled finally to come to one company of authoritative persons whom we must trust to do their duty on the ground that they are above the disgraceful sins of negligence and self-pleasing. So long as we remain an Episcopal Church the Bishop must be a real Bishop. If we propose to become Congregationalists, let us say so at once, and do away with our fiction. Even democracy can run mad. It then becomes mobocracy. In that direction lies the peril of some of the suggested legislation respecting our polity. Our general superintendency undoubtedly requires important modifications. It was evidently constructed for another age than ours. But when we alter it let us be wise enough to avoid humiliating the Bishops by subjecting them to tests of inefficiency which are ordinarily applied to a clerk in an office or a drummer on the road. New York City.

## Health Papers—Health and Beauty

By Dennis A. Bethea, M. D.

Thousands of women to-day are wondering why they break so fast, why the beauty of their former days seems to be fading so fast, and why their most pleasant smiles fail to touch a responsive chord in the opposite sex. The reason is not far to seek. Many women bring on wrinkles and old age by worry. It is said that worry kills more people than work. Don't worry about wrinkles coming. The more you worry the more they'll come. I once read a clever little story in which the characters were a woman just past her youth and an imp who was interested in drawing wrinkles in her face. Every time she bought a new lotion and looked anxiously in the glass, and grieved over the fact that another little crow's foot was coming, the imp lay on his back and kicked up his heels with glee. But when, one day, she suddenly threw all the toilet creams and skin whiteners out of the window, and declared that she would struggle no longer, but would resign herself to grow old contentedly, the imp sorrowfully turned and went away forever. And the woman became young again!

Not only every woman, but most men, dread the approach of age. It means much to a person to look young as long as possible. However, that is not relative to a physician. The older a physician looks the better practice he will have and the more folks will trust him.

"How do you contrive to look so well and

so young?" said one woman to another. "You look five years younger than I, and yet—we used to go to school together—I know you are my senior. Tell me the secret of the lotions you use, that I may throw away mine and get yours."

"I go to bed and sleep," said the other woman, "and I take the very best care of my stomach. For the rest, I use the best and purest soap, and a bit of borax in my bath, massage my face once a day with good skin food, brush my hair a great deal and feed the scalp a little olive oil occasionally, and—that's all. Sleep is the great thing—that and attention to diet."

"I believe you're right," said the questioner, thoughtfully. "I lose sleep to a frightful extent, and I realize that along with it I'm losing whatever good looks I ever had. But what can I do? My husband wants me to go out a great deal, most of the other women I know do it, and I haven't the strength of mind, as you have, to order my life as I know I ought. Then my husband will say, 'Ethel, your looks are going off; better go to the specialist and have your complexion attended to.' And I rush away in search of a new beauty doctor, in the vain hope that some new method will bring back my vanishing freshness. But really I don't live as recklessly as do some women I know. At least, I am moderate in my eating."

Thus it can be seen that if one would be beautiful one must be in good health, but the real secret is to avoid worry, take plenty of sleep and look close to proper diet.



## The Methodist Episcopal Church in North Africa

By the Rev. Walter J. Yates, Ph. D.

The third annual session of the Mission of the Methodist Episcopal Church in North Africa was held by Bishop Hartzell in Tunis, February 21-24. Missionaries and native workers to the number of nearly thirty were present from Oran, Algiers, Kabylia, Constantine and Tunis. It is but three years since this work was organized. But the progress already made and degree of efficiency reached are truly remarkable. Bishop Hartzell has succeeded in gathering here a picked band of men and women, each one of whom is a master-workman in some special line. All have had sufficient length of service in this field to test and prove their ability and adaptability, and some are veterans in service though yet in the prime of life. The field now occupied stretches from Oran in the west of Algeria to Tunis in the east of Tunisia, a distance of eight hundred miles by rail. There are four great centers of population; Oran with 110,000 people; Algiers 180,000; Constantine, 60,000 and Tunis, 200,000. In each of these cities the work of the Mission is well established. A fifth center is at Fort National in the country of the Kabyles between Algiers and Constantine. Our Mission has a station here also from which the gospel is preached in thirty-one native villages. All this region is under French government. Immense sums have been spent in the development of the country during the past eighty years and a system of splendid macadam roads stretches from one end of the land to the other, reminding one of the ancient Roman highways in their solidity and beauty. This is a paradise for automobilists. Tunisia is still governed by a native Bey but is under a French Protectorate which directs the policy. Now that France has practically acquired Morocco she controls a magnificent empire stretching from Tripoli to the Atlantic Ocean and capable of marvelous development such as France is abundantly able, and is manifestly determined to accomplish. The country has had a long history of thrilling interest. The first settlers were of a white race not yet fully identified. They were followed by Phoenicians from Tyre and Sidon who founded Carthage, raised the country to a high degree of prosperity and gave it a large population. They were noted for cultivation of the soil and for their commerce by sea. Their religion was Baal worship, with all its cruelties and abominations. Rome finally conquered Carthage, 166 B. C. and destroyed the Punic civilization, replacing it with her own culture and making this land one of the richest of her provinces. It became "the granary of Rome." The ruins of cities with temples, aqueducts, roads and public buildings are scattered thickly all over the country and are evidences of the dense population and the wealth and the high degree of civilization which was once here. The great stretches of upland still remain, and after forty centuries of cultivation are still fertile and very productive. Grain, grapes and olives and vegetables are raised in large quantities, and the land is capable of supporting a population, as it formerly did, far beyond what it now has. The Roman power was overthrown by the Vandals under Genserich who completed the conquest 431 A. D. They were in turn conquered by the Moslem Arabs in the seventh century who have held the power until the French took possession some seventy or eighty years ago in Algeria and more recently in other parts. The Kabyles are the descendants of the old Berber stock, which held the country previous to the invasion of the Arabs and traces its lineage back through Carthaginian times to the original settlers in prehistoric times. They occupy both the mountain region of Kabylia, between Algeria and Constantine, and also a southern tract in the desert. The Arabs form a large and conspicuous part of the population both in the cities and country. Spaniards in large numbers are settled in Oran, and Italians in Tunisia where the antagonism between them and the Arabs has recently resulted in riots and bloodshed, especially in the city of Tunis. Throughout Algeria there is a large French population and the whole aspect of society and business is predominantly French. Though the native element is more conspicuous in Tunis, the tone of the life is increasingly French. Jews are found in large numbers in all the cities, engaged in trade.

Catholics in religion. The Arabs are Mohammedans. The Kabyles are also Mohammedans, since their Christian ancestors were obliged by their Arab conquerors twelve hundred years ago to accept the Koran and adopt the Moslem religion on penalty of death. They have little else than the form of religion in common with the Arabs. North Africa is the world's greatest stronghold of the Moslem faith, and is the chief center of its intellectual and aggressive forces.

This land was also the stronghold of the early Christian church. The men who shaped her policies and fixed her doctrine were many of them from this section. Cyprian was Bishop of Carthage, ten miles from Tunis. Here Tertullian was born, lived and wrote. Augustine was born at a town half-way between Constantine and Tunis. He was Bishop of Hippo and died only the year before Genserich and his Vandals completed their conquest and devastation of the country. The Amphitheatre of Carthage, recently discovered and excavated, was the scene of the martyrdom of Perpetua and Felicité and many others of the early Christians. The Church in North Africa was strong in faith, ability and wealth long before the Church in Rome rose to the position of commanding influence.

The Moslem invasion and conquest in the seventh century completely wiped out Christianity from this region. To this fact is due in considerable measure the rise of the Church in Rome to the place of power. The destruction of Carthage had in an earlier age given to Rome universal empire in the West. The destruction of the Christian Church in North Africa gave to Rome predominant influence in the Christian Church in the West. The Moors invaded Spain and threatened the subjugation of all Europe. The victory of Charles Martel at Tours saved Western Europe from the curse of the Moslem rule and religion. After centuries of struggle the Moors were expelled from Spain or compelled to receive baptism, as they had previously compelled the Christians to accept the Koran. But the Church of Rome did not cross the strait of Gibraltar or the Mediterranean with her missionaries to convert the Moors to her faith. The "northern nations" and even pagan Britain were evangelized, but for twelve centuries North Africa, the stronghold of early Christianity, has been almost wholly destitute of the Gospel of Jesus Christ and the organized Church.

When France occupied the country the Roman Church came in. A few Protestant missionaries, chiefly from England have for the past twenty-five years been at work in various sections, but with little attempt at Church organization. Many of them had no fixed salaries or assurance of continued support. They have held to the work in spite of privations and persecutions and difficulties of the most discouraging kinds. For years most of these people had prayed for the incoming of some great church, missionary organization. At this juncture Bishop Hartzell was providentially brought into touch with the situation by the action of members of the World's Sunday School Convention in Rome who made the trip to North Africa, saw the situation, made subscriptions and urged upon Bishop Hartzell the opportunity and responsibility of the Methodist Church to take up the work.

The development in three years has been phenomenal. From the start the Mission has been equipped with workers who knew the field and were experienced in the service needed. Probably no other Mission of the Methodist Episcopal Church was ever organized where so large a proportion of the members were of such high grade of natural talent, spiritual devotion and scholarly attainment. Of the more than thirty workers, only three are Americans. There are in the company English, Irish, Scotch, Germans, French, Arabs and Kabyles. All the missionaries speak French and all but two, English. Several are proficient in Arabic also. Some have acquired Spanish and use it in their work. Others have Kabyle. Five languages exclusive of English are used in the work of the Mission. Here are graduates with degrees from German Universities and the London University as well as from others in the United States. Some have done service in the mission fields of India. One is a writer of books in the vernacular Arabic and translator

of the Scriptures as well as a good scholar of the classical Arabic.

Few members of the Mission were trained in the Methodist Episcopal Church or knew much of her special doctrine, church polity or methods until brought together in this Mission. It was surprising to see how quickly the work of a Mission was understood and how accurately and completely all details were mastered under the direction and inspiration of Bishop Hartzell. The reports presented were admirable and breathed a spirit of consecration and hope. These people have no trace of fanaticism or wild enthusiasm. They are face to face with as grave problems as are presented in any mission field in the world. They realize clearly the situation. They do not quail under the demands nor shrink from the task. But with earnest eyes that show the yearning hearts behind, they ask, in tones so quiet that they reveal their souls' anxiety, "Will the Church in America stand by us?"

What can we say to such men and such women under such circumstances? Here they are, the foremost rank in this "frontal attack on Islam," in this old, old land where the Early Church gained her greatest victories, which for twelve long centuries has known only the Koran and the cry of the muezzin from the minarets of her mosques. Walk through these crowded bazaars; mingle with the throngs in these narrow streets; go through the villages and meet the country folk; learn their lives, the habits and thoughts of this people; listen to the stories of daily incidents and your heart will grow sick and your head will ache as you begin to realize in some small measure the deep moral villainess in which the great mass of the people are sunk and the utter failure of Mohammedanism to give any spiritual uplift in this world or hope for the world that is to come. Nor can Roman Catholicism led by Jesuitism give any assistance. If ever there was need of the Gospel of Jesus Christ it is here. If ever there was opportune time it is now. If ever the Church had providential indication of the way it is the Methodist Episcopal Church—here—and now.

No one can be with this company, watch them, listen to them for days together without being impressed deeply with the urgency of this work and the splendid skill as well as devotion displayed by them and especially by Bishop Hartzell in its inauguration and development to its present state. *This is the critical time.* If adequate funds can now be had to put this Mission on the proper basis it will secure advantages of the highest value for the Gospel and the Kingdom of God, which, if now neglected, will not again be within reach.

Bishop Hartzell should have the ear, and the heart of the Church, as well as its money, in his appeal for this work in North Africa. No Mission field of our Church has higher claim to attention and assistance at the present time than this.

Tunis, Feb. 24, 1912.

### Personal and General

The Rev. H. M. Archer, our pastor at Rocky Ford, Georgia, has been ill for several weeks.

The home of the Rev. and Mrs. A. L. Lindsay, of Canton, Miss., has been recently blessed by the coming of another son, which makes the sixth boy and eleventh child to come into the home. The children are all living.

Dr. I. L. Thomas paid Zion Methodist Episcopal Church, Wilmington, Delaware, a visit Sunday morning, February 18, at which time he preached a powerful sermon and took a collection of fifty dollars for his cause. Dr. Foust and his people were delighted over this visit.

The District Superintendents of the Louisiana Annual Conference met with Dr. C. M. Melden, president of the New Orleans University, and agreed to set apart the second Sunday in June, the 19th, 1912, as local educational day for this Conference. Therefore, the members of the South New Orleans District Preachers' meeting assembled at Thibodaux, the 14th day of March, also endorse that day on our District, and pledge our entire support to do all in our power to make the occasion a success. We pray God's choice blessing on this effort and on President Melden.—M. L. Baldwin, H. J. Brown, John McKee, C. S. S. T. E. Robinson, Secretary.



## Southwestern Christian Advocate

631 BARONNE STREET.

### SAVING THE MEN AND BOYS OF A RACE.

(Continued From Page One.)

of land, building and furnishing of a Young Men's Christian Association building. Mr. Rosenwald stated that it would please him very much if the country at large would build one Association per month. His proposition is open for five years, and appears in full on another page. At that rate, twelve Associations per year, aided by Mr. Rosenwald with his gift of \$25,000, at the end of five years, the lifetime of the proposition, Mr. Rosenwald would have given one million and a half dollars to the work of the Young Men's Christian Association among colored men. The race is profoundly grateful to Mr. Rosenwald for this marked interest. During a recent address, referring to his gift to the Young Men's Christian Associations, Mr. Rosenwald said: "I am sometimes asked why it is that I, a Jew, contribute money to the Young Men's Christian Association. I reply that the label of an organization means nothing to me. I like the work which is being done by the Young Men's Christian Association because I believe it makes for good citizenship. I know that if our employees and other young men of the district will use the facilities provided in this fine building, their mental, moral and physical welfare will be benefited."

Truly, this work makes better citizens, and Mr. Rosenwald's interest in the creation of better citizens is profoundly appreciated. In every community, where it is possible, this proposition should be accepted and thus add to the religious and moral forces of the community an institution that would mean much in the development of men.

### SENTIMENT GROWING IN FAVOR OF MODIFICATION

There is widespread sentiment in the Church in favor of some modification of our present system of Episcopal Supervision. The *Wisconsin Christian Advocate*, in discussing it, in an editorial of considerable length, among other things, says:

"No sooner have our General Superintendents adjourned their annual or semi-annual gathering than they at once begin to exercise their episcopal authority, where? All over the world? By no means. Only in that territory and over such Conferences as have been assigned to them by the committee.

"While we wax eloquent over this wonderful General Superintendency the Bishops find it necessary in practice to put limitations upon themselves and upon their colleagues at once. If this were not done there would speedily be confusion and chaos throughout the church.

In other words, in order to obtain practical results the General Superintendency goes a glimmering as soon as the machine is set in motion, and some sort of diocesan episcopacy is invoked to do our work.

"And then, to add to the embarrassment, what else is done? We assign these Bishops to some strategic centers to maintain a residence and to act as leaders, only to find that in that particular locality they have no jurisdiction at all. If a layman, pastor or district superintendent wishes to consult the highest officer in command he must write to some other superintendent, perhaps in Boston or in San Francisco. Is it any wonder that the Church is asking the General Conference to correct this anomaly? The merest tyro in church polity can not fail to be unfavorably impressed with this amazing incongruity."

### RACE SEGREGATION IN CHICAGO

An effort is being made by the citizens in Hyde Park in Chicago to segregate Negro children in separate schools. The subject has attracted no little attention. The usual argument is advanced by those in favor of such a movement, but those who favor segregation are not having things altogether their way.

The *Chicago Evening Post*, in referring to the attitude of the property owners of Hyde Park and their agitation for the separation of the colored children, says they "should save their breath," and then adds: "No administration, no board of education, is going to stir up race antagonism by any such move as that. Moreover, there are too many citizens of Chicago—both men and women—who went to school with colored children and are unconscious of any contamination thereby to make it possible, we believe, for such a proposal to gain any headway.

"The leaders of the colored people of Chicago are making heroic efforts to advance the moral, intellectual and industrial welfare of their race. It is unfair to destroy all sense of possible co-operation between the two races by beginning a policy of studied segregation."

### Of General Interest

#### WHITE MEN INDICTED

The grand jury at Birmingham, Alabama, on Good Friday, returned true bills charging murder in the first degree against Walter and Arthur Jones, Will Watson and John Wade, for the murder of John Holland, a Negro, last June. They claimed that Holland had established a habit of robbing their chicken roosts. This was later proven to be untrue. The finding of a true bill, is the first result of investigations going on in reference to twenty-seven murders committed since the strike of 1904, which wound up in the assassination of Felix J. Ellard on March 18th. The coroner's jury and grand jury are working in rooms opposite one another in the courthouse, and Governor O'Neal in the city, held conferences with the coroner's jury in regard to the investigation. It is with a feeling of satisfaction that we note such a meritorious proceeding.

#### COL. GOETHALS LACKS TACT, SAY THE GERMAN NEWSPAPERS

Col. Goethals, our Chief Engineer of the Panama Canal, is accused by the German newspapers of a lack of tact. He is accused of both being indiscreet and of betraying the hospitality of his host, the German Emperor. It will be remembered that Col. Goethals was invited to dine with the Emperor recently to discuss the Panama Canal. One paper says that Col. Goethals "reached the limit of tactlessness," of all American visitors to the palace, for, after his version of the talk had been denied, he re-affirmed its accuracy, thus charging the Kaiser with lack of veracity. Col. Goethals reports the conversation between himself and the Kaiser as actually occurring, with the exception of the references to Japan and England that were published. The official denial published made no direct reference to the Kaiser who is sojourning at Corfu.

#### TWO GREAT FINDS

Two important discoveries have recently been made which have added many millions to the mineral wealth of the United States. Government scientists have discovered in Searless Lake, near San Bernadino, California, a supply of potash, which is estimated at four million tons. This is considered a conservative estimate. This potash is all the more valuable because it is in a readily avail-

able commercial form. Potash is of untold value to farmers, being used as a fertilizer. It is estimated that this supply will be sufficient for more than thirty years.

Another great discovery has been the finding of an immense amount of the highest grade iron ore, estimated at more than one billion tons, in Pennsylvania. This ore is practically at the very doors of the largest steel and iron industries in the world. Some geologists who have been studying the ground pronounce this to be one of the greatest ore finds of all time.

#### SENATOR ROBERT TAYLOR—"FIDDLING BOB," DEAD

Failing to rally from an operation performed in Washington, D. C., Senator Robert Taylor of Tennessee, died in the above-named city March 31st. The Senator, known as "Fiddling Bob," all over the South, played his way into the hearts of his audiences and carried his violin with him wherever he campaigned. Sixty-one years of age, his has been a career of much interest. He belonged to an office-holding family. His father was a representative to Congress and Commissioner of Indian affairs, and an uncle was a member of the Confederate Senate. From occupying the position of pension agent, the Senator forged his way to the National House of representatives from the same congressional district that had sent his father to Congress and later his brother, Alfred A. Taylor. This brother Senator Taylor subsequently defeated in his race for the governorship of Tennessee. He had served in the Senate since January, 1907, his energies being directed in behalf of an extensive system of good roads and the Lakes-to-the-Gulf deep waterway project. His last speech in the Senate was made last July in advocacy of a Confederate monument bill. His last appearance in the Senate chamber was two weeks ago. In the 80's his brother, Alfred, and he campaigned the State together upon the friendliest terms, while being the bitterest political rivals, Alfred being Republican aspirant for the governorship of Tennessee, and Robert the Democratic nominee for the same.

#### SOUTHERN STATES FACE THE CRISIS OF THE MISSISSIPPI RIVER FLOOD

Southern Arkansas, Northern Louisiana and Northern Mississippi now face the crux of the Mississippi River flood. North of Memphis where such great damage has been done, the river is now receding. Great anxiety centers just now in the situation along the river's reaches for a few hundred miles below Memphis. There will be a great breath of relief from the tens of thousands of persons that the levees protect and from the thousands of workmen who have labored so faithfully if they hold for the next thirty-six hour. State officials are one in their belief that the eastern banks will hold, but fear for the western levees. The water at Greenville, Mississippi, and other points is already as high as it was in 1903, and the first break, although an unimportant one, has occurred at Gile's Bend, six miles south of Natchez. At Greenville, nearly 4,000 men are at work topping the levee. Chief Engineer Sheckleford is confident that he will hold everything north of Greenville, but feels that it will take a heroic effort to bring Isaquenna County's level up equal to the occasion. Levee conditions in Louisiana, at the present time, are most satisfactory. Hundreds of pitiful tales of the devastation by floods come in from the vicinity of Memphis, and Arkansas, and hundreds of homeless people are being provided for in Memphis. Many persons who know every bend in the great river from Cairo to New Orleans, say the loss will amount to \$10,000,000. The heaviest loss is in the destruction of homes. The total loss of life numbers thirty.



## People of Interest

### GENERAL CONFERENCE DELEGATES

#### DELAWARE CONFERENCE.

**Ministerial**—C. A. Tindley, pastor, Philadelphia, Penn.; S. S. Jolly, pastor, Cambridge, Maryland; J. H. Scott, pastor, Philadelphia, Penn.

**Lay**—Herbert S. Wilson, Upperfairmount, Maryland; George L. Waters, Bridgeville, Delaware; C. H. Colbourne, Wilmington, Delaware.

#### CENTRAL MISSOURI CONFERENCE.

**Ministerial**—B. F. Abbott, pastor, St. Louis, Mo.; R. E. Gillum, District Superintendent.

**Reserves**—A. Higgs, District Superintendent; R. Davis, pastor, Kansas City.

**Lay**—Dr. A. W. Craddock, St. Louis; L. M. Clark, Joplin, Mo.

**Reserves**—Cooper; H. L. Billups, Marshall, Texas.

The Rev. H. A. Sorrell of Clinton, was in the city last week attending to business interests.

Mrs. Mamie Ellis Cole of Lake Charles, is spending a while in the city, and is the guest of the Misses Louise and Mabel Stewart.

Mr. Cicero C. Simmons, a representative of Tuskegee Institute is spending a while in the city looking up all graduates and former students of Tuskegee.

Bishop Wilson is to deliver an address on "Progressive Temperance," before the Pennsylvania Interconference Temperance Union on April the twelfth.

The journal of the thirty-sixth session of the Savannah Annual Conference is before us. The Rev. George H. Lennon, secretary, has done his work well.

C. H. Pemilton, pharmacist, and T. L. Welch, M. D., enterprising young men of New Iberia, opened for business in that city recently the New Iberia Drug Company.

The Rev. Hubbard Daniels, superintendent of the Baton Rouge District, was called to the city last week on account of the illness of Mr. William Grooms, his wife's father.

Richard L. Brown is a coming young Negro artist whose pictures, on exhibition recently at the galleries of the Ovington Brothers Company, in New York, brought nearly eight hundred dollars.

Bishop Frank W. Warne, of Lucknow, India, arrived in New York City on the steamship Caledonia, Monday, April 1st. Bishop Warne returns at this time to attend the session of the General Conference, in May.

Dr. W. W. Lucas, Field Agent of the Board of Foreign Missions, will deliver a lecture the night of April twenty-fifth before the New Orleans North District Missionary Convention which convenes in Haven Memorial Church this city, on the date mentioned.

Dr. John H. Reed, president of the College of West Africa, Monrovia, Liberia, who comes to this country on furlough, and to attend the General Conference, to which he has been appointed delegate, may be addressed at 131 Waverly Avenue, Brooklyn, New York.

Dr. Ernest Lyon, pastor of John Wesley Methodist Episcopal Church, Baltimore, Maryland, who was for seven years the American Minister to Liberia, and Miss Marie Wright, were married in Philadelphia, Thursday, March the twenty-eighth. Dr. and Mrs. Lyon are now at their summer home in Laurel, Maryland.

The annual commencement of the Morristown Normal and Industrial College, Morristown, Tennessee, Dr. Judson S. Hill president, begins Sunday, April twenty-first with the baccalaureate sermon by the Rev. Albert Joseph McCartney, D. D., of Chicago. The annual sermon will be preached on Monday, the twenty-second, by the Rev. A. R. Lambert, D. D., of Knoxville, Tennessee.

Dr. Horace L. Jacobs is closing his sixth

year of the First Methodist Episcopal Church, Altoona, Pa. This church is said by Bishop Moore to be the Cathedral of Methodism. It has seventy memorial windows beautifully illustrated. Among the productions are Plockhurst's "Christ Blessing Little Children," and Hoffman's "Christ in the Garden."

A telegram from Dr. F. D. Bovard, of San Francisco, received at the office of the Board of Foreign Missions, Saturday, April 6th, reads as follows: "Bishop J. W. Bashford arrived in San Francisco, April 4th. He addressed a great meeting at Grace Church, San Francisco; then went east to Carroll, Iiwo, Friday morning, spending Sunday, April 7th, at Cheyenne. He is in excellent health."

The Rev. Horace Lincoln Jacobs, of Altoona, Pennsylvania, who has maintained the Lincoln Prize in two of our institutions of learning, which have annually appeared in the SOUTHWESTERN, was honored by the Central Pennsylvania Conference with first place in its delegation. He has a unique record of pastoral service, just beginning his seventh year of a second pastorate in the "Mother Church," a total of eleven in fourteen years.

The *Northwestern Christian Advocate* notes that "Dr. I. Garland Penn, our assistant general secretary of the Epworth League, was the youngest colored delegate in the General Conference at Omaha in 1892. He has just been elected for the sixth time to the forthcoming General Conference at Minneapolis, receiving 116 out of 128 votes cast. He will be the oldest colored lay delegate in continuous service in the next General Conference."

Dr. S. A. Danford in his speech at the twenty-fifth anniversary of the Methodist Conference in Grand Forks, North Dakota, recently, said that he had superintended the building of *forty church buildings* and *twenty-six parsonages* since he has been a preacher in North Dakota. Dr. Danford is one of the five pioneers of Methodism in North Dakota. He took time to read a list of the places where the buildings are located. The list is big enough to *make a conference in itself*, says a prominent layman who was present at the meeting.

Miss Clarice Jones, daughter of Attorney Thomas L. Jones of Washington, D. C., was given a hearty ovation the evening of the public recital at the Ithaca Conservatory of Music of Cornell University. Miss Jones, who is the only colored member of the class, was accorded the honors of the evening by the cultivated and critical audience. The *Ithaca Daily Journal* says of Miss Jones' performance: "There were five piano numbers, and the very best was Miss Clarice Jones' delightful interpretation of the 'Variation' by Mendelssohn a most difficult composition and one rarely heard, even at entertainments given by professional musicians. Miss Jones is entitled to great credit for her finished performance."

The Methodist Book Concern is now incorporated in its own name, the incorporators being not the Publishing Agents, who are the agents, but the Book Committee, who are the board of directors of the corporation. This new corporation was completed during the recent meeting of the Book Committee held in New York City. A notary public administered the oath to the collective body, and it proceeded to elect its officers. The officers of the Methodist Book Concern are: President, John A. Patten, LL. D., Chattanooga, Tenn.; vice-president, Ezra B. Tuttle, Brooklyn, N. Y.; vice-president, James N. Gamble, Cincinnati, O.; secretary, Alpheus S. Mowbray, Washington, D. C.; assistant secretary, James N. Pearsall, Richmond, N. J.; assistant secretary, Edward E. Shipley, Cincinnati, O.; treasurer, East, Homer Eaton, New York; assistant treasurer East, George P. Mains, New York; treasurer, West, Henry C. Jennings, Cincinnati, O.; assistant treasurer, West, Edwin R. Gra-

## News Paragraphs

Bulgaria has 3,883 centenarians.

It is the plan of the School Board of Indianapolis, Indiana, to build a school house with a roof garden.

The annual meeting of the Missouri Society of Negro Physicians and Surgeons is to be held in St. Louis in May.

A life-sized portrait of President Taft, the work of Theodore Molkenboer of Amsterdam, is to hang in The Hague Peace Palace.

Miss Fannie Crosby, the blind song-writer and author, celebrated her ninety-second birthday at her home in Bridgeport, Connecticut, Sunday, March the twenty-fourth.

Company L, Sixth Infantry, under command of J. Holman Pryer, was said to be the only company in the regiment rated as excellent in the inspection given by the War Department.

The East Texas Teachers' Association over which President M. W. Dogan of Wiley University, presides, will hold its fourteenth annual session in Henderson, Texas, on April 19th and 20th.

Of the seventy-nine men appointed as teachers in New York City, recently, fifty-nine declined the position. The men formerly entered the work with \$900 a year, and the women with \$600. Now all begin with \$720.

A Boston clergyman has announced his decision not to marry any couples who do not furnish a physician's certificate as to their physical soundness, and also furnish proof that the man can support a home and that the woman is a competent housekeeper.

Calbraith P. Rodgers, the first man to cross the American Continent in an aeroplane was killed almost immediately at Long Beach, California. The biplane in which he had been soaring over the ocean fell from a height of 200 feet and buried him in the wreck. Rodgers is the twenty-second American aviator to be killed.

Pioneer Hall, a new building recently erected on the campus of the National Training School for Women and Girls, Washington, D. C., was dedicated Sunday, March the thirty-first. Among the speakers on this occasion was Dr. M. W. Clair, pastor of Asbury Methodist Episcopal Church, Washington. Miss Nannie H. Burroughs is the worthy founder and president of this splendid institution.

There are 49,888 registered voters in New Orleans, 49,131 of whom are white, while 750 are colored, according to a statement made by Registrar of Voters, Edgar T. Leche. This is said to be the smallest number of Negro voters on record. It has gone uncontradicted that the Negro vote was from 1,300 to 1,500. The number of Negroes registering under the property qualification is said to be sixty-six in all.

The Emergency Campaign for the payment of the debt of the Board of Foreign Missions indicates that the full amount will be raised. The total amount of cash received at the close of February was \$30,000. A layman who had subscribed \$1,000 on condition that the whole \$200,000 be raised, voluntarily sent his check, assuming that the condition will be fulfilled. There is no reason why it should not be fully met. The burden is widely distributed among thousands of churches and individuals.

Mr. Roosevelt sat in Lincoln's old pew on Easter Day, when he attended services at the First Presbyterian Church at Springfield, Illinois, to which edifice the pew has been brought, while the old structure is being demolished. Later, he visited Lincoln's tomb and placed upon it a wreath of flowers. Several hundreds of persons were waiting at Oak Ridge Cemetery when Col. Roosevelt drove up. He remained at the tomb for a quarter of an hour and from there went to visit the old frame house which was Lincoln's home for many years. Warmly received everywhere he has been through the State of Illinois, the Colonel expressed himself as



## The Appointment of the Twelve

International Sunday School Lesson for April 21, 1912

(Mark 3:7-19; Matt. 5:13-16.)

Read Matt. 10:2-4; Luke 6:13-16.

Commit vs. 14-15.

**Golden Text:** Ye have not chosen me, but I have chosen you, that ye should go and bring forth fruit."—John 15:16.

**Time:** The summer of A. D. 28.

**Place:** Not definitely known.

BY THE REV. E. B. BURROUGHS, D. D.

God has always used human agencies in the accomplishment of His purposes among men. While it is true that angels have been sent to bring certain messages to men, in the main, man has been the chief instrument used in the development of the plans, so far as they related to things earthly, of the Almighty. Noan was as divinely commissioned to warn the antediluvians of their approaching destruction as Abraham was to leave his kindred behind and to go into a strange country and become the father of a people who should be in number as the sands upon the sea-shore, or the stars in the heavens above. So with the prophets, and with Moses, and with the Apostles. They were called of God and commissioned as His messengers to men. Through them He has made known His will concerning them.

The Great Teacher works along the same line. It has pleased Him to call and to commission men to assist Him in the evangelization of the world. Thus He chose and set apart "The Twelve." Thus He has chosen and set apart hundreds and thousands of others to make known the glad tidings of salvation.

It is indeed a great honor to be called of God and set apart as a herald of the cross. Fortunate is he who enjoys such a distinction. But the call is not all. With it comes a great responsibility, for it is expected of them to "go and bear fruit." Supported by Divine power and guided by the Holy Spirit they must bring results to pass. Happy indeed is he who can say, "the work of the Lord is prospering in my hands."

Have you heard the call of the Master? If so, have you responded? If not, why? Remember that in thus calling you, you have not chosen Him, but He has chosen you. What condescension on His part! How great the honor conferred upon you! Let not the call pass unheeded, but answer quickly, "Here am I; send me; send me."

Our lesson to-day tells of "the appointment of the Twelve." For some time Jesus worked alone, but the time now comes when He must have assistance. Besides the time of His departure was not far distant. This made it necessary to choose and train a faithful few unto whom the responsibility of extending the bounds of the kingdom He came to establish might be entrusted. The leading thought is that while there were many great and noble and rich and learned who would have gladly responded to His call, He chose rather to call the lowly and humble and to them and their successors commit the great task of evangelizing the world.

### LIGHT ON THE TEXT

Mark 3:7-19. 7. But Jesus withdrew Himself. This action was made necessary by reason of the fact that the Pharisees were planning with the Herodians to destroy Him. A great multitude. This shows that He daily increased in popularity with the common people. Followed him. Tired not of hearing Him, nor of witnessing His many miracles. Galilee. In the north of Palestine. Judea. In the center of the country. 8. Jerusalem. The city of the Great King and the great religious center of the country. Idumaea. The ancient Edom. Beyond Jordan. From Peria. Tyre and Sidon. The two famous cities of Phoenicia. What great things He did. His great doctrines taught and wonderful miracles performed. 9. A small ship. "Something of the boat kind."—(Clarke.) Because of the multitude. The great crowd. 10. The pressed \* \* \* to touch Him. "Their desire to touch Him was not superstitious, but expressive of their faith in His capacity to heal, with perhaps too limited a view of this capacity as only to be exercised by actual contact."—(Alexander.) As many as had plagues. Scourges. Disease was regarded by the Jews as a

essed by such spirits. Fell down before Him. The unclean spirits recognized Him as the Son of God, and the material bodies in which they were fell down before Him. 12. They should not make Him known. "Our Lord accepted not devils for preachers."—(Wheeldon.) 13. He goeth up into a mountain. The mountain fastnesses afforded Him a solitude not found elsewhere. Their pure air and open sky seemed to bring Him nearer to His Father. Callesth unto Him whom He would. Of the great number around Him chose those whom He would to carry on His work. They came unto Him. Heeded His call. 14. Ordained. "Made," "constituted." Twelve. Constituted of those previously called as well as those called at this time. That they should be with Him. "Mark states more definitely than either of the other evangelists the office of those ordained Apostles."—(Abbott.) They were to be His witnesses, to preach the Gospel, and to heal the sick and cast out devils. 16. Simon. Son of Jonas. He was a fisherman. Surnamed Peter. John 1:42. vs. James, the son of Zebedee. His mother's name was Salome. He suffered martyrdom under Herod Agrippa, A. D. 44. He was a cousin of Jesus. John the brother of James. He was "the beloved Disciple," and clung to Jesus and followed Him during the trial in the court Caiaphas. Boanerges. "Sons of thunder." 18. Andrew. He introduced Peter to

Jesus. He was also a fisherman. Phillip. The fifth of the Apostles who came from Bethsaida, Bartholomew. Son of Talma. The consensus of opinion among commentators is that Bartholomew is identical with Nathaniel. Matthew. The publican and tax-gatherer. "Great sin and scandal before conversion are no bar to great gifts and graces."—(Henry.) Thomas. The great doubter. He was probably a Galilean. James the son of Alphaeus. Better known as James the Less. Thaddeus. The writer of the Epistle of Jude. Simon the Canaanite. "Not an inhabitant of Canaan, but a zealot. Luke 6:15; Acts 1:13. 19. Judas Iscariot. The betrayer. And they went into a house." They came home; that is, to Capernaum."

Matt. 5:13-16. 13. Ye are the salt of the earth. Salt is a great preservative. "Salt must be mingled with whatever it is to flavor." So Christians are to mingle with men. They are to carry their religion into daily life. If the salt have lost its savor. Loses its saving qualities. So may Christians lose their religion and influence. 14. Ye are the light of the world. The world is spiritually dark. Having received spiritual light they should let it shine. A city that is set on an hill. Conspicuous because of its loftiness. So the Disciples of Christ. 15. Candle. "Lamp." Candlestick. "Stand." Giveth light. "Shineth." 16. Let your light so shine before men. "Even so let your light shine before men." "Not that the lamp may be seen, but that the light may be seen." Your good works. Good words and good deeds. Glorify your Father which is in Heaven. It is the supreme duty of man to glorify God. "This is the first time that our Lord uses His favorite title for God, the Father."

Charleston, S. C.

## The Desolation of Emptiness.

Epworth League Devotional Meeting Topic for April 14, 1912

(Isa. 24:1-6; Luke 13:34, 35.)

BY THE REV. A. PRESTON SHAW, B. D.

The laws of prosperity in all the departments of our complex life are invariably the laws of God. Sin causes not only spiritual death but physical and mental death as well. Not only the soul that sinneth shall die, but the body and mind that is out of harmony with the laws of God written in nature and revelation shall likewise perish. Desolation and emptiness of soul, mind, and even pantry and stomach is the inevitable doom of those who love and work iniquity. This was the substance of the message which Isaiah brought to Israel in Chapter 24:1-6.

Israel had sinned. The prophet saw the doom that was about to be meted out to them at the hand of God who worked righteousness and rewarded all people according to their works. Their iniquities were about to be meted out to them without regard to their position or social standing. The emptiness and desolation that the Lord was about to bring upon them would be felt alike by all classes. None should escape. With a common doom and sorrow God would visit alike the people and priest, the servant and master, the maid and mistress, the lender and the borrower, the giver and the taker of usury and even the material earth itself should languish under the inhabitants thereof, because the people had transgressed the laws, changed the ordinances and broken the everlasting covenant of God.

In Luke 13:34, 35, we have another picture of desolation caused by sin. Jesus stands upon the Mount of Olives weeping over the decadent city of Jerusalem. A few centuries before, the fame of the grandeur of that city and of the wisdom and justice of her ruler had reached the ear of the Queen of the South, who, having seen the city, and her king for herself exclaimed "the fallen!" The king of Heaven, standing upon Olive's brow, weeps. The City's glory has departed from it and a murderer sits on David's throne. Fallen as it is, Jesus could well exclaim that a tenth of its destruction and desolation had not yet been seen and told.

### THE MEANING AND APPLICATION TO US

True prosperity can be had in no department of our life as it comes through obedience to God's laws in His Book and in Nature. He who steals a fortune adds nothing to the world's wealth or happiness for while enriching himself he makes others

poor successful and prosperous for a season but they hurry us on to failure and doom. The man who through sin seeks worldly gain and pleasure shall even have them taken away. In the verses following our reference taken from Isaiah 24, this thought is clearly brought out. "The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song, strong drink shall be bitter to them that drink it." How true this is! The sinner loses all that he has, even the pleasures which his sin affords. Have you not seen the physical strength of those strong to do evil fail? Have you not seen beauty in the cheeks and eyes of those strong to begin with in worldly pleasure—seeking gradually fade away into a deathlike paleness? Have you not seen attractiveness in form, and wit and gentleness depart from those who tarry long at sinful pleasure-seeking? Sin shuts up even the fountain of sinful pleasure and hurries the sinner on to misery and desolation and doom.

No matter how pleasant the sinful life may appear in the beginning, the end of it is emptiness, desolation and death. The true solution of the problem of the pleasant life is found only in obedience to God's laws, the observance of His ordinances and keeping His covenants. All other life is as the shadow that declineth, or the leaf that fadeth away. Present destruction follows in sins wake and more than that—"It kills beyond the tomb."

### Changes of Address

The Rev. H. Bright from Clow to Danville, Arkansas.

The Rev. C. W. Butler's postoffice is Holly Springs, Mississippi, Box 65.

The Rev. G. W. Brownlee from Irondale, to Birmingham, Alabama, R. F. D. No. 7, Box 185.

### Personal

Dr. and Mrs. C. W. Bennett were recent visitors at the home of Dean Moffett. Dr. Bennett was confined to his bed for two or three days by an attack of "grippe."



## Literary Notes

## NEW BOOKS.

## LYRICS OF THE UNDERWORLD.

By S. A. Beadle, Jackson Miss.

LITTLE JOURNEYS INTO THE INVISIBLE—(A woman's Actual Experiences in the Fourth Dimension) by M. Gifford Shine.

THE THEOLOGY OF A PREACHER by Harold Hough. Price, \$1.00 net. Publishers: Eaton and Mains, 150 Fifth avenue, New York City.

CHRISTIAN BROTHERHOODS by Frederick DeLand Leets. Publishers: Jennings and Graham, 220 W. Fourth Street, Cincinnati, Ohio.

THE BATTLE OF GETTYSBURG; ANDERSONVILLE; VICKSBURG by J. Frank Hanly.

THE BATTLE OF GETTYSBURG—(From "the world disarmed"). Price, 50 cents.

ANDERSONVILLE—Dedication of Monument erected by the State of Indiana in memory of the seven hundred and two Indiana soldiers who died in Andersonville prison, 1864-1865)—Unveiled December 26, 1908.

VICKSBURG.—(Dedication of the Indiana monuments at Vicksburg, Mississippi, December 29, 1908). Price, 35 cents. Publishers: Jennings and Graham, Cincinnati, Ohio.

THE HYMNS AND HYMN WRITERS OF THE CHURCH. An Annotated Edition of the Methodist Hymnal. Size, 8 volumes (5½x8½ inches). Pages, xv to 507. Binding, cloth. Price, net, \$2.00, by Charles S. Nutter and Wilbur F. Tillett.

The publishers take pleasure in announcing this important and long-expected volume. It is a cyclopedia of information concerning the hymns and hymn writers of the Methodist Hymnal. Each hymn is published in full and is followed by a note giving all facts of interest concerning the origin and history of the hymn. Biographical sketches of all the hymn writers and composers of tunes found in the Hymnal are also given. It also contains an index of subjects giving the first lines of the best and most appropriate hymns on all the important subjects discussed by preachers in sermons, devotional talks, and evangelistic services. An index of Scripture texts having hymns based on them or referring to them has been prepared with care. A bibliography of hymnology gives the names of about fifty of the most important books published in recent years on the hymns, hymn writers, and music of the Church. A volume full of interest to all pastors and lovers of sacred song. Published by Eaton and Mains, New York; Jennings and Graham, Cincinnati, Ohio.

THE THEOLOGY OF A PREACHER. Size, 12 mo. (5x7¾ inches). Pages, 269. Binding, cloth, gold top. Price, net, \$1.00, by Lynn Harold Hough.

For more than a dozen years the great intellectual interest of the author of this book has been Systematic Theology. All the while he has been a preacher, testing his conceptions by the life and needs of actual men and women. He has been an eager student, too, of English Literature, seeking to learn how to express his

message in vivid, arresting, and compelling words. So here we have a book which unites the passion of a preacher, the style of a man of deep interest in literature, and the conception which came out of years of study of the fundamentals of the Christian faith. Published by Eaton and Mains of New York and Jennings and Graham of Cincinnati, Ohio.

DOWN THE ROAD, and other Essays of Nature, Life, Literature, and Religion. Size, crown 8 volumes, (5¼x8 inches). Pages, 421. Binding, cloth, Gold top. Price, \$1.50 net, by William Valentine Kelly.

The author of The Ripening Experience of Life, after an interval of years, furnishes a new volume of essays, ranging through many realms, dealing with many subjects, and looking in various directions through Nature, and Life, and Literature, and Art, and Religion. They have been likened to the essays of Arthur C. Benson, but the likeness does not seem very close. To one reader the literary style suggests Macaulay. To another the style recalls Bishop Edward Thompson's. But in fact these essays are so individual in form and substance, so much a genuine expression of the author's own personality that they stand distinctly by themselves, imitating no one and resembling no others. Notable among the essays are those on Emily Dickinson, and Oscar Wilde, and Walt Whitman. Admirers of Dr. Kelly's previous volume welcome this one. Published by Eaton and Mains of New York and Jennings and Graham of Cincinnati, Ohio.

THE SMILE OF THE CHRIST-CHILD. A CHRISTMAS FANCY. Size, 12 mo. (3½x7¾ inches). Binding, embossed ripple card; lettering in ivory finish. Gold top. Price, 25c net, by A. B. Sanford.

Ben-Obed, a shepherd of Bethlehem, by his high qualities wins the sweet approval of the Immanuel. The sketch carries a vital moral. Each Advent season brings its blessings to the worthy. The man anywhere who is learning the hard lesson of patience, who is struggling to keep his high honor, who is brave and tender shall have as his reward, when each Nativity comes, the Smile of the Christ-Child.

An inexpensive Christmas gift for some shut-in trying to be patient, for some man envious of the great, for some worker tempted to sell his nobility for gain, for some young man called to face danger.

Published by Eaton and Mains of New York and Jennings and Graham of Cincinnati, Ohio.

## THE SOUTH NEW ORLEANS DISTRICT PREACHERS' MEETING.

Convened March 14 at Calvary Methodist Episcopal Church. The Rev. P. C. Colton, president, presiding. Devotional exercises conducted by the Rev. C. H. Gair and H. J. Brown. The Rev. Thomas F. Robinson, in well chosen words, introduced the Rev. J. W. Turner, District Superintendent. The brethren were delighted to have Rev. Turner in their midst. Resolutions were passed expressing their thanks to Bishop Neely for having appointed the Rev. J. W. Turner as District

Superintendent over South New Orleans District. Resolutions: touching the death of the Rev. W. R. Butler and Mrs. T. B. Neely. The following officers were elected for this year; C. Spers, president; M. L. Baldwin, vice president; Thomas F. Robinson, secretary; H. C. Gair, treasurer. Committee on program: John McKee, P. C. Colton, B. M. Hubbard, D.D.; M. L. Boldon and Thomas F. Robinson.

## AN APPEAL.

To the pastors and churches of the Upper Mississippi Conference: Our Jordan's Chapel was destroyed by fire February 6. We had no insurance and are now struggling to rebuild. Ours is a small membership. We ask the help of those who realize what it means to be without a church. Send contributions to Rand Deloche, Eupora, Miss., or to Rev. A. A. Wright, pastor at Bellefontaine, Miss.—A. A. Wright.

## RALLY—MERIDIAN, MISS.

The second Sunday, March 10th, which was set apart at Haven Chapel for our rally, was one of the great days in the history of our church. Success attended our effort. The rally was known as the "National Convention." At 11:30 a. m. we were favored with the presence of the Rev. Hinderson of the African Methodist Episcopal Church, who as usual preached a soul-stirring sermon at 3:30 p. m. We were again favored to have with us the Rev. H. W. Williams of the African Methodist Episcopal church, who threw himself wholly into the services and preached a sermon which met the hearty approval of all. At 8 p. m. the Rev. Mr. Morrison of the Baptist Church delivered an excellent sermon. Each preaching service was responded to with liberal contributions, after which the financial committee reported \$139.73. Our pastor, the Rev. D. L. Morgan, has done untold good in behalf of our financial movement. He has labored earnestly to help rarefy the financial gloom of the church, and the membership is now looking forward to a bright future.—W. H. Williams, recording steward.

## REVIVAL NOTES.

G. B. Abbott, pastor at Moberly, Missouri, writes that he has just closed a revival meeting which was quite successful. Back-sliders were reclaimed and 26 persons were converted. The revival helped other churches as well as our own.

Moberly, Mo.—I have just closed my revival meeting at which was conducted by two young ladies, Miss Alice Clark and Edith Randolph. It was quite a success. All the churches were benefited. Twenty-six conversions and backsliders reclaimed. Fourteen joined my church and others will follow.—G. B. Abbott, pastor.

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## MISSIONARY AND EPWORTH LEAGUE CONVENTION.

Central Alabama Conference.

There is to be a convention of all the chairmen of the Woman's Home Missionary Societies within the bounds of the Anniston District of the Central Alabama Conference, together with all the presidents of the Epworth Leagues and one delegate from each Sunday School in the district, to be held with the St. John Methodist Episcopal Church, of which the Rev. Van D. Oatman is the pastor, at South Anniston, beginning April 25, 1912, at 11 o'clock, a. m. Let every member of this convention be present at the opening of this great meeting and remain to its close. This convention is to be the real eye-opener for missions in this district, and we would be untrue to the great trust committed to us were we to neglect so great a matter. Homes, good homes are being arranged for every delegate to this convention, so no one need have any fear about getting good and suitable lodging places. I have been recently appointed district missionary secretary of this, the Anniston District, to fill the vacancy caused by the removal of the Rev. A. G. Glenn from the district.—W. T. Trammell, District Missionary Secretary of Anniston District.

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### A Large Harvest Waiting

(Continued From Page Five.)

of God and fail to share with our poor out-cast, down-trodden brother. We cannot do it and stand at the bar of God free from blame. 'I was an hungered and ye did not give me to eat; I was a thirst and ye did not give me to drink.'—No! No! Lord! As long as there is one remaining who has not the bread of life, we must give, and give freely as we have received.

These Presbyterians have a great work. In less than twenty years they not only have gathered more than 8,000 members, but their influence extends all over this section and far down the Congo. Think of 300 at 6 o'clock morning prayer meeting; 800 at Sunday school on a rainy Sunday, and 500 at a communion service. It is glorious when you come to know the persecution many have endured and the self-denial practiced in laboring for the spread of the Gospel. But they believe in the Gospel, for it has been to them the savor of life and the means of grace."

### General Conference Lecture Course

During the month of May a series of lectures under the direction of the General Conference Entertainment Committee will be delivered in The Auditorium, Minneapolis, Minn. The following numbers constitute the series:

Friday, May 3d—Rev. S. Parkes Cadman, D. D. Subject: "The Puritan in Two Worlds."

Wednesday, May 8th—Bishop William A. Quayle, D. D., LL. D. Subject: "Napoleon Bonapart—Democrat."

Friday, May 17th—Rev. Matt S. Hughes, D. D., LL. D. Subject: "Abraham Lincoln—An Interpretation."

Wednesday, May 22d—Hon. William Jennings Bryan, LL. D. Subject: "The Price of a Soul."

#### RESERVED SEATS AND PRICES

These lectures are authorized by the General Conference Commission and will be the only entertainments during the session of the Conference. The price of tickets for the

entire course of four lectures including reserved seats, is as follows:

Main Floor.....\$2.00, \$3.00 and \$4.00  
First Balcony.....\$2.00 and \$3.00  
Second Balcony.....\$1.00 and \$1.50

Twenty boxes, numbered 1 to 20 inclusive, each containing four seats, at \$16.00 per box. Boxes A, B, C, D, E and F, each containing six seats, \$24.00 per box.

Boxes G and H, each containing nine seats, at \$36.00 per box.

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Seats will be reserved for delegates and out-of-town patrons in the order of application.

For your convenience an order form is herewith inclosed.

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For further information concerning the Course of Lectures, address Rev. Andrew Gillies, Hennepin Avenue Church, Corner Franklin and Dupont Avenues, Minneapolis, Minnesota.

## Gleanings from the Field

### LOUISIANA

Mansfield.—Notwithstanding the continued rain, all the officers were present at the first quarterly conference held March 4, 1912, the Rev. B. J. Reddix, District Superintendent, presiding. Paid pastor, \$40 and District Superintendent, \$12. While the quarterly conference was in session the King's Daughters and the Conference Daughters entered the parsonage and loaded the dining-room table with many pounds of fine groceries. The Kings Daughters were led by Mrs. Matilda Howard and the Conference Daughters by Mrs. Mary Howell. The Ladies Aid Auxiliary, led by Cynthia Gilbert, led the way by putting a new bed and seven window shades in the parsonage. Mrs. Lucile Shallowhorne leading the Willing Workers followed suit by giving a reception for the stewards. Every department of the church has been busy since conference. You will hear from us again after Easter Sunday.—J. E. Rola.

Thibodaux.—Good and well-attended meetings have been marking the Sabbaths at Calvary Methodist Episcopal Church. Our testimonial meeting recently was of interest to all and our Sunday School meetings have been very enjoyable. Sunday, March 3rd., at 3 p. m. witnessed a large and enthusiastic crowd of worshippers, again that night the church was packed. The pastor and 97 persons partook of the Lord's supper. Collection for that day was \$29.45. The members and friends to a large number, quite agreeably surprised the pastor and family on Friday night, March 1st., by bringing to the parsonage fully 450 pounds of assorted groceries. It would not be just to name but a few of these kind friends, and space cannot be given for the names of all those taking part. The pastor thanks one and all.—Wesley Guillet, reporter.

Clinton.—We are planning vigorously to raise our benevolence money at Easter time. We were very pleasantly surprised recently while we were seated about the parsonage fire to have a company of friends come to us with their arms laden with many pounds of assorted groceries. Sister Sarah Watson led the van, with Brother Monroe Taylor a close second, followed by many others.—C. Dougherty, pastor.

Crowley.—On March 2nd., Dr. Pierre Landry, our District Superintendent, held our quarterly conference. Every officer was present with written reports. The Dr. preached two very enjoyable sermons on Sunday and Monday. The church is spiritually active. Every service is being well attended. Every interest of the church is being looked after. This promises to be the best year in the church history at this place. The pastor is hard at work to meet every claim of the church. Success seems sure.—J. C. Coleman, pastor.

Fairfield.—We have taken on new life at this place under the leadership of Rev. W. L. Dyas. The church is spiritually as well as financially alive. All claims are being met, one hundred chairs have been ordered for the church; the parsonage is being renovated and the preparations for inside painting of the church is being made; this we hope to have ready for Easter Sunday. Collections are good. We are preparing for the District Conference.—Bertha E. Moore, reporter.

Allen.—The Rev. J. B. Reddix held our first quarterly conference recently. He was on time and dispatched the business of the conference with ease and to the delight of all. The pastor was kindly received for the second year and is planning for a good year's work. Two have been received into the church since his return. Owing to the bad weather we have not been able to do much but with God's help we expect to push every interest and bring up good reports.—Jas. E. Harrison, pastor.

Monroe.—Monroe is not only the Queen City of North Louisiana from an industrial and educational point of view, but also in loyal Methodism. This loyalty was publically demonstrated on the recent return of our pastor, the Rev. J. O. Brown. Not only the good members of St. James Church, but the surrounding community, helped to tender a banquet in his honor. And the many words of welcome from various members, together with the feast, was enough to prove that the Bishop voiced our unanimous desire in his re-appointment of our beloved pastor. His christian spirit, gentle disciplinary government has proven himself to us a worthy pastor. The results of his work speaks for itself. We pray for him

a long life in which he may be of as much service to other communities as he is to ours.—M. G. Miller, reporter.

Deerford.—Upon our return the members gave us a cordial welcome by surprising us. While we were still in the parsonage we heard the sound of a crowd singing. Upon opening the door to look out-side, the members of Moore Methodist Episcopal Church rushed in with many choice groceries. Brothers N. L. Evans, M. J. Gross and Jeff. Solomon spoke words of greeting to their pastor to which the pastor responded.—S. A. Mason, pastor.

Bertie.—The concert given March 2, 1912 by Miss E. Osbon, Miss N. Ratleff and Miss L. Ratleff was a success, clearing \$12.55. Those assisting were Mr. C. Queen, M. Rhynes, A. Ratleff, R. Iverson. On March 4th at 6 p. m., Mr. M. Rhynes surprised the pastor with 25 pounds given to him by Mr. A. Ratleff, a sinner man. On the same night at 9 o'clock another surprise, led by Brother C. Queen, Superintendent of Sunday School with Mrs. Mary Tray and Nancy. Iverson and another from Rosedell, brought 55 pounds.—A. C. Mitchell, pastor.

Campti.—To a crowded Church, with a newly organized choir, the Rev. J. J. Woolridge preached a soul-stirring sermon on the evening of February 25. Five persons went forward for prayer and three were received into the Church. Our revival began the first Sunday in March.—J. L. Kirvin, Reporter.

Bastrop.—On arriving here with my family, we were met at the depot by Brother Jordan D. Whitlow, who escorted us to the parsonage. Mrs. Epsy Williams and her son, Johnnell; Mrs. Millie Leroy and her sister, Mrs. Della Reed, met us on our way to the parsonage and joined the party. On our arrival we found Mrs. I. M. Evans and Miss Ophra Young in attendance there. They had supper for us; and the house ready for occupancy. We are pleased with our new field, and the people are pleased with their new pastor.—L. H. Smith, Pastor.

Monroe.—The members of St. James Church are greatly delighted to have the Rev. J. O. Brown returned to them the third year. In spite of the almost continuous rain and cold during the month of February the church has advanced on all lines. Collection for the month was \$97.81. Total since Conference,

\$133.33, an increase over February, 1911, \$14.87. A special program was rendered February 1. At this time, each member of the church who attended the Annual Conference gave a brief account of the Conference, embracing every phase of the work. The pastor gave a review of the work accomplished during 1910-11. The programme was interesting throughout. Refreshments were sold by a committee, which resulted in \$7.35. On February 7, a formal reception was given in honor of the return of the pastor, at which time the Revs. J. O. Burin and A. W. Goins spoke. At the close of the program refreshments were served at the school house. The claims for pastor's support were raised largely through class collection. Owing to the almost continuous rain and cold weather the class collection for February was only \$41.10. To supplement the pastor's claims the members pounded the pastor on the 27th inst. to the amount of \$10.00. The recording steward presented him with a ten-pound ham, Mrs. M. A. Shaw with two eight-pound hams. Others followed with a variety of pounds and some cash. Ninety-five were at class. Class collection, \$19.00. Total, \$23.32.—Wm. Hamilton.

Bayou Lachute.—Our first quarterly conference was held February 25, 1912 by the Rev. George Johnson, of Grand Bayou. He preached us two able sermons which every one present enjoyed. In spite of the rains we had a profitable time. We have started off well this year along all lines of our work. We paid the District Superintendent in full.—Geo. Thomas.

### MISSISSIPPI

Oxford.—On February 18, 1912, The First Quarterly Conference of Oxford charge was held with Dr. N. R. Clay presiding. The very cold wave which passed through on the 8th inst., prevented the Conference which was to have been held Friday night the 9th. Notwithstanding snow and sleet on the ground Sunday, Dr. Clay preached a strong sermon to quite a good number, administered the Lord's Supper in an impressive and solemn manner. We raised him \$19.10, within 90 cents of his quarterage.

Greenwood.—Our first Quarterly Conference convened in Wesley Chapel Methodist Episcopal Church, February 9, 1912, with Rev. Dr. H. B. Hart in the chair. A more pleasant



Conference the people say they have never witnessed. Sunday was a great day in Wesley Chapel. Dr. Hart preached two able sermons, administered the sacrament that night to quite a number. The people of the city are giving the new pastor a cordial welcome which makes him feel very much at home. The members and friends of Wesley Chapel all seem to be deeply interested in the welfare of the Church. May the Lord bless us all bountifully this year. Raised this quarter, \$72.59. Two additions to the Church and organized a Methodist Brotherhood, of which Prof. G. H. Hubbard is president.—J. W. Byrd, Pastor.

Fernwood.—We entered our new Church Sunday and had a grand time. We raised \$126.86. All praises to the Fernwood Lumber Company, and Mr. Wise, superintendent of the Fernwood Lumber Company, and Mr. Z. Z. Lenton have taken so much interest in our Church. The members of other churches are standing by us.—R. H. Patton.

Hattiesburg.—On taking our leave for our new appointment at Hattiesburg, to our agreeable surprise, many of the good members and friends of Wesley Chapel, Vicksburg, gave the ex-pastor and his family a surprise entertainment. Of the many a few may be mentioned who led the way: Sisters Kemper, Newton, Hemingway, Dillard, Redfield, Dunbar, Jones; Bros. Barnes, D. K. Johnson, Jackson, Washington. A thought of great moment to me was, there were some with us who were leaders twenty years ago, and are standing faithful to God and the Church; there were some who were converted, while but children, during our ministry of twenty-one years ago, who are faithful in His name. After prayer and songs, there were many kindly expressions which were highly appreciated by the ex-pastor and wife. Then came the spread and social touch which was so much enjoyed by all. The benediction pronounced, a hearty hand-shake and a "God bless you till we meet again" were given.—J. C. Hibbler, Pastor.

Kosciusko.—Coming here from the Conference, I found that a loyal set of members had been sparing no pains to make our stay here pleasant. Everything marks the sign of a good year's work. Plans are all laid to remodel the parsonage. They will begin the work next week. The annual meeting of the W. H. M. S. will convene here April 18th, by which time we hope to have the parsonage completely renovated. On the night of the 15th inst., we were greatly surprised at the sound of sweet singing at the door of the parsonage. When the singing ceased more than 125 pounds of choice groceries were laid on the table. Truly Kosciusko has a loyal membership with great leaders, in whose hand a preacher can risk his interest. The Sunday School is second to none on the Winona District, with Mrs. Lula M. Wright, superintendent. She is truly a great Church worker. Prof. W. W. Phillip, with Miss Florena McGee, and Mrs. Phillip, are doing a great work in the public school. We have two colleges. May the Lord bless these good people.—F. J. Talbert, Pastor.

Brookhaven and Summit.—Our First Quarterly Conference was held at Summit, Miss., February 10 and 11, with Rev. P. H. Rembert, District Superintendent, in the chair. Owing to the condition of the weather, all of the brethren were not present. However, our quarter was a success.

The reports showed marked improvement along all lines. Conversions and accessions during the quarter were nine. After the adjournment, the Ladies' Aid Society met at the church at 7:30 p. m., with its president and members, assisted by Sister Butler and others from the Baptist Church, and gave the District Superintendent a grand reception, and at the same time the young single men of Summit made the pastor a present of a nice hat at a cost of \$3.50. One subscriber to the SOUTHWESTERN CHRISTIAN ADVOCATE.—J. E. Thompson, Pastor.

Hernando.—I was assigned to this charge by Bishop Neulsen on January 21, 1912. Arrived here on January 27; found everything in fair condition. The good people raised \$25.00 for our moving expenses, and we are now in the parsonage. A surprise party left 75 pounds of choice groceries on the dining room table. Both Methodists and Baptists took part in it.—J. E. Ford, Pastor.

Indianola Charge.—I delivered my first sermon here directly after the adjournment of the Annual Conference and upon the raising of the moving expenses my family and I were soon settled down to work. We were helped on every hand and much credit is due the friends who were so kind among which Mrs. Minnie Johnson and her sister with her mother, are to be mentioned. The ladies of the Methodist Episcopal church South gave us recently an individual communion set for which we are exceedingly grateful. One of our members gave a handsome communion table cloth. The parsonage was put in readiness by Mrs. M. Rosperry, Mrs. A. Irving, Mrs. M. Wilson, Mrs. Alexander, Mrs. M. Tucker, Misses Davis, Gentry and others. A collection of fine groceries came to us recently as the gift from a surprise party.—Mrs. J. P. Watson, reporter.

Florence.—I want to give many thanks to the friends at this place, who have so cheerfully cared for my wife and myself since our arrival here on the 9th of February. We have been shown every kindness. Dinner had been prepared for us upon the day of our arrival by Mrs. Emma Wells, Minnie Thomas and Maggie Spenser. Mr. George Lewis and others had a cord of wood at the parsonage. I had sent my household goods in before and they had been cared for by the Rev. E. R. Franklin of the Baptist Church. He stored them away safely for me and for my horses, he found shelter until the trustees could build a stable. For all of these kindnesses we are very grateful.—M. White, pastor.

Meridian Circuit.—Coming here January 27th. I found the work in good condition and so took hold just where the Rev. N. N. Ross left off. The Tabernacle Methodist Episcopal Church is planning a rally by which it means to raise funds sufficient to repaint the church. The Rev. D. L. Morgan will help us in our services the day of the rally.—R. B. Anderson, pastor.

Caledonia Circuit.—The Rev. J. M. Marsh was with us on March 9-10 to hold our first quarterly conference, which met in Military Chapel. It was quite a success, notwithstanding the bad roads and rainy weather. We had done but very little financially, yet the brethren of Brown Lee and Military rallied no little to foster the cause of Methodism in this part of the country. The District Superintendent was on time and his address

to the conference was full of zeal and fire. His remarks concerning the great church will long be remembered by all who heard him. On Sunday he was at his best, he swayed the congregation from door to the pulpit; his sermon stirred the people. The estimating committee raised the pastor's salary to \$550.00; District Superintendent's to \$84. With such men as Brothers S. J. Kidd, Jas. Dickinson, S. W. W., H. Dickinson, J. D. Bankhead and B. J. Turner, and others, behind the wheel, things must go. The good sisters of military, who entertained the quarterly conference with goods things to eat, have our hearty thanks. We raised, during the conference, \$45.00. The Caledonia Circuit is marching steadily to the front. Upon this my fourth year we were gladly received by both races.—G. W. Baker, pastor.

Escatawpa.—The church at this point under the efficient pastorate of the Rev. A. H. Lathan is alive along all lines. Indeed it is in better condition than it has been for many a year. Our Sunday School is showing marked improvements. The Rev. Lathan's whole mind seems to be interested in this work. He is a splendid organizer. Recently Mr. H. J. Bordwell, one of our leading young men delivered an interesting address on the Sabbath lesson to the Sunday School. Each Sabbath the Rev. Lathan plans to have at the close of the lesson, a paper read on the lesson with its truths and beauties. Miss Edna Thomas recently gave a paper of very great interest to the pupils.—B. K. Bordwell, reporter.

Escatawpa.—Led by Mrs. Mary Tatum and Mrs. Ruth C. Banner on the ladies' side, and by Bro. John Thomas, chairman of board of stewards, and S. E. Jackson on the men's side, about 50 persons in all, surprised the Rev. and Mrs. A. H. Lathan, with a purse of money toward which a large number had contributed. Besides this there were 100 pounds of all kinds of eatables.—A. H. Lathan, pastor.

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## Gleanings from the Field

### ALABAMA

North Bham.—Our rally Sunday at Scott's Chaple was a flag rally. The United States flag and the New Zealand flag. The members were divided in two companies with the following officers: The U. S. flag and regiment officers were Arthur Winn, captain, Mrs. Fannie Stokes, lieutenant and B. F. Montgomery, brigadier general. They raised \$26. The New Zealand regiment, with C. S. West, local preacher, captain, Mrs. Julia A. Brooks, lieutenant and M. K. Jackson, brigadier general. Raised \$34. Brother C. S. West and his tribe supplants the United States flag in the church. He and his tribe hoisted the New Zealand flag with great joy in the congregation Sunday night. Grand total raised, \$60. Captain Win and his tribe will meet Captain West and his tribe the fourth Sunday in April to supplant the New Zealand flag, and raise the United States flag if it costs them \$150.00. Each tribe has two good captains and they are both local preachers. We had with us at 3 p. m. the Rev. McKinly, pastor of the First Baptist Church here, and the Rev. A. D. Mitchel of the African Methodist Episcopal Church. They both rendered excellent services and each one helped the tribes. Mrs. Mattie Watts from the Baptist Church from Bessemer gave \$1.50 and Mrs. Cary Steadamise from the Baptist gave \$1.00. Sister Gueanda Orr, a member of South Chaple, who is now in New York, sent \$3.00. Mrs. Pinky Haywood, a member, sent \$4.00. Mrs. Leewood, a visitor, paid \$1.00. The members were assessed: Sisters, \$1.50; and the Brothers, \$2.50. Miss Leewood, the energetic daughter of the Rev. Leewood, with some young pupils, rendered excellent music at 11 a. m. Miss Leewood is doing splendid. We are planing to build a parsonage, and to cover the church.—B. J. Brooks, pastor.

Dadeville.—We have been visited by a host of friends coming on the night of the 21st of Feb., bringing with them a heavy load of assorted groceries. We were glad of their visit and would like to say to them our latch-string at all times hangs within easy reach.—J. N. Paul.

Gainesville.—On Feb. 23, 1912, The Rev. J. W. Knox, the pastor and wife were aroused by a sound of sweet voices about 8 o'clock. The door was opened and tables were soon filled with all kinds of groceries. This merry affair was led by Sister Della Dowell, Emfrey Jones and by many others too numerous to mention.—J. W. Knox.

Anniston.—The work here is moving on nicely. The members of Rising Star Methodist Episcopal Church at Hobson City, brought to the pastor and wife, recently, many good things for our comfort. For this kind thoughtfulness, we are indeed thankful. The party was led by Mrs. Jessie Prather; Mrs. Julia Morris and others.—J. W. Wright.

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### ARKANSAS

Clarendon.—I arrived at this place in February and found the members anxiously awaiting my arrival. My family reached here on the 20th of February. They were cordially received by the members and as a token of their respect and appreciation they stormed the parsonage on the night of the 4th of March, bringing many choice groceries. They loaded our dining table with good things. The party was led by Brother Dan Thomas, Max Crosby, C. Donaldson, J. J. Houston, Della Reed, G. W. Bankhead, Mattie Bankhead, Florence Bulker, Lovie Crosby, Venezuela Crosby and others. These good people seem glad to have us in their midst. We are praying for a glorious year's work and mean to put the grand old "Southwestern" into every home if possible.—B. J. Griffin.

Fayette.—The Little Rock Conference of recent session, assigned to us here the Rev. P. W. Webb, A. B., who came here Sunday the 18th of February. The stewards at this time raised \$51.30 and turned over to the pastor \$50.00 for moving and traveling expenses. The pastor left Monday morning for his family, returning Saturday, the 24th. With snow already on the ground and falling anew, early Wednesday night the 28th however, an elaborate reception program was rendered. There were addresses of welcome on behalf of St. James Church, of the board of Stewards and the Odd Fellows Order, on behalf of the sinners and K. of P. Order, in behalf of the Sunday School, Epworth League and Queen Esther Circle.

On behalf of the colored public schools, Mrs. A. D. Roberson, who read a poem while presenting to the pastor and his wife a beautiful box of fresh flowers. Short responses by the pastor and wife was enjoyed, music was furnished by the choir. Solo by Miss Esther Young, Miss Lucile Berry presided at the organ. St. James Methodist Episcopal Church is taking on new life, feeling that she has in her new pastor and wife able and efficient qualities of leadership.—T. F. Rodgers, reporter.

Marvell.—With written reports that showed improvement, our District Superintendent, the Rev. J. H. Green, opened our quarterly meeting with a brisk little talk that put new life into us. Although the weather was inclement, we raised \$10. We are planning to pay our pastor and our benevolences right up to time.—Joseph C. Cotton.

### FLORIDA

Fort Myers and Punta Gorda.—The presence of the District Superintendent, the Rev. S. A. Huger, proved very helpful to us in our first quarterly conference over which he presided. All of the services were enjoyable, the District Superintendent making himself at all times, very helpful. All of his sermons on these occasions were greatly enjoyed. One member joined the church. We raised \$12.55 at this meeting. Our Epworth League, Sunday School and clubs are active.—D. W. Demps, pastor.

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### GEORGIA

Rocky Ford.—On Thursday night March 21, several young people led by Sister Annie Lipsey, came to my house with several nice things and sang hymns and songs for our beloved pastor the Rev. H. M. Archer, who has been on the sick list for the past ten weeks. Rev. Archer feels very grateful to them and to the members and friends who are standing loyally by him. We are thankful to God and Bishop Wilson for sending him back to us. We pray that the good Master will soon restore him to health and strength; for we feel that he has the interest of the people and the church at heart.—Thomas Kea.

South Pittsburg.—The three ministers of the town, namely, T. D. Hadden, W. B. Gebbs and W. S. Hight, had in their charge recently a very interesting plan by which a gold watch was won by Miss Maggie Hight of the A. M. E. Zion Church. The other young ladies were Misses

Ora Hightower and Miss Dorsie Perkins. The former being given a pretty sugar bowl and the latter, a beautiful pin. The contest was gotten up quickly but the young ladies did well, reporting as follows: Miss Hight, \$12.64; Miss Perkins, \$11.64; Miss Hightower, \$10.56.

Mt. Vernon.—Dr. E. D. Giddens held our second quarterly conference March 9-10, at Aily, Georgia. Our conference was a success spiritually and materially. Our District Superintendent preached the funeral of the son of our deceased sister Nepey Johnson for whom our church was named. An accident befell Miss Mary Green just before the holding of our conference. She is now on the road to recovery. Our work gives us encouragement. Our pastor is alert and our District Superintendent is interested in all that we plan. The Savannah District has a splendid leader in the person of Dr. E. D. Giddens, and we mean to stand by him.—Charlie Wiggs, reporter.



## Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

### THE REV. J. R. PEOPLES.

The Rev. J. R. Peoples passed into the Home Beyond, March 1, 1912, at the age of 50 years. He became a converted man under the pastorate of the Rev. B. McCain, who is now a member of the Central Missouri Conference, and remained a devoted and exemplary christian gentleman. When he felt that his call had sounded, he was patient and ready to wait his Master's desire. He and his wife have had eleven children, nine of whom survive him, five being members of the church. Brother Peoples provided nicely for his family and leaves them a good home and other securities, together with fifty acres of farm land, forty of which are under cultivation. The funeral service and conducted from Summerfield Church. Dr. W. H. Jackson, Rev. J. A. Hawkins, W. H. Smith, Z. R. Fields of Marianna, Texas, assisted in the service. There were others who wished to say a word concerning this christian brother, but time would not permit, and so with testimonials of his worth, we laid him away 'till the resurrection Day.—R. S. Caldwell.

### THE REV. EUGENE BAPTISTE.

The Rev. Eugene Baptiste, of the Louisiana Conference, after a brief and painful illness, passed into the Homeland. In the death of this good man, the church loses one of its positive forces in evangelistic work for them his efforts being a man of zeal and spiritual power. He brought many souls to Christ and into the church. His was a brotherly spirit, causing all with whom he came in contact, to love him. The end was peaceful and calm. His strong faith never wavered. Nearing the end, he had his family and brethren to know that he was peacefully waiting the message to go Home. The Rev. Baptiste was a devoted husband and kind father and leaves a sorrowing family consisting of his wife, daughter and three sons. The funeral service was conducted in Haven memorial Chapel, New Orleans, La., March 24th. Of this church the Rev. J. F. Marshall is pastor. He was assisted in performing the last sad rites by the Revs. B. M. Hubbard, J. A. Landry, T. B. Cooper, D. S. Sloan, J. A. Lindsay, W. S. Chinn, R. C. Worsham, A. B. Harris, W. J. Price and I. R. Scott.

CHEATHAM.—Brother Mike Cheatham, President of the Trustee Board, Class Leader No. 1 and Steward of the Shiloh Methodist Episcopal church died February 5th., 1912, with an abiding faith in Christ. He left a wife, five sons, four daughters. The church, and many friends mourn his going. The cause of his death was that a brass nail in the sole of his shoe worked a hole in under his big toe, which poisoned his foot. The doctors cut off the toe, but that did not arrest the progress of the poison. He was taken to the hospital in Mobile where they took off his leg above the knee. The third day after

this he died. The funeral was preached by the pastor.—G. W. Mann.

HARRIS.—Mary Harris, a member of Rivers Methodist Episcopal church, Rockford Circuit, died in peace, February 27th at the age of 77 years. She was a faithful christian and very much beloved by all who knew her. She leaves four sons and a host of relatives and friends to mourn. Sister Harris joined the church 40 years ago. The funeral service was conducted Wednesday, February 28th., by the pastor, J. A. Howard. All of her sons were present at the funeral but one. Dr. Harris, who is a practicing physician, of Anniston, Alabama.—J. A. Howard.

LEE.—Henry Lee, age 57, passed into the Beyond on the 29th of March. He belonged to the church at Washington, La., and is survived by his wife, sons and daughters, who miss him sincerely. The Rev. D. G. Taylor, his pastor, conducted the funeral service.

ROGERS.—The young child of Mrs. Mary Rogers was laid to rest in the cemetery at Washington, La., by the Rev. D. G. Taylor, the pastor.

KELLY.—Mrs. Fannie Kelly passed into the Eternal life, March 10. She was an old member of the church at Handsboro and passed away praising God. Three sons and a daughter mourn her going.—D. F. Dudley, pastor.

BARNES.—Mrs. Mattie F. Barnes passed from this life February 4th., 1912. She lived in Handsboro, Miss. Her husband, two children, her mother and father, three brothers and a sister, survive her. To these we offer our deepest sympathy.—D. F. Dudley, pastor.

LEWIS.—Sister Susan Lewis departed this life March 24th., 1912 in the city of New Orleans, La. She was one of the old faithful members of Riley's Chapel and one of the oldest members of the Cheerful Givers Society. She was loyal to her church and her society and was honored by all of the members and loved by all who knew her. A good mother, she raised a large family.

LIVINGSTON. — Tom Livingston, a member of the Methodist Episcopal church at Port Sullivan, Texas, died January 16th., at the age of 84 years. Brother Livingston had been a member of the church here about 20 years. He leaves a wife and six children and many friends who sorely miss him. The Rev. B. Westbrook assisted the pastor in preaching the funeral.—Thomas Carter.

PRICE.—Mr. James Price of Pettis, Ark., was laid to rest the 22nd of March. His wife and seven children survive him. Brother Price was a member of the St. James Methodist Episcopal church for some time. He became a member of St. James during the pastorate of the Rev. J. W. S. Donaldson. He was raised by good parents and it was not hard for him to follow Christ. Death came to him suddenly while he was about his work. Brother Price was 51 years old; a good citizen, son, father and husband. He is deeply mourned.

GREENE.—Charlotte Greene, on Mar. 4, 1912, passed from this mortal life. She was a loyal member of the church at Oakland, Texas. For one year and three months Sister Greene lingered. Friends and relatives did all in their power to alleviate her sufferings. Sister Greene was a consistent member of the church for 35 years. Her life was characterized by noble deeds of love and charity. She

will be greatly missed. Her place is hard to fill in her home, her church and her community. She leaves five children, a brother, a sister and many relatives and friends who mourn her passing. The funeral took place at the Independent Methodist Episcopal church, the Rev. M. S. Jordan, pastor, officiating. The respect with which Sister Greene was held was evidenced by the very many friends that attended the funeral.—Grace Johnson, reporter.

BROWN.—Rita Brown, called in her youth from among the living is greatly missed by her friends. For two years she registered at Bennett College, but after a few months' work she was compelled to return home. A bright conscientious young student, she was greatly beloved. A faithful member was she of the Methodist Episcopal Church, Morgan Chapel and an officer in the Sunday School where her services were greatly appreciated. She was just budding into a splendid young womanhood. The end came March 13 after an illness of four months. The host of friends in the church and school sympathize with her parents and relatives in the bereavement that is theirs.—G. H. Coldwell.

RUNANS.—Keziah Runans died March 16. She was an alert member of Jones Chapel, joyous and pleasant and happy. A faithful member has gone from the church at Monroe, La. Her brother, Wm. Harper, is a local preacher. There is also a sister and many friends who will miss her. The funeral service was conducted by the Rev. J. O. Brown in St. James Church. For over 45 years she has been an active member of the

church.—J. C. Clark, reporter.

DAVIS.—Mrs. Jennie Davis was called to the Homeland January 28. She was a member of the Methodist Episcopal Church and at all times faithful and active. She is greatly missed among us. For twenty years she has labored zealously in the church. Six children, together with the husband and friends, mourn their loss. Sister Davis was a member of the Household of Ruth at Sturges, Miss.—Homer Brown, reporter.

STEWART.—Mr. Armstead Stewart, who was a faithful member of Alexander Methodist Episcopal Church, at Mason, Tenn., passed from labor to reward on March 16th., 1912. Bro. Stewart confessed a hope in Christ 24 years ago, and lived a faithful member until his death. He filled offices in the church both as a Steward and trustee. He is missed from his home, from his church and from the community. He leaves a wife, a daughter and a host of friends to mourn their loss.—H. P. Garden.

KIPER.—Miss Alice S. Kiper died March 23rd., and was laid to rest on Sunday the 24th. The funeral service was conducted by the Rev. J. C. Brown at Luther Chapel, Luther, La. The Rev. J. Louis and I. E. Badio assisted the pastor in the funeral services.—J. C. Brown.

ARMSTRONG.—Lillie Franklin Armstrong, son of the Rev. D. D. Armstrong and the only child, died March 25th., 1912. God had better things for him than we could have planned and so took him unto Himself.—D. D. Armstrong.

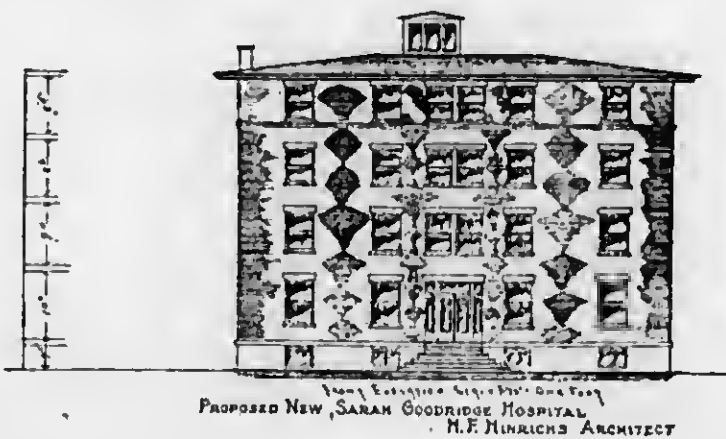
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New Orleans, Louisiana



## Southwestern Christian Advocate

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### Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

D. J. F. Marshall's address is now 8514 Plum Street, instead of Milan, as heretofore.

**THOMPSON CHURCH.**—We are in the midst of a glorious revival. Easter was a happy day. Resurrection sermon was preached by the pastor. A great crowd attended. At 11 o'clock a. m. 22 were received and baptized. At 3 p. m. the Sunday School presented its program conducted by Miss Viola Joseph and Mrs. Ida Harrison. O. Daigle, superintendent. At 7:30 p. m. a splendid testimonial meeting was led by the converts. Many came forward for prayer. Collection good.—M. C. Harrison, pastor.

**HAVEN MEMORIAL.**—The pastor and people are rejoicing in the high spiritual tide in our church. In preparation for Easter, the good Sisters carpeted the altar and put in new pulpit chairs at a cost of \$36.25. Dr. J. F. Marshall, our pastor, preached an impressive sermon Easter morn-

ing and a score or more came and knelt for prayers. The Sunday School program was good. The decorations showed much taste. The revival services are still going on. There have been some striking conversions. Twenty accessions thus far.—Geo. W. Forrest.

**WILLIAMS CHURCH.**—On Easter the people crowded the church at 3 a. m. The testimonial service was led by L. Brazley and S. Lemons, at 4 a. m. the pastor preached the resurrection sermon. Ten persons joined the church. At 10:30 a. m. Miss E. Parker, superintendent, assisted by her corps of teachers, rendered the Easter program. The church was beautifully decorated. At 11:30 a. m. the pastor baptized two at the altar. Sacrament was administered at night to 92 communicants. Thus closed our revival with 18 souls added to the church. Collection, \$35.66.—T. B. Cooper, pastor.

**ST. MATTHEW CHURCH.**—Early morning prayer meeting, March 31, led by Brother Sam Williams and Sister Victory Williams. One conversion. Collection good. At 3 o'clock the Household of Ruth, No. 2556, occupied the church. Brother John White of Mount Pilgrim Baptist Church and the writer, preached. At 7:30 the Easter Star Queen Ann No. 9 of Algiers and the Masonic Lodge of Algiers No. 702 had their sermons preached by the writer. Mr. Henry Clary is the worshipful master. Mr. Murray Mack Robinson, the deputy, and his wife were present. The choir was at its best. Attendance good. Collection, \$13.91.—J. A. Landry, pastor.

**SIMPSON MEMORIAL.**—Upward of a thousand or more people attended

services Sunday, and "record-breaker" is the term which best expresses the results. The pastor preached the Resurrection sermon at 4 a. m. and fifty-nine penitent ones came forward for prayers. The Sunday School children rendered a splendid program. The "egg hunt" was a feast for the little folks, and upward of 300 eggs were donated by the many friends. The children gave \$13.00 in the collection. The superintendent, Miss Sarah Jones, and her able corps of teachers deserves much credit for their work and interest taken in the Sunday School. 121 pupils were present. Sacrament was administered to 175 persons and 25 joined the church. The Tuesday night class meetings are worth attending. Class collection, \$12. Our Rally will take place this Sunday, and every member is expected to stand by the trustees and the debt of the church.

The stewards reported \$251 raised for the month of March, with all of the local obligations fully met, and a neat balance in the treasury. The music was well received and appropriate. Collection for the day \$80.—W. Scott Chinn, pastor.

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At 3:30 p. m., the address will be delivered by the Rev. E. F. Schnessler, pastor of Franklin Street Methodist Episcopal Church.

Sunday afternoon, April 21, Father's and Son's meeting at 3:30 o'clock. All Men and all Boys are invited. The Rev. A. G. Shankles, D.D., pastor Rayne Memorial Methodist Episcopal Church will address this great meeting.

**LOUISIANA.**

Gahagan.—We start out on our second years work with the Rev. J. D. McCain. Every indication points to a better year along all lines than last year. Our day school is presided over by Mrs. McCain and the Sunday School is in pretty fair shape.—B. Pattern.

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# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
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## THE LOCALIZATION OF OUR EPISCOPACY

It would be hard to foretell what the General Conference may do along any particular line. Of the nearly 820 delegates perhaps 75 per cent of them are new. The attitude of these delegates is not known on certain questions. One is taking considerable risk in trying to prophesy what will be the result, but it is quite certain that the method in administering our conferences by the Bishops will be one of the storm centers of the General Conference. Perhaps it is entirely within the bounds of reason and in harmony with the sentiment that is prevalent to say that some modification of the present method of administering our conferences will take place. If we are to judge by the editorials and the contributed articles in the Church papers, the sentiment is overwhelming for a localization of our Episcopacy. The Church will not be satisfied until a fair test is made of Bishops holding contiguous conferences for a continuous period. This conviction seems to be upon the Church. It is attracting attention without our borders. The *Religious Telescope* in a recent issue devotes almost a column to the discussion of Methodist Bishops. Referring to the question the *Telescope* says:

"When bishops are assigned to the entire church, and get together and make their own appointments, their pathways look something like the course of a calf in a pasture field. Our Church has tried both plans, and is convinced that the districting plan is far the better. There is just as much denominational statesmanship in changing presiding elders every six months, and pastors every three weeks, as there is in changing bishops every year. If there is to be unification of work and unity of purpose, a man must stay on the same ground long enough to know the ground and the people resident there.

"Suppose a conference that has twenty different charges agrees to appoint the twenty preachers to the conference as a whole, with the understanding that they get together every week and decide where each one is to preach the next Sunday. That would be something like the system of rotating bishops. The plan is fifty years behind the times, and facing backwards. While it is not our province to mix in, the Methodists are at perfect liberty to study our plans.

"No bishop ought to object to settling down on a certain diocese, and there laying himself out for God and the church. Under the rotation plan, a general superintendent cannot make himself felt anywhere long enough to be of permanent impression. He can preach a few big sermons and give a little good advice, but that is not the way to get somewhere in church work. Besides, the work of a bishop ought to be under the eye of the church. He is supposed to bring things to pass, just the same as a pastor or a presiding elder. If he has a certain field, the best of the church will know whether he is making good; and it has a right to know."

## THE CRIME OF LYNCHING NEEDS NATIONAL ATTENTION

The recent, reckless taking of life in various parts of the country is an imperative call upon the listless ears and the calloused conscience of the American people. The

crime of lynching grows. Constitutional law and procedure weaken. Permit the former, and the latter necessarily follows. It does not matter what the color of the victim of the mob may be or the crime of which he is accused when duly enacted law is set aside, the foundations of all true governments are attacked and sooner or later means inevitable failure. During the recent session of the Washington Conference, a resolution was introduced by Dr. Ernest Lyon, which was unanimously adopted, calling attention to the fact that the "orderly operation of law and justice is seriously threatened by mob violence; that the practice of lynching human beings without a trial by law, and the more heinous and atrocious crime of burning men alive are not only on the increase, but are no longer confined to any particular section of our commonwealth." The resolution calls attention to indifference in high places, and indifference which "has disturbed the peace of many with regard to the protection and constitutional rights of American citizens." The Conference, therefore, by unanimous vote appointed a Committee to wait upon the President of the United States with the view of inducing him to incorporate in his next message to Congress a paragraph urging such legislation as will have a tendency, under Federal provision, to at least modify the evil. The committee consists of Dr. Ernest Lyon, and the Reverends C. S. Briggs, D. D. Turpeau, J. S. Carroll, M. W. Clair and R. W. S. Thomas. We sincerely trust that the efforts of this Committee will bring some substantial result. The country must be awakened as to the evil of lynching and on this line we cannot be too vigilant or persistent.

It is a happy omen that President Taft in a very recent address before the alumni of Howard University and a great audience of colored people in Washington City, took "lynching" as his text. Among other strong utterances on this subject, the President said:

"There is among our people a disposition to forget the sanctity of the law and not to know that no civilization in any country can live unless the law is respected. Now, lynching is claimed by some being justified because, as they say, it is applied only to persons guilty of one special crime that is particularly heinous to all of us. But that is not true. Statistics show that lynching is applied to those charged with a great many crimes and the moment you transgress once and the moment that the mob acquires the wolfish desire for human blood, the example is dreadful to the community in which the exhibition of lawlessness is given. And there is not any crime (I don't care what it is) that justifies a departure from the law or the summary punishment by a mob of the person who is charged with guilt. It is one of the serious questions that we have to face in this country."

In suggesting the remedy, the Chief of the Nation said:

"And the only way by which it can be suppressed is that sometimes we shall have men as sheriffs, men as governors, and as prosecutors and as jurors who will see to it that the men engaged in PULLING THE ROPE under those conditions, shall, themselves, swing by the rope."

This is a strong statement and all the stronger because it comes from the highest

official of our country. It goes to show that the crime of lynching has so grown as to demand of our Chief Executive immediate and specific attention. In closing his remarks on this subject, President Taft said:

"Now, we must return to the profound principles of the law that were adopted and respected by those ancestors of ours when they subscribed to the Magna Charta, and which have been preserved in England down to the present day. They don't have lynching in England. Now, why don't they have it? It is because the criminal law is enforced in England in a way we don't have it enforced over here. They punish crime irrespective of class or caste, and absolute respect for law and lawful authority prevails throughout that country. We have written in our Constitution guarantees respecting the rights of the citizen, one of which is the right of trial by jury, insuring the citizen against improper conviction."

There must be further deliverances on this subject. State legislatures and the National Congress must take cognizance of this evil. It will not do to say that statutory enactments will not be a sufficient remedy. Anything and everything must be done at present to awaken an enlightened moral conscience on the situation. When the people are aroused an effective remedy will be found. But all schemes, however plausible, and however well constructed from the viewpoint of constitutional law, will be powerless until reinforced by public sentiment that is determined that the law shall be respected and that every citizen shall be adjudged guilty of crime by due process of the law.

## HELP MEHARRY

Some time ago we referred to the offer made to Meharry Medical College by Mr. Julius Rosenwald of Chicago. Mr. Rosenwald offers to give \$1,250 for five years, provided \$3,750 is raised by the friends of the college each year for current expenses. It is well known that the amount appropriated by the Freedmen's Aid Society for the maintenance of Meharry Medical College is exceedingly small, pitifully small. We could say, shamefully small, but for the fact that those who have the administration of the school in hand have done and are doing their best to raise the necessary funds. But the fact, nevertheless, remains, considering the great work Meharry is doing, the far-reaching effect of this work upon the life of the race, the school receives entirely too little attention at the hands of the public, and certainly very meager support from those who are abundantly able to give. That the attention of Mr. Rosenwald has been directed to Meharry is gratifying. We sincerely trust that this relatively small donation on the part of Mr. Rosenwald will be but a beginning of a larger and better day for Meharry. The raising of \$3,750 a year, together with Mr. Rosenwald's gift to make an addition of \$5,000 yearly to the current expenses, ought to be easily and promptly met. Not only so, but this should direct the attention of the Church to the need of Meharry and the place that it is to fill in the life of the race. Aside from this consideration, Dean George H. Hubbard will soon complete fifty years of service as a teacher among colored people in the South. He is the builder of Meharry

(Continued on Page Eight)



## Why Should Our Methodist Temperance Committee Put Secretaries in the Field?

By the Rev. Harry B. Lewis, D. D.,

The last General Conference heartily and properly indorsed the Anti-Saloon League in the following language:

"While the church is peculiarly qualified to give temperance instruction and create sentiment against the liquor traffic, and can not escape its responsibility for such work by turning it over to any organization which it does not directly control yet since no denomination alone can successfully secure legislation or compel the enforcement of law, we recognize the fact that our churches throughout the United States are already winning sweeping victories in this field through the Anti-Saloon League movement and are contributing large sums of money for its maintenance, therefore we indorse the Anti-Saloon League of America as a safe and effective agency through which the membership of the Methodist Episcopal Church may co-operate with members of other churches and temperance organizations for united action against the saloon, and hereby call upon our churches and pastors to continue increasingly their co-operation in carrying forward its work."

Then, straightway, the Temperance Committee of the Church, as if not quite willing to trust the agency it had endorsed, put two secretaries in the field to duplicate very largely the work of the league. We say "duplicate" because the Anti-Saloon League does everything the Church Temperance Society does, or can do, and much more than the agents of a denominational committee can, or ought to do. The argument is made that the church should have agents in the field to do temperance work among the Sunday schools. The Anti-Saloon League is now putting in operation a total abstinence department under the name of "The Lincoln Legion," which already employs the time of four men and is doing vigorous work through the Sabbath schools, in a way that does not rob the pastor and superintendent of the initiative in conducting this work among their own people. Already nearly a million Sunday school scholars have signed the following pledge, which was written, signed and advocated by Abraham Lincoln:

"Whereas, the use of intoxicating liquors as a beverage is productive of pauperism, degeneration and crime; and believing it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage."

The league has the machinery and is now at work extending this total abstinence department as speedily as possible into every state in the union. It has established a printing plant at Westerville, O., at an investment of more than one hundred thousand dollars, that is devoted exclusively to printing temperance literature, and, although it has been in operation but a little more than two years, it is turning out temperance literature at the rate of a ton and a half per day.

The Anti-Saloon League is more nearly controlled and directed by the church than any other non-ecclesiastical reform organization in existence. In nearly every state the church bodies officially elect a state board of trustees, which is the governing body of the league and in every state they are asked to do so. We understand the argument used for putting secretaries in the field was that our church must be directly represented in the fight against the saloon. Certainly so. But how can it be more directly represented than through the Anti-Saloon League? The national president is an honored Bishop of the Methodist Episcopal Church; the general superintendent, who is the executive officer of the league, is a Methodist minister and a member of the Ohio Conference and has twice been honored with election to membership in the General Conference from this conference. Of the four hundred men employed by the league throughout the coun-

try, about one hundred of them are Methodist ministers and Methodist laymen; besides scores of ministers and laymen of our church who are a part of the governing bodies of the state leagues and the national league as well. What greater recognition or representation does the church need in this warfare against the drink traffic? No intelligent, well-informed person doubts that the Anti-Saloon League has been and is pre-eminently successful, because it federates the church forces in its war upon the liquor traffic. Why, then, should the Methodist Church, or any other denomination, put secretaries in the field to duplicate the work of an organization which the liquor people concede is the most effective that has ever existed and which they fight more venomously and relentlessly than they fight all other organizations combined?

Field secretaries under the Temperance Committee make it embarrassing for the pastors and churches. Two services and two collections for temperance work each year, under the present numerous demands upon the church, is more than any church should be asked to give and this fact puts the preacher and the church under the necessity of choosing between the representatives of the Church Temperance Committee of their own denomination and the Anti-Saloon League—choosing between standing

alone in a community as a denomination, or joining with other church bodies of a community and state for a real, strong, united, effective battle against the traffic. So far as my own church is concerned, no cause is presented to my people that appeals to them more strongly and universally than that of the Anti-Saloon League. It has not been so very long since there was no Anti-Saloon League, but prior to its existence there was no thought of putting denominational secretaries in the field to do temperance work. After the league pioneered the way and demonstrated its ability to organize an efficient, interdenominational agency to effectively do this work, it is certainly an unwise policy for any denomination to put secretaries in the field. Happily there are only a few churches that have attempted to do it and the embarrassment of the league and the churches has not yet become serious. It is to be hoped that the coming General Conference will place itself squarely behind the Anti-Saloon League movement by a strong, ringing resolution and give the country, at this crucial time in the history of this reform, to understand exactly where the Methodist Episcopal Church stands with reference to this agency that the liquor traffic would give more to destroy than anything else in existence.

Columbus, Ohio.

## Is the Church Playing Fair With the Negro?

An Editorial in the Northwestern Christian Advocate

The Negro has been a part of American Methodism from the beginning. He is a part of it now. Indeed, he is a very considerable part of it in the South, and the coming years will see him increase and not decrease. Concretely there are 300,000 of him now distributed through twenty annual conferences. Negro churches have Negro pastors, and Negro districts have Negro district superintendents; local societies, district organizations, conference boards are all managed by Negroes for Negroes and for Methodism. And so far as the conference statistics reveal, the average Negro organization is quite as well ordered as the average white organization. There is a Negro bishop for Africa, a Negro secretary for the Freedmen's Aid Societies, and Negro assistant secretaries for the Board of Sunday Schools and Epworth League.

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The question now is, Why not a Negro bishop? The Negroes themselves are raising this question. The whites are not all equally interested. But the question is a fair one to ask, and it ought to have a fair answer. It has been asked before. It has been before at least a half dozen General Conferences, all of which returned answers of apparent candor but with less than absolute sincerity. It is entirely safe to say that there has never been a serious attempt on the part of any General Conference to find a Negro bishop for administrative work in this country. Nor is the reason far to seek. The genius of the difficulty lies in race prejudice. It is easy to declaim against race prejudice as un-Christian; but it is just ordinary good sense to reckon with it and do what one can in view of its invincible persistence. Grace has its way with man slowly but surely; and it is grace and grace only that will lift man above the prejudicate of race or class. A white man of this generation may be an utterly good man and yet shrink from being subject to a Negro. That is part of his inheritance. But his great-great-grandson may come into a wholly different social environment and find the Negro, like some whites, a desirable sort of comrade and even superior officer. No Christian can be utterly hopeless about such an outcome. In the meantime the white man will have his preju-

dice and the Negro must make his allowance for it.

\* \* \*

More than that, however. There is a white Methodism, fair, flourishing, comely, in the South. That Methodism, too, has its prejudice against the Negro. Its prejudice has not the same tone or temper as that of the North, but it is just as irreconcilable, just as inevitable, just as persistent. It is said, and said truly, that there can be no union of Methodism North and South with the Negro counted in, and that union is above all other things the most desirable. The NORTHWESTERN has said it before and not once or twice; it says it again: *The Negro has practically not relation to the question of the union between the two white Methodisms.* It is true that there could be no union with the Negroes counted in; but it does not follow that there would be union if the Negroes went out. The fact is, and there is no virtue in ignoring it, the white Methodism of the South does not want union with the Methodism of the North. The members of that communion like us after a fashion; they respect our aims and work; they will, with perfect sincerity and cordiality say nice things to us and about us; they will, in matters which do not require any special intimacy, link the two names together; and they will, for special occasions, and a limited time, unite with us for religious work in cosmopolitan centers. But—at present—that is as far as they will go, that is as far as they want to go. They want no closer tie, no marrying into the family, no organic union. This feeling cannot be argued about or defended; it can only be recognized and respected. Federation finds them cordial and responsive; organic union finds them cold and immovable. This may not be as it should be; but here, also, time and grace will work wonders.

\* \* \*

It is to be hoped that the coming General Conference will show itself superior to the prejudice of race or color. The Negroes have, to our mind, three indisputable claims to consideration in the matter of their demand for bishops of their own race:

\* \* \*

FIRST, The problem of the Negro is a problem by itself.



SECOND, Naturally the problem can be best interpreted by a capable Negro.

THIRD, There are capable Negroes to interpret the problem.

\* \* \*

The Negro is a problem by himself. He is quite as far removed from us in tradition, inherited taste, view of life, spiritual structure as the Turk or the Jew or the Japanese. This essential difference Methodism recognizes in her work among that people. Methodism does not now think of appointing a white pastor to a Negro church or a Negro superintendent to a white district. In educational work the number of Negro executives for Negro schools is steadily increasing, and more and more the conviction is growing upon the leaders of the Church that, as Dr. Jones has well said, "Everything else being equal, black lips for black ears are decidedly preferable." This is the policy the Church has outlined for itself with other nationalities, as witness the efforts made for the training a native of ministry in China and India, in Korea and Malaysia. Every argument looking to a native leadership in foreign mission fields is equally applicable to our work among the Negroes in America.

\* \* \*

Whether the Negro has developed capable leadership among his own people is of course the real issue for the General Conference to determine. No man should be considered as eligible simply because he is a Negro. On the other hand no man should be discriminated against simply because he is a Negro. If one asks whether a Negro is to be elected as a general superintendent without restriction the answer of course is, "Certainly." And if one asks whether under the law a Negro bishop thus elected might be assigned to the presidency of a white conference, the answer again is, "Certainly." Under the law a Negro pastor might be assigned to a white congregation; under the law a white minister might be appointed to a Negro con-

gregation. But under a wise administration of the law that matter takes care of itself. There are in the connection twenty annual conferences among the Negroes and two thousand pastors ministering to a membership of over three hundred thousand. Such a constituency could well engage the exclusive time of a bishop or of two bishops, and with immense advantage. The Negro would have instant access of self-respect and immediate standing with the other branches of Episcopal Methodism among his people. The Negro bishop would relieve an irritating situation which every white bishop recognizes when holding a Negro conference—that of having to be entertained by hospitable white people who are prepared to receive Negro visitors only on sufferance and when not too numerous. Moreover and most important of all, he would vindicate the sincerity of our contention for equal opportunity in black and white and witness to the honesty of our profession of a real brotherhood in Christ.

\* \* \*

It has to be confessed that in our present stage of social development a Negro bishop would be less than hospitably received as the presiding officer of a white conference. But just as prevailing administration of our work secures Negro pastors for Negro parishes and white pastors for white parishes without ever a thought of discrimination against either Negro or white, so the judgment of the authorities may be unreservedly trusted to make such episcopal assignments as will promote the peace and prosperity of the Church at large. The issue then is very simple: Have the Negroes a leader to offer? If so, the prosperity of the work, which is always a question of efficient leadership, and the honor of the Church, which is bound up with the "square deal" for the Negro, make it binding upon the Conference to provide at once for Negro leadership by Negroes.

## I. School—German Life in School and Church

By the Rev. J. W. Jackson

The religious instruction in the High Schools of Germany, aims to educate the children through the word of God, to become like Christ and by intelligence and action, to take an active part in the Christian life of the church, and to exercise a holy influence among the people. This instruction is begun when the children first enter the schools, at the age of six years and continues, in courses from three to two hours, per week, for eleven years. The instruction is put into the hands of men and women who are thoroughly prepared for the work. One needs only to visit Germany to, at once, see the effect of this work. The Germans are Christians any they show it not only in word but in deeds. "Seek first the kingdom of God and its righteousness, and all things else will be added." This saying has been literally fulfilled in Germany. No one, who is just can say otherwise. Before I came to Germany, my impression was just the opposite; but, since I came and have had the pleasure of living in a German family, and mixing with these people for nearly two years, I can, out of an unprejudiced heart, say that, I prefer the Christianity of Germany to that of America: for the Christianity of America is in words, but the Christianity of Germany is in deeds. By the kindness of the city authorities, I have the permission of visiting the gymnasium and public schools of Berlin, and I have lived among the people for nearly two years; and so I know what I am talking about. The German knows only *what we call the best Americans in education and heart*, but he criticises them severely but justly in their superficiality both in religion and education. Our best educated American professors do not know as much as a German boy who has completed his course in the gymnasium. I have seen

and again. Boys of twelve years know more about the Bible and are better Christians than our Doctors of Theology in the United States, of course, I am not speaking of exceptions. A better people in heart, and naturally in action, do not live upon this globe; and from the intellectual standpoint, they have no comparison.

The school system is the best in the world and this is evident from the fact that people make yearly visits in order to study the System and take the same methods to their various lands. Two days ago 200 American teachers arrived in Berlin for the same purpose, besides the hundreds of college professors from America and students, graduates of Harvard, Yale and other American colleges, who are yearly studying in German Universities.

The intellectual progress is due to the extreme diligence of the student and the thorough leadership of the teachers. The teachers of Greek, know Greek. They speak the language in the class room; this is equally true of French, Latin and English as well as other languages. Each teacher is a master of his subject. The student is a hard worker and is taught not only to master his lesson but to think for himself. The method of instruction is the *Inductive Method* which was used by Socrates, the wise man from Athens, who lived about 469 years before Christ. This method, in the form of questions and answers, begins with the practical and known, but proceeds to the general and theoretical. *This is the best method.* The interest taken by the parents in the education of their children is wonderful. The children at six years are in the school at 8 o'clock a. m., and return between 11 and 1 o'clock home. All the class work, in general, ends at 1 o'clock. When the children come home they have a small lunch and then

the next day's lesson must be worked out before they are allowed to have any exercise upon the streets or any where else. This is true, of course, only of the small children. The older ones need no such rule—they work naturally. The parents think it a great disgrace for their child not to be smart at school; and so, they spend no pains nor money that their children go forward. *This is excellent.* The school week means from Monday, 8 o'clock in the morning to Saturday, 1 o'clock in the afternoon. The year means from January to December. The American student has no idea of what study means.

In the universities the day means from 7 o'clock in the morning until 8 o'clock at night. I know this from experience. Playing in the halls, joking, foot ball and base ball are practically unknown. The students are serious. This most naturally applies to the university students. *America is far, far behind.*

### WHAT THE GERMAN THINKS OF THE AMERICAN.

The German, as I have said, sees and knows only the best Americans, the Americans from the North, on the whole, and what does he think of them?

There are three words which express the idea that the German has of the Americans, whom they know: Disrespectful, uneducated and showy—and I may also add—the German looks upon the American as a very lazy mortal. Two American ladies, were recently walking through the Tiergarten—at the same time the emperor's daughter was also taking a walk—the Americans, walking a few steps behind the Emperor's daughter, made fun of her and a few days later, they were compelled to leave Germany at once—many more such examples could be given, but I have not the time. The way they carry themselves in the street, and their manner of speaking, show them at once to be Americans, the masters, the would-be kings of the earth.

Human life in Germany is very sacred and precious, and all precaution is taken to secure life. No buildings are higher than six stories, few lives are lost in wrecks of trains, no trusts are allowed. The common welfare of the people is watched very closely. They wonder at the reckless and tremendous disregard of the American in their so-called protection of human life.

The only distinction known in Germany is that of education and character. The distinction of color and race is not known and is looked upon as superficial and ignorant.

The Germans and Germany for me once and for all.

### Sincerity Not Enough

Often we hear people say, with a fine show of broadmindedness, that they do not care what people believe, if they are only sincere in their belief. And at first sight this looks like a truly generous and eminently proper attitude to the world.

But the most terrible deeds of history have been done by perfectly sincere people. Mary Stewart, in perfect sincerity of heart, kindled the flames of Smithfield. The Puritans burned witches without hypocrisy. Savonarola was burned by sincere and honest people, and if we come down to our own time and place, we find some of the most tiresome, useless and disagreeable people of our acquaintance to be very sincere. We know sincerely selfish people, lots of them; sincerely snobbish people—most snobs are sincere—they feel they owe it to their ancestors to be disagreeable to those without the pale.

Sincerity is no guide. There is only one law, the great law Christ gave his disciples, Love one another, the great universal law of kindness, and do as you would be done by. Christ understood this, and tried by every act of his life to teach it, and demonstrate it. When in doubt, be kind.—In "Onward."

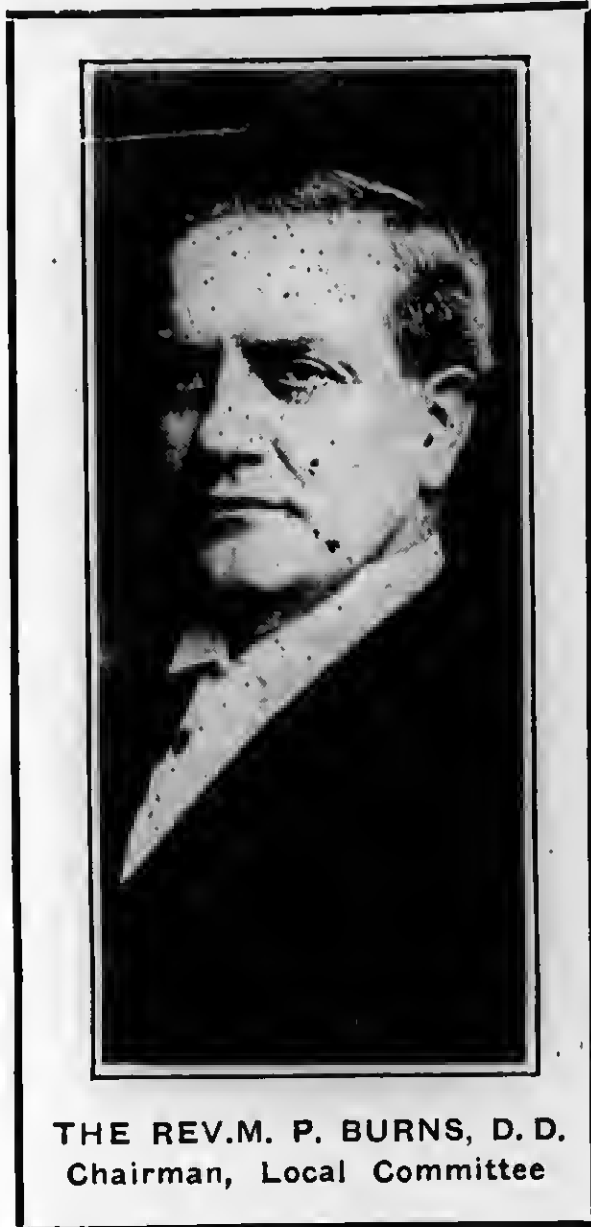


## Minneapolis the General Conference City

"Beautiful for situation, the joy of the whole Northwest," is Minneapolis; city of wheat magnate; millionaire manufacturer; enterprising public men; and the home of three hundred thousand of the best citizens of the land.

It seems desirable that the visitors and delegates to the General Conference in May should know some of the interesting things about this city before they come. This article is an attempt at such an introduction of the entertaining host to her thousands of prospective guests.

To begin with, Minneapolis presents some of the most beautiful natural attractions any city could hope to offer. She is ten miles long and six miles wide, one-ninth of her six square miles is laid out in parks. There



THE REV. M. P. BURNS, D. D.  
Chairman, Local Committee

are twenty lakes within her city limits and a hundred more within a radius of twenty-five miles. The Mississippi river runs directly through the city, offering rare opportunities for beautification by means of drives, parks, and groves upon her bluff banks.

Lake Minnesota, with a shore line of three hundred miles, is accessible by street car every hour. All kinds of enjoyment that large bodies of water afford are to be had by the multitudes in the city with the least possible effort. There are thirty-six hundred acres in the park system and thirty-five miles of park drives. Among the specially natural features, not already named, are Minnehaha Falls, St. Anthony Falls in the Mississippi, Fort Snelling, the magnificent State University campus, the river drives, and a great boulevard winding by seven large lakes.

Business men will be interested by some statistics. Minneapolis has:

- Twenty banking institutions.
- Deposits of \$102,535,546.
- Annual bank clearings nearly one billion and one-quarter.
- Grain receipts 150,000,000.
- \$75,000,000 invested in manufactory.
- Sixty-six public school buildings.
- Over one thousand factories with an annual output valued at \$157,000,000.
- A public library circulating 750,000 volumes annually.
- A wholesale business of \$300,000,00 yearly.
- Twenty-three lines of railroads covering fifty thousand miles.
- One hundred seventy-five passenger trains daily.
- One million for every five hundred voters.
- Sixty-eight of her school children with savings bank accounts.

The lowest death rate of any large city in the world.

### MINNEAPOLIS METHODISM.

Minneapolis has been fortunate in the character of the founder of her institutions. This applies to civic affairs and churchly matters alike. The early settlers were principally American or Scandinavian by birth. This means more than a casual glance suggests. Therein lies a fine foundation for citizenship. Without analyzing causes, the fact remains that from this combination have come a people hardy and daring by nature and instinctively Protestant.

The fathers of our Methodism were men of vigor and daring. On the foundation they laid have been builded strong churches and vigorous adjuncts to the church life.

Within seven years Minneapolis Methodism has been practically rebuilt and a new era well begun. Rev. S. P. Long, D.D., on becoming superintendent of this district, saw that the churches were not suitably housed for their present need or their manifest destiny. He set about accomplishing the needed improvements. Too much credit can scarcely be given this wise, enterprising and inspiring leader. Three years later the Rev. M. P. Burns, D.D., succeeded to this position. He proved a leader worthy of the hour and under his vigorous direction buildings were completed, enterprises begun, debts paid and the work advanced in every way.

A few figures will help us to understand the situation. At least twenty churches have been built within six years, at a cost of more than half a million dollars. Less than twenty thousand dollars indebtedness remains on this great investment. A concerted debt raising campaign is one of the plans for the near future. Then with splendid modern equipment for every possible activity, our church will be in a position to be at her best under the blessing of God.

The total Methodist membership in the city is eight thousand. Pastoral support aggregates about fifty thousand. Not a dollar deficit was reported last year in the English churches. Benevolent collections amounted to more than forty thousand dollars.

It would be impossible to fairly represent all the worthy churches within the limits of an article like this, but probably attention should be called to a few organizations of outstanding importance.

Hennepin Avenue Church is in a large

sense the capitol of Northwestern Methodism. The combination of Old Hennepin Avenue and Fowler churches gives one society of tremendous strength in a most strategic section of the city. It means a church membership of nearly two thousand, contributions for all purposes in 1910, \$65,000 and a generous spirit ready to help every new Methodist enterprise. Rev. Andrew Gillies is pastor.

Wesley Church has a real "down town" situation to meet. For this she is adapted in her equipment, democratic instinct, and the religious spirit of her people. Rev. T. W. Fessenden, coming from Salem, Me., succeeds the Rev. S. M. Dick, D.D., in the pastorate of this church.

The First Church is the oldest Methodist organization in the city and because of its location continues one of the very most important. It is situated in the vicinity of the State University, which with its five thou-

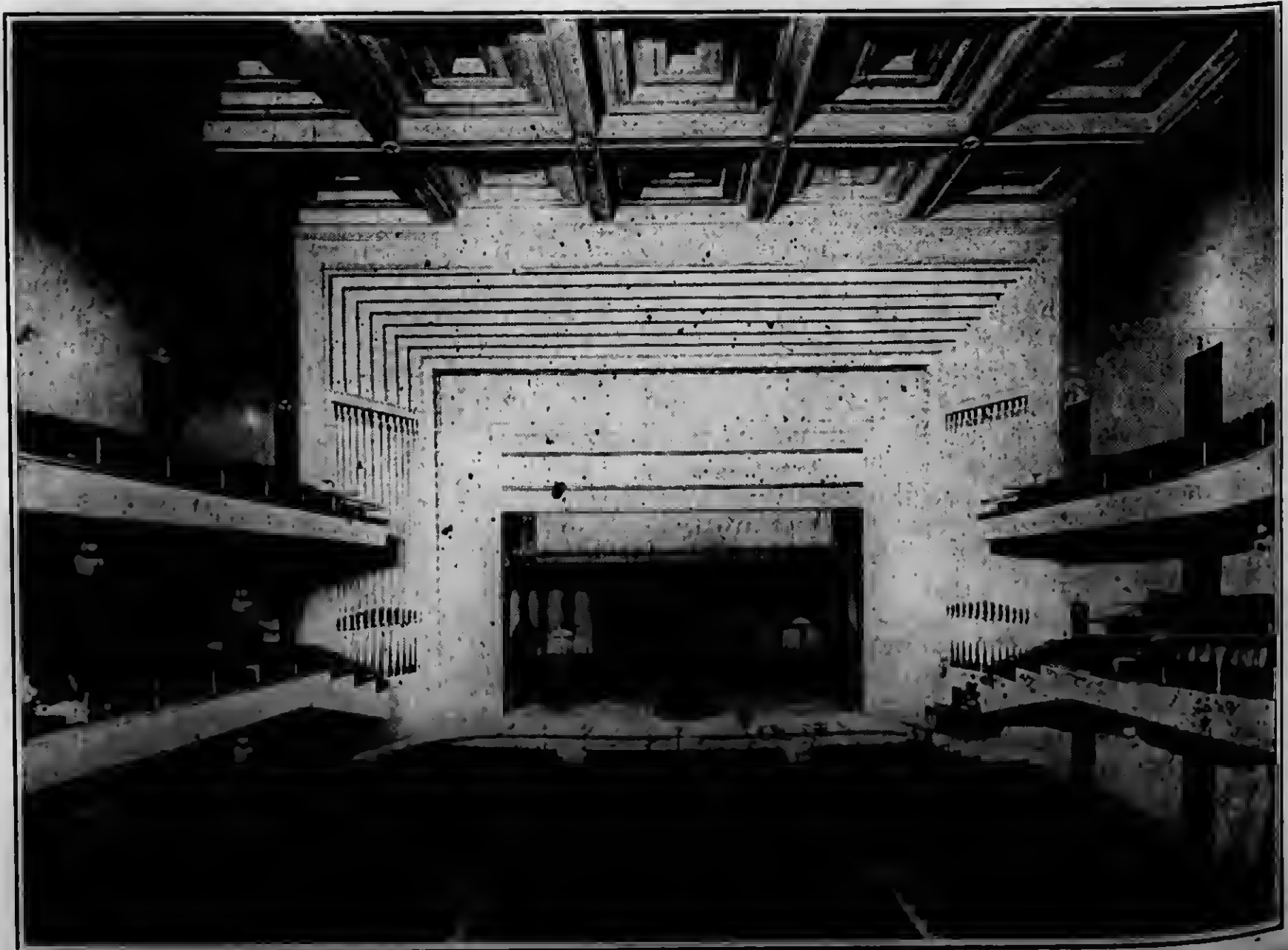


FRONT VIEW OF AN AUDITORIUM WHERE THE GENERAL CONFERENCE MEETS

sand students opens one of the finest fields for Christian influence in the West. Rev. S. S. Klyne, D.D., is the pastor.

An adequate view of Minneapolis Methodism requires attention to some important adjuncts to our church life.

Asbury Deaconess Home and Hospital began in 1888 with one deaconess. The hospital feature was added in 1892. At pres-



INTERIOR VIEW OF THE AUDITORIUM



ent there are twenty-three deaconesses and thirty-eight nurses. In its history 16,551 patients were cared for in the hospital proper (2,025 during the year 1910), 18,947 patients have been treated in the free dispensary; 30,000 children have been taught in the mission and other schools. This institution is housed in a splendid building three hundred feet long, five stories high, and absolutely fire proof. One-third of the interior is finished and occupied, the remainder will be put in service as rapidly as financial resources will permit. This is a most useful form of our Churchly service in this section.

*Hamline University* is the training school for our youth. Her equipment is modern, her students stand high in every line of usefulness, and her contribution to the list of Methodist missionaries can scarcely be equalled. Rev. G. H. Bridgman, D.D., is retiring from the presidency after a useful and honorable career. He has laid the foundation for a great institution. May his successor build thereupon so as to accomplish in this section of the country what we hope for, "The Princeton of the West."

The *City Missionary and Church Extension Society* has done a vigorous work in planting new churches and strengthening the weaker ones. Last year \$25,000 was expended through this agency. An ambitious plan has been adopted for the coming year. Rev. M. P. Burns, district superintendent, has pushed this work with vigor to conspicuous success. His skillful management, enterprise and vigorous utterances have made his administration a notable one.

Mr. T. B. Walker, president of the society just mentioned, has been a genuinely powerful factor in establishing Methodism in Minneapolis. His interest in new work, the personal generosity of himself and wife and his appreciation of future need, have been of inestimable value. Mr. Walker is one of the notable citizens of Minneapolis. He is president of the library board and one of his ambitions is to give this city the finest library in the land. He owns one of the best private art galleries in America. This will be an object of interest next May. Mr. Walker has recently spent almost a million dollars in collecting paintings, among these is a fine collection for the new Guild Hall of the Hennepin Avenue Church. He says "I am going to make this the finest assembly of religious pictures ever brought together."

Minneapolis is keenly interested in the coming of the General Conference. The newspapers are printing many columns of matter concerning the problems, size, and importance of the gathering. This is done after a special study of these matters by men particularly assigned to that task. They are really interesting and informing. The result will be an education of the general public in the importance of Methodism as a factor in national life and in her own Church machinery.

Business men are becoming alive to the advertising value of a gathering which draws select representatives from every corner of the globe. Large numbers look upon this gathering as an opportunity to hear able discussions by able men on subjects of universal interest to Church and State.

Protestants welcome this gathering because it will exemplify the power of Protestantism. St. Paul is a mighty center of the Catholic church, our sister city is the home of Archbishop Ireland. This man during his long life has woven himself into public affairs in such a way as to make himself and his church a powerful factor in the life of the Northwest. No better thing could happen than the coming of these able representatives of a Protestant denomination, with thousands of visitors, imposing exhibits, and an evident worldwide interest in their proceedings.

Minneapolis plans to entertain the conference in the best fashion of which she is ca-

pable. Committees are organized and hard at work. The District Superintendent, M. P. Burns, is chairman of the executive committee.

The Auditorium where the General Conference will meet, will be remodeled for this purpose. It is really admirably adapted for such a gathering. It will accommodate twenty-five hundred people and every person can easily see and hear.

The evangelistic services will comprise a daily meeting at the Auditorium, a noon meeting at a down-town theatre and shop and factory meetings as occasion presents.

A series of banquets will be given various groups of delegates. Excursions are planned to points of local interest and other social features will be arranged.

Every plan has been made for the accommodation of guests in hotels and restaur-



rants, and the general public is expecting a spiritual feast by notable men in the local pulpits.

Local committees in charge of the entertainment of the General Conference in May:

Executive committee—Rev. M. P. Burns, chairman; Rev. Andrew Gillies, vice-chairman; T. A. Jamieson, secretary; George E. Towle, treasurer; Dawson Bradshaw, James Bradshaw, A. F. Benson, Rev. E. K. Copper, Rev. A. J. Croft, Arthur J. Dean, Rev. S. M. Dick, W. F. Fruen, F. O. Gold, Rev. W. E. J. Gratz, Rev. W. H. Jordan, F. M. Joyce, Rev. S. S. Klyne, Rev. H. G. Leonard, B. F. Nelson, F. P. Nicholl, Wallace Nye, Rev. A. C. Stevens, Rev. T. W. Stout, Rev. U. S. Villars, T. B. Walker.

The following is a list of the Committees with the Chairman of each:

Auditorium—Dawson Bradshaw.  
Transportation—Rev. E. K. Copper, Duluth.  
Meeting places for the standing committees—Rev. W. H. Jordan.  
Local entertainments—Rev. Andrew Gillies.  
Finance—Wallace G. Nye.  
Publicity—Rev. T. W. Stout.  
Fraternal delegates—T. B. Walker.  
Entertainment and hotels—Frank M. Joyce.  
Pulpits supply—Rev. H. G. Leonard.  
Music—Rev. S. S. Klyne.  
Special entertainments—A. F. Benson.  
Evangelism—Rev. W. E. J. Gratz.  
Ushers and pages—Arthur J. Dean.  
Auditing—W. F. Fruen.  
Furnishings—Rev. A. J. Gratz.  
Sunday school demonstration—Rev. U. S. Villars.

#### Changes of Address

The Rev. A. F. Lane from Selma to Mt. Sterling, Alabama.

Rev. W. L. Dyas desires his correspondents to address him at Shreveport, La., R. F. D. 1, Box 125.

#### New Comers at Church

A great deal of advice has been given to churches concerning their duty toward those persons who come to the services as strangers. The churches are exhorted to make special efforts to somehow extend a welcome to the new comers. It has been suggested that a church should appoint a committee for the express purpose of giving attention to such comers. Some churches have adopted such a course, and it seems to have worked well. All of us have heard the old cry that many a church is so indifferent to those who come to its services as strangers, that they will not continue to attend, but would do so if they received hospitable attention. A writer says: "Here is the experience of a Christian lady: 'I went to that church for a whole year, and not a single member of the church or congregation ever spoke to me there. No one asked my name.' Yet all the professors of a church college, and some of the most influential families of the church, passed and repassed her many times over in their church. Look out for the stranger in the community. Be careful for him. Do unto him as you would that he should do unto you." All of this is good advice. But there is another view to be taken on this subject. Why should one refuse to attend the public service of a church simply because he or she receives no special attention from the members? Does one go to church for the purpose of being entertained? It is generally supposed that the true object of attending church is that of worshiping God, and of receiving religious and spiritual benefit. It is true that many transient churchgoers have no higher purpose than personal entertainment. Lovers of amusement do not keep away from the theater because they do not receive special attention from others who are there. They go because they desire to be amused. And yet I favor the practice of welcoming strangers at church.

C. H. WETHERBE.

#### Individual Responsibility

The Bible, from beginning to end, puts large emphasis upon individual responsibility. When Adam was taken to account by God for his transgression of the commandment, he sought to put the responsibility of it upon Eve; but his attempt was useless; he himself was accountable to God for his disobedience. And Eve sought to blame the devil for her own disobedience; yet God held her responsible for the evil that she had done. She was not accountable for Adam's disobedience, but simply for her own. A celebrated preacher, in a sermon, says: "You are numbered yourself; you are set out alone; you must answer before your God. As in the fourteenth of Romans, the apostle asserts that 'every man shall give an account of himself to God,'—not the account of his neighbor, not the account of his church, but the account of his own individual self. The courts of God, like the courts of man, have a certain custom, that a man shall give no hearsay evidence, that he shall only testify to what he has done himself, and what he has seen and felt himself, personally. Jesus is emphasizing this great thought when He said, 'Even the hairs of your head are numbered.' Every certain thing about you is recorded in the books of God. You must render an account for the things you have had, for every gift you have obtained, every opportunity that God has put in your way."

Such a view presents the solemnity of human life. It is a fearful thing for one to live in this world. He who looks upon human life as a trifling thing, is awfully blinded. He who imagines that personal sin is a small affair, has a dangerous conception of the nature and consequence of sin.

Do not try to dodge the fact that you are responsible for your own sinning. Do not charge it to your parents, saying that you inherited it from them; you must give an account to God.

C. H. WETHERBE.



## Student's Evangelistic Campaign

The institutions and leaders of campaign during the present academic year have been as follows:

Institution—	Leader—
Albion College—	A. W. Stalker, Ann Arbor, Mich.
Allegheny College—	R. E. Brown, Franklin, Pa.
Allegheny College—	H. L. Smith, Buffalo, N. Y.
Baker University—	L. A. Ferris, Kansas City, Mo.
Central Wesleyan College—	J. E. Tuschhoff, Warrenton, Mo.
Cornell College—	L. F. W. Lesemann, La Grange, Ill.
Centenary Collegiate Institution—	H. M. Rider, Bayshore, L. I.
Chattanooga University—	T. S. Henderson, Brooklyn, N. Y.
Clafin University—	W. H. Lawrence, Southold, N. Y.
Clark University and Gammon Theological Seminary—	W. W. Youngston, East Orange, N. Y.
Dakota Wesleyan University—	W. H. Morgan, Newark, N. J.
De Pauw University—	F. J. McConnell, Greencastle, Ind.
Dickinson College—	F. B. Stockdale, Asbury Park, N. J.
East Maine Seminary—	G. F. Durgin, Boston, Mass.
Illinois Women's College—	A. F. McCarty and J. M. Miller, Jacksonville, Ill.
Jennings Seminary—	W. O. Shepard, Chicago, Ill.
Kent's Hill Seminary—	M. L. Robinson, New York, N. Y.
Lawrence College—	K. W. Robbins, Greencastle, Ind.
Morgan College—	W. H. Burgwin, Hempstead, L. I.
Montpelier Seminary—	H. D. Trinkaus, New Canaan, Conn.
Mt. Union College—	E. H. Roberts, Minerva, Ohio.
Missouri Wesleyan College—	F. W. Simpson, Kansas City, Mo.
Morningside College—	F. D. Leete, Detroit, Mich.
New Orleans University—	Robert Bagnell, Brooklyn, N. Y.
Northwestern University—	W. E. Weatherford, A. J. Elliott, E. C. Mereer, International Y. M. C. A. Secretaries; Miss O. Burner, Y. W. C. A. Secretary.
Professional Schools of Northwestern University—	J. O. Randal, Chicago, Ill.
Port Arthur Collegiate Institution—	W. S. Bovard, Athens, Tenn.
Rust University—	J. O. Randall, Chicago, Ill.
Syracuse University—	Robert Bagnell, J. O. Randall, J. W. Pontius, Edgar McNaughton, International Y. M. C. A. Secretaries.
Tilton Seminary—	Adolphus Linfield, Lincoln, N. H.
Troy Conference Academy—	R. L. Forman, Flushing, N. Y.
University of Puget Sound—	E. M. Hill, Seattle, Wash.
West Virginia Wesleyan University—	L. M. Hough, Brooklyn, N. Y.
Wyoming Seminary—	W. W. T. Duncan, New Rochelle, N. Y.
Williamsport Dickinson Seminary—	C. F. Adamson, Philadelphia, Pa.
Willamette University—	C. A. Bowen, Olympia, Wash.
Wesleyan University—	F. W. Adams, Schenectady, N. Y.

### METHODS OF WORK.

*First, through the Public Meetings.* At the hour of chapel service a brief address was delivered which was intended to awaken the slumbering convictions of the student body as related to Christian obligation. In the evening a meeting for students only was held for one hour where the gospel of surrender in service was presented in a more ample way than could be done at the brief chapel service. No objectionable methods of public tests of the students' attitude toward the Christian faith were used. Thus the confidence of the student body was gained from the very beginning, and men and women who usually refused to attend evangelistic meetings of a certain type came gladly and a great majority of these students yielded to Christ before the meetings closed.

*Second, Personal Interview Method.* Conferences were held with the officers of the Cabinets of the Christian Associations, and other leading Chris-

tian students, and the personal work method was particularly emphasized. The line of special influence between the student and a particular member of the faculty or between student and student, was traced, and thus the points of contact were established from the very beginning. Vital religion thus became a matter of common conversation on the campus, and wherever groups of students gathered together in boarding clubs, or circles of friends. It has been part of the definitely laid plan of the Student Work Committee to endeavor to see to it that Christ is the most talked about person on the college campus. Frequently decisions for Christ were registered in the private interviews and then declared openly in the public meetings.

*Third, The Group Method of Meeting Students of Congenial Tastes.* The athletes of the various colleges were gathered together, and the heroic side of the question presented to them in athletic phraseology. Invitations were extended to leaders of the campaigns to take meals in the fraternity houses; fraternity group meetings were arranged at convenient hours of the day; literary societies and circles invited the leaders to meet in their halls and talk about the claims of Christ, and the reasonableness of the Christian Faith.

### COLORED COLLEGES.

Dr. Henderson, chairman of the Student Work Committee is himself in close and sympathetic touch with the student work in the Colored Colleges of the South, he himself having visited within the past four years, Clafin University, Cookman Collegiate Institute, Clark University and Gammon Theological Seminary. His visit to Clark University when 75 young people were converted to Christ, three young women gave themselves to Deaconess work, 11 young men and women volunteered for Missionary Work in Africa, and 15 young men surrendered themselves for work in the ministry, will never be forgotten. His selection of the leaders of the campaigns in our colored institutions is worthy of the highest commendation for each of them proved a master in his own sphere. The constituency of the Southwestern Christian Advocate is most particularly interested in the work in their own institutions which they will read with great delight.

### MORGAN COLLEGE.

The leader of the work at Morgan College was Dr. W. H. Burgwin of Hempstead, N. Y. The opening sermon on "Purpose" from the text, "Lo, I come to do Thy will, O God", Hebrews 10-7, greatly impressed the student-body and struck the keynote of the campaign in Morgan College. The question which Dr. Burgwin persisted in asking was "Why am I here? Not for curiosity, not for pastime, not for lack of a job, not for fun, but for real business." "That there is a specific purpose in the Divine plan for every human life was emphasized by salient Bible characters and leaders of life in history." The answer to the question, "Why am I here?", was found in the statement, "I am here to do God's will." "Nothing atones for that, nothing can be substituted for it, nothing will lead to genuine success, except the adoption of that principle and purpose as the keynote of a life. In his sermon on Sunday morning on "Militant Christianity," from the text, "Fight the good fight of faith," first Tim. 6-12, Dr. Burgwin stated that the militant Christian would be aggressive and triumphant; such a Christian will not be satisfied to mark time, to hold his own, to be on the defensive; he will not be satisfied with the methods and customs of twenty years ago. It were folly to expect the United States Government to defend its interests of today with the navy of the Civil War days." Concerning Dr. Burgwin's work, president Spencer of Morgan College writes as follows:

Dr. Burgwin arrived on Monday afternoon, and met the boarding students for an informal talk in the evening. His coming was during the week of mid-year examinations, and we adopted the plan of spreading the examinations over twice the usual time, giving half of each day to the examination and half to religious work. The plan worked admirably. After a couple of hour's examination, the entire student body assembled for an address from Dr. Burgwin.

His speeches were strong pleas to young men and young women. The religious factor as an element in life was presented with convincing clearness, and the entire school was shown that religious life was not a weak and watery substitute for manliness and womanliness, but an essential element in these noble qualities.

At the first three addresses no effort was made for personal decision publicly, but short personal conferences were held with all who cared to consider the claims of the Christian life. This worked out with great success, and by the end of the week, no less than twenty-two had made positive decisions for Christ, while many who had become indifferent decided anew to live the Christian life. Three-fifths of the students of Morgan College, Baltimore, are day students, and had to be reached largely during the school hours, but they remained—some of them—to be at every conference with Dr. Burgwin and for personal consultation among themselves.

By Friday the young men and women were ready for a public decision, and on Sunday, after a brief but powerful discourse from Dr. Burgwin, the opportunity for decision was offered, and as stated many immediately decided on a new life.

### NEW ORLEANS UNIVERSITY.

The work at New Orleans University was under the leadership of Dr. Robert Bagnell of Brooklyn, N. Y. In the course of Dr. Bagnell's visit, he delivered twenty addresses in six days and held personal interviews with upwards of 100 students. Every hour of Dr. Bagnell's time was taken, either in public services, or in personal interview work. President Melden of New Orleans University writes: "The difference between a Christian school and a state school received renewed emphasis during the past term by the meetings that were conducted in January. Under the auspices of the Student Work Committee of the General Conference Commission on Evangelism, Dr. Robert Bagnell of Brooklyn, N. Y., visited the University. His stay with us was a blessing. His strong earnest words carried with them conviction and made a deep impression upon those who heard him. His kindly, fraternal spirit won the entire school community. Without serious interruption of the school work, he met the students several times daily, and both in public addresses and private interviews he impressed upon them the importance of the Christian life. His sermon addresses were characterized by simplicity and power. He spoke from a heart filled with love to hearts hungering for the truth. The burden of his message was character, and character for the sake of service. There was entire absence of sensationalism. He spoke as a man in a manly way to men and women. His kind fraternal spirit won all hearts to him. The result of the meetings was a general quickening of the religious life of the school, those who were professing Christians becoming more deeply interested and several announcing their determination for the first time to begin the Christian life. The Young Men's and Young Women's Christian Associations were the agents through whom the Doctor largely worked to reach the body of students. The permanent results of his work will be good, and good only."

### CLAFIN UNIVERSITY.

Dr. W. H. Lawrence, of Southold, N. Y., was the leader of the work in Clafin University. Thirty years ago, he was a professor in this institution. He was, therefore, a friend of many in the institution and from the very beginning had the hearty co-operation and support of the faculty and the students. His second address, "On the Face of Jesus," made a tremendous impression on the student body. When he came to the close of this discourse, describing the face of the Master turned in tenderness toward his mother, and in forgiveness toward the dying thief, the congregation knelt and sang, "Nearer My God to Thee," and a profound spiritual impression was felt throughout the entire student body; one professed conversation during the delivery of the sermon, and 11 conversions followed it. Of his work there, President Dunton writes: "The twenty-eighth Annual Revival at Clafin University closed with 72 conversions. The meetings were under the direction of Dr. W. H. Lawrence, of Southold, N. Y., sent out by the Commission on Evangelism. He was at one time an Instructor in this Institution."



The annual conversions have ranged from fifty to two hundred and fifty. We attribute the continued interest and success of these meetings to the fact that the teachers have taken an active part in them, and further to the fact that it has always been understood that these meetings were to last just eight days, and that what was done had to be done quickly.

Our teachers are encouraged to speak to their classes on the subject of religion and if interest is manifested in the class-room to start a song service, with the hope that it might develop into a prayer and revival service, as it frequently does. It is also understood that if an interest develops in any class-room, teachers and students are at liberty to go in at once and help in the meeting.

We have a sermon each night, followed by an altar-service. After meetings are held in the dormitories, usually conducted by the students themselves. About one-third of our students are converted in the dormitories, one-third in the class-rooms, and the other third in the chapel. On the eighth, or last night, an address is made to the converts emphasizing the importance of stated times for reading the Bible and prayer, and urging them to connect themselves with some Christian Church. The roll is then called, to which they respond. A printed certificate of conversion is handed to each convert, with the request that it be forwarded to the pastor of their home church. The workers then take their places in front of the platform, the entire congregation singing some appropriate hymn, and the converts pass around the chapel, shaking hands with all who wish to give them a word or a silent grip of encouragement.

We are under many obligations to the Student Work Committee of the General Conference Commission on Evangelism for the help rendered us during the past three years."

#### RUST UNIVERSITY.

Dr. Joshua O. Randall of Chicago, Ill., formerly one of the field secretaries of the General Conference Commission on Evangelism, conducted the work at Rust University. Some of the special features of this marvelous revival were that every student who interviewed Dr. Randall personally and promised to think over squarely their obligations to Christ kept the promise by deciding the matter during the series of meetings. One of the leading students of the institution conveys the feeling of the student body as to the influence of the work in the following words: "Now we have a new school. The class work, Y. M. C. A., all phases of Christian work engaged in by the students,—athletics, everything has more vigor than ever before. We have a new and more enthusiastic college spirit. Everywhere there is a renewed determination to make good in the class room, to make good in everyday life, whether on the campus, or in the town, and to stay good always. The spirit of the Master so beautifully shown during these meetings is still with us, and each day brings a fuller realization of the richness, the serenity, the charm and the usefulness of the Christian life. I voice the sentiment of every one in Rust who was so fortunate as to attend those glorious meetings, that to even see and hear Dr. Randall is to like him, surely, to know him is to love him." President Docking of Rust University renders this unusual testimonial to this series of meetings: "For some time, it has been the practice at Rust University that during each school year a portion of the time is devoted especially to religious services aiming at the awakening and conversion of the students. These meetings have come to be of the most interesting and memorable events in the year. Both teachers and students plan and pray and work for these meetings, and look forward to them with the fondest anticipations. Each year great plans are made for these services and they are carried out as a part of the life of the institution, and a very important part at that. They are taken up as a work of business (just as a student body would take up any other serious business. Every detail is arranged and planned. The motto is 'more religion in business, and more business in religion.' The aim in all of these services is the saving of every unconverted student in the university for Christ. During all of these years that President Docking has been engaged in Southern work, he has never closed these services until every student has been claimed for God. This year, the sermon on the Day of Prayer for College

Great preparation in prayer and consecration meetings had been made, and at the opening service, a united faculty with a large body of Christian students were ready for the campaign. Through the generosity of the Student Work Committee of the Commission on Evangelism, appointed by the General Conference, the school has had for two years a valuable leader furnished them by the Student Work Committee under the direction of Dr. Theodore S. Henderson of Brooklyn, N. Y. This year, the commission sent to the institution the Rev. J. O. Randall of Chicago who is one of the pioneers in college evangelism, a man of experience as an educative worker among young people, and his coming to Rust University brought a great blessing and inspiration to all. His thoughtful and stirring sermons and his powerful appeals to the unconverted students aroused every faculty of the heart and intellect. The meetings started off with unusual interest and the same and evangelistic methods appealed to all. Each evening marked the conversion of many students. The service of the local pastors, including especially Drs. Clay, Wolfork, and Butler, coming to the meetings, rendered great assistance. The students were active and zealous and willing workers in seeking their school mates. The faculty were tactful and harmonious and faithful in their effort and were very determined that every student should become saved. What a glorious shout of victory there was in the chapel when the last young man surrendered and pledged loyalty to Christ. These were great meetings. They will not soon be forgotten. Their influence will be felt in many homes in six to eight different states.

#### CLARK UNIVERSITY AND GAMMON THEOLOGICAL SEMINARY.

The work at Clark University and Gammon Theological Seminary was led by Dr. W. W. Youngson, of East Orange, N. J., and Professor Trever writes of it as follows:

"Dr. Youngson has just closed a week of earnest stirring work in Clark University and Gammon Theological Seminary. His presence and message

will not soon be forgotten. His addresses were thoughtful, striking, eloquent, appealing, and above all, virilely spiritual. He gripped the student body of both institutions and led many to advanced ground in the Christian life. At the meeting of the Y. M. C. A. of the two institutions together, on the Sabbath morning, the Spirit of God was most manifestly present when every man there, amongst them a number who never before had made any profession of the Christian life, solemnly covenanted not to disobey the heavenly vision. His personal interviews with students were helpful and his whole spirit and work worthy of high commendation. Such inspiration can not be put into figures, but some score of young people were led to Christ and many more brought into deeper consecration and closer fellowship with Him. We believe this work in our colleges and universities should be vigorously pushed and that the Methodist Episcopal Church could in nothing show more sagacious statesmanship for the Kingdom of God than to set apart some man like Dr. Theodore S. Henderson to whose hands should be committed the special task of rousing our college youth to loyalty to Jesus Christ.

#### RESULTS OF THE CAMPAIGN.

It is the opinion of many of the leaders of the institutions where the campaigns have been conducted that many of the religious habits of the institution have been practically revolutionized. It would be difficult to estimate the exact number of conversions but a conservative estimate based on the reports received places the number of conversions as beyond 1,000 students who have definitely yielded to Christ. This includes some of the brainiest men and women in the institutions. One of the most striking features of this exceptional Evangelistic Campaign has been the recruiting of men for the Gospel Ministry, young men and women for the Foreign Missionary Field, young women for Deaconess work, and other forms of allied Christian work as a life service. More than 500 such commitments to definite Christian service as life work have been secured as the result of this student awakening.

## Washington Conference

By the Rev. C. G. Cummings, B. D.

The forty-ninth session of the Washington Annual Conference convened March 20, 1912, in Ebenezer Methodist Episcopal Church, Washington, D. C., the Rev. S. H. Brown, D. D., pastor; Dr. E. S. Williams, District Superintendent.

The program of the session opened with the anniversary exercises of the Epworth League Tuesday night, Rev. M. W. Clair, D. D., President of the Washington District Epworth League, presiding. Devotional exercises were conducted by the Rev. J. W. Dockett. Mr. Grant Countee, made the welcome address, to Epworthians. Eloquent and impressive addresses were delivered by Prof. I. G. Penn, Assistant General Secretary; Edwin M. Randall, D. D., General Secretary of Epworth League and the Rev. H. S. France, D. D., member Board of Control of Epworth League. Music by the Ebenezer Epworth League Choir.

Wednesday, March 20, at 8:45 a. m., Bishop William F. Anderson, D. D., L. L. D., called the 49th session to order. The Holy Communion was administered. Bishop Anderson was assisted by the district superintendents and the pastor of the church. Invocation by Dr. W. P. Thurfield, president of Howard University. The Hon. Cuno H. Rudolph, Commissioner of the District of Columbia, extended greetings on behalf of the citizens of the Nation's capital. The Rev. S. H. Brown, D. D., pastor, heartily welcomed the conference. The responses by Dr. J. W. E. Bowen and Bishop Anderson fully represented the sentiments of the conference. The Rev. S. H. Harwood called the conference roll. Only one member, the Rev. J. H. Jenkins, had been called home during the year. Organization: For the ninth consecutive time S. H. Norwood was chosen secretary and chose for his assistants, J. M. Beane, C. S. Harper, W. E. Jefferson, C. E. Queen, C. C. Gill, A. P. Shaw, Geo. De Young, W. J. Tyler, A. L. Jenkins, J. H. E. Carter. W. S. Jackson was elected statistical secretary. Assistants: H. A. Brown, G. H. Carpenter, C. C. Brown, V. N. S. Hughes, J. D. Brown, C. S. Briggs, J. W. Carroll, S. N. Beane, F. E. Nicholas, J. H. Jenkins, V. E. Johnson. N. W. Clair was made treasurer; assistants: B. W. Brown, J. S. Carroll, W.

T. Harris, W. H. Dean, C. E. Hodges, William Brown. L. H. Carter was elected conference postmaster. C. G. Cummings, appointed to report for the SOUTHWESTERN and E. W. S. Peck for the daily press; D. D. Tarpeau, assistant. Introductions: C. E. Clemens, Conference Claimants; E. M. Randall, Epworth League; W. H. Brooks, pastor St. Mark's Church, New York; the Rev. Wideman, American Bible Society. Bishop Anderson presented drafts for dividends as follows: Book Concern, \$2409; Board of Conference Claimants, \$300; Chartered Fund, \$30; total, \$2,739. Bishop Anderson requested Dr. Bowen to preside at the financial and statistical session at 2 p. m. Benediction by Dr. W. P. Thurfield.

Dr. Bowen called the afternoon session to order. Devotions by the Rev. J. W. Galloway. The roll call of charges by district was made; responses were prompt. The anniversaries of the SOUTHWESTERN CHRISTIAN ADVOCATE and the American Bible Society, followed. These important causes were represented by Drs. R. E. Jones and J. P. Wragg, respectively. L. A. Carter, presided at night. Devotions conducted by the Rev. W. H. Kent. Music by the Mount Zion Church Choir. Dr. C. C. Jacobs made the strongest appeal in behalf of the Board of Sunday Schools that the writer has heard from his lips.

Second Day:—All effective elders, except one, who was detained on account of illness, reported their work. Bishop Anderson said he had not presided over any conference white or colored that had made such a commendable record in presenting reports. Introductions: Major Charles Young, Military Attache American Legation, Monrovia, Africa. Major Young expressed his surprise at the order and system that characterized the business of the conference. A vote of greetings and God speed was extended him by the conference. Drs. H. C. France, W. W. Barnes, Haggerty and Thompson of the Baltimore Conference were presented. The fraternal delegation from the Washington Preachers' Meeting of African Methodist Episcopal

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# Southwestern Christian Advocate

631 BARONNE STREET.

## HELP MEHARRY

(Continued From Page One.)

Medical College. He is the grand old man of our Freedmen's Aid work, quiet, simple, unobtrusive, yet a great and indefatigable worker thoroughly spiritual-minded, deeply consecrated to the work which he has in hand. It would be hard to find a more efficient, unselfish and Christly worker for a lowly people anywhere in the world.

It does seem that if Dean Hubbard has so cheerfully builded his life into this work that his efforts should be supplemented by those who have means, with the necessary funds to relieve him from the embarrassment attendant upon the lack of equipment. In the meantime, Mr. Rosenwald's challenge should meet with hearty response by the alumni of Meharry Medical College. There are men who have gone out from this school who could easily give several hundred dollars a year for five years and not feel the strain. Certainly there are many who could give small amounts so that Mr. Rosenwald's gift would be more than met, and, perhaps, thereby stimulate a larger interest in Meharry.

## LILY WHITEISM IN THE SOUTH

A modern interpretation of the old saying: "Whom the gods would destroy, they first make mad," might be put: "Whom the gods would destroy they first make reckless in their own security." Men grow so bold in their own selfishness and prejudices that they at times ignore and forget the rights and privileges of those whom they by force are not compelled to respect. The weak stand a poor show with some men who are trusted with leadership and power. Recently a Republican Convention was called to meet at Alexandria, Louisiana. It was strictly a white affair. No Negroes were allowed. This is the rank deal that is being meted out to Negroes in this State and in other States in the South. The men who compose such a Convention are office-holders and they affiliate with the party, for the most part because of the Federal patronage that is at the disposal of the party. It takes no prophet to tell that such program is not permanent, and, while it may win here, it will be a source of embarrassment to the National party in other sections.

There have been attempts to re-organize the Republican Party in the South as a party for white men only. We have had in the States of Louisiana, North Carolina, South Carolina and Arkansas, the most flagrant types of lily whiteism within the Republican ranks. Coming nearer home the lily white faction in Louisiana felt itself absolutely secure in the folds of the National party, and thus grew bolder in its intention to eliminate the Negro entirely from politics and certainly as far as possible from Federal patronage, especially in the larger offices. These office-fed Republicans grew so arrogant that even the courts of Louisiana recently called them to halt and forced them to grant to the colored man the rights within the party which the Constitution of the State granted.

During the recent primary representatives were elected from the Lily whites as well as from the Black and Tan. But this did not satisfy some of our lily white friends and they did not care to abide by the primary. And now there has been a further split. Some of the leaders confirm our contention; namely, that they intended to exclude altogether Negroes from participating in the affairs of the party in this State; so that they have pulled off and declared absolutely in favor of the party for the white man. Such a propaganda should not receive the support

of the National administration, and, as a matter of fact, will not; aside from the injustice of it, it is the most impolitic thing possible. In the first place the lily whites have no chance of building up a party in the South upon their present basis. As a summary of the recent primary will show.

"In twenty-three parishes of the State no Republican could be found; in twenty-nine no white Republican. In two others there was only a single white Republican to the parish; in six others only two or three. In only seventeen parishes out of sixty-one did the two Republican factions, the lily white and the black and tans, poll over nine votes to the parish. Of the total vote five-eighths, of 1005, were cast in New Orleans and the suburban parishes of Jefferson and St. Bernard, and only 605 throughout the rest of Louisiana."

This is a poor showing for an organization which has had for three or four years the moral support of the National administration and the control of all the Federal patronage in this State. It is claimed that the Federal office-holders of all grades and classes in Louisiana number about five thousand. That the lily whites have not been able to build up a party with the patronage absolutely in their control shows the utter weakness of their contention.

The recognition of this sort of leadership in the South and the kicking out of the Negroes from the party ranks will drive the Negroes at the North into the opposing party which is more eagerly seeking the Negro than ever before. And the Negro is learning a lesson in practical politics. He is dividing his vote and in proportion as the Republican party in the South recognizes the lily white movement, so, in proportion, will the Negro in the North give his support to the opposing party.

## Of General Interest

### THE NATION'S OUTLOOK AS TO CROPS

Reports gathered from all parts of the country as to the expectations for crops this season, indicate that this will be one of the best years for good returns. From all sections large yields of grain and fruit are predicted. The heavy fall of snow, blanketed the soil from intense freezing and at the same time moistened the land. North Dakota's outlook for wheat is the best in many years, while from South Dakota and Minnesota come like news. Kansas experts estimate that the wheat yield will, with continued favorable conditions reach 100,000,000 bushels, possibly reaching 125,000,000 bushels. A story of similar cheer comes from Nebraska, where farmers, bankers, grain dealers and shippers unite in saying that the State has the best outlook for winter wheat that it ever had, while the spring wheat will not be so large owing to the lateness of the season. Texas too is hopeful of an unusual yield of grain. The heavy snowfall and rain have been highly beneficial to winter wheat all through that region. California is dependent upon the fall of rain within the next two weeks for the success of its grain yield.

### GREAT SEA DISASTER

The Nation was shocked to hear of the sudden and terrible fate which befell the mammoth ship Titanic, Monday. Probably thirteen hundred lives were lost. Complete information is not available at the time of writing, and it is hoped that the number of deaths estimated above may be greatly reduced.

Many prominent men were numbered among the passengers and few of these are thought to be saved.

If the estimate given above is even nearly correct the destruction of the Titanic will go down in history as one of the greatest marine disasters that has ever occurred. The Titanic was the largest steamship afloat, and

contained every device that the mind of man could discover for the comfort and safety of her passengers. It was thought that the fifteen watertight bulkheads into which the vessel was divided would render her practically unsinkable.

Some idea of the immense size of the Titanic may be obtained from the following data: displacement, 66,000 tons; length over all, 882 feet; breadth, 97 feet; number of steel decks 11.

What makes the disaster all the more impressive is the fact that this was the maiden trip of the vessel.

### INTERNATIONAL CONFERENCE ON THE NEGRO AT TUSKEGEE

Twenty-one foreign countries, or colonies of foreign countries, and thirty-six different missionary societies, representing sixteen different religious denominations, will be represented officially, or unofficially, at the International Conference on the Negro, which is in session at Tuskegee Institute, Tuskegee, Alabama, this week.

The local governments of Jamaica and Barbadoes, British West Indies, have each selected three official representative to attend the conference for the purpose of studying the work of the Tuskegee Institute, and to follow the deliberations of the conference. Porto Rico, Bermuda, Nicaragua, British Guiana and possibly Venezuela, are also represented.

Missionary organizations from Sweden, Germany and England have sent delegates.

The little Negro Republic of Liberia is represented by Consul General to the United States, Ernest Lyon, Vice President S. G. Harmon, former Secretary of State, F. E. R. Johnson, and a number of other persons, representing schools and other missionary enterprises in that country.

Mr. Maurice S. Evans of London, England, represents the British African Society at the conference; Mr. R. F. Hunter, head of the Fourah Bay College of Sierra Leone, is present in the interest of that colony. The meeting is a great one.

### CREVASSE FLOODS GREAT AREA

The "Father of Waters" has brought desolation to thousands of homes and has caused the loss of thousands of dollars through the States of Illinois, Kentucky, Tennessee, Arkansas and Louisiana, and the end is not yet. Louisiana and Arkansas have recently come into their share of the crevasse. The first break in Arkansas was at Panther Forrest, Saturday night, and in Louisiana, at Salem, on the same night. The breaks in the levee at Panther Forrest and Salem would not have occurred, we feel safe to say, if the weather nearly all of last week had not been extremely unfavorable. While the situation has at all times been recognized as threatening, a succession of heavy rains, accompanied by high winds, and squalls, sent the water dashing and breaking against the levees and the development of two weak spots followed, which resulted in the crevasse at Panther Forrest, Arkansas, and Salem, Louisiana. The crevasse at Panther Forrest, Ark., is most important for the inundated territory was very thickly populated and thousands of persons have lost every earthly possession, and to-day are homeless, being cared for by the Government. The plight of hundreds of others who have not yet been taken to places of safety, is desperate. Many are suffering from having been exposed to the elements so long.

The scene of the opening of the crevasse at Salem was the PARKER plantation home of John M. Parker, which is now a scene of the utmost desolation—not any thing was saved. No lives have been lost, however, and this is largely due to the heroic efforts of the young son of Mr. Parker, through whose efforts every person on his father's plantation was saved. The scene at Salem beggars description. The losses in livestock are enormous.



mous. Every boat brings in news of horses, mules and cattle drowned. The crevasse covers more than 2,000 square miles.

Everywhere people are responding to the appeal for aid for the hungry and destitute flood sufferers. Wagon loads of clothing and provisions are being sent to the warehouse where the destitute refugees are being quartered.

## People of Interest

Bishop Thoburn was seventy-six years old on March the seventh.

Bishop Quayle has a great lecture on "Abraham Lincoln, the First American."

Of the sixty principals in the Cincinnati Public Schools over forty came from the farms.

The Rev. Dr. George Heber Jones has been elected to membership in the American Society of International Law.

Dr. N. T. Cotton, of Patterson, New Jersey, has been admitted to membership in the Passaic County Medical Association.

The Rev. Dr. John Flinn, the oldest Methodist preacher in Oregon, and the only living missionary in that State, celebrated his ninety-fifth birthday anniversary on March the twenty-sixth.

Prof. E. H. McKissack has been elected to represent the Second District of Mississippi in the National Republican Convention June 18, 1912. Prof. McKissack was the delegate in 1904 and 1908.

Mr. William H. Anderson, superintendent of the Anti-Saloon League of Maryland, was elected at the head of the lay delegation from the Baltimore Conference to the General Conference of the Methodist Episcopal Church.

Bishop John E. Robinson arrived in New York City on the steamship Cedric, Thursday, April 11. During his stay in this country he may be addressed at 150 Fifth Avenue, New York City. Mrs. Robinson remains in India.

Miss Helen E. Jones, of Montgomery, Alabama, the charming daughter of Dr. E. M. Jones, graduates this year from the musical department of the State Normal School of Montgomery. Miss Jones gives a recital on Friday evening of this week.

Bishop Quayle said, during an address before the recent session of the Central Missouri Conference, "It will be a happy day for America when character and not color shall be taken into consideration in the treatment accorded men and races."

Prof. J. T. Strong, of Itta Bena, Mississippi, one of the lay delegates of the Upper Mississippi Conference, finds that he cannot attend the General Conference on account of pressing business. Mrs. B. H. S. Ferguson of Columbus, Mississippi, will take Prof. Strong's place.

The entirely selfless devotion of Bishop Honda, and his marked fitness for his position were attested by all those acquainted with him and his work. He combined, in an unusual degree the qualities of gentleness and strength which, used of God, make the great Christian leader.

The Rev. Dr. L. M. Hagood was restored to the effective ranks at the recent session of the Lexington Conference and made conference evangelist. He will be glad to serve the pastors in special revival services, addresses or lectures. Address, for the present, 1907 Vestal Ave., Los Angeles, Cal.

Dr. J. C. Sherrill's name should have appeared in the list of appointments of the Central Missouri Conference, as president of George R. Smith College, member of Taylor Chapel Quarterly Conference. Dr. Sherrill is the first president of George R. Smith to have placed his membership with the Central Missouri brethren.

Mrs. Frank W. Warne and daughter Edith of Lucknow, India, arrived in New York City on the steamship Columbia, April 7. They will be at 1707 Beverly Road, Brook-

lyn, N. Y., for a short time and then Mrs. Warne, who is slowly convalescing from a severe attack of enteric fever, expects to spend some months at either the Battle Creek Sanitarium or the Sanitarium at Clifton Springs, New York.

The Hon. P. W. Howard, of Jackson, Mississippi, has been elected a delegate to the Republican convention, to be held in Chicago, by both the Roosevelt and Taft factions in the Eighth Congressional District, the very center of the commercial and political activity of the Mississippi negro. Mr. Howard is one of the three uncontested delegates from Mississippi, the other two being the Hon. Charles Banks and D. W. Gary.

Dr. Geo. A. Simons, Superintendent of the Russia Mission, sailed from Bremen April 2nd, on S. S. "Kronprinz Wilhelm," due in New York April 9th. He attends the General Conference as delegate from the newly organized Finland Conference. For four years he was Superintendent and Treasurer of the Finland and St. Petersburg Mission Conference. Dr. Simons will spend three weeks before and four weeks after the General Conference, traveling and speaking in the interest of the St. Petersburg Mission House project. He has several interesting lectures on Russia which he will be glad to deliver before churches, conferences and conventions.

Miss Ida R. Cummings of Baltimore, an active member of Metropolitan Church, delivered the anniversary address of the Women's Home Missionary Society at the Washington Conference on March twenty-third, held in Washington, D. C., and delivered, also, the anniversary address at the Delaware Conference on April fifth, at Salisbury, Maryland. Miss Cummings was elected by the Board of Managers of the Woman's Home Missionary Society of the Methodist Episcopal Church, as Reserve Field Secretary of the Department of Young Peoples Work at the meeting held in Wichita, Kansas. This is an honor for the Washington Conference, and the new secretary is eminently fitted for the position.

Secretary M. C. B. Mason of the Freedmen's Aid Society has been holding good fellowship meetings among the white and colored people in the South, with a view to a kindly and more helpful relation between the races. Recently such a meeting was held at New Iberia, La., when, among the prominent white citizens present, were the Mayor, Secretary of the Chamber of Commerce, the Judge of the Superior Court, the pastor of the Methodist Episcopal Church South and of the Presbyterian Church, with their families. After Secretary Mason's address, the Judge of the Superior Court and the Mayor of the city heartily pledged themselves to take a hand in the new forward movement for a square deal for the negro, and for a broader spirit in dealing with the questions growing out of the relation of the races in their community.

In attendance upon the approaching General Conference, there will be at least two delegates of unusual interest. These will be Miss Italia Garibaldi, a grand-daughter of the Italian liberator, and Dr. Li Bi Cu, a very famous physician of the Fukien province of China. Accompanying the latter is her father, the Rev. Li, who comes also as a delegate to the General Conference. Miss Garibaldi is the head of our Industrial school for girls in Rome, especially girls of the poorer classes. Dr. Li, the other woman delegate, who occupies a unique position in her own country, comes from a family distinguished in the Fukien province. She is a graduate of the Woman's Medical College at Philadelphia class 1905, and, within seven years in her own country has accomplished so much that her name is known far and wide. She has been in the thick of the anti-opium crusade, and has been very active in the anti-feet binding movement. These delegates no doubt will be heard during the Conference.

## News Paragraphs

The American Bible Society has nine secretaries at work in America.

Jane Addams of Hull House, Chicago, has become associate editor of *The Survey*.

A new invention now being perfected is one whereby light performs the telephone feats instead of sound.

Mr. Rodney Wanamaker proposes to erect on the shore of New York harbor a statue of an Indian in honor of that race.

The First Baptist Church, Cambridge, Massachusetts, with a membership of 1,030, gave \$7,100 to missions the past year.

There arrived in New York City on March the twenty-second, the first trolley car to make a through trip from Boston to that point.

The Board of Trustees of Hampton University have adopted a plan for a retirement fund for the benefit of superannuated or incapacitated employees.

According to statements made at the Annual Tuskegee Conference, recently held, the product of the Negro farmers in Alabama last year is estimated at \$40,000,000.

During the past year the American Bible Society distributed 679,055 copies of the Scriptures, in seventy different languages, mostly to aliens, the blind and Negroes.

The War Office in France declares its preference for the biplane to the monoplane, because of the latter's superior ability, and has forbidden the use of the monoplane by military pupils in aviation.

It is reported that Russia is to build two new battleships at the Cramps Shipyard in Philadelphia and two at the Vickers works in England, that will cost, when finished, probably \$12,000,000 each.

A statue of Paul Jones is to be placed in Potomac Park, Washington. On this statue are to be carved the words of Paul Jones' reply to the captain of the Serapis when asked if he was ready to surrender: "Surrender? I have only begun to fight!"

The campaign of the Men and Religion Forward Movement will be closed with a Conservation Congress in New York, April nineteenth to twenty-fourth. Three thousand delegates from cities where campaigns have been held, are expected to attend.

The Central Railway of Georgia has offered five prizes for the colored State fair at Macon to be given to Negro boys raising the greatest amount of corn per acre. The first prize offered is a cow worth \$60, and the other four will be sows valued at \$25 each.

Isaac Kaufmann Funk, D. D., LL. D., president of the Funk and Wagnalls Company, and editor-in-chief of all its publications, which include the Standard Dictionary, the Homiletic Review, and the Literary Digest, died Thursday, April the fourth, age, seventy-three years.

A scholarship, including board and all other expenses, is offered by the Georgia State Industrial College, for Negro youth, to any boy, under eighteen years of age, within that State, raising the best acre of corn. The Fair Association will give an award of \$100 to any boy in any county in Georgia raising the best acre of corn. These prizes are to be awarded at the Georgia Colored State Fair in Macon, November sixth to sixteenth.

The Alcott Committee has purchased the Orchard House, the home of the Alcott family at Concord, Massachusetts, as a memorial to Louisa Mary Alcott, the well-known author. The committee has received so far \$6,000 in contributions from all parts of the country—and Orchard House has been thoroughly repaired. The effort of the committee now is to secure every possible article which belonged to the Alcotts, and place the home in just the condition in which the family left it. The place was opened to visitors on April first, the admission fee is twenty-five cents.



### Washington Conference

(Continued from Page Seven.)

Church was composed of the Revs. Leeper, D. P. Seaton, C. H. Young, Porter, Edwards, Arnold, Taylor, L. N. Becket, Wing, Barron and Jordan. The Rev. Mr. Leeper ably represented the delegation; Dr. I. L. Thomas responded. Greetings and good will were extended these brethren. M. C. B. Mason of the Freedmen's Aid Society said the society had raised \$10,000 more during this quadrennium than during any period in its history. During the past year the colored conference alone had contributed \$116,000. This is more than has ever been given by any body of black Methodists. The Rev. I. N. N. Gray, pastor Hamline Methodist Episcopal Church, the host of Bishop Anderson, and the Rev. N. H. Johns, were introduced. C. E. Hodges presided over the afternoon session. V. E. Johnson conducted devotions. Dr. J. C. Nicholson, Board of Education, made an inspiring address. The missionary sermon was delivered by the Rev. A. P. Shaw.

At night, Freedmen's Aid Society; Addresses were made by Congressman Passan, Fifth District, Maryland; M. C. B. Mason and J. O. Spencer, president Morgan College. Music by Central Church Choir. At the close of these exercises an elaborate reception was tendered the Bishop, members of the Annual and Lay Conferences.

Third Day:—Report of registrar of the Board of Examiners for the second year class. The following were advanced to the third year class and recommended for admission into full membership in the Conference: R. S. Reid, E. H. Haynes, E. C. Funches, W. A. English, R. A. Hart, C. E. Jones, J. H. C. McPherson, W. L. Washington, J. E. Roberts. Bishop Anderson made a very practical and eloquent address to the class entering the conference. He laid great stress upon three essential principles in the life of successful ministers; First, Embracing and cherishing ideals of early life; Second, Honest workmanship; Third, Pour out life in the service of our fellow man.

M. T. Naylor, retiring district superintendent, Baltimore District, was presented a purse of \$29 by C. G. Cummings as a testimonial from the brethren of the district.

Election of delegates to the General Conference: first ballot, W. C. Thompson, 18 votes; third ballot, E. S. Williams and N. J. Naylor, 83 and 74 votes respectively. M. W. Clair and I. L. Thomas, reserves. G. S. Laurence, T. H. Bailey, A. W. Brooks, G. D. Nickens, William Sydney, A. C. Steptoe, P. G. Walker, R. S. Smith, were continued as superannuates. John Barnet requested that his relation be changed from superannuate to effective which was granted. A letter of sympathy was ordered sent to the Rev. Perry G. Walker the oldest superannuate. Superannuaries; J. F. Chestnut and C. H. Leftwich, Bro. Leftwich request that his relation be changed to effective was granted.

Those advanced to the fourth year: E. M. Mitchell, J. D. Brown, H. F. Wallace, C. H. Leftwich, J. T. Reid and C. E. Queen. The following were appointed to arrange for an audience with President Taft: Ernest Lyon, I. L. Thomas, J. W. E. Bowen.

Introductions:—W. L. McDowell, D. D., representing the Board of Home Missions and Church Extension; W. W. Lucas, D. D., Field Secretary, Board of Foreign Missions; the Rev. John Hurst, D. D., Financial Secretary of the African Methodist Episcopal Church; the Revs. C. H. Steptoe, D. D., and G. N. Ross, D. D., of the Baltimore Conference, African Methodist Episcopal Church. A delegation from the African Methodist Episcopal Zion Church consisting of Drs. L. L. Crothers, spokesman; L. N. Oliver, C. C. Alleyne, Logan Johnson was presented to the conference.

Lay delegation to General Conference: I. G. Penn, A. J. Oliver, lawyer, Roanoke, Va., principal in public schools of Baltimore.

Visit to the White House: The members of the conference, laymen and visitors numbering nearly four hundred, called upon President Taft. Bishop Anderson led the company into the magnificent East Room of the White House. The good bishop spoke of Methodism's mission to all the race of mankind and of those present as an important part of militant Methodism representing nearly 30,000 members. He said the Methodist Church emphasizes the doctrine that God hath made of one

of the earth, and, therefore, all members of the human family find welcome within her fold. The response of the President was very cordial and gracious.

Afternoon session:—Anniversary of the Temperance Society. The Rev. Alfred Smith made the address. At night was held the Anniversary of the Board of Home Missions and Church Extension. Devotions led by the Rev. T. P. Thomas. Music by Asbury Church Choir. Addresses by Drs. I. L. Thomas and Charles L. Mead.

Fourth Day:—E. C. Funches, W. H. English, and E. H. Haynes were elected to elders orders under the seminary rule.

Received on trial:—J. S. Roberts, W. B. Minor, C. B. Hughes, W. H. Fullford, J. H. Tucker. J. C. Allen was left without appointment to attend school. J. H. Peters was elected to deacons orders under the missionary rule. W. H. Cure from Colored Methodist Protestant Church had his orders recognized. J. E. Carter and R. B. H. Riley from the Baptist Church were recognized as deacons. Triers of Appeals: J. W. E. Bowen, N. M. Carroll, N. J. Naylor, S. R. Hughes, Moses Lake.

Sharp St. Memorial Church was selected as the seat of the 50th annual session of the conference.

The conference by an almost unanimous vote favored the constitutional provision changing the day of opening the General Conference from the first Wednesday in May to the first secular day.

Introductions: Miss Nannie Bourroughs, National Negro Baptist Convention, Dr. P. O'Connell, Howard University; Dr. J. W. E. Bowen, Gammon Seminary.

The lay electoral conference was received. President E. H. Bouldin was presented by Mr. Singleton to Bishop Anderson, who presented him to the conference. Dr. I. G. Penn was presented and read a resolution. Bishop Anderson spoke encouragingly to the lay members. Dr. Spencer made an appeal to the ministers and lay members to make immediate provision for the remaining \$3000 on the

Carnegie Fund, \$11,500 having been raised in cash.

Mrs. Hickman of Asbury Church, Washington, D. C., presented \$60 for the conference claimants.

At 3 o'clock p. m.: Anniversary of the Women's Home Missionary Society, Mrs. Fannie M. Clair, president, presiding. Devotional exercises conducted by Mrs. Estelle Gordan, treasurer, Washington District. Music by the Queen Esther Circle, Asbury Church, Washington. Miss Ida R. Cumming, secretary of Young Peoples' Work, made the principal address. Remarks by Mrs. Mamie Jones, Conference treasurer. This meeting was largely attended and was pronounced their best session.

Sunday:—9 a. m., Love Feast. At 11 a. m. Bishop William F. Anderson preached a very forceful and inspiring sermon from Acts 2:4-7. After the sermon the following were ordained deacons: R. S. Reid, B. F. Coates, Grayson Chew, W. H. Thomas, G. E. Breashears, G. H. Peters, J. C. Allen, A. H. Whitefield, W. B. Minor, C. H. Randall, M. F. Hagling, J. M. Barnes, 3 p. m.: Ordination sermon by the Rev. J. H. Holmes. The following were ordained to elders' orders: T. N. Austin, C. H. Johnson, J. W. Jackson, W. H. Barnes, George De Young, J. W. Hollins, T. H. Lewis, E. C. Funches, W. E. English, E. H. Haynes. Memorial Service followed the ordination. Memoirs were read for the Rev. J. H. Jenkins and the following deceased wives: Hattie Barnes, Annie E. Booth, Mary L. Brown, Martha H. Carter, Mary E. Curry, Estelle K. Lavatt, Annie M. Dockett, Minnie J. Norris, Amelia A. Peck. 8 p. m., the anniversary of the Board of Foreign Missions, the Rev. M. A. C. Hughes, D. D., presiding. Addresses were made by W. W. Lucas, D. D., and H. B. Leonard. After this service there was held the final business session of the conference. The treasurer reported total collections, \$23,821. Devotional exercises conducted by Dr. W. P. Thirkield. Bishop Anderson made timely remarks and announced the appointments; (See SOUTHWESTERN Issue, April 4th.)

## Central Missouri Conference

Reported by W. H. Wheeler

The Central Missouri Conference convened for its twenty-sixth annual session in the beautiful, famous, world renowned Union Memorial Methodist Episcopal Church, with record breaking attendance. Bishop William A. Quayle presiding.

The magnanimous, helpful and brotherly presiding of this chief pastor of our great Church will not soon be forgotten.

After devotional service, Dr. B. F. Abbott, secretary of last annual session, called the roll, to which practically all the members responded. This was indeed a pleasant feature, hearing all the members after this severe cold winter. The rhythmic response to the roll call sounded like strains of victory.

It caused a tinge of sadness not to hear the old faithful veteran, Rev. Christopher Tays, who has been answering to many roll calls here; but is now responding with the redeemed. Also the young, earnest, intelligent hero, Rev. J. M. Smalley, who too, hath been called to his long happy home.

Organization was effected by the re-election of B. F. Abbott secretary, with power to select his assistants, and S. P. Johnson and W. N. Goff were chosen. James M. Harris, statistical secretary; E. P. Geiger, B. F. Bateman, F. D. Avant, Q. E. Whaley, assistants; Geo. W. Reeves, treasurer, with P. W. R. Rivere and W. A. Bohannon assistants; J. H. Boone, postmaster; J. W. Jackson, recognized reporter to Central Christian Advocate; W. H. Wheeler, reporter to Southwestern Christian Advocate.

The communion service was deferred until just before noon, at which time a large number, to their comfort and edification, partook of the Holy Eucharist.

Welcome addresses were delivered by Dr. W. Sampson Brooks, pastor, St. Paul A. M. E. Church; Prof. Frank L. Williams, principal Sumner High School; A. W. Craddock, M. D. Response, Bishop W. A. Quayle.

The addresses were brief, pointed and inspiring, and indeed worth while hearing.

Reports from district superintendents and pastors indicated that the Central Missouri Confer-

many distinguished visitors in attendance and several were given opportunity to address the conference. The various anniversaries were well attended, and the causes espoused were heard favorably.

The temperance cause was represented by Rev. H. A. Foreman, Chicago, Ill.; Board of Home Missions &c., H. J. Coker, D. D., Philadelphia, Pa.; Board of Foreign Missions, A. A. Parker, D. D., India; Board of Sunday Schools, and of Education, in order as named, by E. M. Jones, D. D., Montgomery, Ala., and Prof. C. V. Gilliland, Farmington, Mo.

The anniversary of the Conference Epworth League was not wanting in interest. Officers elected for ensuing year as follows: Wm. H. Wheeler, president; Mrs. B. F. Bateman, first vice president; Q. E. Whaley, second vice president; Mrs. E. P. Geiger, third vice president; Miss Alice Giles, fourth vice president; Mrs. O. V. Ford, corresponding secretary; R. H. Smith, treasurer; Mrs. Anna Abbott, Jr., League superintendent; O. A. Johnson, chairman of Board of Control.

The Conference Itinerant Club gave a very unique interesting program, viz; "An Evening with the Preacher." Dr. J. M. Harris was re-elected president.

Missionary sermon was highly enjoyed by a large appreciative audience. W. R. Rivere, of Glasgow, Mo., was the preacher. Dr. P. J. Maveety ably represented the Freedman's Aid Society. President J. Cephas Sherrill spoke on behalf of Geo. R. Smith College and Christian Education. Dr. Hingeley, chief secretary, Board of Conference Claimants, gave a practical talk relative to same and presented to conference treasurer check for \$300.00. Drs. D. J. Franklin and Brooks, Lincoln Conference; Bentley, superintendent St. Joseph Hospital; Barksdale, D. S. Steward and Bean, A. M. E. Church; Shaw, A. M. E. Zion; Stevens, Baptist Church, were among the prominent visitors introduced.

Drs. Bowen and Hubbard of Gammon Theological Seminary, thrilled the conference with their words of wisdom.

Dr. J. W. Jennings, on behalf of the Book Concern, spoke, and very graciously presented to Bishop Quayle two checks, one from chartered



## The Beatitudes

International Sunday School Lesson for April 28, 1912

(Matt. 5:1-12.)

Read Luke 6:20-26.

Commit vs. 2-6.

**Golden Texts** "Blessed are the pure in heart; for they shall see God."—Matt. 5:8.

**Time:** The summer of A. D. 28.

**Place:** Not definitely known.

By THE REV. E. B. BURROUGHS, D. D.

Heaven is a prepared place for a prepared people. There God dwells, and where He is only those who are pure in heart—pure in thought, in word, and in deed—may come. This is the essential qualification for entrance into the kingdom. Without it no one can enter there. Therefore, he who would see God must possess a pure heart.

But what is a pure heart? A pure heart is one that is clean. A substance is pure when it is without alloy. Pure gold is gold without alloy. "Purity of heart means that single eye to the glory of God which aims, whether at home or abroad, to be well-pleasing unto Him, works heartily as unto the Lord and not unto men, and craves no other recognition than the promised recompense from the Lord's own hand."

But man is sinful. His nature is corrupt and the thoughts of his heart are desperately wicked. He is at cross angles with God. In such a condition he cannot see God's face and live. And what is worse, he cannot, of himself, do anything to change this awful condition. But he wants to see God. Deep down in his heart are chords that but need to be divinely touched in order to vibrate once more. Thanks God for the possibility of that touch! Jesus has come and with His coming purity of heart is made possible. What man could not do Jesus has done. His blood cleanseth from all sin. Man may now become pure in heart and see God.

"Shall see God." What a transformation! Once impure and blind. Now pure and keen-eyed. Visions of rapture now sweep o'er the soul. Backed by a pure heart faith pierces the star-lit heavens and brings God near. Thus God is seen everywhere. But the meridian splendor of the eternal is yet to come. In joyful anticipation of this soul-thrilling event the pure in heart patiently wait. The day is not far distant when they shall see Him face to face and be like Him.

We are to study to-day a portion of the Sermon on the Mount. It is one of the most beautiful and inspiring discourses delivered by Jesus. "It is the moral law of the Kingdom of Christ," says Bishop Gore, "and occupies in the New Testament the place which in the Old Testament is occupied by the Ten Commandments." Maclaren calls it "Jesus' inaugural address," while Tait styles it "The great charter of Christianity." In speaking of it by way of contrast, F. B. Meyer, the great London preacher says: "Moses spoke amid the peal of thunder and the quivering of the earth; here it was a perfect spring morning, and the only sounds were those of nature, or the murmur of the towns below stealing around. Moses bore the awful words, graven on granite tablets; but these were gentle, tender words, written on fleshly tablets of the heart."

1. *Seeing the multitudes.* The great, pushing crowd that had come from all parts of Palestine. He went up into a mountain. Probably "The Horns of Hattin." His selection of a mountain was in order that He might be somewhat elevated, or above the people. Thus He could be seen more clearly and heard more distinctly. It is thought that the people sat on the grass in the valley—the two horns forming a natural amphitheatre. When he was set. "When he had sat down." This was in keeping with the custom of Oriental teachers. His disciples came unto Him. This is not to be understood as meaning the Apostles alone, but those who were His followers also. 2. *He opened his mouth, and taught them.* "When the Lord opens His mouth we should open our ears and hearts."—(Schaff.) 3. *Blessed.* Happy. "As happiness is higher than pleasure, so blessedness is higher than happiness."—(Whedon.) *The poor in spirit.* Spiritually poor. Those who are deeply conscious of their nothingness and who realize that without divine help they are spiritually undone. *Theirs is the Kingdom of Heaven.* The Kingdom of Heaven "is the life of Christ in the soul—it is the joy of Christ in the heart." It is that

assurance of reconciled love which on earth is the foretaste of Heaven."—(Monsell.) 4. *They that mourn.* Not for the loss of things earthly, but for sin. *They shall be comforted.* Shall receive strength to overcome in the struggle to be rid of sin, and enjoy God's spirit and presence. 5. *The meek.* Spiritual lowliness. "Those who give soft answers to rough questions." Meekness is opposed to haughtiness. *Shall inherit the earth.* "Neither covetous men nor the grave can inherit anything; they can but consume. Only contentment can possess."—(Ruskin.) 6. *They which do.* "They that." *Hunger and thirst after righteousness.* Whose consuming desire is to be filled with the spirit of God and to conform themselves to the will of God. *They shall be filled.* "When Christ shall appear we shall be like Him, and the likeness being perfect so also shall be the blessings."—(Melville.) *The merciful.* Those who are full of love, and help, and sympathy.

*They shall obtain mercy.* The mercy they show to others shall be shown to them. He who is not merciful need not expect mercy. 8. *The pure in heart.* Those whose hearts have been cleansed by the all-cleansing blood of Jesus. *They shall see God.* Shall "be brought consciously into the presence of God, partially in this life, perfectly in eternity." 9. *The peacemakers.* They that work peace. "The peacemaker has more of God's direct work to do than any other person."—(Vaughn.) *Shall be called the children of God.* Because they possess and manifest the nature of God. 10. *They which are.* "They that have been." *Prosecuted for righteousness' sake.* Suffered at the hands of sinful men because they dared condemn the wrong and stood resolutely by the right. 11. *Blessed are ye.* Happy are ye. *When men shall revile you.* "Shall reproach you." *And persecute you.* Follow after you with evil intent. *And say all manner of evil against you.* Misrepresent you. *Falsely.* The evil they say about you must be false. *For my sake.* Because you are my Disciples. 12. *Rejoice.* Sorrow not. *Be exceeding glad.* "Spring upward in joyful hope toward your reward in Heaven."—(Stier.) *So persecuted they the prophets which were before you.* Such has ever been the fate of good and true men.

Charleston, S. C.

## The Man of the Hour

Epworth League Devotional Meeting Topic for April 28, 1912

(Isa. 53.)

By THE REV. A. PRESTON SHAW, B. D.

### CONCERNING THE SCRIPTURE

Who is the Man of the Hour? To those who look at greatness from the world point of view, certainly the man described in Isaiah 53:1-4 would not be so considered. The reports which His prophets have made concerning Him are not believed, the worldly-eyed have not been able to see His greatness, He is not the product of a fertile human imagination, but is as a "root out of dry ground;" "He hath no form nor comeliness, and when we see Him, there is no beauty that we should desire Him; He is despised and rejected of men, a man of sorrows and acquainted with grief, He was despised and we esteemed Him not;" but He is the Man of the Hour just the same.

The world's man of the hour has ever been different from God's Man of the Hour. The world's man of the hour is proud and haughty, but God's Man of the Hour is meek and lowly. The world's man of the hour lords over his fellows, but God's Man of the Hour "came not to be served, but to serve, and to give His life a ransom for many." The world's man of the hour hates his enemies and uses all the power in him to destroy them, but God's Man of the Hour loves His enemies and gives His own life that they may be reconciled unto Him, and not perish but have eternal life. The world's man of the hour mounts up the ladder of worldly honor and fame and glory over the dead carcasses or subdued wills of his fellows, but God's Man of the Hour as He mounts up to the heights of heavenly glory carries up with Him on His own shoulders the world of His fellows into whom He instills His own life and whose iniquities and diseases He bears. *God's Man of the Hour is the Man.*

The appearance of God's Man of the Hour may not be attractive in the beginning, but there is an attractiveness in Him on close and careful examination that is irresistible. The prophet closes the first paragraph in this chapter with those significant words "we esteemed Him not." And yet, after careful examination he discovers that "He is a Man of sorrows and acquainted with grief," but they are not His own but ours—He was wounded for transgressions and bruised for iniquities that were not His own but ours—His chastisement was for our peace and by His stripes we are healed—even while He contemplated the true greatness of the spirit with which He suffered and was afflicted the prophet changes his decision at once from the "esteemed Him not" of the last paragraph to that emphatic saying "we did esteem Him, smitten of God and afflicted."

### THE MEANING AND APPLICATION TO US

Not all of the worldly conception of greatness has been banished from the world in these latter days. How often even in the Christian Church

meekness is mistaken for weakness while the ambitious bluffian (if you will allow me to coin a word) is esteemed among the great and strong. Such a man may be the man of the hour of sixty minutes, but his manhood is transient and is not to be considered in connection with the topic of our evening's lesson. The "Man of the Hour" spoken of by Isaiah is none less than the Messiah, that Prophet like unto Moses to whose counsel Moses himself instructed his people to give heed; the "Child born and Son given," whose kingdom should be an everlasting kingdom, the World's Burden Bearer and the Healer of her diseases—the meek and lowly yet exalted Christ.

Christ Alone is the true Man of the Hour. He fits into all the circumstances and conditions of humanity. His name is sweet to the sinner as he struggles against the flooded currents of sin. If we seek for a perfect character after which to pattern our lives, we find it in Him alone. No man appreciates the value of Christ better than the he off whose heart He has taken the burdens and sorrows of this life. He is the Man of the Hour—who goes with His children away, even through death to eternal life and victory.

Winchester, Va.

### To Reduce The General Conference

To the Members of the Seventh General Conference District:

In accordance with the action of the General Conference of 1908 the Board of Bishops has appointed a commission of 15, one from each General Conference district, to consider memorials on the reduction of the number of delegates and the basis of representation in the General Conference, and to report to that body at the session of 1912, having been appointed commissioner for the 7th General Conference District, which is composed of the Atlanta, Central Alabama, Central Missouri, Florida, Lexington, Lincoln, Texas and Upper Mississippi Conferences.

I will be pleased to receive suggestions and memorials on the subject from ministers and laymen within the bounds of these conferences that I may make an intelligent report to our meeting in Minneapolis, beginning April 29.—ELAM & WHITE, 36 W. Tenth St., Covington, Ky.

### Personal

Miss Ollie Bourgeois, the niece of Mrs. D. J. Price, who has been attending Meridian Academy, since October, will be home this week from Meridian.



## Central Missouri Conference

(Continued from Page Ten)

fund, \$30.00; the other from Book Concern, \$1029. Total amount distributed by Board of Conference Stewards, \$1528.00. Total amount raised for benevolences, \$4,034.00. Pastoral claims, \$29,846.00; paid, \$24,795.00.

Petitions to General Conference as follows: Motion by Dr. R. E. Gillum that the Board of Home Mission, etc., be moved from Philadelphia to Kansas City, Mo.

Motion by Dr. B. F. Abbott that the Episcopal Residence remain in St. Louis.

By Rev. Q. E. Whaley that the date of General Conference be changed to May 2nd.; Rev. H. South, Ex-District Superintendent Lincoln sent a telegram of greetings to Conference and by motion, a reply was ordered. Rev. J. C. Sherrill, D.D., was transferred by Bishop Quayle from East Tennessee Conference to this conference; also Pergeon D. Davis was temporarily transferred in and elected to Deacon's orders, to be ordained by any bishop under the Seminary Rule. E. A. Graham was expelled. Rev. W. E. Wilson and J. D. Evans were superannuated. J. L. Brooks, Earl F. Pate, Albert E. Miller and Abraham L. Reynolds (Reynolds under missionary rule), were ordained deacons. Martin L. Macky and Walter F. Walker, having graduated from the conference course of study were elected and ordained elders.

The The Womens Home and Foreign Missionary Society held interesting sessions and elected the following officers—Womans Home Missionary Society: President, (Emeritus), Mrs. G. B. Abbott; Mrs. Katie Smith; First Vice-President, Mrs. J. M. Harris, Second Vice-President, Mrs. Eliza Watkins; Third Vice-President, Mrs. L. C. Austin, Fourth Vice-President, Mrs. J. Cockrell; Corresponding Secretary, Mrs. Anna Henley; Treasurer, Mrs. T. H. Lockwood; Recording Secretary, Mrs. B. F. Bateman; Secretary of Literature, Mrs. R. C. Williams; Secretary of Mite Box, Mrs. E. C. Johnson; Secretary of Superintendent, Mrs. E. P. Gieger; Secretary of Young Peoples' Work, Mrs. J. Irvin.

The officers of the Foreign Missionary Society are: President, Mrs. C. A. Ward; First Vice-President, Mrs. J. W. Park, Second Vice-President, Mrs. Richmond Davis; Third Vice-President, Mrs. Maria Herndon; Fourth Vice-President, Mrs. Katie Howell; Treasurer, Mrs. M. J. Gibson; Recording Secretary, Mrs. M. A. Brooks; Corresponding Secretary, Miss Alice Giles; Superintendent of Chidrens' Work, Mrs. E. P. Gieger; Secretary of Litertature, Mrs. Mattie Harris.

Dr. J. Cephas Sherrill and Mrs. Synder were the principal speakers for the respective societies.

Ministerial delegates elected: Mrs. B. F. Abbott and R. E. Gillum; Reserves elected: Drs. A. H. Higgs and Richard Davis; Lay delegates elected: A. W. Craddock, M. D., and L. M. Clark; Reserves elected: E. J. Cooper and Prof. B. L. Billups.

Mexico, Mo., was selected as the seat of next annual session. Many of the prominent pastors were assigned to various pulpits of the city. The pastor of Union Memorial, St. Louis, District Superintendent, and good people of St. Louis deserve

much praise for their magnificent treatment and management of the double conference.

After the soul-stirring and inspiring sermon by the bishop in morning, and the beautiful ordination service of deacons memorial service, 2:30 p. m., following with the sublime ordination service of elders. Bishop Quayle made the appointments, after which the Central Missouri Conference adjourned sine die.

## Appointments, 1912-13

### ST. LOUIS DISTRICT.

R. E. Gillum, Superintendent.

Bagnell Chapel, W. W. Goff; Bowling Green, Q. E. Whaley; Bridgeton Circuit, R. G. Williams; Cairo, J. W. Parks; Clarksville Circuit, supply; Curryville Circuit, J. C. Guyton; De Soto Circuit, J. H. Noland; East St. Louis, M. L. Jackson; Elsberry Circuit, E. W. Hannah; Farmington, S. P. Johnson; Fredericktown, T. W. Gulghem; Grassy Creek, supply; Hannibal, George Grady; Ironton and Potosi, supply; Jacksonville and Pittsfield, A. E. Miller; Louisiana, L. R. Grant; Poplar Bluff, J. P. Bishop; Rolla, A. Poston; St. Charles, F. S. Bowles; Gratiot Street Mission, supply; St. James, J. H. Boone; Union Memorial, B. F. Abbott; Wash Street Mission, supply; Springfield, Ill., W. F. Walker.

### KANSAS CITY DISTRICT.

W. H. Wheeler, Superintendent.

Armstrong, Leroy Woolerich; Arrow Rock, supply; Blackburn Circuit, A. J. Williams; Des Moines, W. K. Lee; Glasgow, W. R. Rivere; Glasgow Circuit, L. F. Payne; Independence, O. A. Johnson; Centennial, R. Davis; Clark Chapel, D. J. Mitchell; Lexington, J. Will Jackson; Malta Bend, M. Denny; Marshall, W. H. Smith; Oskaloosa, R. H. Young; St. Joseph, W. J. De Boe; Slater, A. A. Tolson; Wellington, T. H. Lockwood; Mason City; F. D. Woodford.

### SEDALIA DISTRICT.

J. H. McAllister, Superintendent.

Beaman Circuit, supply; Butler, E. F. Pate; California, supply; Carthage, W. A. Zohanon; Clinton, B. F. Bateman; Dresden Circuit, A. M. Summer-ville; Georgetown, H. G. Gibson; Greenfield, R. G. Smith; Harrisonville, supply; Joplin, C. S. Webster; Nobnoster, supply; Lebanon, supply; Osceola, supply; Sedalia, P. Geiger; Smithton, supply; Springfield, J. M. Harris; Sweet Springs, W. H. H. Brown; Neosho, J. B. Walker; Versailles, William Divers; Warrensburg, J. L. Brooks; Windsor, B. D. Dixon.

### MEXICO DISTRICT.

W. C. Ellis, Superintendent.

Boonville Circuit, supply; Columbia, B. McCain; Danville Circuit, supply; Fayette, A. H. Higgs; Foristell Circuit; C. Cate; Fulton, George W. Reeves; Mexico, R. H. Smith; Moberly, G. B. Abbott; Montgomery City, F. D. Avant; New Bloomfield, supply; Randolph Springs, T. D. Davis; Sturgeon Circuit, M. L. Mackey; Troy, H. T. Reeves; Wellsville Circuit, A. L. Reynolds; Warrenton and Trusdale Circuit, supply.

tendent. Collections, \$11 and \$7.80 general collection.—L. H. Smith, pastor.

MACON, GEORGIA.—The Easter exercises at Warren Chapel, conducted by Leader C. J. Johnson and Mrs. John Walker, were all that could be desired. Collection, \$22.00.—A. N. Jackson, pastor.

HOLLY SPRINGS.—The Sunday School Superintendent Mr. Arthur Bolton and Miss Rosetta Woolfolk made the rendition of the program a success. Collection, \$417.00.—B. F. Woolfolk, pastor.

NAPOLÉONVILLE, LA.—Easter Day was greatly enjoyed at Wesley Church. The program was followed entirely, thanks to Misses Annie Brooks and Myrtle Hickman and other interested young ladies.—M. L. Baldwin, pastor.

FORDOCHE, LA.—With splendid sermons by the pastor and interesting exercises by the Sunday School, the day passed enjoyably. Collections were good. Twenty persons asked to be prayed for.—Austin Miller.

NEW ORLEANS.—On Easter Day Pleasant Plain Church was beautifully decorated with palms, the gift of Mr. W. J. Virgin the New Orleans florist. Services were good, especially so in the Sunday School.—J. R. Scott, pastor.

KNOXVILLE DISTRICT, TENN.—At Haven Chapel with a large congregation the day was a beautiful one. The Rev. Elijah Knott served in the pastor's stead, because of the illness of his wife. Day's collection was \$4.00.—R. M. Green, pastor.

BRISTOL, TENN.-VA.—Fortunate were we in having with us on Easter Day, Dr. I. L. Thomas, who delighted us in two splendid sermons. The Sunday School gave \$34.70 and the church, \$53.72 for the cause of missions.—Andrew Davis, pastor.

PARIS, TEX.—At Morgan Chapel, all the Easter claims were raised and besides the Sunday School program a fine address was delivered by an 80-year-old member of the church. The Sunday School Superintendent, Mrs. L. D. Davis, also gave an interesting address.—J. D. Davis, pastor.

VICKSBURG, MISS.—Easter morning dawned cloudy and cool, but the Sunday School of Wesley Chapel did its work well to the delight of all present. The Stewardesses, Daughters of Conference, Young Women's Church Aid, King's Daughters, the Brotherhood, Loyal Princes and Lion-Hearted and the Sunday School united in raising \$175.32.

## Woman's Foreign Missionary Society

After anticipating the coming of Miss Drummer from Africa, to the Philadelphia Branch, we are glad to say that great interest was manifested on the part of the people wherever she has spoken. She came to us February 1, remained until the 17th, full of cheer and encouragement. Her addresses moved the hearts of the people and was inspirational from the beginning to the close. The exhibits that she had with her were a great attraction. The auxiliary and members at Ezion Church gave her an informal reception. The large audience repaired to the lecture room and spent a social hour. The result of the meeting was a spiritual uplift and an incentive to do more for Darkest Africa than we have done in the past. Eighty-eight dollars by subscription and collection was given to the work in Africa at Ezion. Miss Drummer is in need of an organ in her school, and we present the opportunity to some one, some church or society to do something for the cause of Foreign Missions. By so doing you will lighten the hearts of our missionaries, and encourage at home we that are holding this end of the line. "The King's business requireth haste." Write to Mrs. M. E. Jackson, secretary of Delaware Conference, W. F. M. S.

## Easter Reports

BATESVILLE, MISS.—An enjoyable day was Easter with us. Collection, \$33.71.—Green Spencer, pastor.

PELHAM CIRCUIT.—With a few children and the help of Brothers Melton, Wilson and A. Barnes, we raised \$2.05 for missions.—R. D. Dennis, pastor.

WOODLAWN, LA.—With a good sermon by the pastor and a delightful program by the Sunday School, the day was greatly enjoyed.—A. C. Mitchell, pastor.

JACKSON, MISS.—One of the best programs heard in recent years was given on Easter Day at Central Church Easter Day. Collection, \$140.00.—G. W. Smith, pastor.

WAYNESBORO, GA.—At each of the services on Easter Day, the pastor preached appropriate ser-

mons. Total collection for the day, \$80.76.—James Jackson, pastor.

SHREVEPORT, LA.—The Sunday School at Daniels Chapel rendered its program splendidly and raised \$10.19. To this was added the general collection of \$25.19; total, \$35.38.

AMORY, MISS.—With the splendid collection, \$247.75, and delightful exercises, the Rev. McEwen and officers of the church, closed a successful day.—M. C. McEwen, pastor.

KIRKS GROVE, ALA.—The day began with a splendid sermon by the pastor which was greatly enjoyed by the large audience. Six persons joined the church.—Arthur Hamilton.

BASTROP, LA.—The Easter program was beautifully carried out with Mr. S. T. Scott, superin-



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**METHODISM'S STANDARD.**  
\$1,100,000 for DISTRIBUTION in 1912.  
\$1,000,00 "Permanent Fund" by 1916.

\$1,100,000 Distribution—1912.  
Conference (exclusive of dividends)  
Kansas .....\$ 7,141  
Previously reported ..... 302,397

Total .....\$309,538

\$1,000,00 "Permanent Fund"—1916.  
Additional for March.....\$ 474  
Previously reported ..... 28,796

Total .....\$29,270

The Annual Board Meeting was held less than two months ago and ten thousand dollars have been added to our PERMANENT FUND since then. A thousand friends of the superannuates who read this have a thousand or thousands of dollars which they intend to give to this Cause of Causes. Let not procrastination or unfulfilled intentions rob you of the privilege. Send that Gift NOW. Make that Will NOW. Buy that Life Annuity Bond NOW. Write us NOW.

**HATS OFF.**  
Hats off to the COMMISSION which projected this legislation. It has stood the test of experience.

(a) There are strong Conferences and weak Conferences. It enables the strong to help the weak; the giving being accorded to ABILITY, and the distribution according to NEED.

(b) It has increased the Annual Distribution to Veteran Preachers \$400,000 in four years.

(c) It enables the Conference where the Superannuate may have done most of his work to equitably assist the Conference where he providentially becomes a claimant. The increased need in the Conference to which he transfers increases the help afforded by the dividend from the Connectional Fund; because Connectional Relief is distributed "according to relative need."

(d) It gives loving opportunity to the whole Church to help the helpless and needy and aged; and at the same time, in a self-respecting way, it provides a support based on years of service as the usual method of distribution.

effort to fulfill the sacred laws of justice and kindness by making a sufficient provision for the Superannuate, the Widow and the Orphan.

No men ever better served the Church than the members of that COMMISSION. One, a big-hearted Bishop, went to his reward without seeing the blessed results of his wise planning. Three are Members of the BOARD OF CONFERENCE CLAIMANTS and have guided its affairs in wisdom. The COMMISSION consisted of Bishops Joyce, Cranston, Walden, and Hamilton, Drs. J. E. Stubbs, W. H. Wilder, and James Hamilton; Messrs. J. E. Andrus, R. T. Miller and Marvin Campbell. A loyal Church proclaims, "WELL DONE"; and the Veterans say "Amen."

We have more applications for LIFE ANNUITY BONDS. A second application comes from one who believes them to be the best possible investment for himself and family, as well as for the future of Methodism. Why not administer your own estate and yourself see that your money goes to the Superannuates? Buy a LIFE ANNUITY BOND.

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**CONFERENCE NOTICES**

**District Rounds**  
**HATTIESBURG DISTRICT.**  
Second Round.  
Heldelburg, April 20-21; Ellisville, 20-21; Enterprise, May 4-5; West Enterprise, 4-5; De Soto, 11-12; Qultman, 18-19; Paulding, 25-26; Shubuta Circuit, 25-26; Liberty Hill, 25-26; Pachuta, June 1-2; Vernal, 8-9; Bay Springs, 8-9; Laurel Circuit, 8-9; Mathewsville, 15-16; Little Zion, 18; State Line, 22-23; Waynesboro, 22-23; Shubuta, 24; Hattiesburg, 29-30; Bentley Chapel, 29-30; Hattiesburg Mission, July 1; Magee and Mount Olive, 8-9; Collins, 9-10; District Conference latter part of July. My Brethren—We should now rally to complete our benevolent plans on Children's Day. Please send for programs, etc., at once. Remember our district motto. It is expected that each pastor will report to the District Conference in July that he has collected all benevolent money. The tree is known by the fruit. Each pastor will be known by his report. Let us pray and work for great spring revivals. If possible, place the Southwestern Christian Advocate in every home, especially the homes of the officers of the churches.—Wm. McMorris.

**NASHVILLE DISTRICT.**  
Third Round.  
Farmington Circuit, May 4-5; Shelbyville Station, 4-5; Eaglesville Mission, 7-8; Springfield Circuit, 11-12; Springfield Circuit, 11-12; Lewisburg Circuit, 11-12; Brentwood, Franklin and Springfield, 18-19; Cainville Circuit, 25-26; Lascassas Circuit, 25-26; Christian Circuit, 25-26; Smyrna Circuit, June 1-2; Murfreesboro Circuit, 8-9; Nolersville Circuit, 15-16; Braden Memo-

Seays Chapel, 29-30; Flat Rock, 29-30; Hubbard Chapel, July 6-7; Murfreesboro Station, 13-14; Butler's Mission, 13-14; Clark Memorial, 20-23.—Thomas W. Johnson, District Superintendent.

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## Conference Notices

### Special Notices.

Arrangements are being made with the I. C. R. R., whereby all who expect to attend the General Conference which meets in Minneapolis, Minn., may secure the best accommodations over that line. All who are interested should write the Rev. W. Scott Chinn, 1923 Marengo Street, this city, and he will list you with his party, which plans to leave here April 26, stopping over in Chicago for Sunday, and leaving there on Monday, arriving in Minneapolis on Tuesday morning.

Fare for round trip \$49, sleeper, \$4.40 and \$5.50; respectively, and if ten or more will list, a through coach can be secured with "stop over" privileges. Those interested should write Rev. W. S. Chinn at once. Board and other accommodations may be secured in Minneapolis through him also, which will range from \$1.50 per day, or \$7 and upward per week, according to locality, and in private families.—W. S. Chinn.

### MISSISSIPPI CONFERENCE.

Annual Meeting of Woman's Home Missionary Society.

To the District Superintendents, pastors and Woman's Home Missionary officers and members: I beg leave to announce the annual meeting to be held at Laurel, April 18-21. We earnestly ask all local secretaries and treasurers to send in their full reports to the conference treasurer, Mrs. Lessie Hand, E. 7th., St., 409, Hattiesburg, Miss. All pastors and district superintendents are cordially invited to attend this meeting. Every auxiliary is requested to send a delegate. All conference and district officers are urged to be present. May we unite our efforts in making this meeting a success.—Lolia J. Hall, conference president.

### CENTRAL ALABAMA CONFERENCE

Dear Brethren—The Conference Minutes are ready. Numbers of the brethren of the Conference have not contributed as much as 50 cents towards the printing of the Minutes. If those who are behind will pay up, we can send out the Minutes without further cost to those who have paid, but if more of the brethren do not pay, we will have to call upon those who have paid to send postage for their Minutes. Brethren, if you have paid your pro rata in 1910, send in the 50 cents for 1911. If you have not contributed anything toward the printing of the Minutes, you are due \$1.50, whether you are an old member, new member, transfer or supply. Will the District Superintendents please urge those on their Districts who have not paid to pay up?—Wm. Jones, Secretary, 319 Jefferson Street, Huntsville, Alabama.

### District Rounds

#### OHIO DISTRICT.

##### First Round.

Springfield, April 14-15; Oberlin, 20-21; Loraine, 7:30 p. m., 21-22; Elyria, 23; New London, 24-25; Cleveland, 26-28; Stuebenville, May 4-5; Cadiz, Circuit, 6; Bridgeport, Circuit, 7-9;

12; Columbus, Hawthorne Street, 18-19; Columbus, Parker Street, 19-20; Columbus, Wheatland Avenue, 21; Columbus, Arlington, W. J. White, 22; Columbus, Penna, Avenue, 22; Columbus, American Add., J. H. Lone, 23; Delaware, Circuit, 23-24; Columbus, Eleventh Street, 26-27; Batavia, June 1-2; Milford, 2-3; Madisonville, Circuit, 4-5; Cleves, 6; Coke Otto, Circuit, 7; Cummins, 8-9; Park Street, 16-17; Steel's Subdivision, 18; Westwood, 19-20; Mount Zion, 21-23; Rushsylvania, 25; Xenia, 27. Dear Brother—This is a new Conference year, have you gone to your work to succeed? Address yourself to the interest of the church. Give due notice of your quarterly meetings—put your Class Leaders and Stewards to work and you will have financial success. Consult me on any line of Church work you may desire.—Joseph Courtney, District Superintendent, 336 Fair St., Springfield, Ohio.

#### MAYSVILLE DISTRICT.

##### First Round.

Washington, April 13-14; Germantown, 18; Mayslick (11 a. m.), 20-21; Pleasantville (3:30 p. m.), 21; North Fork (7:30 p. m.) 21; Dover, 24; Aberdeen, Ohio, 25; Manchester, Ohio, 26; Flemingsburg, 27-28; Sherburne, 30; Tilton (3:30 p. m.), May 1; Poplar Plains (7:30 p. m.), 1; Maysville, 5-6; Louisa, 8-9; Ironton Ohio, 10; Portsmouth, Ohio, 11-12; Augusta, 18-19; Orangeburg (11 a. m.), 21; Toliesboro, 22; Holly, 23; Morefield (11 a. m.), 25-26; Sharpsburg (7:30 p. m.), 26-27; Mt. Sterling, 28-29; Clay City, 30; Covington, June 1-3; Mt. Olivet, 6; Boyd, (10 a. m.) 15-16; Falmouth, (7:30 p. m.), 16-17; Lair, 20; Cynthia, 21-23. Dear Brother—We are entering upon another year's work in our Lord's Vineyard. Begin now to raise your benevolent claims. Observe Children's Day—the second day in June. Let us make full proof of our ministry. Our motto is "No blanks."—J. S. Bailey, District Superintendent, Maysville, Ky., Box 342.

#### ST. LOUIS DISTRICT.

##### First Round.

Curryville Circuit, April 20-21; Bowling Green, 27-28; Hannibal, May 4-5 (I. E. Whaley); Jacksonville, 4-5 (W. F. Walker); Springfield, 18-19 (A. E. Miller); Bridgeton Circuit, 25-26 (F. S. Bowles); Louisiana, 18-19 (Geo. Grady); Bagwell, 11-12; Clarksville Circuit, 4-5 (L. R. Grant); East St. Louis, 11-12; Elsberry Circuit, 25-26 (R. G. Williams); Cairo, May 25-26 (J. Bishop); Poplar Bluff, 11-12 (J. W. Parks); Ironton, June 18-19 (T. W. Fulghem); Fredericktown, 8-9; Union Memorial, 2-4; St. James, 15-16; Webster Grove, 9 (W. W. Goff); Rolla, 18-19; De Soto, June 22-23; Farmington, 29-30; Grassy Creek, June 23; Gratiot, Miss., 23; Wash St., 30; St. Charles, July 6-7. Dear Brethren—Seventy cents per member will cover your benevolence. Start now. District Stewards will please meet at Kinloch Park, June 4, at 11 o'clock a. m.—R. E. Gillum.

#### BATON ROUGE DISTRICT.

##### Second Round.

Pine and Beach Grove, April 19-21; Stony Point, 20-21; Clinton and St. Paul, 25-28-29; St. Peter and Rylander, 26-28; Norwood and Asbury, May 10-12; Wesley and Wilson, 11-12; Mt. Zion, 17; Jackson, 18-19; Slaughter, 22-23; Zachary, 25-26;

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The Old Standard Grove's Tasteless Chill  
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Deerford, 29-30; Jordan Church, June 9; Baker, 9; Jones Creek, 12-13; Denham Springs, 15-16; Neely Church, (Baton Rouge), 20-23; St. Marks, (Baton Rouge), 21-23; Wesley (Baton Rouge), 23-24; Prairieville, June 27; New Road, 29-30; Mason, July 1; Batchelor, 2; Torras, 6-7; Lettsworth, 7-8; Conrad, 10; Port Allen, 13-14; Lobdell, 15-16; Rosedale, 20-21. Dear Brethren—I am very much pleased at the end of the first quarter. Let the second quarter surpass it by bringing more souls to Christ, raising benevolence and by putting the Southwestern in every home.—H. Daniels, District Superintendent.

#### TUPELO DISTRICT.

##### Second Round.

Amony, April 20-21; Nettleton, 27-28; Okolana, May 3-5; Okolona Circuit, 4-5; New Albany, 11-12; Pontotoc, 11-12; Union Grove, 11-12; Bellefontaine, 18-19; Houston, 25-26; Houston Circuit, 25-26; Pontotoc Circuit, June 1-2; Tupelo, 7-9; Verona,

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8-9; Belle, 15-16; Quincy, 15-16; Corinth, 21-23; Corinth Circuit, 22-23.—E. F. Scarborough, District Superintendent.

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## A Daily Messenger from Minneapolis

¶ A message bringing, not rumor, gossip, guess, or fancy, but the accurate story of what was done the day before. Every speech that is made, whether two minutes or two hours long, will be reported in the *Daily* of the next day.

¶ Some great debates are sure to occur. The leaders of Methodism are not of one mind on methods, and they have learned the art of persuasion in a great school. They will try to persuade and convince one another and the Church. Notable speeches will be the result. These will be reported direct from the living voice—no ironing out, no toning down, no revising out of all recognition.

¶ The news from Minneapolis ought to be fresh, accurate, complete. No other paper can supply such news. Weekly papers must put the story of seven days into each issue. The ordinary daily will give little space to the report, and sometimes it reports religious news so that even its best friends can't recognize it.

¶ The *Daily Christian Advocate* will print the news while it is *fresh*. Every word of each day's proceedings will be printed in the *Daily* of the following morning.

¶ The *Daily Christian Advocate* will print the news *as it happens*. Its editorial staff has the necessary knowledge of Methodism to insure accuracy, and the policy of the *Daily* is to let the report deliver its own message, without editorial interpretation.

¶ The *Daily Christian Advocate* will give an absolutely complete verbatim report. The proceedings of the Conference will be taken down by a staff of expert shorthand reporters, and transcribed for publication just as they occurred.

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### Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

Creighton.—Mrs. Lurenice Creighton was born April 10th., 1876. She joined the Methodist Episcopal church when quite a girl and was married to Mr. H. S. Creighton January, 1899 at the home of her mother, Mrs. White, of Craig, Miss. Just before leaving she requested her relatives and friends to aid her in singing "Steal away to Jesus." Not having any pastor since the death of the Rev. W. L. Lamb, the funeral service was conducted by the Rev. W. L. Phillip of the Baptist Church, assisted by our local preacher, E. M. Janes, A good mother, husband, five sisters, four brothers and a number of relatives and friends are left to mourn her going.—A. A. Cheep.

Farrow — On March 23, Mrs. Minnie Farrow of Litcher, La., fell asleep in Jesus. A member of Litcher chapel, she was always faithful to her duties. Sister Farrow is the wife of Louis Farrow, and was a member of the Board of Stewardess. She was laid to rest on the 24th of March, with Rev. J. C. Brown conducting the funeral service. Her husband, mother, one child, three sisters and a brother mourn her early passing.—J. C. Brown.

Geiger — Esther Geiger, the only daughter of Squire B and Mary E. Geiger of Aubury, Mo., passed from mortal sight March 2, at the age of 17 years and 25 days. She leaves a father, mother, two brothers and a host of relatives and friends who mourn their loss. She joined the church in November, 1910, under the

pastorate of Rev. J. W. Parks, and she lived ever afterwards a faithful member. She will be greatly missed in the church and Sunday School. By her kindly attitude and pleasant ways she was endeared to all in the community. During her entire illness she was always pleasant and patient. She realized during her illness that she would not get well so she died as she lived, patiently and peacefully. The funeral service was conducted by the pastor, the Rev. E. W. Howard.

Hull.—Mr. Virgan Hull, a member of New Hope Church, De Kalb, Mississippi, passed into the Beyond, March 10. A well-beloved man in his community was he and a courteous gentleman. He was a member of the Knights of Pythias, and this organization took part in the funeral services, which were conducted by the Rev. A. B. Britton.—A. B. Britton, Pastor.

Roberts.—Mrs. Sarah Roberts, a member of St. Mark Methodist Episcopal Church, De Kalb, Mississippi, passed into the Beyond, March 7, at the age of 75 years. She was a trustworthy member for 40 years, and died as she had lived, bravely and courageously. She leaves children, a sister and many friends, who mourn her going. The funeral services were conducted by the Rev. A. B. Britton.—A. B. Britton, Pastor.

Lamb.—Brother Lamb, of Camden, Mississippi, departed this life February 14, 1912. He served his church faithfully and loyally as a local preacher. He was ordained deacon by Bishop Andrews at Crystal Springs, Mississippi, January, 1893, and appointed to the Lake George Circuit. From there he came to Couparie Circuit, where many souls were added to the church under his care. He was always a true friend to the minister. Many acts of kindness came from his hands. When such a man as Brother Lamb dies, no words can express just what we feel. Let his life eulogize him. His was a life to which young men may

well look—a good man's life! How beautiful!—J. I. Garret, Pastor.

Nelson.—Mr. Thomas Nelson, of Harvey, Texas, was born in 1823, in South Carolina, and went to his Heavenly Home March 2, 1912. He joined the Methodist Episcopal Church in 1896, and lived a faithful member of the same. His wife, three sons and a daughter mourn his going. The funeral service was conducted by the pastor, the Rev. J. P. Patrick, and the Rev. L. J. Waiden, one of our Baptist ministers.—I. P. Nelson, Reporter.

Price.—Mrs. Emily Price, at the age of 80 years, passed into the Homeland, March 9th. She had been ill for some months. She went Home gladly and trustfully. Her children, grandchildren and friends mourn her going. The Rev. Mr. Poole, pastor at Enterprise, Mississippi, conducted the funeral service.—N. Toole, Pastor.

May.—Brother Jack May, a faithful member of New Hope Church, at West Enterprise for 25 years, passed away March 9th. His death was sudden and he is deeply mourned. Brother May was Sunday School superintendent, class leader and district steward. His funeral was largely attended by colored and white. His wife and children mourn his sudden passing.—Emily Price, Reporter.

### Gleanings from the Field OHIO

Cincinnati.—Annual report of Ladies' Aid society, Park Street Methodist Episcopal Church: Feb. 24, 1912, \$3.85; Jan. 22, 1912, \$5.00; Mar. 6, 1911, \$25.00; Mar. 23, 1911, \$7.00; Oct. 30, 1911, \$2.00; Oct. 5, 1911, \$5.00; Oct. 12, 1911, \$7.00; Sept. 16, 1911, \$9.00; Dec. 4, 1911, \$5.00; Dec. 27, 1910, \$5.00; Nov. 12, 1912, \$7.40; Total collection for rally, \$83.25. \$15.00 expenses, \$11.00 donation, \$13.00 good sold aprons quilts, \$41.79 raised from socials, \$34.80 from dues; total, \$115.59. \$83.25 given to Church Total \$32.34. \$15.00 expenses. Total

now in treasury, \$7.34. Mrs. McCellan, president; Secretary, Mrs. Pearl E. Lane; Mrs. Richardson, treasurer.—Rev. T. L. Ferguson, pastor.

### VIRGINIA.

Radford.—Sunday, February 25th was rally day with us and seventy dollars (\$70) was raised. Brother Fletcher Hunter's Club raised \$29.55, Brother C. S. Handers Club, \$18.47; Sister Ella Fields' Club, \$21.98. We have an energetic people here and they are standing for the church.—John T. Wilson, pastor.

### WEST VIRGINIA

Lewisburg.—Upon my arrival here I found the church had been beautifully renovated by my predecessor, the Rev. John Waters, Jr. They were a few hundred dollars in debt. We have been working all the departments of the church to bring them up to the standard. Our Sunday School is in fine condition. They raised over \$150 this year. Our Brotherhood is doing fine; they have raised over sixty dollars. The Women's Home Missionary Society, the leading organization of the church, was organized the last of September and began work the first of October. Since then they raised over \$150. They have spent over \$50 on the sick and poor of the town. We have 150 members and we have raised nearly \$1500 this year.—J. C. Love, pastor.

### A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.



## Southwestern Christian Advocate

631 BARONNE STREET.

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### Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

**Mallalieu Church.**—Our Easter service was well attended throughout the day. The pastor preached the resurrection sermon at 4 a. m. to a large congregation. At its close many came forward for prayer and two persons joined the church. At 10:30 a. m. the Sunday School rendered an interesting program. The testimonial meeting at 11 a. m. was well attended. At 7:30 p. m. the Sacrament was administered. Nine persons were received on probation. The services were very impressive throughout.—D. S. Sloan, pastor.

**St. Matthew Church. Algiers.**—On Easter Sunday the resurrection sermon was preached by the pastor, at 3 a. m. Sunday morning. At this service standing room was at a premium. Service at 11 a. m. was well attended. At 7:30 p. m. the Easter program was carried out by the children to the delight of all present. The success of this exercise was due to the untiring efforts of Mrs. Clara Rozier, assisted by Mrs. Mary E. Collins, the organist, and the choir. The revival this year was the best St. Matthew has had in many years. Collection for the day, \$24.75.—C. D. Smith.

**Union Church.**—Easter was a great day here. At 4 o'clock a. m. the church was filled. The resurrection sermon was preached by the pastor. A number of sinners came to the altar for prayer. At 11 o'clock an enjoyable program was carried out by our worthy superintendent, Miss Lurena Pepp. At 7:30 p. m. an instructive and powerful sermon was preached by Dr. C. M. Melden, president of New Orleans University. He is truly an able preacher. Some of our churches in the city greatly out-number us, but when it comes to church work we are not very far behind. The pastor and people are really devoted to one another. Collection, \$120.—R. P. Threlkeld, pastor.

**Simpson Memorial.**—Owing to the weather, and the funeral of Brother Major West, we had but one service and that at 11 a. m. Collection, \$20. One hundred-seven children were in the Sunday School, with 16 officers and teachers. This Sunday we will serve them to lemonade, and thus encourage them in helping us to build up the school. The rally is on, and before leaving for the General Conference we hope to raise a goodly sum. The pastor will preach to the Willing Workers next Sunday night, and a Class Rally will be held Tuesday the 23rd. Three converts were

gained this week, and 7 more are praying for salvation. You are cordially invited to come to Simpson to help us.—W. Scott Chinn, pastor.

**Cushman Memorial.**—Since the adjournment of the Louisiana Conference we have succeeded in organizing a good Sunday School with a strong corps of teachers and officers. Mrs. P. M. Burk, is our superintendent, Miss Cecile Jones, assistant superintendent and secretary; Miss Matilda Jones, treasurer; Mr. Henry Thomas, librarian. One hundred and eight have joined the Sunday School. We were pleased to have Mr. J. S. Scott of the New Orleans University with us on last Sunday. He made a splendid address on the subject: "A Definite Aim in Life." After his address eight came forward for prayer. It is our earnest desire to erect a building this year. We are now having services at the home of Brother and Sister C. J. Campbell, 3322 Burdett Street. This good brother and his wife are indeed loyal to our work. They served the entire school Easter Sunday with cream. May the Lord bless them. Sunday School collection, \$2.09.—R. F. Long, pastor.

**First Street Church.**—Easter day the early services were par excellent. The church was too small for the great audience that attempted to assemble. The pastor's sermon on the resurrection was the production of a master and yet its delivery was so plain and straight-forward until the humblest heard him gladly. The collections were in keeping with the great church and the occasion. The church was artistically beautiful in the decoration. The committee deserves special mention. The pulpit set and the chairs of the choir gallery had been renovated. A new and beautiful carpet now adorns the pulpit and altar. Nineteen were admitted on probation. The Sunday School held its exercises at 11 o'clock. The programme was one of the best and most excellently rendered. The work of the Sunday school is keeping pace with the forward movement of the church. The membership appreciates the visit of the friends. Our physicians are among the busiest of our professional men, yet we are glad to have them attend the services as they may have opportunity. The pastor will preach a special sermon to young men next Sabbath night, April 21st.—F. B. Smith.

#### COLORED Y. M. C. A. 2220 DRYADES STREET

The special meeting for men and boys, Sunday afternoon, April 21st., at 3:30, is to be addressed by the Rev. A. G. Shankle, D.D., pastor of Rayne Memorial Methodist Episcopal Church. The fathers are invited to bring their boys.

#### CONFERENCE NOTICES

##### District Rounds

##### KANSAS CITY DISTRICT.

###### First Round.

Armstrong, April 13-14; Arrow Rock Circuit, 20-21; Glasgow Circuit, 27-28; Blackburn Circuit, May 1-2; Glasgow, 4-5; Slater, 11-12; Marshall, 18-19; Wellington, 25-26; Lexington, June, 1-2; Independence, 8-9; Kansas City, (Centennial), 15-16; Kansas City (Clark), 22-23; St. Jo-

seph, 29-30; Des Moines, Iowa, July 6-7; Mason City, Ia., 13-14; Oskaloosa, 20-21; Malta Bend, 27-28.—Pastors and members of the Kansas City District: By way of introduction as your newly-appointed district superintendent I beg of you to accept my greetings, best wishes with sincere prayer. One hath said, "Eternal vigilance is the price of liberty." Even so is this especially true with regard to spiritual liberty. Let us then in God's name and in good faith earnestly resolve to watch, pray and work. Bishop Quayle, urges us with other things, to begin early on the benevolences, early and that the women keep flowers (an emblem of love) in the churches. The chairman of each benevolent committee is asked to meet the quarterly conferences. Let our standing motto be: Save souls, raise money and on to higher height. Get subscribers for the South Western. Sincerely yours for success in right.—Wm. H. Wheeler.

##### GULF POST DISTRICT.

###### Second Round.

Lumberton, April 20-21; Sumrall, 20-21; Purvis, 22; Ragland, 23; Wade, 24; New Augusta, 25; Little Creek, 26; Beaumont, 27-28; McLain, 28-29; Basin, 27-28; Gulfport, St. Mark's, May 5-6; Bay St. Louis, 11-12; Rev. W. U. Smith, Handsboro, 18-19; G. W. Coleman, Pearlinton, 18-19; Rev. Jones, Robinson, Pass Christian, 25-26; Rev. J. J. Young; Biloxi, June 1-2; Gulfport, St. John, 8-9; Bond, 15-16; Mc Henry, 8-9; Ocean Springs, 22-23; Bond Circuit, 29-30; Gulfport, Northside, July 6-7; Pascagoula, 12; Moss Point, 13-14; Escatowpa, 14-15.—S. Hannibal Cannon, District Superintendent.

##### MERIDIAN DISTRICT.

###### Second Round.

Haven, April 12-14; Rose Hill (Meridian), 13-14; Boneta, 15; Meridian Circuit, 20-21; DeKalb, 20-21; Lauderdale, 20-21; Tamola, 27-28; Scooba, May 4-5; Meehan, 4-5; Chunky, 11-12; Lake, 18-19; Hickory, 25-26; Rose Hill, 25-26; Forest Circuit, June 1-2; Montrose, 1-2; Forest, 8-9; Lillian, 8-9; Trenton, 8-9; Daleville, 15-16; Philadelphia, 22-23; Stallo, 25; Preston, 27; Fort Stephen, 29-30; Garlandville, 20-30; St. Paul, July 7-8; Southside, 7-8. My Dear Brother—Please take due notice and govern yourselves accordingly, should you not raise all of your benevolent money on Easter, please make an earnest effort to raise balance on Children's Day. Remember that Meridian district being in the eastern part of the state must lead in the conversion of precious souls in raising benevolent money and let us be ready to report every cent of our benevolent money by the District Conference, which is to be held at DeKalb, July 24-28, 1912.—J. M. Shumpert, district superintendent.

**WANTED** A MAN IN EACH LOCALITY. To join The Supreme Council of this Society. And enjoy the protection of our superior Benefit Memberships. And introduce our Certificates to friends and acquaintances. Must be between 16 and 60 years of age. Can give ALL or only SPARE time. We pay cash benefits for TIME LOST as a result of sickness, injury and accident—and for deaths. Can make \$50.00 to \$500.00 a month, depending on time and attention devoted. This is a pleasant and highly profitable profession. Both experienced persons and those willing to learn are wanted. Every Member secured gives you a steady income each month thereafter. Why not get into business for yourself NOW? No capital needed. Write. State your qualifications, and get FREE PARTICULARS. Address: BOX QM -293, COVINGTON, KY, U. S. A.

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##### ABERDEEN DISTRICT.

###### Second Round.

Aberdeen Circuit, April 20-21; Aberdeen, 27-28; Athons, May 4-5; West Point, 10-12; Strongs, 11-12; Brooksville, 18-19; Columbus, 24-26; Columbus, 2nd Ch., 24-26; Caledonia, June 1-2; Columbus Circuit, 8-9; Shulak, 15-16; Macon, 21-23; Mashulaville, 22-23; Macon Circuit, 29-30; West B. & Centerville, 29-30; Hickory Grove, 29-30. District Conference League and Sunday School Convention, August 6-11, 1912 at New Hope, Macon Circuit. Each Sunday School and Epworth League in the pastoral charge is asked to raise \$10 for Rust Endowment Fund and send it to the Sunday School and Epworth League Conventions. Brethren! we have begun the year with many discouragements, these we must have,

(Continued on Page 13, Column 2) but like the farmers, or men in other walks of life, we must strive to win. The two great benevolent days are just ahead of us Easter and Children's Day. Plan great things to raise your full benevolent apportionment on these two days. Our motto for the Aberdeen District for 1912 is 500 conversions, a full benevolent report from every charge, 500 new subscriptions to the SOUTHWESTERN, 50 cents per member for Rust Endowment Fund and every pastor's salary paid in full. Brethren let us go up at once and possess the land for we are well able to overcome it.—J. M. Marsh, District Superintendent.

## Are You Saving Money for Old Age?

If you make Six Dollars a week only and are careful you will live to be envied by the man whose big salary you may envy now, if the man is foolish and extravagant. IN A LONG RUN A LEAKY TUB WILL BE EMPTY. And in the long run a wasteful man will be poor. And a poor old age is dreadful and sad. WOULD YOU LIKE TO HAVE A FORTUNE to insure an old age that is dignified, independent and happy? The first thing is to have a correct and rational plan. This advertisement will lead you to one which is time tried, unflinching and successful. TAKE YOUR PEN, dip it in the ink of resolution to save. Then write us a letter stating how much you can save each month. IT IS THE FIRST STEP. The duty of today. Do it Now.

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New Orleans



# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
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## THE NEGRO IN THE GENERAL CONFERENCE

We are presenting in this issue pictures and sketches of a large number of the delegates from our colored Conferences to the General Conference. Sketches and pictures of other delegates, unavoidably detained, will appear next week. We have every reason to be proud of these men who are chosen to sit in the chief council of the Church. In the first place more than ninety-five per cent of the men chosen have been educated in the schools provided by the Church for the education of the Negro. All of them have had the advantage of schools. A large per cent of the delegates are classical graduates, and are now out in life, enjoying success in the various departments. Among the laymen are college presidents, bankers, teachers, lawyers, physicians, dentists, farmers, pharmacists and mechanics. These, without exception, are of high standing in their local communities and are serving the uplift of the people. We have among our ministerial delegates some of our most representative men. All of the men holding general work, except one, have been returned to the General Conference. Perhaps sixty per cent of our ministerial delegates have been in previous General Conferences. These men are thoroughly prepared by scholastic training and by service in the Church as pastors, district superintendents, college presidents, and in official relation to interpret to the Church the need and the wants of our people. We are presenting a delegation of which we are proud, and of which the Church has every reason to be proud.

The forthcoming General Conference will doubtless mark an epoch in the Church's administration of our work and in the recognition of the Negro's claims. Our people in all sections are looking forward to this General Conference with intensest interest. In spite of ourselves the question has been thrown upon the Church as to our future relation with the Church. Will we be segregated or will we be continued in the relation to which we were invited, and which relation has become a part of our very existence? Or, will the Church, for other reasons, discard this fellowship in which it took the initiative and which it has promoted by the gift of its noble sons to labor among us and by the pouring out literally of millions of dollars for our benefactions, and in other ways cementing and making real and vital this relation? If we are to remain, are we to remain in a practical peonage, and denied rights which are accorded to other members of the Church? Will the Negro accept a circumscribed and subsidiary place in the Church? What will he contend for? What will the Church grant?

By declarations repeatedly passed by the General Conferences and which now remain a part of the permanent record of the Church the Negro has a right to expect full consideration as an integral part of the Church. Will the Church ignore this record and brand itself as insincere, or will it make good every part of its pledge and satisfy an expectation for which it is unquestionably responsible? No little has been said in various quarters in reference to the Negro's voting in block, that he has become a formidable political factor in the Church. Some have even been specific in this charge to the extent as to say that the Negro is responsible for Para-

graph 248 still remaining in this Discipline. A reference to the record, however, completely answers this specific charge. In the voting of the General Conference of 1904, 189 voted for a substitute for Paragraph 248, which was offered as a minority report from the Committee on the State of the Church. Several of the 189 votes were from colored delegates. 445 voted against the substitute.



CHARLES MACAULEY STUART, D.D., LL.D., LL.D.  
President of Garrett Biblical Institute  
(See Page 8)

We had in that General Conference about 85 delegates from colored Conferences. Let us assume that all of these were present and voting in the 445 votes cast against the substitute. That would leave 360 votes against the substitute without a single colored vote. Transfer the 85 colored votes to the 189, and there would be 274 votes for the substitute with the result unchanged. We believe an examination of the record all through, will bear out our contention that the Negro does not, as such, vote in blocks any more than does the East against the West, or the foreign vote or any other vote in the General Conference that has a community of interest.

If there was a day when men by petting and sweet words and flirtation won the Negro vote, that day is past and gone, and gone forever. We are to be moved no longer by platitudes and flattery and profuse and insincere friendship. The Negro expects a man's deal among men and wants to be dealt with on that principle.

Occasionally it is asserted that the Negro vote can be delivered, as if some one man or set of men carry the Negro vote around in their pockets. That was never true to any large extent. It is not at all true to-day. If

it should happen that any man or set of men among us should assert that the Negro vote can be delivered *in toto* to any man or measures, beware. The Negro vote in the General Conference will be an intelligent and independent, but loyal vote. That the Negro will vote unanimously, practically, on certain questions where the interests of our people are vitally concerned should be expected. That the Negro expects his friends to stand by him in this attitude is stating the truth. The Negro goes up to the General Conference intensely loyal, believing in the traditions and the history of the Church, exceedingly anxious to avoid friction, but he does not propose to back down when his rights as a man are in question. That the forthcoming General Conference will make history as far as the Negro is concerned is not to be doubted.

## AN INTERNATIONAL CONFERENCE ON THE NEGRO

At Tuskegee Institute last week was held a most important and far-reaching meeting. It was an International Conference on the Negro. It was international in fact as well as in name. Twenty-one foreign countries or colonies were represented. The delegates came from the sections of the world where the Negro is most thickly settled and because of which, where the race question is more or less acute. It was a conference of experts and specialists who, by training and sympathy, are giving themselves without reservation to the unravelling of the Negro question, to the lifting of the Negro and bringing the race to its normal status, in its relation to universal mankind and the world-wide problem. No one could sit in this gathering without being impressed with the international importance of the Negro, and how that, because of his large numbers, he is vitally related to many important fields and cannot be ignored. The meeting was a union of workers, Christian and educational, from many parts of the world. They came to compare methods as well as to scientifically study the problems with which they were dealing in relatively different environments and with peculiar local conditions. The meeting, therefore, was a sort of clearing-house of plans. There were three things that struck us quite forcibly: First of all it was the relation of the Negro of this country to that larger element of his race in other parts of the world. When the ten millions of Negroes in America become vitally and passionately interested in the one hundred and fifty million Negroes in other parts of the world something will be doing. The Negro in America will be helped by his broadened horizon as the Negro in other parts of the world will be stirred by the achievements of the Negro in America. The oneness of the race stood out in all the deliberations and the discussions of the Conference. Barring the foreign accent in speech, and here and there the peculiar local conditions with which the delegates had to deal, the Negro is much the same in this country as elsewhere. There is the indefinable something that related the foreign Negro delegate to the Negro delegate of this country. Again, we were impressed by the hopeful note that rang out loud and clear during the three days' sessions. Of course,

(Continued on Page Eight.)



## General Conference Delegates. Groups I to VIII



J. P. MORRIS

M. C. B. MASON

F. R. BRIDGES

C. L. JOHNSON

M. M. DOGAN

E. M. JONES

S. E. MOSES

JUDSON S. HILL

**J. P. MORRIS**—The parents of the subject of this sketch, were staunch Methodists who had the honor of giving the deed to the grounds on which the first Methodist Episcopal Church in Caswell County, N. C., was built, after the withdrawal of the Methodist Episcopal Church, South. Thus Dr. Morris was early led into the Methodist ranks, where he has steadfastly remained. As early as can be remembered, he was determined to get an education, but opportunity did not permit him to begin until he was 18 years of age. Seven years at Bennett Seminary, one year at Clark University, Atlanta, Ga., from which he received the degree of A.B., and three years in Gammon Theological Seminary, where he received the degree of Bachelor of Divinity, fitted him for the work that has since been his. For twenty-two years he served as professor of mathematics and Greek in Bennett College, Greensboro, N. C., from which institution he went into the active ministry at Asheville, N. C. He has served his church in several capacities, first as secretary of the conference for four years and then as statistical secretary for fourteen years. In the years of his stay at Bennett College he touched the lives of forty-six of the men who have since become ministers in the Methodist Episcopal Church.

**M. C. B. MASON**—Born on a sugar farm in Louisiana and entering school at twelve, Dr. Mason found his way into a higher grade of school and through many struggles, working some times by day and often by night, he graduated from New Orleans University in 1888, and three years later from Gammon Theological Seminary. Elected field secretary of the Freedmen's Aid Society in 1891, he became its assistant corresponding secretary in 1895, and at the General Conference in 1896 was elected corresponding secretary. He stands out as the first man of his race to occupy such a position in the Methodist Episcopal Church. To this position he has been re-elected three times. Dr. Mason has been repeatedly honored by his conference (Georgia). He was elected delegate in 1896, 1900, 1904 and 1908.

**FRANK R. BRIDGES**—The reputation that he has made among the people of Georgia and especially among the people with whom he has worked, warrants the bestowal of the honor that has recently come to him at the hands of the Savannah Conference. The Rev. Bridges, district superintendent

of the Waycross District, is at all times determined to do whatever comes to his hands, in the most conscientious way. In all of his duties as pastor, he has been systematic and attentive and in dealing with men he is constantly sympathetic, cheerful and courteous.

**C. L. JOHNSON**—The subject of this sketch was recently elected a ministerial delegate from the Atlanta Conference. He is a man who has been actively at work about his Master's business since he joined the ranks of workers. The Rev. Johnson was born fifty-one years ago in Warrenton, Ga. His early school training he received in the public schools of his home, and later attended Clark University where he finished the college preparatory. Graduating from Clark University, he entered Alma Mater, which position he successfully filled for four years. From Rust he was called to the same kind of work in Central Tennessee College, when he was called to the presidency of Wiley Gammon Theological Seminary, finishing there in 1891. Later, he did more theological work and received the degree D.D. from Morris-Brown College. Joining the Savannah Conference in 1890, he became pastor of Gate City Street Church in Atlanta and from there went to Fairburn, Ga. The Rev. Johnson has also been a member of the Central Alabama Conference.

**MATTHEW W. DOGAN**, president of Wiley University, Marshall, Texas, elected delegate to the General Conferences of 1904 and 1908, is again honored by the members of his conference to represent them in the forthcoming General Conference. Dr. Dogan comes from the State of Mississippi from the town of Pontotoc. He first saw the light of day in 1863. A graduate of Rust University in 1886, he was appointed teacher of mathematics in his University, to which work he has given perhaps the strongest and best years of his life. In Marshall, Texas, Dr. Dogan is regarded both by whites and negroes as a leader of his race—one who thinks always wisely and optimistically, and acts sanely and dispassionately. Dr. Dogan was honored by the conferring of D.D. upon him at the hands of New Orleans University, during the recent inauguration of Dr. Charles M. M. Melden.

**E. M. JONES**, D. D., was first elected to the General Conference in 1896, and his election to the General Conference this year makes the fifth time he serves his conference in that capacity. He comes

from the State of Alabama, representing the Central Alabama Conference, and now occupies the position of field secretary, Board of Sunday School. He has lived fifty years and has served his church in several capacities. Joining the Central Alabama Conference at Lafayette, Ala., in 1889, he was made pastor of the church at New Berne, and later at Montgomery, Huntsville and Birmingham. He labored so successfully, both spiritually and financially, that each church at the close of his pastorate was left in much better shape than he found it. Finding a log church at New Berne, it was not long before he replaced it with a substantially-built little church, within whose walls the Rev. Jones preached its first sermon. He served also Montgomery and Huntsmen, and two districts the Montgomery and the Anniston. Dr. Jones came to his present position, 1904.

**STEPHEN E. MOSES**—At Anniston, Ala., this man is greatly esteemed and the Annual Conference of Central Alabama did an estimable thing when it elected him a lay delegate to the General Conference of 1912. Mr. Moses was born forty-six years ago in LaGrange, Ga., in which state he received his training for the position he now holds. Graduating and receiving the degree A.M. from Clark University, Atlanta, Ga., he became principal of the Negro High School at Anniston, which responsible position he has held for twenty years. He has received recognition from the State because of his educational superiority, having been appointed conductor of the State Institute for the Alabama State Teachers' Association. Along with this, Mr. Moses has been State examiner for colored teachers.

**JUDSON S. HILL**, Ministerial Delegate from the East Tennessee Conference is one of the oldest and most successful educators in the system of our Freedmen's Aid Schools. He has been in the work more than thirty years; and has developed Morris town Normal and Industrial College of which he is president, from a small institution to one of the highest branches with an enrollment between four and five hundred. He is a very successful money raiser. As a matter of fact he stands among the best in this regard. At present he is completing a large industrial building, the gift of Andrew Carnegie and a friend whose name is not announced. As an educator he is a strong administrator and is alert for the latest and best educational methods for the development of his school.



K. W. McMILLAN

E. B. BURROUGHS

ANNA C. FREEMAN

H. B. PEMBERTON

A. J. ANDREWS

HARRY SWANN

I. H. FULTON

J. A. NIMMONS

**KAY W. McMILLAN**, A. B.—Under Bishop Joyce, the subject of this sketch was admitted into the Texas Annual Conference in 1900, and as his first appointment supplied the Marshall circuit. In 1902 he was admitted into full membership in the Texas Conference and sent to Kildare circuit, where he served one year. In 1904 he served Tyler and was ordained Elder by Bishop Wilson at

Navasota, Texas. At Lasater, Clarksville and Orange the next four years were spent. Three successful years were spent at Mt. Vernon Church, Houston, Texas. In 1908 the Rev. McMillan was elected treasurer of the Conference, which position he has ever since held. In 1905 he graduated from the college course of Wiley University. At the last session of the Conference Bishop Neely

appointed him district superintendent of the Pacific District, where he is meeting with marked success.

**EDWARD B. BURROUGHS**—Born in New Orleans, La., Sept. 3, 1864, his mother moved while he was a boy of 8 years of age, to Mobile, Ala., where for three years attended Emerson Institute. Later becoming a resident of Camden, S. C., he joined Trinity Methodist Episcopal Church. In Camden



he became a teacher in the Sunday school and was also appointed to the position of assistant postmaster and at the same time was recommended as a fit candidate for the ministry. Completing the college preparatory course at Claflin University in 1887, he was forced to leave college because of failing health; however, he finished, later, the law course of Allen University, S. C., and the five years' course in the Chautauqua Literary and Scientific Circle. For two years following this, he was editor of the Methodist Messenger and Plain Speaker.

Some of the most important appointments in the South Carolina Conference have been his. At present the Rev. Burroughs is district superintendent of the Orangeburg District. Bennett College, Greensboro, N. C., and Claflin University conferred the degrees of A.M. and D.D., respectively, upon him.

MRS. ANNA C. FREEMAN—Graduating from the State University of Arkansas in 1889, the subject of this sketch was at once elected to the chair of English in her Alma Mater and this position was filled with credit for fifteen successive years. At present she occupies the position of second vice principal of the High School. She has taught in the schools of Pine Bluff, Arkansas, for twenty-one years. Her parents and relatives are among the organizers of the Methodist Episcopal Church at Pine Bluff. She has followed in their lead. From a Sunday school student, to a teacher in the Sunday school, she has filled dutifully and efficiently the various duties that have come to her. Mrs. Freeman, of her time, has given her loyal efforts to the League, the Woman's Home Missionary Society, the church and conference in various capacities.

H. B. PEMBERTON, first elected lay delegate to the General Conference from the Texas Conference, 1892, was again chosen in 1904, 1908 and is in the choice of his conference for 1912. His parents were members of the Methodist Episcopal Church and being loyal members of the same, it is not sur-

prising that their son should have so labored as to meet the hearty approval of his church. Mr. Pemberton is a graduate of Wiley University, class '88, receiving the degrees A.B. and A.M., 1891. He has held in thirty years' service for his church, every lay office in its gift. He has been president of the Conference Board of Home Missions and Church Extensions. He served the Texas Conference Laymen's Association in the same capacity. He is a charter member of the Texas Annual Conference and trustee of Wiley University, conductor of the State Summer Normal for teachers twenty years, and principal of the Central High School at Marshall, Texas.

AMOS JOHNSON ANDREWS—A life-long member of the Methodist Episcopal Church, he entered into its active service in the year 1876. He was honored by his conference in being made a representative to the General Conferences of 1904 and 1908 and again he is chosen as lay delegate for the South Carolina Conference to the General Conference of 1912. Mr. Andrews has held every position, from Sunday school teacher to the active ministry. He is now located at Sumter, S. C., and besides being a railway mail clerk, he serves his church in the capacity of local elder, treasurer of the trustee board and steward. Mr. Andrews is also president of the Laymen's Association of South Carolina, which position he fills to the satisfaction of all concerned.

HARRY SWANN—At the age of 19, the subject of this sketch, was converted. He joined the Methodist Episcopal Church shortly after, and in 1875 entered the West Texas Conference. Cuero, Dallas, Calvert, Austin, were in turn served by him. In Dallas he served St. Paul church; in Austin Wesley Chapel was the scene of his activities. As presiding elder he has served eighteen years, with the following districts in his care: San Antonio, Waco and San Antonio. To each of these he has given his best efforts. Called back to the pastorate, the Rev. Swann, in 1903, served St. Paul for seven

years, paying off a mortgage debt of several thousand dollars. Having made considerable improvements on the church property at Victoria, Texas he is giving efficient service there. He was elected delegate to the General Conference of 1888, 1892, 1896, and 1904 and has served in the capacity of chairman each time except one.

ISAIAH H. FULTON, elected ministerial delegate to represent the South Carolina Conference at the forthcoming General Conference, was born in 1870 of slave parents, who raised him upon a farm. He attended the public schools until the beloved Dr. Dunton took him to Claflin University, from which school he went into the work of the ministry in the State of South Carolina. He has served some of the most important circuits and stations in his conference. His first charge was a mission, which gave him less than a hundred dollars the first year. Elected to the district superintendency in 1907, under Bishop Moore, the Florence District has almost doubled its offerings under his care. The Rev. Fulton has served as State president of the International Sunday School work and as one of the vice presidents of the International Sunday School Convention. The parents of this good man still live to bless him.

J. A. NIMMONS, has the distinction of being the first lay delegate to the General Conference of 1912 from the Beaufort District of the South Carolina Conference. He is 37 years old and has been superintendent of Mt. Carmel Sunday School for fifteen consecutive years. Cut off from school at a young age, because of responsibilities, he nevertheless—being of a studious nature—determined to accomplish something and at once set about learning a trade that would enable him to meet his responsibilities and in so doing, he has identified himself with every effort tending toward the uplift of his people. He is at present one of the trustees of Mt. Carmel Methodist Episcopal Church and also secretary of the trustee board of the graded schools.



J. R. ROSS JOHN W. TURNER WM. McMORRIS M. C. COLLINS B. M. HUBBARD J. M. SHUMPERT E. D. COLEMAN N. R. CLAY

J. R. ROSS, represents the progressive element of our church. Full of energy, active and intelligent, he is the life of the church at Natchez. He was Sunday School Superintendent of St. Mark Church, Wool Lake, Miss., and coming to Natchez, Miss., he was appointed to the same position in St. John Church and has been serving in that capacity ever since. He has held all the offices in the gift of the local church with credit to himself and the church and is at present trustee, recording steward and deacon. Prof. Ross is a graduate of the Agricultural and Mechanical College of Mississippi, from which institution he went out at the close of five years' study and began to teach. In this profession he made a splendid reputation. He is at present, cashier of the Bluff City Savings Bank at Natchez, Mississippi, an institution which has made substantial progress. A loyal, active and earnest christian gentleman, it was fitting that he should be chosen to represent the Lower Mississippi Conference as Lay Delegate to the General Conference of 1912. He was so honored in 1904 when the General Conference met at Los Angeles in 1904.

JOHN W. TURNER, is regarded as a faithful, earnest christian gentleman and minister. He was born near Thibodaux, La., in the year of 1866. He attended the public schools of Thibodaux for eight years and then for seven years attended New Orleans University of this city. Admitted on trial to the Louisiana Conference in 1891, he has served the following appointments: Raceland, 1891, Malden 1892-93, St. Martinville 1894-96, Pleasant Plain 1897, Thompson 1898-99, New Iberia 1900-1902, St. Matthew 1903-1904. The Rev. Turner was made Superintendent of the Baton Rouge District in 1905

and served through 1909, when he was appointed to our church at Lake Charles, La. This place he served from 1910-1911. The last session of the Louisiana Conference, he was made District Superintendent of the South New Orleans District. He was elected delegate to the General Conference of 1908 and will again represent his conference at Minneapolis.

WILLIAM McMORRIS. Born and reared near Macon, Miss., the Rev. McMorris entered the Mississippi Conference at Yazoo City in 1887. He is now fifty-four years old and has served faithfully the following charges: DeKalb, Shubuta, Natchez, Vicksburg, Jackson and Meridian. He has been superintendent of the following districts: Vicksburg, Meridian and Hattiesburg. The latter he is now serving for the second year. The Rev. McMorris is a graduate of Gammon Theological Seminary of the class of 1893. As a pastor he has been very successful; conversions and accessions to the church run into thousands, who were touched by him. At each point he served, the collections increased beyond previous years. Improvements, additions and repairs made on Central Church, Jackson, Mississippi, amounted to the sum of \$3,000. At this place he also built a parsonage at a cost of \$1,000 all of which was paid except \$800 and interest. During the six years' service of Vicksburg District the benevolent collections amounted to more than \$2,200; while the six years previous showed little more than \$900. The four years on the Meridian District, the collections were \$1,050 more than they were six years previous. All of which shows that the Rev. McMorris has labored zealously, and untiringly. He was ministerial delegate from the Mississippi Conference to the General Conference of 1908.

M. C. COLLINS, feeling early that the need of more extensive education than his native town of Hazlehurst, Mississippi, afforded, he entered Rice University at Holly Springs, Miss., where he worked his way through school, finally graduating with honors from the college course in the class of 1901. While a student in the university he gave such evidences of faithfulness and trustworthiness that he was given a position of responsibility among students. After his graduation from college he taught in the public schools of Arkansas, where soon rose to prominence, being frequently employed as conductor of County Teachers' Institutes until he was invited to take the professorship of mathematics in Meridian Academy, which position he now holds.

B. MACK HUBBARD, A.M., D.D., began his educational training at New Orleans University, and a graduate of its department of Liberal Arts. He graduated also from Gammon Theological Seminary, Atlanta, Georgia. From 1889 to 1891, Rev. Hubbard filled the position of principal of Alexandria Academy. For the next two years he was professor of Greek and Latin in Gilbert Academy at Baldwin, La. He has filled some of the most important charges in the Louisiana Conference faithfully and acceptably. From 1899 to 1903, scenes of his activities were in and about Mallett Methodist Episcopal Church in New Orleans. One year, he served St. Paul Church at Shreveport. For six years Dr. Hubbard was presiding elder of the South New Orleans District. He was elected to the General Conference of 1908 and as a token of the appreciation of his brethren of the Louisiana conference, he again becomes one of the ministerial delegates, with the honor of being chosen



man of the delegation. The Rev. Hubbard is now pastor of First Street Methodist Episcopal Church, this city.

JAMES M. SHUMPERT, D. D., a ministerial delegate from the Mississippi Conference, has served faithfully and well the Mississippi Conference for quite forty years. He has served as pastor, presiding elder and district superintendent. For ten years he was secretary of the Mississippi Conference, also a member of the Board of Managers of the Freedmen's Aid Society for twenty years. He is secretary of the Board of Trustees of Rust University and is president of the board of trustees of the Meridian Academy. In 1901, having been appointed by the bishops and committee, delegate to the Ecumenical Conference, held in London, England he journeyed through England, France, Belgium and Scotland. He has been greatly honored by his

brethren in that he has been sent to represent his conference, to the General Conference of 1880, 1884, 1888, 1892, 1896, 1900, 1904, 1912. He holds the distinction of having been the youngest delegate to the General Conference of 1880 and perhaps no minister has done more to build up Methodism in the State of Mississippi than has the Dr. Shumpert, who will represent his conference in the General Conference of this year.

E. D. COLEMAN, a capable worker in the church of his choice lives in northeast Mississippi, at Aberdeen, where he enjoys the confidence and good will of both races. Regarded as a safe financier, Mr. Coleman is called upon to look after the financial interests of the local church, and added to this he holds the important position of Treasurer of the Odd Fellows organization of the State of Mississippi. This position, he has held two years. He

is also trustee of the Knights of Pythias of his state. He has the sincere respect of his brethren which was shown in his being elected one of the lay delegates to represent the Mississippi Conference in 1912.

N. R. CLAY. Graduating from the college department of Rust University at Holly Springs, Miss., the Rev. N. R. Clay entered Gammon Theological Seminary and with the completion of his studies there, took up the work for which he had so faithfully prepared himself. He has served some of the leading charges of his conference to which he has given faithful effort. He was appointed district superintendent of the Holly Springs district of the Upper Mississippi conference and was elected chairman of the ministerial delegation from the Upper Mississippi conference to the General conference of 1912.



A. P. CAMPHOR SAMUEL A. HULL L. H. RICHARDSON S. H. GATES J. W. MOULTRIE E. J. SAWYER C. C. JACOBS J. M. JOHNSON

A. P. CAMPHOR, president of Central Alabama College, Mason City, Birmingham, Ala., is a native of Louisiana, and was educated in New Orleans University and Gammon Theological Seminary, Atlanta, Ga. Immediately after the completion of his course at Gammon Seminary, Dr. Camphor was called to one of the Methodist Churches in Philadelphia, and later to Orange, New Jersey, where he served the church acceptably and efficiently. It was during Dr. Camphor's pastorate at Orange, N. J., that he was called to the work in Africa. Bishop Joseph Hartzell appointed him president of the College of West Africa, Monrovia, Liberia, where he served from 1896 to 1907. In that field Dr. Camphor had large success as a missionary and educator. He was especially interested in the primitive tribes of Liberia. As a result of this he collected much data which he utilized in the preparation of two volumes on Africa, viz: "Missionary Story Sketches from Africa," and "Liberia a Study." He has in his library many rare books and pamphlets dealing with Africa and a large collection of photographs illustrative of the country and people. In 1904 the Liberia Annual Conference elected him a delegate to the General Conference at Los Angeles, Cal. In 1908 he was appointed to the presidency of Central Alabama College. Under his administration the college is steadily growing and bids fair to become yet greater power for good in the land. At the session of the Central Alabama Annual Conference recently held, the general favor in which Dr. Camphor is held was demonstrated in his election as a delegate to the General Conference to meet next May in Minneapolis and as a further endorsement of his administration the Conference committed itself to the proposition of raising \$10,000 for their college, over which he is president.

A. P. CAMPHOR. Already Dr. Camphor has entered upon a one year's campaign for raising \$30,000 to erect a new Girls' Dormitory for the college. The esteem in which he is held by his church and the confidence reposed in him, by his brethren are all most favorable to the realization of his praiseworthy endeavors for his race and church.

SAMUEL A. HULL—Mr. Hull, of Brunswick, Ga., who is to represent for the third time the Savannah Annual Conference in the General Conference for 1912, is a man of sterling character and worth. He was elected lay delegate to the General Conference in 1904 and 1908, and served his brethren intelligently. Mr. Hull has served in the local church as trustee and steward and a prosperous season was enjoyed by the Sunday school when he held the superintendency. Financially, he stands as one of the leading Negro men of his community; his credit is good at all places of business in his city, indicating the estimate of his worth there. He is always

to the front in the district meetings of the church and is highly esteemed by the entire ministry. He is president of the Laymen's Association of the Savannah Conference and goes as a fit representative of the same to the General Conference.

L. H. RICHARDSON was born in Brenham, Texas, 1864, and being converted in 1888, he joined the Methodist Episcopal Church—the church that had been the choice of his family. He became a member of the West Texas Conference and served twelve years in the pastorate, becoming presiding elder and serving as such for six years. The Rev. Richardson is noted as a financier and builder. He has once before served his conference as delegate to the General Conference in 1908, and is again elected to represent his conference in the close-at-hand General Conference in Minneapolis.

S. H. GATES—Converted at the age of thirteen years, Mr. Gates at once identified himself with the church and has been laboring in it ever since. He has held every position in the gift of his church and at present is the Sunday school superintendent of the St. Paul Methodist Episcopal Church at San Antonio, Texas. He fills the position of president of the San Antonio District Sunday School Convention and is also president of the West Texas Conference Laymen's Association. Mr. Gates is a graduate of the Prairie View State Normal and Industrial College and is a teacher by profession, being vice principal of the Douglass High School of San Antonio, Texas. Elected from the West Texas Conference, he goes well fitted to represent his people in such a body.

JOHN W. MOULTRIE—District superintendent of the Charleston District of the South Carolina Conference, the Rev. Moultrie was elected to represent his conference at the forthcoming General Conference. Born 41 years ago in Charleston, he was educated partly in the public schools of that place and Avery Institute, also a school of Charleston. Going from Avery, he graduated from Claflin University, Orangeburg, S. C., and later from Gammon Theological Seminary, at Atlanta, Ga. Joining the South Carolina Conference in 1892, the Rev. Moultrie has served some important charges with good results. He built three churches and one parsonage. In 1906 and 1907 he was elected by the executive board of Sunday School Workers from the various denominations of South Carolina as general secretary under the auspices of the International Sunday School Association. He was elected for the first time delegate to the General Conference of 1912 and is chairman of his delegation.

E. J. SAWYER—For twenty-eight years the subject of this sketch has been the superintendent of the

Methodist Episcopal Sunday school at Bennettsville, South Carolina, besides holding for various periods, the positions of steward and chairman of the board of trustees. Born in Fayetteville, N. C., 1854, he attended the public school of that place and also that of Wilmington. From Allen University, Columbia, S. C., Mr. Sawyer received the degree LL.B.; the degree A.M. came from Claflin University, Orangeburg, S. C. At the age of 16, he moved to Bennettsville, where he has since remained. He is said to be one of the wealthiest colored men of South Carolina, his real estate alone being worth more than \$100,000. He is a very busy man, but never too busy to be faithful to his church as may be inferred by his being superintendent of the Sunday school for so long a period. Mr. Sawyer is a trustee of Claflin University, which office he has held for sixteen years. He was elected lay delegate to the conferences of 1892, 1896 and 1900.

C. C. JACOBS, a college classical graduate of Claflin University, South Carolina, was born in Camden, South Carolina fifty years ago. Dr. Jacobs served his church as presiding elder of one of the leading districts of his conference after he had had eleven years of training in the pastorate. From this work he was called into the work of the Sunday school department of the church. He has been associated with Doctors Hurlbut, Neely and McFarland and is now with Dr. David G. Downey. Dr. Jacobs was a member of the General Conference of 1900; and associate editor of the Daily Christian Advocate in 1904, receiving very high commendation for his work by the editor-in-chief. He was also a member of the General Conference of 1908, and again is honored by his conference in being elected one of its ministerial delegates to the conference of 1912.

J. MERCER JOHNSON—After receiving his educational foundation at Tougaloo University, Mississippi, the Rev. Johnson attended the Agricultural and Mechanical College of Mississippi, located at Rodney. He later attended Gammon Theological Seminary, Atlanta, Ga. Doctor Johnson spent two years, after entering the ministry, in the Little Rock Conference and was appointed to the church at Hot Springs. Transferring to the Texas Conference, he spent six years in the pastorate, was head of the theological department at Wiley University for five years in connection with the pastorate and was appointed to the Houston District by Bishop Spellmeyer at Clarksville. In this work he spent six years of his life. In December, 1911, he was appointed to the pastorate of Trinity Methodist Episcopal Church at Houston, Texas, where he now continues. Dr. Johnson was elected by the last session of a Texas Conference as one of its ministerial delegates. He will give a good account of himself.



## General Conference Delegates



E. H. MCKISSACK   C. W. BUTLER   H. DANIELS   S. A. HUGER   C. J. SMALL   T. W. SPARKS   J. F. ELLIOTT   B. J. CARTER

**E. H. MCKISSACK** is a lay delegate from the Upper Mississippi Conference and was elected by that body to represent it in the General Conferences of 1896, 1900, 1904 and 1908. He has again received this distinction. Prof. McKissack is deservedly honored for he is a veteran leader of the church, being splendidly fitted by education and progressiveness for such leadership. He is a graduate of Rust University at Holly Springs, Miss., from which institution he received his master's degree in 1898. His official connection with Rust University was of long duration, holding various positions in the gift of the school for fifteen years. From this work he resigned in 1910. Beginning early in life, active work in the Methodist Episcopal church, he has become an influential factor in the same. For fifteen years he was the superintendent of the Sunday school of Asbury Methodist Episcopal Church of Holly Springs, Miss., and is now serving as trustee and steward. He represented the Seventh Episcopal District as a member of the insurance board of the church. He is also a member of the Board of Control of the Epworth League and is now devoting his entire time in the work of Insurance, being secretary and treasurer of the Odd Fellows' Benefit Association of Mississippi, which did a business of \$370,000 in 1911, and is also the general manager of the Union Guaranty Insurance Company of Mississippi, with headquarters at Jackson, Miss. Prof. McKissack has been for a whole generation a pillar of the Asbury Methodist Episcopal Church and Rust University.

**C. W. BUTLER**—The subject of this sketch, now in the 47th year of his age, has done some very effective work for Methodism in the Upper Mississippi Conference. He joined the ministry when just a little past twenty years of age and has served the church faithfully for twenty-three years. The Rev. Butler has built seven churches and three parsonages; paid old church debts to the amount of \$8,000.00. The three parsonages have cost \$1,500.00 and have been built under his direction. For benevolences \$1,984.00 have been raised. During these years of services, he has been instrumental in saving 496 souls. He served for eight years the Mason Circuit and was appointed to the superintendency of the Clarksville District in 1910 by Bishop Anderson, and has increased the benevolences from \$500.00 to \$850.00.

**HUBBARD DANIELS** has for twenty-one years been a member of the Louisiana Conference. During that

time he has served Longstreet; St. Mark Church at Baton Rouge; Pleasant Plain, New Orleans; Mt. Zion, New Orleans; Wesley Church, New Orleans. The Rev. Daniels served the Shreveport District as district superintendent and at present has the supervision of the Baton Rouge District. He is a graduate of the theological department of New Orleans University. The Louisiana Conference chose the Rev. Daniels to be one of its ministerial representatives to the General Conference of 1908 and again for 1912.

**STEPHEN A. HUGER**—For more than twenty-one years the Rev. Huger has been prominent in the Florida Conference, taking an active part in all of the progressive movements that it, from time to time, has given life. A local preacher for nine months, he joined the conference in 1885 and was ordained deacon two years later and an elder in 1889 by Bishop Newman. Appointed presiding elder in 1891, he served in this capacity sixteen years and at the end of this time was returned to the pastorate and stationed at Mt. Pleasant Church in Gainesville, Fla., where he proved himself a very efficient pastor. Under his care the church prospered greatly; sixty-seven souls being converted and eighty joining the church during the first year. More than \$3,000 was raised for all purposes. He has served in turn Cedar Key and Rosewood, Tampa. Leaving the church at the close of the year in a healthy condition, he was appointed Superintendent of the South Florida Mission in 1911. The appointment of the Rev. Mr. Huger brought fresh inspiration to the mission, which resulted in rapid development of the work. He was a member of the General Conferences of 1896 and 1904.

**C. J. SMALL**, of Chattanooga, Tenn., is a progressive and determined man, building for himself a reputation that would be a large asset to the life of any man. Mr. Small is a contractor and builder and has been awarded contracts from time to time of some of the substantial buildings of Chattanooga. He is rated as being worth nearly \$25,000 and all of his property is on the modern plan. Professing religion, he joined the Wiley Memorial Methodist Episcopal Church. In the year 1909 the laymen of Bluefield, W. Va.; organized a Laymen's Association, of which he was elected first president. To this position he has been re-elected each year since. He is also a director of the Colored Young Men's Christian Association of Chattanooga and an important factor in the life of our Wiley Memorial Church in the "Mountain City."

**T. W. SPARKS**, elected lay delegate to the General

Conference of 1908, and again elected to be a representative to the General Conference for the Texas Conference for 1912, was born 47 years ago. He received his literary training in the public schools of Salem and in Wiley University, Marshall, Tex. It was during his student life at Wiley that he became a Christian and took active part in church work. His medical studies were completed at Meharry Medical School. He located at Jefferson where he served as superintendent of Sunday school, and Epworth League president for six years, and secretary of trustee board of Wiley University which position he still holds. Moving from Jefferson to Terrell, Tex., in 1908, he was shortly after married to Miss Laberta E. Warren, of Tyler. There being no Methodist Episcopal church in Terrell, he and Dr. W. H. Logan planted a Methodist church there. Dr. Sparks now holds the office of district steward and treasurer of the Methodist Episcopal church at Terrell.

**J. F. ELLIOTT** was born in Nassaw, N. P. Bahama Islands. His grandfather, Wm. Elliott, was a native of South Carolina, who was carried to Nassaw, during the days of slavery in the British Colonies. The Rev. Mr. Elliott's father was a prosperous mechanic and a leading official in the Wesleyan Church and provided well for the education of his children. At the age of 16, the subject of this sketch, was converted, during the pastorate of the Rev. Henry Belby. He taught successfully in the Sunday School graduating from the Boys' Central Grammar school and the St. Matthew School of Theology. He came to Jacksonville, Fla., in 1877, united with Ebenezer Methodist Episcopal Church, entered Cookman Institute and graduated in 1881. Called to the ministry, he entered the Florida Conference and has pastored King's Ferry Methodist Episcopal Church, Trinity, Fernandina; Mt. Pleasant, Gainesville; Ebenezer, Pleasant Plain; Newmon, Jonesville; Newmon, Key West. The Rev. Elliott was made District Superintendent in 1908, during the presidency of Bishop Spelmeyer and was elected delegate to the General Conference on the first ballot.

**B. F. CARTER**, one of the lay delegates of the Texas conference was chosen by his brethren to represent them in the General Conference because of his activity in the work of his local church in particular and his interest in the affairs of his church in general. He is a wide-awake, progressive thorough-going layman. He is one of the teachers in the public schools of Huntsville, Texas, and holds the confidence of both races in that community.



J. M. COX   R. S. LOVINGGOOD   A. J. SCALES   J. H. SMITH   D. G. FRANKLIN   A. W. BRAZIER   B. M. GARRISON   W. S. CHINN

**JAMES MONROE COX** has represented the Little Rock Conference in the General Conferences of 1892, 1896, 1904, 1908 and 1912. This in part tells what his brethren think of him. But it tells it only in part. He is loved and honored by the Little Rock conference as is seldom any man in a body of men.

At one session of the Little Rock conference held during the quadrennium the presiding bishop, on account of illness in his family, was compelled to leave on Friday, reading the appointments and leaving the conference to complete miscellaneous items of business with Dr. Cox in the chair. The conference not only remained intact during the re-

mainder of the week but their respect for Dr. Cox bordered on veneration.

Dr. Cox was born in 1860. Was educated at Clark University and Gammon Seminary and has been connected with Philander Smith College for twenty-six years as secretary, eleven years as professor and fifteen years as president.



REUBEN S. LIVINGGOOD has been called "one of the tall timbers" of our educational and religious work in the South. He began his own educational training in the Sunday school near Walhalla, South Carolina, the scene of his birth. From this Sunday school training he went to Clark University, Atlanta, Ga., and in nine years was graduated with the degree of A.B. Directly after graduation he became editor of the Atlanta Times, which position he occupied for two years. Immediately after he was made principal of the Cameron school at Birmingham, Ala. From there he was called as teacher of Greek and Latin in Wiley University, where he served five years. His greatest work has been done at Samuel Houston College, and it is the work that he has done here that has placed him in the forefront of educational workers. Ten years ago "Samuel Houston" meant only one unfinished building, two teachers, with but \$500 appropriated for salary, but now it spells something infinitely larger. Seven buildings and cottages, worth \$75,000, with eighteen teachers, an average attendance of 500 and a glorious outlook. Dr. Livinggood has been a member of three General Conferences—1900, 1904, 1908.

ANDREW J. SCALES was born in Rockingham County, North Carolina. His education was begun in the public schools of Reidsville, N. C., and later he entered Bennett College, Greensboro, N. C., from which institution he was graduated in 1898. Mr. Scales taught two years in the public schools of Reidsville, N. C., under Prof. J. R. Reynolds, who was principal. He finally entered school work in Oklahoma in 1901, in which he continues, being at this time principal of the Douglas School at Guthrie, Okla. He is deeply interested in the work of the Methodist Episcopal Church, of which he is an active member, holding positions of prominence in the same. He is superintendent of the Sunday school and president of the District Epworth League and is also a member of the Conference Board of Church Extension. He has before been selected as delegate to the General Conference, serving his church in that capacity in 1908.

J. HARVEY SMITH—Physician and surgeon, and a very busy man, Dr. Smith yet finds time to be of great service to the church. He has been a member of the Methodist Episcopal church for twenty years and is one of the organizers of the Sunday School and Epworth League Association of the Gainesville (Fla.) District. He was its first secretary. For eight years he was choir director of the Epworth League and worked very effectively for four years as the superintendent of the Ebenezer Church Sunday School. Dr. Smith was chairman of the board of

trustees at Mt. Pleasant Church, Gainesville, Fla., for five years. He is now musical director of the Jacksonville District Choir. Being of such efficient service it was an appreciation from his conference when he was elected to represent that body in its General Conference.

DAVID G. FRANKLIN represented Lincoln Conference in 1904 at Los Angeles and in 1908 at Baltimore and he again has been honored by his conference in being selected its choice for one of its ministerial delegates. The Rev. Franklin was born in Texas in 1869 and received a good education in the public schools of the state, becoming a teacher at the conclusion of his school life. Converted in 1887, he received his license to preach in 1891 and at once joined the Indiana Mission Conference of Oklahoma. Serving for several years, he was appointed presiding elder in 1900 and was continued as such for eleven years. At the recent meeting of the annual conference he was stationed at Boley, Okla. In the year 1906, the degree of Doctor of Divinity was conferred upon him by the George R. Smith College of Arkansas. The Rev. Franklin has been successful in firmly establishing our church in Oklahoma, where he has for twenty years worked so faithfully and well.

AARON WALTER BRAZIER was elected a lay delegate to the General Conference of 1908 to represent the Louisiana Conference and enjoys the distinction of again representing the same at the General Conference of 1912. Dr. Brazier was born in St. John Parish, forty years ago. He at first attended the public schools and later entered New Orleans University, from which institution he graduated from the normal department in 1895. After teaching for several years in the schools of St. John Parish, he entered Flint Medical College, graduating with honor in 1905. Matriculating in the College of Physicians and Surgeons, in Chicago, he entered upon post-graduate work in that college and returned to Louisiana in 1905, married in 1906 and located at Slidell, La., where he now enjoys a growing practice. Dr. Brazier is a loyal Methodist, always alert in his church life.

BESSIE M. GARRISON—Field secretary of the Woman's Home Missionary Society, is a native of Gainesville, Florida, and a graduate of the State Agricultural and Mechanical College at Tallahassee, Fla. She is also a college graduate of Clark University, Atlanta, Ga., and comes of Methodist parentage. She was reared in the Sunday school of Mt. Pleasant Methodist Episcopal Church and since the age of fourteen years, has been a full member of that church. She has served the Sunday school as secretary, teacher and has been president of the Ep-

worth League. The Christian activity of which she is possessed, characterized her life while at school in Tallahassee and Atlanta. In 1907, when Miss Garrison graduated from Clark University, the board of managers of the Woman's Home Missionary Society appointed her field secretary to work among the colored conferences of the church throughout America. For four and a half years she has continued in this work. During that time she has made a number of itineraries among these conferences and through her earnest appeals has won many workers and has greatly strengthened the society among the conferences. In many instances it has doubled its membership and contributions, while others have been organized and built up into strong conference organizations. On the 2nd of February, in this present year, in Mt. Pleasant Methodist Episcopal Church, Gainesville, Miss Garrison was elected lay delegate from the Florida Conference to the General Conference. She enjoys the unique distinction of being the first woman thus honored by the Florida Conference.

WALTER SCOTT CHINN—The name Chinn is well known throughout our Methodism in the State of Louisiana, for it was the Rev. Scott Chinn, the grandfather of this young minister, who was one of the twelve who founded the Mississippi Mission Conference, out of which grew the Upper and Lower Mississippi Conferences, the two conferences of Texas, the Arkansas, Louisiana and Gulf Conferences, composed of the work among our white brothers. There has never been a roll call of the Louisiana Conference that a Chinn was not "present." He is fully conversant with the working details of both church and Sunday School, having been associated with his father in the largest and best appointments of the Conference, he has had a great opportunity to study the same. He joined the Louisiana Conference in 1893, and has held but few charges for a goodly share of his time has been spent in preparation for his life work. He attended Gammon Theological Seminary, from which he graduated and further pursued his theological studies in the University of Chicago. Two years ago he was transferred to Wesley Tabernacle at Galveston. There he built up the work and erected a \$1,500 parsonage as well as adding to the membership greatly. Upon the return of Dr. W. H. Logan of Texas to his conference, the Rev. Chinn came back to the Louisiana Conference and now has charge of Simpson Memorial Chapel, New Orleans, where he is doing a splendid work. His conference recently elected him one of its delegates to the General Conference of 1912.



H. S. WILSON J. W. ROBINSON D. E. SKELTON R. E. GILLUM A. J. OLIVER E. S. WILLIAMS W. C. THOMPSON — I. G. PENN

HERBERT S. WILSON is a hard-working and aggressive layman who has been a member of the Methodist Episcopal church for twenty-two years. He is a member of St. Andrew Methodist Episcopal Church, at Upper Fairmount, Md., and is an efficient and interested worker. He has served the Lay Members Association of the Delaware Conference faithfully and well. He is a trustee of Morgan College and also a licensed undertaker of the State of Maryland. Mr. Wilson conducts the largest general merchandise store on the east shore of Maryland and is hard at work always. He is well thought of by his church and conference and was elected to the General Conference of 1900, 1904, 1908 and has again been chosen for the responsible work of representing his conference in the General Conference of 1912.

JOHN W. ROBINSON, ministerial delegate from the Lexington Conference, is one of the progressive, thorough-going, successful men of our Conferences. He has had pre-eminent success as a pastor, serv-

ing among other charges, Saint Mark, Chicago, and Ninth Street, Covington, Kentucky. Two years ago he was appointed Superintendent of the Louisville District. This district he resigned at the last session of the conference to accept re-appointment to Saint Mark, Chicago, in obedience to an enthusiastic request that came from that membership. He is a popular preacher and lecturer. He is the composer of several pieces of religious music which have found much favor.

D. E. SKELTON, pastor of the Park Street Methodist Episcopal Church, Cincinnati, has the distinguished honor of serving one of the largest churches in the Lexington conference. He has just served a prosperous term of six years as District Superintendent of the Indiana District of his conference and during the conference year of 1911 sent in sixty-five cash subscribers to the Southwestern Christian Advocate, New Orleans. The Rev. Skelton was one of the ministerial delegates to the General Conference of 1908 and has again been elected to that important duty for 1912.

R. E. GILLUM, ministerial delegate from the Central Missouri Conference, is well known to our Methodism. He is a close thinker and his articles which have found welcome space in the columns of our Advocate, have been eagerly read. To him great credit is due for the gathering of the large membership of the Union Memorial Church, St. Louis, Missouri. He is a painstaking and careful pastor, being a preacher of exceptional merit. He has represented the Central Missouri Conference in a number of General Conferences and is popular with all classes of people.

ANDREW J. OLIVER. The family of Attorney Oliver present for more than a hundred years, an unbroken chain of belief in and devotion to the Methodist Episcopal Church. Of this chain he forms a link, for he has always been a loyal Methodist. Born in Virginia and educated in Ohio, he has practiced law continuously for twenty-seven years. He was converted at Roanoke, during the pastorate of the Rev. E. S. Williams to whom he is grateful for his untiring efforts to bring him to Jesus. Mr. Oliver



is district steward, president of the Epworth League and also a local preacher of the home church. He has spent several years travelling over the bounds of the Washington Conference, at his own expense, assisting the brethren at needy points to strengthen and develop our church and league work. He has made a special study of the church polity and especially of our own church and is actively connected with all the modern movements tending toward race development, civil, educational, religious and social. That the negro can reach the highest development only under the best religious and educational influences, is the strong belief of this lawyer.

E. S. WILLIAMS was born at Darkeville, W. Va., and is now 38 years old. His father, a Methodist preacher, spent thirty-six years of his life as a member of the Washington Conference. The Rev. Ernest Williams received his early training in the public schools of Maryland in different sections wherever his father served as pastor. In 1890 he entered Morgan College, Baltimore, Md., and while there applied himself diligently to prayer and study, thereby winning the confidence of teachers and students. He was converted during the first year in college. Graduating in 1893 and feeling deeply the sense of a Divine call to the ministry, he entered Gammon Theological Seminary, in 1894, and graduated with the class of 1897. In the spring of that year, he joined the Washington Conference and served it for a number of years as Statistical Secretary. He served faithfully and well the church at Motley, Bedford City, Roanoke in Virginia and Asbury Church, Baltimore, Md. In 1908, the Rev. Williams was appointed District Superintendent of the Washington District and was honored by having the degree of Doctor of Divinity conferred upon

him by Gammon Theological Seminary in 1909. Dr. Williams has had large success as pastor, financier and church-builder. In his revivals scores of souls have been brought to Christ. Since his appointment to the District Superintendency he has given the work a wonderful impetus, the benevolences alone, advancing \$1,000, during the first year. The number of charges have been increased from twenty-eight to thirty-six.

WILLIAM C. THOMPSON. The parents of this Methodist minister were born in the South, the mother in Virginia and the father in South Carolina. The Rev. Thompson now travels as District Superintendent over the soil where his mother first saw the light of day. Daniel Thompson, his father, was once elected to the Georgia legislature, but did not go, because he was persuaded that a white man could better represent his cause. His father, a self-taught man, was the first and only negro school teacher in his community for many years.

The Rev. Thompson spent seven years in Clark University, Atlanta, Georgia, and received from Drew Theological Seminary and Lincoln University the degrees of B. D. and A. B. During his junior year at Lincoln University. Mr. Thompson received the first prize for excellence in oratory. He also did special research work at Garrett Biblical Institute, Evanston, Illinois. For some time the business manager and associate editor of the Methodist Intelligence, a paper published then by his annual conference, he served faithfully his church in that capacity. He was an official delegate to the Fourth Ecumenical Methodist conference that convened in Toronto, Canada, in the year 1911. He is now serving his fifth year as District Superintendent in the Washington Conference of the Methodist Episcopal Church. He was fortunate in mar-

rying a young woman, Miss Maud Simon of Atlanta, Georgia, who is very helpful to him. She is a cultured young woman, public spirited and with high ideals of life. Recently elected delegate to the General Conference for 1912, he goes prepared to ably represent the Washington Conference.

IRVIN GARLAND PENN, is known throughout the Church for his christian character, his love for his race and his devotion to high ideals. He has strongly impressed himself upon the life of the Methodist Episcopal Church and has given inspiration to hundreds of young people with whom he has come in contact. Mr. Penn has for sixteen years been the assistant general secretary of the Epworth League and in the duties of this responsible position has come in close touch with the young people of our Methodism. His deep spirituality and consecration to that which is for the best up-lift of his people rests like a benediction upon the young people of the Negro race. He is an indefatigable worker and at all times has many "irons in the fire." Mr. Penn was principal of one of the public schools of Lynchburg, Virginia, before he had reached manhood's estate, and later was chosen Supervising Principal. His first publication, "The Afro-American Press," was brought out at the age of 21, and had a large sale. He was the leading spirit—and a successful one too—in making the Negro Young Peoples' Christian and Educational Conference, which was held in Atlanta ten years ago, an occasion to be marked as a "red-letter day." He was also the founder of the four Educational and Missionary conventions, which met last summer. He has been elected by the Atlanta Conference six times, consecutively, to represent his brethren in the General Conferences.

## The Delaware Conference

By F. H. Butler, Conference Reporter

The forty-ninth session of the Delaware conference convened in John Wesley Methodist Episcopal Church, Rev. G. Waters, pastor, Salisbury, Md., Wednesday, April 3rd. Bishop John W. Hamilton, D.D., LL.D., presiding. Salisbury had been looking forward to this session with great pride and no pains was spared to make the stay of the visiting host one of the most enjoyable we have ever had. Despite the fact that this was the lay delegate conference there were ample accommodations for all and the Queen City of the Delmarvia Peninsula won unstinted praise—Double Sten line to the usual the opening of the conference session was according to the usual custom Bishop Hamilton being assisted by the District Superintendents and other Elders in the communion service. At the conclusion of this the Bishop expressed a desire to meet each member of the Conference personally and an informal reception was held at which each preacher was presented to our distinguished president.

### ORGANIZATION

The secretary of the last conference, J. H. Blake, called the roll and the organization was effected by the election of J. H. Blake, Secretary, E. O. Parket, Statistical Secretary, D. H. Hargis, Treasurer. The conference consented and they appointed their assistants. The list of standing committees for 1912 was read and the regular routine of business got well under way.

### THE DISTRICT SUPERINTENDENTS' REPORTS

The reports of the District Superintendents showed a marked increase along all lines of church activities despite the severity of the winter and the stringency of the money market. The pastors did yeoman service to make these excellent reports possible some of them going without their meagre salaries to make a creditable showing. All honor and credit to these heroes who have been instant in season and out of season to make these results possible.

### DISCIPLINARY WORK

Daniel G. Waters, Daniel S. Quillen, James M. Dickerson and Harry T. G. Jennings were admitted into full membership. The Bishop's address to the class was full of sound practical advice as to how to make good proof of the ministry.

John R. Purnell, Leon S. Moore, Wilbert S. Matthews, James S. Blackiston, Samuel J. Horsey, Ca-

leb W. Shockley and Charles H. Andrews were continued on trial and advanced to the studies of the second year. Malachi Ransin, William J. Helm, and Henry R. Purnell were advanced to the studies of the fourth year. Oliver P. Dickerson, Joseph A. Kiah, Moses P. Sterling, Hayman Ward, Stephen J. Hammond and William T. Spellman completed the course of study and were elected to Elders orders.

Cyrus W. H. Briddell, Royal C. Hughes, Thomas O. Johns, Charles H. Spencer, W. G. Waters, Asbury Whittington, Robert W. Thomas, Daniel G. Waters and Daniel S. Quillen were ordained Deacons. The Deacon's orders of Charles A. James of the African Methodist Episcopal Church were recognized. James M. Whittington was continued on the supernumerary list. A. S. Amos, J. W. Brown, W. C. Dickerson, G. M. Landin, L. Y. Cox, J. H. Pearce, H. A. Monroe were continued on the Superannuated list. J. F. Moloch was superannuated at his own request on account of blindness. Brother Moloch has wrought well and the whole conference regretted that this action was necessary on account of this affliction. Charles E. Davis was the only member called from labor to reward during the past year. Bishop Hamilton offered a very touching prayer after Secretary Blake called his name.

### THE GENERAL CONFERENCE DELEGATION

On Friday morning the conference elected delegates to the General Conference. Charles A. Tindley, pastor, Philadelphia, Pa.; Storer S. Jolley, pastor, Cambridge, Md.; James H. Scott, pastor, Philadelphia, Pa.; were chosen. The alternates were William C. Jason, College President, Dover, Del. and Frederick J. Handy, District Superintendent, Philadelphia, Pa. The Lay Electoral Conference which convened in White's Chapel Methodist Episcopal Church the same day elected Herbert N. Wilson, merchant, Upper Fairmount, Md.; George J. Waters, Merchant, Bridgeville, Del. and Chas. S. Coulbourne, contractor, Wilmington, Del. The alternates chosen were Mrs. Amelia C. Brinkley, Federalsburg, Md.; Mrs. M. A. Clark, Philadelphia, Pa. and Race Jones, Princess Anne, Md.

### THE ANNIVERSARIES

The Anniversaries were very largely attended. Every official representative made the speech of his life and it is difficult to say who excelled. The official visitors included Prof. I. Garland Penn of the Epworth League, Dr. Robert E. Jones of the

Southwestern Christian Advocate, Drs. C. C. Jacobs and D. G. Downey of the Sunday School Union. Drs. J. O. Benton and W. L. Lucas of the Board of Foreign Missions, Dr. Ward Platt of the Board of Home Missions, Dr. C. C. Clements of the Board of Conference Claimants, Dr. G. W. Smith of the Methodist Temperance Society, Prof. Thomas H. Kiah of the Princess Anne Academy preached the Missionary sermon. It was an able production deep in thought, pregnant with gospel truth and delivered with spiritual emphasis.

### EXCURSION TO PRINCESS ANNE ACADEMY

On Saturday afternoon the conference in a body boarded a special train and visited Princess Anne Academy fifteen miles below Salisbury. Over three hundred made the trip. The Academy Band and the student body met the party and escorted the guests to the campus. An impromptu platform was made of the porch of the Principal's house and brief but eloquent addresses were made by Dr. C. A. Tindley, President J. O. Spencer of Morgan College, Dr. Pazavia O'Connell of Howard University and Bishop Hamilton. A visit was paid to the graves of Prof. and Mrs. B. O. Bird where a prayer was offered and a hymn sung after which an inspection was made of the buildings and the grounds. Prof. Kiah is succeeding admirably in the work at Princess Anne and has the support and encouragement of the brethren of the Conference.

### THE SUNDAY SERVICES

The Sunday services were held at the Optera House and at the church. Both places were packed at each service. Revs. A. H. Shockley and L. Y. Cox conducted the Conference Love Feast at the Opera House. Bishop Hamilton preached the sermon. For simplicity, directness and subtle power, it has seldom been equaled. In the afternoon Frederick H. Butler preached at the Opera House and at night Storer S. Jolley, Adam L. Martin, preached at John Wesley Church in the morning. In the afternoon Bishop Hamilton ordained the Deacons and Elders and this was followed by a Memorial service. At night the Sunday School Anniversary was held and Drs. C. C. Jacobs and David G. Downey were the principal speakers.

### Appointments, 1912-13

On Monday morning the appointments were read. The interest was intense. There were many changes. (Continued on Page 10.)



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## AN INTERNATIONAL CONFERENCE

(Continued From Page One.)

there were dark pictures, there were objectionable circumstances to be met; there were race prejudice and proscription and suppression, but above and through all there was a radiant hope. Thank God for it. The prophet of discouragement, the prophet of despair are wreckers of achievements. Absolutely there is no possible chance for the accomplishment of anything for any man who has no ground for hope. And then again we were impressed with the recognition of Jesus Christ in all the plans and measures and uplifts for the Negro. He, finally, is the one solvent in America, in West and South Africa, in Porto Rico, in the Bahama Islands, in the Bermudas, and in all parts of the world. The program was divided into three parts—"Conditions," "Missions" and "Methods"—the problems to be faced, the forces at work, the methods to be pursued. There was no attempt to bring about a large gathering. There were actually present, however, one hundred and twenty persons representing, as we have stated already, twenty-one foreign countries and colonies, and nearly every Mission Board in this country, educational and otherwise, doing work among the Negroes. The meeting was held in one of the smaller rooms of Tuskegee "Douglas Hall." It was intense for its concentration upon the problems in hand. All the Negro churches were represented by Bishops and General Officers. These were reinforced by white men and women as the representatives of the different philanthropic organizations fostered by the different religious denominations for the uplift of the Negro. It was an unique gathering. Its influence will be felt. The indications are that there will be brought about one thing devoutly to be wished. In the course of the addresses the speakers were bold to say that it is a shameful waste of money and men to operate on the West Coast and South Africa, missions by the several Negro denominations. What really happened: The Methodists and Baptists actually got together and discussed and planned for a consolidation of the work in Africa in the interest of efficiency and for the sake of the Kingdom. If this actually comes about the Conference will have justified itself over and over again.

Our own Church was represented by Dr. D. D. Martin of the Stewart Missionary Foundation, Bishop I. B. Scott and Dr. J. W. E. Bowen. Dr. Martin followed the opening address of Dr. Booker T. Washington. Dr. Martin discussed very ably "Africa and America—Past and Present." Bishop Scott and Dr. Bowen also gave a good account of themselves on the program and held up our end most satisfactorily. If there were no other reason, the papers read by Mr. Maurice S. Evans of the African Society, London, England, on "Education Among the Bantu of South Africa," by Dr. Robert E. Parks, Former Secretary of the Congo Reform Association, on "Education by Cultural Groups," and by Professor W. I. Thomas, of the chair of Sociology in the University of Chicago, on "Education and Racial Traits," would have justified the meeting.

Much more could be said in detail concerning this remarkable meeting but we must forbear; space forbids. We hope, however, to publish in full later on, the papers of Mr. Evans and Dr. Parks, and extracts from the paper by Dr. Thomas.

This meeting was called by Dr. Booker T. Washington, and Tuskegee was an admirable place for the gathering. The physical plan of the institution at once impressed the for-

eign delegates with the achievements and opportunities of the American Negro. They had there in that great institution a concrete example of what one man had done. In spite of all that had been said in public press they had a different impression of American opportunities for the Negro. Dr. Washington's desires for his people grow with each day. He first began with the localization of himself in that obscure spot among the red hills of Alabama. He grew to national importance and influence, and now in this International Conference on the Negro he is relating himself to the problems of the race in all parts of the world. No man among us begrudges the growth of his influence. We all say God-speed and God-bless, and join in to make the movement the largest possible success in the interest of the largest number. There was adequate testimony from speaker after speaker in recognition of Mr. Washington's force as a leader, his success as an educator.

Much of the detail of the program and working up of the Conference, if not quite all, remained in the hands of the Secretary Mr. Emmett J. Scott, and to him much credit is due for the splendid program that was presented, as well as for the success that was achieved and for the movement that was projected, the permanency of which seems assured.

The Rev. H. H. Proctor, in delivering the closing address, referred to the black people as a world problem to face outside prejudice and inside weakness, with which there was world-sympathy and a world-opportunity.

## THE NEW PRESIDENT OF GARRETT

Methodism is rich in fields for service. Methodism is also rich in the men she has grown to occupy her many and varied fields. Methodism has posts of large honor that require a high quality of intellect, forceful leadership, stability of character, a warmth of personality and glow of heart that few men possess. Such a post was filled by the late President Charles J. Little of Garrett Biblical Institute. Who will be called to this post? The Trustees of Garrett made a careful search of the Church. Sufficient time has been taken so that the choice is deliberate. The man and the field met. The future of the great institute is absolutely safe.

The New President of Garrett is the Rev. Chas. Macaulay Stuart, D. D., Lit. D., LL. D., who was inducted into office last Sabbath following the baccalaureate sermon by Bishop William Frazer McDowell. But President Stuart is not new to Garrett. He served Garrett as professor of Sacred Rhetoric for a number of years, leaving Garrett to edit the *Northwestern Christian Advocate*. Dr. Stuart was warmly welcomed into the fraternity of Methodist editors. But he was an old-timer in this field, having, during previous years served as the assistant editor of the *Michigan Christian Advocate*, and later as assistant editor of the *Northwestern Christian Advocate*. His editorial work on the *Northwestern Christian Advocate* has been of the highest possible grade. There was always a spiritual tone to his paper, at the same time relating his utterances to the needs that surrounded him. The problems that confront our civilization did not envelop his editorial pages to the detriment of the spiritual tone of his utterance, but he approached all of the problems of the church unhesitatingly, with an attitude at all times convincing and spiritualized. If Dr. Stuart manifested rare ability as an editor, this is not to be taken as an indication of his unfitness for the schoolroom. While yet the presidency of Garrett was being discussed, Dr. Stuart was called to a professorship in Wesleyan University at Middletown, Connecticut. Then came the call to Garrett. From two sources, therefore, we have evidence of his acceptance as a school master; but he had previously proven his ability in this line as a professor of Garrett. He comes

back to this institution with a thorough equipment, with a versatility that stands him in good stead, and with a larger acquaintance in the church who will follow his career with increasing interest and supplement his work with incessant prayer.

Garrett Biblical Institute occupies a warm place in the heart of Methodism and fills an important post of service. What would the Methodist Ministers be without the recruiting stations of Boston, Garrett, Drew, Gammon and Iliff? Garrett has a physical valuation of almost a million dollars, including property and endowment. Last year it had 204 students with a faculty numbering ten. The hint is that the faculty will be increased under the presidency of Dr. Stuart for the yearly income is adequate.

We may expect from Dr. Stuart the relating of Garrett to every phase of Biblical study and to all the problems with life with which the Church must deal. Dr. Stuart will be a progressive of the best and most acceptable type. And those whose privilege it may be to dwell at Garrett under his administration will be blessed with the benediction of the presence of a leadership that is beautiful and manly, saintly, yet thoroughly human, devout, yet scholarly; positive, yet gentle in command; a strong brother, a man among men.

Dr. Stuart was born in Glasgow, Scotland, in 1853; he graduated from Kalamazoo College in 1880, from Garrett in 1883, Northwestern gave him A. M., in 1887; Garrett and Wesleyan granted him the degree of doctor of divinity; Syracuse honored him with the degree of doctor of literature, and Nebraska Wesleyan made him a doctor of laws. He entered the itinerant ministry in 1880, was pastor in Detroit. The *Central* says: "He is a book writer, having a half dozen to his credit. He is a prince of after dinner speakers. He was secretary of the joint hymnal commission which produced the hymnal of our own and the Methodist, South, Churches. Thus he has grown with the years."

## Of General Interest

### REPUBLICAN PRIMARIES

Now that the voice of the people, as expressed in several States, is speaking a language sweet to his ears, Colonel Roosevelt is in a joyful though none the less militant mood.

Overwhelming majorities in Illinois, Pennsylvania, Oregon and Nebraska, and victories in other States, have brightened the prospects of the Colonel and revived the hope which had nearly died in the hearts of his followers. Thus far 372 delegates have been instructed for President Taft, and 206 for Mr. Roosevelt.

It is expected that President Taft will, within the next few days, answer more specifically the charges against him which Col. Roosevelt has been making.

In the meantime President Taft's campaign is being vigorously conducted.

### FLOOD SITUATION

For several days the high water situation on the lower Mississippi has remained unchanged. The levees around and about New Orleans are in a satisfactory condition. The fair weather and the delay in the predicted rise of the "Father of Waters" have considerably brightened the outlook. There have been no new breaks during the past few days, but crevasses which previously occurred have been widened and many additional thousands of acres of fertile land are under water.

According to an estimate made by Secretary of War, Stimson, the Government contemplates feeding 83,000 flood sufferers for a period of forty-two days at an approximate daily cost of \$10,000. Also, additional funds are being raised in this city and other cities for the flood sufferers.

A conference was held in Washington dur-



ing this week, composed of a number of prominent men from Louisiana, Mississippi, Arkansas, Tennessee, Missouri, Illinois and Kentucky.

The conference adopted a resolution asking Congress to increase the present allowance of \$3,500,000 for work on the lower Mississippi to \$8,000,000, and to spend a like amount for two more years. This will make a total expenditure of \$24,000,000. It is thought that the expenditure of such an amount as this will render impossible such overflows and sufferings as have occurred this year. It is estimated that 20,000,000 acres are inundated.

#### THE TITANIC DISASTER

One of the most frightful disasters of modern times was the sinking of the gigantic steamship Titanic, in its maiden trip across the ocean. The story told by the survivors record thrilling acts of heroism on the part of men who deferred their own safety in order that women and children on board might be saved. Several prominent persons lost their lives in the disaster, including Mr. W. T. Stead, editor of the *Review of Reviews*, and Major Archie Butt. The report shows that 1,635 lives were lost, largely through the carelessness of the owners of the ship who failed to provide adequate life-boats and rafts. It is clear to the mind of all, that, had these facilities been adequate, the loss of life would have been reduced to the minimum, if not all lives saved. The disaster shows the place that wireless telegraphy is to take in trans-Atlantic travel. We are just at the beginning of the usefulness of wireless telegraphy, as it comes more and more into perfection the loss of life on high seas will be reduced. Perhaps no event in recent years has had such depressing effect upon the public in general as this event. It is said that even Wall Street was affected, to say nothing of the depression that came to individuals in all walks of life as they read the harrowing story of the loss of lives and treasures. The marked man of the catastrophe is J. Bruce Ismay, one of the directors and owners of the Titanic. It appears that he made his escape at the time when he should have been interested in the saving of his patrons. That there will be more rigid laws enacted and enforced on trans-Atlantic travel is clear. The Government will act and act vigorously and hereafter even ships thought to be unsinkable will carry every safety appliance and wireless telegraphy will be at work at all hours day and night.

#### GENERAL FREDERICK DENT GRANT DEAD

Major General Frederick Grant, eldest son of President Ulysses Grant, died in New York at midnight, April 11. He had nearly completed his sixty-second year, and although in poor health for the past few weeks, the night of his death retired in better condition than he had been for several weeks. The day preceding his death, he had been removed from the hospital and he and his wife had taken rooms in Buckingham Hotel, and had been resting for about three hours, when he passed away after a spell of coughing and choking, of heart failure.

General Grant was the eldest son of President Ulysses S. Grant, and was with his father in the latter part of the civil war, serving as voluntary aid and dispatch-bearer to General Grant. He was never mustered into the service, although he held from his father a commission as first lieutenant. He was graduated and commissioned a second lieutenant in 1871, being detailed to the 4th United States Cavalry, with which command he spent two years fighting Indians on the frontier. After leaving the army Lieutenant Grant spent much of his time in his mother's home and was constantly at the bedside of his father, and, after his death, took charge of the family's affairs.

In 1885 President Harrison appointed him minister to Austria, and from 1894 to 1898 he was one of the police commissioners of New York.

When the Spanish war began Gen. Grant was appointed colonel of the Fourteenth New York Infantry. That was on May 2, 1898. On May 27 he became brigadier general of volunteers. He served in the Porto Rican campaign, and after the war commanded the military district of Porto Rico. On April 15, 1899, he was honorably discharged, and on the same day was reappointed, with the same rank, and served from April to the following January as a brigade commander in the Philippines.

From January, 1900, to October, 1901, he commanded the Northern District of Luzon, and then until the following April was in command of the Southern District of Luzon, when he was brought back to take command of the Department of Texas. In 1904 he was for several months in command of the department of the Lakes, where he had been aid-de-camp to Gen. Sheridan years before, and then was for four years commander of the Department of the East, returning again to that, his last post, as successor to Gen. Leonard Wood.

### People of Interest

Robert H. Hughes, editor of the *Pacific Christian Advocate*, is the junior member of the fraternity of Methodist editors, but in some regards he has outstripped many of those who have been at the business many



more years than he. By enterprise and persistent hard work he has brought his paper practically to the point of self-support by making his paper an advertising medium that appeals to the commercial interests of his territory. At the same time Mr. Hughes has shown real strength in his editorial work. He succeeded the late Dr. Daniel L. Rader as editor of the *Pacific Christian Advocate*, but was in the office as Business Manager during the time of the fatal illness of Doctor Rader.

Dr. M. C. B. Mason will deliver the address to the Graduating Class of Meharry Medical College, Tuesday, April twenty-third.

Bishop W. F. McDowell will preach the commencement sermon for Trinity College, of the Methodist Episcopal Church, South, at Durham, North Carolina, on Tuesday, June fourth.

President Battle of the Okolona Industrial School, Okolona, Mississippi, addressed the seniors and undergraduates in Osborn Hall of Yale University, on the subject, "Present Conditions and Outlook in the South."

Dr. W. H. Logan, superintendent of the Houston District, has out the initial number of the *Workman*, which gives, in a helpful and instructive way, an idea of the methods of procedure employed by him and the co-workers on his District.

Mme. M. C. Turner, one of the most suc-

cessful business women known in this section, has left New Orleans for permanent residence in California. Mme. Turner was accompanied by her son-in-law and daughter, Mr. and Mrs. Beasley.

Miss Clara Barton, the founder and for twenty-three years president of the American Red Cross Society, died at her home in Glen Echo, Maryland, April twelfth. Miss Barton celebrated her ninetieth birthday anniversary in December.

George W. Cable, of Northampton, Massachusetts, the distinguished author, was the speaker at the Okolona (Miss.) Industrial School on Friday, March twenty-first. His theme was "Patriotism." Mr. Cable is one of the oldest trustees of the Okolona School.

Dr. Walling Clark and Professor Alfredo Tagliatela of the Methodist Episcopal Church, have been appointed by the British and Foreign Bible Society of London, as members of a commission of seven biblical scholars in Italy to make a complete revision of the Italian translation of the Scriptures.

Bishop Isaiah B. Scott reached New York City by the steamship Carmania, April 14th, returning from Monrovia, Liberia. Up to the opening of General Conference, his address will be 125 Fourteenth Avenue, North, Nashville, Tennessee. We were a little previous in our announcement made of the Bishop's arrival some weeks ago.

The Rev. W. J. Johnson, D. D., a live member of the West Texas Conference, is planning for the erection of a \$45,000 church edifice in Dallas. The Rev. Dr. Johnson says when the building is completed it will be the finest church owned by Negroes anywhere in the Southwest. That will be indeed a splendid achievement, and we deem Dr. Johnson in every way capable of carrying out his plan in the minutest detail.

The fourth annual meeting of the National Association for the Advancement of the Colored People will be in session in Chicago next week. Among those on the program are: Prof. William Pickens, of Talladega College; Bishop B. F. Lee, Dr. W. E. B. DuBois, Judge E. O. Brown, Charles Edward Russell, Prof. Kelly Miller, Mrs. Ida B. Wells-Barnett, John H. Walker, president of United Mine Workers' Association; Oswald Garrison Villard, New York; Mrs. Emmons Blaine, and Mrs. Ella Flagg Young, superintendent of the Chicago schools.

A wireless message sent by Bishop M. C. Harris from the steamship Astoria, crossing the Pacific Ocean, brings the information to the office of the Board of Foreign Missions that the Rev. Kempo Hiraiwa, D. D., has been elected Bishop of the Japan Methodist Church in the place of the late Bishop Yoitsu Honda; that this action was taken at a called meeting of the General Conference of the Japan Methodist Church and that the new Bishop was consecrated on Sunday, April 7. Previous to the union of the three Methodisms in 1907, Dr. Hiraiwa was a member of the Methodist Church of Canada. In a letter written before leaving Japan, Bishop Harris characterized Dr. Hiraiwa in these words: "He is a very able man, safe and strong, a great leader."

Dr. D. W. Shaw was re-appointed to Centennial Church at the recent session. The Centennial Methodist Episcopal Church, Baltimore, Maryland, boasts of a continuous history of one hundred and thirty-nine years, running back to the days of Francis Asbury, and in all of that stretch of time no man has had more than three successive appointments to its pulpit. This year the record was broken by Dr. Shaw, the author of "Should the Negroes of the Methodist Episcopal Church Be Set Apart in a Church by Themselves?" Dr. Shaw's people are rallying around him declaring that they will make the year one of exceptional success. Dr. Shaw is one of the best prepared men in our church, and is a strong, fearless preacher of the truth, with the evangelistic temper, and has had twenty-five years of remarkable success in the ministry. He wrote Epworth League studies for this paper for five years.



## Delaware Conference

(Continued from Page Seven)

Bishop Hamilton led in prayer and then made the following assignments for the ensuing year:

## CAMBRIDGE DISTRICT

C. W. Pullet, District Superintendent, 504 E. Church Street, Salisbury, Md.

Alryes, G. R. Hollis; Backwith, Royal C. Hughes; Box Iron, I. D. Palne; Bridgeville, J. W. Fenderson; Bridgeville Circuit, J. W. W. Cox; Cambridge, S. S. Jolly; Cambridge Circuit, S. Hammond; Church Creek, J. R. Purnell; Crapo, J. H. Grlnage; East New Market, J. W. Gillis; Frankford, L. H. Martin; Harrington, E. H. Nicholas; Hurlock, D. W. Martin; Laurel, F. C. Wright; Lewes, J. W. Cook; Lincoln, W. J. Helms; Linkwood, G. W. Downs; Madison, J. L. Nicholas; Milford, J. H. Harmon; Milton, T. O. Johns; Nassau, Malachi Raisin; North Berlin, T. H. Woodley; Queponco, C. H. Spencer; Seaford, C. W. Downs; Snow Hill, J. W. Jewett; Sineuxpent, to be supplied; Snow Hill Circuit, C. W. Briddell; South Berlin, J. R. Brinkley; Stockton, J. C. Bantom; Trinity, S. J. Hooper; Vienna, D. S. Quillen; Whaleyville, R. W. Thomas; Taylor's Island, B. T. Nichols.

## CENTREVILLE DISTRICT

J. A. E. Johns, District Superintendent, Centreville, Md.

Carmichaels, R. H. Coleman; Centreville, J. H. Blake; Centreville Circuit, R. E. Stephney; Chestertown, J. R. Holland; Church Hill, W. W. Clark; Cordova, W. H. Hayman; Denton Circuit, F. T. Johnson; Denton Missions, J. H. Cooper; Easton, R. H. Wallace; Easton Circuit, W. G. Matthews; Fairlee, W. H. Johns; Federalsburg, I. D. Pitts; Greensboro, A. Chase; Longwood, S. A. Earle; McDaniel, J. M. Dickerson; Melitota, D. R. Dunn; Oxford, D. A. Rldout; Pomona, M. P. Sterling; Preston, W. C. West; Ridgely, C. W. Moore; Royal Oak, T. W. Cooper; St. Michaels, J. W. King; Stevensville, G. T. Fields; Trappe, C. A. Norwood; Williston, C. J. Hall; Wiltman, A. Fennals; Woodland, F. J. Lee; Rock Hill, Jose Angelo.

## PHILADELPHIA DISTRICT

F. J. Handy, District Superintendent, 529 S. 57th Street, Philadelphia, Pa.

Atlantic City, A. L. Martin; Bridgeton, Hayman Ward; Brooklyn and Jersey City, M. V. Waters; Bronx, E. H. Andrews; Burlington, J. H. Blackston; Camden, R. G. Riley; Cape May, E. E. Parker; Chester, St. Daniels, J. R. Brown; Chester, Siloam, W. E. Waters; Englewood, F. D. McQueen; Fordville, H. T. G. Jennings; Swanton, Moses Thompson, William Ginn; Magnolia, P. M. Shelton; Merchantsville, J. W. Parker; Montclair, F. H. Butler; Morrisville, B. W. Berry; Mount Holly, C. C. Nellson; Newark, J. R. Waters; Ocean City and Pleasantville, J. A. Klah; Orange, J. C. Dunn; Ossining, E. F. Morris; Philadelphia, Bainbridge, L. T. Robbins; Philadelphia, Calvary, C. A. Tindley; Philadelphia, Frankford, W. R. A. Palmer; Philadelphia, Germantown, J. T. Fletcher; Philadelphia, Haven, W. T. Hemesley; Philadelphia, John Wesley, J. E. Cook; Philadelphia, Somerville, W. S. Brown; Philadelphia, St. Paul, E. P. Smax; Philadelphia, Zoar, J. H. Scott; Salem, W. J. Moore; Salem Circuit, H. R. Purnell; Spring Lake, to be supplied; White Plains, J. H. Stevenson; Woodbury, Oscar Brown; Yonkers, A. H. Hill; Greenlock and Rhodes, E. O. Parker; Hudson, N. Y., H. T. Johnson.

## SALISBURY DISTRICT

W. J. L. Hughes, District Superintendent, 607 Poplar Hill Ave., Salisbury, Md.

Cottage Grove, J. W. Waters; Crisfield, C. S. Sprigg; Dames Quarter, G. T. Townsend; Deals Island, R. S. Waters; Exmore, Va., H. C. Sneed; Fairmount, Centennial, J. W. Bond; Fairmount, St. Andrews, W. A. T. Miles; Fruitland, W. S. Bowland; Greenwood, C. W. Shockley; Hopewell, J. K. Adams; Jamestown, T. B. H. Coleman; Lawsonia, S. T. Parker; Leemont, Va., J. A. S. D. Grigsby; Liberia, L. J. Waters; Mardela Springs, C. L. Anderson; Marion Station, W. T. Purnell; Mt. Vernon, S. T. Covington; Nanticoke, T. A. Johnson; New Church, Va., N. B. Snowden; Oriole, W. H. Turner; Parsonburg, J. L. Davis; Pocomoke City, M. L. McKenny; Princess Anne, J. H. Nutter; Princess Anne Circuit, R. H. Boggs; Quantico, L. W. Deakins; Salisbury, John Wesley, R. G. Waters; Salisbury, Whites Chapel, L. D. Beecham; Salisbury Circuit, G. B. Coleman; Sharptown, E. E. Rogers; Unionville, J. H. Winters; Wach-

apreague, Va., W. C. Dickinson; Wattsville, Va., J. S. Colbourne; Wetipquin, A. W. Lowber; White Haven, I. H. Johnson; Wetham, J. T. Wallace; Klings-ton, J. H. Belrns.

T. H. Klah, Principal Princess Anne Academy, member Princess Anne Quarterly Conference.

## WILMINGTON DISTRICT

W. F. Cotton, District Superintendent, Worton, Md

Barclay, Md., O. P. Dickerson; Catlin, Md., D. G. Waters; Cheswold, Del., Moses Thompson; Cokesbury, Md., S. J. Horsey; Coleman, Md., W. T. Spellman; Crumpton, Md., Leon Moore; Delaware City, Del., J. O. Stanley; Dover, Del., J. W. Jefferson; Dover Circuit, Del., M. H. Murphy; Galena, Md., J. A. Jeffers; Marydel, Md., W. E. Hilton; Middletown, Del., W. A. Hubbard; Millington, Md., P. W. Price; New Castle, Del., A. S. Henry; Newport, Del., E. H. Webb; Odessa, Del., Thos. Randall; Port Deposit, Md., L. Hammond; Port Penn, Del., R. S. Johns; Sas-safra, Md., J. L. Taylor; Smyrna, Del., A. R. Shock-ley; Still Pond, Md., J. L. Parker; Townsend, Del., L. E. Toulson; Wilmington, Ezion, J. A. T. Foust; Wilmington, Haven, M. C. Jennings; Wilmington, Mt. Joy, D. H. Hargis.

W. C. Jason, President Delaware State College for Colored Youth and Member of Dover Quarterly Conference.

Pazania O'Connell, Professor in Howard University, Washington, D. C., and member of Ezion Quarterly Conference.

## SOME NOTES OF THE CONFERENCE

The Hon. Walter B. Miller a prominent layman of the Presbyterian Church and one of the wealthiest citizens of Salisbury, welcomed the Conference on behalf of the Mayor. Mr. Miller's speech was a magnificent tribute to the work and opportunities of the Christian ministry and was received with much enthusiasm. The Rev. Robert F. Butler of the African Methodist Episcopal Zion Church welcomed the Conference on behalf of the sister churches of the city and our own fluent and eloquent R. G. Waters spoke for John Wesley Methodist Episcopal Church. The response was made by Charles A. Tindley who was at his best and in his own quaint way represented the brethren.

The handsome new double manual pipe organ in the rear of the pulpit in the conference church was the gift of the Hon. Wm. P. Jackson, the epublican national committeeman from Maryland and a prominent layman of the Wilmington Conference.

The pastor of the conference church, Robert G. Waters, ably assisted by the pastor of White Chapel, Louis D. Beecham, took care of every detail of the arrangements for the large gathering. The local committee, of which Col. Solomon T. Houston was chairman, also deserves great credit for their efficient management of affairs and the splendid support they gave the pastors. Both Brother Waters and Beecham are highly respected in Salisbury and have the confidence of both races. The splendid improvements to John Wesley Church ave been made during Brother Waters' administration.

To the credit of the citizens of Salisbury let it be said they ave a local Business Men's League a physician, an undertaker, five grocery stores, three ice-cream establishments, several restaurants and boarding houses, and the Houston Savings Bank. The work making progress, all the business of on the conference wa principally done through this institution. Mr. Melville W. Chism is the leading spirit in the business enterprise.

In accordance with the act of the General Conference of 1908 the Board of Bishops has appointed a Commission of fifteen—one from each General Conference District—to consider memorials on the reduction of the delegates and the basis of representation in the General Conference, and to report to that body at the session of 1912. Having been appointed commissioner for the Sixth General District, which is composed of the Alabama, Austin, Blue Ridge, Central Tennessee, Georgia, Delaware, East Tennessee, Gulf, Holston, Liberia, North Carolina, Saint John River, South Carolina, Washington, I will be pleased to receive any suggestions and discussions on the subject from ministers and laymen within the bounds of these conferences.—Rev. G. B. Hines, 1537 Calliope St., New Orleans, La.

## Change of Address

The Rev. J. A. Howard from Mantua to Cottage Grove, Alabama.

The Rev. H. Bright from Clow to Danville, Arkansas.

The Rev. C. W. Butler from Clarksdale to Holly Springs, Mississippi.

A message from Mrs. W. F. McDowell, President of the Woman's Foreign Missionary Society:

Our society has never had a greater or more difficult task ahead of it than the one which it confronts at present. The time has come when the whole Christian Church must advance with long and rapid strides in its work for missions, or it will be forever too late. The young men and young women in every land are calling for "Western education." Unless we can give it to them under the auspices of the Christian religion they will seek and find it in some one of the non-Christian religions, and they will be lost to the Christian church. We must claim these young men and women for Jesus Christ!

Unless we speedily go after these millions who are yet untouched, the evangels of Mahomet will teach them and our chance will be gone. We must find them first and hold them for Jesus Christ! We have scarcely a school which does not need reinforcements and almost every station should have more workers. "To the limit of his ability every person is as responsible for the salvation of the world as Jesus Christ was." That means you and me, and it means for you and me more work, more prayer than we have ever given before. "Katharina," said Martin Luther to his wife, "Katharina, we have so much to do to-day that we must pray more hours than usual." So the women of the Women's Foreign Missionary Society have so much to do this year that we must pray more hours than usual. Like the incense in the temple rising continuously from the altar, let our prayers, encircling the earth, ascend to Him who giveth the increase. A multitude of women in Christian lands, missionaries and native Christians in the world fields, uniting their petitions for the coming of the Kingdom, will bring "Nearer and nearer the time, the time that shall surely be, when the earth shall be filled with the 'Glory of God, as the waters cover the sea.'" Nothing limits success so much as the lack of prayer. He who works must pray; he who prays most and best, helps most in the task committed to the Church; we have not, because we ask not.

The sob of weariness and pain in the heart of Christ has not died away into the silence of victory and peace, because prayer is not yet the passion of our lives.

Members of the Woman's Foreign Missionary Society:

Enlarge the place of thy tent!

Lengthen thy cords!

Strengthen thy stakes.

—Mrs. M. J. Gibson, Conference Secretary and Treasurer, Warrensburg, Mo.

## Epworth League Institutes—1912

June 10-16	.....	Cameron, Mo.
June 24-30	.....	Mt. Hermon, Cal.
July 1-7	.....	Puget Sound, Wash.
July 8-14	.....	Liberty Lake, Wash.
July 22-28	.....	Lake Minnetonka, Minn.
July 29-Aug. 4	.....	Carmel Grove, N. Y.
Aug. 12-18	.....	Baldwin, Kans.
Aug. 19-25	.....	Lake Geneva, Wis.

## Walden University Notes

The Choral Society of Walden University, numbering fifty voices, gave the Cantata Melusina, by Heinrich Hofmann, Friday evening, March 15, in Heinrich Auditorium. The soloists were well prepared, and the choruses were especially pleasing. The solos were given by Mrs. Gertrude Lewis Johnson, soprano; Miss Selene McGavock, mezzo soprano; Mr. Henry H. Walker, tenor; Mr. Napier L. Bass, bass; Mr. Samuel A. Thomas, bass. Prof. J. Berry was the efficient pianist.



## Poverty and Riches

International Sunday School Lesson for May 5, 1912

(Lue 6:20-26; 16:19-31.)

Commit Verses 20, 21.

Golden Text: "A man's life consisteth not in the abundance of the things he possesseth"—Luke 12:34.

Time: Near the end of A. D., 29, or early in the 30s.

Place: Somewhere in Pera.

By THE REV. E. B. BURROUGHS, D. D.

The words of the Master are like apples of gold and pictures of silver. They are the acme of the human thought and wisdom. Therefore when He tells us we should give the greatest heed. Springing from a heart filled with the best and purest known to men or angels they can be intended for no other purpose than man's moral and spiritual development. The greatest desire of men is earthly gain. The knowledge that great wealth gives great influence and power has caused men to forget that they are mortal. Brushing aside all considerations of the temerity of time and the certainty of death they rush madly onward in the acquisition of things earthly. Regardless of the fact that they cannot carry a single penny across the mystic river they toil early and late in order that their coffers may be filled even to overflowing. They lay up vast treasures with the hope that in the years to come they may be given them in which to enjoy them. This is their idea of life. The fact that there is another life seldom, if ever, comes into their minds. This the Master knew, hence the words of our Golden Text.

That there is a possibility of being rich in this life and poor in the next is a startling proposition. Likewise the converse. Nevertheless it is true, and being true, every man should regard it as his supreme duty to lay up treasures in heaven, and not be rich in the things that make for eternal

man's life consisteth of two parts, the natural and the spiritual. The latter is the true life. A man may live and yet not have life. Living is sustained by what one has. The true life depends upon what he is. Therefore character and worldly possessions determine a man's destiny. What is your life? Are you developing a character that will stand the test of the scrutinizing eye of the Eternal, or seeking the things which perish with the using?

Our lesson today is one of the most interesting ever studied. The first part consists of the things that are the possessions of those who live within the bounds of certain requirements, and the woes that shall come upon those whose chief aim in life is worldly gain and pleasure. The second part tells about a certain rich man and the dreadful end to which, because of his avariciousness, he finally came. The lesson is that in gain-wealth. Let us not forget our fellowmen nor God.

### LIGHT ON THE TEXT.

Luke 6:20-26. This portion of our lesson is the "Sermon on the Mount" as given by Matthew in shorter form. However, it may be helpful to study so much of it as is here given. 20. "Blessed are ye poor." "Blessed are ye that hunger now." "Blessed are ye that weep now." "Blessed are ye that are hated of men." Yet it may be interpreted as meaning the poor spirit. For yours is the kingdom of God. The rejection of the Jews was that this meant a triumph of the spirit of God over the lives of the Jews. But Jesus implies that it means a triumph of the spirit of God over the lives of the Jews. 21. Blessed are ye that hunger now. "Blessed are ye that weep now." "Blessed are ye that are hated of men." The consciousness of sin brings sorrow to the heart and tears to the eyes. For ye shall laugh. "Weeping may come for a night, but joy cometh in the morning." "When men shall hate you." To be good and to do right is to arouse hatred and opposition in the eyes of the wicked. Shall separate you from their company. "Refers to the excommunication or exclusion from the synagogue and therefore from so-

cial fellowship"—(Elliott.) Your name. "Either your collective name as Christians, or your individual name."—(Alford.) Rejoice. Do the opposite of what would be expected of you. For your reward is great in heaven. For every pain, sorrow, and tear here, eternal rejoicings there. In like manner, etc. All who have gone this way before you have had to endure the same. 24. Woe unto you that are rich. Not because they are rich but for the reason that their riches have caused them to become unmindful of their duty to their fellow-men and to their God. Consolation. This is a warning addressed to the disciples themselves. Luke 16:25. 25. That are full. Those who carelessly—in their abundance. Shall hunger. Shall want. 26. When all men shall speak well of you. Universal popularity is dangerous. No one can do right and receive the commendation of all men. Right doing means opposition expressed or implied.

Luke 16:19-31. 19. A certain rich man. Note that Jesus does not give his name. He is often called Dives, which means "rich." Clothed in purple. The outer garment of the rich was Tyrian purple, while their inner was of fine linen from Egypt. Fared sumptuously. "Living in splendor and mirth." 20. A certain beggar. His name was Lazarus, a form of Eleazar, which means "God my help." Laid at his door. A common custom in the East. Full of sores. "Cutaneous disorders," caused by poor food and neglect. 21. Desiring. Hoping. The dogs. "The only dogs in the East are the wild and neglected Poriah dogs, which run about masterless and are the common scavengers."—(Cambridge Bible.) Licked his sores. In striking contrast with the inhumanity of men towards beggars. 22. It came to

pass. In course of time. The beggar died. The natural result of neglect and want. Was carried. His soul was carried. By the angels. God's willing messengers of love and good will. Abraham's bosom. A Rabbinical phrase, equivalent to being with Abraham in Paradise.—(Prof. Martin R. Vincent.) The rich man also died. Death is no respecter of persons. 23. In hell. "In Hades." R. V. "The baleful side of the world of spirits." In torments. In contrast with his condition in this life. It is intended to imply the anticipation of condemnation. 24. Father Abraham. Thinking himself "a son of Abraham" he presumes to call him Father. Have mercy on me. The mercy he denied others here he would have extended him there. Send Lazarus. A proof of the recognition of each other in the spirit world. Cool my tongue. "Which had been an organ of luxury." Am tormented. A different word from that used in verse 23, and meaning "anguish." 25. Son. Abraham recognizes the relationship already expressed. Remember. The memory will play an important part in the next world. Receivedst. "Receivedst to the full." All thy good things. The joys and luxuries of a worldly life. Lazarus evil things. Had a hard, painful and sorrowful existence. And beside all this. i. e., "Even if it were not so, God's decree had placed thee where thou art, and a great gulf between us, so that it is impossible to grant thy request." So that they. In order that none may pass it. Is fixed. Impassable. 27. Send \* \* \* to my Father's house. He remembers his kindred left behind. 28. Testify unto them. Warn them. 29. They have Moses and the prophets. God's word as revealed unto and declared by Moses and the prophets. Let them hear them. Give attention and heed to what is there said. 30. Nay, Father Abraham. He could not say that they would not hear them, but it was possible that they would not. They will repent. What the living word could not possibly do, he thought one from the dead might certainly accomplish. 31. If they hear not, etc. The living are afraid of the dead, hence Abraham's answer.

Charleston, S. C.

## The Prophet and the Period of His Activity

ARE MEN THE PRODUCTS OF THE TIMES IN WHICH THEY LIVE?

Epworth League Devotion Meeting Topic for May 5, 1912

(Jer. 1:1-3; Gal. 1:15-24.)

By THE REV. A. PRESTON SHAW, B. D.

Concerning the Scripture.

The theme for the month of May is "The Heroic in Life." No more fitting and interesting theme could possibly command our attention. To so many the realm of the heroic is outside of the pale of religion. They look for the field of heroic endeavor, not in the Church, nor in great moral and religious reforms, but on the frontier in battle against wild beasts and savage Indians; on the rocky seashore saving lost seamen whose boats have been driven out of their course by boisterous winds and waves; in war in the midst of the fire and carnage of battle; or in the struggle for worldly power and fame honor and glory.

When we stop to consider, however, we find that in religion can be found a field for heroic endeavor, unequalled by that in any other of the departments of our complex life. Among the heroic sons of men there are none more worthy to be compared with those religious heroes who, forgetful of self, have given their lives that they might enrich others and give to them an eternal heritage that should never depreciate in value. Among the stars of the first magnitude can be found Israel's "Weeping Prophet," Jeremiah.

He was born of a priestly race and began his ministry early. "He was persecuted by his own townsmen, and afterwards by the Jews of Jerusalem." Josiah co-operated with him in bringing about a general religious reformation, but Jehoiakim burnt the first roll of warning that he wrote and even sought the life of the writer. Undaunted by the King's threat up his life, he re-wrote his warnings, for he realized that he was an ambassador of a greater King than Jehoiakim. He was in prison when Nebuchadnezzar captured Jerusalem and was released by him and offered his protection, which he refused, preferring rather to remain at Jerusalem and suf-

fer afflictions with his outcast brethren than to enjoy the hospitality and protection of Babylon. "For over forty years he persisted in his work under God, silenced neither by threats nor ill-usage, and willingly sharing the woes of his people, woes which they might have avoided had they listened to his warning words." Such was the heroic character of this Weeping Prophet of Israel, weeping not for himself, nor even because he was ill-treated, but for the "slain of the daughters of his people." In a sense, he was the product of his age, and yet his age only gave him an opportunity to make manifest that noble spirit and heroism in him, born not of his age, but of the God whom he served and worshipped.

In Gal. 1:15-24, we have an account of the conversion of Saul of Tarsus. To the student of history, few men, if any, have equaled the heroism of this prince of preachers of righteousness. While it may be true that the times in which he lived gave him an opportunity to do the work which he did, yet we must confess that the spirit that made Paul a hero was not the spirit of his age, but it was the product of that "Heavenly" vision which he saw and obeyed. True prophets, true reformers, true lovers of progress are not the products of their age, but they produce the age in which they live.

### The Meaning and Application To Us.

Each age needs its own prophets. The man who is simply the product of the age in which he lives can only conform to its successes and failures, as the case may be. No man should call himself a teacher who knows no more about the subject taught than the man he teaches. He neither teaches others nor himself anything. The age-made man is always a stand-patter, a non-progressive, which are only mildly put words meaning a failure. The only man who has any right whatever to teach his age is the man who has gotten a vision of something better

(Continued on page 13.)



## General Conference Delegates. Groups IX to XI



W. C. DAVIS

R. B. McRARY

E. L. GORDON

R. A. CROLLEY

W. R. R. DUNCAN

W. H. GILLIAM

A. W. CRADDOCK

R. B. SCOTT

W. C. DAVIS represented his church as lay delegate to the General Conference in 1908. He was chosen by the brethren of the Central Alabama conference to again represent the church, for his progressiveness along religious, moral and educational lines. Prof. Davis is one of Birmingham's foremost negro citizens. Within the last year, he was elected to the presidency of the State Teachers' Association. He gave of his time and means to make a visit to Cincinnati to lay before the Board of Freedmen's Aid, the need of a great school in the mineral district of the South; as a result of this trip, stands Mason City College, near Birmingham, Ala.

ROBERT BAXTER McRARY, a faithful servant of the Church, is splendidly appreciated by the North Carolina Conference. Early orphaned, he soon learned to work and to appreciate the value of a dollar. The kind people to whom he was apprenticed, realizing the boy's great desire for study, permitted him to carry out a plan of his own in the search of knowledge. At the age of nineteen he entered Lincoln University and graduated at the age of twenty-five. Following his graduation he served as principal of the graded school of Reidville, North Carolina, and later became principal of the Normal Department of Livingstone College. He resigned this position and assumed the responsible position of private secretary to the capitalist, T. C. Ford. He is also chairman of the Board of Trustees of Bennett College, and a member of the Board of Advisors of the Negro Training School and Chautauqua of Durham, North Carolina. Mr. McRary is president of the Laymen's Association of North Carolina, and was a lay delegate to the General Conferences of 1900, 1904, 1908, and is again elected for 1912 from the North Carolina Conference.

E. L. GORDON, as President of the Deaf and Dumb Institute at Jackson, Mississippi, has brought about considerable improvements. Prof. Gordon was born in Georgia thirty-two years ago of intelligent parentage, his mother being a woman of splendid attainments and his father being at that time, President of the Deaf and Dumb College in Georgia. At the age of 25, the son came out of Clark Univer-

sity with the degree of B. S. He was for two years assistant professor of Science in the Florida State Normal and Industrial College at Tallahassee, Florida. Prof. Gordon is an admirable christian gentleman who impresses every one with whom he comes in contact with his earnestness and alertness as a christian worker. He was selected at the recent session of the Lower Mississippi Conference to represent his church at the General Conference of 1912.

RICHARD A. CROLLEY, holding every position possible to the laity, has rendered splendid and efficient service in St. Mark Church, Chicago, Illinois. For fourteen years he has been its recording steward and superintendent of the Sunday School. He has served as its treasurer for ten years. He has twice been elected to the General Conference by the Lexington conference.

Mr. Crolley entered the Book Concern of the Methodist Episcopal Church in Chicago, Ill., and by degrees has worked up to the position which he now occupies, which is that of head clerk. Enjoying the full confidence of those who have charge of our publishing interests in the west, he has taken great delight in his work. Mr. Crolley was educated in Clark University, Atlanta, Georgia. For a while, he was a teacher in the public schools of his native state and sixteen years ago became an employee of the Western Book Concern. Besides other positions which we have named, Mr. Crolley holds the presidency of the Indiana District Sunday School Institute and the Lexington Conference Brotherhood.

W. R. R. DUNCAN. Uniting with the Methodist Episcopal Church in South Carolina in 1870, the Rev. W. R. R. Duncan, entered the Annual Methodist Episcopal Conference of that state seven years later. He travelled as presiding elder through that state for twenty years. Now 55 years of age, the Rev. Duncan has performed his work faithfully and well. He has been elected to represent the South Carolina Conference four times and attended the General Conferences of 1888, 1892, 1900 and is the choice of his conference for 1912. The Rev.

Duncan was elected a member of the book committee for four years.

W. H. GILLIAM, is superintendent of the Win District, Upper Mississippi Conference. He made a district superintendent in 1909 at Holly Springs, Miss. The Rev. Gilliam is a hard-worked superintendent and is never happier than when work among the churches or his district. His story is that of an earnest christian man whom the needs of his race have always pressed strongly, urging him on to great activities. Before Gilliam attended Rust university and entered Gammon Theological Seminary, later graduated in 1899. The following year he entered the Upper Mississippi conference where he served many important charges, and accomplished splendid results. He was elected to the General Conference for 1912.

A. W. CRADDOCK, M. D., is a graduate of the Meharry Medical School of the class of 1902. He attended Lincoln Institute, Jefferson City, Mo., from which he received his literary education. Craddock is a progressive physician with a substantial practice, but is not too busy with his medical duties to be actively engaged in service for the Church. Dr. Craddock is a trustee of Union Memorial Methodist Episcopal Church, St. Louis, Missouri. He is a lay delegate from the Central Missouri Conference to the General Conference of 1912.

ROBERT B. SCOTT, M. D., who was elected at the Lexington conference in Columbus recently as delegate to the General Conference, was born in Lexington, Kentucky, in 1869. He received literary training in Lexington and Mattoon, Ill., studied dentistry and medicine at Meharry Medical School, Walden University, Nashville, Tenn. Receiving his degrees in 1897 and 1902 respectively and serving three years on the faculty of that institution, he located at Louisville, Kentucky, where he has a large and growing practice and is one of the leading physicians. Dr. Scott joined the church at the age of eleven years and, actively engaged in church work for thirty-one years, has endeavored to make a careful study of church government and polity.



W. W. LUCAS

M. S. DAVAGE

M. B. FERGUSON

M. J. NAYLOR

C. H. COLBOURN

J. A. McRAE

B. F. ABBOTT

G. L. WATERS

W. W. LUCAS, the leader of the Mississippi Delegation to the General Conference is a graduate of Clark University, Gammon Theological Seminary and Boston University. He is at present field secretary of the Board of Foreign Missions having served previously as a pastor and principal of Meridian Academy and district superintendent. On the platform he has few equals. A ready speaker, a clear thinker, he is at all times convincing. His native wit adds much to the popularity of his public addresses. Dr. Lucas is a native Mississippian.

MATTHEW S. DAVAGE, who has led the lay delegation of the Louisiana Conference for two quadrenniums, is the son of a Methodist preacher, the

Rev. Samuel Davage of the Louisiana Conference, a superannuate of his conference, honored and respected by his brethren. Mr. Davage graduated from New Orleans University in 1900 and held the chair of mathematics in his alma mater for five years. He took a post-graduate course in mathematics in the University of Chicago. In 1906 he was called to the Business Managership of the Southwestern Christian Advocate and still occupies that position. He is popular with ministers and laymen. He was one of the three laymen appointed by the Board of Bishops to serve on the Commission of Federation on Colored Churches.

MATTIE E. FERGUSON. The subject of this sketch

is president of the Woman's Home Mission Society of the Upper Mississippi Conference and an energetic Christian woman, given to good work and faithful and consistent in her Christian life. Mrs. Ferguson was born in Greensboro, Ala., but her home in Mississippi, graduating from Rust University, at Holly Springs, Miss. She is also a graduate of the Nurse Training Department. She came the wife of the late Rev. B. H. S. Ferguson who was the pride of the Mississippi Conference and an honored son of the whole race. Mrs. Ferguson has greatly impressed herself upon the people whom she labors, and it was an evidence of appreciation that she should be elected a first



lay delegate from the Upper Mississippi Conference to the General Conference of 1912. She becomes its active representative in the inability of Prof. Strong to attend the General Conference.

**HENRY J. NAYLOR** of the Washington Conference was prepared for college at Howard University, D. C., graduating from Morgan College, Baltimore. He graduated from the Divinity school of Howard University and received his D.D. from Howard University. Thoroughly fitted, he has made a very successful pastor. Dr. Naylor has served sixteen years in the pastorate, six years as the District Superintendent of the Baltimore District. He is at present serving his third pastorate in Baltimore, is in charge of Sharp Street Memorial Church. Rev. Mr. Naylor is an aggressive pastor, seizing every opportunity that lends itself toward the building of the church and all for which it stands. There is no call for help that reaches to which he does not respond readily. The Washington Conference chose Dr. Naylor one of its ministerial delegates in 1908, and he has again been chosen for this responsible duty for 1912.

**HARLES H. COLBURN**, of Wilmington, Delaware, prominent pastor in the activities of Mt. Joy

Methodist Episcopal Church. For thirty-one years he has been a loyal and consistent member of the Methodist Episcopal Church and has held positions of trust in the gift of the church. Mr. Colburn was chairman of the Trustee Board for eighteen years and for fourteen years he has also occupied the position of Class Leader in Mt. Joy Church. Whatever movement for the good of the church has been inaugurated he has lent a hand in making it successful. Mr. Colburn is chosen to represent the laity at the General Conference of 1912, by the Delaware Conference.

**J. A. McRAE**, Fully prepared to be of service to the Church, Mr. McRae has held the positions of class leader, steward, Epworth League president, trustee, Sunday School superintendent, president of District Epworth League for eight consecutive years, and vice-president of the Conference Board of Sunday Schools. Mr. McRae was born in Asheboro, N. C., and is the son of a minister and a member of the Methodist Episcopal Church all of his life. He is a graduate of Bennett College, Greensboro, N. C., and is at present a resident of Asheboro, North Carolina, and principal of the city school. Mr. McRae was selected lay delegate from the North Carolina Conference.

**B. F. ABBOTT**, pastor of Union Memorial Church, St. Louis, Mo., has served his church faithfully and loyally. He was fitted for his life-work at George R. Smith College, Sidalia, Missouri, and after finishing school the Rev. Abbott taught for a few years. With his entering the ministry in 1891 he feels that the fullest and most enjoyable years of his life are being spent. He has served as Presiding Elder and enjoys the esteem and confidence of his fellow ministers and as pastor of Union Memorial Church is adding greatly to his reputation as an aggressive pastor.

**GEORGE L. WATERS**, son of the late Rev. D. J. Waters, of the Delaware Conference, and son-in-law of the Rev. H. A. Monroe, is a member of Mount Calvary Methodist Episcopal Church at Bridgeville, Delaware. Born at Upper Fairmount, Maryland, Mr. Waters has devoted his energies to the State of Delaware, where he was at one time teacher in the public schools. This work he finally abandoned and took up the grocery business, in which he is succeeding splendidly. Employed in this work, he does not find himself too busy to help in the work of the church where, as secretary of the Official Board, he is very helpful. He has not before been a delegate to the General Conference.



H. W. KEY      W. D. HAWKINS      J. H. SCOTT      L. A. CLARK      W. H. LANGSTON      N. DARBY      A. M. WILKINS      S. S. JOLLY

**W. KEY**, the nestor of the Tennessee Conference and has led the delegation of his conference to the General Conference a number of times. He has a familiar character to Methodism and is held in esteem by his brethren. He has served all the principle charges in his conference. And during his pastorate at Memphis, built the new Central Church. He has served a number of districts as Presiding Elder. Thoroughly interested in education, he has lent himself in many ways to the building-up of Walden University of which he is trustee. His many friends will be glad to greet him at the General Conference.

**WILLIAM D. HAWKINS**, a lawyer by profession, has his degree of LL. B. from Walden University. He also attended Morristown Normal College from which he graduated in 1888. During the year 1904 Attorney Hawkins was called to the chair of Greek and Latin in Walden University, and after serving for five years in this capacity, he was offered a position in the People's Bank which he has accepted and is now satisfactorily filling. He is teller of the People's Savings Bank and Trust Company in Nashville, Tennessee. His having been chosen to represent the Tennessee Conference indicates what he stands for in his relation to the church.

**H. SCOTT**, D. D. Of Methodist parentage, Mr. Scott was born in Baltimore, Maryland. He was trained in the public schools of Baltimore and for three years taught in the public schools of Baltimore county. At the end of this period he again took up his studies in Lincoln University, Pa., graduating from the classical and theological courses of the same and receiving the degrees of B. and S. T. B. The degree of D. D. was conferred on him by Wiley and Lincoln Universities. The Rev. Mr. Scott early received careful religious training and became a disciple of Christ. In the year 1886 he was received on trial in the Delaware Conference, and has filled prominent appointments, serving as Presiding Elder for six years and now serving with great success the mother church of our denomination among colored people in Philadelphia—the Zoar Methodist Episcopal Church. He was eight years secretary of his Conference and has been chosen five times to represent the Delaware Conference in the General Conference.

He attended the Conferences of 1896, 1900, 1904, 1908.

**LEWIS M. CLARK**, whose entire life has been closely related to the Methodist Episcopal Church, was born in Georgetown, Missouri, thirty-six years ago, but leaving that State while young, he was reared in Kansas City, Kansas, where he attended the public schools. He was received into full membership in the church at the age of sixteen, and a few years later was married in the same city. Twenty years of his life have been spent in full membership with the Church. In these years he has indeed been an active layman and has gained for himself the friendship and respect of the leading spirits of both the Lincoln and Central Missouri Conferences.

**WESLEY J. LANGSTON** was born in Liberty, Mississippi, October 15, 1867, where he later attended the public schools of that county and afterward taught for several years. He moved to New Orleans, where he was actively engaged in business for some years, entering into every movement for the advancement of his people. At this time he did some special work in Straight University, of this city. Mr. Langston is a brother of the Rev. E. H. Langston, of the Mississippi Conference, who is now located at Lumberton, Mississippi. Ten years ago, Mr. Langston moved to Cincinnati, and connected himself with Park Street Methodist Episcopal Church, of which he is an active member. He has filled the positions of steward, class leader, trustee and is also chairman of the Committee of Foreign Missions. In the last two years he has doubled the benevolent collection. The Lexington Conference elected him a lay delegate to the General Conference of 1912.

**N. DARBY**—Energetic, given to good works, Mr. Darby has served the Church twenty-three years as superintendent of the Sunday School at Cotton Plant, Arkansas. He has also served thirty years as steward and trustee and has attended every session of the Annual Conference in the last twelve years. He is a member of the Committee of Conference Claimants of the Little Rock Conference, and is also a member of the Board of Trustees of Philander Smith College. He was elected by the Little Rock Conference, at its recent session, to attend the General Conference.

**A. M. WILKINS**, D. D. S., reared by the Rev. George Starling, a Methodist minister, Dr. Wilkins became a member of the Church when but fourteen years of age. He has now been engaged in the work of the

Church twenty-nine years, and has derived much enjoyment from its service. His literary training was received in Atlanta University, Atlanta, Georgia. Dr. Wilkins graduated in dentistry at Meharry Medical School, winning first honors of the class of 1893. He has practiced in Griffin, Georgia, the town of his birth, since graduation and has built up a substantial practice, and has accumulated \$50,000 worth of real estate. Dr. Wilkins fills in his church the positions of steward, trustee, class leader, Sunday School superintendent. The Atlanta Conference showed its appreciation of Dr. Wilkins' service in electing him to the General Conference of 1912.

**STORER S. JOLLEY**—The present pastor of Waugh Methodist Episcopal Church, at Cambridge, Maryland, is thirty-six years of age. His father was a Methodist minister, and the son was converted at the age of eight years. He was a member of the first graduating class of Princess Anne Academy, in 1891, and he also finished the college department of Morgan College, Baltimore, Md. Entering the ministry, he graduated in 1897, and was among the honor men in the class of 1900 of Drew Theological Seminary. He afterwards took post-graduate studies at Columbia University, New York. Dr. Jolley was granted the degree of Doctor of Divinity by Bennett College, of Greensboro, N. C., in 1905. He was married at New Haven, Connecticut, May, 1889, to Miss Julia F. Thomas, who has ever been helpful to him in his work. This is his first General Conference.

### Epworth League

(Continued from page 11.)

than his age represents. The age's leaders must not simply be men who are up-to-date, but they must be ahead of the times. Martin Luther was ahead of the age of Catholic corruption, and, by his heroism ushered in a new age—the age of the Reformation. John Wesley was ahead of the dull, sleepy, corrupt religious times in which he lived, and he brought about a new and better time—the time of the Methodist awakening. The only leader worthy of the name is the progressive—the man who can see far enough and well enough to see that there is something better ahead.  
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## Conference Notices

### Special Notices.

#### CENTRAL ALA. CONFERENCE.

Dear Brethren—The minutes are in my office but I have no money to send them out. The express company or the postoffice will not take them unless the charges are prepaid. The cost will be 25 cents for ten minutes. If you have paid for the printing of your minutes send the 25 cents at once so that I can send them to you. If you haven't paid any part of the \$1.50 that you are due, send this along also. WM. JONES, Secy.  
319 Jefferson St., Huntsville, Ala.

#### LITTLE ROCK CONFERENCE.

To the Officers and Members of the W. H. M. Society:—This has been a hard winter, which has impeded the success of the financial world, yet God has given us a work to do, and with His help we will succeed. We have a great and important work which is among the young people, namely: Mother's Jewels, Home Guards, Young People's Societies, Queen Esthers, and W. H. M. Society. The rains have hindered much in places, yet in a few weeks the way shall be clear, and every department

at work. We cannot afford to be in the rear when our annual report shall be called for. Our annual meeting is to be held in Marianna, Ark., instead of Clow, Ark. We are expecting a splendid delegation, and each charge reporting its full assessment. We must stand by our school at Little Rock, Adeline Smith Home. Please supply your auxiliaries with the literature, because this will help you in your work. I have distributed sample copies of both Women's and Children's Home Mission in my charge here, by so doing I feel that it will greatly aid me in securing subscribers for our paper. Faithful efforts upon our part means much to the success of our work in all departments. I am manifesting intense interest in trying to influence as many as I can to read W. H. Missionary literature. Reading makes the full woman, and to be effective we must be full, both of facts and zeal. There seems to be no other agency in our branch of the church to do the work we are doing.

Yours for the cause,

IDA B. TERRELL,  
Literature Secretary,  
902 Rammel Ave., Newport, Ark.

#### MARSHALL DISTRICT.

Pastors and Laymen:—I received a statement from our annual conference president of the Laymen's Association, saying that each district was asked for \$1.00 so our work could come out in our minutes. Now, brother pastor and layman, as we all are proud of the work of the laymen and are glad to read about it, please come to the District Steward's meeting prepared to pay, as I told Brother Pemberton to pay it for us and we would pay him in our first meeting. So, brethren, take notice and govern yourselves accordingly.

B. C. CLEMANS, President,  
Hughes Springs, Texas.

#### District Rounds

#### SEDALIA DISTRICT. First Round.

Butler, April 13-14; Harrisonville, 17-18; Knob Noster, 20-21; Dresden, 24; Warrensburg, 27-28; Beaman, May 1; Sweet Springs, 4-5; Georgetown, 11-12; Smithton, 15-16; Wind-

sor, 17; Clinton, 18-19; Osceola, 22-23; Greenfield, 25-26; Lebanon, 29-30; Springfield, June 1-2; Carthage, 8-9; Neosho, 12-13; Joplin, 15-16; Sedalia, 22-23; California, 27-28; Versailles, 29-30. District Steward's meeting will be at Otterville, Mo., May 9, at 9 o'clock A.M.—Jno. H. McAllister, Dist. Supt.

#### WINONA DISTRICT.

##### Second Round.

Kilmichael, April 27-28; Vaiden, May 4-5; Vaiden Circuit, 4-5; Duckhill, 11-12; Eliot, 11-12; Hesterville, 18-19; Sallis, 25-26; Durant, June 1-2; Lexington, 8-9; Owens, 15-16; Goodman, 15-16; Kosciusko, 22-23; Pickens, 29-30; Ebenezer, 29-30; Kosciusko Circuit, 29-30; Vaiden Mission, July 6-7; Tchula, 6-7; Goodhope, 9; Blackhawk, 11; Winona, 12-14. Dear Brethren—Let our object be a great revival in each church. Each pastor is expected to report full benevolence at the first district conference which will convene at Goodman, Miss., July 23-28. We must stand by Dr. Docking our great school, the Good

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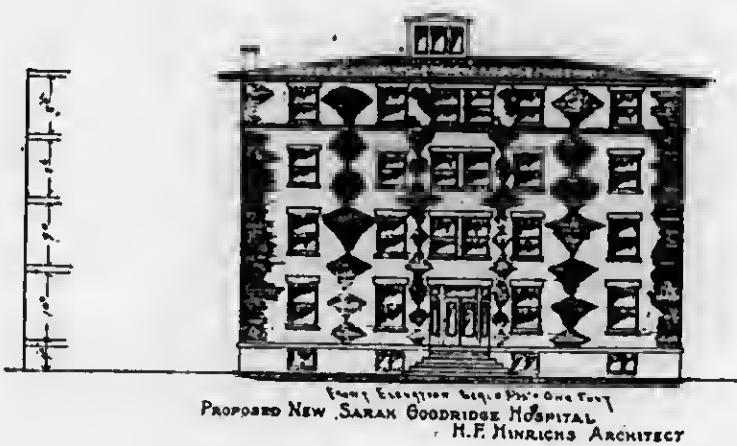
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You are wholly free to choose what part of it you will read. Some subjects that were discussed may interest you more than others. To them you can give more particular attention. And there is no trouble about "hearing" the speaker, no missing the point of his remarks, no room for complaint because all the seats are not front seats, no wondering how things are going at home while you are at the General Conference.

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**THE REV. J. M. MOODY.**  
The Rev. J. M. Moody, pastor of the Methodist Episcopal Church at Galloway, Tennessee, died April 11, 1912. His was a godly life, characterized by faithfulness to his friends, neighbors, family and church. The memorial service was held at Beulah Chapel, Atoka, Tennessee, on April 14th, by the Rev. Joe Harrison.—C. L. Pullum, E. H. Parker, S. M. Gibbs.

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### Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

COLORED Y. M. C. A., 2220 DRYADES STREET.

Sunday afternoon, April 28th, the meeting for men will be addressed by the Rev. C. C. Smith, president of the Leland University Y. M. C. A. Rector I. L. Middleton, will also be heard in his farewell address to this body.

The club of which Mrs. Fannie Edmonds is captain, of the Woman's Auxiliary, is to have an entertainment and social in the Association building Monday night, April 29. One of the features will be a children's concert. Admission 10 cents.

**SIMPSON MEMORIAL.**—The Sunday School has caught the spirit of progress. 103 were present with 14 officers and teachers. Mrs. Boyd, Juvenile Probation Officer, was with us and gave a very helpful talk. The pastor will preach two special sermons next Sunday, subjects: "Individual Responsibilities" at 11 a. m. and "My Peace I Leave With Thee" by request. Owing to leaving for the General Conference seat, the following Monday, it is hoped that all the members and friends will rally out and say Good-bye to Prof. M. S. Davage, and the pastor who go to represent our conference. Collection for the day, \$56.—W. Scott Chinn, pastor.

**ST. MATTHEW CHURCH.**—Sunday, April 14, was a day of great rejoicing. Nine persons were baptized. The baptismal sermon by the pastor was a treat. The attendance was large. 56 communed at 7:30 p. m. Early prayer meeting Sunday morning, April 21st, led by S. P. Rone and Mrs. Ursly Norris. At 4 p. m. Epworth League service. Mr. C. D. Smith, Sr., gave an inspiring lecture on the "Duty of Liberal Giving." Solos by Mesdames F. A. Cox and Lilly Green. At 7:30 p. m. the Guiding Star Tab., No. 14, had its 20th anniversary sermon preached by the Rev. J. L. Burrell. Collection, \$18.50. The church was filled. I am thankful to the officers, members and friends who are always welcome, for their presence and loyalty to the church.—J. A. Landry, pastor.

**FIRST STREET CHURCH.**—The membership of First Street Methodist Episcopal Church gave a reception to their pastor, Dr. B. Mack Hubbard, Wednesday night, April 10th. An excellent programme was rendered during which several addresses were delivered by several of the members of the church. The Revs. W. Scott Chinn pastor of Simpson, and J. W. Turner, superintendent of South New Orleans District were among the guests. Remarks touching upon the pastorate of the present pastor were made by Messrs. S. S. Bankston, H. J. Burns, Mrs. Mary Smith, Miss Ellie Rose and others. Vocal selections were rendered by Mrs. Sarah McCullum and Miss Odele Duconge and Mr. Earl Carter. A special sermon to young men was delivered last Sabbath night by the pastor. The entire church has been organized into a committee of seven preparatory to a grand rally on the second Sunday in July for the purpose of beautifying the church.—F. B. Smith.

## BOARD OF CONFERENCE CLAIMANTS CHICAGO, ILL. 14 W. WASHINGTON STREET JOSEPH B. HINGELEY, COR. SECRETARY

\$1,100,000 DISTRIBUTION—1912.  
Conference (Exclusive of Dividends)  
New Jersey .....\$ 13,924  
St. Louis ..... 6,342  
Previously reported ..... 309,538  
Total to date .....\$329,804

\$1,000,000 PERMANENT FUND—1916.  
April, in part .....\$ 148  
Previously reported ..... 29,270  
Total to date .....\$29,418  
\* \* \*

**TAFT AND ROOSEVELT**  
stand on the SAME PLATFORM when it comes to the VETERAN PREACHERS.

President TAFT says:

"Some provision ought to be made for clergymen, who are worn out with a hard life, to enable them to live in comfort in their old age. A PERMANENT FUND would be an admirable benefaction."

Ex-President ROOSEVELT says:

"It would be hard to overestimate what we owe to the early circuit riders, no less than to their successors. The Methodist Preacher gave to the backwoodsman the spiritual life that prevented him from going down, overwhelmed by the hard materialism of his surroundings."

The Superannuate who sits in the silent places in poverty and neglect is one of the truly great men of earth. To allow him to want is a cruel folly.

### LEVEL UP.

8 Superannuated preachers received last year \$500.

80 Superannuated preachers received last year \$400.

280 Superannuated preachers received last year \$300.

This is quite an advance; 369 this year who received as much as \$300, as compared with 256 last year, an increase of 43 per cent. This is the bright side.

But on the other hand there are more than 2,000 Claimant (exclusive of children) who received less than \$100 a year, and almost half of these received less than \$50 a year.

Methodism is leveling up, but it must continue to LEVEL UP until at least the Disciplinary Standard of retiring a minister on half pay has been reached.

The only debt the Church can never pay is the debt of gratitude to its Veteran Preachers.

Consecration is measured not by what we give but by what we withhold.

Necessitous cases are possessive cases. They possess the loyalty and support of the Church.

The Chicago Typographical Union pays veteran printers \$1.00 a day; and more if they need it. Of the 6,000 Claimants of Methodism less than two hundred receive the minimum support provided for a superannuated printer.

## GOOD NEWS FOR THE HEALTH SPECIALIST SPROULE

The Great Authority on Catarrh Explains

### HIS METHOD OF TREATMENT



R. SPROULE, B. A.,  
SPECIALIST IN CATARRH AND CHRONIC DISEASES.

Graduate in Medicine and Surgery, Dublin University, formerly Surgeon British Royal Mail Naval Service.

cure Catarrh. They often do harm by driving the Catarrh germs deeper into the system. CONSUMPTION, BRIGHT'S DISEASE, PAINFUL STOMACH DISORDERS are liable to result.

Catarrh is a disease of the mucous membrane and is curable only through the blood, and by medicines prepared for each case. Medicine that will cure one will often harm another. Specialist Sproule's method drives every germ out of the body. It clears the head, stops the hawking and spitting, sweetens the breath, strengthens the eyes, restores the hearing. It purifies and enriches the blood. It invigorates and tones up the entire system. It gives new life, energy and ambition. The hardships of life seem easier to bear. Work becomes a pleasure. The man feels as if made over.

Specialist Sproule's name is revered as that of a benefactor in hundreds and hundreds of homes. If you have any symptoms of Catarrh, the Specialist earnestly invites you to write to him and tell him all about it. It will cost you nothing. He will give you the most valuable

### MEDICAL ADVICE FREE

He will diagnose your case without charge and tell you just what to do to get cured. Do not delay. In such cases every moment is precious. Do not neglect yourself. Above all do not give yourself wrong treatment. The results may be fatal.

**CATARRH OF HEAD AND THROAT.**  
The most prevalent form of Catarrh results from neglected colds.

1. Do you spit up slime?
2. Are your eyes watery?
3. Does your nose feel full?
4. Does your nose discharge?
5. Do you sneeze a good deal?
6. Do crusts form in the nose?
7. Do you have pain across the eyes?
8. Does your breath smell offensive?
9. Is your hearing beginning to fail?
10. Are you losing your sense of smell?
11. Do you have up phlegm in the morning?
12. Are there buzzing noises in your ears?
13. Do you have pains across the front of your forehead?
14. Do you feel a dropping in back part of throat?

If you have some of the above symptoms your disease is Catarrh of the head and throat.

Answer the above questions, yes or no, write your name and address plainly on the dotted lines, cut out and send to

CATARRH SPECIALIST SPROULE  
432 Trade Building, Boston.  
Be sure and write to-day.

NAME .....  
ADDRESS .....

**DISEASES OF BRONCHIAL TUBES.**  
When Catarrh of the head and throat is left unchecked it extends down the windpipe into the bronchial tubes, and may in time attack the lungs and develop into Catarrhal consumption.

1. Do you take cold easily?
2. Is your breathing too quick?
3. Do you raise frothy material?
4. Is your voice hoarse and husky?
5. Have you a dry, hacking cough?
6. Do you feel worn out on rising?
7. Do you feel all stuffed up inside?
8. Are you gradually losing strength?
9. Have you a disgust for fatty food?
10. Have you a sense of weight on chest?
11. Have you a scratchy feeling in throat?
12. Do you cough worse night and morning?
13. Do you get short of breath when walking?

If you have some of these symptoms you have Catarrh of the bronchial tubes.

## Are You Saving Money for Old Age?

If you make Six Dollars a week only and are careful you will live to be envied by the man whose big salary you may envy now. If the man is foolish and extravagant IN A LONG RUN A LEAKY TUB WILL BE EMPTY. And in the long run a wasteful man will be poor. And a poor old age is dreadful and sad. WOULD YOU LIKE TO HAVE A FORTUNE to insure an old age that is dignified, independent and happy? The first thing is to have a correct and rational plan. This advertisement will lead you to one which is time tried, unerring and successful. TAKE YOUR PEN, dip it in the ink of resolution to save. Then write us a letter stating how much you can save each month. IT IS THE FIRST STEP. The duty of today. Do it Now.

### Address MUTUAL PROFITS,

P. O. Box 1305

New Orleans

Are you needy? Not unless your will is made; or you have investments with the Board of Conference Claimants. Remember our title: "BOARD OF CONFERENCE CLAIMANTS OF THE METHODIST EPISCOPAL CHURCH."

It is time that the Superannuates shared in our dollars as well as in our praise.

You get your money into good company when you invest it in the Permanent Fund of the Board of Conference Claimants.

**TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM**  
Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children. 50c.

**WANTED** A MAN IN EACH LOCALITY. To join The Supreme Council of this Society. And enjoy the protection of our superior Benefit Memberships. And introduce our Certificates to friends and acquaintances. Must be between 16 and 60 years of age. We give ALL or only SPARE TIME. We pay cash benefits for TIME LOST as a result of sickness, injury and accident—and for deaths. Can make \$50.00 to \$500.00 a month, depending on time and attention devoted. This is a pleasant and highly profitable profession. Both experienced persons and those willing to learn are wanted. Every Member secured gives you a steady income each month thereafter. Why not get into business for yourself NOW? No capital needed. Write. State your qualifications, and get FREE PARTICULARS. Address: BOX QM -293, COVINGTON, KY, U. S. A.

### Beautiful Duplex Colored Picture "ROCK OF AGES"

16x20 inches. These pictures are original colors on extra heavy coated photographic paper. An ornament to any home. Sent postpaid on receipt of 15 cents or 25 cents. EDW. PEJOT, 1148 Franklin Street, Dept. B, CHICAGO, ILL. Agents wanted.



# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
EATON & MAINS, Publishers

NEW ORLEANS, MAY 2, 1912

Vol. No. 41—No. 18

## THE GENERAL CONFERENCE OF 1912

The General Conference of the Methodist Episcopal Church, which opened its session in Minneapolis Wednesday of this week, is the twenty-sixth in the series of delegated General Conferences. Each Annual Conference is entitled to at least one delegate. An Annual Conference is entitled to additional delegates for each forty-five members and one delegate for the fraction of thirty or more. An Annual Conference is entitled to as many lay delegates as there are ministerial delegates. The number of ministers in the Annual Conference determines the number of delegates. The lay membership or the local churches in no way determines the number of delegates, ministerial or lay. A conference with a smaller lay membership may have more delegates than a conference with a larger lay enrollment. For an instance: the Louisiana Conference has 17,000 lay members and is represented in the General Conference by eight delegates, four ministerial and four lay; while the Washington Conference, which has 32,000 lay members, has but six delegates in the General Conference; three ministerial and three laymen. The South Carolina Conference has 55,000 lay members and eight delegates in the General Conference.

Prior to and including 1808 there were five General Conferences which were attended by all the traveling elders in the Annual Conferences who found it convenient to attend. The Conferences already referred to do not include the Christmas Conference of 1784, when the Church was organized, nor any of the Conferences up to 1792.

Custom places the honor of opening the General Conference upon the senior effective Bishop and then the Bishops preside in turn according to seniority. For the three times, including the General Conference which opened Wednesday of this week, Bishop Henry W. Warren, has opened the General Conference. Although Bishop Warren reached his eighty-first birthday on January fourth, last, he is still vigorous in body and shows no diminution in mental power. Bishop Warren is one of the most remarkably preserved men of America. He can catch a street car moving at a slow speed with as much grace as a boy. His mind is as fresh as if he were 40, and he is thoroughly abreast of the times on all phases of the Church's work. Will he be retired? Not if the Church's love for him controls. For he is much loved. His regal bearing, his force-

ful intellect, his freedom from partiality in all cases for decision, his gentleness and brotherliness give him a secure place in the affections of world-wide Methodism. He has served the Church as Bishop for thirty-two years—being elder in 1880. He's a Wesleyan University graduate of the class of 1853; Wesleyan conferred the degree of

and Among the Forces. Besides these, he has written hundreds of review and newspaper articles.

In previous General Conferences much time of the business session was occupied by the welcome addresses and the addresses of the fraternal delegates. These addresses during the present session, by the order of the last General Conference, will be delivered in the evening session. On Tuesday evening of this week the welcome reception was held in the Armory. Dr. George E. Vincent, president of the University of Minnesota, presided. Dr. Vincent is a son of our own Bishop Vincent. An organ recital occupied the early part of the evening. The Claflin Quartette sang. Gov. A. O. Eberhart, Dr. Andrew Gilles, pastor of Hinnepin Avenue Methodist Episcopal Church, Minneapolis, and Bishop Robert McIntyre, the resident Bishop of Minneapolis, delivered welcome addresses. Bishop Warren and Mr. Hanford Crawford responded.

Among the distinguished visitors to the General Conference will be the fraternal delegates who will bring greetings from other churches. Their addresses are always an interesting feature of the Conference. Among those already appointed are the following: Rev. F. B. Thomas, representing the Methodist Church, South; Rev. H. C. Swearingen, Presbyterian Church; Bishop W. T. Sabine and Rev. W. D. Stevens, Reformed Episcopal Church; Rev. L. A. Seager, Evangelical Association; Rev. B. K. Harris, Colored Methodist Church; Rev. L. W. Kyles, African Methodist Church; Rev. W. H. Heartz and Mr. J. A. M. Aikins, Methodist Church of Canada; Rev. J. T. Stafford, British Wesleyan and Irish Methodist Churches.



BISHOP HENRY W. WARREN, D. D., LL. D., who, because he is the senior effective Bishop, called to order the General Conference of the Methodist Episcopal Church, which opened its quadrennial session in Minneapolis Wednesday of this week.

A. M. upon him in 1858; Dickinson College, Carlisle, Pa., D.D. in 1872; and LL.D. was conferred by Ohio Wesleyan in 1892. He taught natural science Amenia Seminary, ancient languages Wilbraham 1853-5; was ordained to Methodist ministry 1855, in New England Conference. He was pastor in Philadelphia 1871-80, and a member of the Massachusetts legislature, 1863. He was president of Rocky Mountain Club (climbing), 1877-8. He has written a number of books, among them, Sights and Insights, The Lesser Hymnal, Studies of the Stars, Recreations in Astronomy, The Bible in the World's Education,

at Los Angeles, California, uttered a strong word in favor of the election of a Negro to the Episcopacy in a recent address before the preachers' meeting of his home city.

"Shall a colored Bishop be elected for the colored Conferences? Yes. Since there are twenty Annual Negro Conferences, with 2000 pastors, and over 350,000 colored members, I believe, if the Negroes have leaders providentially selected, that the time has come to elect one, perhaps two, Negro Bishops who shall administer the affairs of the Methodist Episcopal Church among our Negro mem-

(Continued on Page Eight.)

## DR. LOCKE PLEADS FOR NEGRO BISHOPS

Dr. Charles Edward Locke, pastor of our First Church



## A Negro General Superintendent Needed

By the Rev. M. W. Dogan, D.D., Ph.D.

The desire for the election of a Negro General Superintendent at the forthcoming General Conference is widespread. During the past few months editorials and contributed articles have appeared in quite all of our *Advocates*, stating that the time has come when the Church ought supply this urgent need. Our white brethren have taken the lead in the agitation, and many have put the proposition squarely up to the Church. Will the General Conference, through its representatives, be influenced by the abundance of argument advanced on all phases of the question and from all sections, or will action be deferred?

Our request is not prompted by greed for office—it is a crying need. Three hundred thousand Methodists, as loyal as can be found within our communion, want more effective episcopal oversight. They read of the contact of our Bishops with the white membership; of their close acquaintance with problems and conditions in our white Conferences. They note the fact that Bishops can be easily secured to dedicate churches, to take the lead in creating endowments for educational institutions, to add their endorsement to special appeals from knowledge of conditions secured first-hand. They read of these almost daily occurrences in our white Conferences, and there comes to them a yearning for similar conditions in our Negro Conferences. If the white membership, with very many advantages over us need the close, working support and oversight of Bishops as above cited, is it to be wondered at that we should ask such an adjustment of situations as will enable us to enjoy like conditions? But a white Bishop cannot get into our problems, he cannot mingle and mix with us so as to have an intimate acquaintance with our affairs without embarrassing himself and us, too. He must study us at long range, and information thus secured is not satisfactory when important matters are in hand. No, a white Bishop cannot superintend effectively our colored work. He is big hearted and brotherly and true and we need him among us, but his work of superintendency must be shared by one of our kind, if we would have large results.

To grant the almost unanimous request of our Negro membership for a Negro General Superintendent will be in line with what has been done before. Bishop Nuelsen was elected to satisfy the German element of the Church. Bishop Burt's election was due largely to the request of the European Conferences for a resident Bishop. If the special reason named met favorable consideration in the preceding General Conferences, we feel that the forthcoming General Conference, to be consistent, should not stop its ears to a similar request, supported by the best of logic, coming from one-tenth of the membership of the Church.

The growth in membership in our colored Conferences is not as great as that in our distinctly Negro Churches in the same territory. We are frequently embarrassed by comparisons. Without meaning to criticize Negro Methodist bodies, it is a fact that they make references to their Bishops in such a way as to discredit our work and strengthen theirs. Many have left us and many others do not join us because this feature of our machinery is not satisfactory. Our membership will increase by leaps and bounds if this all-absorbing question of the episcopacy is settled with its every feature given due consideration.

We hope there will be no legislation with the view of giving us a Bishop constitutionally limited to Negro Conferences. The election of a Negro would carry with it limitations. No Negro having the remotest claims to recognition in connection with this high office would expect to preside over other than Negro Conferences. Dr. W. H. Brooks is a member of the New York East Confer-

ence, and, although there is but one Negro church in the entire Conference, no special legislation is needed to confine Dr. Brooks to this one church as long as he remains a member of the Conference. There is absolutely no need to fear embarrassing demands in the matter of Conference assignments from any one of our number schooled in our Church.

Our needs touching the episcopacy are seen clearly by the white men who have lived and labored among us long enough to know some of our real problems, and they have expressed themselves rather forcibly on the subject. One such said a few years ago that we were remarkable for patience and long suffering. The conclusions reached by these men ought weigh heavily in the final summing up. We refer to Bishop J. C. Hartzell, Bishop J. W. Hamilton, Dr. W. P. Thirkield, Dr. P. J. Maveety, all of whom have labored among us as secretaries of the Freedmen's Aid Society, and are therefore in a position to know a few things. We refer also to

## Consciousness of Relation to God

By Bishop H. W. Warren

Men are conscious of their relation to many things—heat, cold, air, water, realms of knowledge, soul relations to other souls, both indifferent and infinitely precious—and why not of relation to God? This was the original condition of the race. Adam knew in every cool of the day the delight of God's coming, till one day an act of his gave him a consciousness of unfitness and he hid himself in shame. Abel "obtained witness that he was righteous, God testifying" to that fact. Enoch "before his translation had this testimony that he pleased God." Abraham knew of God's relation to him so clearly that he could leave country, kindred and father's family and go out he knew not whither. At Peniel Jacob could say, "I have seen God face to face."

It is not to be supposed that the glory of the human race is in its very infancy. It is always better farther on. The best is yet to be. They are not wise who say the former days are better than these.

Consciousness of relation to God changed from auroral dawns to midday when the Sun of Righteousness arose. Christ left no lingering shade of darkness concerning man's relation to Him. Thomas could say "My Lord and my God" after physical tests. But Christ assures us that those are more blest who have a clearer consciousness from believing with the heart instead of from the physical eye.

But yet "the best is yet to be." Christ said it is better for us, more expedient that this consciousness of physical presence be taken away in order that relation to God may be known from spiritual cognition rather than from physical perfection. One Person of the Adorable Trinity makes it His office work to convince the world of sin or righteousness. Since each phase of that cognition is produced by the the same cause it is perfectly reasonable to believe that one may be as intense as the other. If Judas could say "I have sinned" and in intolerable despair go and hang himself, Paul could have such ecstasy as to say "Neither count I my life dear unto myself so that I may finish my course with joy." Indeed, ecstasy should exceed despair. Every throb of the one heightens capacity and ability. Every wrench of the other dwarfs and deadens faculties. Hence men of this empowering consciousness could face every difficulty and do all things through Christ strengthening them. And they did. Judas could kill himself. Paul could make alive thousands of others.

It appears then that a clear consciousness of relation to God is not only provided for, but it has been wrought out in experience as

President L. M. Dunton, of Claflin University; the late President John Braden, of Walden University, ex-President E. O. Thayer, of Clark University, and others still, who think we are due much credit for our remarkable loyalty.

In all fairness, is the Negro asking too much? Should there be further delay in this matter? Has he not proven himself worthy? Can there not be found several Negroes, products of our institutions, carefully trained, noted for Christian piety and leadership, safe in handling delicate questions and measuring up otherwise to reasonable standards set for Bishops? Ought we not have a General Superintendent? Can ordinary growth in membership and development of our educational institutions be expected under a handicap such as is imposed upon none other in our Church?

We submit the whole matter to the Godly judgment of the carefully picked representatives who will soon meet in General Conference, and who have taken upon themselves the responsibility of supporting such movements as will promote the growth of the Church, and extend Christ's Kingdom upon earth.

Wiley University, Marshall, Texas.

definite and clear as man's relation to any other department of knowledge. This is in accordance with nature and according to the promise of God Himself. Christ promised to send the Comforter whereby men should be born of the Spirit which should be in men afterward. "Ye shall know him; for he dwelleth with you, and shall be in you." It shall be the real life of God: "Because I live ye shall live also." The disciples had clearer proof of Christ's resurrection than that which came from seeing Him, handling Him and talking with Him. The proof was from His being in them. "Ye shall know.... Ye in Me and I in you." "We have received the spirit which is of God that we may know the things that are freely given us of God." "That which is born of the spirit is spirit." "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." In our hearts the Spirit cries "Abba, Father." God naturally communes with God.

What pains have been taken to make this plain to believers. All nature has been exalted into significance of the Spirit's presence. We can hardly be anywhere a moment that some symbol does not suggest the divine presence. Remember the emblems: refreshing, abundant water, purifying fire, powerful mighty wind, healing oil, the gentle dove, the guiding voice, the seal that makes the evidence incontestable, the eloquent tongues. It was promised to be abundant and it was given without measure. God does not have to be economical. He does not light this world on the principle of a bull's-eye lantern—just enough light to cover the object—but He lights up a sun that streams out light upward, downward, outward, enough to light a million worlds, and this one have none the less. So of the witness of the Spirit. Mary had none the less at Pentecost because three thousand others were enflamed.

How shall conscious relation to God be continued? The famous Agassiz coming to the instrument of the microscopist said, "What am I to see?" Even a man of his developed faculties could discern more clearly if he knew what to expect. What shall we see in the highest realm? Read John 14 to know what to expect. Then it is given in answer to prayer for self and others. Paul asks it for the Ephesians and for us. It is a blessed thought that Paul prayed for all the "faithful in Christ Jesus." We are empowered by all the help he could give by his prayers. It is so natural that spirit with spirit should meet. The suggestions are so many, the promises so full, the examples of fulfillment are so glorious, that none who de-

(Continued on Page Three.)



## Our Membership Does Want a Colored Bishop

By Dr. R. S. Lovinggood

I am delighted to see that the question of a colored Bishop in our Church is being brought to the front in a sane and intelligent way. Our white brothers are speaking out as never before. Bishop Moore, Dr. C. B. Spencer and Dr. Levi Gilbert have now given warm endorsement to the subject. I want to be enrolled among those who wish the movement success and I stand ready to render any assistance possible.

I want to emphasize simply one point in this brief letter.

Here it is: Occasionally one meets with one of our white brothers who says he has been assured by some colored preacher that our membership does not want a colored Bishop of their own color. This statement is said to be based upon the fact that occasionally some Bishop of one of the colored churches is said to be arbitrary and more or less brusque in presiding over a Conference. It might be considered uncharitable to question the sincerity of any colored man who would make such a declaration, but

nevertheless one is tempted to feel that he was trying to "work" some one of his white brethren. At any rate, while there may be individual exceptions, no man can conscientiously say that the colored membership of our Church does not desire the election of a colored Bishop. I mention this matter because I think it extremely unfortunate that the splendid effort so many of our white brothers are making for the cause should be hindered to any extent by a statement which has no real foundation in fact. Our colored members do want a colored Bishop. Ninety-nine out of every one hundred will never be satisfied until they do get one. We want him to serve our people, not the white people.

We have the men, eminent in character, scholarship, piety and sanity who would do honor to the cause of Christ, the Church, the race.

Mr. Editor, I will send you another article in a few days. I wanted this thought to stand by itself.

Austin, Texas.

## A Reply to Dr. Lewis

By Clarence True Wilson

DEAR EDITOR:—I notice in your General Conference discussion of April 17th a letter from Dr. Henry B. Lewis on "Why Should Our Temperance Committee Maintain Secretaries?" He quotes the action of the General Conference endorsing the Anti-Saloon League, and then says straightway "the Temperance Committee of the Church put two Secretaries in the field to duplicate very largely the work of the League."

To have been fair he should have followed the statement that the General Conference endorsed the Anti-Saloon League by the statement that it at once endorsed the work of the Church Temperance Society, increased its powers, and specifically provided in the new law that it should have power to elect representatives to stir up the churches, and represent this work in the field, and all this was done in the same report.

It is strange that when two societies aim at a general purpose on grounds totally distinct and by methods that cover entirely different fields, one should so far fail to distinguish the things that differ as to say that they duplicate each other's work!

The Anti-Saloon League is a political organization—the Church Temperance Society is not. The Anti-Saloon League is an inter-denominational body, acting independent of all denominations but endorsed by many. The Temperance Society of our Church is purely a Methodist Department for specific work. The work of the Anti-Saloon League is before the Legislature and before the voters at election time, before judges and juries, district attorneys and sheriffs in getting laws passed, in securing interpretations and having them enforced. The Temperance Society is purely an educational and inspirational movement, whose purpose is to arouse the six millions of church and Sunday school members of our Methodism to their responsibility concerning the drink evil. The League is general; the temperance work of these societies is limited. The mode of support is different. The Anti-Saloon League goes into the pulpits of all denominations and makes appeal on behalf of its state work. The mode of support for the Church Temperance Societies is to have small amounts from each church through the regular benevolent channels. And it is only because of an oversight, by which the printer failed to observe the disciplinary requirements, and we were left without a column in the statistical blanks, that our Secretaries have been compelled to go before conferences and anniversaries and ask publicly for collections in support of the work. Had we had a column to receive the free will offerings of the churches, and only received \$1.00 from

each, we would have had eighteen to twenty thousand dollars and the embarrassment spoken of by Brother Lewis would never have occurred.

Does the Methodist Church need a Temperance Society? It needs a Freedmen's Aid Society to carry on its work among the freedmen, although the government runs some schools and is doing something for the education of colored people.

Can anybody show a reason to justify having a Missionary Society for carrying on missions that would not equally justify temperance organization within the church to carry out its temperance plans, if it had any?

Take our own disciplinary requirements. The discipline requires that every annual conference shall be organized into a Temperance Society, every district into a Temperance Committee: that there shall be a Temperance Anniversary at every annual Conference. These three requirements were absolutely ignored in nine-tenths of the Conferences of Methodism until our society began to bring them into vogue.

The discipline requires that every Sabbath School shall be organized into three departments, the last has educational, missionary, and temperance departments. The last has been almost universally ignored. The only stir our church has ever known in this direction has occurred through the efforts of this office.

It requires that the quarterly Temperance Day shall be made an occasion of total abstinence pledge signing. More has been done toward this in a year and a half of the activity of our Society through its secretaries, than in twenty years previous.

The discipline requires a Temperance Committee in the Sabbath School and a Temperance Committee appointed for the quarterly conference for the church, but as there has been no organization to start up activities in this direction, these requirements have been dead letters.

Our Conference course of study names 70 books to be passed upon in five years by every Methodist preacher, but it has never contained a work on the liquor problem or anything looking toward guiding young men who are expected to be leaders of the temperance reform in their community in the same course of action against the rum power. But from this agency a petition has been sent to the Board of Bishops bringing the assurance that such a work will be included.

Information on all phases of the temperance reform has gone out almost monthly, from our office, to the thirty-six Methodist

papers published by our denomination. And an honored servant of the church who observed all this increased publicity has calculated that in the past year and a half more space has actually been given in the Methodist press to the temperance reform than in the seven years previous all told. Whether these facts justify the work of the past eighteen months, we will leave the unprejudiced reader judge.

Brother Lewis seems to think that the very existence of a Church Temperance Society and the activity of its secretary in some way jeopardizes the Anti-Saloon League. It is an exceedingly narrow view to set one just cause over against another and imagine that every particle of interest that goes to one is withdrawn from the other.

I have known of ministers who were afraid to present any benevolences for fear they would cut down the fig gifts to their own salary. But my experience has been that the more I could get the people interested in the great enterprises of the church, and the more they would pour out upon the altars of the Lord for benevolent enterprises the more certain they were to support their own church handsomely, and every appeal to do the one, was a deepening of their benevolence to support all others.

If our work succeeds in arousing interest in the temperance reform, our people will give more and not less to the Anti-Saloon League, the W. C. T. P. and every Prohibition movement.

The argument of Brother Lewis would preclude our church from doing or attempting to do anything that anybody else is doing well. The American Tract Society is publishing good books, therefore, we should have no book concern. The American Bible Society has good Bibles, therefore our book concern ought to get out of the Bible business.

It is to be hoped that the next General Conference will take the proper stand with reference to the Anti-Saloon League and all other temperance forces in the field and at the same time give its own society the backing that for eight years it has deserved and which the cause needs, and put the Methodist Church in the van of the sixteen other great denominations that have organized themselves into Temperance Societies in order to discharge their obligations toward their own millions who must be instructed, warned, inspired by adequate temperance leadership to go on the right side of the greatest moral question of the twentieth century.

Why should not the Church Temperance Society have secretaries? Every other organization with the work to do has some man in power to do it. Those who want to get the Church Temperance Society out of the way, do not come out and advocate its annihilation! They say: "We need a Temperance Society and if we didn't have one, I would make a motion in the General Conference to organize one. But I am not in favor of giving them a column in the Minutes, nor allowing them to employ any secretary." Then with a wink and a smile, they add in an undertone: "If we can beat them out of men and money, they can't do anything. Death will ensue and we can criticise them beyond the hope of resurrection for not making a record."

### Consciousness of Relation to God

(Continued from Page Two)

sire to know need to walk in darkness, but all may walk in the same light that God is in.

Many of our hymns are pæns of the same great truth.

The things unknown by feeble sense,  
Unseen by reason's glimmering ray,  
With strong commanding evidence  
Their heavenly origin display.  
Faith leads its realizing light,  
The clouds disperse, the shadows fly,  
The Invisible appears in sight  
And God is seen by mortal eye.

—From "The Christian Advocate."



# THE CHRISTIAN LIFE

## When?

Some day—in future, fairer days to be—  
I'll do the kindly work my heart has planned;  
Then everyone that asks shall have from me  
The quick, sure sympathy of heart and hand.  
I shall obey the Father's old command:  
To lift the fallen, comfort the opprest,  
To pluck the thorns from out my brother's breast;  
To open wide my soul and cast out sin,  
And call good deeds, God's tenderest angels, in.

I have no time today; but sometime I  
Shall follow where the Master's feet have trod;  
Shall face the frowning world with courage high;  
Shall learn to kiss, with chastened lips, the rod,  
And find in Sorrow's face the eyes of God.  
So shall I curb the quick, rebellious will,  
Hear in my heart a low-voiced "Peace, be still!"  
Through grief most nobly borne my soul shall win  
A space to call the choiring angels in.

But oh, what if, on some fair eventide,  
When I might watch, as Abram watched of old,  
The long-closed tent doors of my heart flung wide  
To welcome angel guests into my fold,  
That they should find my dwelling place too cold!  
A moldered floor, unknown of wind and sun;  
A lamp unlit of kindness never done;  
A shrine dust-strewn with selfishness and sin,  
And, all too late, I called the angels in!

—Independent.

## In His Presence

### PEACE IN THY BORDERS

#### Invocation

God of peace, may I go into the confusion and conflict of this day with the certainty that Thou rulest over all things, and canst calm my troubled soul, bring order into the discord of my motives and deeds, and make me to walk safely through dangers. Amen!

#### Scripture

"And in that day will I make a covenant for them with the beasts of the field, and with the birds of the heavens, and with the creeping things of the ground; and I will break the bow and the sword and the battle out of the land, and will make them to lie down safely.—Hosea 2:18.

### MEDITATIONS

#### I—Nature's Warfare

Do we dare believe that God, the Maker of all things, will surely keep the promise involved in this Scripture? He does not say that man shall subdue his last animal foe; He does not promise that fierce beasts shall perish from the earth; God promises that He will make a covenant for us with all our animal foes, so that we may live safely in a natural world that is now red with warfare. Is it merely a poetic figure? Or is it a statement of fact? The dog that will die for his master is physically almost the same as the wolf that will tear a man; but the covenant of household love has been laid upon the beast and he is changed. So perhaps it will some time be, and man, at least, shall walk safely through the world. So will God's promise be fulfilled.

#### II—Broken Swords

Sometimes we hear the promise that swords shall be broken and the battle shall cease, as if it were merely a mocking voice in a world where the most Christian nations are building great fleets of fighting ships to defend themselves from possible attacks by other Christian nations. What possible value can such a promise have in such a world? When the very men who follow the Prince of Peace war most stoutly, what faith or joy can the promise of peace have for us? Yet how much has been gained! The years have passed to the subsiding music of the war drum. There must be created finally a Christian conscience that simply will not permit war any more. The dream must come true; the sword must be broken.

### III—Safe Without Defenders

In those troubled times men lay down to sleep at the peril of life and possessions. They slept with their weapons beside their pillows. Strong guards were hired to defend them from threatening foes. Such a peace is purchased at too dear a price; it really is not peace at all; it is an armed truce. God tells us that a time is coming when we shall be safe without defenders. The soul will need no guardian to its whole and wholesome condition. The way to be at peace is not to surround one's self with walls and armor; it is to fortify with live in the heart and make one's self impregnable with pure and gracious purposes.

#### Prayer

Dear Father, I am too anxious to defend myself from opposition, and too little attentive to my own purposes. I am watchful against foes and not careful of myself. Help me to see how little I need to defend myself with arms or argument if only I merit security because of my love and unselfishness. Give me peace of spirit today. Make my soul conscious of the purity of motive by which I shall be shielded from all anxious fears. May I hate no man, and seek not my own advantage! Amen!

In "Zion Herald."

### Just for To-Day

Lord, for to-morrow and its needs,  
I do not pray;  
Keep me, my God, from stain and sin,  
Just for to-day;  
Let me no wrong or idle word  
Unthinking say;  
Set Thou a seal upon my lips,  
Just for to-day.  
Let me both diligently work,  
And duly pray;  
Let me be kind in word and deed,  
Just for to-day;  
Let me in season, Lord, be grave,  
In season gay;  
Let me be faithful to Thy grace,  
Just for to-day.  
In pain and sorrow's cleansing fires,  
Brief be my stay;  
O, bid me if to-day I die,  
Come home to-day;  
So for to-morrow and its needs,  
I do not pray;  
But keep me, guide me, love me, Lord;  
Just for to-day.

Jane Bingham Abbott.

## Victory Out of Defeat

THE REV. B. J. HOADLEY, D. D.

Great before led up to the resurrection of Jesus Christ. That of silence—thirty years of silence—of whose occurrences only one is recorded by the New Testament, viz.: the visit of Jesus to the temple. That visit honored the law Jesus came this way to fulfill, and looked back into the past, the voices of which blended with His voice.

That of the baptism at Jordan, to which river Jesus carried a race whose defilement He voluntarily assumed, and His baptism illustrated His part and parcel of ourselves. Afterwards the Sermon on the Mount was spoken upon the text of character, and we ever keep in mind that blessedness is the climax of Christian experience.

That of the great confession made by Peter for the disciples, "Thou art the Christ, the Son of the living God." Peter never before reached the high level of that confession, and not until Pentecost did he equal it.

That of the transfiguration, which strengthened the Son of man for coming ordeals, and gave the disciples a glimpse of what He and they were to be. No wonder Peter ceased looking upon graveyards and saw only the Lord, and that he solemnly proposed the erection of three tabernacles in which to abide. The cross, God's heartache caught by time, was there upon the Mount of Transfiguration. It is our creed. At no time in His ministry did Christ lay aside the thought of Redeemer. As He was always volunteering to die He was not pulled up to Calvary, and He declared that while force makes servitude, freedom makes true service. Yes, the cross stands erect upon that mount.

That of the garden, in which Jesus really died for man. It was there He dropped the bloody sweat by which we are made free from sin. Under an awful load of loneliness, fearing a possible breakdown in holding up a race He had with Him there, He prayed to be released from the cup upon whose outside is written salvation. But consent to God's will brought angels to Him.

And Calvary, to which the pathway of the Messiah led, and where Jesus accepted death, not as the martyrdom of service, but as bringing release to transgressors who repent and believe. Calvary is red with saving efficacy.

But these events must have one more event to be complete—the event of resurrection, and as Jesus had voluntarily laid down His life, so voluntarily He must take it up. Did He rise? Ask Mary and Thomas, who acted so naturally, so human like, when the Lord came to them and spoke with the old voice of tenderness. Ask the apostle Paul, to whom the ascended Jesus of Nazareth appeared in a light brighter than of day, and which apostle in his utterances spoke of but this one miracle Jesus performed, viz.: the stone rolled away. Did He rise? Yes. Death comes to me and says, "Go with me," and the color goes from my face, but it returns when I remember He is risen.—From *Western Christian Advocate*.

### May

May speaks in the voices of busy brooks  
In the singing of winds in the grasses,  
From her smiling skies, ever downward looks  
On all her daintily bowered nooks  
That the lazy bumble-bee passes.

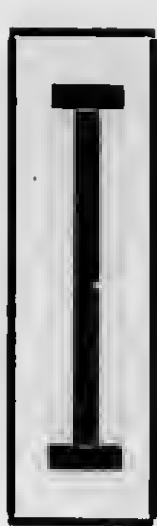
May loves the little and helpless things,—  
She shelters each frail tiny fellow,  
And hovers protecting mother wings  
O'er every struggling life that sings  
In her breezes gentle and mellow.

We welcome you blithely with loving arms,  
And the earth her joy confesses;  
You creep up daintily, with your charms,  
With lavish giving and upturned palms,  
And healing in your caresses.

Ethel Hallett, in May "Lippincott's."



## General Conference Delegates



L. J. PRICE

T. W. JOHNSON

I. S. LEEVY

F. B. SMITH

L. J. PRICE—No man in Georgia Methodism is more highly esteemed by all classes than Mr. L. J. Price, of Atlanta. He has given the Church thirty loyal years of devoted service, and recognize this, it follows that he does not have to "run" for the General Conference, but his brethren send him of their own accord. Mr. Price has represented the Atlanta Annual Conference in 1896, 1904, 1908, and again has the honor of representing his Conference next month in Minneapolis. Mr. Price is postmaster at South Atlanta, which position he has held for a number of years. He has also conducted a general mercantile business for twenty-three years and has made a success of it. The necessity for a department to include the lay members of the Church impressed itself upon him long before the General Conference enacted laws making the lay movement a department of the Church, and he thereupon set about to organize such a movement and in this work has had large success. It is now the pride of both ministers and laymen of the Atlanta Conference.

I. S. LEEVY was born in Kershaw County, near Camden, in the year 1877. After spending six years in the local church school, he went to Hampton Institute, Virginia, graduating from both the industrial and academic departments of this institution in 1906. After graduating from Hampton, he taught tailoring at the Mayesville Institute, S. C., and four years have been spent in Columbia, where Mr. Leevy now resides. There he has built up a fine tailoring business. He owns his own home and some other property. He is public-spirited—at all times lends a helping hand to the brother not so fortunately placed as himself. In addition to superintending his large business, he is president of the Colored Young Men's Christian Association and superintendent of the Sunday School, a leader and steward of Wesley Church. His tailoring business has given a degree of training to more than twenty young persons and eight hands are now given steady employment by Mr. Leevy.

The South Carolina Conference is proud of this young man, whom they elected a delegate to the General Conference of 1912.

THOMAS W. JOHNSON, D. D., District Superintendent of the Nashville District, Tennessee Conference, became a full member of the Tennessee Conference in 1895. After serving as pastor at

Lumsden Hill, two years, he was appointed to Clark Chapel, Nashville, Tennessee, where he served five years. From 1899 to 1902, the Rev. Mr. Johnson served the church at McMinnville, Tennessee. At Clark Memorial Church, Nashville, eight years of his life were spent. He was elected secretary of his Conference eleven times. The Rev. Mr. Johnson stands at the forefront of his Conference, highly respected by all with whom he has come in contact. Under his pastorate the beautiful auditorium of Clark Memorial was built and stands as an honor to him, the Tennessee Conference and the congregation whom he served. The degree of Doctor of Divinity was conferred upon him by the trustees and faculty of Geo. R. Smith College, at Sedalia, Missouri, in 1910. Dr. Johnson has three times been elected delegate from the Tennessee Conference to the General Conference—1888, 1892, 1912.

FRANK BERNARD SMITH, attorney-at-law, is a graduate of the New Orleans University, having received the degree of Bachelor of Arts in 1895 and the degree of Master of Arts *cum laude* from his Alma Mater in 1897. After graduation he taught for several years, organizing the Hartzell Academy in Donaldsonville, La., and served as principal of the Hamilton Academy in Baton Rouge. He was for several years professor in New Orleans University. He was admitted to the bar in 1902, and, in the language of the Supreme Court of the State of Louisiana, passed the highest mark that had been made before that tribunal in twenty years. Mr. Smith is a successful practitioner and among other places of trust, is the Grand Attorney for the Grand Lodge Knights of Pythias for the State of Louisiana and a member of the Temple Commission which erected for this Order what is easily the finest structure among colored people the world over. This building cost \$225,000.00. Mr. Smith goes to the General Conference for the fourth time, having been elected to the General Conferences which met in Chicago in 1900, Los Angeles in 1904, Baltimore in 1908.

He is a member of the First Street Methodist Episcopal Church of the city of New Orleans, and although quite busy in his profession, yet is at present an active layman, serving as class leader and superintendent of the Sunday School, and also member of the choir. In fact, he is constantly referred to as a "Christian lawyer."

## New Industrial Building for Samuel Huston College

Samuel Huston College is just completing a beautiful Industrial Building, the cost of which we present.

It cost about ten thousand dollars (\$10,000), is 55x70, with eight spacious rooms.

Mr. E. T. Burrows, of Maine, gave \$3,000; the Freedmen's Aid Society, \$2,000, to meet a condition by Mr. Burrows, and the West Texas Conference and the white citizens of Austin are responsible for the other \$5,000.

President R. S. Lovinggood and the West Texas Conference and the friends who have assisted him deserve to be congratulated.

Of course, President Lovinggood has been at the helm, untiring in his labors and sacrifices. Indeed, his whole career has been one of no mean achievements. Born in South Carolina, learning his alphabet in a little Methodist Sunday School, a



NEW INDUSTRIAL BUILDING, SAMUEL HUSTON COLLEGE

graduate of Clark University, holding Ph. D. from New Orleans University, he is well versed in the history, polity and doctrines of the Methodist Episcopal Church.

He taught Greek and Latin at Wiley University with genuine success.

He has been to three General Conferences—at Chicago, 1900; Los Angeles, 1904; Baltimore, 1908, and has been elected to the General Conference next May at Minneapolis. His recent election by the West Texas Conference was unanimous. He has written much for the Church papers and has published several booklets and pamphlets, among them being 'Hic, Haec, Hoc for the Negro'; 'The Negro Seer: His Preparation and Mission'; 'A Black Man's Appeal to His White Brother,' and others. The last-named was reproduced in the *Literary Digest*, and in many other papers in America and England.

President Lovinggood has been on the General Committee of the Methodist Episcopal Church during the last four years and has made an active, intelligent member. He kept the Committee informed on the needs and economic conditions of the Negro and did much to prevent any serious cuts on the colored work. Of a report of the actions of the General Committee to his constituents which he published, Bishop Warren wrote that it was the best he had ever seen.

But it is at Samuel Huston College where Dr. Lovinggood has done his most telling work. Taking this College with only one unfinished building, eleven years ago, it now has eight buildings valued at more than one hundred thousand dollars (\$100,000), with twenty (20) teachers, about five hundred (500) students and a grand outlook.

## Closing of McLain Academy

McLain, Mississippi, March 23-28, 1912.

The Rev. J. C. Bibbler of Hattiesburg, Miss., preached at 11 a. m. and 8 p. m., excellent sermons. Our concerts Monday, Tuesday and Wednesday nights were among the best ever given. The sermon to have been preached by the Rev. A. C. Lacy of Desota, Miss., owing to the unfavorable weather, was deferred until the following Sunday at which time the Rev. Mr. Lacy delivered a splendid discourse.—J. H. Brooks, principal.

## An Open Letter to the Mothers of the Race

NEW ORLEANS, April 23, 1912.

DEAR MOTHERS—Another anniversary has rolled around the cycle of time and bids us pause a moment, to consider and honor our mothers who bore the heat and burden of the past, that we might enjoy the present and teach to our children the grand opportunities of the future, made possible by the trials of our mothers and the faithfulness of ourselves to the traditions of the past.

The second Sunday in May has been dedicated to the memory of those faithful mothers, by the entire nation, through the efforts of a grateful daughter, who recognized the debt she owed to her beloved mother, thus reminding the thoughtless ones that she was not the only daughter who owed a debt of gratitude to a consecrated mother.

We who have studied the history of our race, know how much we owe to the unselfishness of the toil, the prayers and the tears of our mothers. The

long working days of laborious toil in field and kitchen; the longer nights of prayer and tears; the fear and agony of an unknown future; the hopelessness of unrequited toil; the sadness of hope deferred, are phases of our parents' lives that we have never experienced and of which our children cannot conceive. It devolves upon us to keep green the memory of those other days and honor our fathers and mothers that our children may honor us. I, therefore, call upon all who possibly can, to consecrate the second Sunday in May to the memory of our mothers.

The Phyllis Wheatley Club will celebrate the day with appropriate exercises in the Central Congregational Church, at 3 o'clock p. m. All are invited.

Respectfully,

SYLVANIE F. WILLIAMS,

Chairman of Mothers' Clubs of N. A. C. W., President Phyllis Wheatley Club.



## Health Papers—Ministers, Lawyers and Doctors

By Dennis A. Bethea, M. D.

While the preacher, lawyer and doctor can no longer be considered the only educated people in the community, they still are considered the real leaders. Being more liberally educated than the business man or the mechanic, they are in a position to be the real leaders in all forward movements. The question is often asked, which one of these classes of learned men is doing the most for the race? It is natural for each one to vote for himself, as the minister, physician and lawyer each thinks his work will make him the greatest in the kingdom of heaven. For this reason it is not wise to take the word of either—especially the lawyer. The Cincinnati Inquirer gives an unbiased view of this subject, as follows:

"In the savage and barbarous stages of human society, lawyers and judges were unknown, as controversies were settled by the law of the strongest, and the officees of priest and doctor were united in one individual. Diseases were believed to be the result of the machinations of, or possession by evil spirits, and the man who was most influential and who stood in special relations with the higher powers was naturally the one who was able to cast them out. As civilization advanced and began to grow complicated, it became necessary to separate the functions of priest and the healer and to provide some one who would assist those who were immersed in affairs and without special training to settle disputes, untangle twisted skeins and determine difficult questions as to property rights. Thus, in fullness of time, we came to have as part of our social organization priests or ministers, doctors and lawyers. The priestly class, as holding commissions direct from the Almighty, clothing them with supernatural powers and the control of the destiny of souls, for a long time were held in the highest regard and reverence and most deferred to. Priests and rulers have always been partners, each helping the other, and the priest or parson as a consequence has always received social consideration, whereas doctors, even in a community like England, have, until a comparatively recent period, been classed but a little above tradesmen. The lawyer class soon became influential in government, and often reached high political recognition.

In this country, down to the time of the Revolution and still later, the ministers retained nearly the power and influence of the priest of earlier time, being often the leading men in their communities. This was partly because they were the only men of much learning and partly because the ablest men down to the time of Beecher and Storrs went into the church. Judges and squires came next to the parsons, and doctors were from the first without the social handicap that held them back in England. Pretty much these conditions prevailed as late as

1850, and a favorite question for debate in boys' schools in those days was: which is the most useful of the learned professions? If that question were to be discussed now, and there are many recent graduates hesitating as to which one they will follow, there is little doubt that in general estimation it would be found that opinion in regard to the relative position of the three professions has shifted. Perhaps not as to the standing of the lawyers. The usefulness of those of high character has always been recognized, but the doctors have unquestionably come to take first place instead of the ministers. The reason for this is not far to seek. Formerly we were all mere dying worms, to whom it made but little difference what our condition here was. 'I'm but a stranger here, heaven is my home,' was part of a favorite hymn. Such being the case, those who led the way there and claimed by Divine authority to hold the keys, were most regarded.

Now the emphasis has been changed. This is the home of the race, whatever the future may have in store, and they are most useful to us and serve us best who contribute most to make our home here one of well being and happiness. To bring that about the doctors are certainly contributing more than any other profession by lengthening life on earth and making it worth living and desirable. The first and most important condition for that is health. With robust, abounding perfect health, life for its own sake, with all the beauties and pleasures of nature and of companionship and friendship and with the minimum of worldly goods would be a joy and blessing. Universal good health would incidentally go far toward banishing poverty and many other evils which now afflict us. This universal health the doctors are trying to give us, and in order to do it are not only active in season and out of season in their devotion and care of their patients, but are showing wonderful self-sacrifice in exposing themselves and taking deadly risks in the most heroic way in order to banish disease. Brave, unselfish men died to teach us how to avoid yellow fever, and they have already saved thousands of lives. An eminent New York physician has just lost his life studying typhus in Mexico. Cholera and diphtheria are well in hand, consumption is being slowly pushed back, a serum has been discovered for typhoid, and altogether the poor old diseaseridden world has reason to be hopeful. And it should not be forgotten that in destroying disease the doctors are destroying their own means of livelihood. It is said that there has been already a noticeable falling off in their average incomes.

"Taking it altogether on the question which is the most useful of the three professions, we vote unhesitatingly for medicine."

Terre Haute, Ind.

## General Conference Sunday School Exhibit and Institute of the Methodist Episcopal Church, Minneapolis, May, 1912

A feature of the General Conference of the Methodist Episcopal Church which meets in Minneapolis, Minn., during the month of May which is new to this body, will be the General Conference Sunday School Exhibit and Institute, which will be held in the old Hennepin Methodist Episcopal Church, corner of Tenth Street, during the entire month.

It will be held under the auspices of the Board of Sunday Schools of the Methodist Episcopal Church, Rev. David G. Downey, D. D., Chicago, Corresponding Secretary; Rev. Edgar Blake, D. D., Chicago, Assistant Secretary; Rev. Wade Crawford Barclay, D.

D., Educational Secretary! the Sunday School Editorial Department of the Methodist Episcopal Church, Rev. John T. McFarland, D. D., New York, Editor; Rev. Henry H. Meyer, D. D., Rev. Ralph Welles Keeler, M. A., B. D., Rev. E. S. Lewis, D. D., Assistant Editors; Mrs. J. Woodbridge Barnes, Supervisor of Graded Instruction, and The Methodist Book Concern, Rev. Homer Eaton, D. D., and Rev. George P. Mains, D. D., Publishing Agents at New York, Mr. Arthur F. Stevens, Rev. H. C. Jennings and Mr. E. R. Graham, Publishing Agents at Cincinnati, and Mr. Louis C. Fritsche.

The Exhibit proper, which will be open from 2 to 10 p. m. daily, except Sundays, May 1st to 31st, will contain modern Sunday School equipment of all sort, plans for Sunday School architecture, material and methods for Graded Lessons for Beginners, Primary, Junior, Intermediate and Senior Departments, Home, Adult Bible Class and Teacher Training Methods and Results, Photographs and Statistics for Grant and Extension work, home and foreign, equipment for superintendents, secretaries, treasurers and librarians, maps and models, Sunday School missionary work—all explained by Sunday School experts.

There will be a great Sunday School mass-meeting at the Auditorium, Sunday, May 12, at 3 p. m., addressed by Bishop William Fraser McDowell, Dr. Downey and Dr. Blake, music by the Minnesota University Glee Club, and a mass meeting for boys and girls at the Wesley Methodist Episcopal Church at the same hour, addressed by Bishop John L. Nuelsen and Mrs. A. A. Lamoreaux.

The Institute will be held at 3 p. m., May 13, 14, 15, 16 and 17, and will be followed at 4:30 p. m., each day by Departmental Demonstrations for Beginners, Primary and Junior Department conducted by Mrs. Barnes, Miss Marion Thomas and Miss Josephine Baldwin. The Institute speakers will include Dr. Meyer, Dr. Downey, Dr. Blake, Mrs. Barnes, Dr. Barclay, Prof. Norman E. Richardson, of Boston University School of Theology; Mr. E. H. Nichols, Chicago; Mr. Frank L. Brown, Brooklyn; Mrs. Lamoreaux, Dr. Lewis and Mr. W. E. Carpenter, of Brazil, Indiana, Superintendent of the largest Sunday School in the world.

On the evenings of May 7-10, 13-17 and 20-24, there will be illustrated addresses by some of the institute speakers and Rev. Matthew J. Trennery, Ph. D., Chicago; Mr. Arthur F. Stevens, Miss Ruth Chamberlin, Chicago; Rev. L. O. Hartman, Ph. D., Chicago, and the Rev. Ralph Welles Keeler of New York. The local executive committee includes Rev. U. S. Villars, chairman; J. A. Lane, I. C. Cuvellier, E. J. Krafft, J. T. George, O. S. Nelson, W. V. Haight and H. A. Ofstie. The exhibit and institute will be in charge of the Rev. Ralph Welles Keeler, Assistant Editor of the Sunday School publications of the Methodist Episcopal Church, who is Executive Secretary for the Sunday School Board, the Editorial Department and the Publishers. The executive Committee includes Dr. Edgar Blake, chairman; Dr. H. H. Meyer, vice-chairman; A. F. Stevens, L. C. Fritsche, Mrs. Barnes, Mrs. Lamoreaux and Mr. Keeler. Information may be secured from Mr. Keeler, at that Hotel Radisson, Minneapolis.

### My Creed

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them.

If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intended to break over my dead body, I would rather they would bring them out in my weary and troubled hours and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy.

Let us learn to anoint our friends beforehand for their burial. Postmortem kindness does not cheer the troubled spirit. Flowers on the coffin cast no fragrance backward over life's weary way. W. C. ABBOTT.



## Recent District Meetings

### WAYCROSS DISTRICT SUNDAY SCHOOL CONVENTION

The Sunday School Convention for the upper end of the Waycross District, Savannah Conference, convened in the Milner Methodist Episcopal Church April 18, 1912, at 10 o'clock a. m., with the Rev. F. R. Bridges, District Superintendent, in the chair. Jas. E. Moore was elected secretary; A. N. Jackson, reporter; Miss Mary Brookes, treasurer; Miss Esther Maddox, organist. The pastor, the Rev. J. H. Kemp, and his people, assisted by members of the Colored Methodist Episcopal and Baptist churches had made lavish preparations for the entertainment of the Convention. Heavy rains and bad roads interfered somewhat with the attendance, yet large crowds were present, especially at night. The Rev. E. W. Moore and the Rev. J. B. Maddox, of the Lagrange District, were welcome visitors. Welcome address by Miss Ida Taylor, responded to by the Rev. T. A. South. Prof. Blanton, of the public school, visited the Convention with his school in a body, and delivered an address that met with hearty approval. The Rev. U. S. G. Dogans, of Atlanta, made a magnificent speech; he also preached an excellent sermon. Sermons that were highly commended were also preached by the Revs. W. H. Brown, A. N. Jackson, T. A. South, H. L. Crofford, H. W. Kimble. The District Superintendent conducted the song services and gave several scientific lectures. His resources are great for matter upon which to talk. Mrs. F. R. Bridges, the District Superintendent's wife, made a short helpful talk. She is a member of the faculty of Forsyth High School. The Rev. J. H. Kemp was appointed to assist the young secretary. The Rev. E. W. Moore made a speech which was well received. The Convention voted that each pastor should raise a collection to assist the East Macon Mission, where the next Convention is to be held. Scholars reported, 459; Epworth Leaguers, 159; collections sent in \$11.25. The Rev. W. C. Hunter, the superannuated veteran, was present, rendering all encouragement possible. Before this reaches the reader our indefatigable District Superintendent will have hied himself away to the General Conference at Minneapolis, Minn., where he goes as a delegate. The prayers of the Convention go with him. Brother Kemp, the pastor, and his young wife, are tireless workers. They are loved and respected by all and have done much improvement to church property, including the erection of a parsonage. The SOUTHWESTERN was remembered.—A. N. Jackson.

### PREACHERS', DISTRICT STEWARDS' AND MISSIONARY CONVENTION, HOUSTON DISTRICT

Convened at St. James Methodist Episcopal Church, April 10-11, 1912, the Rev. Dr. W. H. Logan D. D., presiding. After some preliminary remarks by the District Superintendent, the organization was perfected by electing the Rev. S. A. Pryor, secretary. The following pastors were present: the Revs. J. I. Gilmore, G. Felder, S. W. Johnson, F. W. Johnson, Dr. F. Parker, T. S. Pryor, S. A. Pryor, C. Minnegan, Dr. J. M. Johnson, E. Lee, L. Marston. The district placed the District Superintendent's salary at \$1,250.00. The brethren express themselves as desiring to see one of their race elected to the Episcopacy, without strings, who will come in closer contact with the race and who will be able to comply with the condition of the South, as it is, without embarrassment to either race. Owing to the rains on Easter Sunday, a very small amount was reported for Home Missions. The Rev. W. Johnson, Conference Evangelist, conducted evangelistic services. The Convention received the intelligence of the death of the Rev. Wm. White's wife, and expressed its sympathy. The meningitis situation is now well in hand, but many have fallen. A virulent type of smallpox is here, of which, together with the long season of rain, has played havoc with our church work.—Stephen Pryor.

### PERMANENT LAY ELECTORIAL CONFERENCE OF THE MISSISSIPPI CONFERENCE

Immediately after the Lay Electoral Conference, held in Hattiesburg, Miss., January 12, 1912, had dispatched its business, namely, electing delegates

to the General Conference, it organized a Permanent Lay Electoral Conference. The following officers were elected: Professor I. M. Randolph, Pass Christian, president; Professor M. C. Collins, Meridian, secretary; Mr. Geo. W. May, Benton, assistant secretary; Mrs. C. H. Brown, Brandon, corresponding secretary; Mr. E. W. Barnes, Canton, treasurer. The following members were elected to superintend their respective districts and collect money for the Permanent Lay Electoral Conference: Mrs. A. May, Pelahatchie, Jackson, District; Mr. M. J. McKenis, Ellisville, Hattiesburg District; Mr. Jas. A. Lagrone, Meridian, Meridian District; E. W. Middleton, Brookhaven District; Mrs. E. L. Smith, Gulfport District. As the money is collected, each collector is to send it to the treasurer and a voucher to the secretary. The purpose of this Permanent Lay Electoral Conference is to assist the pastors when their salaries are delinquent. We hope that the members of the respective districts will push the work. The pastors and District Superintendents are requested to co-operate with us in this great movement. At the next Annual Conference we hope to be able to make a large report.—M. C. Collins, Meridian Academy.

### PARIS DISTRICT MISSIONARY GROUP MEETING

Convened with the Eight Street Methodist Episcopal Church, Honey Grove, Texas, the Rev. M. Fountain, pastor. The meeting was attended by the following named pastors and visitors: the Revs. K. W. McMillian, District Superintendent; A. W. Carr, D. T. Young, W. D. Lewis, C. G. Curtis, S. M. Bolden, C. C. Sapp, H. Garrett, S. S. Frazier, Bailey Owens, W. A. Parks, M. H. Harrison. The program was enthusiastically discussed and much good derived. Dr. I. L. Thomas, Field Secretary of the Board of Home Missions and Church Extension, being absent, the Rev. S. M. Bolden had charge of that feature. Right well was the Board cared for by the pastor, despite the inclemency of the weather for several months. All subjects were discussed. Among those which created an interest and enthusiasm were "The Relation of the District to the Board," "What is Conference Doing for the Cause and Epworth?" "Is the Black Man Really a Missionary?" "The stress Upon the Conference Claimant Collections," "Has the Board Come Up to the Expectation of the Church During the Quadrennium?" The roll was called and the following pastors responded: Bagwell, C. G. Curtis, \$4.00; Brookston, M. H. Harrison, \$5.00; Chicota, Bailey Owens, \$6.00; Clarksville Street, S. M. Bolden, \$25.00; Free Hope, W. D. Lewis, \$10.00; Greenville, C. C. Sapp, \$4.00; Honey Grove, M. Fountain, \$15.00; Sulphur Springs, S. S. Frazier, \$10.00; Medill Circuit, W. A. Parks, \$5.00; Paris, Mt. Zion, A. W. Carr, \$50.00; Quayle's Chapel, D. T. Young, \$3.00; Rosea, H. Garrett, \$5.00; Morgan Chapel, Jeff Davis, \$3.00. Total collections and public contributions, \$160.00. Wednesday night the Rev. S. S. Frazier preached the introductory sermon, to the delight of all. The Rev. C. G. Curtis preached to a crowded house on Thursday night. The Rev. W. D. Lewis preached the Missionary Sermon and swept everything before him. We extend thanks to the Rev. M. Fountain and his loyal members and friends for the hospitality shown us while in their city. The Secretary was royally entertained in the home of the brother of Dr. Logan. Of our District Superintendent, the Rev. K. W. McMillian, we are exceedingly proud, and the manner in which he administers his district. As he leaves for the General Conference may God's benedictions go with him and may he return to us with glorious news and enthusiasm.—S. S. Frazier, Secretary of District Group Meeting.

### ALEXANDRIA DISTRICT PREACHERS' MEETING

Met in Cheneyville, April 17-18, the Rev. A. B. Venable, first vice-president, presiding. M. P. Franklin was elected president; A. B. Venable re-elected first vice-president; T. A. Hampton, secretary; R. J. Johnson, assistant; C. D. C. Bryan, reporter; T. Williams, treasurer; S. Carroll, H. J. Wright, L. L. Green, D. G. Taylor, H. Taylor, Program Committee for the year. The Rev. J. O. Richards, District Superintendent, was elected to fill the chair of theology in each preachers' meeting during this Conference year. Good services prevailed

throughout the meeting. Wednesday night, the Revs. R. J. Johnson and C. D. C. Bryan preached good sermons. Thursday night, the Revs. J. J. Woolridge and T. A. Hampton preached. This was indeed one of the best sessions of the preachers' meetings for three or four years. The meeting adjourned to meet May 15-16, at Eola. Subject for general discussion, "Atonement," first by the Rev. J. O. Richards, District Superintendent; paper by the Rev. A. B. Venable. The Rev. C. C. Landry will give the exegesis of the Sunday School lesson. Each pastor on the District will please observe. Come out and let us make things go.—M. P. Franklin, President; J. O. Richards, District Superintendent; T. A. Hampton, Secretary.

### SHREVEPORT DISTRICT MISSIONARY CONVENTION

Was held at Wesley Church, Mansfield, Superintendent B. J. Reddix presiding. A number of the pastors were present, with reports which showed an advancement along all lines. Introductory sermon by the Rev. W. R. H. Harry; missionary sermon by the veteran, the Rev. J. L. Augustus. Mrs. L. Shallowhorne rendered a very appropriate solo, with Miss Eveline Rolax at the organ. The popular pastor of Daniel Church, Shreveport, the Rev. T. B. Oville, made a strong appeal to sinners and several anxious souls came to the altar. Closing resolutions were adopted thanking the pastor and members, also friends, for the royal entertainment accorded the Convention. Officers elected: President, J. E. Rolax; Vice-President, J. L. Augustus; Secretary, C. L. Angram; Treasurer, H. T. O. Abbott; Reporter, W. L. Dyas. Place of next meeting, Friereson, the 8th day of May, 1912, at which time all pastors are requested to be present. Business of importance will be transacted.—B. F. Branch, Secretary Convention.

### Young Men's Christian Association, Vicksburg

The Young Men's Christian Association that was recently organized in Vicksburg is meeting the approval of all the citizens. On last Wednesday night Dr. and Mrs. J. A. Miller gave a Dutch luncheon in honor of the Association. A large number gathered at the home of the Young Men's Christian Association, where the luncheon was served. The following gentlemen spoke along the lines of Association work: Dr. J. J. Morant, of Bethel African Methodist Episcopal Church; Dr. A. M. Johnson, of Jackson Street Baptist Church; Prof. J. G. H. Bowman, principal of City School; Prof. G. M. McIntyre, of City School; Dr. W. P. Harrison, the Rev. A. A. Holland, of Methodist Episcopal Church, Edwards; Hon. W. E. Mollison, the Rev. J. W. McGee, D. D. The president, Mr. Amos L. Holland, is the son of our wide-awake pastor at Edwards, and we are expecting great things from the Young Men's Christian Association under the leadership of this energetic young man.—D. J. Ward.

### King Home's Linen Shower

The local auxiliary of the Woman's Home Missionary Society, in Ebenezer Church, decided to give King Home a linen shower. After they decide to do a thing, 'tis done. The evening for the shower came. The rain poured in torrents outside, but these faithful workers braved the storm and brought their fine donations. There were sheets, pillow cases, towels, towelling and table linen—a most splendid help to the Home. A number of the ladies made short speeches, brimful of encouragement and cheer. Light refreshments were served, and a very pleasant evening was spent. About the same time of this shower, other minds and hearts were interested in us, and Jacksonville, of the Palestine District, sent us a package of supplies, consisting of linen, bedding, etc.

The Home has been undergoing some needed repairs. It is the plan, this vacation time, to give the building a new coat of paint, put in some new furnishings and re-paper several of the rooms, if we can see the way out financially.

We are very grateful to the friends of the Texas Conference for their loyalty to us. We most heartily wish them Godspeed in all that they undertake for the Master.

Respectfully,

ELLSWORTH APPERSON,  
Superintendent King Home, Marshall, Texas.



# Southwestern Christian Advocate

631 BARONNE STREET

## DR. LOCKE PLEADS FOR NEGRO BISHOPS

(Continued From Page One.)

bers. They should be full Bishops, and just as Negro preachers are made full elders, and serve people of their own race, so a full Negro Bishop would preside over Negro Conferences. As a cultured man of their own number says: 'Everything else being equal, black lips for black ears is decidedly preferable.' There are natural racial boundaries and black people are no more anxious to belong to white churches, and black preachers to minister over white parishes, and black Bishops to preside over white Conferences, than the white people hesitate to have them do it. The Negro is working out his own salvation. He should have every encouragement and in the end his personality will be acknowledged, and he will ask favors from no one but God."

Continuing Dr. Locke said:

"Shall there be a union of all Methodist denominations: Yes, but let it not be precipitated, and let none of our Heaven-inspired ideals be sacrificed even to bring about church union."

When asked afterward what he had in mind when he made this statement, Dr. Locke said that he had the colored membership on his heart and that he would not be in favor of any union of Methodist denominations which required us to notify our colored membership to organize a church of their own.

## EPISCOPAL RESIDENCE FOR MONTANA

Helena, Montana, wants an Episcopal residence, and insists on having one granted by the next General Conference. Our Methodist constituency in Montana states that to the Eastward their nearest Episcopal residences are St. Paul and Omaha, a distance of eleven and twelve hundred miles. To the South is Denver, a distance of one thousand miles, while San Francisco is further than either Omaha or St. Paul. Portland is the nearest as the crow flies, but by rail it is quite a thousand miles. In further pressing its claim for an Episcopal residence, the Methodists of Helena say:

"But, furthermore, it is not simply the spatial distances that count. But we are in a unit that, if it develops at all, must develop independently of other centers in this great Western empire. The Coast has its institutions and constituency—a unit of which we form no close part. The prairie lands of Nebraska, Kansas and Minnesota do not really touch our life. While Colorado might be in another continent for all the intercourse there is between them and us.

"No, here we are in a sense segregated, thrown upon our own resources, either to survive or perish as the measure and wisdom of our leadership shall warrant. We must build our own schools, hospitals, homes, etc.

"Then, again, Montana is one of the seven states in the union in which Romanism is rising to dominance. The state has two Roman Catholic Bishops. The Bishop of the Helena diocese is one of the most astute leaders of the Roman church in America. Herein is seen the wisdom of Romanism—the ability to seize the great political and social centers of a state. Here they already have 15 buildings and a property value of but little short of \$3,000,000! And in a sense the whole of Protestantism in this region looks to us to meet and offset this tremendous Roman influence. To meet this expectation, we need a vigorous and far-seeing leadership. Help us to get it!

"We know that a Bishop cannot do every-

thing. But all can see what the Bishops on the Coast have done by way of strengthening and unifying the work over there. See what a Warren has done for Colorado. Look at Nebraska, under the inspiring leadership of a Nuelsen. It is in this Western country that a Bishop counts most."

## Of General Interest

### CERTIFICATES OF HEALTH REQUIRED

The Ministerial Association of Syracuse, New York, which is composed of the Protestant clergymen of that city, has passed resolutions requiring that young men seeking to marry should be able to present health certificates certifying their freedom from disease. In the event that such a certificate can not be produced, the members of the association will not perform the ceremony. The resolutions, in part, are as follows:

"We pledge ourselves as individual members and the association as a whole, so far as we can influence its members to one specific thing. We will not perform the marriage ceremony for any man who does not furnish a physician's certificate that he is free from disease when a request for such a certificate has been made in good faith, and, to our knowledge, by those who have the legal or moral right to make such a request."

### PHILANTHROPIST DIES

Dr. Daniel Kimball Pearson, the man who said "giving money is a greater sport than baseball and more fun than any other form of entertainment," closed his earthly career Sunday, April 28th. Dr. Pearson was 92 years of age and had given away more than \$5,000,000 to small colleges. Colleges in the Middle West, in Tennessee, Georgia and South Carolina, were his beneficiaries. Born in Bradford, Vermont, he began the practice of medicine in 1842, and, moving to Illinois in 1847, he made a fortune in buying and selling farm lands. At the age of 91, Dr. Pearson gave up the lifelong use of tobacco, thereby emphasizing a great strength of will. He died comparatively a poor man. His last gift he said left only enough to keep him from want. He maintained himself on \$5,000 a year, which represented a 2 per cent interest on \$250,000 that he had contributed to an institution upon that condition.

### GENERAL GRANT'S SUCCESSOR

According to a dispatch, General Frederick Funston, senior brigadier general, is to succeed the late Maj. Gen. Frederick D. Grant. In case Brig. Gen. Funston succeeds to Gen. Grant's position, Brig. Gen. Clarence R. Edwards, chief of the Insular Bureau, will get Funston's place. Gen. Funston has had a varied career in the service of the Government. He served eighteen months as a colonel in the Cuban Insurgent Army and was wounded. For crossing the Rio Grande River at Columbit on a small bamboo raft in the face of a heavy fire, and establishing a rope ferry by means of which the United States troops were enabled to cross and win a battle, he was promoted to brigadier general of United States volunteers in 1899. He organized the expedition resulting in the capture of Aguinaldo, head of the Filipino insurrection. In 1901 he was created a brigadier in the regular army. His home is in Iola, Kan.

### MISSISSIPPI RIVER BREAKING PAST RECORD

While the Mississippi River at New Orleans remains at the stage it reached a week ago, with slight intervalled falls and rises, this cannot be said of the high water at other points. All records have been broken in the Torras District. An advance of seventeen inches has been felt there within forty-eight hours. Fortunately no new weak places have developed, and the situation is well in hand in this locality. In the northeastern part of Avoyelles Parish many people are homeless. In that section a large area is without levees, and, when the crevasses poured out from

Black River across the Red, it fendered scores of families destitute. Although the crest of the flood is still in Southern Arkansas, it is to be feared that the Mississippi River at New Orleans will break the record within the next few days. Very close to the highest rise it has ever made at this point, that it will reach its climax in a few days has been largely predicted.

### NATIONAL DRAINAGE CONGRESS

The National Drainage Congress held an important session in this city recently. Hundreds of delegates registering from forty States were in attendance. The object of the organization may be stated as follows: "To promote the improvement of the rivers, their protection by levees and the development of plans to store flood water and keep it from overflowing the banks of the Mississippi and its tributaries and also to secure further action by the Federal Government in bank protection, construction of large navigation canals and opening the mouths of rivers, etc., to promote drainage."

It is estimated that there are 75,000,000 acres of land now lying unused in swamp and marshes. This is some of the richest and most fertile land in the world. With full development it is capable of supporting the population of Great Britain, France and the United States.

Strong resolutions were adopted during the meeting calling for immediate action on the part of Congress to compel Government recognition of National drainage, flood protection, irrigation and the improvement of the waterways.

### SOME EFFECTS OF THE RECENT OCEAN DISASTER

All indications are that the severe probe by the Senate Committee into causes of the Titanic disaster, will result in more care being taken to prevent loss of life at sea. Owners of vessels will be more prudent and regulations by the Government will, of necessity, become more strict. Already the effect of the sinking of the Titanic is being felt in all ports. Demands are being made that vessels everywhere be overhauled and inspected in the most thorough manner, so that they may be made to comply with every requirement for safe travel. They must be fully equipped for every emergency at sea. The need to frame regulations safeguarding ocean travel in ways that are best suited and most acceptable to all countries concerned has been emphasized, and toward this end an international conference has been proposed by the German Government and the United States will co-operate as it is hoped will other countries. That a great deal will be accomplished by Congress goes without saying as already twenty-five bills have been introduced, but the most effective work can be done by international conference.

### LOUISIANA'S CENTENNIAL

The people of Louisiana celebrated, in this city, Tuesday of this week, the one hundredth anniversary of the admission of Louisiana into the Federal Union. The admission of Louisiana was an interesting event. It was the cause of hot controversy in Congress, and furnishes exceedingly interesting and instructive reading to-day.

The Louisiana Legislature made a special holiday of the day and the schools, city and State offices and many business houses closed in honor of the occasion. The celebration was well planned. A military and naval parade, in which the officers and crew of the New Hampshire and Nebraska took part was one of the features of the afternoon. In the morning there was a visit to the city hall and to the warships. At the Cabildo, that venerable and historical building that witnessed the transfer of Louisiana Territory from French to American rule, the main event was the address of Secretary of State Knox, who spoke as the representative of



President Taft. At the completion of the program, a very impressive feature at the Cabildo was the raising of the flag of 1812, the exact reproduction of the flag that floated over Fort McHenry when the composer of the "Star Spangled Banner" wrote that beautiful poem. The flag was raised by Miss Clarissa Claiborne, a great grand-daughter of the first Governor of Louisiana, General Claiborne. Hundreds of public school children sang "The Star Spangled Banner," and, at its close, a salute of seventeen guns, one for each State in the Union when Louisiana was admitted, was fired, and after a short interval the eighteenth gun, for Louisiana, was fired.

## People of Interest

The May number of *Woman's Home Missions* will contain an article on the new Peck Home in New Orleans, with illustrations.

Mrs. Nancy Martin, of Kansas City, Mo., is spending awhile with her parents, the Rev. and Mrs. J. A. Vincent, of Keithville.

Dr. J. S. Hill, president of Morristown Normal and Industrial College, announces another gift of \$3,000.00. The name of the donor is withheld.

Dr. B. F. Riley, of Birmingham, Alabama, author of the "White Man's Burden," is to deliver the commencement sermon at the Okolona Industrial School, on Sunday, May fifth.

Announcement is made of the resignation of Dr. Henry A. Buttz, D. D., as president of Drew Theological Seminary, the resignation to take effect when his assistant has been chosen.

The Rev. Goodsil F. Arms and Mrs. Arms, of Concepcion, Chile, arrived at New York Tuesday, April twenty-third. Mrs. Arms is lay delegate to the General Conference from the Chile Conference.

President John H. Reed, of the College of West Africa, Monrovia, Liberia, hopes to secure, while in this country, \$20,000 for the erection of new central building, which is very much needed.

Dr. W. H. Brooks was returned to St. Marks Church, New York, for the sixteenth year and received the most cordial welcome of all the years. Dr. Brooks is a perfect fit at St. Marks and the people know it.

The Rev. S. E. Jones, of Luling, Tex., will address the graduating class of the Schulenburg (Tex.) High School May 19th, and on a later date will perform a similar service at the High School of Yorktown, Tex. The Rev. J. C. Eusan, B.D., is principal of the last named school.

Dr. C. H. Parkhurst, pastor of Madison Square Presbyterian Church, New York city, will be the orator at the National Religious Training School, Durham, S. C., May 23, and Hon. W. H. Lewis, assistant attorney general of the United States, will deliver an address May 22.

The Local Business League of Shreveport, La., has elected the following officers for the ensuing year: Dr. D. A. Smith, president; Col. G. D. Moore, vice president; Hon. Chas. Maywether, secretary; Mr. W. J. Walker, treasurer; Rev. E. S. Stills, chaplain. All of the above-named officials are men of high standing.

Meridian Academy commencement exercises, Sunday, May 5: Baccalaureate sermon, by Rev. J. H. Hubbard, D.D., Atlanta, Ga.; commencement sermon, by the Rev. Dr. F. H. Henry, Aberdeen, Miss.; annual sermon, by Rev. D. J. Price, D.D., Vicksburg, Miss. Wednesday, May 8: Graduating exercises. Address to the graduates by Rev. L. W. Price, B.D.

Miss M. A. Foreman, who is the Jeanes Fund Industrial leader of Marion County, Mississippi, reports that the pupils, under her care in that county are showing keen interest in the industrial contest that is on. An exhibition to which all are invited, will be held at the close of the school year.

Dr. D. A. Bethea read a paper on "The Question of a Liberal Diet in Disease," before the Vigo County Medical Society, at Terre Haute, Ind., April twenty-third. Dr. Bethea advanced the theory that the sick should be fed on a more liberal diet than is usually given. The daily papers of that place commented very favorably on the paper. This society is composed of about one hundred doctors, Dr. Bethea being one of the two Negroes among this number.

The Forty-fifth Annual Commencement at Drew Theological Seminary was held April 21-25. The baccalaureate sermon was preached by President Henry A. Buttz, D.D., LL.D. On Tuesday, April 23rd, the Baccalaureate Address was delivered by Rev. Wallace MacMullen, D.D., pastor of Madison Avenue Methodist Episcopal Church of New York city, class of 1883. The commencement address was delivered by Rev. J. T. Wardle Stafford, fraternal delegate from the British Conference to the General Conference.

The Commencement of Claflin University, Orangeburg, S. C., began last Sabbath. The annual address to Y. M. C. A. and Y. W. C. A. was delivered by the Rev. S. D. Williams, A.B., B.D., of Bamberg, S. C. The baccalaureate sermon was preached by Rev. Jas. F. Page, A.B., B.D., Orangeburg, S. C. Rev. Nathan W. Green, A.B., B.D., of South Carolina, delivered the annual sermon.

Last Wednesday was commencement day and the annual address to the graduating class was delivered by the Rev. J. L. Grice, B.D., of Timmons ville, S. C.

Four General Conference delegates arrived in New York City on Wednesday, April the twenty-fourth. These were the Rev. John W. Robinson, of Lucknow, superintendent of the Oudh District, ministerial delegate from the North India Conference; the Rev. H. L. E. Luering, Professor in Martin Mission Institute, Frankfort-on-the-Main, ministerial delegate from the South Germany Conference; the Rev. R. Ernest Grob, of Berne, superintendent of the West District, and his brother, Mr. L. A. Grob, of Zurich, ministerial and reserve lay delegates, respectively, from the Switzerland Conference.

A letter from the Rev. Charles W. Drees, D.D., under date of March 1, announces that at the session of the Eastern South America Conference, which adjourned March 4, he was made Superintendent of the Buenos Ayres District, taking the place of the Rev. Samuel P. Craver, D.D., who comes to this country on furlough. His address will be 718 Callo Corrientes, Buenos Ayres, Argentina. During the past two and a half years Dr. Drees has been superintendent of the Uruguay District, with headquarters in Montevideo. He writes that Dr. Craver and Mrs. Craver are both delegates to the General Conference, the latter a lay delegate.

The Commencement of Gammon Theological Seminary began Sunday of this week with the service before the Y. M. C. A. by Dr. D. D. Martin, followed by the baccalaureate sermon by Dr. J. W. E. Bowen. The graduating exercises took place on Thursday of this week. Diplomas were granted the following: Wesley C. Bryant, Atlanta, Ga.; Alexander F. Champion, Jacksonville, Fla.; Spurgeon D. Davis, Baltimore, Md.; Prince E. Edwards, Elliott, S. C.; Tooley M. Jackson, Bellville, Texas; Matthew M. Jefferson, Bristol Tenn.; Walter L. Johnson, Mason, Tenn.; Larry S. Lamb, Boley, Okla.; David E. McNair, Greenwood, Miss.; William H. H. Murrell, Shell Mound, Miss.; John McWilson, Tuscaloosa, Ala.; Henry A. Perry, Tuskegee, Ala.; Joshua D. Rice, Denver, Colo.; Joseph S. Roberts, Salisbury, Md.; Park W. Smith, Chattanooga, Tenn.; Isaac C. Snowden, A. B., Jackson, Tenn.; John W. Spearman, Atlanta, Ga.; Owen C. Sprague, Lanham, Md.; Preston R. Vauls, Waynesboro, Va.; Jesse W. Whitfield, Sealey, Texas.

President Idleman addressed the class and conferred the degrees.

## News Paragraphs

Miss Mary Hannah Johnson, city librarian of Nashville, Tennessee, emphasizes the need there of a library for Negroes.

C. S. A. Baker, a Negro, formerly of Atchison, Kansas; now living in Detroit, Michigan, is the inventor of a friction heater for street cars, and has sold the patent of the same to a Canadian company for \$160,000.

The discoverer of the South Pole, Roald Amundsen, is to visit the United States in January. He will deliver then his first North American lecture on his ant-arctic expedition before the National Geographical Society in Washington.

Representative Doremus of Michigan (Democrat), introduced, recently, a bill calculated to reduce the cost of high living. This bill would place on the free list, butter, eggs, potatoes, meats, lard and poultry. The bill was referred to the Ways and Means Committee.

In an effort to break up slaughter of ducks and geese from various parts of America which hibernate in Mexico, Charles Ward, the conservationist and bird protector, has appealed to President Madero of Mexico to set aside bird "refuges" on the feeding grounds of these birds. Millions of ducks and geese are killed annually by the Indians. The system of slaughter in Mexico is the most complete extermination of game birds conceivable. By the use of pump guns, hundreds are slain at a single volley.

Captain Robert Scott, the English explorer, is remaining in the Antarctic for another winter in order to continue and complete his work. Great disappointment is felt in England, because the hope was cherished there that the British expedition might after all prove to be the first in the race for the South Pole, and now comes the disappointing news that the explorer is spending another winter in the Antarctic and there will be further weary waiting before it can be known whether he ever succeeded in reaching the pole.

Maier Schwartz, the young white boy who wilfully murdered the old Negro hackdriver in Natchez, Mississippi, last December, was proven guilty and sentenced to serve the rest of his natural life in the penitentiary, by Judge Brown in whose court he was tried. We are glad to see the State of Mississippi putting itself on record in crushing out lawlessness, no matter where it be found. The judge said the verdict will show the law-abiding citizens of Adams County that they can get protection in the courts.

Vikynin Wellington Koom, the most talented Chinaman ever enrolled at Columbia University will leave New York for China soon, where he goes to become private secretary to President Yuan Shi Kai. Mr. Koom entered Columbia in 1904, after receiving his secondary education in St. John's College, Shanghai, where his father, a Mandarin, lives. Graduating in 1908, he immediately began a post-graduate course. He was very popular, winning, among others, the post of editor-in-chief of the Columbia Spectator. He was also a member of a Columbia debating team, which defeated Cornell.

The Second General Convention of The Methodist Brotherhood will be held on Friday and Saturday, May tenth and eleventh, in connection with the General Conference at Minneapolis. The sessions will be in the afternoon only and will consist largely of items of business. Saturday evening a great Brotherhood banquet at the West Hotel will be the crowning feature of the Convention. This banquet will be held at a sufficiently early hour to make attendance upon the general program possible. The Reverend Dr. Frederick DeLand Leete, pastor of Central Church, Detroit, Michigan, is the speaker at the Anniversary which is to be held on Friday evening, May 24th, in the auditorium.—Fayette L. Thompson.



## The Law of Love

International Sunday School Lesson for May 12, 1912

(Luke 6:27-38; Rom. 13:8-10.)

Read Matt. 5:43-48.

Commit Verses 27, 28.

**Golden Text:** "Thou shalt love thy neighbor as thyself."—Rom. 13:9.

**Time:** Summer, A. D. 28.

**Place:** Possibly the horns of Hattin.

BY THE REV. E. B. BURROUGHS, D. D.

The two greatest forces in the universe are law and love. By the former the forces of the universe are controlled, by the latter the human heart. Remove law and the beautiful cosmos around us would become a chaotic mass. Remove love from every human breast and anarchy would reign supreme.

God is love. From Him all love emanates. Therefore he who would love his neighbor must first love God. This being true no man should be content until he knows that the love of God has been shed abroad in his heart.

Harmony in the universe is the result of law. Harmony among men can only be brought about by love. As long as hatred, malice, envy and jealousy find a place in the hearts of men so long shall enmities and strife exist.

Love of self is great. It is also natural. Upon it is predicated the law of self-preservation. No sane man will purposely injure himself. Love of self prompts endeavor along lines of human activity. It suggests co-operation, mutual fidelity and converted action. Remove self-love and man becomes a vagrant.

But God in the creation of man had a higher purpose than that suggested above. His purpose was the development of a race of beings whose supreme law should be love. He meant that each should love the other as himself—that every man should see in every other man a brother. But sin came and with it the prejudices and enmities with which the world is now filled. Hence the absence of love is greatly to be deplored.

If we love God truly, if we love ourselves unselfishly, we will love our neighbors as ourselves. Then will our hearts be filled with true love, and "true love to men will cut its own channels; will not wait to be commanded, nor ask how, for it is bound to go, but spontaneously and universally will own its kinship, and will seek to be as wide and as deep as the love of God, of which it is a reflective."

Our lesson today is about the law of love and is intended to impress the great truth that of one blood God has made all men to dwell upon the face of the earth, and that every man is to every other man a brother. It further shows that without love it is impossible to develop a perfect character; that selfishness should find no place in our hearts, and that the proportion of love we should have for our neighbors should be, indeed, must be, the amount we have for ourselves. Let us study the lesson with great care and heed its instructions.

### LIGHT ON THE TEXT

**Luke 6:27-38.** But, used by way of emphasis, *Love your enemies.* This has been called the difficult commandment, but the possibility of its practice lies in the fact that it is a Divine requirement. What God requires is possible. *Do good to them that hate you.* Conquer their hatred by good deeds. *28. Bless them that curse you.* Answer not unkind. *Pray for those which despitefully use you,* that they may turn from the will of their way. Besides, such a course will show the power of Divine grace to control and keep you sweet. Christ did this; likewise Stephen. *29. Him that smiteth thee, etc.* In this instance, we are to act according to the letter. (See John 18:22, 23). *Cloak.* The loose outer dress. *Coat.* The inner article of dress. *30. Give to every man that asketh thee.* Evidently this is not to be taken literally. "We are to give only when our gift will be a real gift, that is, a benefit"—(Hodge). *31. As ye would that men should do to you, etc.* This is called the Golden Rule, "so called because it is supreme among religious maxims as gold is supreme among metals." "Only the Golden Rule will bring in the Age of Gold"—(Frances E. Willard). *32. If ye love them which love you.* The natural tendency of the hu-

man heart. *What thanks have you? What claim to recompense from God? 33. If ye do good to them which do good to you, etc.* The idea of selfishness underlies this course of action. It requires no love at all to do this. *35. Hoping for nothing again.* "We are not to love men in order that they may love us, or give to others that they may give in return, or do good for the sake of praise and honor"—(Piloribet) *Your reward shall be great.* Greater reward than clear conscience and the favor of God can be bestowed by no one. *Ye shall be the children of the Highest.* No reward could be more glorious than this. *36. Be ye merciful, etc.* As God

is merciful and forgiving so should we be. *37. Judge not.* That is, in a harsh, censorious spirit. Some judgment of others is necessary. "Christ does not say that we are not to form an opinion upon men, but he says we are not to pass sentence upon them. We may discriminate, but we may not criminate."—(Harlon). *38. Give and it shall be given unto you.* An equal service from others and from God. Phillips Brooks calls this, "The rebound of our own lives." *Good measure.* The figure is taken from measuring corn. *Bosom.* The loose folds above the girdle served as a pocket.

**Rom. 13:8-10.** *8. Owe no man anything.* If possible keep free of debt. *But love one another.* "This is a constant debt, which you must still pay, and yet still owe."—(Archbishop Leighton). *Hath fulfilled the law.* The Divine law. *9.* This verse indicates that Paul had in mind the Mosaic law. *10. Love worketh no ill to his neighbor.* Acts as a restraint. Read 1 Cor. 13:4-7.

Charleston, S. C.

## The Coming Supremacy of Christ

Epworth League Devotional Meeting Topic for May 12, 1912

(Jer. 31:33, 34; Luke 13:29.)

(Anniversary Day.)

BY THE REV. A. PRESTON SHAW, B. D.

### Concerning the Scripture

Jeremiah lived and prophesied in one of the darkest periods of Israel's history. If any man had reason to become discouraged, he did. Persecuted and imprisoned by his own people—God's people—because he warned them of their sin and impending captivity, we could reasonably expect that he should lose hope and give up in despair. Happy, however, is the man who can look through the clouds and darkness and see the light of God's glorious, never-failing sunshine beyond. True prophet and seer as he was, he could look down the vista of the ages and see not only captivity, but through it the coming of a better and more glorious day.

Jeremiah's God was and is equal to all emergencies. No condition has ever arisen in the history of the world in which He was not the Master of the situation. In spite of the clouds that hovered over the way of the progress of God's world, His whole creation since the beginning has moved onward toward the goal which He has set for it. No matter how the battle may seem to go, no matter how dark the night may appear, no matter how fully Satan may seem to have control of the world of things and men; no true prophet of God can fail to see the coming victory of God and His Christ. It is not strange, therefore, that Jeremiah, looking through the darkness and gloom of Israel's night, saw, it is true, the failure of the old Covenant, but God's ability to make a new and more powerful Covenant, under which men would love and respect Him supremely. External laws of conduct, no matter how strictly obeyed, are not the end of God's plan concerning men. They suffice for a season only. Strict obedience to God's laws written in our "inward parts" and on the tablets of our hearts is the only conduct that will stand the test of eternity.

How well the practical application of this truth is brought out in Luke 13:24-30! No superficial connection with Christ can give us a part in His inheritance. We may have the experience of having "eaten and drunk in His presence; of having heard Him preaching in our streets; of having done wonders in His name, but unless we have obeyed Him and loved Him with our hearts, He knows not "whence we are." Like the Jews of old, we may permit our respect for the old Covenant to hinder us from accepting the new, but our failure shall not prevent the coming supremacy of Christ. If we do not accept Him, there are those who will. "They shall come from the North and from the South, and from the East, and from the West, and shall sit down in the Kingdom of God."

### The Meaning and Application to Us

This is the day when we celebrate the birth of the Epworth League. It is fitting, therefore, that we have "The Supremacy of Christ" as the theme of our lesson. Twenty-three years ago the Epworth League was organized and now she is a million strong in membership. The supreme work of the Epworth League has ever been the task of making Christ supreme in the lives of men. Long since,

true Christians have learned that Christianity means life, and that it is good for the young as well as the old, the rich as well as the poor, the high as well as the low, the living as well as the dying. The only true life is that in which Christ is supreme.

The Christian also need not fear. He is on the side of victory. There may be periods in the world's history when conditions seem to be growing worse, and often they are. And yet, this ebbing in the tide of moral and religious progress is only the sign that a mighty spring tide is coming that shall break all former records and lift the moral and religious standard higher than ever before. Thus it has been in all ages. God has invariably raised up His mightiest leaders in righteousness at the very times when wickedness seemed the strongest. When Judaism had degenerated into mere cant and when the polytheism of Greece and Rome had become utterly obnoxious to the descendants of its own manufacturers, when the "Light of Asia" had failed, God placed in the firmament of His heavens, the "Star of Bethlehem," to shine in the fullness of His brightness. When the ideals of the religion of Christ and the Apostles had been almost lost in the superstition of Catholicism and pope-craft, God raised up Martin Luther and the other reformers, who ushered in the Age of the Reformation. When slavery was almost universal, when the political conscience was seared or almost without existence, when capital oppressed labor most, God has invariably arisen equal to the task and proved conclusively that His righteousness is supreme and must prevail.

"The world is growing better,  
No matter what they say,"

And more and more Christ is becoming supreme in the lives of men.  
Winchester, Va.

### Bennet College Commencement

Friday, May Third—8:00 p. m.—Musical.

Saturday, May Fourth—8:00 p. m.—Exercises by Finishing Class in Sewing. Address by Mrs. Zula Pope Lovell.

Sunday, May Fifth—11:00 a. m.—Baccalaureate Sermon, the Rev. John H. Lovell, A. M., B. D. 8:00 p. m.—Exercises of Religious Societies. Address by Prof. W. B. Windsor, A. M.

Monday, May Sixth—9:00 a. m. to 12 m.—Oral Examination before visitors. 12:00 m.—Chapel Exercises. 1:00 p. m. to 8:00 p. m.—Industrial Exhibit at Kent Home. 8:00 p. m.—Exercises of the Literary Societies.

Tuesday, May Seventh—9:00 a. m. to 12:00 m.—Oral Examination before visitors. 10:00 a. m.—Annual Meeting of Board of Trustees. 12:00 m.—Chapel Exercises. Remarks by visitors. 3:00 p. m.—Class Day Exercises. 8:00 p. m.—Concert.

Wednesday, May Eighth—3:00 p. m.—Commencement. Address by President S. A. Peeler, A. M. D. D. 8:00 p. m.—Alumni Reunion.



Personal and General

Mr. Tom Moore, of Memphis, Tennessee, was the guest of his brother, Mr. E. A. Moore, of Morton, Mississippi.

The Rev. and Mrs. S. L. Harrison, of Heidelberg, Mississippi, are the parents of a baby girl, who made her arrival recently.

Mrs. Frazier, wife of the Rev. S. S. Frazier, our successful pastor at Sulphur Springs, Texas, is about recovered from a recent illness.

Mrs. Alice H. Johnson, a member of Rosa Chapel, Natchez, Louisiana, who has been ill for several months, is now under treatment in the Mercy Sanatorium, Shreveport.

Dr. and Mrs. A. P. Shaw welcomed to the parsonage at Winchester, Virginia, on April the tenth, a new boy. The SOUTHWESTERN extends congratulations to the editor of our Epworth League Notes.

Miss Daisy Jones, of Pickens, South Carolina, has returned from a visit of eight months with her brother in the Northwest. She spent a while in Canada also. Miss Jones is a skilled dressmaker as well as a musician.

Mr. and Mrs. Sims Moore, of Meridian, spent while recently with relatives at Morton and Trenton, Mississippi. Mr. Sims Moore owns and conducts a well-stocked grocery store at Meridian, and considered one of the leading Negro business men in that city.

At St. Mark Methodist Episcopal Church, New York City, the Rev. Dr. W. H. Brookes, pastor, the following splendidly arranged program was rendered on Easter Sunday afternoon: Organ Prelude, selected, Prof. E. H. Southall; Invocation, the Rev. H. Brooks, D. D.; Selection, Lyceum Choral Union; Reading, "Triumphant From the Tomb," Miss Priscilla D. Knight; Piano, "Cathedral Echoes," Miss Ruth L. Adkins; Selection, New Amsterdam Orchestra; Reading, "Dream of Pilate's Wife; Vocal Solo, 'Hosanna,' Miss Alma Cohen; Song, "Easter," Ardelle Mitchell Taylor; Violin, selected, Prof. Pastor Penalver; Offertory; Organ Prelude, selected, Prof. E. H. Southall; Easter Hymn, Col. Roscoe Conklin Simmons; Selection, New Amsterdam Orchestra; Reading, "The Fool's Prayer," Mr. A. P. Randolph; Vocal Solo, "The Lord Easter Morn," Miss Bessie Perkerson.

Brief Mention

The Rev. W. H. Simmons of Frier, while in Fisher, La., recently, baptized the small son of Mr. and Mrs. James Porter.

A beautiful organ has been installed in the Sunday School of Daniels Chapel, Shreveport. The parsonage has been completed. Now the Rev. T. B. Hille, pastor, announces "Our battle on against the debt! June, 30th, the date."

Our Methodists at Goldsboro, North Carolina, entered the new church Sunday, April 14th. The services were inspiring. The Rev. J. D. Hairman, pastor, was assisted by Dr. Paul Hagan and Dr. J. Y. Willingham, who preached.

The Knights of Pythias gathered for their anniversary in the Methodist Episcopal Church, Pickens, South Carolina, the 2nd Sunday in April. The Odd Fellows will also celebrate their anniversary in this church, the 1st Sunday in May. Special music furnished on both occasions by Miss Daisy Jones.

On March 7, 1912, in the parsonage of the Methodist Episcopal Church, Bay St. Louis, Miss., a grand reception was held in honor of the

marriage of the pastor, the Rev. H. J. Grant to Mrs. Esther Walker of Three Rivers, Miss. The reception was led by a committee of ladies viz.: Mrs. Lasage, Mrs. Anderson, and Mrs. McArthur. A large number of members and friends were present to render hearty congratulations to the couple. The people here are striving hard to make this a successful year.—S. E. Powell.

On last Wednesday evening the Ladies' Aid Society of the Ebenezer Methodist Episcopal church, Jacksonville, Fla., tendered their pastor, the Rev. James P. Patterson, a reception, the affair was a very brilliant one. This was managed entirely by the ladies of the organization, and they did themselves honor, while honoring their pastor. In the pulpit were: the Rev. Peter Swearinger, superintendent of Ocala district; the Rev. Squire Jackson, the Rev. Mr. Penick, the Rev. J. C. Scarboro, pastor of Laura Street Presbyterian church; the Rev. J. W. Gray, of London, England; the Rev. (captain) C. W. Williams, Prof. G. A. Ballard, Mr. C. C. Manigault and others. The ladies of the club occupied the seats in front of the pulpit, arranged in a semi-circle. The members and friends of the church

turned out in a manner that showed much interest in the affair. Mr. W. J. Lewis was master of ceremonies. Invocation by the Rev. Peter Swearinger. The president of the Ladies Aid Society, delivered the welcome address. The welcome address on behalf of the church was delivered by Mr. C. C. Manigault. The instrumental solo by Miss Lula Blair was an appreciated number. Mr. P. W. Spears, president of the Epworth League of the church delivered a very eloquent address on behalf of the Sunday School and the league. The response to the various addresses was delivered by the pastor, the Rev Mr. Patterson. After the reception up stairs the guests, members and friends repaired to the Sunday school department where the dining room was fitted up with some of the best that the season afforded. The bill of fare was replete with nice things, and all enjoyed the occasion. The ladies on the committee who arranged for the reception were: Mrs. S. P. Pratt, Mrs. Addie McGill, Mrs. Floyd Howard, Mrs. Victoria Harrison, Mrs. Hannah Gibbs, Mrs. McLaughlin, Mrs. A. E. Scott, president, and Mrs. A. E. A. Owens, secretary.

The members and friends of Fairfield, Louisiana, Methodist Episcopal Church did themselves honor in the reception tendered the pastor and

Africa in Korea

A letter from Dr. John M. Springer, from Livingston, North Rhodesia, Africa, encloses a draft for \$4.00 for the Korea Quarter-Centennial Fund. He says:

"This sum represents the collection taken at one of our regular monthly communion services, at which time the members of our Fox Bible Training School bring in their tithe. On the Sabbath when this collection was taken, I told our boys something of the work in Korea. I wanted them to have a part in the extension of our Lord's Kingdom in that distant field. Our Training School numbers eleven pupils, three of them have had now four years under this special training, and the others we have taken out of heathenism since our return less than two years ago. They are the only Christians within eighty miles, for only two of them are of the local tribes, and the others represent six different tribes. They are the infant church which has been born in this country, and I am exceedingly anxious that it shall start right and from the earliest moment be both self-supporting and missionary. A little instruction in the real ownership of things led our boys individually to tithe their incomes."

Korea gratefully acknowledges the Christian fellowship and brotherhood of the church in Africa. Is not this a splendid example of the solidarity of the church throughout the world? Not only from Africa, but from our churches in Italy, Germany, Sweden, Russia and even from a Bible Class of British soldiers in the garrison in Aden, Arabia, have come contributions to the Korea Fund. This speaks for itself and shows how well worth while it is to carry the Gospel message to these distant lands. Surely if African boys in the heart of the Dark Continent, who know so little of the great throbbing world about them, can feel the responsibility for a distant land and people like Korea, whom they have never seen and of whom they can at best have but a faint conception, yet sympathize and out of their small resources make a gift in the name of the Savior for its redemption of Korea, surely the great, rich church in America can think of and support the work in Africa with more real interest and inspiration because it is so worth while.—Geo. Heber Jones.

REVIVAL NOTES

The Rev. H. J. Wright, of Wesley Methodist Episcopal Church, Pineville, Louisiana, held a revival during April. During the first day there were fifty-five penitents at the altar.

SHREVEPORT, LA.—My revival closed at Daniels Chapel, Good Friday. Fifteen accessions were the result. Ten young persons were among the number. A systematic canvass from house to house was put on and the community was well worked. Brother Geo. W. Wright was our able assistant. He is an able worker.—T. B. Oville, pastor.



**RALLY AT EBENEZER CHURCH.**

MARSHALL, TEXAS, APRIL 7th, 1912.—The Rev. P. H. Jenkins at his first quarterly conference suggested to the pastor and his officials that a one thousand dollar rally be put on to come off in March or April. The plan was accepted and ten virgins were appointed among the officials and Mrs. J. E. Bryant was appointed over the little children. The interests and enthusiasms were never greater in the history of the church. Each virgin rallied for his one hundred dollars, and the members in each club determined that their virgins should succeed. All of the virgins did not realize the amount asked for, but each one deserves great praise and credit for the efforts he and his members put forth. We can never forget the assistance rendered continually by Wiley University, King Home, Bishop College, Central High School, Park Public School, the pastor and members of Bethesda Baptist Church, as well as the members of the other churches and the citizens of Marshall in general. I wish we could mention by name every member and friend who stood so valiantly by us, but we cannot. It was also phenomenal to see how faithful even the children were to their captain, and Mrs. Bryant asks that special mention be made of Mrs. Dr. Shepherd, who helped her so much. I am now tempted to mention everybody's name, but I must desist. More money has been turned in in dollars and cents, but we have not met since to give each captain what belongs to him. Our amount is nearing \$850.00. However, we report what was realized on Easter as follows: Prof. S. S. Reid, \$141.40; Prof. H. B. Pemberton, \$140; Mr. F. E. Williams, \$103.80; Rev. Milton Sandford, \$103; Rev. N. A. Murphy, \$101.10; Mrs. J. E. Bryant, \$100; Mr. C. P. Pohnson, \$47.50; Mr. Zack Burnett, \$30.95; Mr. Julius Rodgers, \$19; Dr. C. B. Johnson, \$19.50; Mr. C. J. Black, \$14.70. The pastor thanks heartily the virgins, their members and all concerned for this most wonderful success. Rain, cold weather and other hindrances tried your faith and courage and yet you have succeeded.—J. E. Bryant, pastor.

**RALLY—LAUREL, MISSISSIPPI.**

The fifth Sunday in March was Rally Day for our membership here. Not only is the church actively alert along spiritual lines but along financial lines as well. The Rev. R. N. Jones, pastor and his members, are doing a splendid work. On Sunday, March 13th, this membership raised for the new church, \$215.00. The building has just been plastered. The members paid the following amounts: The Revs. R. N. Jones, S. T. Garun, S. M. Anderson, H. Sumpter, I. H. Molom, A. E. Edwards, J. A. Price, A. W. Griffin, G. A. Birton and B. Brooks, each \$5.00; Mary Brown, \$5.30; Viola Molom, \$17.25; Mrs. Doct. Waters, \$4.45; Kissie Waiew, \$6.00; C. E. McGee, \$8.50; M. E. Carsun, \$6.25; H. L. Anderson, \$3.00; S. S. Riley, \$12.50; Lula Parker, \$17.23; J. A. Molom, \$5.15; A. Dill, \$3.00; Moody's Club, \$9.50; Emla White, \$1.00; Fannie Hollaway, \$1.00; Sarah Moody, \$2.00; M. Dordam, \$5.00; W. J. Grant, \$1.55; Musical Club, \$5.60; Fannie Banett, \$5.00; Sister Tucker, \$1.00; Sarah Brown, \$10.00; Gena Mobler, \$1.00; Tamer Bowins, \$1.00; E. L. Sumpter, \$5.20; Mike Canov, \$1.00; Will Miller, \$1.00;

A. W. Doby, \$1.35; Bro. Riley, \$2.00; Annie Dale, \$3.00; Roberta Bevelly, \$2.50; J. E. Cury, E. W. Brown, Will Carv, Will Bird and J. W. Worthy, \$1.00 each; John Williams, \$2.50; L. M. Marshall, \$5.00. Total collection for the entire day, Sunday, March 31st., \$215.00.—A. W. Griffin.

**SCOTTSBORO, ALABAMA.**

Scottsboro, Ala.—John Stewart's celebration and missionary convention was held at Stevenson, Ala., March 14-16, 1912. The convention was a success from this view-point. First, our people at Stevenson learned of John Stewart as a missionary of the grand old Methodist Episcopal church. Second, they were inspired to do more missionary work at home and abroad. They were given a view of the heroic work done in Our Foreign Fields. Africa, as a missionary field for our personal efforts was a vivid picture which we hope may bear abundant fruit. The second quarterly conference convened Saturday and Sunday. The quarter was a success though the weather was inclement during the week. Saturday and Sunday were beautiful days. Dr. A. W. McKinney, District Superintendent, preached to a large audience Sunday and also administered Sacrament to the same. The people of Scottsboro and Stevenson are standing nobly by their pastor during this hard winter. We can truthfully say *The Southwestern Christian Advocate* is a helping influence in our work and we are resolved to put more in the field.—P. P. Wright, pastor.

**THE REV. JAMES ALLEN'S SUCCESSFUL ADMINISTRATION.**

Princeton, Indiana.

The Rev. James Allen and wife came to us in 1910; that was a blessed coming for our Church and community. He has always conducted himself as a Christian gentleman, full of the holy zeal and earnest effort for all the departments of the church work. He was what a minister should be, free from selfishness, and united his efforts with the other ministers of the city and labored zealously for the good of all regardless of denomination.

He left us in the best working order and all at peace. We must say that his wife, Mrs. Annette Allen is a queen among ministers' wives. Her pleasant and winning disposition, earnest and harmonious work helped bring about this great success. We all love her. We are anxiously hoping for their return. Last Sunday, the 24th, the total collection was one hundred dollars, and the total amount raised for the year was a little over \$1,000, for all of which we feel very thankful and much inspired to continue the good work under his future administration.—Willie Tucker, Recording Secretary.

**VICKSBURG NOTES.**

At Wesley Methodist Episcopal Church, the Rev. J. E. Holmes, our affable district superintendent, held the first quarterly conference, February 10-11. Although a new man and a brand new district superintendent, the Rev. J. E. Holmes made good in the chair, in the Sunday School, in the Epworth League and in the pulpit. His sermons were excellent, helpful, instructive and inspiring. The people heard him gladly. The officers and members of Wesley Chapel were very greatly encouraged. They

had good reports and the quarterly collection was very good.

The new pastor arrived January 21 and was entertained in the magnificent home of Dr. and Mrs. S. A. Cowan, whose hospitality is immeasurable; both the new district superintendent and the pastor enjoyed a week's stay at the Cowan home. Mr. and Mrs. W. D. Perkins made pleasant the stay of the Rev. J. E. Holmes, during his visit, as did also Mr. and Mrs. R. N. McAllister; Mr. and Mrs. J. D. Johnson, Mr. and Mrs. T. W. Moore, Mr. and Mrs. J. S. Tola, Mr. and Mrs. G. W. Stith, Mr. and Mrs. J. J. Hemphill, Mr. and Mrs. A. Kemper, Mr. and Mrs. Wm. Newton and Mr. and Mrs. D. K. Johnson. The ex-pastor, Dr. J. C. Hibbler, was with us in a class meeting and gave a splendid lecture on "Loyal Church Membership." The Rev. J. C. Hibbler was tendered a banquet by the members and friends of Wesley church, on his departure for Hattiesburg, Miss., his new field of labor.

**DOCTOR J. CEPHAS SHERRILL HONORED BY VICKSBURG CITIZENS.**

A grand reception was given the Rev. J. C. Sherrill, D. D., President of the George R. Smith College, Sedalia, Missouri, by the members of Wesley Chapel and the Vicksburg citizens, March 5th.; program: Instrumental—Mrs. Alice Davis; Welcome on behalf of the ministers—The Rev. S. A. Cowan, D. D.; On behalf of the church the Rev. G. W. Stith; Solos—Mrs. Jones and Mr. Fletcher Scott; on behalf of the citizens—Mr. Jones; on behalf of the educators—Prof. J. G. Bowman, principal of Magnolia Public School; on behalf of Wesley Chapel Auxiliaries—Mrs. T. A. Horton; response—Dr. Sherrill, Mr. R. N. McAllister, recording steward, master of ceremonies. Dr. Sherrill preached a great sermon, to a large audience at Wesley, Tuesday night, March 6th. Dr. Sherrill was pastor of this church in 1909 and made a great record as pastor, preacher, financier, leader, and business man of his race.

March 12th., at 11 p. m. the membership of the church, under the auspices of the Daughters of Conference, Young Women Church Aid, Stewardesses, King's Daughters, Busy Bees, Miller Brotherhood, Campbell Brotherhood and some friends visited the parsonage of Wesley and left a barrel of flour, hams, fruit and many pounds of groceries.

Mrs. C. A. B. Price, wife of the Rev. D. J. Price, pastor, arrived March 4th, after more than a month's stay in Union, with her parents.—Reporter.

**Malaria Causes Loss of Appetite.**

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

**Gleanings from the Field****GEORGIA**

Palm Sunday, March 31 at Bascom Methodist Episcopal Church was a success. On Saturday night, Mrs. Savannah Ziegler, and Mrs. Rossie Martin gave an entertainment for the benefit of the church. \$10.51 was raised. Sunday at 11 a. m. the sermon was delivered by our pastor, the Rev. W. B. Hester.—E. J. Martin.

Gainesville.—The district superintendent completed the first round of the Gainesville district and as a result of putting special emphasis upon ministerial support, every change in the district has made an advance in pastor's salaries. Last year the estimation was 7,229; this year, \$8,250; an advance of more than a thousand dollars.—J. A. Richie, pastor.

Covington.—Although we have had a long spell of bad weather, our Sunday School as well as our other interests have gone steadily on. We are meeting with success in reviving the church. Our friends here are looking after our comfort in many ways. They brought us recently a great pile of fine groceries. Many of the members and friends took part in this affair and made it quite enjoyable for all.—E. A. Allison.

Woodbine Charge.—The annual conference pleased us greatly when it sent to lead us in this year's work the Rev. J. R. Wallace. He has taken active hold of the work and is succeeding admirably. We have paid him up to date, \$60. To the District Superintendent we have paid \$12.75, our full apportionment. On February 24-25 the quarterly conference was held by the Rev. E. D. Giddens. This was a harmonious occasion and a successful one from every point of view. Our parsonage and Brown's Chapel burned recently with a total loss. No insurance. We will be glad of the receipt of any amount to go toward rebuilding our parsonage and church. Send to the Rev. J. R. Wallace, Woodbine, Ga.—Tenella S. Tompkins, reporter.

Danville.—I have never met a more open-hearted people, with more willingness to receive me as their pastor and friend than at this place. After spending one week with them they raised \$30 and sent me for my family. Upon our arrival we found the parsonage in fine shape for our reception and although it rained that night, they came, young and old, and presented to us more than 150 pounds of groceries. We are working together with the Lord at the head.—H. Bright.

**KANSAS.**

Wichita.—The Rev. G. T. Wooten, pastor of Cabbell's Methodist Episcopal Church, has returned from Annual Conference held in Oklahoma City, Oklahoma. The Rev. Mr. Wooten was sent back to Wichita to serve his fourth year as pastor. The Bishop Wm. Quayle was much delighted to receive such complimentary letters from Wm. Heppel, D. D., A. B. Hestwood, Dr. F. O. Miller and others from our city for his return. A reception was given under the auspices of the Ladies' Aid Society for our pastor, to show him that we are well pleased to have him with us for another year. The reception was well attended. All persons are invited to come out and worship with us this year.—(Mrs.) M. Plinkney, President.

**TEXAS**

Daingerfield.—Our First Quarterly Conference, a success in every way, was held at Liberty Methodist Episcopal Church March 2-3. Our District Superintendent, the Rev. P. H. Jenkins, was well pleased at the activity being shown on this circuit. The District Steward was paid in full \$26.00; paid Pastor this quarter \$44.00; total raised this quarter \$70.00. We are planning for great things this year.—F. C. Crittenton, reporter.



# BOARD OF CONFERENCE CLAIMANTS

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JOSEPH B. HINGELEY, COR. SECRETARY

## METHODISM'S STANDARD.

\$1,100,000 FOR DISTRIBUTION IN 1912  
\$1,000,000 PERMANENT FUND BY 1916

## \$1,100,000 DISTRIBUTION—1912.

Previously reported .....\$329,804  
Newark (exclusive of Dividends) ..... 17,046  
Eastern Swedish (exclusive of Dividends) ..... 1,291  
St. Louis (exclusive of Dividends) ..... 6,342  
Lexington (exclusive of Dividends) ..... 214  
Connectional Fund (March.. 1,775

Total .....\$356,472  
The THIRD OF A MILLION LINE for 1912 has been passed and we are ALMOST UP TO THE THIRD OF OUR 1912 STANDARD—\$1,100,000.

## \$1,100,000 "PERMANENT FUND" 1916.

Previously reported.....\$29,418  
April (in part) ..... 224

Total .....\$29,642

The advanced STANDARD—"(\$1,000,000 FOR DISTRIBUTION DURING 1912" and "\$1,000,000 IN THE BOARD'S 'PERMANENT FUND' BY 1916"—is hailed with applause. The time is ripe for such an advance. It will bring the Church up to its full Disciplinary Standard by 1916. In 1907 the Church 'was only one-third of the way toward this Standard. But by 1912 it had advanced another third of the way. A like advance during the next quadrennium will close the gap and make the Standard of Effort and the Standard of Achievement the same.

PASTOR in the new charge—Begin right. Place the appeal for Connectional Relief first before your people.

PASTOR back again among the old people—Surprise them. Tell them what the BOARD OF CONFERENCE CLAIMANTS is doing and give them a chance to ventilate their pocket-books by a liberal gift to the Connectional Fund.

PASTOR in the Fall Conference—Refreshen up the folks. Tell them without apology that the BOARD OF CONFERENCE CLAIMANTS has on its right to their love and respect and support. Ply them with facts from our Report and watch the purses fly open. Then send us the money and it will at once begin to turn more money for the Veterans.

Did you ever see a flock of owls? solemn face is a lonesome face. smile. It won't hurt you. Give and you will smile.

The "children of this world are miser," said Jesus. Shall they be under? People love to give to worthy folks. What better certificate of character than the fact that the recipient is an aged Methodist preacher, the widow of a deceased preacher?

A great Conference declared that the cause of Conference Claimants is detracted for almost every other

main line. Don't sidetrack it for anything or anybody. Give the Veteran right of way. He has self-effaced himself long enough.

"Nothing is too good for the men who have worn themselves out in the service of the Church."—Gov. Durbin.

"The Conference Claimants' Fund is the most sacred of funds."—Dr. Forbes.

"Our treatment of the Veteran Preachers affects the world's attitude toward the Gospel."—Dr. Van Cleave.

"I hear the pulse-beat of the Church everywhere in sympathy with the cause."—Bishop Spellmeyer.

"The final and practical evidence of the men who are in the ministry may be seen in their attitude toward this offering."—Bishop Hughes.

"Courage, Heaven and earth are approving."—Pres. Warren.

"It is the supreme command of civilization that the Veterans be cared for."—Bishops' Address.

"For ourselves we regard Ministerial Relief as the FOREMOST CLAIM ON THE CHURCH."—Dr. Arthur T. Pierson.

## Gleanings from the Field

### MISSOURI

Troy.—Our District Superintendent, the Rev. W. C. Ellis, held our fourth quarterly conference at Wesley Chapel February 10, 1912. The reports showed the work in a prosperous condition. On Sunday the District Superintendent preached as he had not during the four years he has been coming to us. Many persons were moved to live better lives. We raised for the day \$28.00. On Monday night following the quarterly meeting our revival began and continued for ten days, which resulted in 41 souls turning to the Lord. The pastor was ably assisted by the Rev. T. Douglass Woodford an evangelist of great force and power and a graduate at Gammon Theological Seminary, Atlanta, Ga.—H. T. Reeves.

### OKLAHOMA

Okmulgee.—This, our fourth and last quarterly conference, was held February 12th in Franklin Methodist Episcopal Church, with the District Superintendent, Dr. D. G. Franklin, presiding. Owing to sickness and other effects, our collection was not what we had hoped for. One-third of our leaders were absent on account of illness. The Rev. Franklin was at his best. Sunday at 11 a. m. his delivered a stirring sermon. Our people are always glad of Dr. Franklin's coming and we hear him with great delight. He preached twice to the satisfaction of all. We are pleased with our beloved pastor, the Rev. T. J. Jones and will try to send him to conference at Oklahoma City, Oklahoma, with a full report. We are trying to raise all of our benevolence apportionment. The snow storms and blizzards have left us behind. Mr. J. T. Irvin and G. W. Johnson have been elected lay and reserve delegates to the Annual Conference.—Wilda Rene Jones, reporter.

## PUDDINGS



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**Powder**

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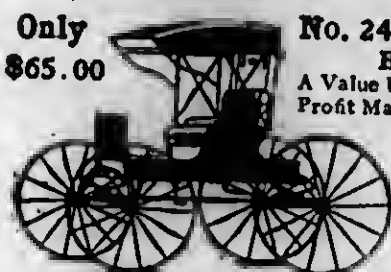
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## Conferences and Conventions

### DISTRICT CONFERENCES.

Conference.	Place.	Date.	Dist. Supt.
Beaumont.....	Beaumont, Texas.	July 24-28.....	W. L. Duncan

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips with District, Place, Date, and name of District Superintendent, correctly given.—Editor.]

### Special Notices.

#### MISSISSIPPI CONFERENCE.

Dear Pastors: Please instruct the members of your churches who are moving to the city of Jackson, Mississippi, to take his or her letter to our churches. Don't hold them as members of your church when they are living here in Jackson. We have three good churches here. Our people are crowding into this city daily. I have found some few members of our Church here and they are doing good work. Send the people to Pratt's Chapel. Let each pastor who has members moving to the city of Jackson write me and I will look them up.—Henry W. Wood, Pastor, No. 1059 West Pascagoula Street, Jackson, Miss.

#### MISSISSIPPI CONFERENCE

The Woman's Home Missionary Society of the Mississippi Conference will hold its twelfth annual session in St. Paul Methodist Episcopal Church, Laurel, June 27-30, 1912. The meeting has been deferred on the account of the epidemic of measles and smallpox in several counties within the bounds of the conference. All conference officers are requested to be present. Each district secretary shall present a list of the full names of her delegation to the recording-secretary, Mrs L. B. Shaw, Meridian Academy. Mrs. W. W. Lucas, secretary of Young Peoples' work, requests that each Queen Esther Circle send a delegate. Sisters! let's make this one of the best meetings in the history of our conference. Brother pastors, we solicit your co-operation in this great work. Yours in His Name,—Mrs. W. W. Lucas, secretary Young Peoples' Work; Mrs. L. B. Shaw, conference secretary; Mrs. L. P. May, corresponding secretary; Mrs. L. J. Hass, president.

### District Rounds

#### VICKSBURG DISTRICT.

##### Second Round.

Clinton, Apr. 27-28; Smith Creek, 29; Edwards, May 1-2; Bolton, 4-5; Vicksburg, 8-9; Vicksburg Circuit, 11-12; Cary, 15-16; Anguilla, 18-19; Port Gibson Circuit, 22; Harrison, 25-26; Fayette, 29-30; Union Church, June 1-2; Fayette Circuit, 5-6; Natchez, 8-9; Kirby Circuit, 12-13; Meadville, 15-16; Monroe Mission, 20; Newtonia, 22-23; Centreville, 29-30.

Dear brethren, arm yourselves for the battle; the debt on the Natchez Church must be paid.—JESSE E. HOLMES, District Superintendent.

#### SOUTH FLORIDA MISSION.

##### Second Round.

Fort Myers, April 27; Arcadia, May 4; Charlott, 6; Ft. Meade, 9; Bartow, 10; Plant City, 11; Bradley Junction, 13; Mulberry, 14; Hernando, 16; Twin Lake, 18; Pt. Tampa City, 21; West Tampa, 22; College Hill, 23; Sarasota, 24; St. Petersburg, 25; Clear Water, 27; Bradenton, June 1; Tampa, 7; Lakeland, 14; Key West, 21; Miami, 28; Daina,

July 1; Ft. Lauderdale, 2; Boyanton, 4; W. Palm Beach, 5; New Smyrna, 9; Daytona, 11; Deland, 12; Sanford, 13; Orlando, 13; Woodbridge, 15; Taft, 20; Kissimmse, 20; Davenport, 22; The 8th Annual Convention will convene at St. Petersburg, July 24-28. Dear Brethren—The work on the mission is progressing satisfactorily along all lines. Present indications point to the most successful year in the history of the mission. We have perhaps the strongest force of Christian workers the mission has ever had and each pastor seems determined to do his best along all lines. It is our purpose this year to raise the standard of our benevolent collections to one dollar per member as a minimum and as much as possible above this, the maximum. Each pastor is earnestly requested to raise this amount and send it to the Treasurer on or before the last of October next. Put every benevolent cause before the people and insist on a liberal response. Press the claim of the Southwestern into every home. Be ready to report every officer a subscriber at the next Annual Convention. The eighth annual convention will convene in St. Petersburg on July 24-28, inclusive. Elect at once you delegates and send their names to the secretary. This is expected to be the grandest convention ever held on the mission. Every body must get ready to enjoy the many rich things that will be in store for all who may attend.—S. A. Huger, Superintendent.

#### SHREVEPORT DISTRICT.

##### Second Round.

Bonchest, May 4-5; Lachute and Scarborough, 7-8; Mt. Carmel, 9; Wesley, 10; Grand Bayou, 11-12; Pelican, 15-16; Pleasant Hill and St. Mathew, 17-18; Marthaville, 20; Robeline, 21-22; Allen Circuit, 23-24; Shady Grove and St. Mathew, 25-26; Pleasant Valley, 27; South Mansfield, 29; Thomas, 30; Zwolle, June 1-2; Columbia, 3-4; Many, 5; Bayscie, 7; Mansfield, 8-9; Keithville, 12-13; Logansport, 15-16; Longstreet, 16-17; Curtis and Asbury, 22-23; Hayes, 25; Lucas, 26; Round Grove and Daniels, 30-July 2; Johnson's, 4-7; Alden Bridge, 13-14; St. James, 16-21; St. Paul, 21-23; Vanceville, 27-28. The district conference will convene at Fairfield, August 23. Let us make full proof of our ministry. Don't forget New Orleans University and the Southwestern. Consider Peck Home. Send Dr. Chapman your minute apportionment.—B. J. Reddix, District Superintendent.

#### CLARKSDALE DISTRICT.

##### Second Round.

N. Carrollton, May 4-5; Carrollton, 11-12; Many, 18-19; Shellmound, 25-26; Phillips, June 1-2; Toons Chapel, 8-9; Minter City, 15-16; Bedford, 8-9; Webb, 22-23; Chaney & Lambert, 29-30; Drew & Lombardy, 29-30; Clarksdale, 28-30; Clarksdale Circuit, 29-30; Coahoma, July 6-7; Tunica, 3; Darling & Falcon, 4; Belen & Marks, 5; Charleston & Masell, 8; Quiver & Tutwiler, 9. Dear brother pastor,

this has been a hard year. Thus far but little has been done on account of the bad weather, and high water. I know that you are discouraged, but have faith in God; go forward, and stand at your post, the Lord will provide. Make Children's Day a great day. Try and raise all of your benevolence and the Rust fund. Keep the Southwestern before the people. Have good revivals. Catch men for the Master.—Chas. W. Butler, Dist. Supt.

#### SOUTH NEW ORLEANS DISTRICT.

##### Second Round.

Union and Sorrel, May 9-10; Crawford, 11-12; Godman, 17-19; Wlnsted, 18-19; Franklin, 24-26; Centerville and Verdunville, 25-26; Pattersonville, 8; Berwick, May 31 to June 2; Morgan City, June 1-2; Beattleville, 6-7; Houma, 9-10; Schriever, 14-16; Thibodeaux, 16-17; Plaquemine, 23-24; Bayou Goula, 25; Woodlawn, 29-30; Napoleonville, June 30 to July 1; Viron, July 2; Hahnville, 6-7; Donaldsonville, 13-14; First Street, 17-21; Wesley, 18-21; Williams, 19. Dear Brethren—You have done well the first quarter. Now Easter is over, let us turn our attention to the second Sunday in June. Each member is asked to give at least 25 cents for our local education. Let us stand by Dr. Melden, of the New Orleans University, and Prof. Reynolds of Gilbert. Let each pastor do his very best for our schools. I will have the envelopes at the convention in Thibodeaux, April 24-25.—John W. Turner, District Superintendent.

#### LAKE CHARLES DISTRICT.

##### Second Round.

St. Martinville (D. M. Seals), May 11-12; Leesville and Shady Grove (H. C. Wilson), 11-12; Lake Arthur and Shell Road (J. B. Johnson), 11-12; Welsh and Jennings (S. M. Hayne), 11-12; Olivier and Patonville (E. B. Richard), 11-12; Spring Creek and Glenmora (D. G. Pharris), 11-12; Crowley and Eunice (H. C. Wilson), 18-19; New Iberia (T. P. Norris), 18-19; St. Peter (C. O. Pardo), 28-26; Longville, DeRidder and Bon Ami (N. Ford), 25-26; Campbell and Briggs (E. C. Goins), 25-26; Lafayette (J. S. Weaver), 24; Cade (D. M. Seals), 26; Hubertville (J. S. Weaver), 25-26; Jeanerette (T. P. Norris), 25-26; Dear Brethren—While on my trip to the General Conference in Minneapolis, you are hereby appointed and authorized to hold the second quarterly conference of the district on the time and places as per the above program. I have also thought proper to constitute the pastors on our district into a Mutual Aid Club whereby you may be in a position to assist each other in presenting to the people the local educational plan adopted by the District Superintendents, who are in consultation with Dr. C. M. Melden, President of New Orleans University, 5318 St. Charles Ave., New Orleans. Dr. Melden is president of this club and he will direct you in this important campaign, therefore keep in touch with him. With the view of a more lively campaign in favor of our disciplinary causes and general church debt and emergencies, I have made the following appointments:

Board of Home Missions and Church Extension, Rev. J. B. Johnson, Jeanerette; Board of Foreign Mission, Rev. J. S. Weaver, Welsh; Board of Education, Rev. E. C. Goins, Jeanerette; Epworth League and Young People, Rev. M. R. Walker, Olivier; Freedmen's Society, Rev. T. A. Jackson, Lake Arthur; Board of

Conference Claimant, Rev. J. C. Coleman, Crowley; Debt on General Church and Emergencies, Rev. D. M. Seals, New Iberia. On this latter subject, address Dr. A. B. Leonard, 150 Fifth Avenue, New York.—Pier Landry, District Superintendent.

#### GREENVILLE DISTRICT.

##### Second Round.

Greenwood, May 10-12; Ruleville Circuit, 11-12; Stephenville Circuit, 18-19; Indianola, 25-26; Leland Circuit, June 1-2; Shaw Circuit, 4; Cleveland Circuit, 5; Holland Circuit, 6; Greenville, 7-9; Gunnison Circuit, 8-9; Duncan Circuit, 13; Shelby Circuit —; Itta Bena, 22-23; Moorhead Circuit, 29-30; Schlater Circuit, 29-30. Dear Brothers—Do your best to make this a great year in church work. The District did not do well in raising benevolence on Easter. Let us make Children's Day count. Don't forget the SOUTHWESTERN CHRISTIAN ADVOCATE. We must stand by Dr. Jones in his great work for the people. Have a revival in each charge. The first District Conference will be held in Raspberry Methodist Episcopal Church, Indianola, Miss., August 21-25. Dear brothers, if you need me to help you, send for me.—H. Hart, District Superintendent.

#### WAYNESBORO DISTRICT.

##### Third Round.

Statesboro, June 15-16; Bascom, 23; Charlestown, 2-30; Dublin and Brewton, July 6-7; Newington, 6; Herndon and Wadley, 13-14; Hugland, 17; Millen, 20-21; Pulaski, 29; Rocky Ford, Aug. 3-4; August 10-11; Waynesboro and Asbury, 18; Sylvania, 24-25; Hagan, 31-1; Undine, Sept. 2; Statesboro Mission, 7-8; Waynesboro Circuit, 14; Sumit, 14-15. My Dear Brethren—The District Conference convenes Asbury, Thursday, Aug. 15, 1912, at 10 o'clock. Every pastor with his local preachers, district stewards, exhorters, with one representative Sunday school superintendent, Epworth League president, class leader, president of Ladies' Aid Society, must be present. Purchase your ticket at Idlewood, Ga., the nearest railroad point to the church. Be there on afternoon train, Wednesday, Aug. 15, so as to be present to hear the annual sermon Wednesday night. Remember to bring two cent per church membership for conference expenses.—W. M. Binger, Dist. Supt.

#### PARIS DISTRICT.

##### Third Round.

Brookston, June 8-9; Honey Grove, 15-16; Bagwell, 22-23; Chicota, 30; Paris Station, July 7-8; Qu Chapel, 7-9; Morgan Chapel, 20; Medill, 13-14; Paris Circuit, 20; Greenville, 27-28; Deport, 27-28; Hope, August 3-4; Clarksville, 11; Clarksville Circuit, 10-11; Rosser, 18; Terrell, 17-18; Sulphur Springs, 24-25. Dear Brethren: This round embraces the date for the District Conference, August 6th, which convenes at Clarksville, Texas. We expected at this District Conference to report our full assessment for July, Home Missions and Church Extension, and the Board of Foreign Missions. We must not fall short on these claims. This must be our Conference. We will depend on you as loyal pastors to stand by the District and all the benevolence of the Church. Now let us hear of a man bringing up his entire apportionment for the benevolences.—K. McMillan, District Superintendent.



## Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

### MRS. MAMIE TUTTLE,

On the evening of March 26th, 1912, about 11 o'clock, Mrs. Mamie Tuttle, wife of the Rev. Robert Tuttle, pastor of our church at Newport News, Va., passed peacefully away into the Great Beyond. Mrs. Tuttle was a native of Canada. Some time after her marriage she became an invalid, and decided to come South with her husband, in the interest of her health. After the adjournment of the North Carolina Conference last fall, District Superintendent S. F. B. Peace, of the Greensboro District, secured the appointment of the Rev. Mr. Tuttle to the pastorate of the Newport News Charge. Cheerfully and gladly his wife and sister went with him, and they all entered upon the work with zeal and enthusiasm. They were very cordially received by the people here, and in a short time had made many friends and were doing well on the work. Our hearts go out in much sympathy for the bereaved husband and sister. Brother Tuttle is a young man of exceptional tact, energy and perseverance. May the Lord strengthen him in these hours of sore trial, that he may continue his well-begun work in that part of the Lord's vineyard, even though bereft of the comfort and help of his dear companion. Mrs. Tuttle was very affable and friendly. She will be mourned by many friends even in the South, where she has resided for the last few years.—J. H. Lovell.

### THE REV. THOMAS HOLSENDORF,

The Rev. Thomas Holsendorf, the subject of this sketch, was born in Fernandina, Florida, in 1841, died in Gainesville, Florida, February 17th, 1912. He was wonderfully converted in the strength of his manhood, and joined the Methodist Episcopal Church, South, where he served God as a lay member until the close of the war, when he placed his membership with the Methodist Episcopal Church, where he soon entered the ministry of the Gospel in South Carolina under Bishop James, and then with the Florida Conference at its organization in Florida, under Bishop Ames, where he served God after his calling as an itinerant minister until 1903, when Bishop Spellmeyer, because of his failing sight, superannuated him, in which relation he remained until relieved for his rest in Heaven. In the days of his active ministry he served as both pastor and Presiding Elder, having many conversions as seals to his pastorate, and enjoying the love and confidence of his pastors while in the Presiding Eldership. He believed in Jesus as Almighty Saviour and strove to serve Him with a perfect heart. The Bible was to him a perfect guide and to it he sought for light in every matter. His afflictions were many and often severe, but, with remarkable patience, he bore them all, even when so reduced that all assistance depended on the loving kindness of those about him, and then, with a thankfulness characteristic of a child, he never failed to acknowledge himself grateful. As a

man, he ever strove to keep his word, as a citizen, he loved his country and fought to defend her flag, as a Methodist, he believed the Church's doctrines and preached to maintain them; as a husband and father, his care and delight was to provide for his own, and especially for those of his own house. His last days on earth were sweetly peaceful. "Servant of God, well done!"

### MRS. ALEATHA CHRISHOLM

Mrs. Aleatha Chrisholm, wife of the Rev. G. M. Chrisholm, pastor Shelby and Mound Bay, Mississippi, Methodist Episcopal Church, died March 26th, 1912. She was born October 12, 1879. She professed a hope in Christ Jesus in August, 1889. She had been a student in Rust and Clarke Universities. The deceased had been married nearly eighteen years and was a loving wife and a true christian. She had been sick for more than two months, but meekly bore her ills as a true christian. Her loving husband, relatives and members and friends of Shelby stood by her until the end. Three sisters, a brother, and husband, survive. The funeral was attended by the writer, assisted by the Rev. Dr. W. P. Q. Byrd, of the African Methodist Episcopal Church of Mound Bayou.—H. B. Hart, district superintendent.

WHITTENBERG.—Elizabeth Whittenberg, a faithful member of Wesley Methodist Episcopal Church, New Orleans, La., died February 29, 1912. She leaves two daughters, a son, the Rev. Edward Whittenberg, and a host of friends. The Rev. P. Landry, D. D., and the Rev. M. R. Dixon took part in the service, assisting the pastor, the Rev. R. C. Worsham.

FIELD.—Mary Field, a faithful member of the Methodist Episcopal Church for over thirty years, died at Starling, Louisiana, March 26, 1912. She leaves two sons, two daughters and a host of friends. Age 83 years. The Rev. W. C. Lewis conducted the funeral, assisted by Bro. F. Clouds.

ENOCH.—Sarah Enoch died at the good old age of 110 years on March 27, 1912. She was a member of First Street Methodist Episcopal Church, New Orleans. Peace to her ashes.—B. Mack Hubbard, Pastor.

WILLIAMS.—Rebecca Williams, a member of Wesley Methodist Episcopal Church, New Orleans, died January 24, 1912.

PEAKS.—Pauline Peaks died at Decatur, Alabama, February 27, 1912. She was a faithful, consistent member of the King Memorial Methodist Episcopal Church. She leaves a mother, brother, grandmother, and a host of other relatives and friends. The church has lost a good member as well as Sunday School and Epworth League worker. Eulogies were read by Miss Mabel Mylum, Mrs. Minnie B. Smith, Prof. Wilson and Prof. J. H. Harris. The Rev. J. C. Thomas, pastor, preached the sermon.

SKULLOCK.—Adelaide Skullock, born in Virginia March 22, 1843, died at Geneva, Texas, February 3, 1912. She joined the Methodist Episcopal Church at quite an early age. She lived a Christian life. She leaves her husband and seven children. The Rev. J. P. Canton officiated at the funeral.—Robert Dennis.

BRADLEY.—On March 4, 1912, Maria Bradley, wife of Daniel Bradley, died in full triumph of faith. She found Christ in the year 1877. She leaves her husband, three sons, several grandchildren and a host of

## FREE TO YOU—MY SISTER



Free to You and Every Sister Suffering From Women's Ailments. I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case entirely free, in plain wrapper, by return mail. I will also send you this of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Stickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly strong, plump and robust. Just send me your address, and the free ten days' treatment is also the book. Write today, as you may not see this offer again. Address

MRS. M. SUMMERS, Box 176, South Bend, Ind., U. S. A.

friends. For thirty-five years she was a faithful member of the Methodist Episcopal Church. She was born in 1822 and was about ninety years of age. The funeral was held in Stone's Chapel, Cumberland Furnace, March 6, 1912, by the Rev. W. T. C. Travis, assisted by the Rev. J. W. Richmond, pastor of Braden Chapel, East Nashville, Tennessee.—William T. C. Travis, Pastor.

ALLEN.—At Gahagan, La., January 6th, 1912, Mr. W. H. Allen. He was a faithful member of the Baptist Church; age 61 years. Brother Allen owned a nice home and other property worth \$5,000. He was appointed judge of the Parish Fair, Colored Department, for three years. He leaves a host of friends. The Rev. J. D. McCain conducted the funeral.

MURPHY.—Belle Murphy died January 7th, 1912. She was a member of Mount Carmel, Gahagan, La., and was faithful until death. Age 35 years. She leaves her husband, six children and a host of friends.—J. D. McCain.

WEST.—Major West, a native of this city, for more than 50 years, and a member of Simpson Memorial for more than 37 years, died April 20th, 1912, at his home in New Orleans, after an illness of more than three months. Brother West was known for his very excellent character and Christian deportment throughout our city Methodism, and he loved his church and God supremely. Every pastor of Simpson can give testimony to that fact, and the children as well, for he was their friend and companion. He was a class leader for 33 years; his members loved him well. He saw service in the Civil war, and was honorably discharged. He was Chaplain of G. A. R. Post No. 18 of this city, as well as a member of the Love and Charity Benevolent Association. The funeral was held from his church, amidst a concourse of sorrowing friends and loved ones. A committee of ladies decorated the church, and the Post stacked their guns "at rest" while the body lay in state. The Revs. J. A. Landry, D. S. Sloan, R. C. Worsham, R. E. Jones, assisted the pastor. Sarah A. Jones read a tribute to his memory and worth. Miss Cecilia Carter sang "Face-to-Face," and Misses Alice Toller, Ruth Alexander, Annette Duconge and Rachel Landix, "Jesus Lover of My Soul." Sister West loses a devoted husband, and life long companion,

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and Simpson Memorial loses a member whose place will not be easily filled.—W. S. Chinn.



## Southwestern Christian Advocate

631 BARONNE STREET

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### Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

**HAVEN MEMORIAL.**—Our first quarterly conference, held April 24th, showed the work in splendid condition. District Superintendent Chapman expressed his pleasure and approval at the reports and improvements as he saw them. As a result of a recent revival effort 26 had been added to the church. Following this, the District Missionary Convention took place in our church on the 25th and proved to be a happy event. Dr. Chas. M. Melden, President of New Orleans University and Editor R. E. Jones, of the SOUTHWESTERN, delivered addresses.—J. F. Marshall, pastor.

**SIMPSON MEMORIAL.**—Services excellent all day. The Sunday School attendance was a record breaker; 117 present. Miss Sarah Jones and her corps of teachers are determined to make it the best school in the city. A party of friends led by Mesdames Robinson, Bessie, Davis, Lang, Rist and others gave the pastor and family a pleasant visit on Wednesday night, and brought many good things, as well as a purse of \$12 as a token of their esteem. During the services Sunday they gave him \$10 extra on his General Conference trip. Eight were received into full membership; one on probation, and one baptized by sprinkling. Collection for the day, \$24. The Rev. J. A. Lindsay will administer the Communion Sunday and assist the officers.—W. Scott Chinn, pastor.

**FIRST STREET CHURCH.**—First Street Church is sustaining its reputation as a great church and is doing things out of the ordinary, at this time. April 14th a very impressive service was held in memory of the late Mrs. C. W. Reeves, who died at Shreveport, March 8. Mrs. Reeves stood loyally by her husband the four years he was pastor of this great church. Mrs. Valcour Chapman and daughter, relatives of the deceased, were present. Sunday night the pastor delivered a special sermon to the young men. The choir was at its best during the day. The choir has had a thorough re-organization. Mrs. B. Mack Hubbard, chorister; Attorney F. B. Smith, president; Mrs. Archie, first vice-president; Mrs. Hawkins, second vice-president; Mr. C. Bunton, secretary; Mrs. Thomas, treasurer; Mr. O. Jefferson, librarian; Prof. James Morgan, organist. The indications are that First Street shall have one of the best choirs in the city. The First Quarterly Conference was held April 17. District Superintendent J. W. Turner, presided. The

reports showed material progress and advancement. Nearly \$1,000.00 had been raised for all purposes. Forty-four accessions to the church membership. The District Superintendent was paid in full in the Quarterly Conference. He was highly pleased at the work that had been done. The church went into organization on April 15th for the purpose of raising \$1,000.00 by the second Sunday in July. The plan is to make First Street one of the best churches, in every way, in our beloved Methodism.—B. M. Hubbard, pastor.

### CONFERENCE NOTICES

#### District Rounds

##### WINONA DISTRICT. Second Round.

Kilmichael, April 27-28; Vaiden Circuit, May 4-5; Vaiden, 4-5; Duckhill, 11-12; Elliot, 11-12; Hesterville, 18-19; Sallis, 25-26; Durant, June 1-2; Lexington, 8-9; Owens, 15-16; Goodman, 15-16; Kosciusko, 22-23; Pickens, 29-30; Ebenezer, 29-30; Kosciusko Circuit, 29-30; Vaiden Mission, July 6-7; Tchula, 6-7; New Hope, 9; Blackhawk, 11; Winona, 13-14. Dear Brethren—Let us have a great revival in each church. Plan now for Rust Endowment Day and put the Southwestern in each home. Expect each pastor to report full benevolence in first district conference.—W. H. Gilliam, District Superintendent.

##### GAINESVILLE DISTRICT. Second Round.

Bennington, May 4-5; Tarcrosse, 4-5; New New Bell, 11-12; New Bell, 11-12; Hague, 11-12; Alachua, 11-12; Mikesville, 12; Morriston, 18-19; Mont Brook, 18-19; Highsprings, 25-26; Newberry, 25-26; Otter Creek, 25-26; Haynesworth, June 1-2; Trenton, July 27-28; Levyville, 1-2; Mars Hill, 1-2; Pleasant Plains, 8-9; Archer, 8-9; Pinesville, 8-9; Arrondowdo, 15-16; Cedar Key, 15-16; Sanpulaski, 22-23; Sabbath Sunday and Epworth League Association, June 27-30; Bell, July 6-7; Mt. Pleasant, 11-14; Newnans Lake, 14; Tiger Town, 13-14; Paradise, 20-21. The attendance of the pastors is called to the importance of raising funds to support the Scott School. The trustees and faculty are doing all in their power to maintain this work, and find it quite a task, therefore we ask the pastors, superintendents, Epworth League Presidents and members throughout the district to bring large collections to the Sunday School and Epworth League Association that will meet in Newberry Church, Thursday, June 27-30, 1912. The school property is now worth \$1,000.00, and we are in need of a building to be used for chapel, class-rooms, and boys' dormitory. We appeal to the membership of the district to rally and let us raise \$500 during the session. All pastors that have collected benevolent moneys are urgently requested to send them to the boards entitled to them at once.—J. F. Elliott, district superintendent.

#### Gleanings from the Field

##### LOUISIANA.

The Rev. P. W. Clarke, our new pastor at Warren Methodist Episcopal Church, arrived here January the 28th amidst the rain and cold. For two Sundays he was unable to meet

the people. On the third Sunday in February he preached his introductory sermon. It was a powerful sermon and our souls were greatly delighted. We are proud of him and will stand by him as we have done by his predecessors. He has laid out his plans and we have taken hold of them. We had quite an enjoyable day on the first Sunday in March. Collections as usual for that day of each month, in the neighborhood of \$50. It looks as though we are going to succeed. The Rev. Clarke is no stranger to us and all of us love him and his dear good wife. She is indeed a good woman, an earnest worker and a faithful christian.—Thomas Richardson.

New Iberia.—St. James Methodist Episcopal Church was honored by having within its walls our honored Dr. M. C. B. Mason, Corresponding Secretary of the Freedmans Aid and Southern Educational Society. His subject was the "Second Emancipation" and in the words of one of our white papers: "He made one of the most effective and brilliant addresses to the Negroes ever delivered in New Iberia." The subject as discussed by him was very interesting and he can well be termed the best negro orator in the South. Many of our white citizens were in attendance and the church was filled to its utmost capacity.—D. M. Seals.

Cheneyville.—District Superintendent J. O. Richards held our first quarterly Conference on March 2-3. The reports showed that good work had been done. The pastor was received gladly by all the members and friends of the church. Everything bids fair for a good years work. Lincoln's birthday was observed on the 2nd Sunday in February. Collection was \$2.50. Report of stewards was as follows: Paid Pastor, \$30.00; Paid District Superintendent, \$10.00; Benevolent collections, \$3.00; moving expenses, \$17. Paid for furnishings, \$10.90; total, \$74.90. We have received many pounds of groceries and dry goods for which we are thankful. The Sunday School, under the management of Sister M. A. E. T. Polle, is doing excellent work. The entire membership pledged themselves to stand by the church and help the pastor to gain 100 souls to the church this year.—Thos. Williams.

Shiloh.—The church is getting active and we hope for it good results for this year. The people are appreciative of their pastor's efforts and recently they brought to him and his family a gift of 75 pounds of assorted groceries. Sister Georgiana Suttler led this effort for which we are very grateful.—S. M. Garner.

##### MISSISSIPPI.

Gulfport.—After my return from the conference from Hattiesburg, Miss., to the Gulfport Charge, my good people received me with great joy. We did a great work in 1911 and

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we expect to do a greater work this year. In 1911 Mrs. S. H. Carrigan, the President of the Ladies' Aid Society, raised \$157 and she means to do more this year. We want to have our benevolence greater than it was last year. We plan to paint and cell the church this year. Mrs. Dr. Doodson and Mr. G. Raby and others raised \$52 to paint the church on the inside and the work is finished. Mrs. S. E. Black, the president of the Woman's Home Missionary Society, did a great work along all lines. All the class leaders and trustees have set out to do active work this year. We are going to have a Southwestern day in March—and we expect to get many subscribers. The following friends paid \$1.00 each for missions: Eddie Smith, Miss Francis Taylor, Miss Rosa L. Trotter, Mr. M. H. Foushee, Mr. M. H. Johnson, Mr. N. W. Walker, Rev. S. H. Cannon.—J. K. Comfort, pastor.

Sumrall.—Our church here has taken on new inspiration since the annual conference. We have pledged to pay our pastor, the Rev. N. L. Marshall, as much this year as we did last with just half the number of members that we had last year. We have set up to keep up with every department of the church this year. The second Sunday in March, we raised \$21.65 by rally, and last but surely not least, we added to the church one member during that day.—T. J. W. Allen.

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# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
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## THE EPISCOPAL ADDRESS

READ BY BISHOP EARL CRANSTON, D. D., LL. D.

To the Members of the General Conference of the Methodist Episcopal Church, in Session at Minneapolis, Minn., May, 1912

GREETING—One hundred years ago to-day the first delegated General Conference of Methodism in America was in session, probably at old John Street Church in New York City. On a basis of one delegate to every five preachers, there were ninety delegates, all preachers. Bishop McKendree presented the first written address to such a body of Methodists, and Bishop Asbury followed in extemporaneous remark. Both addresses dealt with the condition and legislative needs of the Church. We adopt that precedent as our guide in the present address. Bishop McKendree reported the membership as being 190,000, besides 700 itinerant preachers and 2,000 local preachers. The Church was then twenty-eight years old as an organization. To-day this General Conference, of one branch of Methodism, on a basis of one delegate to every forty-five preachers, has 410 preachers, and as many laymen. There are nearly 7,000,000 American Methodists—our own body comprising one-half of them—while the entire ministry, traveling and local, numbers about 90,000. Then Methodism was confined to Great Britain and a few of the American States. Now it spreads over the whole earth with its Conferences, missions, schools and benevolent agencies.

Sixty years ago that noble pioneer Chauncey Hobart, represented this vast Northwest in the General Conference at Boston. Returning by way of New York in order to raise funds for building a church in St. Paul, he reported that his mission was greatly hindered by the ignorance of the people as to where Minnesota was. The whole world now knows Minnesota products, from lumber and flour to schools and statesmen. And now Minnesota Methodism is the host of the world-wide Methodist Episcopal Church, with a welcome as broad as the State and as fragrant as the roses that once bloomed on the breast of her virgin prairies. Yonder river, the "Father of Waters," but recently the boundary of civilization, now marks the nation's base of supplies, and must very soon assume the dignity of holding the scales of empire between the East and West. Let our emulations be without envy and our rivalries without bitterness. So long as the Alleghenies and the Rockies, the Blue Ridge and the Sierras, cling to their foundations, may they fling to the winds of heaven from their highest peaks the same unconquered flag, and all their teeming valleys echo with the same heart-song of a free people, "My country, 'tis of thee—of thee I sing."

To the people of Minnesota and to the makers and keepers of this wonderful city we bring the acclaim never yielded by men to notable achievement where brought. As Methodists we rejoice in what we have been able to do for the State and city. We call you to witness that we have stood for all that has blessed the people, and against every foe of good government, good society, pure homes and individual well-being. We have written into your record some noble names, matched your commercial ventures with the daring of the cross, and to-day standing with you at the altar of an irrevocable consecration to the public weal, we tender our churchly offices in sealing an eternal wedlock between this queenly commonwealth and the highest ideals that can inspire any people.

### OBITUARY

In the year 1896 we sent you one of our truest leaders, a gospel knight whose bugle call had rung through Europe, Asia and South America, and had never sounded a retreat. He lived among you a

powers of darkness, until at last, consumed by his zeal, he fell full armored, sword in hand, and face to the foe. We pause to speak with thrilling memories the name of Isaac W. Joyce, a bishop of the Church, honored of God and revered by the Methodists of four continents, whose body sleeps yonder in Lakewood cemetery. From this grave, dug up on the field of the warrior's last battle, we turn to wave a greeting to his still surviving senior, Bishop Thomas Bowman, who at the age of ninety-five is passing his days in beautiful tranquillity, cherished by the Church and tenderly cared for by filial hands.

Four years ago the General Conference and its thousands of visitors were thrilled by a voice that was all too soon to be hushed in death. With his noble presence, his opulent vocabulary his lofty thought and utterance, Bishop Goodsell made memorable the address in which he represented his colleagues and himself. His was a most winsome and potent personality. In the pulpit chaste, scholarly, eloquent; in the chair watchful, ready, impartial; in administration cautious and discriminating; in his home tender, devoted and hospitable with children a veritable necromancer; in authorship lucid and graphic; in temperament studious and philosophic; in manner cultured and gracious—such was Bishop Daniel A. Goodsell; a man for his time, a bishop for his epoch, an honor to the Church that honored him. He went from our meeting at Binghamton to receive, on December 5, 1909, a higher degree than that which had been so recently bestowed upon him by Wesleyan University.

Cyrus David Foss died in Philadelphia, January 29, 1910. A rare spiritual phenomenon it is when tremendous will power and cultured intellectuality abandon self-independence to lean upon the will and mind of God. Bishop Foss would have been a dangerous skeptic had he taken that bent, for he was fixed in purpose and conviction, and he was not made for silence. His sentences in sermon or address were like wedges, and they were driven home by forceful utterance. Every Methodist knew his strength, but not so many knew the man that carried it. Always dignified in bearing, serious and thorough in his consideration of every question, he treated all men with absolute fairness and met all issues and reached all conclusions with utmost care and conscience. No man among us has more earnestly loved or more faithfully served the Church. His Christian experience was ever fresh and exalted, and through the years he walked with God in faith and fellowship. His interest in civic righteousness was intense and his devotion to the universal kingdom of God was a passion. He was high-minded, clean-handed and pure-hearted; honest, brave, wise, devoted to God and the Church. His name will be written high among the great names of our history. We think of Bishop Foss as a high-minded Christian gentleman, honest, brave, wise, devoted to God and the Church. His name will be written as one of the great names in our history.

With Merrill and Andrews and Foss gone, their junior colleagues felt as if the pillars of their sky had fallen. But the God who builds all our skies and shines through all has led us on to this good day.

In March, 1910, Bishop Henry Spellmeyer confided to two of his friends in St. Louis the fact that he was the victim of fatal disease, and his desire that, should death call him suddenly while absent from home, these brethren would save his invalid wife the shock of an unsympathetic announcement of the event. The end came as he anticipated. He died

Atlantic City, during the session of the New Jersey Conference, after having dismissed his suddenly summoned physician in confidence that the attack had subsided. Could circumstances more pathetic tell at once the quality of his religious heroism and the fineness of his chivalric spirit? Naturally modest, rarely aggressive, even under pressure, but always strong and lucid in speech when aroused, Bishop Spellmeyer was admired as well as beloved by his colleagues. He came from the pastorate, but his long and useful service as a member of the Book Committee had commended him to the confidence of the Church, and he held it to the end, dying without a blemish on his record.

On the first day of August, 1911, Bishop Mallaleu, the indefatigable, the tireless, the fearless, joined the host triumphant, being in his eighty-third year. Of New England birth and training, he was by every test, doctrinal, experimental, temperamental and practical, and old-time Methodist. His career was militantly active to the end. He never dodged an issue, never furled his flag, never shirked a battle. As a bishop he was the constant friend and champion of the black man and of our white work in the South. His ardor was not chilled when his Conference met in a cross-roads church, nor was his ear offended by untutored speech. He found congenial company anywhere among God's people. His preaching was fervent and evangelistic, his industry unceasing, even after his superannuation. His spirit was sympathetic, his benefactions constant. He was the almoner of many a benevolent steward of God. Literally, he fought a good fight, kept the faith and finished his course with the crown in sight.

These vacant chairs mean to us more than to the Church at large. They sadden as well as solemnize our councils. They compel us to face the hastening day of our own accounting. Farewell, brothers crowned! God help us, also, to be faithful to the end!

With the most tender sympathy for our two colleagues we mention the bereavement suffered by Bishop Moore and Bishop Neely in the recent decease of Mrs. Moore at Cincinnati, Ohio, November 24, 1911, and of Mrs. Neely at New Orleans, February 26, 1912. The circumstances in both cases were singularly distressing. These sainted women had shared with their husbands the perils of wide travels among unfriendly peoples, and bravely faced many dangers on land and sea. Both were women of remarkable poise, unwavering faith and gentle spirit. Some day the heart-trials of a bishop's wife will be better understood than they are in these times of unthinking comment.

We cannot pass from this record of translations without tendering to the brave young Church of Japan our profound sympathy in the loss of their apostolic Bishop Yoitsu Honda, who was consecrated by the commissioners who organized the Methodist church of Japan in 1907, and who died in Tokyo, March 26, 1912. Bishop Honda had fairly won the title of the Asbury of Japan. His influence was doubtless beyond that of any other Japanese ecclesiastic in national as well as Church affairs. Trained in our schools, the first of his nationality to bear the credentials of our ministry, faithful to our doctrines and polity, pure in life and apostolic service, his fame and achievements are our reward and our glory. May God graciously shepherd the bereaved Church until a worthy successor shall be called to the high duties which he has laid down for yet higher service in the life beyond!



successor to Bishop Honda has been elected by a called session of the members of the last General Conference of the bereaved church, in the person of Rev. Yoshi Hiraiwa, who was a member of the Canadian Methodist Mission prior to the union of Methodism in Japan. May the spirit of God rest in power and wisdom upon Bishop Hiraiwa.

#### Special Episcopal Assignments

Prior to the fixing of Episcopal residences in China and South America, the bishops had sent Bishops Joyce and Cranston to Eastern Asia for two years each. This was done because of the great distance and the peculiar character of the superintendency required by the work. It was believed to be a lawful method of meeting a special demand. When the residences in Europe, China and South America were established by General Conference, we welcomed such distinct approval of our course and gladly continued the form of administration already inaugurated, only assigning Bishops Moore, Burt, Bashford, Neely, Bristol and Lewis to home Conferences as seemed expedient when they were in the country, thus preserving their official contact with the Church at large. The last Quadrennial visitations to India and Africa, as required by the Discipline, were made by Bishops McDowell and Wilson, respectively, and their gratifying reports are before the Church. We commend the thoroughness and fidelity with which their duties were performed, and join with the Church in gratitude for the safe return of both these brethren with their valuable store of inspiring facts concerning our people in those far-off lands. Outside of India and Africa, no section of the Church will profit more by their visit than Philadelphia and Chicago, both of which cities are populous with full-grown Methodists, and were left under the care of competent pastors and superintendents while their resident bishops were ministering to our isolated missionaries and their dependent converts. So the strong help the weak in our Lord's Kingdom. Mrs. McDowell, the president of the Woman's Foreign Missionary Society, accompanied her husband to India, and with him visited our fields in China, the Philippines, Japan and Korea, thus doubling to the Church and to the missions the value of the bishop's visitation.

The reports presented by the bishops individually responsible for our various fields reveal the magnitude of the task to which our Church is committed abroad. We are compelled by time to consider that every delegate is informed as to what is expected of us in our own land. The responsibility is appalling. Who and what are we, and where lies our strength, that we have ventured upon undertakings so vast? We are yet a new force in history. It behooves us to examine our equipment, ecclesiastical and spiritual, for such stupendous duty.

#### Our Spiritual Identity

In identifying ourselves spiritually we believe with all Christendom in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ His only Son our Lord, who was conceived by the Holy Ghost and born of the Virgin Mary—"hence very God and very Man." By this fundamental confession we place miracles beyond the range of cavil and dispute. This creed would never have been written and the story of the Virgin birth would have been long since catalogued with the myths of superstition had Jesus Christ, offering outer miracles as evidence to his own time and to all times, continued through the ages to perform the deeper miracles of grace. Had He not entered and glorified humanity by imparting a supernatural life, Christianity would have made no conquests. Christian thought and experience which in the beginning offered miracles as witnesses for Jesus Christ, now offer Jesus Christ both as the witness for miracles and as the present worker of miracles. As plainly as the heavens declare the glory of God and the firmament showeth his handiwork, so plainly does the Christian Church declare the glory of Jesus Christ and the deity of the Holy Ghost.

The miracle of the eighteenth century was the birth of Methodism, conceived by the Holy Ghost under conditions which gave as little promise of the genesis of a great spiritual movement as the manger of Bethlehem gave of the glory of the Son of God. The birth-cry of Methodism was "Abba, Father." The token of its fellowship is the Witness of Adoption. The burden of its message is, "Behold the Lamb of God that taketh away the sins of the world." Its logic of salvation is the Atonement as set forth in the words of our Lord, "This is My blood of the New Testament which is shed for you and for many for

the remission of sins." Its way to purity of heart is the blood that cleanseth from all sin. Its ever-present miracle-worker is the Holy Spirit, that convinces of sin, of righteousness and judgment to come, and renews the dead soul in the life and likeness of God.

Bred in a college that denied it asylum, this young child of the eighteenth century was driven to the fields and byways, pursued by ridicule and persecution, and its life sought by Herods in priestly robes. It was stoned by mobs, and its name cast out as evil by magistrates. It lived only because the life of God was in it; lived to save England from bloody revolution; lived to give at its altars God's answer to infidelity in America; lived to preserve liberty in this land from self-destruction by proclaiming the only truth that makes man free indeed; lived to make Christian theology in America broader and more equitable than the Declaration of Independence in its fundamental teaching; lived to raise up from the very stones hurled at it by older ecclesiasticisms children by tens of thousands of replenish their folds, and thus bless them which persecuted it. And it still lives to welcome here to-day in its great legislative assembly men and women of every race and color, from all continents of the globe, who have heard its message, been born of its spirit, flocked to its standard, and with us are to-day making real John Wesley's apostolic vision, the outlook of his soul one hundred and fifty years ago, as he cried, "The world is my parish."

No Methodist needs to be told how our apostolic founder's heart was "strangely warmed," how his theology was vitalized, how his preaching became dynamic, how courage came to his leadership, and how at last freedom claimed his constructive genius and he cast off the conventional fetters that bound him and by virtue of an apostolic commission, certified by the only sanction that can validate any apostolic function—the sanction of the same Holy Spirit that had led him up to that solemn hour—be ordained Thomas Coke as bishop to provide the sacraments for "those few scattered sheep in North America."

#### The Catholicity of Methodism

Since that auspicious day Methodism has proved beyond peradventure its world mission. First, it is certified by the catholicity of its teaching. Founded on the New Testament as the one authoritative interpretation of the law and the prophets, it fellowships all believers who yield mind and spirit to the sway of Jesus Christ, and make practical godliness the test of faith.

Secondly, it is certified by the catholicity of its ordinances. It binds believers to no one mode of baptism and builds no barrier of creed or caste or ritual about the table of our Lord. We believe that "as many as are led by the Spirit of God—of whatever name—"they are the sons of God."

Thirdly, it is pre-eminently catholic in its universal experimental test, by which every believer consciously traces his spiritual genealogy directly to God, the Eternal Father of all.

And what of our ministry? No man has ever been lawfully inducted into holy orders under Methodist sanction without first declaring that he was called by the Holy Ghost to that office and work. In every revival by which Methodism has flourished, in all its wars against monstrous wrongs, in every missionary movement, in every Conference of every degree, and in every assembly from the days of the fathers to this hour, the Holy Spirit has been earnestly called to His rightful leadership, even with agonizing prayer. Such is Methodism normal, militant and triumphant.

Fathers and brethren, let us reverently recall the words of Him who said, "That which is born of the Spirit is spirit." Methodism, born of the Spirit, is spirit, and ceasing to be spirit it dies. Even the unique body it wears was fashioned in the breath of prayer for the functioning of its spiritual life. In this respect it is singular among Churches.

Worldly wisdom has no valid vote in a Methodist Conference. "Not as wise men after the flesh, not as mighty or noble," are we called to these high duties, but as men to whom "Christ Jesus is made wisdom and righteousness by God's free gift." Therefore let us serve in humility as becometh stewards, counting nothing as our own, but the Church and ourselves as altogether the Lord's who as "the Head of the body (the Church) is entitled to pre-eminence."

#### A Delegate's Responsibility

Let no man profane his trust by appealing too confidently to his own judgment when the interests

of our Lord's Kingdom are at stake. It is our conviction that it will be better to adjourn without a single act of legislation than to do aught under stress of parliamentary rule, after heated and hurried debate, and without the manifest sanction of the Holy Spirit. When you think what would become of our country if our National legislators and supreme judges were either ignorant or negligent of the constitutional warrant for their official action and of the precedents established for their guidance, and then remember that every delegate on the floor is both a legislator and supreme judge for the Methodist Episcopal Church, and that there is no where any veto power to demand even a two-thirds vote or a constitutional review of hasty legislation, you may well be sobered by a sense of your responsibility. This is not a mass meeting of Methodists called to create a new platform of co-operation. It is a legislative and judicial conference whose movements must be regulated by the authority that gave it commission, or it vitiates its own action and destroys itself. By the majority rule one delegate may determine the most momentous issues, while the bishops and three and a half millions of your fellow members of the Church are helpless to check or change the vote or no thus fraught with power. What is the administrative power of a bishop who at any time answerable for his conduct, as compared with the power of one delegate on this floor of whatever degree of intelligence or experience in Church affairs, who is not by any process made answerable for his vote? What more can brotherly frankness add than to remind you before God that for the time all the sacred interests of the Church—her polity, ritual, hymnology, temporalities, her spiritual potencies, publishing and educational systems, her tremendous problems beyond the seas, the covenant rights of her ministers and her people throughout the world over, yes, the very compact by which she is bound together—in a word, the Methodist Episcopal Church with all she means to God and man, to this Nation and to the world, representing all the accrued values of a heroic and glorious past, and holding the promise of salvation to uncounted millions—all, all, is in your hands, absolutely dependent for their perpetuity on your intelligence and your fidelity. How shall any delegate who falls to be at the morning prayer service and to commune much with God in secret give answer for his stewardship here?

#### What, Is the Church?

In matters of legislation it will serve well to bear in mind one undebatable truth, namely, that the Church is not a human institution. Though it is of man, it is not of man. Nor is it even for man in the sense that it was designed to create great ecclesiastical governments, dispensing patronage through expensive administrative machinery. The object of the Church of God is to bring men to a saving knowledge of Him. But all this ecclesiastical mechanism is not the Church, and it is only by the unfailing operation of the Holy Spirit that these institutional means can be made effective for the divine purpose. Let history warn us against magnifying ecclesiasticism. Jesus created no ecclesiastical state. He had no permissibility even for his beloved John. The apostles did not assume priestly functions. The one born out of due season and irregularly inducted into the apostleship became chief in the annals of apostolic achievement. It was when the infant Church became entangled with human policies and pagan ceremonies that the pomp and pageantry of ecclesiastical establishment were thrust upon it. But true religion starves on patronage and struggles in the atmosphere of diplomacy. The Church of Jesus Christ must ever be lighted and inspired from Calvary, and the cross offers no lure to the human passion for robes and revenues. The election of a few Church officers is by no means the highest function of a General Conference.

#### What Is Here Due From the Bishops

From many intimations that have reached us we have been led to believe that there is a general desire and expectation among the members of the General Conference for some expression by the General Conference superintendents with reference to important questions of polity which have been recently under discussion in our Church press. This expectation we respond to the more readily; (1) because these questions are vital to the Church, and (2) because they involve fundamental principles which have not been treated in any Episcopal address presented to the generation of Methodists; and (3) because the Church has become responsible for such formal



undertakings throughout the world, that we feel morally bound to contribute whatever we can to her peace and stability at home in order that her credit and honor may be maintained abroad. Our principal embarrassment in venturing such a discussion is found in the number and claims of other interests which cannot be ignored in an address of this character. If we seem to have given less than usual attention to some subjects toward which the attitude of the Church is already well understood, let this fact not be taken as indicating any abatement of interest or zeal in such behalf, but, rather as a recognition of the value of your time and of the limitations to which we must all refer. We are conscious that we shall trespass upon your patience in saying all that we feel must be said, but we could not meet our official responsibility by saying less, and after all, the time we spend here belongs to God and the Church, and it is not to be disposed of for our own comfort or convenience. As to what share of it the bishops may fitly use once in four years in a survey of all the connectional interests under their supervision, and in giving the results of their personal observations throughout the world-field occupied by the Church, we are quite willing to submit to the judgment of the Conference.

#### The State of the Church

Your present duties come to you at a crucial period in the world's affairs.

Every old crater of human contention is flaming anew, and every suppressed passion and lust of men breaking forth afresh. Ancient institutions are crumbling, parties and policies are in chaotic strife, and to many people all creeds seem to be dissolving in the crucible of this iconoclastic age.

But the God who keepeth Israel neither slumbers nor sleeps. Let us not misconceive the cause nor fear the outcome of this universal unrest. The Church of God should not be afraid of the tremor while her Lord is shaking the world. "They that turn the world upside down" have gone to the ends of the earth. They were commanded to spread the leaven. Slowly but resistlessly the ferment of truth has made its way around the globe, and back to Asia, where it began. It has aroused conscience, quickened intelligence, and created wholesome discontent with wrong, robbery and tyranny in ruling systems. Social upheavals, political revolutions, religious cataclysms are inevitable. Judge not the struggling multitudes harshly. They have had hard taskmasters and had exemplars of order. At first they perceive only that half of the truth which promises deliverance from their masters. Later they will see that the rights of man and the rights of God are eternally so related that men can come to their own only as they yield to God what is His. Once free from Caesar, they will pay tribute and homage to God. The jubilee song of the ultimate universal peace and good-will must be and will be, "Glory to GOD in the Highest"—not to science, not to commerce, not to humanity, not to democracy; all these are but notes in the marching song. In that day when all peoples, all tongues, all generations shall crown the King of kings, the choral theme will be, "Deliverance through Redemption," and the Child of Bethlehem will be enthroned with His own cradle-song as sung first by the angels. God speed the day for which all other days have been and are to be!

#### The World's Unrest

But, meanwhile! Oh, this turbulent sea of unrest, seething and rolling and tossing our faith and our plans upon its billows of upheaved mire and dirt until we are heartsick and terrified! But the Master of the sea is not asleep. Scan the beach where the mire and dirt are cast by the raging discontent. See what is thrown there to decay and vanish under God's sun—Paganism, Atheism, Superstition, Idolatry, Autocracy, Ecclesiastical Tyranny and their kind. Observe now the salvage from the storms that have swept over the centuries: The Reformation, Protestant Europe and America; and now the "morning calm" of Korea, the age-long stagnation of Japan, China, and India, and even the torpid passivity of Spain, Portugal, and Russia are feeling the shock of noble discontent. We might well be ashamed of Methodism if she alone amid the throes of governments, institutions, religions, parties and philosophies, were satisfied with herself and her achievements. Sailing such a sea of discontent, so long as her prow is held in the face of the storm her decks will be awash with its billows. For Methodist dry decks indicate dead engines or a broken

rudder. Aboard ship we may have a few cabin passengers seasick from the tossing, but the working crew of the vessel, the genuine salts of Methodist savor, are making no complaints that indicate dissatisfaction. On the contrary, the quadrennial elections for the Electoral Conferences show the absence of divisive issues. The voting was very light except when done while the voters were at Sunday service. We hear of no reform campaigns among the masses of our people—only gentle flurries of interest for favored friends as candidates. When American Methodists really want any reform, they know how to go about it.

#### Adverse Conditions

Examined by the financial and intellectual tests, the Church is increasingly vigorous and prosperous. We are in an era of building, endowing and founding. Our mission fields are constantly extending and yielding more abundant returns. It would seem that we should be rejoicing in our strength.

But the spiritual thermometer registers certain conditions that create anxiety. We note, first, that in their general aspects these conditions are common to all Protestant Churches. The accidents of antiquity, creed, polity and prestige do not appear to figure in a fair diagnosis of the case. The same causes affect the growth of all. In this country we are compelled to take account of the vastly changed conditions under which our work is prosecuted. Immigration has transformed the racial and religious complexion of many cities and sections. The phenomenal growth of wealth with its sensualizing materialism and the distinctly atheistic trend of much of our modern education in its attitude toward the Bible and the facts of Christian experience have conspired to demoralize conscience, undermine the foundations of faith, and negative the message of the Christian pulpit. The protest of many peoples registered during the past quarter of a century against a long dominant perversion of Christianity is another tremendous factor that makes against successful evangelism, which makes the glory of Methodism. The onset against Christian faith by this mighty alliance of mammon, atheistic education and apostasy from all religion, has been terrific. Meanwhile the maze of Sunday revelries in city and country, and the craze for cheap amusements, for orders, clubs, fraternities and sports, exclude religion from the thoughts of all classes and ages. It is of God that the battle has not gone against us. But our dying color-bearers may still sing, "The old flag never touched the ground, boys," and the word is "Forward." What we need is not surgery to mend our polity, but heroic spiritual treatment.

#### Discontent

That a mad contagion of greed, worldliness, pride and lust has invaded the Churches, and that many thousands of all denominations have turned from their vows without compunction, it is useless to deny. Wherever rationalism has so despoiled the Bible that to many, both in pulpit and pew, it is left without inspiration and authority, so that expediency takes precedence of God's law in the home and even in Church administration; wherever the offices of the Holy Spirit have been psychologically negated and the manger of Bethlehem robbed of its Divine Child; wherever the cross of Calvary bleeds without atoning virtue and there is no longer a fountain filled with blood in which sinners may find cleansing; wherever, indeed, there is no issue of damnable sin between God and the transgressor,—it can be no marvel if there Church discontent prevails. Nothing else would be possible. Wherever in the worldly scramble for numbers and gaping crowds the pulpit is commercialized until it tests its own message by the salary it can command; wherever its Samuels have given place to Sauls; wherever its Daniels walk among lions, and its John Baptists give their heads for the offense of challenging the respectability of open vice,—there discontent should be, since it contains the only note of hope for the future weal of such lapsed souls. Discontent with our church policy? That is sporadic, incidental, provincial and periodical. Would God there were no more fatal symptoms of Church peril than that!

#### Arrested Growth

When we think of the millions of dollars our people are investing in beautiful modern church buildings, in Christian schools, in home and foreign missions, in orphanages, homes for the aged and in great hospitals—thus attesting their abiding faith in Jesus

Christ—and then that of all the children born in their homes, and the millions of other children, who attend our Sunday schools, and from all adult conversions throughout our entire connection, we have a reported increase of but 55,000 to our Church membership, less than two per cent as the outcome of a year's activity and the outlay of so many millions of dollars, it is then that we tremble for the Church. The thing is incredible. The statistical paradox glares us out of countenance. It shames and humiliates us. Only tears of repentance become us; our hearts should be bleeding contrition. If the soul be dying within us, what have we to legislate for? What are honors or offices worth in an army that does not win battles? No marvel that some are proposing to reduce the major-generals to post duty, and let the army dissolve into antique ecclesiastical camps.

But this statement as a summing-up of actual results is incredible. We must be fair with ourselves, with our faithful ministers, and above all, we must not dishonor God. We are compelled to call attention to the disastrous abuse of a questionable provision of our Discipline. Aside from the neglect of many pastors to comply with the law regulating the transfer of members by certificate, we suffer by an actually illegal excision of members. Under the law protecting the rights of members no one can be deprived of that relation except by formal withdrawal, expulsion, or death. Yet pastors and Official Boards habitually assume to terminate membership by a stroke of the pen under Paragraph 55, Section 6. We seriously question the consistency of the provision in that section by which persons who may have removed without letter and not been located within one year may be excluded from the rolls. If their constitutional rights are to be observed, such cases should be recorded in a separate roll and reported as non-resident members until located and looked after. We have special responsibility for the souls that are of the fold, but beyond its immediate protection and care. How anxious we are to get them in and count them as converts; but, alas! how easily we let them go when they are no longer serviceable to the local Church that once welcomed them to its altars! This is not our Lord's way, nor is it worthy of a Church that seeks to save the lost rather than to enjoy their sustenance.

A fair calculation, based upon the number of probationers received, the probable percentage taken into full membership, and deducting the losses by death and withdrawals, reveals the astounding fact that probably not less than 500,000 members disappeared from our rolls by reckless use of the "dropping" process. Even if forty per cent of the reported accessions on trial had been lost from all causes—an incredible supposition—the fact remains that by this easy mode of discharging obligations by cancellation of membership the reported gain falls at least 400,000 short of actual results for the quadrennium. The reasons assigned for this practice are mentioned elsewhere.

#### A Lost Emphasis

Nevertheless we still face the patent fact—in addition to the general situation described above—that our distinctive doctrines are not being emphasized as they once were, or where preached, discredited for the time by the gainsaying world, drunk with vain philosophies and sated with gluttonous indulgence. Two great American churches that have grown with a rapidity rivaling our past illustrate the value of placing emphasis upon one cardinal point—vital to them, not so to us. The emphasis of Wesley's great movement was on the necessity of the new birth as evidenced by the depravity of the human soul. Has this generation so demonstrated natural goodness that we need no longer insist upon spiritual regeneration? Nicodemus was devout, sincere and a friend of the Master, but to him Jesus declared the doctrine with most positive and personal emphasis.

We need not contend about definitions of regeneration or be overwise about the curriculum of grace as applied by the Holy Spirit to individual temperaments. Life in all its manifestations, spiritual as well as physical, baffles analysis and eludes definition. In nature, Life is God in things; in religion it is God in men, working His will by processes as incomprehensible as Himself. In vain has science dogged His steps to learn the secret of physical life, and theology with all its assumed intimacy with the ways of God is still unable to guide a soul any farther than John the Baptist went: "Repent ye," "Bring forth fruit meet for repentance," and "Behold the Lamb of God that taketh away the sin of the world."



the world." At this point Jesus The Incarnate Word appears, proclaiming the Beatitudes for the comfort of the convicted, the ethics of the Sermon on the Mount as the standard of the new life, and the absolute necessity of the spiritual birth as the only preparation for living the life. To make misunderstanding impossible He perfectly exemplifies the life before men. Preparatory to His return to the Father He impressively designates the Holy Spirit as the Author and Witness of the work of God in the newborn soul. So this new life is hid with Christ in God, its source and support, and is evidenced to the world only by having its "fruit unto holiness." All the theologies can tell no more than this. It honors law, it glorifies grace, it satisfies conscience, it magnifies righteousness. "Needs restatement?" Life can have no restatement. This life has its proof in twice-born men and women the world around. This Gospel does not need to theorize; it deals with facts from start to finish—the world as it is—wicked; men as they are—lost; God as He is—a present Savior. Its hell kindles itself in the soul of the transgressor; its heaven sheds its light on the pathway of the justified by faith. Its appeal is to consciousness—to what every man may know of himself. Such a salvation is no more mystical than love is in its lesser miracles. In the point of demonstrable certitude, its witnesses girdle the earth with doxologies, while modern psychology is dramatizing mythical hypotheses to explain its phenomena. Of this Gospel Methodism should never be ashamed, "for it is the power of God unto salvation to every one that believeth." It owes no deference to Pharisaic culture, no apology to Sadducean casuists. It leaves these where John the Baptist put them, and where the Son of God left them. It knows no difference between depravity that hides in reeking slums and that which revels behind marble walls, with pew rents paid to date; between that which steals a dollar and goes to jail and that which steals a million and goes to social eminence; between that of the bedraggled woman of the street, and that of the man who starved her into disgrace; between that of the lawless striker and that of the lawless monopolist; no, nor between the depravity of the venomous tongue of confidential slander or that which contaminates a generation of children by publishing abroad the sensational details of revolting crimes.

From what sin named in the Bible is this generation free? What school, what home, what companionship is safe against the pollution of its vices? When the profits of the brothels of a single American city are set down by an authorized committee on vice at \$16,000,000 for a single year, when it is declared in reputable prints that there are 100,000 unpunished manslayers at large in this country, not including the large class of influential citizens who do their killing under legal sanction, what have we to say for American morals? Can anything less than the new birth save the people? The world is growing better, but it has yet to learn to mourn more for its sins than for its catastrophes. It sees dimly the spiritual heights of the Sermon on the Mount, but does not perceive that only by the ladder of the Beatitudes can those heights be attained?

A blind optimism is far more dangerous than a nerveless pessimism. This is a wholesome optimism which faces the worst while believing firmly in the possibility of the best. Jesus Christ was the sanest optimist of the ages, but He knew whited sepulchres when He saw them. Who is authorized to set aside His words or change His Gospel? What prophet or apostle is vouching for the moral character of this generation that the Christian pulpit has become silent about human depravity and the judgment to come? Where is the evidence that science has ever regenerated one soul, or that culture has redeemed one libertine from his lust, or taken envy or malice or pride or jealousy or greed out of any heart? These utterances are not reactionary unless this world has outgrown Jesus Christ.

#### Innovations

Our second lapse is that our system is not being worked as it formerly was. Certain distinctive parts have been abandoned, others modified. Innovations noxious to our pastoral as well as our supervisory methods have intervened to the hurt of both. It is plain that the Church at large grows only by additions to the local churches. If the local church is not gaining, then both Scriptural wisdom and common sense suggest that every member should rally to the aggressive leadership of the pastor. But if the Official Board distrusts the pastor, or he distrusts him-

self, and an evangelist is called and a flurry of interest ensues, and this policy, foreign to original Methodist usage, is repeated for a series of years until faith in pastoral evangelism is gradually lost and the essential conditions of a true revival are forgotten, this deplorable result is not due to our typical methods but to a grievous departure from them. We must return to the paths that led to victory. That is the admonition given by the facts. So, also, when the itinerant wheel is said to show signs of increasing friction, the first thing to do is not to throw away the wheel, but to look for sand in the bearings. The modern committee to choose a new preacher is not a lubricant. It works like sand in the properly balanced compensatory action of the Methodist Itinerancy. Congregational episcopacy is unthinkable. The most irrational and amazing remedy for this friction is the valorous proposal to compel the Bishop "to stay and face his own work"—when he is rarely left to do his work untrammelled. We not with gratitude and admiration the noble loyalty of our preachers and people under the trying conditions apparent to all. The agitation that has disturbed the Church has not originated with them, but proceeds from sources where there is the least ground of complaint. The great Methodist host is loyal to God and to the Church of our fathers.

#### Other Hindrances

But while the ranks are closing up and the line of battle is changing front to meet the new conditions, it is opportune to remind ourselves of certain pertinent facts such as these: First, there is no more infallible process for demoralizing an army than to create within its ranks distrust, either as to campaign, or its constituted leadership. Second, no agencies could be more effective in such a task than those appointed to instruct and inspire the rank and file with hope and courage. A grave responsibility rests upon our Church press, general officers and leading ministers. We understand that the Church maintains a press for the advocacy of her doctrines and the defense of her polity when assailed, not as a free forum for the vagaries of writers who measure all problems by their own door-yards, or to officially sanction the promoters of disaffection. Every soldier knows that a half-dozen contentious camp-guards can make more noise than a brigade of regulars on the march. While we would not restrain dignified and intelligent discussion, we must deprecate reckless and distorted criticism of our Church government. If we must have quadrennial hysteria over Church polity, let it be confined where it appears, rather than made a public spectacle inviting the ridicule of our enemies.

The memorial channel to the General Conference, which is the only power that can remedy what may be wrong, is always open. It will be far easier to destroy than to build better. Secular organizations are held together by self-interest or by legal compulsion. A Church coheres only by spiritual gravitation born of faith in its mission and the efficiency of its endeavors. We confidently submit to this loyal body that there are limits beyond which public criticism of our Church government may not decently pass. The Church does not belong to us; we belong to the Church. She gathered us at her altars, that she might cherish and nurture us in godliness. What a man has to say of his mother in criticism of her wisdom or ways would better be said only in the family council, or left unsaid.

#### The Itinerancy

Whatever befalls our Methodism, this will ever remain a glorious tradition—that as the eagle by the life within itself grows the wings that bear it undaunted through sunshine or storm wherever its vision leads, so once the eagle souls of men grew wings that bore them as flying evangelists in quest of souls, abandoning themselves to God as utterly as the eagle abandons itself to the air. For the more effectual functioning of the God-life in their souls the fathers grew the itinerancy. Let no sons of theirs declare their type outgrown by the Church they created. It is far more likely that the wings of the fathers are too large for their sons. If we still aspire to be eagles let us beware of imitation wings. The best substitute for life-grown wings that men have yet devised has by its uncertain mechanical heartbeat dropped many an adventurer to his death. For the typical itinerant, consecration meant a whole offering on the altar. His test was God's answer by fire. Then he was ready to "die daily" on the instant. That was the heroic age.

Such a ministry gathered people of like spirit. United they sang their way through persecution and pioneer tribulations. The people asked God for the right preacher. When he came he was their answer to prayer. There was no preliminary bargaining, no discretionary refusing, in the system. Does any modernized Methodist ask why preachers and people should enter into such a compact? The answer is, to serve the Kingdom of God. It was the only way by which a continent might be speedily won, and it is the only plan that does not leave a large percentage of preachers idle and a corresponding number of churches vacant, sometimes for months, sometimes for years. Thus the itinerancy is sane from the standpoint of common sense as well as apostolic in type and spirit. Un-American only in print. Who established the system? The preachers who were to be governed by it. Who re-ordained it by a free vote only twelve years ago? Both preachers and laity after a hundred years' experience of its working. Granted that it is military in its movement. Is not enlistment voluntary and continued service optional? A militant company compactly organized will win a dozen victories while a town-meeting is wrangling about the choice of a leader.

After all the academic criticism visited upon the itinerancy, the outstanding record proves that its operation and product have been essentially democratic; and that is the final test of any system. It has not created class distinctions in its worshiping congregations, but has rebuked such. It has stood for open churches and free seats. It has sought out the poor and welcomed the outcast. It has banished "the election of grace" by its "who-soever will may come." It has always administered the sacraments without charge. It has made the communion, it has established the freest spiritual democracy on earth. It has fought and won more battles for the highest ideals of democratic citizenship than any other system, because its pulpits have been set up in every hamlet and countryside, and every pulpit has been a free forum for fearless men who were to answer for their utterances to God only, and not to the political or commercial interests represented in the pews.

#### "Salary" or "Support"

If anywhere this itinerant ministry has fallen short of these aims and their achievement, it is where it has dealt like Esau and sold its birthright. The self-proclaimed apostolic successors of St. Peter may have forgotten the lesson he once taught another Simon, but the heirs to the apostleship of John Wesley and Francis Asbury should never forget that a Methodist preacher's consecration means no less than this: "All I am God made me; all I have God gave me; all I need my Saviour has bought for me; all I hope for He has promised me; therefore all my years and all my powers are His while I endure. I have nothing left to sell, but everything to give away that love can yield." Here flames passion for souls. Here rules the love that vaunted not itself, that is not puffed up, and doth not behave itself unseemly.

For such heroic consecration it is profane to quote money values. The eloquence that may be hired, the learning that may be subsidized, the pulpit style that may be paid for in coin, can not be of this type and is spiritually impotent. Hence to typical Methodists the word "salary" was from the beginning offensive. Once it crept in from the world vocabulary, but was promptly expelled a hundred years ago, because it did not savor of consecration and carries a perverted conception of the Gospel ministry. The Christian ministry is not a profession. No thing can be more inimical to the spirit of a God-called ministry, nothing more utterly subversive of the sacredness of the pastoral office than to place soul-winning and soul-shepherding on the secular basis of compensation. No prophet of God ever prophesied for wages. No apostle ever sold his inspiration for the highest bidder. Methodist preachers are "supported," not hired. The difference is vital. A "support" is the sum estimated, for a pastor already appointed, by an authorized committee after consultation with the pastor, as sufficient to furnish himself and family a comfortable livelihood. Under this plan consecration is not compromised, and the preacher's message may weigh its full Gospel value. "Salary," on the other hand, implies a stated stipend proposed as compensation for services to be rendered, fixed before the service begins and as a condition to its beginning at all. Who shall write the tragedies of the allied diamonds that have



holy fire when first discovered by exploring Church committees, but which quickly turned to glass in the setting to which they were transferred, thus telling that the glow was in the altar fire, not in the polished stone?

#### Negotiations Compromise Pulpit Freedom

"A comfortable support" is the sacred claim of every man of God who in city or country is doing the work of God on the basis of God's call and covenant. But his contract is not with the Official Board or Quarterly Conference. It is an altar covenant with God alone, who in His own way will hold the stewards of His substance to answer to Him for an honest estimate and for faithful fulfillment of their acknowledged obligation. This is our inherited Scriptural conception of the Gospel ministry and its support. Only at their peril and the peril of souls do our ministers depart from it. Crippling inconsistencies and humiliating entanglements attend every preliminary negotiation between preachers and churches. That blunt layman who said "the preacher is our hired man and must do as we tell him," was brutally business-like, but, to be candid, he was only giving the thumbscrew of commercial logic an extra turn, if the pastor has agreed to serve in that capacity for an offered and accepted consideration. Many a faithful servant of God has been unwittingly lured from his apostolic freedom into galling pulpit serfdom, at once abject and pitiable, as the result of a commercial bargain.

Nor must the fact be overlooked that the bargaining process implies that the two parties there-to have the legal right to negotiate with each other and to carry out the agreement made. But as between a Methodist preacher and a Methodist society neither of these implications is valid, because both parties are bound by previous obligations voluntarily entered into with other parties, with which older obligations the new is inconsistent. When nineteen thousand other Methodist preachers and more than as many Churches rise up in protest, it does not meet the case if the respondents confidently point to a parenthetical proviso in their agreement, which declares in substance that this call and its acceptance are to become binding—"the bishop consenting." Of course, it could not be otherwise. But that does not restore the forgotten vows, nor mend the Discipline, nor reunite the broken covenant circle of 19,000 preachers and 3,000,000 of Methodist people, nor give back the apostolic note to that preacher's message, nor redeem that pulpit from the taint of commercialism, nor heal the hurt done to the spirit of our itinerancy.

#### Itinerancy Endangered

As for the Bishop concerned, he is left to choose between so many involved alternatives, usually hazards, that in most cases he is unduly pressed to give legal sanction to the arrangement illegally instituted. But in its legal essence his part in the transaction is a travesty upon his high office. Every Methodist knows this; every Bishop feels it. It can not be that our brethren who have lapsed into this practice have measured the far-reaching purport of their action. Will they be patient, for our motive's sake, while we speak further?

No system which involves the rights and destinies of men can endure unless conceived in justice and administered with equity. To its last demand does this principle apply to constitutional government. More inexorably still is impartial administration essential to a constitutional system created by voluntary mutual covenants, individually assumed in a spirit of self-renunciation for the advancement of a sacred cause.

Thus it becomes manifest that the Episcopacy and the Itinerancy, which took life from the same heart-beat, also breathe through the same lungs. The Itinerant ministry created our Itinerant General Superintendency, and hedged it about with constitutional safeguards, so that the spirit of the Itinerancy should perpetuate itself in the appointing power. To secure as far as possible the indispensable element of impartiality in administration, and for no other purpose, they protected the appointing power from the temptations that beset candidacy for re-election by leaving its incumbency without a time limit. So Itinerant Episcopacy exists for the Itinerancy, not for itself. It was not created a high office to tempt human ambition, but to preserve the Itinerant system in our ministry.

Let us now face fairly the question, What yet remains of the system? As we review the outstanding features of Itinerancy in its days of glorious conquest, we freely confess that the physical hardships

and deprivations of our ministry to-day, except on the frontier, are much less than formerly. The time limit is gone, and almost every charge has its comfortable parsonage. Very few pastors go to new appointments without some knowledge of what their support will be—so much less therefore the excuse for preliminary negotiations. Appointments are still made and read at the Conferences. But there is not the same call for the daring, the venture of faith, the high courage that tells of heroic sacrifice. What remains is found chiefly in the one significant vow of obedience to the appointing power, and there are still noble examples of this, but its spirit is constantly impaired by the growing practice of preliminary negotiations. Nominally the appointing power is still free, but in practice "the godly judgment of the Bishop" is often restricted in its operation. When wealthy churches assume the right to "call" men, they call men from anywhere. The better he is succeeding where he is, the more insistent the call. If \$4,000 may call a man from \$3,000, why may not \$3,000 call a man from \$2,000, and so on down—all under the same guise of "a larger opportunity." If the Bishop allows the first proposition, why not the last? So the evil spreads from special transfers to the regular Conference appointments, from \$5,000 churches to \$1,200 churches. Results: The preachers become conscious that their "acceptability" has a money value, and their families need money. But "acceptability," as often defined, involves basket collections as well as at least good moral character. Thus is pulpit service commercialized, and thus in time every prominent preacher is practically appraised, and not always by the Gospel standard of success. His "rank" or appointment availability in cabinet is determined—himself, alas! too often consenting, by lay valuation in dollars and prospects. So his "grade" determines presently what educational privileges his children shall have, and what his wife shall enjoy of the things that all women crave. No marvel that he clings desperately to his "grade." Some day it must drop. The bishops are blamed. This all goes to show what is involved and how the ministry is secularized by negotiations between ministers and churches. Who that knows the human heart and the cost to a man of accepting lifelong poverty in order to honor a divine call can harshly judge in such a case? Not a Methodist Bishop, surely, who perceives the hardships of the situation.

As might be expected other evils follow. The attempt to apply two antagonistic principles in dealing with the same body of men and the same communion of churches, threatens to take the last element of heroism from the historic Itinerancy. The caged eagle has little use for wings. Nothing else could result than what is coming to pass. We have neither one system nor the other at its best. Many of our noblest men, true to vows and loyal unto death, are made unwelcome by the churches that need them most, while young men with their vows of obedience fresh upon them feel justified in entangling all other appointments by "considering calls." No wonder that it happens with increasing frequency that contrary to the plain law of the church men leave their appointments for distant fields without consultation with Superintendents or due notice to their abandoned people. Such is the confusion of Discipline resulting from one persistent breach.

#### Vital Questions Asked

All this is more deplorable because in the long run neither the churches nor the preachers directly involved in calls and negotiations have gained by the innovation. There was and is a lawful method by which all interests, even those local and personal, would have been better cared for without jeopardizing the general welfare. We earnestly urge upon your most prayerful consideration these questions:

1. Can the Itinerancy continue unless equitably applied to all who owe it allegiance?
2. Can the appointing power hold the confidence of preachers and Churches unless absolutely impartial in its administration?

If any one answers that it is for the Bishops to regulate this entire matter, then we respectfully ask a third question:

3. Will the General Conference and the Church uphold the bishops in refusing to consummate any arrangement involving a preliminary "call" or understanding in violation of the common rights and common interests of all the preachers and all the Churches. If not, then the time has fully come for a legal modification of the Itinerant system, and a new order which shall be of universal application.

The ethical standards of this world may defy expediency, but as a Church of God we dare not deliberately trifle with covenant vows and fundamental equities. Justice is elemental in the righteousness of God. To ignore its demands is to impugn the divine integrity or to confess the hollowness of our professions. Whatever individual pastors or congregations may do in this matter, the Church of God, standing for all the good this world knows, must be loyal to absolute righteousness in her methods as in her teachings. If our covenant with God and with each other binds us to the Itinerancy, then should all concerned have equal rights and opportunity under that system. If it be no longer the best for us, then let it be modified or exchanged for a better method. But let us all abide under the same rule.

#### God's Call To Vision and Victory

And now, brethren, beloved of God and honored of the Church, we call you to witness that we have not shunned to declare unto you the uttermost as to the conditions that command us to devout reflection, to sincere humiliation before God and to sober and courageous action. The need of the world is the measure of our task. Had we been speaking to a body less devoted, to men and women inexperienced in spiritual warfare, we might have been tempted to use the arts by which children are encouraged to duty. But militant Methodism does not send her children or her weaklings to her chief council. Here are the veterans of many a victorious field. Behind us and supporting us is a great host and loyal marshaled of God for the very campaign to which we are this day called. The sword of the Lord and of Gideon is in our hand and it is Gideon's God, the same who called John Wesley to spiritual daring, who now calls us not to doubt or fear, but to certain victory. May the spirit of Joshua, Elijah and David come upon us as we look again at our conquering sign in the heavens—the Cross which to them was far off, but to us is so near that its glory blinds our foes and confuses their counsels against God and against His Anointed.

Is not God plainly bidding His Church to act upon her world-consciousness? Does not our momentary home check invite us to lift our eyes to behold how He is answering our faith all around the world, to quicken our missionary zeal and bid us to win America, that our Christ may the more speedily triumph everywhere. The Lord equip us with the courage and expectation belonging to our world mission, without which we can neither measure our success at home, nor understand God's way with us.

#### The Episcopacy

The nature and duties of any office are defined by its legal charter and the precedents already long established. Accepting this criterion of judgment, your bishops submit their official conduct to the verdict of General Conference, and if found at fault are prepared to receive collectively or individually either admonition or correction. With all confidence in your just consideration, we therefore present in brief outline our understanding of the origin, duties, and responsibilities of the office committed to us by the Church. This we feel compelled to do at this juncture; first, because without it our attitude toward certain proposed modifications of the office will by many be misinterpreted; and secondly, because we earnestly covet the confidence of our brethren in our loyalty to their rights as well as to our own consciences. In its legal essence, what we first present is more elaborately stated in the report of the Judiciary Committee adopted by the General Conference of 1904.

It was plainly set forth in the act of organization of the Church that the form of government should be episcopal. Already the type of that episcopacy had been essentially defined in the functions of the superintendents sent over by Mr. Wesley. Thomas Coke, Francis Asbury, and William McKendree became its first historical exponents. So clearly had the office interpreted itself that in the Restrictive Rule adopted later for its protection it was called simply "The Plan of Our Itinerant General Superintendency"—no further definition being deemed necessary. As contrasted with the existing forms of episcopacy, it was unique in two particulars:

1. It was non-prelatical; it was not a distinct order with claims to historical succession from the apostles.
2. It was Church-wide in its jurisdiction, in the sense that no bishop was restricted by territorial

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## The Methodist Law Against Amusements Not a Dead Letter

By Robert Warner

In the CHRISTIAN ADVOCATE of February 8th, a Mr. Charles Wesley Chadwick writes on General Conference questions under the caption, "Amusement Rebels." The writer of the above article gives no logical reason why our law on the amusement question should be changed, other than "it is a dead letter."

Mr. Chadwick admits that his personal experience and observation has been in "four churches in New York city and several country churches," yet he, like many other writers who desire the law to be changed, proceeds to draw the unfair and unwarranted conclusion, that since the law is violated in a few local churches that it has become a "dead letter" throughout the whole denomination.

The Methodist Episcopal Church is a great world-wide institution, meeting the social conditions and legislating for the spiritual welfare of the people of practically every nation of importance on the globe.

Shall we conclude, that since a few local churches have neglected the law, it must certainly be neglected in all parts and should be repealed?

The great Methodist church is not, we believe, willing to take that unwarranted and unnecessary step.

Had Mr. Chadwick been in the last General Conference and a member of the committee on the state of the church, to which this question was referred, he would certainly have concluded it was about the liveliest corpse he had ever seen. The fact was not question came before us at Baltimore in 1908 which elicited such intense interest as paragraph 248, as it was then numbered. The stirring eloquent appeals made for the retention of this law I shall never forget.

Representatives from all parts of the church were there, among whom were leading statesmen of our nation. These great laymen said, "We would deplore any change in our restrictive rules. 'Great petitions were before us from Epworth Leagues in various parts of the world, praying us that we make no change, and adding as some of them did, we, the young people of the church are not asking for any modification of the rule on amusements.'"

Prominent city pastors said, "We dare not return to our charges should we be known to favor the repeal of this law." The delegates from mission fields in all lands were there, they were united as one voice in saying, "Don't repeal this law or you will cripple the church in our mission fields."

The representatives from our church in Sweden said, "It will ruin the Methodist church in Sweden if you repeal the law." One of these delegates said, "We have not one member of our church in Sweden who violates this law. If you change it our people will say the Methodist church is now no better than the old church, so we do not care for your church any longer."

The large Negro constituency from the South, representing more than 300,000 members, said, "If that law is repealed it will ruin us in the South, for our people will rush into these things and we cannot restrain them."

Finally, when the matter came to a vote, that great committee by an overwhelming Vote of three to one, said we do not recommend that this law be changed or repealed. Does this look as though it were a "dead letter" in the Methodist Church?

### How It Works.

Suffer a word of personal experience and observation. I am now in my 24th year in the ministry of the Methodist Episcopal Church. I have spent eighteen years as pastor and six years as Presiding Elder of a District. My observation has been that

this law has been about as well observed as any other law we have. As pastor I have served a good grade of churches and never in any of them has this law been a "dead letter."

In every instance my official board has stood right with me. I have preached strongly against these evils and read our restrictive rules before receiving people on probation and again before receiving them into full membership. Among all the thousands of parishioners I have served during these years there has been but one who has actually withdrawn from our church and that was at the request of the official board, but at our next revival meeting she came to the altar as a penitent seeker, was converted, renounced these amusements and the official board restored her to membership, and she continued a consistent Christian. This woman, as well as hundreds of others, if unawakened, to the evils of these things, might have gone into eternity unconverted and at whose hands shall the blood of such lost souls be required?

The great Presbyterian denomination in its General Assembly, after speaking of the fashionable amusements of the world, and mentioning dancing in particular, says the Christian who does these things "furnishes satisfactory evidence that he has not yet put off concerning the former conversation, the old man, which is corrupt, according to the deceitful lusts, nor put on the new man, which after God is created in righteousness and true holiness." In other words this church says the person who follows these things "gives satisfactory evidence" that he has not yet been converted. Christ said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Shall we repeal our law, apparently withdrawing our protest against these things, and welcome people into our church who, "furnish satisfactory evidence" that they are not converted and hence not in the kingdom of Christ?

If we do we shall load up our churches with people who wear this badge of their lack of regeneration, and as the Presbyterian General Assembly, also further said concerning this unregenerated church member, "He thus brings dishonor and reproach upon his religious profession, throws a stumbling block in the way of sinners, offends them that are weak, and grievously wounds the savior in the house of his friends." Nothing can be done which will be more effectual in stopping the progress of the kingdom of Christ, turning sinners hopelessly away from him and discouraging faithful pastors than to fill our churches with the above described class, for every faithful pastor well knows that the hardest class of persons to win to Christ are the worldly unregenerated members of our churches.

### A CONCRETE EXAMPLE.

Allow me to refer to a concrete example of how this law is received when people are really converted to God.

Moscow, Idaho, where I am now pastor, is a city of about 5,000 people. It is the educational center of the state, being the seat of the University of Idaho. There are nine resident pastors who serve as many congregations in the city. During January the churches united in a tabernacle meeting under the leadership of Evangelists Lowry and Moody. Approximately 900 persons professed Christ. Some of these were members of the various churches and others were small children, but about 600 were adult converts, most of whom united with the city churches.

The amusement question was handled without gloves by this able evangelist. Some expressed a fear that the evangelist would drive many people into a society church which advocates "friendly dances."

The position of the Methodist church was well known locally as uncompromisingly opposed to these things. At the end of the meetings when the cards of preference were distributed, this worldly, dancing, card playing, theater-going church received just three cards of preference, while the Methodist church received 312. Now, if Mr. Chadwick's theory were correct this church which takes pains to advertise to the city that its members are permitted to "enjoy these things to the fullest extent," would have been over-run with applicants for membership, but it clearly establishes the fact that people who are earnest are not looking for a worldly church. The churches here which have taken the firmest stand against these amusements have received the largest number of new members. Our Methodist church has received as many as all the other churches put together. In this connection I will say that these new members knew exactly what was expected of them, for before inviting them forward to unite with the church I read Paragraph 260 (formerly 248) and advised, that if they were unwilling to give up these vices they had better not unite with any church until they could do so. But as soon as an opportunity was given 143 persons came crowding their way forward, filling the whole front of the building with earnest candidates for church membership. Then 58 more came at night and 50 the next Sunday and so they have kept coming until to date 272 have been received with more to follow.

On Sunday, February 11th, after reading our restrictive rules the second time and commenting on the "works of the devil" the pastor had the great pleasure of standing before 139 adult persons, and asking the baptismal question, "Dost thou renounce the devil and all his works?" and there came back that ready, hearty, glad response to this great chorus of voices, including many leading business and professional men, members of the senior class in the University of Idaho and well known citizens,—"I renounce them all." The music of this response rejoices my heart and the scene shall never fade from my vision.

I know of but one convert out of the more than 300 who hesitates to unite with our church because our law requires giving up some of these things. Shall we lower the ideal of the entire membership in order to receive one more? Other churches with but a single exception above mentioned have taken a good stand against these worldly amusements and even the City Council has passed an ordinance, which is in accord with our state law making it a crime to play cards "for a consideration of value," and many citizens have been arrested by the officers.

Shall our church trail her standards in the dust, and not hold for as high a type of social life as the civil law demands? God forbid. Let us bring our people up to the law of the church, instead of trying to bring the law down to the low ideals of some.

Moscow, Idaho, March 11, 1912.

### Beginnings

What a fine thing it is that we all have chance to make a new start. Turning over a new leaf is an inspiring business. The new leaf was not quite satisfactory. It may have been badly marred by bad work. At best it did not come up to our ideal. The new leaf is clean, and seems to smile on us, "Here is a new chance; keep me clean." There is inspiration in beginning a new school year. No matter how well one did last year one is conscious that he could have done better. The new school year is a new leaf. Keep the page clean and white and make glow with a splendid record.—Ex.



## The Episcopal Address

(Continued From Page Five.)

limitations. On the contrary, every bishop was required to travel throughout the connection. It was general in that it was connectionally itinerant.

This original conception of the office and its functions prevails to this day, all General Conferences concurring, and having been exemplified to the world and the Church for a century and a quarter, it is historically as well as constitutionally imbedded with the Articles of Religion in the foundations of our ecclesiastical structure.

All General Conferences have carefully maintained this original plan by electing no more bishops than were actually required for general supervision.

The more immediate oversight of the work; such as in other episcopal bodies attaches to the diocesan plan, was by our fathers assigned to presiding elders. This office was so closely co-ordinated with the episcopacy as to insure unity of administration. Logically as well as historically the presiding eldership was and is a feature of our form of episcopal supervision—a part of the original plan. Under this system has been developed the Church we are here to serve and perpetuate. No General Conference has yet affirmed that it can be changed except by constitutional process.

A Protestant Episcopal bishop recently declared in public that "the Church of the future in this country should be modeled after the Methodist system," and that "the work now being committed by the other Protestant Churches to moderators, secretaries, and other officials in an effort to supplement their systems would be more systematically done by the bishops and presiding elders of the Methodist Church." In the fact of such not unusual tributes to our long-tried polity it seems strange that in our own body there should be complaints that Methodism is suffering from want of leadership. Let us see.

First, we have the pastor, who is the shepherd of the flock, the friend, consoler, and counsellor of every member in his parish, and their leader in all spiritual affairs, and we venture the opinion that the average Methodist pastor as an aggressive leader in all parish affairs is unsurpassed by his brethren of other denominations. In the district superintendent we have a supervisor and leader of pastors and official members. He is our diocesan bishop, and should be so recognized. Finally, to oversee the temporal and spiritual affairs of our world-wide Church, to appoint and supervise both district superintendents and pastors and administer throughout the connection, we have bishops, who are not made responsible for parish duty nor for district functions, but for the disciplinary working of the entire system. Because the general superintendency, represented by only a score of bishops for all the world, cannot be within call for duties that appertain really to the district superintendency and because a "resident bishop", so-called, can not be *de facto* resident anywhere under his official commission, it does not follow, as some affirm, that our superintendency is loose and ineffectual. When occasionally it tightens a disciplinary screw there is an outcry that it is too effectual, even arbitrary.

Deducting from the year the time required for Annual Conference visitations, the general committees, and bishops' conferences, all being imperative duties, and allowing no days for special engagements or important occasions, it would take the present force of bishops thirty years to complete one round among the Churches. With one bishop to five hundred Churches, say three or four Conferences only, he would need to travel sixteen years, giving a Sunday to each parish to complete his circuit; and there would still be thousands in the Churches who never saw a bishop, as there are millions of citizens who never saw a governor or a president. His correspondence meanwhile would take its chances and his residence city still remain unhappy. Just what good would result from that kind of visitation even with such a specific errand as belongs to a prelatical episcopate does not appear; but it is apparent that "more bishops" means more bishops. Meanwhile the indisputable facts remain that in every land and community where our Church is known it is recognized as being at the forefront in all religious movements and moral reforms; that our foreign missionary operations and our home missionary activities are pushed even beyond the limit of available resources;

that reason could ask no more of home missionaries than ours are enduring in extending and holding our frontier lines on scant support. And these facts do not indicate lack of leadership. It is impossible that so many thousand pastors should be equally efficient; but local defeats are due in a large majority of instances to the non-observance of our polity by local officials independent of episcopal control.

It is a singular fact that the most insistent demand for more leaders comes from those great centers of population where already are concentrated our strongest preachers and many of our best laymen. Their tasks are tremendous. They need all the aid the Church can give. It must be said, however, that their difficulties are in their environment, and do not arise from any lack of leadership that the Church can supply. Indeed, for such service as many seem to contemplate the resources of our episcopacy as now defined are utterly inadequate. It will minister to the sane discussion of several important propositions to consider briefly the powers of a Methodist bishop.

### The Powers of a Bishop

Every man whose duty is to decide questions involving the interests or wishes of many persons will sometimes be charged with arbitrary exercising of power. A bishop whose misfortune it may be to reach conclusions on grounds which cannot be divulged, without church-rendering disaster, or without subjecting a good man or woman to a deeper wound than he receives himself in being silent, serves God and the Church by taking the hurt himself. These two sentences illustrate the origin of much exaggeration as to the powers of a bishop.

Mr. Wesley's rule was absolute. He justified it by the conviction that only by such direction could he make his work self-perpetuating. He invited chosen helpers to conference, but not to authority. Mr. Asbury at first pursued the same course. But when the American organization was in process he broke the scepter entrusted to Dr. Coke and himself by refusing to assume authority until elected by the body of preachers. There and then absolutism died in the American Church. Thereafter the powers of the episcopacy were only such as were delegated by constitutional provision and legislative enactment. As presidents of the General Conference, the bishops are governed by rules adopted by the delegates, and their decisions in the chair may be reversed by the house on appeal. Formerly they had a discretionary voice as to the ordination of persons elected general superintendents, elders, or deacons. Now they have no such voice. Once the bishop could receive and suspend preachers; he could hear and decide all law questions and appeals, thus virtually holding power to exclude members. Now he has no such powers. Formerly the bishops nominated the most important standing committees. These are now elected by the district representatives. Once they chose their own residences, like other circuit riders. Now they are assigned to designated cities. All these modifications are proper safeguards against abuses of power, but in effect they leave our episcopacy weakened in administrative efficiency. As for strategic movements in the cities, episcopal direction is barred by the Quarterly Conference or local corporation control of property. That body, purely local in its interests and largely personal in its reasoning, holds the cords of our denominational tents.

So, too, mushroom universities may spring out of real estate speculations, and rival colleges in rival cities, and, having for awhile scattered degrees like thistle-down, be at last swallowed up in debt; and if perchance no bishop is at hand; it may be published abroad that tremendously valuable holdings have been "lost for the want of episcopal supervision"—when the simple truth is that a bishop has no power to prevent such disaster, though he may be called upon to save the wreckage by personal appeal. Thus in the vital elements of denominational protection as well as tactical leadership the office is without legal equipment or authority.

Very different are the conditions with Protestant prelatical bishops, who have sole power in ordination and confirmation, and who sit as a separate body in making laws for the Church; or with Roman bishops who hold the titles to all Church property and direct the movements of the diocese with final authority, using the mythical keys to the kingdom of heaven to back up their judgment.

It must be plain that comparisons with such radically different systems can have no suggestive value to this body. The bishop of one type is a field marshal with all the powers of his governmental and prelatical system to support him. The other is not even a militia general, for though he may station his officers he can not subject a single soldier to their orders. The one may plan and execute; the other may plan, but the control of resources and direction of forces are not in his hands.

Some have been daring enough in their fanciful visions to compare our general superintendency with that of great corporations and demand corresponding results. Here again the comparison is pointless. The president of any great consolidated interest has entire direction of its plans, its plants, its methods, and its forces. He controls all related officials in all branches of its affairs. He chooses his own helpers and discharges any incompetent or lazy subordinate at his discretion. But a Methodist bishop has no such power. He can not even enforce discipline against any preacher of member who refuses duty. He can only plead for co-operation, and is often thwarted by contrary official judgment.

Where, then, is that formidable official power of which so much has been both expected and feared? Could anything be more mythical than the possibilities of peril through abuse of power on the one hand, or of unhampered leadership on the other, in an office thus restricted in authority, function, and command of means for any plan requiring the co-ordination of denominational resources?

Is it the appointing power that carries such dangerous influence? Here too reality discredits imagination. With some races of men such power would invite sycophancy and might coerce the judgment of many. But not so with Americans. Every Methodist preacher knows these two facts: First, that any bishop attempting to use this power to coerce a preacher's conscience or judgment on any debatable issue would be looked upon as disgracing his office and would justly meet early retirement. Secondly, every preacher knows that in this day a large majority of the appointments are made in harmony with the wishes of those concerned, and that the bishop is simply the arbitrator between conflicting judgments and desires as to the remainder. When the cabinet decisions have been announced the bishop is, like any other umpire, blamed or praised in the free criticisms of preachers and laymen, whether they proceed on facts or surmises.

So the glamor of power falls away from the office and there remains—what? Simply a man entrusted with functions no more sacred than those of his brethren, and no higher expect in the range of their contact with great interests; a man whose power for leadership must depend more upon his personal qualities than upon his office; a man approved only according to his fidelity to his trust and the confidence inspired by his behavior; a man always amenable—not to a court of his colleagues, but to the judgment of his brethren, both ministers and laymen in General Conference, who demand a two-thirds vote as to his fitness when elected, and only a bare majority to declare his unfitness any time thereafter.

And this is the office from which, with all its handicaps, so much of danger is feared as being possible, and of which so much is expected that, because of its limitations, is impossible. If for no other reason than its largest usefulness it would seem that a rational degree of confidence in the judgment of the body that elects bishops would assume the loyalty of men elected and the trustworthiness of their observations until the contrary is proven. A rule of judgment so simple as this, and so manifestly just, would at once silence much reckless criticism and banish the groundless fears that have robbed the office of the possibility of greater service. But even that is not conceded. The office seems to be hedged about as if its incumbents were predisposed to mischief. Potentially it is in human nature to play the tyrant, the traitor, or the fool. But the Church has ample opportunity to discover such tendency in any man before electing him to this office. If she errs in judgment, there is a remedy at hand without recourse to revolutionary methods.

### Proposed Changes

The method now proposed for adding to the usefulness of the office by disintegrating its general jurisdiction, and thereby destroying the connectional influence of its incumbents, is a mode of addition peculiar to the arithmetic of the passing hour. But no system is beyond improvement. Useful-



ness is the final test, both of men and policies. While neither General Conference nor bishops can lawfully recast our episcopacy, there is a process by which that may be done, if desired. But certain principles involved should first be considered.

When the General Conference began to assign individual bishops to reside in certain cities, it was not intended to inaugurate any radical change in the working methods of the office by localizing the activities of any bishop. While no bishop worthy of his office would fail to use the opportunities offered by his residence to advance local Methodism, we do not believe that General Conference meant to confer upon such cities any special claims upon the resident bishop's time and service to the neglect of his general duties and his equal obligation to many other communities. It was only natural, however, that such a sense of proprietorship should develop, and sometimes find expression. This misconception hardly suggests the hasty recasting of our entire system of supervision. We do not recall an instance where experience has proved the wisdom of any change hitherto made in our original polity and methods. Promised results have not appeared. The proposed modification of the episcopal office toward diocesanism has no support in the recorded evangelistic success of that system. On the contrary, that form of episcopacy has lived mainly by its sacerdotal claims, largely by imagination, and last, but not least, in the Protestant line it has been materially aided by accessions to its ministry and membership from our own communion. This is not said in unkindness, but as a fact forced to the utterance by the assumptions thrust forward in current contentions.

Again, it should be apparent to any student of such matters that the presence of bishops of our Methodist type in such proximity, and with such immediate direction of affairs as is proposed, would rob pastors and district superintendents of the incentive belonging to personal initiative and of the compelling consciousness of their own official significance and responsibility—a result that would be calamitous. Every man should have his own chance to plan, and win in his own name, and to his own honor. Wisdom would suggest that it would be far better to further exalt the pastor and to dignify the district superintendency.

Another consideration of decisive quality is the value of homogeneity as a factor in any stable and successful government. All policies and systems are the natural outgrowth and exponents of certain fundamental ideas, and differ throughout as those ideas differ. Thus the various denominations are the exponents of diverse conceptions of Church life and polity. Methodism began as a protest against existing conditions and systems. It was revolutionary in its purpose. To help in making the world new it became a new world, with its own genesis, atmosphere, topography, and conditions of productive life. Like other worlds, it took a dual movement. Revolving about its own axis of doctrine, experience and polity, it fell also into a natural orbit in which it moves with other ecclesiastical bodies about the sun which gives light and life to all of them. No one of these worlds can safely wander from its own creative conception. Each must obey its own spiritual impetus and follow its own initial laws of life and gravitation. When Methodism leaves its own orbit, tangential lines may lead it anywhere, toward prelacy, outward congregationalism. Erratic agitation in both directions is already felt.

#### Leadership.

Again, ruin may hide in the magic of a word. Witness the French Revolution in the name of Liberty. The word "leadership" which has been worked into such enticing potency, also holds its perils. Office does not create leadership. It simply makes opportunity for a leader. Leadership inheres in personality; personality involves convictions as well as temperament. Both convictions and temperament may be either peaceable or contentious and imperious. When decisive questions become incarnate in men who are mitred and sceptered we have the conditions of war and schism. The diocesan episcopacy has proved this again and again. On the other hand, an episcopacy that is Church-wide in its jurisdiction, that is a unit in its operations, that holds its every incumbent responsible for the peace of the whole Church, for conformity in doctrine and polity, and uniformity in administration—such an episcopacy contains in itself the best possible guarantee of homogeneous Church-life and activity. From that form of episcopacy can proceed no high

Church nor low Church controversies, no ritualist and anti-ritualist agitations, no serious doctrinal disturbances. Only recently was this demonstrated. With strong divergencies of judgment among her bishops as to the methods and results of Higher Criticism, our Church passed a threatening crisis without a jar in the personal relations of the bishops or the arraying of any Conference or section against any other. How different might have been the outcome if such an issue had been joined afire by local bishops in the presence of excited and applauding partisans, rather than in the judicial calmness and prayerful poise of a body of men every one of whom habitually thinks first of the entire Church and his own measure of responsibility for her peace. In such an atmosphere schism can not breathe nor personal ambition become mischievous.

Once more. The system which gave Matthew Simpson to the wide world, that winged his eloquence and added power to his counsels, rendered a service to his Church and to his country far superior to that which would have confined him to a diocese. The form of episcopacy which held before the ministry of the entire Church, the eloquence of a Foster, the peerless dignity of an Andrews, the poise of the judicial Merrill, the fervor of the evangelistic Joyce, and the no less luminous powers of others who have won renown in our annals, tends to reproduce in our ministry its strongest types, and multiply the power of its greatest men as no restrictive plan could possibly do.

And who shall say that the affairs of a Church that is world-wide in its operations are not better administered by having a general and unbroken oversight of its entire field through a body of men, all of whom are compelled to project their vision to the ends of the earth, to study continental problems, and to so co-ordinate their knowledge and counsel as to maintain an administrative balance through the entire field of its operations.

#### Value of Connectional Superintendency.

Traditionally and confessedly without prelatical claims, this itinerant episcopacy has nevertheless gained and held a unique recognition and respect throughout the world. It is a world-wide ambassadorship, a living omnipresent connectional bond and contract between all people who accept our gospel. It is the shuttle that weaves the connectional web and preserves the harmony of the pattern. Diocesanians there are in other Churches by thousands, and archdiocesanians by hundreds representing local and restricted interests and constituencies. But wherever abroad a Methodist bishop speaks or acts officially he is received as the voice of a mighty evangelistic movement, as the apostolic legate of a world-wide communion, the accredited exponent and messenger of a Church that now confronts every form of error and every enemy of man the world around upon its own soil, that faces every venerable ecclesiasticism without apology for its presence and every foe of Jesus Christ without fear of defeat. As our fathers created this episcopacy it is a high and holy office. So long as its powers are exercised with brotherly moderation, so long as the dignity they bestow upon it is worn without pomp or ostentation, so long as its efficiency is demonstrated by its adaptation to our great world parish, so long should it remain unchanged. But when that day comes in which it shall appear that its sphere must be limited, and its original dignity abated, then the question will be as to the continuance of any form of episcopacy. When stripped of the features by which it was differentiated from all other types from the beginning, some office may remain, but not an episcopacy which will command respects by its investiture of honor and dignity. The Asburyan succession will have become extinct; what remains would be an ecclesiastical curiosity.

Let no man misconceive the spirit of this appeal. For ourselves we have no plea. We shall soon pass beyond concern with such a matter. The question you confront is one of vital import to Methodism and more momentous by far to the Church than to the temporary incumbents of this office. If we dared speak from our hearts we would welcome more of home life, more opportunity for study and the cultivation of closer friendships than constant travel affords. But we are firmly persuaded that neither the usefulness of the office nor respect for its incumbents can be increased by subtracting from its traditional functions and prestige.

#### The Request of 1908.

The General Conference of 1908 adopted the following resolution:

"Whereas, There seems to be a desire in the Church for a modification of the present plan of episcopal supervision;

"Whereas, The plan of districting the Bishops by the General Conference is not in harmony with the Constitution of the Church as interpreted by the General Conference of 1904;

"Whereas, The Board of Bishops under the Constitution have the right to assign individual Bishops to preside over Conferences in contiguous territory for a period of several years in succession, as has been done in Europe, China and South America during the past quadrennium; and

"Whereas, It may be desirable to test the practicability of greater continuity of Episcopal Administration in this country; be it

"Resolved, That we respectfully request the Bishops, if they shall find it practicable,

"1. To arrange the Annual Conference in groups covering contiguous territory.

"2. To form several groups of conferences in districts.

"3. To assign the individual Bishops within said districts to preside for the ensuing quadrennium in rotation, over the several Annual Conferences of such districts."

It is apparent on any close reading that the action asks for a type of administration quite different from that suggested by some discussions that preceded and followed the General Conference of 1908. Had the groups been the smallest possible and had two Bishops presided "in rotation," there would have been no real continuity of administration, and no Bishop would have presided over the same Conference more than twice in the quadrennium.

The Bishops had a right to believe that the General Conference of 1908 did not request them to proceed in an unconstitutional manner; nor wish them to assume that the third restrictive rule had no meaning for the Bishops themselves. As late as 1904 the Judiciary Committee had made an exhaustive historical and legal report on the subject. This report which was adopted by the General Conference by emphatic vote, declared against the constitutionality of any plan which in effect would limit the territorial jurisdiction of any Bishop for a given period. The Bishops could not assume that the resolution of 1908 was meant to contravene the judicial decision of 1904.

But the Bishops were likewise aware that there was considerable demand in the church for some attempt at continuous and contiguous supervision. Desiring to meet this demand the Bishops worked earnestly toward some plan that would give the Church an opportunity to test the value of continuity of Episcopal service, and even went beyond the resolution of 1908. While some conferences have been administered by a different Bishop each year in the quadrennium, more than half of the home conferences have been served by the same Bishops two or three years in succession. Our action has thus given the Church a chance to estimate the value of different types of administration.

It is thus evident that the Bishops have made faithful effort to meet the wishes of the Church. The whole subject has received their constant careful consideration. We are still willing, as we have been, to follow any lawful method that will make our service more effective.

#### Bishops Without District Superintendents.

As to certain proposed radical changes, first, we do not see how the district superintendent can be dispensed with except by the constitutional process. Even with that obstruction removed, the Church could not confront with composure the procedure which would be entailed by such action. If our smaller communion requires over a hundred bishops, greater body would need for that type of supervision not less than five hundred. When we pause to contemplate the election of so large a number of Bishops, or even of one hundred, by a General Conference gathered from all the world, we confess a degree of alarm which immediately becomes conviction as we try to picture the turmoil that would attend the stationing of such a number by the whole body. Nothing less than a special miracle could qualify eight hundred delegates from the ends of the earth for such a task. Perhaps the experiment of stationing fifty or even twenty-five district bishops would be suggestive of the consequences of choosing an assigning the much larger number. It would be required if the district superintendents were abandoned. If it be though so remarkable

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# Southwestern Christian Advocate

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## Of General Interest

### CONDITIONS IN MEXICO.

The belief prevails in Mexico that the United States is afraid to protect its citizens. The outlaws observe that the Mexican government pays no heed to complaints of Americans and makes no attempt to preserve order. The reply that President Madero sent to President Taft when protection was recently demanded for Americans, was considered throughout Mexico as a deliberate affront to the United States and so greatly did it please many prominent Mexicans that congratulations were wired Madero for what they considered his bravery in answering President Taft. It appears that President Madero is powerless to bring about order because he does not know whom he can trust, and in the meanwhile lawlessness is writing a history for unfortunate Mexico. He who runs may read that the end is not yet in sight and conditions are steadily growing worse.

### PROBABLE EFFECT OF FLOOD ON BOLL WEEVIL

Dr. R. S. Williams of Columbus, Miss., State agent of the Department of Agriculture, Bureau of Plant Industry, is of the opinion that those weevils that are completely submerged under the waters of the flood of this season and, remaining so for weeks, will be destroyed. But one must not conclude from this that their utter destruction will take place, for there will be some out of the reach of the water, in buildings, under bark of trees, in moss and other hiding places. While the reduction of the pest will be large, there will no doubt be enough remaining to worry farmers, and a vigorous and systematic fight must be waged against the weevils, such as picking the first weevils and picking and destroying the punctured squares. Some farmers have an idea that it is not necessary to pick the weevils and squares on a large plantation. One planter in Washington County, Miss., last year did this at a cost of \$1.80 per acre on 600 acres and made 1100 pounds of seed cotton per acre, while on adjoining fields where there was no picking attempted, there was less than one-fifth of a bale per acre gathered.

### FLOOD CONDITIONS IN LOUISIANA

Baton Rouge has been making a splendid fight to keep the flood out of its limits. More than 1,000 men have been at work on the river front and in the environs, preparing for the last tremendous struggle with the waters. A few hours of respite were given Saturday when the record was stationary for thirty-six hours, but on Sunday a rise of two-tenths of a foot, sent men back to work with redoubled energy. Most of the work is being done by convicts. When they quit at nightfall their places are taken by plantation hands. There has been no scarcity of laborers, for the danger of the situation has so impressed itself upon the planters between New Orleans and Baton Rouge that they have not been tardy in supplying helpers. The Torras crevasse has developed into a great disaster. Many lives have undoubtedly been lost—just how many will never be known—the flood has found many victims in inundated, inaccessible localities, where rescue parties have been unable to reach them. A considerable degree of the life loss has been due to the victims refusing to leave their homes and possessions; in many cases force was resorted to, compelling them to be rescued. Monday of this week every station on the Texas & Pacific railroad between

Innes and Morganza was flooded. Relief trains have been cut off and consequently there has been much suffering. The steamboat, "William Edenborn," the largest boat on the Mississippi river today, was caught in the current of the Torras crevasse, dashed against the bridge of Old river—the river connecting the Mississippi and the Red rivers—and sent to the bottom of the stream. The Edenborn was built at a cost of \$100,000. The Federal government gave notice this week to steamboats running through the strong currents to use caution, for the currents from the two streams near the Torras bridge connect and form dangerous eddies and whirlpools and make navigation exceedingly dangerous. While the property loss in and about Torras will reach enormous figures, hundreds of people have not only lost their crops but thousands of animals have been drowned—with this estimate comes the thought that this only counts about half of the disaster, for reports as yet are not full. The water spreads rapidly, flooding sections that were thought to be above the flood mark. Farm after farm has gone under and half of Pointe Coupee parish is under water from one to ten feet deep. There are 100,000 persons homeless.

## People of Interest

Mr. B. J. K. Anderson, lay delegate to the General Conference from the Liberia Conference, arrived in New York April 28, and the following morning left for Minneapolis.

The Rev. S. H. Cannon, superintendent of the Gulfport District, Mississippi Conference, was in the city Tuesday of this week enroute to Minneapolis, the seat of the General Conference.

Dr. J. W. Tate, superintendent of the Knoxville District, East Tennessee Conference, delivered the address before the alumni of Morristown Normal and Industrial College, Morristown, Tennessee, on Tuesday, April the twenty-fifth.

The reception tendered Mrs. Mary Church Terrell in Lincoln Memorial Church, Washington, D. C., on Wednesday, April seventeenth, was a tribute of thanks for her years' of service as a member of the Board of Education of the District of Columbia.

The Rev. George S. Henderson, one of the agents of the Methodist Publishing House, at Calcutta, is ministerial delegate to the General Conference from the Bengal Conference. He is on furlough, and after June 1 will reside at Keuka Park, Yates County, N. Y.

The commencement of New Orleans University began Wednesday of this week with the Recital by the Musical Department. Thursday night, Alumni reunion. Sunday afternoon, May 12th, baccalaureate sermon by President Melden. Commencement exercises Tuesday, May 14th.

Mr. William T. Stead, editor of the *Review of Reviews*, one of the victims of the Titanic disaster, was to have been the principal speaker Sunday, April twenty-first, at the Men and Religion Forward Movement in Carnegie Hall, New York. His topic was to have been "Universal Peace."

The Rev. John R. Deneys, of Batavia, Java, reached Vancouver, B. C., April 16, coming to the General Conference as ministerial delegate from the Malaysia Conference. On the first of June he will join his family, who, for the past year have been at 1846 Wesley Avenue, Evanston, Ill., there to spend his furlough period.

The Rev. Yoshiasu Hiraiwa, D.D., who was consecrated as the second bishop of the Japan Methodist Church on Sunday, April 7, succeeding the late Bishop Yoitsu Honda, is by birth a member of the old warlike Samurai clan which gave his predecessor to Japan Methodism. Like the sainted Bishop Honda, he is an energetic, even tireless worker and has been prominent in the evang-

elistic and educational work of Japan Methodism for more than twenty years. In young manhood he was graduated from a Canadian mission school in Tokyo, after which he came to North America and studied in the Victoria University, Toronto, Canada. Upon his return to Japan he served various pastorates in the Canadian Methodist Church, one of which is especially noteworthy, namely, the Central Tabernacle in Tokyo, of which he was pastor until 1910, when he became the official head of the Kwansei Gakuin of Kobe, which, in July of last year, became a union institution conducted by the Methodist Episcopal Church, South, and the Canadian Methodist Church, having previous to that time been conducted by the former denomination. Previous to the forming of the Japan Methodist Church, by union of three Methodist denominations, in 1907, Dr. Hiraiwa had served once as president of the Canadian Conference. At the founding of the Japan Methodist Church he became the head officer of the Board of Missions and Church Extension, one of the most important organizations in the new church.

## News Paragraphs

Recent experiments at the Bellevue Hospital, Chicago, show that it is possible to keep the identity of babies straight by the finger-print method.

According to the estimate of the Post-office Department, "credulous investors" were defrauded out of \$77,000,000, last year through fake investment enterprises.

General Nelson A. Miles, of the United States Army (retired), is to deliver the annual address this year before the graduates of the Theological Department of Lincoln University.

William C. Mathews, a Negro lawyer of Boston, has been appointed Assistant District Attorney for that city. This is the position formerly held by Assistant Attorney General Lewis.

The contract for planning and supervising the construction of the Colored State Pythian Temple, in Dallas, Tex., that is to cost approximately \$100,000, has been given to Mr. W. Sidney Pittman.

James B. Murphy made an average of 99.75 per cent, recently, in the test at the St. Paul, Minn., postoffice—the highest general average ever established by a government employee in the Northwest.

James B. Clarke, a colored student at Cornell University, is one of the six seniors of Cornell selected to speak for the Woodford prize in oratory. His subject will be "The American Student and the Peace Movement."

We have received through the kindness of the secretaries copies of the Journals of the last session of the Central Alabama and the West Texas Conferences. The secretaries, the Rev. William Jones and the Rev. Thomas H. Wyatt have each done their work well.

We learn through the Crisis that the life size portrait of Wendell Phillips, recently unveiled in the Wendell Phillips School in Boston, is the work of a Virginia boy, Cloyd Boykin, a graduate from Hampton Institute, who is now a student in the Boston Museum of Fine Arts.

The Quadrennial Report of the Corresponding Secretary of the Woman's Home Missionary Society, Mrs. Delia B. Williams, to the General Conference, issued recently, is an interesting and well illustrated journal of facts concerning the splendid achievement of the organization.

The Jewish Farmers Association of St. Louis, which has purchased 500 acres of land near Houston, Texas, will name the Jewish colony to be established thereon, "Ida Straus." The association desires thus to honor the memory of Mrs. Ida Straus, who preferred to die with her husband on the doomed Titanic than to be saved without him.



## The Episcopal Address

(Continued from page 8.)

procedure that a bishop should, in the quiet of the cabinet room appoint a hundred men to pastoral charges upon careful representations made by district superintendents, and while within easy reach of the preachers and people concerned, for additional information, what would be the amazement of the same observers on beholding this cosmopolitan assembly act in the clamor and excitement of a hurried session, choosing and assigning offhand through the chances of 800 ballots one or two hundred bishops, each clothed with power to fix appointments on his individual responsibility. The mistake of a bishop may be corrected. The ballots of a General Conference must stand. It becomes at once apparent that when we determine upon direct and localized episcopal administration, every jurisdiction must be empowered to choose its own bishop.

### "Second-Hand Information."

Much stress has been laid upon the dependence of the bishops on "second-hand information" in the making of appointments. But how many more removes from personal knowledge will be that information upon which a large majority of the General Conference must cast their votes for bishops? Are not all men, indeed, dependent on second-hand information for almost every decision of life? How little personal knowledge of men enters into governmental appointments. Think of our judges scouring the country in order to secure personal knowledge of men or causes involved in litigation. Discredit second-hand information and we close our schools, bar all text-books of science, silence music, arrest all business, disqualify all the professions, dispense with all newspapers, destroy the value of history, invalidate the appeal based upon religious testimony—in short banish all facts not personally witnessed and verified, and jar the very planets off the map of the heavens! What chaos would reign if suddenly a second-hand or even twentieth-hand information were discredited, and every man and woman should perforce become an original investigator! Think of it, you pilgrims who cannot get out of this city without second-hand information. For the purpose of adjusting appointments we regard the information given by a district superintendent; usually and officially responsible for his observation and offered in the presence of his colleague and within call of the preachers and churches represented, is far more reliable than would be the disjointed, contradictory, and confusing impressions gathered by a bishop flying through a large district of a half dozen Conferences and hearing, as he almost inevitably would, the voice of complaint rather than that of sober judgment—for unfortunately disaffection is more vociferous than satisfaction. We do not see how our itinerant system is to be maintained without the district superintendency.

Proceeding upon this rational conclusion, we have sought to measure the value of other proposed changes in our supervisory plan.

### Fixed Jurisdiction Means Diocesanism

It has been recently advocated that this General Conference shall "assume the power" to confine every bishop to a limited jurisdiction for a period of four years. Taken in connection with closely examined, involves the principle of diocesan episcopacy, and aside from conflict with General Conference interpretations of fundamental law, the plan itself defeats the declared purpose. It will not be disputed that the essential principle of diocesan supervision inheres in the system of administration, not in the head of the diocese. Bishops may come and go, but the system remains so long as another succeeds the vanishing incumbent. The official translation of the incumbent every four years would not change the principle of administration. And the principle once established, its practical fruition is inevitable. The proposition stated in practical form is this: "We will give a bishop four years of unceasing flight among five or six hundred Churches in order that he may gain personal knowledge of preachers and conditions; but he must do this without being much absent from his residence; for it is also expected that he will in the same period build himself into the complex life of a great city and become a recognized power and leader in all its religious movements and civic reforms!" It would quickly appear that he could do neither one nor the other in four years, nor both in eight years. And then, his removal to another district

would mean simply the exchange of his acquired knowledge for his successor's ignorance—and this in every district the same, and the Church would face the dilemma of utterly defeating its declared purpose in creating districts or, having already swallowed diocesanism in principle, proceed to its complete assimilation. There could be no other alternative except retreat from a disastrous experiment.

Finally, some bishops have special gifts valuable to the entire Church. Not even the vote of the General Conference can perfect those who are lacking in any point of equipment. Under the districting proposition courtesy, if not law, would confine every bishop to his own territory and so limit the possibilities of his wider usefulness.

### A Safe Experiment

But the plan of administering the episcopal office having been already rejected by preceding General Conferences as out of harmony with our fundamental law, we respectfully ask of this Conference the fixing of two or three more episcopal residences in this country and the election of bishops to occupy the same. With these additional residences, we believe that areas for episcopal supervision can be so related to the residence cities as to meet the expressed desire for continuous oversight by resident bishops without any infraction of the Restrictive Rule—so long as the bishops are left to itinerate freely in their Annual Conference visitations—which has always been accepted as the essential feature of the Itinerant Superintendency. The idea may be expressed in the words "residential supervision and presidential administration." The appointments in the respective Annual Conferences having been adjusted under our long-recognized plan, the ad interim supervision would pass with the close of the Conference season to the resident bishop of that area under agreed regulations as to pastoral changes between sessions. Under the plan contemplated in the exercise of residential supervision it would be expected that the bishops within the territory contiguous to their respective residences, should by invitation and co-operation promote all the spiritual and educational interests of the Church; and further they would advise as to the interpretation and application of Church law arising within that territory, except in questions directly involved in presidential administration.

### DEPARTMENTAL

It is a pleasure to record in this permanent way our unstinted appreciation of the earnestness and fidelity with which the Administrative Board and Executive Officers of the Church have discharged their duties. The demands upon them have been greater than ever before. Every resource of mind and body has been taxed to its utmost possible response. No department has been exempt, no man has been spared. Anxiety has been added to labor in almost every office. Uncompensated laymen have vied with secretaries, agents, and editors in consecrated service and intelligent devotion to the great matters entrusted to their care. Results have not in every instance been commensurate with the investment of aptitude and labor, but the Church has abundant cause for thanksgiving that God has given her so many men of courage, zeal, and vision for these complicated and exacting responsibilities.

We do not deem it our province to report for the several boards in detail, or to advise as to their needs, but we may, without assumption, refer to their work in general terms.

### The Book Concern

We rejoice that contemporaneously with the unification of the Book Concern, the house was able to declare a dividend of \$250,000 for our Conference Claimants, and that there is reason to expect no less in future years. The book publications of the Concern are constantly improving in quality, and are worthy of much larger patronage than they receive. The quadrennium just closed has been the most prosperous in the history of our publishing affairs.

One of our most serious problems will be that growing out of the indifferent support being given to our Advocates. We can not here undertake to discuss the subject, but the Publishing Agents and Book Committee will doubtless direct attention to the causes of, as well as the remedies proposed for, the unpromising situation which all deplore. We shall hardly be ready for the laymen's millennium until there is a Church paper in every home.

### Foreign Missions

The bishops in charge will report their respective fields.

With the widening of our operations, the problems of our several boards become more complicated and difficult. Possibly we have been too greedy of opportunity. An open world with its irresistible appeal, awakening nations with their boundless promise, and our amazing successes among pleading peoples do not contribute to conservative action by the committees that make appropriations. We already cover so wide an area that special crises from local disasters are inevitable. Occasional donations of large sums, conditioned on supplementary amounts, are hard to refuse. Unexpected falling off in receipts from what are considered reliable sources will sometimes occur. Such happenings explain the beginnings of debts like that now burdening our Foreign Board. But we must face the task to which God calls us by wonderful events.

Dating from the Boxer uprising and the martyrdom of thousands of Chinese Christians, there has been a rapid change in public sentiment toward foreign missions. The Laymen's Missionary Movement served to confirm and extend the growing interest both in and outside the Church, so that now the reader of current literature meets no startling denials, much less ridicule, of the declaration made by the leader of the revolution in China, who said that Christian missions had given the impetus and prepared the way for that unparalleled movement. Think of four hundred millions of people speaking eighteen different dialects, having few newspapers, and these strictly censored, a people whose boast was the antiquity of their empire—passing in a few short months from autocracy to democracy! Certain it is that neither the warships of grasping nations nor the outrageous methods of commercial greed had sown the seed of such a revolution. All the more amazing is its accomplishment with so few battles, so little bloodshed, and with so little hurt to foreigners. To cap the climax of wonder, it must also be noted that the Christian missionary has not preached revolution against the empire. The only rational explanation of this miracle of the ages is the leaven of governmental righteousness, as well as individual rights, inherent in the teachings of pure Christianity, and exemplified wherever the Bible has been an open book. But the masses do not know, and many of the leaders will fail to recognize, the source of their deliverance. What is true of millions in Europe and America will be true in China. They must be taught what they owe to Jesus Christ. Never before has the Church of God faced such a call as this startling event has created. Two millions of dollars would be no more than Methodism's adequate response to the largeness of the opportunity in the next four years.

The African Diamond Jubilee occurred during the year 1909 and resulted in raising \$330,000.00 to be paid in five annual installments. The result has been that the work in that long neglected continent has not only greatly advanced among the barbaric heathen, but in North Africa a Mission strong and effective in its beginning, has been inaugurated among the Mohammedans.

The Korea Quarter Centennial Jubilee has encountered unusual obstacles, incidental rather than unfriendly. But favored by the General Committee with an extension of time for its appeal, the Commission has secured gifts and pledges amounting more than \$250,000 for the work in Korea. We regard this as a remarkable testimonial to the field, in view of all the conditions.

### The Board of Home Missions and Church Extension

This organization carries in its name a threefold appeal, invoking at once religion, patriotism, and denominational interest. While restricted to our own country in its operations, it is, nevertheless, world-wide in its benefits. Separate organization can not destroy its direct relation to foreign missions, since it is constantly multiplying contributing Churches, while in lifting higher the standard of American life and citizenship it is blessing all other people whose eyes and hopes are turned toward the Republic.

The work of this Board is marvelously diversified, including cities as well as country, and encompassing all conditions, races, and languages represented in our heterogeneous population—besides the island peoples living under our national flag.



finds the neediest frontiers in our greatest cities, the most dangerous foes of civilization thronging the centers of culture and traffic.

The task is tremendous, but if we do not save America—if in this century and in this Republic Christianity yields to lust and lawlessness, our appeal to Asia and Africa will have lost its most triumphant note.

Our foreign missions, until able to stand by their own faith, must share the fate of religion in America. On this soil they, too, will be growing or dying. Thus far we have sensitized the dividing oceans with life. But if America lapses into paganism, the stench of this body of death will spread through the Church of the Orient, carrying disease and panic. Therefore all our hopes for Asia and Africa, all our successes in China, India and Korea call us to the task of evangelizing America. No sentiment that savors of a competitive relation between our Home and Foreign missionary work, or that would divorce these divinely and logically coordinated interests, should find expression either in legislation or in public utterance. Neither can safely claim precedence over the other. Rivalry between them would be unseemly as well as disastrous in its tendency.

Mention should be made, also, of the signal achievement of this Board for this quadrennium in completing the rebuilding of our destroyed Churches in San Francisco, by means of donations of more than \$300,000, and of loans of more than \$100,000. This is doubtless the greatest rehabilitation enterprise in the history of Protestantism.

#### Women's Work

All hail the glorious women of all the Churches—among whom none are doing the work of God more faithfully and successfully than the women of Methodism. The two connectional Missionary Societies conducted by our devoted sisters are marvels of efficiency in management and of fruitfulness in returns. The affairs of these growing organizations have reached a magnitude that challenges attention and commands respect; and still their movement is forward. Patient industry in gathering small sums, tireless watchfulness over their institutions, scrupulous economy in the item of expenses, and sagacious care in financing their enterprises mark the administration of these unsalaried servants of God and the Church. They pray their way through all problems, taking God's promises as the currency of His Kingdom at face value, and transmuting them unflinchingly into the coin of the realm to pay the obligations assumed in His Name. Their reports found in the supplement to this progress will show how amazing has been their progress toward the totals reached by the older organizations conducted by their brothers who had so many years the start and have had no legislative handicap to hedge their way.

All hail again to another coming host, the army of deaconesses, who having sat as devout Marys at Jesus' feet in our training schools, are going forth as Marthas to tell the weeping and the suffering of the power by which the dead may live again. So the miracle of the home in Bethany lives on as the evangel of hope, and in many abodes of poverty and distress are being heard the magic words, "Loose him and let him go." The deaconess has a place peculiar and ample in the mission work of the Church, and from this special service she should not be diverted. Her office and ministry are to the neglected poor, the sick, the sorrowing, the orphan, and the erring who, without her, would be left alone in their need. Let her not be diverted from this holy task. If she is to be employed in the ordinary duties of the pastor we shall soon lose the pastoral instinct from the ministry and the flavor of consecrated service in the deaconess. This would be disastrous to both, and to the Church. It is a pleasure to note the appreciative benevolence of generous laymen in providing homes and support for the women who give themselves to this service.

To the Ladies' Aid Societies of all our local Churches all these more conspicuous ministries of women, as well as our other missionary forces, owe a grateful recognition. Without the work of these Aid Societies hundreds of congregations that support the general work could not have grown to efficiency and giving ability. In church and parsonage building and furnishing in debt paying, in supporting half-paid pastors, and in maintaining the social life of the local Churches the Ladies' Aid Societies have contributed immensely to the growth of the denomination and to the sum of its achieve-

ments. In enterprise, industry, and devotion to the spiritual, as well as temporal interests of the Church, the women who compose them are an omnipotent example to the trustees and the stewards of the other sex.

Moreover, let it be written as a tribute to the women of the Church and as a witness to their unselfishness in service, that while composing a very large majority of the membership, they have asked nothing for themselves beyond the modest request that they be reckoned and represented as laymen; and that no leader among them has ever assailed our Church government in print or in public speech.

#### The Board of Education

The Board of Education has demonstrated the wisdom of the last General Conference in making it a body representative of each General Conference District throughout the denomination. More than ever before in its history, the Board has studied current educational problems; it has increasingly become a medium of communication between the great private educational foundations and the individual colleges; it has greatly aided in keeping our denominational institutions before the whole Church as an educational system; it has created a varied and valuable educational literature; secured the discussion of our Church educational problems in their broadest phases, and has brought invaluable aid to certain struggling institutions which ought to live; it has assisted in massing forces at strategic centers, and in places where aid was needed but where the difficulties were too great for local mastery, thus vitalizing the connectional spirit of Methodism. It has the specific direction and furnishes a considerable portion of the support for a system of schools among the Highlanders of the South, a work worthy of the noblest missionary spirit of the Church. Its proposition now to raise a general fund for the aid of institutions should have the most serious consideration of this General Conference. In co-operation with the University Senate, the Board of Education protects the standards and assures the educational value of all our colleges and seminaries. With the earnest co-operation of the Church in this important work, we may soon have a system of approved educational institutions of guaranteed efficiency, upon any of which our people may bestow their gifts without hesitation.

#### The Freedmen's Aid Society

This Society has signalized its opportunity of devoting itself entirely to its original purpose by a quadrennium of increased activity and prosperity. Its formidable debt of four years ago has been greatly reduced, new buildings and better equipment have been added to its facilities for training colored youth, and the beneficiaries of its work have been shown by constantly augmented gifts and commendable zeal for self-support that the benevolence of the Church has been worthily bestowed. The report by the Society is full of encouragement to all friends of the African race, and we trust that the \$200,000 required for the much needed enlargement of the Society's equipment may be cheerfully provided during the Emancipation Jubilee year, should General Conference approve the plan proposed. The Society has 22 schools with 6,600 pupils, who pay \$150,000 a year toward self-help.

#### Sunday School Board

The secretaries give cheering reports of the work in behalf of the children and youth under our care. The Sunday School Board has prosecuted its task with larger plans, greater vigor, and cheering results. A gain of 1,300 schools, an increased enrollment of 750,000, and a showing of 5,200 adult Bible classes attended by 155,400 members, mostly men, afford a gratifying offset to our slower growth in Church membership. What shall we do for and with this Sunday School host which already outnumbers our Church membership, and almost two-thirds of which are still outside of the Church? The responsibility is appalling.

#### The Epworth League

The League has passed from dependence to self-support in the brief period of four years. It has also become the purveyor of its own publications, with very satisfactory financial results. Besides adding to its instructive and stimulating literature in America, it has established self-supporting secretaryships in Mexico and India, prepared for Mexican youth necessary printed matter in the Spanish tongue, and is in process of supplying in ten different

languages in India, literature that will be available for two hundred millions of people.

Thus is any sigh of waning interest at home far more than compensated for by activity where its work must tell on the future of the world. In all this the League is financing its own progress, while by its institutes it has enlisted hundreds of young people for the missionary and evangelistic fields.

Doubtless the local chapters fairly correlate with the local Churches in their spiritual life and evangelistic tone. Example would serve better than criticism to change conditions where they are not satisfactory.

To the Sunday school and the League pastors and parents owe their most loving and prayerful guidance and support. The light reflected from the young life of today will make the sun that is to shine upon the world tomorrow. May the face of the Christ give it brightness!

#### Board of Conference Claimants

The Board and its active secretary have been loyal to the system outlined in the new law, and the outcome of their work is exceedingly gratifying. No more vigorous campaign has ever been waged in any interest of the Church than that carried forward during the last three years in behalf of the Fund for Conference Claimants.

The response of the Church has been prompt and generous. Including the Book Concern, dividends of almost a million dollars were given for the year 1911, and a total of two and a half millions, distributed in the three working years since the Board was organized—besides \$1,300,285 permanently invested. We give thanks to God for this auspicious advance toward the full discharge of a sacred obligation. The Board will doubtless ask for some interpretations of parts of the plan adopted four years ago, and perhaps for a few amendments suggested by experience in its operation, but it is a pleasure to know that the basis of the plan is sound in principle and that its details have been so generally approved by the Conferences. We have reached sixty per cent of all claims. Now for full payment! With this assured, our faithful pastors and their dependent families will no longer dread retirement, and the Church will no more be ashamed of its ingratitude to the men who have given their lives to its service. At this happy consummation of a righteous pursuit there will come the need of more careful scrutiny of candidates for our ministry, and of well considered legislation for protecting the funds from unjust demands.

#### The Methodist Brotherhood

reports growth in numbers, interest, and usefulness. It aims by practical methods to arouse and maintain religious activity among men and boys, and thus to develop and utilize vast latent forces for good.

Chapters have multiplied not only in America, but abroad as well, and new features of work have been added under the efficient leadership of Dr. Fayette L. Thompson, its recently crowned devoted leader. "The Knights of Methodism," as an order, re-enforces the essential good that inheres in the Boy Scout movement by a distinctively religious quality which can not be safely ignored in boy training.

The managers are loyal to the ideals of Methodism, and wisely prefer to use the existing agencies of the Church rather than to add new and expensive machinery.

The Brotherhood contains possibilities of invaluable service. It should become a tremendous power for aggressive evangelism through personal appeal.

#### The Church Temperance Society

It is not easy to speak of this organization in terms that will not be by some persons misunderstood. The secretaries elected by the Board of Managers are superior men, intelligent as well as enthusiastic in their advocacy of the cause committed to them, and they have been faithful, resourceful, and industrious in their work. There is nowhere a question of their personal efficiency nor of the wisdom with which the resources at command have been applied by the Board.

But certain related facts appear to challenge the expediency of a special Connectional Temperance organization:

1. It adds one more call to the many demands upon the resources of our people. If this were manifestly necessary, that reason would not be conclusive; but,

(To Be Continued.)



## The Old Law and the New Life

International Sunday School Lesson for May 19, 1912

(Matt. 5:17-26.)

Commit vs. 17, 28.

**Golden Text:** "He that loveth his neighbor hath fulfilled the law."—Rom. 13:8.

**Time:** Summer of A. D. 28.

**Place:** Perhaps the Horns of Hattin.

By REV. E. B. BURROUGHS, D. D.

It has been said that the fundamental doctrine of the old dispensation was duty. This may be true. But it did not go far enough, for duty *per se* is oftentimes cold-blooded and, very frequently, finds its service in selfishness. Thousands do their duty, not because of love, but because of force of circumstances and consequent possibilities. It is the duty of a high sheriff to hang or electrocute one who has been convicted of a felony, and because the law so directs. For such a task there certainly can be no love. Thus duty alone is not the fulfillment of the Divine law.

The fundamental law of the new dispensation is love: love to God and love to man. Thus taught Jesus. On the conception, appropriation and practice of love, depend our present happiness and future destiny. Without love it is impossible to please God or to deal justly by our fellow man. This the great apostle realized and, consequently, taught. He knew that in order to the greatest development, physical, mental, and spiritual, love must be cultivated and exercised, that it must be the actuating principle of life. Generosity, sympathy, kindness, mercifulness, and helpfulness may exist in a heart devoid of Christian love, for it is natural for some men to cultivate and practice such graces. Frequently the so-called great and wealthy exercise such, not because they love those upon whom they bestow their benefactions, but because of their superior position and financial ability. This, however, does not fulfill the law. The law requires that whatever we do to our fellow men, or to our neighbors, shall be done because of our love for God, the Father of us all, and for our neighbors, who are our brothers.

Love is all-powerful. It is the great leveler. It regards all men as being of one class. Its possession and practice permits no discrimination. It governs and directs the impulses and passions of men and brings them into harmony with the law of God. It is clear-eyed, sweet-tempered, considerate, and just. Hence it is that we are commanded to love one another. Shorlock says: "Love will not permit us to injure, oppress, or offend our brother; it will not give us leave to neglect our betters or despise our inferiors. It will restrain every inordinate passion, and not suffer us to gratify our envy at the expense of our neighbor's credit and reputation; but it will preserve us harmless and innocent."

Our lesson to-day is a continuation of the Sermon on the Mount, and contains many beautiful and practical lessons. Here we see that the coming of Jesus did not mean the abrogation of the old law, as taught by Moses and the prophets; that God's law is of supreme importance; that there is a vast difference between the true and the false, the spirit and the letter. As we study it, let us pray: "Open thou mine eyes that I may behold wondrous things out of thy law."

### LIGHT ON THE TEXT.

17. Says *Morrison*, "A fresh line of thought begins here and extends to the conclusion of the chapter. Its purport is to tighten the bands of morality upon the consciences of our Savior's followers." *Think not. Flatter not yourselves. Many, doubtless, thought that this was the purpose of His coming. If so, they are at once advised to the contrary. His coming was to add to the old religion of fear a religion of love. The old law was fear God and keep His commandments. The new is love God and your neighbor and thus fulfill the law. The law. The Five Books of Moses. The prophets. The prophecies as contained in the Old Testament Scriptures. I am not come to destroy, but to fulfill. "Those are most critical, decisive words. They declare the whole fundamental method of the Master's ministry."—(Phillips Brooks.)* 18. *Verily. Truly. Heaven and earth. The visible heavens and earth. One jot or tittle. Nothing is small in God's eyes. Till all be fulfilled. What God hath spoken shall come to pass.*

19. *Least. What might be regarded as being of very little consequence. Shall teach men so. By word and act. Shall be least in the Kingdom of Heaven. "As the thing spoken of is not the practical making, or disobeying, of the law, but annulling or enervating its obligations by a vicious system of interpretation, and teaching others to do the same; so the thing threatened is not exclusion from heaven, and still less the lowest place in it, but a degraded and contemptuous position in the present stage of the kingdom."—(Brown.) Shall be called great. Shall occupy a position directly opposite to the one who teaches otherwise.* 20. *Your righteousness. Your inner life of heart-love and heart-sincerity. The righteousness of the Scribes and Pharisees. They lacked sincerity. They believed in the letter but not in the spirit of the law. They thought more of outward form than of inward purity.* 21. *Ye have heard. As taught by the Rabbis. Shall be in danger of the judgment. That of the local courts as authorized in Deut. 16:18. They had the power of capital punishment.* 22. *But I say unto you. A greater*

than any Rabbi you have ever heard now speaks. *Whosoever is angry with his brother. Inward rather than outward anger. Without a cause. The best manuscripts omit this. Shall be in danger of the judgment. Anger leads to murder, hence this possibility. Roeca. "Thou good for nothing." The council. The supreme Seventy, or the Sanhedrim. Thou fool. "Thou Godless one." In danger of hell-fire. "The Gehenna of fire." "It is the symbol of the place for the future punishment of the wicked."* 23. *If thou bring thy gift to the altar. The offering of sacrifices was a large part of Jewish worship. To offer one was equivalent to our "to go to church." Rememberest, etc. Call to mind that there is a difference, or disagreement between you and someone else.* 24. *Leave there thy gift, etc. The mere offering is nothing. To be acceptable unto God the heart must be sincere and true. It cannot be as long as you are not at peace with all men. So mere church going is not sufficient. Neither mere outward form. The heart must be right. To be right with God you must first be right with your fellow man.* 25. *Agree with thine adversary quickly. A prosecutor in a law-suit who is determined to recover damages. "The passion of which you have not repented, the wrong for which you have not atoned, will meet you as an adversary at the bar of God."—(Thaluck.)* 26. *Farthing. One-fourth of a penny.*

Charleston, S. C.

## The Tragedy of the Roll

### THE RESOURCEFULNESS OF THE SPIRIT OF THE TRUTH

Epworth League Devotional Meeting Topic for May 19, 1912

(Jer. 36:1-26; Acts 2:1-4.)

By the Rev. A. Preston Shaw, B. D.

### Concerning the Scriptures.

The enemies of God and righteousness have always hated His Word. The Bible is a closed book to many ardent readers because its truth condemns and its light disperses their beloved darkness. Many and powerful have been the enemies of God's Word, but it remains to-day the Bread of Eternal Life to all people.

In Jer. 36:1-26, we have a graphic picture of a powerful attempt to destroy God's Word, as it had been given to Jeremiah. The imprisoned prophet sends for Baruch the Scribe, and dictates to him all the words of warning God had given him and has him write them upon a roll that they might be read before all the people. Israel had sinned against God, and God and His prophet had no sugar-coated message for them, but words of woe and warning. The princes, particularly, in their self-satisfaction, resent words of warning from any source, and they go and tell the king. Only a few columns need to be read in his presence before he discovers that the document being read was not the kind that was pleasing to his sin-darkened mind and heart. He commands that the roll be given to him, and with a pen-knife he cuts it into pieces, and in the wrath of his sinful indignation, which only means condemnation, he casts it into the fire. Ah, silly king! How feeble are your efforts to destroy God's word! Do not those few words of warning which you heard still linger in your mind and condemn the course of your sinful life? Does not the Ever-living God still live and is not He able to command His prophet to write another roll? The fire may consume the roll, but it cannot touch His word.

God is ready for every emergency. In Acts 2:14, we have a description of things on the Day of Pentecost. On this day there was assembled at Jerusalem devout Jews out of every nation; on this day also God had planned to make known to man a new truth, even the Spirit of Truth, who should guide men into the ways of all truth. There were many languages spoken in Jerusalem that day, but God made it possible that His unlettered Galilean fishermen could speak to them all the words of truth which they had received.

### The Meaning and Application To Us.

It is silly to resist warnings, no matter how unpleasant they may appear. How careful we are to heed warnings of all kinds in the realm of the physical. The sensible engineer, anxious to arrive at his destination on time, does not fail to stop his train when he sees the danger signal ahead. The faithful pilot carefully guides his ship when he beholds the danger light from yon light-house on the

rocks. The passing of a black cat across the path of the superstitious is carefully heeded as an omen to those who are superstitiously inclined. And yet, in the realm of the spiritual, when the God of infinite wisdom speaks His warnings, like King Zedekiah, we burn His roll and trust our lives to our own silly whims. Our action is equally as silly as his. Our efforts to destroy or cast aside God's word shall be equally as futile.

How can we burn God's Roll? By failing to practice in our lives the truth that is taught us in God's Word. Most men have a kind of an intellectual assent to the truth of God's word and will, but the kind of faith, unless reduced to practice, amounts to nothing. Mere repetition of creeds is worthless. The final analysis of things, our creed is what we believe. The only true believer in God is the man whose paramount aim is to do His will. The man who knows the standard of life as taught in the New Testament yet chooses to live a life on a lower plane; the man who acknowledges the truth of the sayings of Shakespeare, Ruskin, Carlyle and the other literary authorities, and puts a practical question mark after the sayings of Jeremiah, St. Paul and Jesus; the man who, in his self-sufficiency, heeds nothing but the conclusions of his own feeble, sin-clouded reasoning, burns God's roll and is as foolish as Zedekiah.

Winchester, Va.

### Epworth League Institutes—1912

June 10-16 .....	Cameron, N. C.
June 24-30 .....	Mt. Hermon, Pa.
July 1-7 .....	Puget Sound, Wa.
July 8-14 .....	Liberty Lake, Wa.
July 22-28 .....	Lake Minnetonka, Minn.
July 29-Aug. 4 .....	Carmel Grove, N. C.
Aug. 12-18 .....	Baldwin, Ky.
Aug. 19-25 .....	Lake Geneva, Va.

"In looking for opportunities of doing good do not overlook the opportunity of showing a spirit of tolerance and kindness in your own home."

What the world needs is more day-to-day living starting in the morning with fresh, clear ideals that day, and seeking to live that day, and each successive hour and moment of that day, as if it were all time and all eternity. This has in it the element of disregard for the future, for each day is set in harmony with that future. It is like the captain heading his vessel toward his port of destination, and day by day keeping her steaming toward it.—William George Jordan.



## BOARD OF CONFERENCE CLAIMANTS

CHICAGO, ILL.  
14 W. WASHINGTON STREET  
JOSEPH B. HINGELEY, COR. SECRETARY

### METHODISM'S STANDARD.

\$1,100,000 for Distribution in 1912.  
\$1,000,000 "Permanent Fund" by 1916.

\$1,100,000 for Distribution—1912.	
Previously reported (corrected)	\$350,130
Maine (exclusive of dividends)	4,834
New Hampshire (exclusive of dividends)	4,240
New England South (exclusive of dividends)	8,562
Wilmington (exclusive of dividends)	11,243
East German (exclusive of dividends)	1,533
North Indiana (exclusive of dividends)	16,961
Connectional Fund April (in part)	2,747

Total.....\$400,250

This brings us across the \$400,000 Line; More than One-third of our way toward the New Standard—\$1,100,000 for Distribution in 1912.

\$1,000,000 Permanent Fund For 1916.  
Previously reported.....\$20,642  
April (in part)..... 535

Total.....\$30,177

How the Superannuates and Widows appreciate the new order of things! Dr. Wilcox of Colorado brings a memorial signed by two thousand of them asking the General Conference to make no change in the present beneficent law. We all rejoice in the change to better things, but the Conference Claimants feel it in their purses.

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For its chief superannuated ministers—the superannuated Bishops—the Church gladly provides one-half of the average salary of its effective Bishops; and the Church will not rest satisfied until one-half of the average salary of the effective preachers shall be paid to the Superannuated Preachers. Methodism will not deal liberally with its Bishops and extend a parsimonious hand to its Veteran Preachers.

\*\*\*

The experimental stage has passed. The new legislation has panned out well, and "the genius of the Church is to improve its polity through changes which are warranted or demanded by experience."

\*\*\*

How much would hard-headed, careful laymen be willing to invest in order to reach a net profit of \$700,000—the amount of the increased revenues during the past three years? How insignificant the operating expenses of the Board compared with the increase in the Church's revenues! Yet in addition to this general increase the Board has paid its bills, and turned back to the Annual Conference \$65,000 of its surplus to help the most needy cases.

\*\*\*

Local superannuate interests have learned that this connectional movement has assisted them wonderfully. You can almost count on your thumbs the number of those whose eyes are so blinded by local interests as not to appreciate the great fact that Methodism is doing great things in a connectional way for all its Conference Claimants.

When the connectional work reaches its true dimensions many perplexing questions will be easily settled. Conferencees will not feel imposed on nor will ministers fear that they are jeopardizing their future comfort when transfers take place.

\*\*\*

If we sow unto you spiritual things is it a great matter if we shall reap your carnal things?"

**NURSING MOTHERS AND MALARIA**  
The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the System. For grown people and children, 50c.

### Gleanings from the Field

#### TEXAS.

Georgetown.—St. Paul Church, at Georgetown is striving to build a new Church. We had groundbreaking Thursday the 8th, and raised the sum of \$67.75.—W. B. Lott, Pastor.

Shiro and Richard, Davis Chapel—Our First Quarterly Conference, January 27 and 28, with the District Superintendent, W. Hartly Jackson, presiding on Saturday. All officers were present with good reports and on Sunday the Doctor preached, to the delight of all. Subject: "Revive Thy Church." Paid District Superintendent in full with a balance for the pastor, who is the Rev. R. H. Warren. We are so well pleased with our new pastor, we thank the Conference for sending us such a good man. He is a deep thinker, and plans well. Success is ours. Expect a round report at the coming Annual Conference if God be our helper.—L. A. Ross, Reporter.

Boggy and Spring Seat.—It was in the pleasure and wise judgment of the Annual Conference to cut off from the Leona Circuit the Spring Seat Church, and put the same with Boggy, Mission, and gave us Rev. J. H. Mann as our pastor, who came to us on or about the 16th of December, and began work. He has stirred things considerably. When he came to us we had no parsonage, but now have a nice, comfortable parsonage, nicely finished, with but little to do on the dining room and kitchen. This has been done almost clear of debt. On last Saturday and Sunday the 24th and 25th inst., Rev. Fuller, our District Superintendent, was with us and held his First Quarterly Conference. All the officers were present at the roll call, with two exceptions, and made good reports. The elder preached two soul-stirring sermons to a crowded house and administered the sacrament and sixty-eight partook of the Lord's Supper. Paid the Superintendent \$13.45. Paid the pastor this

quarter \$37.90 and traveling and moving expenses, \$25.80. and for building and improvements, \$41.00. Total, this quarter, \$118.15. We are proud of our pastor. He is an alert young man and a strong preacher, indeed. So he leads and we will follow, making victory our motto.—E. D. Mayes, Reporter.

Goliad.—We are glad to note that our Church is in a prosperous condition, despite the inclement weather. The good people of Goliad received us gladly and have made our surroundings pleasant and comfortable in every way. We have been stormed several times by the loyal members led by Sisters Flood, Best and Saunders. Too much praise cannot be given to these loyal sisters and their co-workers. We are also glad to note that Bro. S. D. Mitchell, one of our faithful members, who has been very ill for several months is convalescent. Our First Quarterly Conference was held February 17 by the District Superintendent, Rev. J. W. Warren. A glorious time was had. Amount realized, \$20.15.—M. L. Wyatt, Pastor.

Thompson Circuit.—With Dr. W. H. Logan, presiding our first quarterly conference was held in the St. Matthews Methodist Episcopal Church, Saturday, March 2, 1912. Reports from the various offices show that the work is materially advancing. Dr. Logan was in splendid shape in three very powerful and convincing sermons on Sunday and greatly endeared himself to the officers and members of the circuit, and all who heard him. At the close of the evening one member joined the church. During each service, Dr. Logan, assisted by the pastor and the Rev. North Bullock of the Baptist Church, administered the Sacrament of the Lord's Supper to a goodly number of souls. Paid District Superintendent \$18.00 and Pastor, \$53.50.—Miss E. M. Woods, reporter.

Medill.—Our church is taking on new life. We have recently put in ceiling in one church and the second church has had new first-class windows put in all around, and beautiful wall paper. We are planning a rally

## FREE ADVICE ON CURING

## Constipation



THE LIVER.

Don't suffer with Constipation any longer! It's far too dangerous a trouble to neglect. Let me tell you how to get rid of it. Chronic Constipation means your liver is diseased. It can't produce Nature's great purgative, the bile, and you retain deadly waste matter that poisons the whole system and often breeds fatal sickness. I'll gladly give you MEDICAL ADVICE FREE in regard to cleansing your liver and curing Constipation. Artificial purgatives can't do it. They only weaken the bowels in a perilous manner. But once the liver is purified and put in good working order, then your skin will freshen, your eyes brighten, your brain grow clear and active and you'll fairly glow with perfect health. Answer the questions yes or no, write your name and address plainly on the dotted lines, cut out the Free Advice Coupon and mail at once to HEALTH SPECIALIST SPROULE, 432 Trade Building, Boston.

### FREE MEDICAL ADVICE COUPON.

Are you constipated?  
Is your complexion bad?  
Have you no energy?  
Are you irritable?  
Do you get tired easily?  
Are you nervous?  
Is your flesh soft and flabby?  
Are your spirits low at times?  
Are you sleepy in the daytime?  
Is there a general feeling of lassitude?

NAME .....

ADDRESS .....

the fourth Sunday for the renovation of St. Paul's church. Our first quarterly conference was held by the Rev. K. W. McMillen, who preached to the enjoyment of all. On this occasion we paid the District Superintendent in full and to the pastor paid \$6.10.—W. A. Parks.

### BROTHER

Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars.

J. O. STOKES, Mohawk, Fla.



The Shortest  
AND  
Quickest Way  
BETWEEN  
New Orleans

AND

Alexandria, Monroe,  
Shreveport,  
Dallas and Fort Worth

The "Limited," leaving New Orleans 1:30 p. m., arrives Alexandria 8:10 p. m., Dallas 7:22, and Fort Worth 8:40 next morning. The Canon Ball, at 8:30 p. m., and Texas Express at 6:35 a. m., are the splendid trains for Shreveport and North Louisiana.

City Ticket Office, 207 St. Charles Street





## Conferences and Conventions

### DISTRICT CONFERENCES.

Conference.	Place.	Date.	Dist. Supt.
Beaumont.....	Beaumont, Texas.	July 24-28.....	W. L. Duncan

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips with District, Place, Date, and name of District Superintendent, correctly given.—Editor.]

### Special Notices.

#### ALEXANDRIA DISTRICT PREACHERS' MEETING.

Dear Brethren: Remember, the Preachers' Meeting will convene at Eola, May 15-16. Business of importance. Let all come.—M. P. Franklin, President; J. O. Richards, District Superintendent; T. A. Hampton, Secretary.

#### LAKE CHARLES DISTRICT.

Upon my faith in your promise to give me a trip to the seat of the General Conference in Minneapolis, I am leaving with our delegation. Thanking those of you who have already paid your contributions, I beg to state to those who have not yet paid that I have appointed the Rev. P. W. Clark, at Lake Charles (20 Franklin Street) to receive and forward the money to me, care General Conference. Wishing you much success in the work, Yours faithfully, Pierre Landry.

#### STARKVILLE DISTRICT.

##### Second Round.

Rock Hill, May 11-12; Weir, 15; Louisville, 18-19; White's, 25-26; Hopewell, 25-26; Bradley, June 1-2; Maple Springs, 1-2; Eupora Circuit, 8-9; Mahan, 15-16; Eupora, 22-23; West Point Circuit, 2-23; Crawford, 29-30; Starkville, 28-30; Starkville Circuit, 29-30; Liberty Hill, 29-30; Bell, 29-30; Cedar Bluff, July 6-7.—W. F. Isaiah, District Superintendent.

#### ALEXANDRIA DISTRICT.

##### Second Round.

Eola and Sunflower, May 17-19; Bunkle, 19-21; Lecompte, 21-22; Cheneyville, 24-26; Alexandria Mission, and Rapides, 27-29; Lineville, June 1-2; Alexandria, Newman Memorial, 2-4; Boyce and Village, 7-9; Boyce, St. Paul, 8-9; Montrose, 14; New Town, 19; Mount Zion, 14-16; Campti, 16-17; Campti Circuit, 18; Cane River Circuit, 21-23; Natchitoches, 23-25; Colfax, 26-27; Rigollette, 28; Cottonport, 29-30; Boonsville, July 5-7; Maxla Circuit, 8-10; Teche, 11-12; Washington, 13-14; Opelousas, 14-16; Melville Circuit, 17-19; Willey and Lotie, 20-22; Maringouin, 26-30; Shiloh, 28-29. Dear Brethren: Let us make the second Sunday in June, which is June 9th, a great day for Local Education. Each member is asked to give 25 cents for New Orleans University and Gilbert Agricultural College. Envelopes for said day have been sent. If you have not received yours, write me at once. Let the watchword be "Revivals in every charge; Improvement along all lines."—J. O. Richards, District Superintendent.

#### CLOW DISTRICT.

##### Second Round.

Caddo Gap, May 18-19; Grasonia and Antoine, 21-22; Gurdon, 25-26; Camden, 30-31; Stamps, June 1-2; Hope, 4-5; Canfield, 8-9; Lewisville, 15-16; Texarkana, 22-23; Texarkana Circuit, 23-24; Paraloma, 29-30; Saratoga, June 30, July 1; Murfreesboro, July 6-7; Bengin, 13-14; Nashville and Tollett, 18-19; Centerpoint, 20-21; Locksburg,

3-4; Ashdown, 6-7; Clow Circuit, 10-11; Clow, 11-12. Dear Brethren: I trust you will look carefully after the benevolent collections. The great Church can not exist without the work along this line. We are far behind in these collections. Bestir yourselves as servants of the Great King and ask and work for a revival. We are sent to save men. I trust and pray that we are discharging our duty. The interest in the Southwestern is lagging in the district. Look after it, please.—J. G. Hodges, District Superintendent.

#### NEW ORLEANS, NORTH DISTRICT.

##### Second Round.

Asbury, May 11-12; St. Matthew, 15-19; Ross and Kenner, 16-17-19; Scott Chinn, 20-26; Cushman, 26; Thomson, 22-23; Pleasant Plain, May 29, June 2; Mallalieu, May 30, 31; Union, June 2-5; Malden, 3-6; Springfield, 7-9; Mandeville and Covington, 9, 10, 11; Mount Zion, 13, 16; Angle Circuit, 15-16; Boyton, 19-23; Simpson, 20; Litcher and Laplace, 29-30; Darrow Circuit, 5-6-7; Haven, 11-14; Central, 13-14; Franklinton, 19-21; Slidell Circuit, 23-25. My Brethren: Remember the resolution adopted by you at the last session of the Annual Conference in which you pledged to collect at least 25 cents from each member of your charge, and much more from those willing to give. Those giving one dollar will be credited through the columns of the Southwestern Christian Advocate. Those giving five dollars will receive a silver-gilt certificate with the University seal affixed thereon and President Melden's signature. Those giving ten dollars will receive a gold-gilt certificate, sealed and signed the same as those giving five dollars. The second Sunday in June is fixed as the day on which the final rally is to be made on these collections. Send the money to Dr. Charles M. Melden, New Orleans University, New Orleans. The money is to be for New Orleans University and Gilbert Industrial College.—Valcour Chapman, District Superintendent.

#### SAVANNAH DISTRICT.

##### Third Round.

Vidalla Circuit, at Cobbs Creek, May 11-12; Clio, Rev. C. W. Prothers, 11-12; Speedwell, Prof. H. Pearson, 11-12; Roberson Chapel, 8 p. m., 13; Vidalla, 14; Soperton, 15; Mt. Vernon, 18-19; St. Mary's, J. R. Wallace, 25-26; Reidsville and Ebenezer, 25-26; McKennon, 8 p. m., 31; Waynesville, June 1-2; White Oak, 8-9; Brunswick Circuit, 15-16; Savannah, Asbury, 23-24; Palen Memorial, 28-29; Baxley, July 6-7; Brunswick, Grace, 14-15; Woodbine Circuit, 20-21; Lyons and English Eddy, Bankston, 20-21; Jesup, District Conference, 24-28. (Including the first Woman's Home Mission Convention for the Savannah Conference at the same time. Conference District President, Mrs. Cassie E. Sapp. Conference District Secretary, Mrs. M. E. Dent. Annual sermon by the Rev. J. W. Green; alternate, the Rev. S. E. Mobry); Kingsland Circuit, at Bells-

gust 3-4; Greenville, 3-4. The Missionary sermon for District Conference and Woman's Home Mission, by the Rev. W. V. Doughtry, July 25, at 8 p. m. Our combined program will be out on time for District Conference and Woman's Home Missionary Convention. We are expecting Bishop I. B. Scott, D. D., LL. D., Dr. I. G. Penn, Dr. I. L. Thomas, Dr. W. W. Lucas, also District Superintendents Drs. F. R. Bridges, J. S. Stripling, Wm. Beltinger, and nearby pastors. Dear Pastor: Please report to District Conference every dollar raised for benevolence. Our Annual Conference Minutes are out early this year at great expense. You will please send in to me at once an extra dollar for the same. We want 100 cash subscriptions for the Southwestern to the District Conference. Pray for great services in each church on our District and let us save 1,000 souls this year.—E. D. Giddens, District Superintendent, 621 Cohen Street, Savannah, Georgia.

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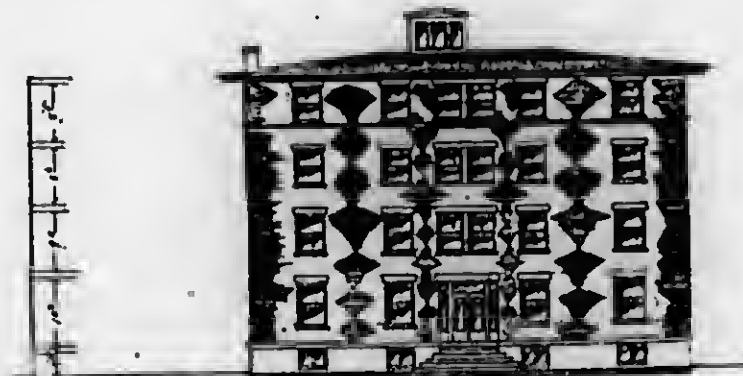


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## Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

**VORES.**—Cecile Vores of Eola, La., was laid to rest in the new Pilgrim Baptist cemetery. Sister Vores was born in 1847 and was one of the founders of Simpson Methodist Episcopal Church. She was converted during the administration of Rev. Hilton, in 1869, and for these 43 years in the christian church, her life as a christian soldier was a steadfast one. She was called from the battle-field, March 3rd, 1912, and leaves her husband, five sons, two daughters and a host of grand children and friends who mourn her passing. Simpson church at Eola, La., has lost one of her best members. The Rev. C. Hayes, pastor of the new Pilgrim Baptist Church, assisted in the funeral service.—Thos. A. Hampton, pastor.

**MAGEE.**—Wesley Magee, 61 years of age, the oldest local preacher of the Shady Grove Methodist Episcopal Church at Spider, La., died September 28th, 1911. He had lived faithfully and religiously and passed bravely away. Many friends mourn because of his passing. The wife, two boys, and nine girls, survive him.—C. L. Angum, pastor.

**GILLAM.**—Mr. Tom Gillam, one of the oldest members of our church, passed into Rest, March 2, 1912. For eight years he had been a member of Mason Chapel, McCrea, La. The Rev. D. M. Maga of the Baptist church assisted the Rev. J. A. L. Booker in the funeral service. Brother Gillam was in friendship with everybody and died peacefully and courageously.

**PENN.**—Belle Penn, a faithful member of Zion Church, Gahagan, La., put off this earthly life, December 29, 1911. She was 40 years old and been in the service of the Lord ten years. Sister Penn was ill but a short while. She was a faithful worker among the steward sisters and leaves a daughter and many friends who grieve.—J. D. McCain, pastor.

**NETTLES.**—Willis Nettles, a member of the Mount Zion Church at Clinton, La., died December 15th, 1911 and was a faithful christian.—H. A. Sorrell, pastor.

**FRANKLIN.**—Julia Franklin, put on life immortal January 15, 1911. She was a member of Mount Zion Church at Clinton and had worked faithfully and well.—H. A. Sorrell.

**BROWN.**—In memory of Miss Mary Brown of Cloverport, Ky., who passed into the Beyond recently, Mrs. Mattie B. Pope of Jeffersonville, Indiana, has written a very beautiful appreciation, which we regret we are unable to publish because of the lack of space.

**LEWIS.**—Wag Lewis died at Townsville, Louisiana, February 16, 1912. He was a faithful member of the Methodist Episcopal Church about thirty years, with his membership at Townsville about fifteen years. He spent the remainder of his life in Clarksville. He leaves his wife, one son and a host of friends.

**SISLARE.**—Angelina Sislare, departed this life February 25, 1912. She was a conscientious christian and a

member of Fairview Methodist Episcopal Church. She was 31 years of age and is the daughter of the Rev. Anderson Moore, who awaited her coming in the Homeland. Sister Sislare was a native of Louisiana. The funeral service was conducted by the Rev. A. J. Vincent, assisted by the Rev. Parks, local preacher.—H. Henderson, reporter.

**JOHNSON.**—Zoretta Johnson, daughter of ex-postmaster Samuel Kinchins and sister of the Rev. E. W. Kinchin of California, died March 14, 1912, at the age of 30 years. She leaves a father, husband, three children, a sister and three brothers, who will miss her greatly. She was a strict member of Trinity Methodist Episcopal Church of Baldwin, La.—William S. Harris.

**VINCENT.**—James A. Vincent of Keithville, La., son of the Rev. J. A. Vincent, passed away recently. Brother Vincent was nearly twenty years of age and a conscientious young christian. He was ill but six months. He was attending Wiley University but was compelled to return home where he soon grew worse and was laid to rest in Fairview Cemetery. The services were conducted by the Rev. H. C. Coleman, of the Baptist Church.—H. Henderson.

**THOMAS.**—Mary Thomas, a member of St. Paul Methodist Episcopal Church, at Tupelo, Miss, fell asleep in Jesus, March 19th, 1912. She said that she was going home to live with Jesus. She leaves a husband and four children and many friends to mourn. Her funeral was preached by the pastor.—G. J. Dobson, pastor.

**WILLIAMS.**—Mrs. Louisa F. Williams, the beloved wife of Rias Williams, died Friday, March 15, 1912, at their home in New Orleans, La. Mrs. Williams was during her health a faithful and earnest worker of Simpson Memorial, and took an active part in church work. She was buried from the Rev. Mr. Ward's church, in Gretna, Sunday, the 17th, as all of her people are members of that church. The pastor and his good people kindly accorded us the use of their church and assisted in the funeral services; also the Revs. Worsham, Rounds, Stanley, Toomer, and Johnson. Interment in McDonogh Cemetery.—W. S. Chinn.

**STRAUGHTER.**—Isaac Thomas Straughter, eldest son of S. T. Straughter of Boonville, La., passed into the Beyond on Saturday, March 17, 1912; age, 24 years. The funeral service was conducted by the pastor the Rev. H. Taylor, assisted by Father Baham, Brother Compton, Mays and Rev. C. Landry. Brother Straughter was laid to rest with the Tabernacle honors and his wife, mother, father, two sisters, three brothers, and many relatives and friends mourn his going.

**ROYSTER.**—James Alexander Royster was born to the best of our knowledge, about 1838, making him about 74 years of age. He joined the Methodist Church here at Bullock, N. C., about 1874 or 75, being among the first members of the church. From that time on he was always devoted to the church and full of zeal. Death held no horrors for him; he always expressed himself as being ready and willing to go at any time the Master called. Two sons, two daughters and 18 grand-children survive. The funeral was attended by the Rev. Johnson Marrow and A. B. Leonard, pastor.

**WOLFORK.**—The funeral of Mrs. Daught Sheppard Wolfork was held at Wesley Chapel, Los Angeles, California, March 5th. The deceased was the daughter of J. W. and Ellen Sheppard, who formerly lived in Wedowee, Ala. She was a faithful member of the church, and was much loved by a host of friends. She leaves her husband, mother, father, and three sisters, who are faithful members of Wesley Chapel.—E. W. Kinchen, pastor.

**BLACK.**—Liddia Black, wife of the late James Black, a local preacher, in Sparta Church, Castleberry, Alabama, fell asleep in Jesus on March 14, 1912. She had been a member of the Methodist Episcopal Church for forty years. She is survived by many friends.

**FOUNTAIN.**—Lythia Ann Fountain, died suddenly at her home in Castleberry, Alabama, March 2, 1912. Age, 63 years. She is survived by two sons, two daughters and many friends. The funeral was conducted by the pastor, who was assisted by the District Superintendent.—E. Aubrey.

**WALKER.**—Katy Walker was born in 1811. She was converted the year 1879, and died February 17, 1912 at Meridian, Miss. She was a faithful member of the Tabernacle Methodist Episcopal Church for 32 years, Age, 90 years and three months. She leaves one dear son, grandchildren and other relatives. The funeral service was conducted by the pastor, the Rev. R. B. Anderson and the Rev. W. L. Mills, pastor of Lake Circuit, Miss.

**LANGHORN.**—Everett Langhorn died in the eighth year of his age at Yates, Missouri, March 12, 1912, leaving mother and other relatives. The Rev. T. D. Davis conducted the service.

**PERRY.**—Luke Perry died in peace at Escatawpa, Mississippi, March 14, 1912. Funeral service conducted by the pastor, the Rev. A. H. Lathan.

**ROBINS.**—Ceilia Robins, age 43 years, a member of the Methodist Episcopal Church at Escatawpa, Mississippi, for 16 years, after an illness of four months. She died in the christian faith, March, 1912. Funeral conducted by the pastor, the Rev. A. H. Lathan, assisted by the Rev. W. H. Smith of Moss Point.

**ROLIN.**—A beautiful poem, composed by Mrs. Mary Jarrett, as a tribute to Miss Myrtle Robin, was read by Mrs. Jarrett at the funeral service held in Petts Methodist Episcopal Church, Springfield, Missouri, of which the deceased was a loyal member. Myrtle Rolin entered into Rest from Kansas City, Missouri, February 25, 1912. Mother, brother, three sisters and many friends are bereaved. The Rev. Dr. J. M. Harris, pastor, conducted the last sad rites.

**KENMON.**—George Kenmon of Lovelady, Tex., after a short illness died March 4, 1912. He was a member of Pleasant Hill Methodist Episcopal Church. Brother Kenmon was a class leader for 25 years. He was always at his post and ready to put forth every effort to push the church to the front. He will be missed from his church and community. His place will be hard to fill. He leaves a host of relatives who mourn. The funeral was largely attended and was conducted by the pastor.—W. A. Parham.

**WARNER.**—Erma Warner, a faithful little member of the Sunday school at Frierson, Louisiana, and also of the Junior League, died February 18,

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1912. Mother, two sisters and grandmother survive. Funeral service conducted by the Rev. W. H. Simmons.

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### Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

### CONFERENCE NOTICES

#### Special Notices

#### LINCOLN CONFERENCE.

To the Pastors and Supplies of the Lincoln Conference: The Minutes have been shipped to each pastor and supply. Go to your express office and inquire for them. They were shipped April 30th. Those who did not pay the \$1.00 at Conference please send same to the Rev. D. G. Franklin, or to the secretary, at once. We are due \$25.00 for the work. Don't fail.—A. W. Talbert, Conference Secretary, Box 157, Guthrie, Okla.

#### TENNESSEE ANNUAL CONFERENCE.

To the Members of the Tennessee Annual Conference: I have received letters inquiring about the Conference Minutes. I wish to inform the brethren once more that the Minutes have been ready ever since December 28, 1911. Twelve hundred copies are now in the hands of the printer. I have informed your District Superintendents, and only one has thought enough of the communications written to them to answer. I have performed my duty according to your instructions, and I cannot do any more. Dr. Key turned over the money in his possession to the printer, as treasurer, and expected the brethren to send him their subscriptions, and no one has sent him one cent up to this late date. I hope you will not think one moment that I was negligent to the duty you placed upon me. Yours for the Church.—John A. W. Moore, S. C., Station A, Box 35-B., Memphis, Tenn.

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### TO THE LAYMEN AND MINISTERS OF THE LEXINGTON CON- FERENCE.

Dear Co-Workers: We are about to close our Woman's Home Missionary year. Our annual meeting will be held June 26 to 30 in the Ninth Street Church, Covington, Ky., the Rev. E. A. White, pastor. We are soliciting your hearty co-operation in making our fourth quarterly report very full. It is our aim to double our membership in our report for June, at which time our records for the year will close. At our Conference Anniversary meeting held recently at Columbus, Ohio, we had with us our National Corresponding Secretary, Mrs. Della L. Williams. Her address was inspiring and full of good suggestions for our conference society. She said that \$48,000 had been appropriated this year to colored work. The twenty colored Conferences raised together for all purposes almost \$5,000. Friends, we are not doing what we really can for this cause. If the least amount that is required to support one of the 18 institutions for our people is \$5,000, we do not keep up the smallest institution annually by the collections from the twenty colored Conferences. The Lexington Conference Woman's Home Missionary Society must have a membership of 1,000 for the report of October, 1912. Our Conference membership is sufficient to warrant this increase, so we are appealing to each pastor and layman to rally to us and aid us in bringing our Conference up to a reasonable standard in membership as well as other interests. Our success during the past year of gaining our former position as leader among the colored Conferences in cash and voucher should doubly assure us that we can do even more, if we will. If there be any among our number who oppose the work in our Conference, it is not that they do not understand, it is simply that they have not become fully interested in the entire Methodist system. We are praying for the day to come when each pastor will estimate what his Auxiliary shall raise for this department of Disciplinary Benevolent Collections and work with them until it is raised. Again, I urge you, laymen and pastors, to send us as many representatives as you can to our great Jubilee Meeting in honor of our twelfth anniversary, in Ninth Street Church, Covington, Kentucky, June 26th to 30th. Prayerfully yours.—Martha A. Sissle, Cleveland, Ohio.

### District Rounds

#### GRIFFIN DISTRICT.

#### Third Round.

Stone Mountain and Redan, June 1-2; Serliner, 1-2; East Point and Hopeville, 7-9; Stockbridge, 15-16; Covington, 21-23; Oak Hill, 22-23; Hampton, 22-23; Griffin, 28-30; Griffin Circuit, 29-30; Jonesboro, 29-30; East Atlanta, July 5-7; Decatur, 6-7; Brooks Station, 13-14; Aberdine, 13-14; McDonough, 20-21; Williamson, 20-21; McDonough Circuit, 27-28; Fayetteville, August 3-4; Decatur Circuit, 3-4. Dear Brethren: This brings us to the District Conference Sunday School and Epworth League Convention, which will convene at County Line Church, on the Decatur Circuit, July 30 to August 4. Let all delegates be present on first day, with good reports, as we are expecting several distinguished visitors to look in on us, and see our work, so let us have ideal reports. The programs will be out on time. Let the pastors push all claims and

come to the District Conference with round reports.—J. D. Lovejoy, District Superintendent, 218 E. Tinsley Street, Griffin, Ga.

### Gleanings from the Field

#### LOUISIANA

**ZWOLLE.**—The pastor takes this method to thank the following named persons for their liberal donations on April 6, 1912: Mesdames Lue Barnett, Sallie McGough, Lue Eastern, W. R. King, M. H. Barnett, also Mrs. Pearl Jackson, who is not a member of the church, deserves much credit for her assistance. A purse, also 100 pounds, were presented the pastor, who heartily thanked the band of intruders.—Mrs. B. E. Young.

**Stariding.**—There was an entertainment given Saturday, March 9th, led by Miss R. Strafund, assisted by Mrs. Z. Alfred and Mrs. A. Alfred. Amount raised clear of expense, \$11.00.—Reporter.

**Campbell.**—The Rev. Pierre Landry held the second Quarterly Conference in Campbell Methodist Episcopal Church, April 3-4. Reports showed that there had been increased activity along all lines. The Sunday school has been recently reorganized with seven teachers. The Conference daughters are also at work with Mrs. E. Grogan, president. The people came from considerable distances to hear the Rev. Mr. Landry, and were largely benefited.—Lilly Grogan.

At Longville, on the 26th of March, Dr. P. Landry presided over the First Quarterly Conference. The meeting was all that could be desired. Reports showing a degree of improvement were submitted, and showed every department of the church to be active. The District Superintendent evidenced great interest in all the affairs of the Conference and preached most enjoyably to splendid congregations. The District Superintendent was paid \$5.00. Raised during the quarterly gathering, \$7.50.—D. G. Pharris.

#### BRIEF MENTION

The Rev. I. C. Dougherty, pastor at Clinton, La., reports more than 196 pounds of choice groceries as a gift from the church, under the leadership of Mrs. Sarah Watson and Laura Roberson and Miss Gibson.

The Rev. J. H. Bynum, pastor of the church at Pickens, Miss., wishes

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# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
EATON & MAINS, Publishers

NEW ORLEANS, MAY 16, 1912

Vol. No. 41—No. 20

## GENERAL CONFERENCE PARAGRAPHS

Methodists of all the world are interested in the General Conference, the supreme law-making body of three and a half million members, with a sympathetic constituency of more than five millions more. All Methodists' hearts and ears are turned toward Minneapolis, Minnesota. Ours is a great country. We say, "One Country and One Flag," but we do not comprehend the breadth of that statement. In fact, we are large enough to set up many kingdoms and empires as rich, as populous and as stable as several of the kingdoms of Europe. Here we are in the great Northwest; really an empire in itself. We are accustomed to think that the wealth and brain of this country are along the Eastern border. While the East has its share of wealth and brain, it by no means has a monopoly. Minneapolis is no mean city. It is one of the cleanest and most attractive cities of the country. Bread is the staff of life. Its making is the chief industry of this great center. As one comes into St. Paul and Minneapolis and notes the flour mills, one would think that Minneapolis was furnishing bread stuff for the nation.

It is a "white city," in fact, for its greatness began and continues in flour milling. Every day the mills about St. Anthony Falls turn out 92,000 barrels of flour, and there is no forgotten port on the other side of the seven seas but knows the taste of wheaten bread made of Minneapolis flour.

There is transportation a-plenty here. Twenty-three miles of steam roads and 160 of electric lines inside the city limits. And business is brisk, the wholesale trade overtopping three hundred million dollars a year. Bank clearings reach a billion and a quarter annually.

There still abides a suggestion of the beauty and poetry of Indian life. Minnesota is an Indian name, meaning "sky of tinted water." It is a land of lakes that mirror the sky. This beautiful lake country is a subject worthy of a chapter by itself, which will be furnished later.

Minnesota is a part of that mighty empire which Napoleon gave us for a little ready cash, the Louisiana Purchase. It became a Territory sixty-three years ago, and has been a State since 1858.

The First Methodist Class was organized at St. Anthony (Now Minneapolis), July 7, 1849, by Rev. Matthew Sorin, of the Philadelphia Conference, who was here on a visit. This class held its meetings in a log school house and from it grew First Church. Thus began the work on the East Side.

On the west side the first class was organized in 1852 with five members. The Rev. A. C. Godfrey was in charge. In 1857 a small wooden church was built; this gave place to a stone building in 1866 under the name of Centenary; and Centenary in turn yielded to Wesley, the handsome stone structure now in use.

There are now 29 Methodist Churches in Minneapolis, including three German, three Swedish and two Norwegian-Danish. The membership aggregates 8,000, while the Sunday School attendance amounts to 9,000.

Within a few years the Methodist churches of the city have been practically rebuilt at a cost of \$500,000. During this time eighteen new churches have been built, ranging in

value from \$3,000 to \$200,000. Two other new buildings are being planned for. The present value of church and parsonage property within the city is about \$1,000,000.

Minneapolis is the metropolis of Northwest Methodism, and Hennepin Avenue Church is the heart of Minneapolis Methodism. This church has 1,700 members, holds property worth half a million dollars, and gave last year for benevolent purposes \$25,000.

Asbury Hospital, the only Methodist Hospital in a vast region hereabout, is located near the heart of the city; the building is 96x300 feet and is five stories high. It will cost when completed \$200,000. Last year 2,085 patients were cared for; \$4,067 was expended in free dispensary work. To complete the building, \$68,000 is needed.

Hamline University is located in the city of St. Paul; the campus and buildings are worth \$190,000; the endowment amounts to \$285,027; students enrolled 250.

Methodism has made its impression on the state as well. The state has two conferences, the Minnesota and the Northern Minnesota, with four districts each. In the Minnesota conference are 18,540 members, 20,908 Sunday school pupils, 214 churches worth a million and a quarter, 106 parsonages worth a quarter of a million, 104 Epworth League chapters, Senior and Junior, with over 4,000 members.

In the Northern Minnesota Conference the figures are: Members, 20,329; Sunday schools, 268; scholars, 28,511; churches, 233, valued at \$1,676,250; parsonages, 104, worth \$171,150.

The *Central* in summing up who's who of the General Conference, says:

"In looking over the delegates we find that the district superintendents lead all the rest, there being fifty-five more of them than there are of pastors. The figures are 182 district superintendents, 127 pastors; there are 43 college presidents, three governors, five judges, 30 "secretaries," 64 merchants, 48 attorneys, 37 manufacturers, 31 bankers, 21 editors, 53 professors, teachers and principals, 10 missionaries, 24 doctors, seven architects, 13 clerks and agents, four postmasters, five traveling men, 20 real estate men, nine publishers, seven lumbermen, 12 photographers, 10 insurance men, 10 managers, five "retired," four dentists, three engineers, seven housewives, one student, one blacksmith, one printer, one baker, one W. C. T. U., one broker, one barber, one deaconess, one superintendent of a reformatory and one evangelist.

Two distinguished persons have been accorded a hearty and notable reception by the General Conference. The first is Miss Italia Garibaldi of Rome, Italy, granddaughter of the famous Italian patriot, Garibaldi. Miss Garibaldi is the lay delegate from the Italy Conference. In the course of the calling of the roll the delegates stood as each conference delegation was called. When Italy was reached and Miss Garibaldi's name was called the Conference broke into terrific applause, which lasted for several minutes. The modest young woman from Italy was forced to acknowledge popular favor with a bow. Only one other person received such

a welcome—and that was Dr. J. M. Buckley. One paper calls him "the archbishop of Methodism," not in the sense of autocratic power, but he holds the title by popular affection. When Dr. Buckley rose for his first speech he was greeted with round after round of applause, the Chautauqua salute, and every other greeting that a dignified body could give. The reception was spontaneous and tremendous.

The Negro is faring well at the hands of the Conference and Minneapolis. Most of our brethren are located in private homes, but a few are located in hotels. They are received in the best hotels without the slightest embarrassment. There seems to be perfect freedom. The General Conference Commission certainly has things well in hand and the colored brethren have no kick as far as hotel accommodations are concerned.

It is hard to say what the General Conference will do for our colored membership. But so far there is every evidence of intense interest in our work. It would not be safe to predict the election of a Negro Bishop. There have been several skirmishes on this question which revealed much interest in the Negro, whether this will result in something tangible remains to be seen.

The Negro delegates are making good. They make a fine showing as a group and take care of themselves on the platform.

The business of the Conference is progressing rapidly. This is a great body with many vital questions to consider but we are further along than in any recent General Conference at this time of the session, for the reason, largely, that all set addresses are delivered at night and not in the morning hour.

## THE NEW METHODIST CENTER IN LONDON

The great Wesleyan Central Buildings at Westminster, London, already partly occupied, are to be dedicated early in October, 1912. This beautiful block, with its great central dome, second only to St. Paul's Cathedral in size, is one of the conspicuous objects in the famous neighborhood of Westminster Abbey and the Parliament Buildings. It was built out of the Twentieth Century Fund of one million guineas raised by popular subscription under the leadership of Sir Robert Perks, Baronet. The occasion of the dedication of this new Methodist center will be one of most unusual interest, and it is hoped that Methodists from every quarter of the globe will be present. Among the features of the celebration will be a large luncheon on Tuesday, October 3d, the day of dedication, at which the Prime Minister will be present, mass-meetings, a meeting for representatives of other branches of Methodism and a reception by Sir Robert and Lady Perks. It is hoped that at the time of the dedication the Methodist International Commission, proposed by the Toronto Ecumenical Conference, may be organized. Those from the United States and Canada who expect to be in London in October next are requested to communicate with Dr. H. K. Carroll, Secretary of the Ecumenical Methodist Commission, Western Section, 150 Fifth Avenue, New York City.



## The General Conference—A Brief Summary of the Daily Proceedings

### First Day—Wednesday, May 1.

Just one hundred years ago the Methodist Episcopal Church held its first delegated General Conference. The Twenty-sixth Quadrennial General Conference opened in Minneapolis, Minnesota, Wednesday, May 1, under the most favorable circumstances. All things, apparently, lent themselves to make the opening most impressive. The meeting-place was ideal. Perhaps it would be hard to find in this country a building more adapted to our needs than the auditorium. The weather was perfect. Not a neck of cloud in the deep blue sky. The temperature had a suggestion of briskness, just enough to lift one's spirit. All the delegates had arrived without a single accident.

Bishop Henry W. Warren, our senior Bishop, never had more complete mastery of himself and an audience than on this occasion. His first words were:

"Brethren and Sisters, Methodism was born in the communication of the power of God through men. It continues in the same manifestation of divine power. There is no occasion for the Church otherwise. There are churches enough for order, and for intellectual development. We remain as the exponent of the power of God in the souls of men."

"I especially desire that this General Conference shall not merely legislate wisely, but that it shall, also, be a means of great spiritual growth for all its members. Opportunity will be given, a morning service will be held of the Conference beginning at half-past eight, and spiritual intensities will become a very prominent feature in this General Conference."

"I desire especially that this opening devotional service shall be touched to the keynote of communion with God, of communion with Him who is the source of all our life."

Then the audience sang most enthusiastically in the tune of Miles Lane "All Hail the Power of Jesus' Name."

Bishop William Burt led in prayer. The Rev. Dr. Andrew Gilles, of Minneapolis and Mr. W. E. Carpenter of Brazil, Ind., the superintendent of the largest Sunday School in the world, read the scriptures. Then followed the singing of hymn "O Spirit of the Living God," announced by President Henry A. Buttz, of Drew Theological Seminary. Bishop Warne of Indiana led in prayer.

Then the Rev. Dr. M. J. Naylor, of the Washington Conference, announced the hymn: "I Love Thy Kingdom, Lord."

The opening exercises consumed 45 minutes.

The first person to gain the floor was the Rev. Dr. M. R. Burns of Minneapolis, chairman of the Local Committee, who claimed the floor on a personal privilege and presented the table made by the students of Morristown Industrial College. Dr. Burns, in his presentation speech, among other things, said:

"I have before me at this moment perhaps one of the most noteworthy pieces of workmanship that has ever been thrust upon this body during its entire history. I have before me, in the embodiment of the speaker's table, one of the most complete and concrete histories of the Methodist Episcopal Church ever gathered and placed in tangible form. This historic instrument is the direct result of the heart and skill and brain of Dr. J. S. Hill, who is at this time the president of the colored institutional school of Morristown, Tennessee. And this institution is one of the schools that is under the supervision of our Freedmen's Aid Society. This table is a most complete history of Methodism from John Wesley down to this present hour. John Wesley, in my judgment, was somewhat of a dreamer. He was a man of tremendous vision. He was a real genuine prophet. He could look out into the future and see the coming of the Kingdom of God. He could see the kingdoms of this earth gradually being conquered and transformed into the Kingdom of our God and of His Christ. It was he who stood at the threshold of Methodism and looked on down through the coming centuries, and declared that his parish should cover the whole world. And if you will note, this tremendous vision has been fulfilled. If you will note, on the front part of this table there is chiseled this motto, 'The world is my parish.'"

Bishop Warren, in accepting the table on behalf of the General Conference, said:

"I desire your prayers that I may fittingly respond to such a marvelous gift from such a people as this. I have seen the great mosaics of the world. I have seen the Taj Mahal, of India. I have seen in Rome a table into which twenty men built twenty years of their lives. But they were only stone, valuable and suggestive only by their color. This had built into it thought, love and significance of the great events of this world's history. Of these 706 pieces of wood, every one is instinct with thought, with feeling and marvelously expresses the great advance our Christianity makes."

"There are just two thoughts that come to me as I gaze upon this marvelous work. One is, How could it ever be that men so lately shackled and only just rising out of slavery, could do such work as this? And I am reminded of that great incident in human history when Israel came out of human slavery, and by the side of Sinai, resplendent with the presence of God, they were asked to build a tabernacle for the indwelling of God, a fit pedestal for the pillar of cloud by day and of fire by night. How could men, mere mud treaders, do that kind

of work? God said, with elaborateness of statement I cannot quote, 'I have inspired Bezaleel with wisdom and knowledge and understanding to work curious work in wood, in stone, in brass, in silver, in gold, in the carving of stone,' in order that this work might have fitting outcome by the inspiration of God. And not only was his hand skilful, but he was inspired to teach also those who wrought under him. History repeats itself. Over and over again our God appears in similar circumstances. And this people, out of the lowliest of occupations, came forth to work this wonder of the ages."

"Joy to me that I did have just a little beginning in the alphabet of the work. Three days after the adjournment of the Conference in 1880 I was in Morristown, Tennessee, bargaining for the buying of this great institution. But O, how little! Only an old church, an acre and a half of land, five hundred dollars. Dr. Spencer joined me in paying for it, and Dr. Hill has carried it up to \$125,000. Dr. Hill, stand up. (Dr. Hill arose.) This is the man. Beside all that, he has taught, in the time he has been there, in that thirty-one years, over ten thousand pupils; and taught them in such way that no one of them ever needed to be expelled because of any immorality on the grounds. Still the old parable of the Christ is alive—plant your seeds, the least of all seeds, and they grow immeasurably by the great power of God wrought through human instrumentality. I accept, for the Conference, this great significant gift. I hope you will inspect it, and admire it, and take courage to go forth into the loyal fields of Christian activity and see what God can do."

But Claflin University also came in for a share of the honors of the occasion.

Bishop David H. Moore, president of the Freedmen's Aid Society, said:

"Mr. President and Members of the General Conference: All this kind of talent in its highest development belongs to our colored students in the south. Those of Claflin University, Orangeburg, South Carolina, not to be outdone by the brilliant performance of those in Morristown, and Dr. Duntou, not to be left behind by the magical record of Dr. Hill—these students from the industrial department have designed, have executed, have ornamented, have finished, out of American wood, an American library table (to be just as important as this one at which the Bishop presides, because here the accurate records and transactions of this great body are to be kept), to be presented to you in loving competition, so that when you hid upon this and get so excited in your contest for the possession of this table and chair and mallet, you may have the overplus of your affection and liberality turned to this table, so that your abundance may superabound to Claflin University."

In gracious words Bishop Warren accepted the table from Claflin University.

The colored man certainly had his inning on the opening day.

The roll-call followed and occupied a full hour. Dr. J. B. Hingeley, secretary of the last General Conference, called the roll. The Conference stood while the name of its four bishops who had died during the four years were called—namely, Cyrus D. Foss, Willard F. Mallalieu, Daniel A. Goodsell and Henry Spellmeyer.

Then, with bowed heads, the Conference sang: "Servants of God, Well done."

Dr. J. B. Hingeley was nominated by Dr. B. M. Hubbard of Louisiana. On the ballot for secretary, Dr. J. B. Hingeley received 521 votes and Dr. E. M. Mills 254, out of 781. Dr. Hingeley was elected.

Mr. Hanford Crawford, chairman of the General Conference Commission, was granted the courtesies of the floor. The report of the Commission on Entertainment, the General Conference Program and Rules of Order were presented and adopted.

Dr. M. W. Dogan, of Texas; Prof. F. B. Smith, of Louisiana, and Dr. E. B. Burroughs, of South Carolina, were among the assistant secretaries of the General Conference that were elected.

Greetings were ordered sent to Bishop Thomas Bowman, who is now in his ninety-fifth year.

The following committee were announced:

On Rules of Order—J. M. Buckley, New York East Conference; C. M. Stuart, Rock River; H. L. Jacobs, Central Pennsylvania; J. Frank Hanley, Indiana; J. A. Patten, Holston.

On Reception of Fraternal Delegates—G. P. Eckman, New York Conference; F. J. McConnell, Indiana; E. A. Schell, Iowa; Thos. H. Anderson, Baltimore; I. Garland Penn, Washington.

After the announcements, the Conference adjourned with benediction by Bishop Warren.

On Wednesday evening Bishop Burt presented his report on the work in Europe; Bishop Hartzell, Bishop Scott and Bishop Willson reported on Africa.

### SECOND DAY, THURSDAY, MAY 2.

The opening service of the second day began at 8:30 with the first half hour given to devotions. Bishop Berry, as chairman of the General Conference Commission on Evangelism, conducted the devotional services. Bishop McDowell delivered a strong address in which he sounded the keynote for that day and for all the days of the session of the Conference. It was this: "That in all things He might have the pre-eminence." After prayer and the singing of an inspiring hymn, the devotions were concluded and Bishop David H. Moore took the chair and called the Conference to order. After the minutes were read and approved, the calling of the roll of Conferences was begun. This gives an ex-

cellent opportunity for the presenting of memorials and resolutions which could scarcely be otherwise had. The Michigan Conference was the first to respond. Through Dr. Samuel Dickie, resolutions were presented looking forward to an early report from the Committee on Episcopacy, with a view to beginning the elections of bishops at an early date.

The Mississippi Conference was the next to respond. Dr. J. M. Shumpert presented two resolutions. One was concerning the printing of the Discipline and was referred to the Committee on Revision. The other directed that the Publishing Agents be instructed to send a copy of the Journal to each delegate, Bishop, Conference, Colleges, Seminaries, etc. This resolution was adopted.

At this point Dr. W. W. Lucas obtained the floor and presented the following resolution:

"Resolved, That this General Conference requests the Board of Bishops to appoint a commission consisting of one minister and one layman for each General Conference district to look into the needs as to Episcopal supervision and conditions for growth of our 325,000 colored members and report to this body not later than one week from this day."

Dr. Lucas supported the resolution with a strong speech. He was followed by Dr. S. S. Jolly of the Delaware Conference, who delivered a forceful address, pleading for more Episcopal supervision in the border conferences as well as in the South. Speeches were made also by Drs. B. M. Hubbard, of Louisiana, and H. W. Key, of Tennessee. The resolution was adopted with great enthusiasm. The introduction and adoption of this resolution provided the most enthusiastic event of this session.

After recess the order of the day was the reading of the first part of the Episcopal address by Bishop Cranston.

The address was the greatest in the history of the Church. There was profound scholarship, thorough knowledge of the history of the Church and its polity, an intelligent grasp of the problems that face the Church, and a statesmanlike presentation of the Church's duty of the hour. The address is the greatest single document of all Methodist literature. It will make permanent Bishop Cranston's position as the church's statesman of this question, and rank him as among the greatest in all Methodist history.

It took nearly four hours to read the address and Bishop Cranston sustained himself most remarkably during the severe strain of those hours. He was vigorous from the beginning to the end. The audience received the paragraph referring to the Roman church by a most remarkable demonstration lasting several minutes, while the audience, standing, sang and cheered. Bishop Cranston was the hero of the hour. The large part of the address was published last week, the remainder will be found elsewhere in this issue.

In the organization of the several standing committees Dr. I. Garland Penn was elected secretary of the Committee on Epworth League, and Dr. R. S. Lovinggood was elected secretary of the Committee on Freedmen's Aid.

At the night session the following fraternal delegates spoke. Mr. J. A. M. Aikens, King's Council, member of Parliament, and Dr. W. H. Hartz, representing the Methodist Church of Canada, and Rev. J. T. Wardle Stafford, representing British Wesleyan and Irish Methodist Churches.

### THIRD DAY, FRIDAY, MAY 3.

The morning devotions are exceedingly helpful because they are highly spiritual. Bishop Berry conducted the half-hour's services, Bishop Anderson and Dr. T. S. Henderson of New York, leading prayer. Dr. S. D. Chown of Canada spoke for fifteen minutes.

Bishop Luther B. Wilson, for the Board of Bishops, presented the names of the Commission on Colored Work and Federation.

#### Committee on Colored Work and Needs of Episcopal Supervision.

First District—Dillon Bronson, New England, Wm. B. Locklind, Vermont.

Second District—E. G. Richardson, New York East, J. W. Pearsall, Newark.

Third District—L. Sooy, Genesee, C. W. Laycock, Wyoming.

Fourth District—G. H. Bickley, Philadelphia, T. H. Murray, Central Pennsylvania.

Fifth District—H. C. Jameson, Cincinnati, Wm. B. Anderson, Ohio.

Sixth District—H. H. McCain, Gulf, I. G. Penn, Washington.

Seventh District—R. E. Gillum, Central Missouri, R. S. Lovinggood, West Texas.

Eighth District—John Maclean, South Kansas, J. H. Lucas, St. Louis.

Ninth District—O. W. Elfer, Des Moines, G. M. Spurlock, Nebraska.

Tenth District—W. J. Davidson, Illinois, Perley Lowe, Rock River.

Eleventh District—Somerville Light, North Indiana, W. C. Van Arsvel, Indiana.

Twelfth District—F. D. Leete, Detroit, R. S. Vessey, Dakota.

Thirteenth District—W. A. Moers, South German, John Schneider, Central German.

Fourteenth District—Alfred Inwood, South California, W. L. Hartman, Colorado.

Fifteenth District—Benjamin Young, Oregon, F. C. Harper, Puget Sound.



Bishop Walden was appointed to organize the committee.

Federation Committee.

- First District—D. B. Holt, Maine.
- Second District—H. L. Quirk, New York East.
- Third District—E. M. Mills, Central New York.
- Fourth District—Summersfield Baldwin, Baltimore.
- Fifth District—F. O. Buxton, East Ohio.
- Sixth District—C. W. Olson, Georgia.
- Seventh District—B. M. Hubbard, Louisiana.
- Eighth District—F. W. Green, Oklahoma.
- Ninth District—D. A. McBurney, Northwest Iowa.
- Tenth District—W. A. Rankin, Central Illinois.
- Eleventh District—W. P. French, Michigan.
- Twelfth District—J. S. Uiland, Northern Minnesota.
- Thirteenth District—H. C. Loeppert, Chicago German.
- Fourteenth District—D. C. Crummey, Colorado.
- Fifteenth District—G. A. Landon, Puget Sound.

At Large.

J. F. Goucher, Baltimore; G. A. Reeder, North Carolina; C. R. Havighorst, Central Ohio; W. F. Connor, Pittsburgh; J. W. VanCleave, Illinois; J. A. Patten, Boston; R. T. Miller, Kentucky; Henry Wade Rogers, New York East; John Dale, North Nebraska; Samuel Dickie, Michigan.

A strong resolution was passed condemning President Taft and Secretary Wilson for the latter's attendance at the Brewers' Congress, held last winter in Chicago. The resolution contained the following paragraph:

"Therefore, be it resolved by the General Conference of the Methodist Episcopal Church in Conference assembled in the city of Minneapolis, Minnesota, that while we pledge ourselves to remain loyal citizens of the United States and to support those in authority over us in every laudable, lawful and moral way; we do hereby announce as our conviction that in so aiding the beverage liquor traffic by their persistent endorsement of the said brewers' congress in the face of our most earnest protest, those in authority have forfeited all claim on the franchise of the Christian and sober manhood of the nation."

The first debate came on the Amusement Question, when the Rev. Dr. J. I. Bartholomew, of the New England Southern Conference offered the following resolution:

"Whereas, it is believed by many eminent lawyers that the enumeration of amusements in the paragraph of the Discipline formerly numbered 248, and now numbered 260, is an addition to the General Rules against 'The taking such diversions as cannot be justified in the name of the Lord Jesus Christ,' and is, therefore, in violation of that provision of the Constitution which declares that 'The General Conference shall not revoke nor change the General Rules of our Church,' and

"Whereas, the Committee on Judiciary, in 1896, reported as follows: 'We are of the opinion that paragraph 218 of the Discipline was an act of legislation of 1872, and not a judicial construction of the General Rules upon the subject contained in each section; that the clause therein relating to specific amusements changes section 30 of the General Rules, by adding thereto the amusements enumerated in said paragraph 248 and is, therefore, in violation of section 4, paragraph 67 of the Discipline, and

"Whereas, this report, though not passed upon by the General Conference, increased the already existing doubt of the constitutionality of the act of 1872, and

"Whereas, the subject has been before the Church ever since, in contributed articles and editorials in Church periodicals, and in General Conferences resolutions, but has never been judicially determined, and

"Whereas, it is exceedingly unfortunate that this question, which is a source of constant agitation and unrest, should remain in the Discipline if it is unconstitutional, and is highly desirable that if it remains its validity should be settled beyond question, therefore,

"Resolved, That the Committee on Judiciary be requested to report, at as early a date as practical, on the constitutionality of the enumeration of amusements in paragraph 260.

(Signed) "J. I. BARTHOLOMEW,  
"J. H. NEWLAND."

After a brief, but spirited, debate the resolution was laid on the table by a vote of 394 to 275.

On the Judiciary Committee Dr. E. B. Burroughs, South Carolina, represents the Sixth District and A. P. Camphor, of Alabama, the Seventh District. These are honors for these two.

In the organization of the General Conference delegates, Dr. R. A. Carmine, of St. John's River Conference, was elected chairman of the Sixth, with E. S. Williams, Washington Conference; Dr. E. Gilliam, Lexington Conference was elected chairman of the Seventh, with Prof. S. E. Moses, Central Alabama Conference, as secretary.

Bishop Cranston continued the reading of the remarkable Episcopal address.

Dr. J. G. Wilson, of Philadelphia, said: "Following the thrilling utterances of this magnificent address, I desire to present for adoption the following resolution: 'Resolved, That this General Conference has heard the Quadrennial Address of our beloved Board of Bishops with great pleasure and profit. We are grateful to God for such wise and inspiring leadership. Second, We record our sincere appreciation of the important principles to which our attention has been directed, and of the

clear, commanding and statesmanlike presentation of the vitally interesting subjects therein discussed. We recommend the reference of the various matters considered to the appropriate committees. I move the adoption of this resolution."

The resolution was adopted by a rising vote. The Conference adjourned with the benediction.

FOURTH DAY, MAY 4.

Bishop McDowell took charge of the devotional service.

Rev. J. T. Wardle Stafford, fraternal delegate from England, delivered an inspiring ten-minute address on "The Humaneness of the Christian Ministry."

At 9 o'clock Bishop Cranston took the chair and called the Conference to order.

After the reading of the minutes, the call of the roll of Conferences was resumed. Under this call Mr. B. F. Edsall, of the Newark Conference, presented a memorial seeking to amend paragraph 260 of the Discipline by striking therefrom the words "dancing, playing at games of chance, attending theaters," etc. An attempt to discuss this resolution brought forth numerous points of order. The resolution was referred to the Committee on the State of the Church.

A resolution by Dr. Krantz, urging that the Discipline be printed as soon as possible after the General Conference, and that the District Superintendents be earnestly requested to use their best influence in urging every member of the Quarterly Conference to become an owner of the Discipline of 1912, was adopted without debate.

Dr. Edgar Blake, of New Hampshire, introduced the following resolution concerning Episcopal supervision:

"Resolved, That the Committee on Episcopacy be instructed carefully to consider the plan of Episcopal supervision proposed in the Episcopal Address, and report to this body such measures, consistent with the Constitution, as the committee may deem expedient to give to the Church the most effective forms of Episcopal supervision and leadership."

This resolution was referred to the Committee on Episcopacy.

Dr. Henry Wade Rogers, of the New York East Conference, presented a resolution providing for the retirement of General Superintendents when they shall reach the age of seventy years. This was, also, referred to the Committee on Episcopacy.

Dr. Marvin Campbell, of Northwest Indiana Conference introduced a resolution calling for a change in the present method of electing secretaries of the various boards, editors and publishing agents. This resolution was not adopted. Dr. Campbell introduced a second resolution touching the losses incurred in the publishing of a number of the Advocates. In his address supporting the resolution he declared that the losses were being borne by the conference claimants.

This resolution was referred to the Committee on Book Concern.

Judge Hiram L. Sibley, Ohio Conference, brought forward a resolution proposing that the Annual Conferences be grouped in Episcopal districts of not less than three, nor more than five Conferences, and that for such groups a district Bishop shall be elected, whose jurisdiction shall be limited and confined to their respective district. This resolution was referred to the Committee on Episcopacy.

Dr. H. J. Cooper introduced resolutions touching "Child Slavery." He gave interesting facts and startling figures in his address in condemnation of this evil. The resolutions were referred to the Committee on the State of the Church.

Dr. E. M. Mills was elected Journal Secretary.

The Conference adjourned with the benediction.

Saturday evening was devoted to the presentation of our work in Korea, Japan and China.

Bishop Moore presided.

Bishop M. C. Harris, Dr. George H. Jones and Bishop Bashford were the speakers.

THE MEMORIAL SERVICE, SUNDAY, MAY 5

The services were held at 3 p. m.

Bishop Warren presided.

Bishop Walden led in prayer. Bishop Willson read the scripture lessons. The memoir of Mr. George J. Nichols, late lay delegate, elected from the Indiana Conference, was read by Dr. J. W. Duncan.

Dr. D. S. Mouroe, was for many years secretary of the General Conference. A review of his life was prepared by Rev. J. B. Mann, and read by Dr. B. C. Connor.

Dr. T. P. Frost read a memoir on Dr. D. D. Thompson, late editor of the Northwestern Christian Advocate.

Dr. R. T. Stevenson, of Ohio Wesleyan University, read a paper on the late Rev. W. F. Whitlock, D.D., for many years president of the Book Committee.

The life and character of Dr. Daniel L. Rader were reviewed in a paper prepared by Mr. R. H. Hughes and read by Dr. Benjamin Young.

Dr. Fayette L. Thompson, Corresponding Secretary of the Methodist Brotherhood, had recently died. Mr. Fred E. Tasker, president of the Brotherhood, presented a memoir of Dr. Thompson.

R. E. Jones presented the memoir on Bishop W. F. Mallalieu.

President Henry A. Buttz read a beautiful and touching tribute to Bishop Henry Spellmeyer.

Dr. F. M. North characterized in a paper of rare strength the life of Bishop C. D. Foss, while a resume

of the life of Bishop D. A. Goodsell was presented by Dr. R. J. Cooke.

FIFTH DAY, MONDAY, MAY 5.

During the devotional half-hour, a brief address was delivered by Bishop Bashford.

Bishop McDowell presided.

Dr. E. M. Jones, of Alabama, was announced as one of the Committee on the American Bible Society and Dr. C. A. Findley, of Delaware, and Prof. F. B. Smith, of Louisiana, were appointed on the Committee on Evangelism.

The seating of Dr. J. W. Robinson, ministerial delegate, and Mr. W. J. Langston, lay delegate, from the Lexington Conference, was questioned and the matter referred to the Committee on Credentials.

The Committee reported as follows:

"The Committee on Credentials report that we have had under consideration the claim made on behalf of the Lexington Conference that it is entitled to have seated in this General Conference an additional ministerial and an additional lay delegate and that such additional delegates were legally elected. The evidence before us proves this claim is correct, and we, therefore, recommend that the secretary be instructed to place on the Conference roll the names of J. W. Robinson, ministerial delegate, and Wesley Langston, lay delegate, and that he be further instructed to assign these delegates seats in the Conference along with the other delegates representing the Lexington Conference.

"It is proper that we should state that the evidence in the hands of the secretary at the time this Conference has assembled made it the duty of the secretary at that time to do what he did, and omit the names of these delegates from roll.

(Signed) "For the Committee,  
"HENRY WADE ROGERS,  
"Chairman."

Dr. Robinson and Mr. Langston were duly seated.

Dr. F. M. Thomas, D.D., fraternal delegate from the Methodist Episcopal Church, South, was introduced.

A resolution expressing sympathetic greetings to Morning Side in Iowa in the loss of its main building, was passed.

Dr. H. W. Key presented a resolution on lynching, which was referred to the Committee on the State of the Church.

When the Central Pennsylvania Conference was called, Dr. H. L. Jacobs presented a resolution in advocacy of the sending of greetings to the convention of the Brotherhood of Locomotive Engineers, now in session, and Dr. J. B. Fox, pastor of Grace Methodist Episcopal Church, Harrisburg, Pa., was to be the conveyor of the greetings. This resolution was carried. Also an amendment giving the approval, and expressive of the pleasure of the General Conference, in the spirit of arbitration on the part of the Brotherhood in the settling of recent differences, was adopted by a rising vote.

W. G. Rice, of the Chile Conference, presented a resolution recognizing the right of the Methodist Episcopal Church to prosecute religious work in so-called Catholic countries. This resolution was discussed by many, and finally action was temporarily deferred and a committee of five appointed to redraft and resubmit to the General Conference. The committee consists of Drs. Rice, Buckley, Calkins, Butler and Stuntz.

Dr. J. H. Scott, of the Delaware Conference, presented the following resolution, which was unanimously adopted:

"Resolved, That the secretary be directed to send the greetings of this body to the General Conference of the African Methodist Episcopal Church now in session in Kansas City, Mo., and to the General Conference of the African Methodist Episcopal Zion Church, now in session in Charlotte, N. C."

Dean Henry Wade Rogers, New York East Conference, made a supplementary report for the Committee on Credentials.

"The Louisiana Case."

"The Committee on Credentials report that we have considered the contest from the Louisiana Conference, in which the right of Joseph A. Reddix, a lay delegate, to his seat in the General Conference has been challenged. We are satisfied that the challenge should not be sustained, and we recommend that the right of Joseph A. Reddix to his seat be confirmed. But in view of the facts we recommend that the traveling and local expenses here for one week be paid out of the Conference funds to the contestant, Mrs. A. R. Albert."

Dr. Rogers said:

"It is not always the case that a contestant's expenses are paid. As a rule, they ought not to be. But the circumstances of this case are unusual; and in unusual cases it has been the practice of the Conference to pay the expenses out of the Conference fund. I want to say that the circumstances with this contest are unusual, and that the contestant was fully justified in coming to the Conference and making a contest. She is the widow of a rather prominent colored man, who at one time was the editor of one of our Southern Church paper. It is in the interest of justice and fairness that this recommendation that her traveling expenses and her expenses here for one week be paid, should prevail."

The motion to accept this report of the Committee on Credentials was adopted.

After announcements and the benediction the Conference adjourned.

SIXTH DAY, MAY 6TH.

Bishop Bashford again addressed the Conference during the devotions.



Bishop McDowell presided.

Dr. J. R. Cooke reporting for the Commission on Judicial Procedure, presented a plan for a Final Court of Appeals. The first paragraph read:

"There shall be a Final Court of Appeals. This Court shall have power to hear and determine all appeals coming to it in due course in the Administration of the Church, as hereinafter provided, and any other question of law which may be referred to it by the General Conference."

"This Court shall consist of fifteen members, namely: Three Bishops, six Ministers, and six Lay-

men, who shall be chosen by the General Conference as hereinafter provided."

One of the great debates of the Conference followed. As the law now stands the General Conference has not only legislative but judicial powers as well. The report prepared a Final Court to pass upon judicial questions.

In the course of the debate, Dr. R. J. Cooke, Judge T. H. Andrews, of Baltimore, Dr. J. I. Bartholomew, Dr. C. H. Richardson of Baltimore, Dr. Henry Wade Rogers spoke in favor of the report. Dr. Edgar Blake, Dr. R. A. Chase of Colorado, Dr. J. M. Buckley, Mr. C. L. Swain of Cincinnati, Dr. Robert Forbes,

Dr. E. J. Kuip of New Jersey and Mr. B. F. Edsall New Jersey, spoke against the report.

The Conference did not adopt the report. R. E. Jones, on a question of privilege, told the Conference of a little girl, three and a half years old, brought by Bishop William Taylor from the heart of Africa, now grown to womanhood and graduate of the University of Southern California with degrees of A.B. and A.M. He stated that Miss Dinah B. McNeill, her American name, was present at the General Conference, and he moved that she be invited to a seat on the platform. Motion carried.

## THE EPISCOPAL ADDRESS

READ BY BISHOP EARL CRANSTON, D.D., LL.D.

To the Members of the General Conference of the Methodist Episcopal Church, in Session at Minneapolis, Minn., May, 1912

### The Church Temperance Society

(Continued from last week)

2. We are heartily enlisted with other Churches in the support of the Anti-Saloon League, which is doing a great and effective work, and needs and could profitably expend more money than it receives.

3. Some of the Annual Conferences are conducting temperance work which they must support. The Woman's Christian Temperance Union also requires occasional offerings. Thus some of our people are appealed to by four different temperance movements. From these considerations it is at least well to inquire into the expediency of maintaining a separate temperance bureau in a Church that is itself known as a great temperance propaganda.

### The American Bible Society

No representation of the auxiliary agencies of any Protestant Church would be complete without a recognition of the American Bible Society. With vigilant enterprise and unflinching constancy it has kept abreast of the missionary advance throughout the world, as well as of the needs at home. It has made possible the spreading of the Gospel far beyond missionary lines by its translations of the Word into all dialects encountered in world-wide evangelism. This in itself is a tremendous achievement. But none the less commendable is its patriotic and persistent service in supplying the homes of immigrants and un-Churched Americans with the Holy Scriptures. When the denominations ignore the American Bible Society in their regular contributions they are not only faithless to a constant friend, but are dangerously indifferent to the needs of the world and the supreme claims of the Bible as the Word of God, which is the foundation of our faith.

### EVANGELISM

Methodism was meant to be an itinerant revival—a moving Pentecost. Into its wheels was breathed the Master's word, Go! It is not geared for standing still. Its equilibrium depends upon forward motion. It wobbles only when speed is slackened. It will topple over into the ecclesiastical scrapheap if it stops. Therefore it must not stop.

Our Commission on Evangelism has been aggressive and persistent in its appeals to the preachers and people, though without other funds than those secured by its own efforts. There have been many gracious revivals under the leadership of pastors and their Conference helpers—quite enough to prove the efficacy of the old methods and the abiding blessing of God upon the Gospel message faithfully delivered. The influences elsewhere mentioned as affecting Church growth bear first upon the fervor and courage of the pastor in his evangelistic office. He has neither the leverage nor the audience that made the opportunity of the evangelist of fifty years ago. The modern demands upon the time of the people have so multiplied, so many of our active members are engaged in specialties of semireligious or missionary character; so many more taken up with social and other distractions, young people are so severely taxed with the exactions of school life, that it is very difficult either to gather audiences or secure workers. Except in occasional instances, the protracted efforts of former days appear impossible. The situation is, doubtless, aggravated by the experience of the Churches, during the last decades of the previous century, with the irresponsible army of uncredentialed evangelists who followed in the wake of Mr. Moody's phenomenal career—men who, by their crudities of speech, grotesqueness of illustration, and coarse abuse of the Churches, attracted curious crowds, but made evangelism ridicu-

lous in the eyes of thinking people. That woe is past, but it left Churches demoralized and pastoral leadership in true revival work at a fearful disadvantage. The professional evangelist of more recent years is of a much higher type. All things considered, every qualified evangelist in Methodism would do more lasting good working in his own Conference under regular appointment, even though he mover every year, than in promiscuous campaigning. The man who wins a soul owes to its infancy in experience his shepherding care for a longer period than two weeks or a month. He should see it fairly used to the fold before he leaves it to another. Moreover, by Conference association and contact these evangelistic leaders would communicate to many young pastors the spirit of conquest and confidence in leadership. A score of successful evangelistic pastors could do much to restore to a Conference the lost crown of our itinerant ministry.

It is an impeachment of our pastoral fidelity that so many of the children of our homes and Sunday schools are lost to God and the Church. When home religion is lacking, the pastor-evangelist is the only hope of childhood. We fear that there is widespread neglect of the disciplinary requirements concerning the training of the baptized children of the Church. To sum up the situation in a sentence, the pastor and Sunday school teach in their personal contact with individual life hold in their keeping the future of the Church. One by one must souls be sought, and by faithful shepherding saved to the flock. It has been amply proved that spectacularly organized revivals do not enrich the spiritual life of the Churches, even granting that genuine revivals could be carried in stock and delivered by contract. Artificial incubation may produce numerous, but it hatches motherless chicks, liable to die for want of parental solicitude.

### City Evangelism and the Rural Church

When the world is finished will it be one vast city? The trend of forces today would answer yes. For nine months in the year the movement of population is from country to city. For three months the tides of the city overflow the country, and intermingle with the tides of the sea. Physically, the country builds the city but builds it ever toward and over itself. Morally the country vitalizes the city with healthy life which is pumped back to the country by the intenser energy of the city, depleted in the elements that both city and country most need,—religious reverence and moral tone. The trolley and auto car have so quickened the circulation of influences that the process of inter-assimilation goes on with startling rapidity, socially, intellectually and religiously.

As a result already definitely perceived, the church's city problem so long distinct, is being merged with a new problem, that of the rural church. It may almost be said that the two problems are already one. The city desecration of the Lord's Day in social excesses, revels and amusements, aided by the religiously demoralizing influences of the Sunday newspaper, imperils the rural church. The rural population, borne from the country by rapid transit on God's Day into the maelstrom of city ways and habits, leaves the country church without its former constituency.

This intermingling of counter-currents results in a composite life in which reverence and spiritual religion are less positive factors among the masses than they were under former conditions. The practical deduction from these apparent facts is that the church should, so far as possible, strengthen its agencies and forces among the rural population in order to conserve to the utmost its evangelizing

work in the city. No other church is so well equipped for this duty as our own. More than any other we are concerned in saving the rural church. We are confident that this vital question will receive your most prayerful consideration.

### WORKING METHODS

It would be a singular miscarriage of purpose if the method should prove the undoing of Methodism. Spiritual Methodism should die in the machine of expert methodizers, as justice often fails through the intricacies of court procedure. The most productive way of doing nothing is to spend all one's time in studying ways and means. While other institutions are dominantly secular, the Church is typically spiritual. Its methods should fit its mission. Spiritual efficiency is not readily transmitted through organization.

In the divine method all covenant rights, blessings, hopes, and plans center in the individual child, man, seer, or nation. As God has fed the generations from single grain-stalks, so the flower in His garden of love bloom on single stems, and the fruits ripen on individual branches. God and soul constitute the mightiest alliance known in the Kingdom. This limited co-partnership has written the epochal chapters in human history. Abraham, Moses, Paul, Luther, Wesley, Washington, and Lincoln illustrate this truth. Jesus called His disciples one by one, and sent them forth two by two—not in battalions. The preaching at the first Pentecost was done by a reclaimed backslider, not by a seasonally heralded troop of evangelists. In measure as any agency displaces personal faith, personal conscience, personal responsibility, does benumb the nerves of spiritual efficiency by hindering providential suggestion, thus robbing the of its strongest incentive to service, and of its adequate equipment for patient effort under adverse conditions.

It was the tragedy of religion, the cruellest tergiversation ever practiced upon humanity when ecclesiastical assumption thrust itself between God and the individual soul.

Without the warning trumpeted in that blasphemous assumption, complex organization is already invading the Holy of Holies where God has been wont to hold audience with devout souls, and thousands of capable men and women are losing in experience as well as in possible efficiency, by this absorption of their personal initiative and direct responsibility in the impressive movements of collective undertakings.

### The Law of Organization

For some purposes organizations are indispensable, but when calculating their expediency let not be forgotten that as the advent of machinery robs the artisan's hand of its skill, and individual of its inspiration, so does the mechanical functioning of Church life tend to arrest individual development, and, therefore, to deplete the current of spiritual vitality which gives tone to public worship and fervor to evangelistic effort.

But there are some things one man can not do. In nation-wide and world-wide evangelism organization may serve—not to displace the one-man-method but to give it opportunity. Money must be secured and expended, training must be provided, support assured. But all this only that the man or woman called of God may respond to the call. It is the law alone which validates the organization. And it is the law and limit, as we believe, of auxiliary Church organization—to make it possible for the called of God to special ministries to fulfill the individual obligations entailed by the divine



beyond this point general organization is undesirable. All distinctively spiritual ministrations should be left to individual conscience and intelligence under the guidance of the pastor; and forms of religious activity requiring co-operative direction and support should be, so far as possible, consigned to initiative and to Annual Conference direction. In this condition can justify two organizations for one specific end.

These principles carefully applied will save the Church from the danger now impending, that she may presently become an aggregation of competitive agencies requiring increasing sums for administration, creating more offices of semi-secular character, calling more elections by General Conference.

#### A New Financial System Needed

Nor dare we longer ignore the cost of multifarious administration. No Church has had more loyal support than our own from its men of means, but they themselves will agree that the Church can not consistently depend upon a few rich men, either for financial or connectional support. God put far away that day when poor people shall feel that they can afford to be Methodists, and when spiritually-minded Methodists shall conclude that, the prayer service being entirely left to them, they are to be excluded from further part in the affairs that concern the entire membership.

Here we confront a large question. It is plain that recurring debts that our Home and Foreign Missionary work must be placed upon a more stable basis than is guaranteed by existing plans. Permeated that we have already reached a crisis in the working of our financial methods, and that the Church is being retarded spiritually, its growth hindered and congregations depleted by the ever multiplying public appeals for money, we felt warranted in instituting an inquiry to determine the reality of this conviction. The result reveals even more than was anticipated. From more than two thousands pastors and District Superintendents, representing seventeen Conferences, and all territorial divisions between the two oceans, we have gathered the following specific judgment as to our present methods:

The questions sent out were as follows:

"To what extent have you found the multiplicity of collections and special appeals a hindrance to the growth or religious zeal of the Church?"

"Can you state the number of public or systematic appeals to your people during the past year aside of our general benevolent collections and of our local budget?"

"If the number be irksome to the people, have you any suggestion as to a practical method of reducing without risk to the causes that may be maintained?"

The answers to these questions will be available in the use of any committees who may care to examine them. From a careful analysis and summary of these replies, prepared at our request by the skillful secretary of the Laymen's Missionary Movement, we present a few suggestive figures and facts. (Not all the replies dealt distinctly and separately with all the questions as presented, hence the figures given do not cover the entire number received.)

Question 1 was answered by 1,639 pastors and district superintendents; 1,475 out of the 1,910 declared the multiplicity of collections and special appeals to be a hindrance to the growth of the religious zeal of the Church; 410 believed that people are kept from the Church by this cause; almost all explained that they have been compelled to adopt an omnibus plan of collections. The answer to the second question showed also that the regular benevolences of the Church do not represent half the number of appeals presented to the average congregation. Aggregating the figures given, it appears that less than 25 congregations 224 various causes aside of regular benevolences and Sunday school collections had demanded access to the generosity of the people—indicating that the regular calls are but half the number of public appeals.

We regret that the time allotted for this address did not permit a resume of the intelligent and convincing statements offered in these replies from representative district superintendents and leading pastors. Taken together, they alone would afford abundant explanation of certain deplorable conditions which are being mistakenly attributed to other causes. On circuits visited semi-monthly by the

pastor there is a collection for almost every service, leaving the local congregation little opportunity to care for itself—one reason why the rural Church is waning. That means peril to the city Church. Hundreds of the larger congregations have been absolutely forced into the budget system. When pastors are compelled to give more time to working out money problems than to preparing sermons, it is plain that spiritual interest must suffer.

Let it be remembered that these answers represent not cities alone, but whole Conferences and wide areas in the East, Central West and West—our base of supplies. Nor are they the outcry of an unwilling people nor an indifferent ministry. The pastors and people who carry the burdens of our great connectional operations have been wonderfully patient and nobly responsive.

Not one district superintendent or pastor intimates, nor do we believe that our connectional work has ever called for too much money, but the answers most indubitably show that many thousands of people who love the Church and would profit by her ministry remain away from public service rather than be subjected to the embarrassment of incessant appeals to which they are not able to respond, and that thousands of pastors are seriously hindered in their ministrations by the same cause.

#### How to Secure Systematic Giving

If it be said that systematic giving by all the people would at once solve the problem of our Church benevolences and relieve the overtaxed, it may be instantly answered that system in asking is absolutely essential to systematic giving. When the asking is haphazard and the response dependent upon the emphasis of the hour, the giving will be impulsive and irregular. As now made, no appeal can reach the entire membership. Hence the faithful minority is unduly taxed.

First, we must devise a more systematic method for financing our connectional benevolences. Next, the hundreds of reform and charitable organizations, many of which seem to be little more than bureaus of employment for their promoters, should be forced to consolidate their work. Very few of them as now conducted are of sufficient importance to claim a hearing before a congregation assembled for worship. Indisputable facts make it plain that our congregations must be protected against promiscuous appeals.

For our own work we need, first of all, an equitable basis of apportionment. This can be secured only by co-ordination of all the factors that indicate the relative ability of Conferences and Churches.

It is well known that Official Boards are guided largely by local interests as they conceive them. Acting on the theory that apportionments for benevolences are figured on the *per capita* basis, they prune the membership tree in season and out of season until the roots are in danger of being devitalized. Our actual growth during the closing quadrennium was hardly less than 650,000. It is a fair estimate that more than 400,000 members disappeared from the rolls under this interpretation of a defective method of apportionment.

It can hardly be doubted that in some instances the estimate for the pastor's support is fixed at a similar sum than should be provided in order to lessen *pro rata* assessments. Thus pastoral support, as well as the membership roll, must be kept down in order to protect partially civilized communities against encroachment by the needs of the heathen world or the cry of our frontiers for help. And it is even said that a few Official Boards have gone so far as to discourage the admission of children into the Church in order to keep down the roll of membership.

We submit that in the presence of a formidable political-ecclesiastical organization, which carries its rapidly increasing cradle roll through life, if not beyond the grave, and claims and secures political influence largely on its supposed numerical strength, transmuted into votes, Methodism can not afford to wantonly waste its actual increase and misrepresent its real potentiality under the operation of a haphazard plan—we will not say system—of conducting its benevolent operations, which are really the expression of its abounding spirituality.

Having recently established a more equitable method of apportioning the sums required for our general work, we need next a more systematic method of securing the amounts asked. What member applying his tithe can now forecast the demands of the twelve months ahead and plan an equitable

distribution of his gifts? As for the wealthier class of willing giver, when once known they find no rest from special appeals. It becomes an expensive tax upon the business hours of a busy man even to give the hearing necessary to an intelligent and conscientious decision, however well disposed he may be in spirit.

To educate the Church in the principles of Christian stewardship and systematic giving is a tremendous task, but it must be undertaken. And the first step toward it is to find a rational, Scriptural, systematic basis for asking. As the head of a family anticipates and provides for the incoming year, as a business man estimates the capital required for contemplated improvements as well as for conducting present enterprises, so should the Church forecast her needs and consolidate her estimates for all connectional demands—not by the uncertain process of five or six boards and committees sitting apart and acting independently, if not competitively, but by a competent connectional board or commission—in which or before which all interests may be represented—and with final authority to fix the aggregate budget and properly apportion the total amount among the Conferences, to be by Annual Conference Commissioners apportioned to districts and charges after the approved method. This consolidated apportionment, covering all needs of the benevolent work of the Church, with a safe percentage for shrinkage and emergencies, should be ready at the meeting of every Annual Conference and go immediately to the local Churches to become a part of the entire financial asking for the year, and to be collected by the weekly or monthly duplex envelope along with the regular expenses of the charge. All connectional special appeals, having first been authorized by the commission on finance, should take their chances with the general budget or in private subscription.

#### Advantages

1. Economy in administration. The United States government conducts its business under one central executive management and through one treasury.

2. Protection for public congregations against numerous Sunday subscriptions and appeals from the pulpit.

3. Protection for the pastor in his regular ministrations.

4. Less of distracting incident and more of reverence in public worship.

5. Better opportunity for spiritual appeal to the unsaved in regular services.

6. The transformation of the Annual Conference from financial to spiritual functions.

7. Training to the habit of systematic giving will become imperative. Christian stewardship will be emphasized. Every pastor will be compelled to explain, instruct, and exhort when the annual budget is presented. Nor is there anything in this method to prevent occasional special addresses carrying inspiration and illumination concerning every cause. On the contrary, the general boards uniting in the common interest could afford an educational organ and program of high grade, and thus banish competitive appeals. The district superintendent would have an inspirational errand for every visitation. The treasuries would save interest money by the regularity and stability of their income. A steady breeze is better than a storm followed by a dead calm, with unpleasant memories and doleful anticipations of frequent repetition. Best of all, such giving would be on Scriptural principles, and hence a truer gauge of spiritual progress.

What the ordinary envelope has done for ministerial support the duplex envelope may do for the entire financial budget. So the proposition is not revolutionary. Indeed, many of our progressive Churches are using the plan. It can not be at once legislated into all Churches, but it will commend itself to every business man in our boards, and speedily find acceptance.

In answer to Question 4, namely, "Have we too many organizations, general or local? Is the Church being hindered in the spiritual life or individual efficiency of its members by over-organization?" The pastors, by almost three to one, and the district superintendents, by nearly two to one, express an affirmative judgment. This seems to be a final argument for the simplification of our working methods.



## THE LAW CONCERNING AMUSEMENTS

Compulsory good behavior is not the essence of religion. Just where persuasion and exhortation should give space to statutory law in dealing with specified amusements is the crucial point in current discussion of the subject. For a hundred years Methodism followed Mr. Wesley's method; then sought to improve it; with what success is known to all. Brethren, your bishops still hold to every word submitted to the General Conference through Bishop Foss in 1904, and adopted into the chapter of Advices. We would make it stronger if words could do it. We would joyfully acclaim the day when every Christian would regard the whole subject of amusements from that standpoint. But we can not repress our convictions that John Wesley dealt more wisely with the danger when he simply prescribed "such diversions as can not be used in the name of the Lord Jesus," and there left the matter.

We believe that the majority of our leaders are of the same judgment as ourselves concerning both the principle and the question of expediency involved.

It is pertinent to say that in answer to specific questions, 1,356 out of 2,057 district superintendents and pastors in seventeen representative Conferences say that the paragraph "does not accomplish its purpose." Out of 2,027, 1,762 do not attempt to enforce it; and only 841 out of 2,018 answers favor its retention in the Discipline. That proportion would probably hold good throughout the Church in America, though the list quoted includes the superintendents of twelve city districts besides of the seventeen Conferences.

Thus far the General Conferences have feared to repeal the action of 1876 lest the Church be accused of reversing its teaching. As to this reasoning it may be said (1) that our sister Churches will not so misunderstand us; (2) that our well-informed friends outside all Churches will not so conclude; (3) that the decent, intelligent, and really influential public press will not thus misrepresent us. For what the sensational press may say, men or Churches should be ashamed to care. Finally, the Holy Spirit of God will not misunderstand any Church that trusts Him to lead instructed people where its legislation, however well meant, has failed to drive them.

It is for these reasons that the bishops earnestly recommend a return to the original broad and consistent treatment of this subject by Mr. Wesley, and the more earnestly because we are dealing with the intelligence of the twentieth century.

## FEDERATION: METHODIST

Our own Commission on Federation (of Methodist Bodies) has not been idle. What it has sought to do and with what success, will appear in its report to this body. Only a few observations need be added here:

1. We believe that our Commissioners rightly interpreted the action of our last General Conference as empowering them to open negotiations with reference to either federation or organic union with other Methodist bodies, including the Methodist Episcopal Church, South.

2. We are satisfied that all their negotiations have been conducted with due discretion and in a spirit of generous fraternity.

3. After forty years of effort toward federative co-operation with our brethren of the Church South without satisfactory results, it was due to both Churches that by a frank and brotherly discussion of the issues between them, the actual difficulties in the way of union or practical federation should be made to appear. That, at least, has been accomplished. Whatever disappointment may be felt by the more sanguine of both bodies, in view of the radical nature of remaining differences, it is to the credit of both that the Commissioners should have canvassed the most crucial points with absolute candor, and yet without marring the spirit of their Christian fellowship. Until issues so deeply rooted in a heroic past could be discussed in love and forbearance, there was no rational basis of hope for closer affiliation. May a like spirit guide the General Conference in its deliverances with reference to the situation described by the report.

It seems to be imperatively necessary that power be lodged somewhere to prevent the recurrence of new cases of local friction in territory jointly occu-

pied, as well as to secure acquiescence in decisions reached by recognized tribunals charged with adjusting existing cases where the spirit of the agreements between the two Churches may have been violated. We shall feel ourselves bound to carry into effect in our administration any instructions which General Conferences may in its wisdom formulate.

## Our Responsibility Stated

It is to be remembered that the Civil War, which revolutionized industrial and political conditions in the country, also made the occasion, as then appeared to our predecessors, for our entering the Southern field. The demand of the situation seemed imperative. Besides the negroes there were many thousands of white people to whom the Church South could not at that period of intense feeling minister acceptably. The action of our leaders was prompted by convictions of duty. Naturally, however, it was resented by our brethren of the South, as our presence in the South is still resented by many of them, under their view of the territorial question, growing out of the plan of separation. War does not leave even good men in condition for normal thinking, much less for the calm consideration of conflicting claims as affected by absolutely new conditions. Even now, almost a half century later, the historical background finds no harmonious interpretation. But there stands out one fact to which we of today can not be indifferent, whatever the merits of the controversy between the fathers. That fact involves responsibilities on our part which can not be lightly thrust aside. Almost one-fifth of our membership is in the South. Of these 652,000 members 364,000 are whites. In what is known as the Black Belt States alone we have 220,000 colored members, and in the border States 68,000. We have 284,000 white members in the border States, and 80,000 farther south—our Holston Conference in Tennessee alone numbering 34,500 white members, and the remaining 45,500 being scattered through other States. These 364,000 white members and 288,000 colored members are all organized into Annual Conferences which are represented in this body. Their rights in the Church are exactly the same as those of any other 652,000 in the connection. It ought to be plain to every candid observer that we can not either honorably withdraw from them or lawfully put them away. Their being with us in such numbers would indicate that our ministry in the South has been useful. The rapid rehabilitation and growth of the Church South, in the meantime, strongly suggests that our presence has, at least, not hindered its prosperity—in which we rejoice. Many of our people removing from the North have united with the sister Church, and many more will doubtless follow. Others, however, have preferred to organize themselves into societies of their own type, and have asked for pastors. Familiar as we are with the too frequent local contentions between neighboring congregations of the same body by reason of conflicting claims and interests, we can not wonder that between the people of the two Episcopal Methodisms in the South, where both organize in the same communities, there is often antagonism even to bitterness of feeling. The Commissioners of both Churches have sought to correct the evil. In a few instances rival societies have united under mutual agreements. This commendable method does not, however, prevail, and the evil grows rather than diminishes. Our last General Conference authorized its Commission on Federation to act with that of our sister Church as a Council with authority to examine and seek to adjust in an advisory way such local violations of the principles of federation already agreed upon as might come before them on complaints from either side. The General Conference of the Church South went beyond us and gave to their Commissioners final authority to compel acquiescence in the decisions of the Joint Council. In so far as this is practicable it should be done; but the corporation and property laws of the States must seriously interfere with such compulsory measures. The situation is baffling. We can not withdraw without dishonor. We can not prosecute our work without contention. We want peace and brotherly fellowship with all Methodists, but we can not consent to become a sectional church. The nation is one. American Methodism should be one. No ambition, no prejudice, no tradition, no exaggeration of issues, historical or governmental, should be allowed to perpetuate the present discred-

itable conditions. In Mr. Westley's last letter to America, dated February 1, 1791, appear the words, "Those that desire to write . . . to have no time to lose, for time has already slipped by the hand and death is not far behind. . . . Lose no opportunity of declaring that Methodists are one people in all the world, and that it is the full determination to so continue, 'though mountains rise and oceans roll, to sever us in vain.'"

There spoke the soul of founder, father, and seer. But today his sons are divided by human intertations of the human actions and human weaknesses and human disagreements of a past century, all seemingly unconscious of the humanness that beclouds all their reasoning and colors their conclusions; boasting their "unity of spirit" as fulfilling their Lord's desire, even while struggling over spoils of conquest won by their fathers, and contending with each other for partisan advantage their separately conducted campaigns in behalf of Scriptural holiness! The world looks on in wonder at the spectacle. What angels must think could hardly be told in our language. But such is human nature that the shouting of a partisan war can silence all the beautitudes and arrest a doctrine when but half sung. While urging upon the nations peace by international arbitration, might not an observer consistently suggest to warring Methodists the feasibility of Church peace by interdenominational mediation?

We shall get on with our problem only by mutual concession and a rigorous application to ourselves on both sides of the counsels we are ever ready to give to other Christians in similar conflicts. We believe that such a violation of the Christian science of this age can endure is to discredit the Spirit of God and the gospel of reconciliation.

## IMPERIALISM DESPERATE

## The Fourth Ecumenical Conference

Your bishops discharge the duty imposed upon them by the last General Conference in appointing delegates to the recent Ecumenical Conference of Methodism which assembled in Toronto, Ont., October last. Our church was fittingly represented both in the membership of the body and on the program of exercises. The spiritual tone of the conference was high, its loyalty to Methodist doctrine and usage commendable, and the fraternal spirit of the delegates admirable. The proceedings and addresses are already before the church.

## FEDERATION: PROTESTANT

From absolutism the natural rebound is to anarchy. Out of the revolt against monarchical tyranny there came a frenzy of liberty that vented itself in a reign of blood. So, following the revolt against the cruelties of the papacy, there was a craze for religious "individualism," that had to spend itself in doctrinal speculations and denominational fusions. America offered an open field for all kinds of vagaries, and the new continent soon became a battle ground for sectarian adventure. Every one who could discover an unappropriated Scriptural emphasis felt free to found a new church. Denominationalism ran wild. But the limit has now been reached at last, and the pendulum which has swung for four hundred years to measure its arc of reactionary impulse is already on its return movement. Individualism is still ascendant, but it is in the consciousness of all leaders that Protestantism must now speedily concentrate and crystallize its energies and resources for defensive as well as constructive action, or the returning pendulum will swing it to its normal center. Will we be wise in time to escape another reign of mediaevalism? The first step of the present century is to answer that question and potentially Episcopal Methodism holds a strategic position for the greatest service. Occupying the middle ground between high Church establishment on one side, and Presbyterian and Congregational politics on the other, it is ready for sympathetic alliance with all the forces of Protestantism. Its position is sane and secure, and its flag is unfurled.

(Concluded next week)

"In a neighborly conversation of others one should not overlook the grace of conversation. To keep a pleasant talk going is not simply a fine art; it is the mark of a genial and considerate nature."



## State Colored Teachers' Association

By Alfred Lawless, Jr.

The Louisiana State Teachers' Association after nine years of varying success has come into its own. Its last meeting at Monroe, La., April 11-13, demonstrated the wisdom and influence of such an association. It furnishes an opportunity for our teachers to get together, to become better acquainted, to get first-hand knowledge of existing conditions in the different sections of the State, to exchange opinions, study different methods, and report results. The association has outgrown the office-seeking period, and point of order malady, and settled down to real work and business. One of the most helpful features of the program was the conference of the Jeanes Fund supervising teachers. The reports of these teachers, substantiated, in most cases, by tangible evidence on exhibition, announced the dawn of a new era in the educational work of the South. The wisdom of the plan of Dr. J. H. Dillard has become evident. Colored and white people of the States where this work is being done are being led to a fuller realization of the great possibilities of Negro schools in their relation to the economic and industrial life of the South. This plan of education usually referred to as the New Education produces intellectual development in concrete rather than abstract expression. Knowledge obtained from text-books is related to prac-

tical everyday life. As a result the educated man becomes the most efficient man, "the man who is on to his job." Dr. Dillard came in response to an invitation to deliver an address, and brought with him United States Commissioner of Education Claxton, who inspired, encouraged and strengthened the hearts of the teachers. To this organization is due the credit of securing to us such consideration and external interest. Superintendent Brown, Attorney Dorkens and Rev. Waltham of Monroe made addresses and expressed their interest in the work. State Superintendent T. H. Harris took high ground and pronounced himself in favor of increased and superior educational facilities for colored children. He spoke of the need of a first-class State Normal and Agricultural and Mechanical College, which will meet the needs of the colored people of the State.

A committee of seven was appointed to work for the establishment of such an institution. Prof. J. S. Clark, president of the association deserves much credit for the growth of the organization. New Orleans was unanimously selected as the place for the 1913 meeting. The slogan is "five hundred teachers to register at that meeting." Every pastor and educator in the State should take an active interest in the work of the association. New Orleans.

## Spartanburg District Educational Convention

This district being so long, wide and intricate geographically, and so difficult for any one central point to be reached by the entire membership without unavoidable delay and inconvenience for the sessions, that it was discreetly planned and accomplished by our sagacious District Superintendent, the Rev. C. R. Brown, that there should be three of such conventions, conveniently located and embracing one day each in the upper, middle and lower parts of the district. The first of these conventions convened at Yorkville, March 18th, where the popular and brilliant Rev. N. S. Smith presides. Deep education interest was manifest throughout the services. The subjects under discussion were timely and appropriate and received careful and patient attention by the participants. The contribution amounted to \$21.

The second was held at Gaffney, March 19th, where the scholarly and dignified Rev. R. F. Freeman holds the fort. No pains were spared in the construction and preparation of the program for this association, and the brethren who discussed the vital subjects, showed careful study, thought, and thorough preparation in the handling of them. The collection here raised for the endowment movement was \$24. During the same day the District Program Committee met and formulated the program for the district to assemble at Clover, August 14-18.

The last one of these conventions took place at Spartanburg, in Silver Hill Church, March 20th, where the pulpit orator and gifted musician, the Rev. George W. Cooper dispenses the Eternal Word in its simplicity and beauty. At 10 o'clock the District Superintendent called the meeting to attention. The invocation was offered by the Rev. C. H. Hood; the Scripture lesson was read by the Rev. C. B. Brown. The church choir furnished music. The questions on the program were then taken up. "Can the Spartanburg District be depended upon to do its Full Share Toward the Endowment Fund?" presented by the Revs. J. I. Miller and E. W. Adams, received clear and concise treatment and convinced the convention that the district does not mean to come short of her obligation and requirement. "How Claflin University Has Benefited Us and Our Duty to Her as a Race," was handled very tersely by the Rev. C. C. Clark. The Rev. Aaron McLease, one of the general officers and a powerful evangelist of the Zion Church, was then introduced. He spoke on the topic "General Education." In happy strain he paid brilliant tributes to Dr. L. M. Dunton, Claflin University and her students. At noon, the session closed and the preachers and delegates repaired to the gallery of the church, where the ladies had prepared a most palatable dinner for them. At night

the distinguished President of Claflin University, The Rev. C. R. Brown, in his masterly style made some brief and pointed remarks upon the school then presented the writer, who discussed the subject: "The Superior Advantages Offered by Claflin University to Our Young People." The chairman introduced the speaker of the occasion, Dr. L. M. Dunton, who took for his theme "Training for Service." This address was one of the most helpful, hopeful, inspiring and encouraging. The speaker was listened to with rapt attention. Dr. Dunton attended and spoke at each of the three conventions. The collection was lifted by the Rev. D. H. Kearse to the amount of \$16. Silver Hill Church has been renovated by her energetic pastor, increasing the seating capacity two hundred more. Twenty-five electric lights and a magnificent pipe organ have been installed, made by the M. P. Moller Co., Hagerston, Maryland. This handsome instrument cost \$2,000 and was skillfully played by Mrs. Thompson, supporting a trained choir that made splendid music for the services. The sessions were made beautiful and entertaining by the alert District Superintendent, the foresight of the Rev. G. W. Cooper and his happy congregation, upon whom we earnestly pray His blessings.—John C. Gibbes.

## Interesting Notes About Rust University

Rust University is closing one of its best years. This has been its forty-sixth, and in reality its best year. It has had a magnificent student body and a strong faculty, and the work of the year has moved along most harmoniously and successfully. Its commencement exercises will begin May 3, with a concert given by the students of the English department. Sunday, May 5, the baccalaureate sermon will be preached by the Rev. John Calvin Hibbler, of Hattiesburg, Miss. Tuesday will be field day sports. In the evening the Rev. B. T. McEwen, of Corinth, Miss., will deliver the anniversary address before the literary societies and the Alumni Association. Wednesday, May 8, will be Class Day exercises, meeting of the Trustees and Endowment Commission, and a brilliant entertainment rendered in the evening by the students of the department of music. Thursday will be commencement exercises, the Rev. Dr. C. H. Priddy, of New York East Conference, being the orator of the day. There are about twenty in the graduating classes this year.

One of the chief topics on the campus these days is the endowment. The students and teachers, as well as the Methodists all over Mississippi, are get-

ting enthusiastic over the prospect of the endowment. The pastors of every Mississippi Conference are at work to carry out the pledge of the Conference to get fifty cents per member for the endowment. The beautifully illustrated catalog is now in the hands of the printer, and will be a gem of art, and full of interesting faces and interesting places on the campus. All who desire a copy can procure one by sending their names and addresses to the president.

Rust University has had another glorious revival this year, and all the students will return to their homes as Christians. This year the students have taken unusual interest in the study of the Bible and other phases of Christian activity. The newly organized "Mission Study Class" has been one of the attractive and interesting subjects taken up this year. The Friends of Africa Society have contributed \$60 this year for the support of two missionary students in Africa, whose names are Rust U. Siddiah and Rustie Kombo.

## The Morristown Normal and Industrial College

The Morristown Normal and Industrial College held its Commencement Exercises at the Morristown Tabernacle, April 21-24, 1912, and was a source of joy and delight to the many who attended. Dr. W. P. Thirkield, of Washington, D. C., who delivered the Baccalaureate Sermon April 21, at 10:30 a. m., was at his best. Text, Luke 10:27; subject, "Love, the Supreme Object of Life." At the close of his eloquent discourse his special address to the graduates was very impressive and full of spiritual fervor, exhorting them, above all things, to love God supremely, and to resort often to prayer. At 3:00 p. m., the annual love feast, held at the First Methodist Episcopal Church of the city was very impressive, and was well attended by the students and visiting friends. At 7:00 p. m., at the Tabernacle, the annual sermon was delivered by Dr. A. H. Lambrecht of Knoxville, Tenn. His fame as an orator and scholar is widely known. His text the later clause of I Cor. 3:10; subject, "Character Building," which he vividly portrayed by means of glowing illustrations, and pointed out the dangers and fallures in life by the many little defects or mishaps in shaping character for life. Monday, April 22d, at 3 p. m., the class day exercise was conducted by J. D. Warren, president of the Class of 1912. The welcome was delivered by John V. Bolden; class history by Eliza A. Guthrie; class prophecy by Lillian Prophet; class poem by Hattie Mae Jones; class song by the class; solo, Samuel Delaney. The key of knowledge was presented to Mary Johnson of the Junior Class by Ethel Walker. This exercise was the best of its kind in the history of the school. At 7:30 p. m. the oratorical contest by the young men. The gold medal was awarded to Leander Hill. Tuesday evening the young ladies' oratorical contest; the gold medal was awarded to Marie Wilson. Wednesday evening at 7:30 p. m., "The Cool Collegian," a play, in two acts was rendered by the class, after which the following graduates were presented diplomas by the president, Dr. J. S. Hill: James Dade Warren, John Ethel Walker, Samuel Emery Delaney, Jr., Margaret Adella Grant, John Victor Bolden, Eliza Allen Guthrie, Lillian Rose Prophet, Hattie Mae Jones. Those who received prizes were: Boys' oratorical contest, Leander Hill; girls' contest, Marie Wilson; for promptness, William Hardin; deportment, Frank Lennon; scholarship, Edgar Hamblen. From 1881 the Morristown Normal and Industrial College under the wise presidency of Dr. J. S. Hill has slowly but surely made its way to the forefront until to-day its name is heralded in almost every State of the Union and far beyond the seas. Dr. J. S. Hill is one of those men who puts his life into his work, and especially has he done this in the educational work of our people for the past thirty-one years for higher education along physical, intellectual, industrial and moral lines. In order that they might be self-helpful and self-respecting. He, with his most accomplished faculty, has broke all previous records of efficient work. Too much can not be said in honor of the president and members of the faculty for the great work they are doing. May each of them live long and may God continue to bless these self-sacrificing men and women.—W. R. Marbury.



# Southwestern Christian Advocate

631 BARONNE STREET

## FEDERAL COMMISSION ON INTERNATIONAL RELATIONS

In the clamor of current politics the average citizen is apt to overlook the importance of the proposal to establish a Federal Commission on Industrial Relations. Yet there is no more important issue above the horizon. "The most critical issues pending in modern states are those between employers and employed, and in our own country they are coming to have an over-shadowing importance."

The interest of the church in this proposal is vital. Modern industrial conditions bring the supreme test to Christianity. The United church is insisting that Christian standards must prevail. The application of these standards is hindered for lack of information. The general ignorance leaves us confused. We do not know how great is the income which we insist must be justly divided between employers and employees; we do not know what real wages are in this country; we do not know where labor gets its due and where it gets less; we do not know definitely the fundamental causes of unrest in the labor world we do not know the working value of various proposals and experiments to insure industrial peace. All these questions, and others, this Commission can make known to us, and without this knowledge Christianity cannot make its industrial progress.

Those who wish to express their Christian citizenship in this vital issue, will join the People's Lobby, will write and get others to write to their senators and representatives in Congress in behalf of the Hughes-Borah Bill to create a Commission on Industrial Relations. Those wishing detailed information on this matter which can be used as a basis of discussion in a class or Brotherhood should write for a series of free pamphlets published by the Committee on Industrial Relations, Room 607, Kent Hall, Amsterdam Ave. and 116th St., New York City.

## GAMMON THEOLOGICAL SEMINARY

Another year of earnest work was brought to a successful close in the Gammon Theological Seminary, Thursday, April twenty-fifth. Not a ripple has occurred to disturb the harmony or interrupt the unity of spirit and purpose of the school throughout the year. Not one case of sickness either in the faculty or among the students has occurred to interfere with the steady effort to the very end of the year. The graduating exercises were held in the chapel of Clark University which was crowded to its capacity with friends who came to witness the graduation of twenty stalwart men for the Christian ministry. Eleven of the members of the class participated in one of the best programs ever presented by the school. At the close President Idleman announced that the degree of Doctor of Divinity had been conferred on the Rev. Jackson H. Hubbard, field agent of the Stewart Missionary Foundation, by the Board of Trustees at their last meeting. Two prizes of ten dollars each were also announced and presented to C. S. Walker and Henry A. Perry as successful contestants in the "Lincoln Contest" on the Christological Foundation established by Dr. H. L. Jacobs of Altoona, Pa. Announcement was also made of the prize winners in the Stewart Missionary Prize Contests for this year. From the Gammon Theological Seminary the successful candidates were, in oratory: David H. Stanton, in hymn writing, C. M. Edwards. The Grand Prize contest among the colleges resulted in presenting the prize for oration to Daniel H. Carroll of Morgan College, and for hymn writing to Josette M. Peeler of Bennett College.

## Of General Interest

### BROWNING CENTENNIAL

Admirers of the English poet, Robert Browning, celebrated the 100th anniversary of his birth on the seventh instant. Browning was one of the four distinguished writers of the Victorian age, the other three being Tennyson, Dickens and Thackeray. Of these three Tennyson was the really great poet, while Dickens and Thackeray wrote many hymns and a few poems, their chief distinction lay in their prose novels. Browning wrote a great deal that was of value, but some of his poems seem obscure.

### SUCCESS PREDICTED FOR PANAMA EXPOSITION

Members of the Panama Pacific Exposition Commission, of which John Hays Hammond is president, were presented recently to King George at Buckingham Palace by Ambassador Reid of America. The King inquired as to the plans of the Exposition and scanned with interest the etchings and plans of the buildings presented to him by the commission. His Majesty expressed the opinion that the California spirit which rebuilt the city of San Francisco, after the great fire and earthquake of April, 1906, was sure to make the Exposition a success.

### A MORE DEMOCRATIC CONGRESS

Dr. Lyman Abbott, editor of the *Outlook*, delivered a notable address before the members of the Press Club of Chicago on April 22d. In the course of his speech he stated that Congress, in his opinion, should be made up of all classes of people and that it should be far more Democratic than it is being composed of "all kinds of men, rich, poor, common and otherwise." Continuing, Dr. Abbott said: "The real cure of the evils of democracy is more democracy. I believe we should make this campaign a discussion of principles rather than that of personalities. The American newspapers, in my opinion, represent the greatest news-gathering talent in the world, and they should be above stooping to personalities."

### ABANDONS PLANS

The elaborate plans which were being made by the city of Baton Rouge for the inauguration of its recently elected governor, Luther Hall, have been abandoned. This becomes necessary because the resources of the citizens are turned toward caring for the needy flood sufferers. The money that has been subscribed for the inauguration will probably be turned over to the local relief committee to be used in relieving the suffering and distress among the people who have lost everything they possessed in the Torras floods. The governor-elect says very fittingly: "I cannot refrain from expressing my appreciation of the friendly spirit exhibited by your citizens in the contemplated arrangements for the inauguration but I know you and your fellow-citizens will receive my suggestions in the proper spirit."

### COTTON WORTH MORE THAN GOLD

The Manufacturers' Record declares that the cotton product of the Southern States of the Union is greater in money value than the gold production of the world. The South's cotton crops, including seed for eleven years, brought \$8,034,000,000. The world's gold products for the same length of time had a value of \$4,034,000,000, leaving the cotton value \$4,000,000,000 in advance. All the gold mines and all the silver mines of the world may finally become exhausted, but there is no reason why the cotton fields of the South should ever become

exhausted. On the contrary, it is possible to give it ever-increasing productive value. Properly cultivated, the 35,000,000 acres could be made to yield twice as much as they do now. It is up to the South to maintain its lead in cotton growing and to bring greater profit every year to itself by cultivating its acres so as to get the best possible results from each acre.

### AN ENEMY TO THE LEVEES

The experiences of the disastrous flood from which so many people of several states of the Union have been and are still suffering must teach the people of the Mississippi Valley that the worst enemy of their safety and prosperity is the common crayfish, well-known in Louisiana and Mississippi as an edible creature, greatly to be desired in the concocting of a soup called "bis." The crayfish burrows into the earth of the levees, tunnels it through from front to rear, and digs numerous cells in which a few soon grow into an extensive colony, honey-combing the embankment until when the water rises against it, there is no solid wall of protection—but only a shell which immediately shows its weakness by allowing water to leak through it and finally when the pressure becomes great, falling into a mass of mud.

It is therefore advisable that a war of extermination be opened upon him and all his kind and mercilessly carried in all the levee districts of Louisiana.

### SUCCEEDS IN SPITE OF HANDICAP

Joseph F. Sullivan, twenty-one years of age, newly elected mayor of Imboden, Ark., while being the youngest mayor in the United States, is a cripple. Electing him mayor was an exciting event. More votes were cast than in any previous contest. He polled as many votes as the other two candidates together. Paralyzed in childhood and deprived of the use of both legs and the left arm, this ambitious boy decided upon journalism as his life's work. He is editor of the *Imboden Gazette* and is a writer of short stories. His articles on the political situation so emphasized his ability that he was urgently requested by prominent men of the county to make the race for the mayorship. Many took his candidacy as a joke but he soon gave striking evidences of his earnestness. He appointed twelve young women of his classmates as his campaign managers and it was largely through their efforts that he was overwhelmingly elected mayor. These girls tacked up posters and distributed circulars announcing a date on which he would address the voters. A few nights before the election a large crowd assembled at the City Hall where they listened with rapt attention for an hour. The next day his opponents' friends asked him to withdraw but he refused and thanks to the combined efforts of his girl campaign managers and his constituents, Mr. Sullivan was elected. He rides about in a little cart drawn by two Angora goats.

### NEWS OF THE FLOOD AT VARIOUS POINTS

The heavy rains of Friday afternoon and night of last week, sent the Mississippi River at New Orleans one-tenth of a foot higher than the greatest height predicted by the weather bureau. The rain fall amounted to nearly 5 1-2 inches in ten hours and overflowed nearly all sections of the city. On Canal street particularly, the overflow resulted in some damage. The basement of the Audubon building where was stored a large assortment of graphophones and other articles, suffered \$25,000 damages. The river situation at New Orleans remains just about as it was last week at this time, but other places cannot say the same. At Plaquemine, La., Iberville Parish, the river still threat-



worse. One-half of the parish is under water and the sugar planters are doing all they can to ward off as much of the calamity as possible. Many plantations are under from one to five feet of water and Bayou Plaquemine at the rear of the town is rising at the rate of one and one-half feet per day. Water at Port Allen is rising four inches per day, while at Moreauville and its vicinity twelve miles of levee are gone and the amount of property damage runs away up into the thousands. Night and day men are at work at Melville, La.

Prof. J. A. Martin is manager of the State Normal to be held in the Alcorn A. and M. College, Alcorn, Mississippi, from June 10th to July 5th.

People of Interest

Just as we go to Press, information comes from the seat of General Conference that Bishop Warren, Bishop Moore and Bishop Berry, have been superannuated. Bishop Berry will preach the baccalaureate sermon at Syracuse University on June 9th.

President Vincent of the Minnesota State University, a son of our Bishop Vincent, is deceased.

Bishop Berry compiled the hymn book, "Songs of Conquest," now in use at the General Conference.

Miriam, the small daughter of the Rev. Mrs. W. S. Leake, died recently at Wicks, Mississippi.

Bishop Luther B. Wilson will preach the commencement sermon at Wyoming Seminary on June the 9th.

Mr. Alfred Williams, a well-known and successful business man of this city, died at home Sunday night, May the fifth.

Bishop J. W. Bashford is to be the commencement speaker at Syracuse University June 12th. Subject, "The Republic of America."

Bishop Berry and Bishop Wilson are among the preachers programmed for the summer at Man Grove, New Jersey, Sunday services the summer.

Prof. W. R. Wright, principal of the Peoria High School, Shreveport, La., is to deliver the annual address to the alumni of Peoria University, this city.

The Rev. Walter B. Williams, superintendent of the Grand Cess Mission in Liberia, is on a furlough after eight years of service among the Kroos and Angolians.

Among the graduates from the Normal Department of Clark University this year is Georgia S. Penn, daughter of Dr. and Mrs. I. Garland Penn, of South Atlanta, Georgia.

The Hon. L. K. Atwood of Jackson, Miss., will deliver the commencement address of the Alcorn Agricultural and Mechanical College on May 22d. The graduates of 1912 number fifteen.

The Rev. W. T. Trammell informs us that the First Street Church on the Talladega, Ala., which was swept from its foundation, by a terrific rain and wind-storm, on Monday, May the twenty-ninth.

Bishop Berry will be in charge of the Mountain Lake Park (Md.) camp meeting this year. Associated with him will be a number of the leading pastors of the South, West Virginia, and Baltimore conferences.

Members of the graduating class of the Alabama College, Birmingham, Ala., are Jessie J. Jordan, Flora Morrow, Ella D. Brown, Ruth Burton and Harris Robinson. Commencement exercises were held Wednesday of this week.

Prof. C. G. Woodson has been conferred the title of Doctor of Philosophy by the Harvard University. Mr. Woodson has recently completed all the requirements for the

degree and is the second Negro to receive this honor from Harvard, Dr. W. E. B. Dubois, being the first.

Mrs. Mattie E. Ferguson, president of the Woman's Home Missionary Society of the Upper Mississippi Conference, first reserve lay delegate, has been seated, as a member of the General Conference in the place of Professor J. T. Strong, who was unable to attend.

On the steamer Caledonia, reaching New York City Monday, April 29, were three Methodist Episcopal missionaries from India. The Rev. James Lyon, Financial Agent of the Roorkee District, Northwest India Conference, and Mrs. Lyon, who have come to the United States on furlough. Their address for the present is 150 Fifth Avenue, New York.

The Crisis notes that Mr. G. Debayo Agbebi, of Lagos, West Africa, recently graduated with high honors from the University of Birmingham, England, standing third in a class of fifty-seven. He has been elected a fellow of the Geological Society and a member of the Royal Sanitary Institute. Young Agbebi is a civil engineer and a nephew of Dr. Mojola Agbebi.

The St. Mark's Lyceum of St. Mark Methodist Episcopal Church, New York City, Dr. W. H. Brooks, pastor, honored recently the memory of Dr. Edward Wilmot Blyden, distinguished author and diplomat, who died February 8, 1912. Aside from the special music and readings, the Hon. John E. Bruce gave "Reminiscences" of Dr. Blyden, and Dr. Ernest Lyon, a "Eulogy on his life and worth." Mr. George Young was the manager of this excellent testimonial. St. Mark's Lyceum is the largest literary organization in New York.

Dr. Pierre Landry, superintendent of the Lake Charles District, Louisiana Conference visited his son-in-law and daughter, Prof. and Mrs. I. M. Terrell, of Fort Worth, Texas, just before his departure for the General Conference. On Sunday afternoon, during his stay, Doctor Landry addressed the Baptist Young People's Union of the Mt. Gilead Church, and at night spoke before the congregation of Andrews Methodist Episcopal Church. The following Monday the Doctor addressed briefly the students of the colored public schools, of which Prof. I. M. Terrell, is Supervisor.

Dr. Fayette L. Thompson, general secretary of the Methodist Brotherhood, died at East Orange, New Jersey, Friday, April twenty-sixth. Age, forty-nine years. Doctor Thompson was born on a farm in Genesee County, Michigan, February 12, 1862. His advanced education was had at Northwest University, and later at Garrett Biblical Institute. During about four years of this time he was associated with Dr. W. C. Willing, at that time superintendent of Chicago City Missions, and founded several new and insignificant missions, at least two of which are now leading Churches in the city of Chicago. He first joined the Michigan Annual Conference, later transferred to the Upper Iowa Conference and was stationed at Davenport; then to the Northern Minnesota, at Hennenin Avenue, Minneapolis; then to St. Louis Conference, Lindell Avenue, St. Louis. His doctorate came from Cornell College, Mount Vernon, Iowa, during his Iowa pastorate. Doctor Thompson was also a leader in the men and religion movement and was actively interested in the Young Men's Christian Association. He was a member of the London Society for Biblical Archaeology, an associate of the Victoria Institute of London, and a member of the British School of Archaeology in Egypt. In his death the Church sustains a great loss.

The State of Georgia spends annually \$324,000 for the education of white men and women in industrial and technical studies and but \$8,000 for the education of Negro men and women in industrial and technical studies.

News Paragraphs

There are twenty-four women delegates in the General Conference.

A woman, Miss Flora Dunlap, has been chosen school director in Des Moines, Iowa.

The new Parliament at Nanking has granted to the women of China equal suffrage.

The Prince of Wales, who is now in Paris, is expected to visit the United States during the summer.

The eighty Indian students at Hampton Institute, represent twenty-one tribes and fourteen states.

Plans are on for the daily publication of the Business Journal, now being issued each week in this city.

Property owned by Negroes in Georgia is valued at \$34,022,379, an increase of \$1,788,342 during the past year.

General Booth's eighty-third birthday, which occurred April the tenth, will be publicly celebrated May the ninth.

The General Conference of the African Methodist Episcopal Church opened in Kansas City, Mo., Monday, May 6th.

The red light injunction introduced by Senator Kenyon, of Iowa, has driven all the houses of ill fame out of that State.

Justin McCarthy, the British novelist and historian, and for many years a member of Parliament, died Wednesday, April 24th.

Miss Mattie E. Holland was the successful applicant examined, recently, before the Mississippi Public School Board of examiners in Vicksburg.

Miss Nannie H. Burroughs is editor of The Worker, a monthly paper, which is the official organ of the National Training school at Lincoln Heights, D. C.

Bishop Moore presented the table used by the Secretary of the General Conference, which the students of Claflin University designed, executed, ornamented, out of American wood.

Principal Landry of the Bunkie (Louisiana) Public School, says that the Superintendent has promised to give \$200 for every \$100 raised towards buying land to erect a school building.

The twenty-fourth session of the General Conference of the African Methodist Episcopal Church opened in Charlotte, N. C., Wednesday, May 1st. The conference will be in session twenty days.

The Carnegie Hero Fund made awards, recently, of \$40,000 in cash, monthly pensions amounting to \$525, two gold medals, eighteen silver medals and thirty of bronze. Nathan Duncan, a colored man, received the largest award.

The commencement exercises of Samuel Huston College, Austin, Texas, were held Wednesday, May 15th, in Burrowes Hall. There were eighteen graduates—eleven from the normal course, five from the college preparatory and two from the business department.

On April 29th the president's message of Juan Shi Kai of China, was read before the Advisory Council—the Senate of the new republic. The themes on which the president dwelt were, maintenance of order, national development and preservation of international friendships.

The table, chair and gavel used by the presiding officer of the General Conference were the handiwork of students of Morristown Normal and Industrial College, Morristown, Tennessee, of which Dr. Judson S. Hill is president. The table was described in a previous issue of the SOUTHWESTERN. The chair, which is beautifully designed, is made of genuine Honduras Mahogany, trimmed with genuine Spanish leather. The wood out of which the gavel was made was brought by Bishop Wilson from the Jungles of Africa. These pieces of workmanship were presented by the Rev. M. R. Burns of the Northern Minnesota Conference.



## Truthfulness

International Sunday School Lesson for May 26, 1912

Matt. 5:33-37; James 3:1-12; 5:12.  
Commit vs. 34-36.

**Golden Text:** "Putting away falsehood, speak ye truth each one with his neighbor; for we are members one of another."—Eph. 4:25.

**Times** The Sermon on the Mount was delivered in the summer of A. D. 28. The Epistle of St. James was written sometime between A. D. 45 and A. D. 49.

**Place:** The Sermon on the Mount was spoken, probably, on one of the Horns of Hattin. It is not positively known where the Epistle of St. James was written.

BY THE REV. E. B. BORROUGHS, D. D.

One of the greatest evils known to men is the inclination to deceive. It had its beginning in Eden and has continued its hold upon the human race down to the present. Satan lied to Eve and because she believed him direful evil and certain death have become the portion of all men.

But God delights not in falsehood. It is an abomination unto Him. He is a God of truth and cannot lie, and as such requires that all who serve Him particularly, and all men generally, value and speak the truth.

Truth is needed in all of the relations of life. Remove it and society becomes disorganized. It is the foundation of all private and public confidence. It is the chain that binds human hearts and human organizations and makes them one. But let the day come when no one will believe another and pandemonium will reign supreme. Seeing that truth means so much to human happiness and universal peace and prosperity it should be regarded as the duty of all men to speak it "each one with his neighbor."

As members one of another," we should observe truth in common conversation. No more variance in its practice should be allowed in what may be accounted trivial matters than upon solemn occasions. It should be adhered to in the giving of testimony, both private and public. We should never purposely misrepresent facts. Our neighbors' reputation should be as sacred in our keeping as in his. Promises and engagements should be made with the purpose of keeping them.

Let us strive one and all to speak the truth, the whole truth, and nothing but the truth, and constantly keep in mind the great truth, that a lie is never justifiable.

No more important lesson could have been given us for our study to-day than the one we have. In it is shown the necessity of the cultivation and practice of truth among men and the reasons why all swearing, exaggeration, and profane speaking should be held in sincere contempt and studiously avoided. Let us study this lesson with the purpose of laying hold of and practicing its precepts, thus winning for ourselves a clear conscience together with the favor of God and of man.

### LIGHT ON THE TEXT.

**Matt. 5:33-37.** 33. *Again.* Once more. *Thou shalt not forswear thyself.* This is not an exact quotation (Exod. 22:7), but it conveys the idea intended, which was the condemnation of false swearing. (Lev. 19:12). *Shalt perform unto the Lord thine oaths.* Shall perform what we have solemnly promised the Lord. 34. *Swear not at all.* That is, "in the following ways"—(Morison). *Neither by heaven.* Being the abiding place of God it should be regarded as sacred. 35. *By the earth.* It is God's footstool; likewise is it one of the places where He has manifested and still manifests Himself. *Neither by Jerusalem.* The Holy City, the city of the Great King. Here was built the Great Temple; here the Eternal has disclosed Himself in many ways. 36. *Neither by thy head.* The seat of the intellect, the power by which men, in a measure, conceive and comprehend God. 37. *Yea, yea; nay, nay.* "Let your affirmation and negation be in accordance with fact."—(Grotius.)

**James 3:1-12.** *My brethren.* Christians everywhere. *Be not many masters.* Do not set yourselves up as teachers. *Knowing that we shall receive the greater condemnation.* In proportion as one as-

sumes greatness shall be his responsibility. 2. *In many things.* Especially in speech. *We offend.* Stumble. *If any man offend not in word.* Does not mislead by his speech. *The same is a perfect man.* "Perfect in the sense of holding himself in complete moral restraint. Control of speech is mentioned, not as in itself constituting perfection, but as a crucial test indicating whether the man has or has not attained unto it." 3. *Behold.* See, or, "if now." *We put bits in the horses' mouths, etc.* The bit is small, it is true, but by it we are able to guide and control a horse. So the little helm turns the great big body of the ship. 5. *Even so the tongue.* In respect to size, i. e., it is very small. *Boasteth great things.* Though small it uses great big words and declaims loudly. *Behold, how great a matter a little fire kindleth.* A thrown-away cigarette stump caused the great fire that destroyed the Equitable building in New York last winter. *Philo* uses the same figure: "As the smallest spark will, if duly fanned, kindle a vast pyre, so is the least element of virtue capable of growth till the whole nature of the man glows with a new warmth and brightness."

## A Tradition Challenged and Persecution Encountered

### THE FALSE USE OF RELIGIOUS SYMBOLS

Epworth League Devotional Meeting Topic for May 26, 1912

(Jer. 7:8-11; 26:8-11; Matt. 23:23, 24.)

By the Rev. A. Preston Shaw, B.D.

### Concerning the Scripture.

The man of God whose aim is to do God's will is often called upon to do some unpopular things. Popularity, however, is an after consideration to the man whose heart is set on obeying God; and, whether it be the command of Kings that he should "teach no more in His name," or the desire of the people to hear only sugar-coated messages that conceal the truth, like the apostles of old, he must have a determination to obey God rather than men. Such was the spirit and task of Jeremiah. He lived in an age when mere formality in worship represented about all there was to religion in Israel. They had divorced morality from their religion altogether. With their mouths and in their formality they served Jehovah, but in their hearts and walks they served Baal. True servant of Jehovah as Jeremiah was, he could not fail to tell the people of their sins—unpopular though the task. Though standing alone, but on God's side, he knew that he had the "Majority" with him. Fearlessly, therefore, he hurls into the very teeth of these hypocrites those stinging words of accusation and condemnation: "Behold, ye trust in lying words that cannot profit. Will ye steal, murder and commit adultery, and swear falsely and walk after other Gods whom ye know not, and come and stand before me in this house which is called by my name, and say, 'We are delivered to do all these abominations?'" To Jeremiah, religion without better practical conduct profited nothing.

As might be expected, the words of warning which Jeremiah spoke were not the kind to please his sin-ridden hearers. Although these warnings had been spoken for their highest good, their self-satisfaction prevented their profiting by them. Instead of laying hold on these warnings for their own well-being, they seize the warning and in their frenzy they unanimously cry out, "Thou shalt surely die." Such was the opposition which Jeremiah met from those whom he sought to help. Such will be the opposition that God's ambassadors of this age shall meet when they warn the people of their sins.

Do we possess the spirit of Jeremiah?

If there is any class of people on earth that God hates, it is the hypocrite. The Son of God touched the outcast leper and cleansed him; He dined with publicans and sinners who were willing to give to their fellows a square deal; needy Jews and Gentiles alike were the recipients of His beneficence; He gave that glorious invitation, "Come unto me," to all those that labor and are heavy laden, but to the Scribes

Contrariwise it also shows to what low depths the soul may, because of a small matter, finally fall. *The tongue is a fire.* As such it may defile with its burning and foul smoke. *A world of iniquity.* Filled with evil of all kinds. Slander, cruel innuendoes, sneers, insults, lying, false implications, all proceed from the tongue. "Formed to be the messenger of peace and love, the tongue has become the foment of jealousy, distrust, and ill-will, the lack of uncharitableness, and the weapon of hatred." (Bishop John Jackson.) *Defileth the whole body.* As one specked apple will destroy a whole barrel, so the tongue, the bit, the helm, of the body, if bad, will defile and destroy it. *The course of nature.* What of birth. The Revised Version has it, the "wheel of life." The wheel of life begins rolling at birth, and continues rolling until death. *Is a on fire of hell.* The place of torment, as distinguished from Hades, the abode of the dead, or the unseen world. 7. *Every kind of beasts.* "Nature of beasts." *Serpents.* "Creeping things." *Have been tamed of mankind.* "Every nature is continually tamed, and is kept in a state of subjection to the human race." 8. *But the tongue can no tame.* It is beyond the power of man. *Unrestrainable.* Irrestrainable. *Deadly.* Death-bringing. 9-10. These verses are intended to show with incongruity men use the tongue. 11. *Send for "Spout out."*

**James 5:12.** This verse advises against swearing. Charleston, S. C.

and Pharisees, formalists, blind guides, pretended sepuchers, hypocrites, He speaks that but word of denunciation, "Woe!"

### The Meaning and Application to Us.

The age for heroic service in the kingdom of God has not passed. The age also of persecution for righteousness' sake is not in the past. The man of God in all ages who seeks primarily His will may expect to meet as determined opposition now as ever before. Unfortunate indeed, that success in God's kingdom is oftener met by the standard of the false prophets, men-pleasers who forget God and seek, primarily, the popular approval. To such people, Moses, Isaiah, Jeremiah and Jesus were failures, who lost their lives in vagaries, but in the light of God's eternal truth shine as stars of the first magnitude. Our success in serving God is not determined by how well we are received by men and receive their approbation, but, by how well we do God's will.

Beware of hypocrisy. God hates it worse than sin. The gate of heaven is more securely guarded against the hypocrite than any other class of men. The gates of hell stand ajar awaiting his ineffectual entrance.

Beware of mere formality—the mere religious performance that takes place in the "temple" and not in our hearts and walks is not only worthless but destructive. Only a willing obedience to God's will shall be able to stand before Him.

Winchester, Va.

### Epworth League Institutes—1912

June 10-16	..... Sam. H. H.
June 24-30	..... Mt. Hermon
July 1-7	..... Puget Sound
July 8-14	..... Liberty Lake
July 22-28	..... Lake Minnetonka
July 29-Aug. 4	..... Carmel Grove
Aug. 12-18	..... Baldwin
Aug. 19-25	..... Lake Geneva

Finish every day and be done with it. You have done what you could. Some blunders and mistakes, no doubt, crept in; forget them as soon as you can. To-morrow is a new day; begin it serenely, and with too high a spirit to be cumbered with your old nonsense. This day is all that is left of yesterday, and fair. It is too dear, with its hopes and dreams, to waste a moment on the yesterday.



## Easter Reports

Eunice, La.—On April 14th the Easter program was presented. Collection good.—S. S. Earls, pastor.

Monroe, La.—A good program was rendered by D. Johnson and Mrs. A. W. Goins. Collection \$5.27.—A. W. Goins, pastor.

Forest City and Brooks Chapel, N. C.—The Easter program was finely rendered. Attendance good. Collection \$21.—W. M. Crawford, pastor.

Woodlawn, La.—The Sunday School rendered the best program presented here for years. Mr. Clarence Queen is superintendent. Collection \$23.16.

China Grove, Miss.—At Bullock Chapel, Prof. A. N. Bullock presented the children in a well-arranged program. Collection \$2.—E. M. Dukes, pastor.

San Angelo, Texas.—The program, as arranged, was carried out by Mrs. Matie Scott, the efficient superintendent. Collection \$7.00.—H. A. Jones, pastor.

Winona, Miss.—Easter day was a happy occasion. Program carried out to the letter under direction of Mrs. Alice Moore, superintendent.—J. J. Johnson, pastor.

Bastrop, La.—The Easter services were excellent. The attendance was large at each service. The church was charmingly decorated.—F. M. Lashington, pastor.

Oakman and Valley Circuit, Ala.—The Easter program was beautifully carried out by Mr. Cleveland Moon, superintendent. Collection \$1.59.—J. C. Houghton, pastor.

Hazlehurst, Miss.—The Easter service was very successful. Mrs. C. J. Simon is a splendid Sunday School worker and superintendent. Collection \$12.75.—R. L. Carpenter, pastor.

Spider, La.—Superintendent J. E. Brown presented a splendid program at Shady Grove. The children had been cleverly trained. Collection \$4.45. C. L. Angram, pastor; J. B. Cato.

Pearisburg, Va.—A very appropriate and attractive program, under the auspices of Prof. E. C. Cary and Miss Coleman, was rendered. Mr. Frank Taylor conducted the singing.—J. M. Waters, pastor.

Sandersville, Miss.—A splendid program was rendered before a large and appreciative audience. Address by Mr. W. L. Denton of the Methodist Episcopal Church, South.—G. W. Vaughn, pastor.

Sulphur Springs—In St. Paul Church a splendid program was rendered under the auspices of Sunday School Superintendent L. Lindley and the able corps of teachers. Collection \$35.75.—S. S. Frazier, pastor.

Mansfield, La.—The Sunday School, under the leadership of E. C. Howell, carried out the program at 10 a. m. Collection by school \$11.38. Missionary Collection \$28.68. Total collection for the day \$42.03.—J. E. Rolax.

East Macon, Ga.—Excellent services all day. Delightful programs were presented by the small people in the afternoon and the older pupils at night. Excellent music was furnished by Miss S. J. Evans, assisted by Mrs. J. E. Settles. Collection \$12.00.—H. K. Kimball, pastor.

At New Roads, Louisiana, the Methodist Episcopal Church held interesting Easter services.

At Pickens, Mississippi, the Union Methodist Episcopal Church observed Easter and raised \$40.

Mallaleu Chapel, Houston, Texas, reports a good program and \$15.50 for Missions, on Easter Sabbath.

The Hahnville (La.) Church reports the collection of \$33 on Easter day, with a good Easter program.

At King Memorial Church, Decatur, Ala., Easter Day was observed. A good program and a collection of \$24.

The friends and members of the church at Moss Point, Mississippi, gave in their Easter offering to the amount of \$68.69.

Clark Memorial Methodist Episcopal Church at Nashville, Tennessee, had an enjoyable Easter, with an offering of \$407.17.

Notwithstanding the excitement over the high water, Easter Sabbath at Greenwood, Miss., was enjoyably spent. Collection \$350.

Easter Day was appropriately observed at Asbury Methodist Episcopal Church, Savannah, Georgia. Collections for the day \$171.

Easter Day was a day of inclement weather, yet the church at Abingdon, Virginia, rallied its force, and held its services, and raised \$38.48.

Every department of the Travers Methodist Episcopal Church at Frierson, Louisiana, united to make Easter a beautiful day. Collection \$17.50.

The young people of Haven Chapel, Rev. W. H. Barnes, pastor, were a unit in their efforts to make the Easter exercises interesting, and they did so.

The Rev. P. W. Webb and his people at Fayetteville, Arkansas, spent a glorious Easter. The program was well arranged and was indeed enjoyable.

Though it rained, the Easter services at Magnolia, Mississippi, were much enjoyed. Wide-awake committees saw to it that all of the services were good.

On Easter Sunday night the splendid service held at Eunice, Louisiana, was largely attended. Special music was rendered by Misses Katy Hill and Ada Smith.

A heavy downpour of rain cut down our attendance and collection in the Sunday School Easter Sabbath. Raised for Missions, \$3.19.—J. C. Clark, pastor.

With a collection of \$203.43, and a program rendered excellently, Easter Sabbath was a glorious day in our Methodist Episcopal Church, Hattiesburg, Miss.

The Rev. T. S. Saunders, a student at Gammon Seminary conducted the Easter service at the Methodist Episcopal Church College Park, Georgia. Offering, \$80.50.

Because of the heavy fall of rain at Oma, Miss., Easter Day was not as financially successful as it has been in previous years. Raised for Missions \$5.35.—J. H. Cook.

Although the program for Easter was not carried out because of the inclement weather, the church at East Thomas enjoyed the services of the day and gave for Missions, \$3.66.

The Easter services at Crawford, La., were successful in every way; in fact, they were the best ever held here. The decorations were indeed beautiful.—F. T. Chinn, pastor.

Easter Sabbath was observed at Campell Methodist Episcopal Church, La. The church was beautifully decorated and the program was presented in its entirety.—Lilly Grogan.

Conducted by Mr. J. C. Cantrel, superintendent of Sunday School, and his teachers, a delightful program was enjoyed at Fairburn, Georgia. \$75 was the collection for the day.

Splendid services all day, in spite of the rain, made Enon Methodist Episcopal Church, Birmingham, Alabama, a place of deep interest and enjoyment. Collection for the day \$10.71.

A full program was given by the Sunday School of Macedonia Church at Clinton, Louisiana. The superintendent, Miss Susie Jackson, and teachers, deserve praise for their splendid work.

A good program in the Sunday School, refreshing music and enjoyable sermons made Easter Day long to be remembered in the Methodist Episcopal Church at De Soto, Mississippi.

At Suwanee, Georgia, the church was well crowded during all the Easter services. In spite of the inclement weather the Sunday School offered a splendid program. Offering \$28.29.

With inspiring music and splendid services Easter Day was observed in the Methodist Episcopal Church at Bonner Springs, Kansas. At every service there was but standing room.

The Easter program at Rock Hill Charge, the Rev. J. T. Cannon pastor, was fully carried out. The superintendent of the Sunday School, Miss Alice Wynn, worked faithfully. Collection \$30.37.

Under the leadership of Mr. C. W. Rice, the Easter music at Oak Grove Church, Clinton, Louisiana, was greatly enjoyed. Mr. Walter C. Carmack conducted the Sunday School service. Collection \$16.74.

With splendid audiences, interesting services and good collections, Easter Day was observed at Asbury Methodist Episcopal Church, Clinton, Louisiana, of which the Rev. E. W. Jackson is pastor.

The members and the public in general enjoyed the Easter service at Red Oak, Georgia. Miss Harris and Mr. M. Wilson, superintendent of Sunday School, lead the exercises. A neat collection.

Excessive rains cut our Easter attendance down at Clinton, Mississippi. The Sunday School program, under the leadership of Mrs. A. L. Simpson and Miss L. S. Holly was well carried out. Collection \$10.

The program at our church, Collins, Mississippi, conducted by Mrs. M. M. Coleman, Sunday School superintendent, Mrs. E. L. Barnett and Mrs. Annie Magown was well presented. Collections \$11.40.

At Lexington, Miss., the Easter exercises of Epworth Methodist Episcopal Church were especially good. Various clubs reported \$83.28, with a general collection of \$23.33; making a total of \$106.61.—J. H. Woolfolk.

The young people of our church at Bay Springs, Mississippi, assisted faithfully in making a fitting Easter service. The Sunday School gave an interesting program in which many of the young people took part.

At Marietta, Georgia, Easter was fittingly observed. Mrs. G. T. Galtner, President Missionary Society, raised \$11 and Mrs. M. Williams, President Ladies' Aid Society, \$10.50. General collection made a total of \$30.

The Easter exercises at Emory Chapel, Nowport, Arkansas, was greatly enjoyed by all. The superintendent, Mrs. Susan Yandell, assisted by organist, Mrs. Willie McCraty, had every detail well in hand. Collection \$19.

The Rev. T. H. Munson, superintendent Monroe District, preached at St. Paul Church, Monroe, Louisiana, on Easter Sunday. Thirty persons knelt for prayer; five were received into the church. Total collection \$13.75.

The Easter programs at Lowell and Fairfield Churches, Fla., were well rendered. The Superintendents, Mrs. J. H. Hunter and Mrs. Patient Schofield worked incessantly for the success of the day. Collections were \$37.65.

The Sunday School of Wesley Chapel at Shawnee, Oklahoma, on Easter Sabbath, rendered an excellent program. A great crowd filled the beautifully-decorated church and enjoyed the exercises. The offering for Missions was \$11.17.



## Gleanings from the Field

### MISSOURI

Joplin.—The fourth quarterly conference, held at Trinity Church Friday night, March 1st, followed by two strong sermons by Dr. J. H. McAllister, and the communion and sermon at 3 p. m., Sunday the 3rd by the Rev. T. A. Harney, Jr., pastor of Hardy African Methodist Episcopal Church, concluding at night with a grand rally made the day an interesting one. District Superintendent, McAllister, was in high spirits and did credit to himself in preaching two of the best sermons since coming on the district. Trinity Choir lightened the hearts of all present at each service. The Club Rally which had been going on for the past six weeks, namely, Abraham, Isaac and Jacob, made captains. Mrs. J. A. Holt, Mrs. Lizzie Brown and Mrs. Wm. Dowell, reported the results of the evening service as follows; Abraham Club, \$47.80; Isaac's Club, \$33.50; Jacob's Club, \$40.02; public collections, \$7.15. Total, \$128.47. District Superintendent paid in full, \$40.00; the Rev. C. S. Webster, the pastor, is closing his second years' work in a commendable manner. On Tuesday night, March 12th, Dr. E. M. Jones, field secretary of the board of Sunday Schools, stopped off on his way from the Lincoln Conference at Oklahoma City, Oklahoma, and gave us a masterly address on "Methodism and the Child," which was a real treat. As citizens and christians the people of this city admire and love Dr. Jones and recognize him as the "children's man." Trinity Choir on this occasion, under the direction of Miss V. Villine Jackson, preceded the address of Dr. Jones with splendid music. The collections for the cause which the Doctor represents amounted to \$7.00. The writer will represent this church at St. Louis, Missouri, April 3rd.—Lewis M. Clark.

### NEW YORK

Hudson.—Our fourth quarterly conference convened March 15th. District Superintendent Dr. F. J. Handy in the chair. The reports showed improvement in all departments of the church. Items of business were many and were adjusted by the superintendent in a masterful manner. From the open discussion which followed we learned that it was not likely that we would be honored with the return of our beloved pastor, who has labored so faithfully in raising the standard of the spiritual condition of this people. Our pastor has proven himself a record-breaker during this conference year, in getting 23 subscribers to the "Southwestern Christian Advocate," and in his church, four converts and fourteen accessions. The messages which have been delivered by our pastor, have been a source of blessing to all who have heard him. Men of Brother Woodley's characteristics are not often met with. Hudson has been greatly helped during our pastor's stay with us. Gammon Theological Seminary and the church have no cause to be ashamed of the men who are sent out to represent Methodism, who are of the type of the Rev. Mr. Woodley. The church to which Brother Woodley may be sent, will find in him a strong spiritual and ethical leader of his people, a zealous seeker of souls and an inspiration to the poor fellow who

the poorer should its pastor be removed. A leader of the kind of our pastor is what Hudson or any other charge would be proud of. The future of St. John's largely depends on the kind of leader who may be sent to us. Dr. Handy knows what we need here and we will depend on his Godly judgment.—J. C. Walker.

### NORTH CAROLINA.

Rally—Mt. Airy, N. C.—At Mallaleu Temple, Sunday, April 21st, was rally day. A large crowd gathered three times during the day. Our good pastor, the Rev. P. I. Wells, preached at 11:00 a. m. to a fine congregation, and the pastor of the African Methodist Episcopal Church preached at 3 p. m. The Rev. P. I. Wells preached at night. He was at his best. The collection was then raised. Each captain reported. The total collected was \$20.27.—H. R. Lovell.

Townsville.—The second Quarterly Conference met at Townsville, the Rev. A. B. Leonard, pastor; Superintendent Peace presiding. Paid the District Superintendent \$10.00. On Sunday an excellent sermon was delivered by Superintendent Peace. The congregation was so large that all could not be seated. The Superintendent also lectured to the Woman's Home Missionary Society that night. (Miss) Nannie L. Alston.

Winston-Salem.—The second Sunday in February, 1912, we began our spring revival at St. James. Our meeting ran for three weeks, during which time we had 53 conversions and a good number were added to our church, and more are to join. We are planning to hold another such meeting at Boston Cottage real soon. We found this church with but few members. We have succeeded in paying \$17.00 of the debt, and still owe \$121.00. Our country church at Oak Grove is taking on new life. We have added 10 to the church since being here. The entire work seems to be pleased with their pastor and are keeping fairly up in salary, both with pastor and District Superintendent. We have also raised some benevolence money.—S. L. Maye, Pastor.

ROWLAND.—Splendid has been our beginning at Rowland.—Salem. We found a plucky and loyal set of members. We have made some repairs at the church at Rowland. The parsonage has been painted inside and partially covered. We have bought an old storehouse that stood so very near to the parsonage as to prevent sunshine and air. It has been moved and added to the parsonage, which gives us two more good rooms, making the parsonage a six-room house. The Epworth League and Woman's Home Missionary Society have furnished the parsonage with new furniture amounting to \$75.00. Our district Superintendent was with us on a recent Sunday and we had a great time. Not only was the meeting a financial success, but a spiritual, as well. We paid the Elder in full and had fourteen dollars for the pastor. Six converts joined the church. Easter also was a great day with us. We raised \$50.00, with the following brethren paying one dollar each: Charles Anderson, Andrew McCollum, Aaron McLean, P. C. McGirt and Burl Clifford.—J. W. Simpson, pastor.

### TENNESSEE.

MEMPHIS.—Our second quarterly

a success. Dr. N. R. Clay has done and is doing a good work as district superintendent. Collected, in the quarterly meeting, \$20.00.—R. Sewell, pastor.

McMinnville.—Reports showing the work to be in a healthy condition were read at the second quarterly conference, held at the above-named place by the Rev. J. B. Booth our District Superintendent, who is pushing every interest of the church along actively. He preached at the 11 o'clock service on the Sunday of the conference to a large audience. At 8 that night he preached another interesting sermon. During the quarter \$135.20 was raised. During the quarterly conference \$16.25 was raised. For the many pounds of delicious groceries that were brought up recently by a gay company, led by Bro. Press Malone, Charley Stubblefield, Onie Brown, Mrs. Lula A. Martin, Mary P. Martin, Annie Young and others, we are grateful.—W. A. Rogers, pastor.

Morristown.—First Methodist Episcopal Church at this place is active. Members are being added to the church almost in every service. Our Prayer Meetings are all well attended. The Class Leaders are all doing good work. This means more converts, more accessions to the church and an advance in benevolences. The Ladies' Aid Society entertained at the home of Mrs. J. K. Goode February 23rd. On February 22nd, the Methodist Brotherhood was organized enrolling fifteen members. Dr. J. W. Tate, our well-beloved district superintendent, was present and gave us a splendid address on the work of the brotherhood. Dr. J. W. Tate was the first minister to organize a brotherhood in the bounds of the East Tennessee Conference. Dr. Tate is a man that is on to his job and he knows the work of the church. The following officers were elected: W. G. Moore, president; Prof. A. F. Fulton, 1st. vice-president; W. S. Burch, treasurer; David Brownlow, secretary. The outlook bids fair for a good year's work. The Epworth League is wide-awake. At the call of the district superintendent, Dr. J. W. Tate, the Epworth League and Sunday School Convention Committee met at the Parsonage February 21. The program was arranged for the convention which will convene at McMillon, Tennessee, May 2nd-5th., 1912 in the Sun Rise Methodist Episcopal Church. Thomas G. Howard, pastor in charge. On the 25th of February the Queen Esther Circle was organized at the home of Mrs. Ella D. Brownlow at which time the following officers were elected: Miss Eliza Guthrie, president; Miss Beatrice Weaver, first vice president; Lela Scott, second vice president; Kathren Newburn, treasurer; Geneva Hodge, secretary; Cora Johnson, corresponding secretary.—W. R. Marburg, pastor.

### TEXAS

Austin.—On my arrival in Austin on going to the parsonage I found Rev. T. H. Wyatt, my predecessor, packing up to go to his new field of labor at Ft. Worth, Texas. He showed me all courtesy possible, and made things pleasant for me, speaking many good words to his friends for me. As a new pastor his words were of great help to me. In taking charge of this Church I find a fine set of officers and a loyal set of members.

chairman of Parsonage Committee, and Bro. Harrison, one of the trustees, recovered every room with matting, etc., and did some other needed repairs. Miss Maud Freeman and Mrs. J. W. Maderson, assisted by Bro. Woods, have repapered all of the rooms to the parsonage, in need of papering. During the month of January the League, led by Brother Dukes, stormed us with many good things. Rev. F. L. Kirkpatrick, our worthy District Superintendent, held our First Quarterly Conference, February 16, 17 and 18. He preached two strong sermons Sunday, 11 a. m. and 8:30 p. m. They were full of good. Rev. H. H. Qualls, our pastor of Simpson Tabernacle of the city, preached an excellent sermon at 3 p. m. About 300 people communed and during the services eleven persons united with the Church. Among them were three converts. The leaders played their part well; \$26.65 paid in the business session. When all reported, the collection Sunday night amounted to \$71.75. Bro. Jones, leader of Class No. 9, leading, and Bro. L. M. Mitchell following. On Monday night at the close of the lovefeast, a surprise party by the District Superintendent, with a host of the ladies and officers brought more than \$25.00 worth of groceries. Things bid fair for success. I only pray and strive to be found worthy of these kind deeds.—L. H. Richardson, Pastor.

Jacksonville Circuit.—The membership of this place is small, but is putting forth efforts to do the work of the Church. Every department of the Church is organized. Amid the bad weather we were able to maintain our Sunday School as well as Church services. The Woman's Home Missionary Society at this point deserves special mention. They meet weekly at the various homes of its members, thereby creating quite an interest in their work. They are getting up a box to be sent to King Home in the near future. They met last Wednesday and quilted a quilt to be sent in this box of supplies they are getting up to be sent to King Home. Refreshments were served and each members and visitor was highly pleased. God bless these good sisters. Our First Quarterly Conference was held on the 10th and 11th of this month. Most of the officials were present with good reports. The District Superintendent scored the officials for not being on time at the hour appointed for beginning the work. The District Superintendent, Rev. M. Q. A. Fuller, preached a very strong and forceful sermon at 11 o'clock Sunday. This sermon was very timely and replete with practical advice and earnest exhortation. Our people love Brother Fuller, and he always gets a respectable and appreciative audience. We paid our assessment for the District Superintendent, which is \$13.25 per quarter, and also gave the pastor the same day, \$6.95. Our colored Methodist friends were out and contributed liberally in the collections. The committee on Foreign Missions gave a valentine entertainment, which was quite a success. We are aiming to raise our entire assessment. The SOUTHWESTERN is a welcome visitor here.—W. R. Robinson, Pastor.

### REVIVAL NOTES

One accession to the church at Catawpa, Mississippi, and the baptism of our children are reported by the Rev. A. H. Latham, pastor.



# BOARD OF CONFERENCE CLAIMANTS

CHICAGO, ILL.  
14 WASHINGTON STREET  
JOSEPH B. HINGELEY, COR. SECRETARY

## METHODISM'S STANDARD.

\$1,100,000 for distribution in 1912  
\$1,000,000 "Permanent Fund" by 1916

\$1,100.00 for Distribution—1912  
Conference

Previously reported .....\$400,250  
Vermont ..... 3,096  
New York ..... 28,129  
Central Pennsylvania ..... 4,148  
South Kansas ..... 5,238  
Connectional Fund April (in part) ..... 704

\$141,665

\$1,000,000 Permanent Fund by 1916.  
Previously reported (corrected). \$30,16  
Previously reported (corrected). \$30,163

## A VETERAN'S LETTER.

"I cannot express the gratitude I feel for the great work accomplished. The first chapter in justice to the old preacher, widow, and orphan has been written. The work is of more value to the Methodist Church than any work ever accomplished in any quadrennium."

Yes, the "First Chapter," and the General Conference is now beginning to write the second chapter, and will undoubtedly be Providentially directed to so begin the chapter that when it is ended with the next quadrennium, it will indeed be "Worth while to be a Superannuate Methodist preacher."

The Committee on Conference Claimants represent many minds, but it represents only one heart and purpose to do the best that can be done to provide a liberal and honorable support for the old preacher.

## REVIVAL NOTES.

On Easter Sabbath at Lowell and Fairfield, Jacksonville, Fla., a large number came to the altar for prayer and twelve children were baptized by the pastor and placed in a class for religious instruction.

The Rev. J. A. Barnes, at New Roads, La., is doing a good work. Five persons were received into the church—two with full membership and three on probation.

While many persons came forward for prayer Easter Sunday at Macedonia Methodist Episcopal Church, one person joined the church.

## Literary Notes

### BOOKS RECEIVED.

"How THE BOY WAS LOST" by Frank B. Cowgill. Price: 50c. Publishers: Jennings and Graham, 220 W. Fourth Street, Cincinnati, Ohio.

"THE LAYMAN" by Claudius B. Spencer, Editor Central Christian Advocate. An argument and a plea for the admission of laymen to the Annual Conferences, and for their rights and benefits there. Price, 50c net. Publishers: Jennings and Graham, Cincinnati, Ohio.

### LIPPINCOTT'S MAY MAGAZINE.

The Burnt Field, a poem—Edith M. Thomas, (back of frontispiece); Their Great Inheritance, a complete

novellette—Elsie Singmaster; Victory, a poem—Alice E. Allen; How Congress Squanders Our Money, 1. The Extravagance of Patriotism. A Special Article—Herbert Bruce Fuller. The Little Band in the Pines, a story—Newman Flower; London Tower, a poem—Clinton Scollard; Two Halves of a Check, a story—Richard J. Walsh; Primavera, a story—George Allan England; A May Morning, a poem—William Bakewell Wharton; The Bloomsburys' Trip, a story—Matthew Baird, Jr.; From the Land of the Unborn, a sketch—Norma Bright Carson; The Unexpected Express Package, a story—Daisy Vandembark; The Black Sheep's Fold, a story—Eugene Boylan; Think on These Things, a poem—J. B. E.; A Christian Spirit, a sketch—Thomas L. Masson; A Little Tragedy, a sketch—Margaret Louise Loudon; Out of Poverty, a poem—George Henry Badger; Ways of the Hour: "Surprise or Recognition," by Mary Eleanor Roberts; "Bread and Fire," by W. B. Blake; "His Dadship," by Minna Thomas Antrim; "The Economic Value of the Burglar," by Clifford Howard; "In Praise of Age," by Edwin L. Sabin; Six Per Cent on the Land, a financial article—Edward Snerwood Meade, Ph.D.; Walnuts and Wine; Twentieth Century Travel, conducted by Churchill Williams.—East Washington Square, Philadelphia.

## THE CENTURY'S DEPARTMENTS

The Century's "Topics of the Times" department deals editorially each month with current subjects and tendencies of general interest. The May issue will discuss labor unions and the limitations of their power, "newspaper cruelty," "teaching violence to women," and the value to American art of the production of "Mona."

The Century's "Open Letters" department is made up of imaginary letters treating, in lively and humorous fashion, social, domestic, educational and other foibles. The aim is to avoid dilettantism by the substantial value and suggestions of the letters' contents. Among contributors of these "Open Letters," recent or to come, are Miss Agnes Repplier, Dr. S. M. Crothers, Mrs. Maud Wilder Goodwin, Miss Marguerite Merington, Gilbert K. Chesterton, and other well-known writers.

The Century's "In Lighter Vein," is presenting each month wholesome nonsense, *vers de société*, cartoons, etc., from Oliver Herford, Hy Mayer, Carolyn Wells, Wallace Irwin, Tudor Jenks, and many other notable fun-makers.

## Gleanings from the Field

### MISSISSIPPI.

Lumberton.—Reports from the Second Quarterly Conference showed an advancement along all lines. Despite the heavy rains, there were good audiences during the Sunday services and the sermons by the Rev. S. H. Cannon our District Superintendent were greatly enjoyed. He was paid in full. Up to date we have raised \$32.50.—E. H. Langston.

### TEXAS

Hawkins.—The Methodist Episcopal Church is building a new edifice the old one was torn down January 24, 1912, and is now ready for covering. This is a hard-point at Hawkins. I have built over 80 churches but this is the hardest one I have ever undertaken to build. I have not re-

ceived a dollar this year on salary. Every first Sunday in this year we have had here, bad weather and there have been many deaths.—T. Moore, pastor.

## VIRGINIA

The Trained Nurses' Local Association will hold a meeting April 30 at the residence of Mrs. Wood, 431 Cumberland Street. Miss Eva Davis is president and Miss Viola Wright secretary.

After undergoing improvements which have completely transformed the Grace P. E. Church, that beautiful edifice will be reopened on Easter Sunday.—From "New York Age."

PEARISBURG.—This is an old located charge at the foot of Angel's Rest Mountain in Giles County with a small membership. Many of the older ones have died and some have moved away, yet the members and friends that remain have much zeal and energy. Our 12 Tribe rally on April 7th was a success. Led by Sisters Nettie Serell, Jennie Lybrooks, Millie Colman, Maria Franklin, Willie S. Smith, Ann Jones, Lee Walker, Delila Baker, Annie L. Brooks, Mr. Clarence Dickerson, Mr. Cicero Summers. Two solicitors not yet reported. Total collection for the day, \$16.52.—J. M. Watson, pastor.

Abingdon.—Our second Quarterly Conference was held on Thursday, February 22nd, the Rev. J. A. Pickett District Superintendent, presiding. The reports showed that earnest work had been done. Although the Conference was held in the middle of the week, when the weather was bitterly cold and snow on the ground, the collection was good. There were 86 persons' names registered, who paid 25 cents an over. Our pastor, the Rev. W. A. Webber, was much surprised at the financial report and said he could not call to mind when he ever saw 86 persons' names registered as having paid 25 cents and over at a Quarterly Conference held in the week, with the District Superintendent absent at the Sunday service. We are planning to repair and beautify our church, and hope to make this one of the great successful years of our church history.

Our beloved pastor is earnestly preaching to our people. He keeps his eyes closely on every department of the church work. Our District Superintendent's sermon during our last Quarterly Conference is still in the minds and hearts of the people.—Chas. E. Pope, Sunday School Superintendent.

Pulaski.—March 17th and 18th were the dates set for our second quarterly meeting. On Sunday, at 11 o'clock a. m., the Rev. J. A. Pickett, District Superintendent, preached, selecting as a subject, "The Significance of Public Worship." At eight o'clock the subject of the District Superintendent's discourse was "An Exaltation to Duty." Both sermons had telling and lasting effects. Our Ladies' Aid Society, under the presidency of Mrs. Janie Trigg, is doing a splendid work in assisting this charge in its financial struggles. We feel under many obligations to this society for the services which to us seemed indispensable. May God bless the good women; they prove themselves indeed workmen that need not to be ashamed. The "Buds of Promise," composed of young ladies, an auxiliary to the Ladies' Aid, is progressing nicely, under Miss Mary Jones. Thursday night, March 21st, a storm struck the parsonage, heralded by sweet strains of music. Upon opening the door a company of friends "indeed," headed by Miss Mary Jones, president of the "Buds of Promise," rushed into the hall. Thus was revealed a surprise planned by the "Buds of Promise" and their friends. This storm gathered everything useful in its pathway and made its deposit at the parsonage. After a word of prayer by the pastor and an invitation to return, the party disappeared. The pastor takes this opportunity to kindly thank the friends for this tangible expression of their good wishes.—W. L. Sanders.

## VISIT JOHN ST. CHURCH

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## Conferences and Conventions

### DISTRICT CONFERENCES.

Conference.	Place.	Date.	Dist. Supt.
Beaumont.....	Beaumont, Texas..	July 24-28.....	W. L. Duncan

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips with District, Place, Date, and name of District Superintendent, correctly given.—Editor.]

### Special Notices.

#### LINCOLN CONFERENCE.

Women's Home Missionary Society.

Dear Sisters—We are planning to ourselves how we shall lay up treasures, making preparation to enter different kinds of business. Now, sisters, let us thank Him by doing greater missionary work. Officers and members of the different auxiliaries, if you are tired of the present plans, meet and make new ones. Insist that your pastor help you in making plans that will succeed. Urge the brethren to become honorary members by paying regular monthly dues. Don't fail to send in your reports as you receive the blanks which will be sent to every auxiliary by the treasurer.

Now, my co-workers, let us work and pray that much may be accomplished, that more of our sisters may become interested in real missionary work; and that our admirable organization be a working machine in every district. Pastors and sisters, if the Woman's Home Missionary Society is not organized in your charge, get in communication with the Conference Organizer, Mrs. Emma W. Norris, box 842, Muskogee, Okla., and it will be her delight to come and organize you and give to you her message on missionary work. Much credit is due her for her faithful service. Just a few months and we shall hold our third Annual Session. We shall expect a delegate and a good report from every auxiliary in the bounds of the Lincoln Conference. Will the pastors see that this message is read at the next auxiliary meeting and to all the women of the church?

So let us work harder this year and secure greater results. Our national president, Mrs. George O. Robinson, commends to us as our special text this year, the following: "For God hath not given us the spirit of fear, but of power and love and of a sound mind." May God bless us, and give us great victory, and may we face the problems of the future with cheerful and obedient hearts.

MRS. ALPHA SMITH,  
President.

MRS. M. J. MCKAY,  
Corresponding Secretary.

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### District Rounds

#### LITTLE ROCK DISTRICT. Second Round.

Batesville Circuit, May 25-26; Batesville, June 1-2; Jacksonport, 8-9; Newport, 15-16; Richwood Circuit, 22-23; Lonoke Circuit, 29-30; White Chapel, July 7-8; Rock Street and Argenta, 5 and 7; Little Rock Circuit, 13-14; Hensley, 20-21; Sweet Home, 27-28; Hot Springs, August 4-5; Wesley Chapel, 11-12. Dear Brethren—Do not put off your benevolent collections un-

make Children's Day a grand occasion. The church expects us to do our duty. Shall we do it? I answer "Yes." God bless you all.—G. T. Saxton, District Superintendent.

#### FORT SMITH DISTRICT. Second Round.

Roland Circuit, May 18-19; Little Maumee, 19-20; Conway Circuit, 25-26; Mardise Circuit, June 1-2; Morrilton and Adkins, 8-9; Solgohatchie, 15-16; Springfield and P., 22-23; Fayetteville, 29-30; Bentonville Circuit, July 6-7; Vanburen, 14-15; Charleston, 17-18; Ft. Smith (Eb.) and Miss., 20-21; Ft. Smith (Mal.), 21-22; Danville Circuit, 27-28. Dear Brethren—Keep the revival fire and the interest of every department of the church up and at work. Get subscribers for the Southwestern Christian Advocate. Make Children's Day a high day. Plan largely and raise the benevolences now and get them out of the way.—H. P. Coulter, District Superintendent.

### Brief Mention

The Rev. J. F. Neal and family, of Murfreesboro, Tennessee, were visited by a party of friends, who placed on their table many pounds of choice groceries, and some cash.

#### THE REV. D. G. FRANKLIN WARM- LY RECEIVED AT PREWITT'S CHAPEL, BOLEY, OKLA.

The Rev. D. G. Franklin, formerly Superintendent of the Muskogee District, has been appointed pastor of Prewitt's Chapel, Boley, Oklahoma. The Rev. Mr. Franklin preached his first sermons Sunday, March 17. As an evidence of their appreciation of his appointment the people crowded the church at both services. The pastor preached two impressive, soul-stirring sermons. His administration began under such favorable auspices that the future promises rich and happy returns. On the following Monday evening the church tendered the pastor a welcome reception. An invitation had been extended to all the pastors and their flocks. As a result the elite of Boley turned out en masse and the building was filled to overflowing. On behalf of the Ministers' Alliance, the Rev. T. W. Kidd, D. D., pastor of the African Methodist Episcopal Church, extended the Rev. D. G. Franklin the welcome hand of fellowship. Pro. W. A. Kennedy, prominent in business circles and president of the Boley Commercial Club, welcomed him on behalf of the church. Dr. I. W. Young, master of ceremonies, introduced the minister, whose response was impressive. The pastor is a big-hearted man coming to serve a great people. The speaking was interspersed with solos and anthems, which provoked the applause of the audience. After partaking of dainty refreshments the people went to their various homes rejoicing. Thus was ushered in a great year's work for

### Gleanings from the Field

#### VIRGINIA.

Meadow View.—The second quarterly conference for Glade Spring and Meadow View Charge convened March 9-10 in the beautiful town of Meadow View, Va., twenty-three miles east of Bristol. Our beloved district superintendent, the Rev. James A. Pickett, had showed great progress along all lines. The conference was largely attended and every department of the work was carefully looked after by the district Superintendent and he urged each member to subscribe for the South Western Christian Advocate, and said that it would give life to the church and joy to the home. We have an excellent set of officers that are faithful and true to their duty and our motto for this conference year is the "Benevolence raised in full and our pastor and district superintendent paid in full." This quarterly conference was the best in the history of the church. Superintendent Pickett preached two logical sermons and administered the Lord's Supper to a goodly number. Notwithstanding the hard winter and much sickness with the members, our collection was good. Our beloved pastor, the Rev. R. A. Swan, with the aid of our beloved district steward, Brother C. B. Seals, had everything well planned. We were able to pay our district superintendent in full. Raised during the day, \$16.00; total raised this quarter, \$72.00. The people gathered at the church early Sunday morning to hear the word of God. The choir rendered excellent music at 11 a. m. and at 3 p. m. the choir of Glade Spring Methodist Episcopal Church rendered fine music which delighted the congregation. Mrs. F. M. Seals, Mrs. B. E. Higgins and others are choir members. Miss Maud Seals presided at the organ.—Willie E. Anderson.

Norfolk, Va., April 2.—Beginning Monday night, April 1, and continuing until April 5, there was conducted at the Queen Street Baptist Church the unveiling of four magnificent eight by ten feet oil paintings executed by the renowned Hindu artist, Prof. Ahmohamed Milal. The subjects are "Christ Going to Calvary," "The Crucifixion," "Burial" and "Resurrection." Several prominent churches of the

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country are graced by Prof. Milal's paintings, but these are said to excel any of his former productions. Services suitable to the occasion will be directed by the Rev. F. W. Williams, the able and enterprising pastor.

Dr. C. S. Morris began revival services at Bank Street Baptist Church Sunday.

Woman's Day was observed at John Brown African Methodist Episcopal Church Sunday. The program carried some of the finest female talent in the city.

Beginning Monday, April 1, and continuing through Easter, the Rev. P. J. Wallace celebrated the sixth anniversary of his pastorate at the First Calvary Baptist Church.

Under the administration of the Rev. C. I. Withrow, D. D., the Goff Street Methodist Episcopal Church is said to be making the finest record in its history. During the first year of Dr. Withrow's pastorate, seventy accessions, including some of the city's best people, have been made. The choir is excellent, the Sunday School is growing and all auxiliaries are progressing.

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## Marriages

Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh ones.)

### SMITH-GULLAGE

One of the loveliest of the more auspicious weddings of the spring was the marriage Wednesday evening March 20th at 8:30 o'clock of Miss Matthe Agnes Gullage and Benjamin Franklin Smith of Detroit, Mich., which was solemnized by Kynette Methodist Episcopal church, Brookhaven, Miss., in the presence of a large number of friends. A pretty little church was profusely decorated with an abundance of foliage and blossoms and brilliantly lighted. Three streamers of pink, white and blue, were brought from the side and caught over the altar by the chandelier by a massive wreath of white, from which suspended large green wreath under which the bridal party stood during the impressive ceremony, which was performed by the Rev. W. L. Marshall, assisted by the Rev. M. C. Tolson and Francis Washington. Miss Clo Vincent and Mrs. D. W. Turner acted as bridesmaids, "No One Knows," and "The Sweet Flower of All." after which the bridal party, led by the ushers, Mrs. P. A. Lightfoot and Jonas Mendelsohn's wedding march led by Miss Ruth J. Garvey accompanied by Mr. E. L. Pendleton, Miss The flower girls, Misses Matthe Gullage and Thelma Pendleton, bridesmaid, Miss Minnie Etta and maid of honor, Miss Es Gullage, immediately preceded the bride, who entered on the arm of the groom. The pages were little and Connor and Lynelle Bartlett, ringbearer, Little Louie Pendleton. The bride was beautifully but simply gowned in soft white trimmed with blue and carried a large bouquet of white and blue blossoms. Her veil of illusion which partly concealed her dainty features was caught with a spray of blue blossoms. She has been a loyal member, faithful worker and an asset of Kynette Chapel for a number of years and also first assistant of the city school of which her father is principal. The Rev. Mr. Smith was formerly a Mississippian. He is now one of our rising ministers of the Lexington church and is in every respect one of the precious jewel he has received. The reception took place immediately after. Many beautiful presents were received. The Rev. and Mrs. Smith will be at home to their friends after June 1st, at 3741 Deer Creek, Cummingville, Cincinnati, W. L. Marshall, pastor, Sumner, Mo.

### LEACH-HUDSON.

Rev. Joseph A. Leach of Gulfport, La., and Mrs. Lizzie Hudson, Darrow, La. The Rev. J. A. Leach is in charge of the Methodist Church at Gulfport. Mrs.

Hudson is one of the faithful members of the Methodist Episcopal Church at Darrow, La. The Rev. J. W. Turner, district superintendent, officiated.

KININ-COLWELL.—At Frierson, La., February 6, 1912, Mr. G. L. Kinin and Miss Sallie Colwell, by the Rev. W. H. Simmons, pastor.

FONTENOUX-HAYS.—At the home of the bride in Litcher, Louisiana, March 20, 1912, Mr. Lawrence Fontenoux and Miss Laura Hays, members of some of the best families in Litcher. A large number of friends witnessed the ceremony, which was performed by the Rev. J. C. Brown.

FORD-CHARLES.—Mr. James Ford and Miss Mary Charles, at Laplace, Louisiana, February 20, 1912, by the Rev. J. C. Brown.

BROWN-JOHNSON. — Rev. T. A. Brown and Marietta Johnson, the bride was a faithful member of the church at Shreveport, La. and a teacher in the Sunday school and public school of this place.

FISHER-HALL.—March 10th, Louis H. Fisher and Elizabeth Hall. Many friends were present at this happy union in Shreveport, La.

BONEY-ANDERSON. — March 14th, Charles Boney and Estelle Anderson, daughter of Mr. and Mrs. Anderson, faithful teacher of our school. The friends gathered in large numbers. Sweet music was rendered by a band. The Rev. T. J. Johnson officiated.

JOHNSON-MCCLENTYRE.—March 25, 1912, Mr. Frank Johnson and Miss Stella McClentyre, at the parsonage of St. James in Shreveport, La.

MARTIN-TINER.—At West Columbia, Miss., March 13, 1912, Mr. W. D. Martin and Miss Lola Tiner, at the home of the bride in the presence of many friends. Mr. Martin is a local preacher in the Methodist Episcopal church. His bride is a member of the Baptist church. The Rev. J. E. Coleman officiated.

MICKIN-WHITE. — Mr. Cleveland Mickin to Miss Clara White, of Opelousas, La., the Rev. D. G. Taylor, officiated.

MILES-LANDRY.—On Thursday evening, March 28th, 1912, at Maringouin, La., in the home of the bride's parents Mr. Willie Miles and Miss Anna Landry. The bride is the daughter of the Rev. Dan Landry. They left for their home the next day. The Rev. L. L. Greene, officiated.

POWELL-SEALS.—In Pleasant Grove Methodist Episcopal Church, Longstreet La., March 27th, 1912, Mr. Ben Powell and Miss Rosa A. Seals. The bride is the charming daughter of the Rev. and Mrs. D. M. Seals. She is a member of the Methodist Episcopal Church. A Sunday school teacher and worker. She is well liked and respected in this community where she also taught in the day school. The groom is a prominent young farmer and business man. Mrs. Seals attended the marriage of her daughter. The church was crowded with friends from far and near. The Rev. J. L. Augustus, pastor, officiated.

SHALLOWHORNE-DAVIS. — At the residence of Mr. and Mrs. Edward Hall, Donaldsonville, La., Mr. J. Calvin Shallowhorne of Donaldsonville and Mrs. Emma Davis of Morgan City, La., by the Rev. W. J. M. Price.

AMACKER-GREEN.—On the 28th day of February, 1912, at the home of the bride's parents, Washington, La., Prof. Eddy Amacker and Miss Nehemiah Green, by the Rev. D. G. Taylor

lor of the Methodist Episcopal church assisted by the Rev. C. Hayes of the Baptist Church. Both bride and groom are students in New Orleans University. The bride is the youngest daughter of the Rev. S. Green, our pastor at Logansport, La. They left on the 29th for their future home in Franklinton, La.—Hammond Hicks.

COX-SCOTT.—On December the 26th, 1911, Mr. Alfred Cox and Miss Ethel Scott, at the home of the latter in Canton, Mississippi, where many friends witnessed the ceremony. The Rev. S. Jossell, officiated. (Received April, 1912.)

BLOOD-DAVIS.—At Fisher, La., Mr. C. D. Blood and Miss Sallie Davis, by the Rev. W. H. Simmons, pastor at Frierson, March 24, 1912.

GREEN-BIRD.—At Shreveport, La., March 18, 1912, Mr. Robert Green and Miss Ophelia Bird, the Rev. F. D. Bowers, officiating.

### Revival Notes

One conversion at Settles Chapel, East Macon, Georgia, Easter Sunday.

The revival closed at Eunice, Louisiana, the Rev. S. S. Earls, pastor, with four accessions; one baptism.

Five conversions and accessions Easter Sunday at Mt. Nebo Church, Bastrop, La., the Rev. M. Lashington, pastor.

One conversion at our church in Mansfield, La., on Easter Sunday. The Rev. J. E. Rolax is pastor.

At Moss Point, Mississippi, where there has been a recent revival, on Easter Sunday there was one conversion. The Rev. Mr. Smith is the pastor at this point.

The church at Hahnville, La., reports their recent revival a success. Six accessions were noted.

At Travers Chapel, Frierson, La., W. H. Simmons, pastor, five persons joined the church Easter Sabbath.

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### Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

**ST. MATTHEW CHURCH** — Algiers, May 12th.—Early prayer meeting lead by J. W. Brown and Mrs. Hannah Cooper, was well attended. At 11 a. m. Bro. W. C. Hayward preached a short and inspiring sermon. At 7:30 p. m. the Grand United Order of Odd Fellows had their sixty-ninth Annual Thanksgiving service. Brooklyn Lodge, No. 4971, delegates, P. N. F.; Williams Jones; Pansy Juvenile No. 515. Evergreen Juvenile No. 542. All were present. The Rev. Simon Craig, pastor of Mt. Sina Baptist Church, preached the sermon. The solo by Mrs. F. A. Cox was inspiring. Mrs. Mary E. Collins, the organist and the choir, were at their best. Mr. Geo. Hooker, our cornetist, was absent because of illness. Collection for the day, \$28.46. We gave to flood sufferers, \$6.15.—J. A. Landry, pastor.

**WILLIAMS CHURCH.**—Sunday, May 12.—Good services all day. Early morning prayer meeting, led by Bro. Lemons, was well attended. At 10:30 a. m. the pastor preached a special sermon to the Sunday School children. At 3:30 p. m. the conference daughters—rendered a very impressive programme. Mrs. Dolphin is the efficient president. Our first quarterly conference was held; all the officers present with written reports. The District Superintendent was well pleased with the same. Paid District Superintendent in full, \$20.00. An agreeable surprise was given the pastor and family, led by Mrs. A. E. Brazly and others, which was highly appreciated. Raised in conference,

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\$302.00. Twenty-eight persons added to the Church.—T. B. Cooper, pastor.

### A WOMAN'S APPEAL.

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### Gleanings from the Field

#### LOUISIANA.

Our first Quarterly Conference at Crawford was a success, though both pastor and District Superintendent arrived here at the same time, and from then until now the work has moved steadily along, despite the rain and cold. The grand concert was a success in every way, and we cleared \$65.00. The church and parsonage have been renovated throughout, and everything made to look tidy and neat. The pastor preached the Resurrection sermon at 4 a. m., to the delight of all present and at 7 p. m. "Holy City" was rendered in tableaux form. The Sunday School is growing steadily and the young people are returning to the church again. A piano has been bought and placed in the church, which will add greatly to the life of our church. We are well pleased with both our pastor and our District Superintendent, the Rev. J. W. Turner.—David Murray, Recording Steward.

**Mandeville.**—The Rev. Valcour Chapman, District Superintendent, held the First Quarterly Conference at Mandeville, Saturday, March 16th. Reports of the officers showed gratifying conditions. The District Superintendent was paid in full. At the end of the quarterly meeting a reception was held in honor of the Rev. Chapman, by the officers and members of the church. The District Superintendent preached an enjoyable sermon to the delight of all.—A Robinson.

**Blount Springs and Collemy.**—The people have put a new church bell at Collemy, costing \$65. Great kindness has been extended to the pastor and family. At Blount Springs a rally, closing March 17th, resulted in raising \$62.75. Under the leadership of Sister Lula Perkins \$31.75 of this amount was raised. The remaining \$21 was raised by Sister Anna May Brandon and her friends.—A. Calahan.

**Boyce.**—The First Quarterly Conference held at Kynett Methodist Episcopal Church at Boyce, with the District Superintendent presiding, was well attended. The work apparently is in good condition. During the quarter \$60 has been raised. The District Superintendent was paid in full. The Rev. A. B. Venable, pastor at this point is giving great satisfaction to the church, and gives every promise of making a successful year's work. The District Conference is to be held here in August, and all are invited in their efforts to make this a successful meeting.—C. D. C. Bryant, reporter.

**Thibodaux.**—At the Calvary Methodist Episcopal Church, Thibodaux, March 16th, the First Quarterly Conference was held, with the Rev. J. W. Turner presiding. The written reports submitted by the officers showed

a fair degree of improvement. During the quarter \$217.19 has been collected. On Sunday night, when the District Superintendent preached, \$41.10 was the amount of the offering. At his time there was scarcely standing-room in the church, and the District Superintendent's sermon was greatly enjoyed. During this service one member was added to the church. Two subscribers for the Southwestern were secure at this time.—T. F. Robinson.

**Clinton.**—The church at Clinton shows every indication of success for the year's work. The King's Daughters and the Steward Sisters of Asbury charge have put in the parsonage a splendid bed and rocking-chair. The pastor's salary has been fixed at \$500. When the First Quarterly Conference met March 10th, with the Rev. J. R. Williams acting District Superintendent presiding, eight persons came forward for prayer. During the quarterly meeting we paid the District Superintendent in full.—E. W. Jackson.

**Pineville.**—The Rev. J. O. Richards, District Superintendent, presided over the First Quarterly Conference held at Pineville, March 9-10. The work goes on faithfully. While the District Superintendent was with us two persons joined the church. At this time he preached very enjoyably to us. All indications point to a good year's work at this point.—H. J. Wright.

**Springfield.**—At Springfield the rally held recently was a success. At this time the Revs. Clator, Townsel, Jackson and Lawson were with us. The women of the church, under the leadership of Mrs. Richardson. Collection \$12.—W. C. Lewis.

#### TENNESSEE

The Second Quarterly Conference of the Alexandria charge convened March 16th. On account of the church being out of repair the meeting was called to order in the Odd Fellows' Hall, by the District Superintendent J. B. Booth. The reports of the pastor and leaders showed the church in good condition financially and spiritually under the Rev. J. B. Bradford one of the fathers of the Conference. Saturday night after the business session, the Trustees and members of the church gave the District Superintendent and pastor a grand reception in the Odd Fellows' Hall. About seventy-five persons were present. Social con-

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conditions are good in this charge. Rev. T. Beecher and wife, of the donville Circuit, were present. contract was let to one of Alexandria leading carpenters to do extensive painting on the church. We paid District Superintendent in full, paid the pastor \$18.35. Our Ladies' Society is now in very good working order under the leadership of Mary Tubbs.—Millie Roberson.

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# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
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## OUTSTANDING EVENTS OF THE GENERAL CONFERENCE

The General Conference of the Methodist Episcopal Church is the greatest Protestant legislative body of all Christendom. The Church is world-wide in its operations and the General Conference reflects in a most intense way the claim of John Wesley of the world as his parish. In the delegations are to be found East Indians, Chinese and Japanese in their picturesque native costumes, then follow other foreigners including German, Swedes, Italians, Norwegians, Africans and South Americans, and, besides these, all the walks in American life are represented, the Negro and the Anglo-Saxon, predominating.

One feels the world touch, in the General Conference, if for no other reason, because, he is brought face to face with world problems. It is a liberal education to sit through the session with an open and alert mind. Also it would break the shell of any provincialism to enter into the deliberation of the Conference with a conscientious endeavor to serve all interests impartially. One soon finds that there are other problems and traditions other than his own.

The morning half hour devotions are soul lifting. This service is carefully planned and that two-thirds of the delegates attend on an average attest that these services have a compelling power. Usually a Bishop speaks and gives a message of cheer and of enlightenment. These have been great messages. Nothing stiff, stilted or rhetorical, but coming directly from a warm heart and clear brain, our Bishops one after another have spoken at the morning hour, have expressed themselves as real spiritual leaders. The spiritual momentum given each session by the "First half hour" is effective during the entire session. It is entirely safe to say that no General Conference has had deeper spiritual devotional services than the General Conference now in session at Minneapolis.

Eight hundred and nineteen delegates are present. On several occasions the voting strength on a count ballot was over 800. One could think that such an assembly would be noisy and at times disorderly. It is not so. We have seen bodies one-fourth the size of the General Conference much more uproarious. It is really charming to see a small, named man as Bishop Hughes silence the great crowd by simply a wave of the hand. A heated debate, such as the one on the Amusement Question, from 50 to 75 men could call out "Mr. Chairman." One would think that things would blow up at such a time. But just as the chair accords the floor to a member all the others take their seats without a word of complaint and perfect order is restored, except at times when the parliamentarians institute a battle with points of order, questions of privilege and other preferential and filibuster motions. There has been but one variation in the acceptance of the decision of the chair in the according of the floor and that came from a delegate seated in the last row who complained that he got a square deal, but the first time this body is wonderfully controlled be-

cause the individual members are remarkably self-controlled.

The Conference while interesting at all times has periods that stand out, and grouped they form the notable events of the Conference. It will serve our purpose at this time to refer to three or four such incidents when the interest ran exceedingly high. Notable among these events was the reception accorded the representatives of Chinese Conferences, who presented a resolution calling upon the General Conference to urge the United States to recognize the new republic of China. It was a gracious act of courtesy on the part of Bishop Anderson to call Bishop Bashford to the chair when this resolution was presented. The Church has a new interpretation in the missionary spirit in the sacrifice Bishop Bashford is making for the uplift of the millions in the far East. As soon as Bishop Bashford took the chair Jas. E. Skinner was accorded the floor on a question of privilege, and introduced the following resolution:

"Whereas, God in His Providence has preserved China and her vast population for forty centuries for some great purpose in human history, and

"Whereas, A century's preaching of a pure gospel, with its allied forms of missionary work, has undermined idolatry and superstition, transformed the lives of hundreds of thousands of Chinese, and has helped prepare the way for the Chinese republic, and

"Whereas, The United States, by her historic friendship for China, by her strong stand in 1900 for the integrity of the Empire, by her return of the Boxer Indemnity—an act of generosity unparalleled in the history of nations, by her recent efforts to secure to China control of railways running through Chinese territory, by securing the present agreement of the six great powers that no one power can intervene alone in China, and by the action of both houses of Congress commending the Chinese Republic—furnishes lasting and continuous demonstrations of her high regard for the Chinese. Therefore,

"Resolved, First, That we thank America for her priceless friendship, and that the great services of America embolden us to ask as a further favor that she now recognize the Republic of China.

"Resolved, Second, That we urge the United States, strongest among the strong, to crown her estimable services to the other nations of the earth by continuing and redoubling her efforts in favor of international arbitration to the end that China in taking her place among the nations of the world need not transform herself into a military camp, but may be permitted to devote her energies to industrial progress, to the promotion of learning, and to those internal, moral reforms which alone secure enduring greatness.

"DE GI UONG,

"Foochow Conference.

"DIONG SUI LI,

"Hinghwa Conference.

"T. H. CHEN,

"North China Conference."

A monarchy that stood five thousand years has been overthrown and a republic established almost without the shedding of a drop of blood. We cast about and determined which country in the world, which nation, should be our pattern and model in establishing a new form of government in China. You all know, without my telling you, that our preferences have for many years been for America.

In recognition of the tribute to America the Conference sang the National Hymn,

"My Country is of Thee."

Then De Gi Uong continued:

"Our people in China are of one heart and mind. It is our fixed purpose to establish in Asia a second United States. We have formed this purpose in our minds, not simply for ourselves. We have studied history, and have seen that of all the nations that have benefited this world none has benefited the world more than America; and therefore we desire to imitate America in establishing a republic of China."

Other addresses were delivered by Sai H. Ch'en, Diong Sui Li and Miss Li Bi Cu. Miss Li (rather Dr. Li, for she is a medical graduate,) said:

"I think you know that the womanhood of China has been very low for several thousand years, and, therefore, now that the new republic is going to be formed, we want to have the womanhood of China lifted up as high as the womanhood of your nation."

Dr. Homer C. Stuntz in an address cited that Our Board of Foreign Missions was among the first of the country to urge the recognition of the Republic. Later, the flag of the new republic was ordered displayed with the stars and stripes that hung over the platform.

Another stirring event clearly showing the work of the Methodist Episcopal Church in foreign fields, and the effectiveness of that work came in a message delivered by delegate J. R. Chitambar, who represented one of the Indian Conferences. Mr. Chitambar referred to India as a land of wonder, and he said this was especially true of our mission work in that great land. In accordance with instruction of the Commissions on progressive evangelism, India conducted a thirty-day Evangelistic campaign beginning the fifteenth of February and Mr. Chitambar, then impressively and eloquently, said:

"Special meetings were held for the deepening of the spiritual life of our Christians, and special efforts were made to reach the non-Christians, in order that we might win them for the Lord Jesus Christ. Word now comes from the Secretary of the Aggressive Evangelism Commission that during the past month six thousand non-Christians have accepted the Lord Jesus Christ and been baptized."

On receiving this announcement the General Conference broke into tremendous applause. There were reasons, of course, for exultation. That the Gospel was so effectively preached and so graciously received was an occasion for great rejoicing and profound thanksgiving. It should be no surprise, therefore, that as one man the delegates on

(Continued on Page Eight)



## Observations on the General Conference

By the Rev. J. D. Walsh, D. D.

Minneapolis, Minn., May 7, 1912.

Editor Southwestern:

According to promise I am writing today; at the end of the first week of General Conference in the City of Minneapolis. Your readers will be glad to learn through the proceedings published in SOUTHWESTERN, that this session of our law-making body is, by far, the best seated, and the best behaved of any Methodist General Conference that has convened since the days of the fathers, when the membership of the body was small in numbers. With 819 delegates seated in this auditorium the farthest seat is in the twenty-third row from the front. At Baltimore two hundred and fifty delegates were seated further from the front than the last delegate in this hall. From the first day the devotional half hour, under leadership of Bishop Berry, chairman, of the Commission on Evangelism, has been marked by the deepest spirit of worship ever witnessed in any General Conference and the attendance has been remarkable. After singing and prayer the doors are opened for two minutes then closed again with ninety per cent of the 819 delegates in their seats. It marks profound religious interest where so many assemble at this early hour; for the post office is in the basement of the hall and delegates must attend to mailing their letters. But the attendance is not more remarkable than the silent attention to the service. DAILY ADVOCATES and other papers are found on every delegate's seat when they come in. But in all the audience a single one is seldom seen reading a paper and no one is moving about or conversing during the hour. The writer has attended six General Conferences before this one, and five Conferences, of the Southern Methodist Church, and he has never before seen anything like this. And the business of this Conference too, has progressed in better form and with more speed than at any previous session. And for this, thanks are due to the Commission on Arrangements that was appointed by the General Conference four years ago. That Committee has most faithfully and skillfully worked to prepare a program for business at this session and their report was adopted at the opening of this conference. The night sessions for hearing the reports of our Foreign Missions with a time-limit for the addresses, and the Sabbath Afternoon for Memorial Service, have made a gain of four days in the first week in the business of the session over that of the conference at Baltimore. The order for passing of Memorials to secretaries without reading, to go to standing committees is a great time-saver. A day or two used to be given to the calling of the roll of conferences for presenting of memorials.

One-half the roll of Conferences had been called on the Third day for resolutions to be put upon their immediate passage before any delegate asked for the floor. The Secretary had remarked upon the strangeness of this silence. But when Mississippi Conference was called, Brother Shumpert broke the silence, and thereafter followed a numerous call for the floor was heard while the question of our need of a Colored man for Bishop to hold the Colored Conferences was under consideration, the delegates favoring that made some strong arguments in favor. Nobody spoke against it. Evidently this conference, and the whole church, has been awakened to deeper interest than ever before in this matter. The Episcopal Address was read by Bishop Cranston on second and third days. Nearly four hours was given to the reading of this address. It marks a New departure for this Quadrennial Deliverance of the Bishops. It was a great deliverance and will be read with profound attention by the Church at large. Its recommendations will be discussed here with great vigor, for it touches live wires in the cir-

Bishops, time limit for pastors, and that ever-coming-back-question of *amusements*. The writer is among those who believe this address is timely, and its advice good. We have learned from the issues of our Methodist papers for the past twelve months that there be many—whether a majority in this conference so believe we shall see some day—who believe our polity needs to be quickly, and radically, changed and who believe also that the bishops themselves should keep silent on the subject, what time the strong winds of debate are moving the people called Methodists, everywhere, and most of all on the delegates in General Conference. As Paul's words, "Let the women keep silent in the Church" have been misinterpreted for ages to the detriment of the Church's progress, so has the notion too long prevailed that our bishops should not discuss the questions of changes in the polity of the Church in our Church papers, and by reason of wrong interpretation the law that keeps bishops silent during discussions in General Conference except upon invitation by the Conference, or a mistaken application of that law, has been holding back some of our leaders who are best able to discuss these things.

This quadrennial address of bishops has broken the long silence, and the great questions now having the earnest consideration of all our people, are ably discussed not pending the consideration of them by the conference, but before the formal presentation of those questions to the Conference by Standing Committees. The writer believes this new thing is fit, meet, right, and the bounden duty of our honored and devoted leaders.

And the Conference came into the second week in good form. The business of the session well advanced. But the Standing Committees are so many and the several delegates having, each, many committees to attend there is much difficulty in arranging for the times of committee meetings. The bulk of all memorials is in hands of proper committees and they will be diligently considered in the hard-working committees this week and duly presented for action by the Conference.

Dr. H. W. Key presented a motion calling for an action by the Congress of the United States for the protection of its Colored citizens from lynching. This brought out another lively discussion. The opposition to our work in foreign mission fields, was brought in for consideration on the same day and some strong utterances were heard about the opposition of the Roman Catholic Church. Archbishop Ireland who hearkens to all the ecclesiastical winds that blow in this middle West, made a sharp reply through the evening papers. Resolutions touching this question were laid over, for more careful revision by a Special Committee of five on motion of Dr. Buckley to be brought to the Conference for consideration two days later.

### THE ANNIVERSARIES OF BENEVOLENT SOCIETIES.

When the last General Conference made such re-organization of the Missionary, Church Extension, Freedmen's Aid and Sunday school societies the result was awaited with great interest and no small feeling of fear. But these Societies have all brought up a good report.

On the *Labor Question* a resolution was adopted on Monday, fourth day, appointing a messenger to present the greeting of this General Conference to the Brotherhood of Locomotive Engineers now in session and the sense of this Conference heartily commending that Brotherhood accepting the arbitration in the case of the recent contention with many of the Railroads in this country.

### COSMOPOLITAN COMPOSITION OF THE CONFERENCE ILLUSTRATED.

The writer has the autograph of the twelve delegates seated in front row of chairs in

middle section. Four are from India (natives); six are negroes, two are Germans. Just a little farther back sit two delegates from Italy. Two of the thirteen delegates in my list are ladies: namely Mrs. Jennie Dart Dease, Nini Tal, Indio and Miss Italia Garibaldi of Italy—the grand-daughter of Italy's great reformer. Others are here from China, and India, some dressed in native costumes.

Before the reports begin to come in, general subjects turn up for discussion from time to time. On Monday some stirring speeches were made on the opposition of the Roman Catholics to our workers in South America. And the strong resolution presented was made the order of the day for Wednesday for Conference action.

The question about superannuation of bishops is one of great interest and great delicacy. There are so many worthy men whom the delegates would be glad to see lifted up to that high place of leadership that it makes a pressure in favor of relieving some of the older bishops because the larger the number declared to be non-effective the better chance for every man's first choice.

The business has been so well begun that election of Bishops may begin on Tuesday, the 14th of May.

A question of elections will be urged for consideration to provide that hereafter the Book Committee shall elect all Editors of Official papers and all the Benevolent Boards elect their corresponding secretaries. It would be a wise move, and future General Conferences would be saved the excessive electioneering labor, and all the Methodist people would praise us and call the Conference of 1912 blessed for doing such a good deed. And the Book Committee should have power to elect all Editors for official papers. Including Sunday School publications. The matter of a reduction in the number of our Weekly Church papers needs revision. The Book Committee ought to have power to suspend the publication of any one of the papers when it is found to be making an unwarrantable loss. And the Book Committee meeting annually would have far better opportunity to take action on such matters.

The whole church will be glad to read of the fine advance of the Freedmen's Aid Society that has so nearly made an end of that quarter of a million dollars of debt; and added to its properties and endowment. The Board of Sunday Schools, with its separation from the publishing department has put new vigor into its work and added more new schools and members that had been secured by the work of any previous four years. The attempt made during the previous quadrennium to reduce the number of these societies had put the Education Board, Sunday School Union and Freedmen's Aid and Southern Education Society into one Society with a large Board of Managers. It took about two years to get the several Societies made over into one by proper legal procedure and then began the effort to work the bulky and complicated mechanism. It was found to be unworkable; but happily this new board did find out a way to reconstruct the several boards and its recommendation to the General Conference of 1908 was received with great favor and debated with earnestness. All the speakers being for the affirmative it was unanimously adopted and so it was that the attempt to reduce the number of Benevolent Societies, though in itself a failure, did bring about a readjustment that has put the work forward in all branches of our benevolent societies, in a single quadrennium, more than we could have done in a generation going on in the old way.

The anniversaries here tell us the story of achievements in every part of the world. The audiences, 1000 to 1200 look on in the big auditorium. The members of General Conference are mostly engaged in Committee work. A thousand to twelve hundred persons. But the interest holds the people night after night from eight o'clock to half past ten and very few leave before the last speaker has been heard through.



## The General Conference—A Brief Summary of the Daily Proceedings

SEVENTH DAY, WEDNESDAY MORNING, MAY 8

Bishop Anderson delivered the message at the devotional hour. Bishop Bashford the chairman of the day, took the chair promptly at 9 o'clock. The order of the day was taken up, being a resolution on the right of Methodism to continue her work in Greek and Roman Catholic countries. The resolution was presented by a Special Committee of five, consisting of William F. Rice, James M. Buckley, Homer S. Stuntz, John W. Butler and Harvey L. Calkins. The resolution which follows, after a brief discussion, was adopted:

To the General Conference of the Methodist Episcopal Church, Dear Fathers and Brethren:

Whereas, the limitations imposed on the recent World Missionary Conference in Edinburgh set aside all Protestant missionary work in Greek and Roman Catholic countries, which action saddened and outraged our growing native churches; and

Whereas, Methodism, since its birth in a protest against dead formalism and ceremonial, has ever stood for aggressive evangelism in all lands; and the Methodist Episcopal Church has been for more than seventy-five years activity engaged in work on those lands where Greek or Roman Catholicism predominates; and

Whereas, in all those lands, which form a large part of the Missionary field of the Methodist Episcopal Church, the teachings and practices of Romanism deprive the people of the Bible, pervert many of the fundamental doctrines of Christianity, and foster superstitions which alienate the thinking classes and bind heavy burdens upon the poor; therefore

Be It Resolved, that the Methodist Episcopal Church recognizes its plain duty to prosecute its missionary enterprises in Greek and Roman Catholic countries with increasing zeal; and

Be It Resolved, that we will most vigorously protest against any future exclusion of missions in Greek or Roman Catholic countries from ecumenical or other similar missionary gatherings; and

Be It Resolved, that it is our duty to oppose the machinations of Romanism, and to counteract its attempts to gain an ever-increasing control of our public schools or to use the public funds for sectarian schools; and finally

Be It Resolved, that we feel the deepest sympathy with as well as love toward the priests and people within the Greek and Roman Catholic Churches who are working toward a more spiritual interpretation of the Christian faith.

The Committee on rules presented a report which was adopted after some debate.

Dr. W. H. Hartz delivered a farewell message as fraternal delegate of the Methodist Church of Canada. Frank A. Arter of Cleveland, Ohio, introduced a resolution calling for the election of assistant secretaries, secretaries, editors and publishing agents before the election of bishops. The mover believing, he said, that this would reduce the number of candidates for the episcopacy. The conference refused to consider the resolution.

Dr. W. J. Davidson introduced the following resolution which we adopted:

"Resolved, That we instruct the Committee on Epworth League to report early as to be advisability of making the editor of the *Epworth Herald* the General Secretary of the Epworth League of the Methodist Episcopal Church."

W. Scott Chinn secured the floor on a question of privilege and said:

"I desire to present this resolution, with reference to the great distress among our people in Louisiana because of the overflow of the Mississippi river. We are informed that upward of fifty or sixty of our Methodist preachers are now greatly in need, and that the whole territory down there is under water. And I desire to offer this resolution."

Brother Chinn then introduced the following resolution:

"Whereas, we have learned with sadness and profound regret that a great area of Louisiana is now under water by reason of the many crevasses in the Mississippi river, thus causing great loss of life, property, and crops; and whereas, many of the sufferers in this overflow territory are pastors and members of the Methodist Episcopal Church;

Resolved, That we ask this General Conference to commend the sufferers to the kind consideration

of the Board of Home Missions and Church Extension, and of the Woman's Home Missionary Society, in this great time of need."

E. M. Jones moved to amend by including Mississippi and Arkansas. The amendment was accepted and the resolution was adopted.

Robert Stephen offered the following resolution concerning tobacco:

"Resolved, that it is the sense of the General Conference that no person should be elected to any office within the gift of the General Conference, who uses tobacco in any of its forms."

The resolution was heartily adopted.

The Rev. Frank M. Thomas, D. D., fraternal delegate from the Methodist Episcopal Church South, who had made such profound impression in address delivered the evening before, delivered a brief farewell address, which greatly pleased the Conference. Whereupon following resolution was adopted:

"The Secretary (Reading); 'We, the representatives of the Methodist Episcopal, delegates to the General Conference assembled at Minneapolis, Minnesota, in simple but most sincere words,

"Resolve, That we do now hereby express our strong desire for the unification of Methodism, that the church of Wesley and Asbury may again be as before 1844, one body;

"That we know with God all things are possible; that we, with the Fraternal Delegate, the Rev. Frank M. Thomas, believe in the following prayer: that we each pledge ourselves to pray God that all hindrances may be removed and that it may early appear that in this there must be no such thing as the 'impossible,' but that it speedily come pass, that they all may be one."

A resolution on tithing was referred to the Committee on Temporal Economy.

A resolution was passed condemning the secretary of the Interior and the President of the United States for their position on the wearing of religious garbs in non-sectarian or state schools.

The Conference closed with the benediction by Bishop Scott.

EIGHTH DAY, THURSDAY, MAY 9

The eighth day's session opened with devotional services promptly at 8:30 o'clock. Spiritual hymns were sung and fervent prayers offered. Bishop Bashford delivered the morning message. His theme was "Sanctification as a Working Plan for Life." At 9 o'clock Bishop Burt took the chair and the business session was begun. The order of the day was called. This was the report of the Commission appointed "To look into the needs as to Episcopal supervision and condition for growth of our 325,000 colored members." The report of the commission was in part as follows:

Your Commission has heard at length the representatives of the Colored Conferences, who feel that racial conditions place unavoidable limitations on the present Episcopal supervision, and make it, in their judgment, desirable that one or more of their own race should be elected Bishop.

It is not desired by the Colored Conference and, under present conditions of public sentiment it is impracticable to elect a Colored General Superintendent who shall preside over White Conferences and supervise our white work.

Under the constitution we cannot elect a Colored Bishop exclusively for Colored Conferences, as any Bishop elected must be a General Superintendent. That fact was recognized by the General Conference of 1904 in submitting the proposed change of the constitution to provide for "Bishops for races and languages."

In view of all the elements making up this delicate and difficult situation, we recommend to the careful consideration of this General Conference the advisability of submitting an amendment to the constitution to provide for Bishops for the Negro race in the United States of America, limiting their Episcopal supervision to the same.

We recommend that additional Episcopal Supervision be given to this work during the ensuing quadrennium.

F. D. LEETE,

Chairman.

W. B. ANDERSON,

Secretary.

After some discussion action was deferred until the Report should be printed in the Daily *CHRISTIAN ADVOCATE*. Dr. R. S. Lovinggood, during the discussion, delivered a brief but thoughtful and impressive address. He spoke in part as follows:

"We have not asked that a colored man should be elected to preside over white conferences. If a colored man were elected a general superintendent, this General Conference in assigning a residence, the bishops in assigning him to conferences, the good sense of all concerned would take care of the situation. But a majority of the commission takes a different view. We shall regret it, if you think it necessary to write caste into our constitution."

The call of Conferences was taken up. Dr. E. S. Richardson, New York East Conference, offered a resolution granting the Commission on Arrangement for the General Conference power to fill such vacancies as might occur in the Commission. This was referred to Committee on Temporal Economy. The action by which the Commission named above was constituted was reconsidered and the whole matter referred to the Committee on Temporal Economy. Under a suspension of the rules Dr. W. V. Kelley, New York East Conference, presented a resolution touching the report of the Federal Council of Evangelical Churches of the United States. The report was referred to the Committee on Federation.

The following resolutions were adopted during the call of conferences: By W. W. Martin requesting that the Publishing Agents furnish information concerning losses occasioned by the publishing of the *ADVOCATE*. By F. W. Green, Oklahoma Conference, advocating the observance of "Mother's" Day, May 12. By Senator E. D. Brackett, Troy Conference, expressing great interest of the church in praise and thanking President Taft for his efforts to establish the principle of international arbitration.

The following resolutions were referred: By Rev. T. W. Johnson, Tennessee Conference, concerning the reverses of Walden University and asking assistance; by Dr. J. W. Morris, West Nebraska Conference, asking that only efficient men be appointed Conference Evangelists.

The session closed with the benediction by Bishop Burt.

NINTH DAY, FRIDAY, MAY 10

At 8:30 the devotional services were begun with Bishop Berry in charge. Bishop Hughes delivered the morning message basing his remarks upon Psalms 25:8: "Good and upright is the Lord; therefore will He teach sinners in the way."

Bishop Luther B. Wilson called the conference to order at 9 o'clock for the business session. After the reading of the minutes the order of the day was called. This was the report of the Commission on the Ration of Representation in the General Conference. The first part of the report recommended a reduction in the size of the General Conference and fixed the maximum number of delegates at 700. This report called forth much debate. There were offered many amendments and the motion to lay on the table was frequently made. When put to a vote this first part of the report was defeated.

Hon. Charles W. Fairbanks was introduced to the Conference by Bishop Wilson as follows: "Hon. Charles W. Fairbanks, once vice-president of the senate, once vice-president of the United States, always a Methodist." Dr. Albert T. Moore, secretary of the Methodist General Conference of Canada, was also introduced.

The report of the Commission on Episcopal Supervision of Colored Churches, was taken up as it had been made the order of the day for this hour. The chairman, Dr. F. D. Leete, took the platform and spoke in part as follows:

The facts are that we are all absolutely persuaded in our minds that there is great need of increased supervision over the work of our colored conferences, and we believe in our hearts that the nature of that supervision ought, if possible, to come from the members of that race; and I submit to you, sir, that it is not fair and right to keep these people continually dangling after a bait while they are getting nothing whatever from the Conference. Now, if it is the thought of this Committee that you wish to give these people a General Superintendent, free and unrestricted in his powers, I call upon



you to do that thing. If it is not your thought to do that, but if it is your calm judgment that the best thing to do for these people is to give them a white Bishop, having superintendency over the colored conferences, I plead with you to do that. If it is your best judgment that the wisest thing for these people is to recognize the fact that they have now as a race come to such a position of honor, respectability, intelligence and power in the life of the Church that the best thing to do for them is to do that which the Commission has asked you to do, I say to you do that thing. What I am saying is this, do something for these people. Here is a great body of 325,000 colored members of the Methodist Episcopal Church. These people say that they are hampered and restricted in their work, that they cannot compete with the other colored churches of the south because they lack leadership and intelligent direction. Some of them have said that they cannot go out from among us because they have no officers and no organization with which to go, and they have said that they cannot stay with us and do the work that they ought to accomplish unless they have better Episcopal supervision. I say to you that all the Commission wants, and all that every honest and God-fearing member of this body ought to want, is that the best possible thing to be done for this branch of our Church, and that it be done now.

Dr. Geo. P. Mains and Dr. S. S. Jolly also addressed the conference favoring the reference of this Report to the Committee on Episcopacy. It was so referred.

Report No. 1 of the Committee on Freedmen's Aid was read. It was with reference to the General celebration throughout the church in 1913 the fiftieth anniversary of the Emancipation of the Negro. Special efforts to be made during this Jubilee to greatly build up our Freedmen's Aid School and raise large sums for their maintenance and support. Strong speeches were made by Dr. E. A. Schell, chairman of the Committee; Dr. John Handly and Dr. W. W. Lucas. The report was enthusiastically adopted. The session was closed with the benediction by Bishop Wilson.

#### TENTH DAY, SATURDAY, MAY 13

Promptly at 8:30 Bishop Berry announced the first hymn of the devotional service. Bishop Oldham of India brought the message of the hour. He based his remarks upon Isaiah 32:2: "And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

At 9 o'clock Bishop T. B. Neely assumed charge and the business session was begun.

After the reading and approval of the minutes, Dr. T. S. Henderson of the New York East Conference, Chairman of the Commission on Evangelism, presented the report of the Commission. Stirring addresses favoring the report were delivered by Drs. D. G. Downey, Geo. Elliott, Andrew Gilles, C. M. Boswell and M. C. B. Mason. Mrs. Mary C. Bliss and Mr. A. Wallace also spoke. The report was adopted.

Under a question of privilege Dr. C. B. Welch of Colorado presented a memorial in the form of a petition signed by 5000 conference claimants thanking the church for the advanced legislature in favor of the Conference Claimants enacted in 1908 and praying that there be no essential change in the present law. The matter was referred to the Committee on Conference Claimants.

The report of the Committee on Temperance and Prohibition was presented at this time by Ex-Gov. J. Frank Hanly of Indiana. The report had to do with interstate shipments of spiritous liquors and favored the passing of the Kenyon-Shepard bill now before Congress. Mr. William H. Anderson of the Baltimore Conference, Chairman of the Legislature, Committee of our Church Temperance Society, Dr. W. Scott Chinn and Gov. Hanly spoke in favor of the adoption of the report. The report was enthusiastically adopted.

A report from the Committee on Foreign Missions with reference to the "Establishment of New Missions" was presented by the chairman, Dr. J. M. Buckley. This report was adopted. A report from the Book Committee was presented by the Chairman, Dr. J. H. Race, Wyoming Conference. This report was adopted as was also the report

sions and Church Extension of which Dr. T. S. Henderson is chairman.

Dr. J. W. Moultrie of South Carolina introduced a resolution asking the Committee on Episcopacy to report on May 14th on the matter which had been presented to it touching better Episcopal Supervision for the Colored membership. The resolution was amended so as to read "or as soon after thereafter as possible."

The resolution was adopted.

Bishop Walden, Chairman of the Commission on the Federation of Colored Churches announced the report of the Commission. The report was received and referred to the Commission on Federation. Bishop Wilson, Secretary of the Board of Bishops announced a communication concerning for Faith and Order. It was referred to the Committee on Federation. After announcements, the benediction was pronounced by Bishop Hartzell.

#### ELEVENTH DAY, MONDAY, MAY 13.

Bishop McDowell conducted the devotions.

Bishop Anderson presided during the session.

A resolution was adopted requesting the standing committees to return all resolutions and memorials presented after May 20th. This order was printed in the DAILY CHRISTIAN ADVOCATE.

The call of the Conference was again taken up. Baltimore responded in the person of Dr. J. C. Nicholson, and his resolution was to the effect that this General Conference adjourn sine die Tuesday, May 28th, 1912. The Conference concurred.

An appropriate resolution on Memorial Day was presented and adopted, requiring an appropriate observance of Memorial Day by the Conference if the Conference were in session at that time.

Dr. H. L. Jacobs of Pennsylvania presented the following resolution which was adopted:

"Whereas this Conference has been clearly and largely characterized by deep spirituality which the devotional services have intensified.

"Whereas, John Wesley's heart was 'strangely warmed' in a meeting, Aldersgate Street, London, Wednesday night, May 24, 1738, giving him an experience of divine grace which caused the legalism of twelve long years to vanish into achieving life of love, the bond slave being lifted into a strong and conscious son of God, testifying 'openly to all there what he felt in his heart,' that very event being the third beginning of Methodism raised up thereby to spread scriptural holiness over these lands, and to tell, with a quenchless passion, to all men the love of God in Christ; and,

"Whereas, the 24th day of May 1808, a notable significant historic coincidence witnessed the adoption of the restrictive rules which secured the purity and permanence of our distinctive standards and doctrines, that articulate the saving truth that affected and also empowered Wesley's experience and that delivering and decisive event, and also fastened onto and into Methodism a solid body of doctrines, indispensable to its mission, to its message and all resultant experiences.

"Resolved, that Bishop Berry, Chairman of the Committee on Evangelism, be requested to arrange for a Conference celebration of this anniversary, if

possible by a love feast, at the devotional hour, on Friday, May 24.

Mr. Buckingham presented a resolution calling upon our pastors to observe our form of Order of service. The resolution was adopted.

A resolution bearing upon the loss of membership was presented by B. C. Connor and on motion was referred to Committee on Temporal Economy.

The Conference had a real demonstration when it adopted a resolution calling for the recognition of the New Republic of China.

Announcement was made of the serious illness of Gladys, daughter of Dr. W. H. Morgan of the New Jersey delegation. Dr. Kelly offered prayer and the Conference joined in singing "Rock of Ages."

The report of the Committee on Education was brought forward but deferred awaiting the printing of the minority report.

Dr. F. H. Goman, Genesee Conference, by resolution called for an early submission from the Committee on the State of the Church, concerning the matter of the teaching of the Sunday School literature of the Church. Adopted.

The call of the Conferences was resumed. Governor Hanly, Indiana Conference, asked that the Conference endorse the great gathering known as the National Reform Association and asked the Board of Bishops to appoint five representatives from Methodism to their convention without expense to the Conference. The resolution was adopted.

Michigan was called and L. D. Dickinson presented a resolution denunciatory of Sunday newspapers. This paper was referred to the Committee on the State of the Church.

Dr. J. M. Shumpert answered when the Mississippi Conference was called and his resolution made the Secretary of this General Conference the lawful custodian of the Journal and other papers of the Conference.

Dr. R. T. Stevenson of the North Ohio Conference presented the following resolution which was adopted:

*Centenary of the Founding of the Wyandot Mission.*

The story of the work of John Stewart among the Wyandot Indians, and of its direct influence in the organization of the foreign missionary work of the Methodist Episcopal Church is well known. Stewart began his evangelism at what is now Upper Sandusky, Ohio, in 1816. The year 1819 witnessed the opening of our organized foreign missionary effort.

As the centenary of Stewart's entrance among the Wyandots approaches, we deem it eminently fitting that the General Conference should recognize its monumental significance by such a celebration at Upper Sandusky in 1916 as will make a lasting impression upon this generation of Methodists, and will quicken to higher power all energies for more illustrious service in the second century of organized mission work.

We therefore request the Board of Bishops to take such steps as will execute the purpose of this resolution and authorize them to call to their assistance in perfecting the program for 1916, the proper authorities of the Foreign Missionary Society.

Benediction was announced by Bishop Walden.

## The Episcopal Address

READ BY BISHOP EARL CRANSTON, D.D., LL.D.

To the Members of the General Conference of the Methodist Episcopal Church, in Session at Minneapolis, Minn., May, 1912.

(Concluded from last week)

#### The Federal Council

Four years ago the General Conference took action by which our Church entered into co-operation with the Federal Council of American Churches, and made provision for our proportion of its maintenance. Our delegates participated in the convention held in Philadelphia in 1909, and have since been represented on the Executive Committee of the Council. Sentimentally the general movement has made encouraging progress, but its practical possibilities as an alliance of Protestantism is both the source and support of American institutions. Moreover, it represents the dominant faith and the progressive intelligence of the American people. It should therefore be visibly and fitly known and felt in the National Capital in the person and presence of an accredited spokesman or commissioner

supported by and reporting to the Federal Council. Existing conditions demand this. The voice that speaks for one denomination may go unheeded by men in power. The voice that might speak for seventeen millions of Protestant communicants concerning matters of common interest and vital movement would be respected. We are frank to say that if the Federal Council has no other practical function than to arrest the waste of money in the overlapping of denominational work, in order that neglected frontiers may be better cared for surely that service may be more economically done by the Home Missions Council already in operation. We can also have interdenominational conventions without maintaining an expensive organization, and the social service branches of Church work could also be co-ordinated without additional machinery. But we are stewards of larger investments than denominational affairs contain. We have



to preserve, a world-trust of religious and political freedom to guard and transmit to our own posterity and to the republics that are coming to the birth. Willful blindness is treason, and indecision is as fatal as cowardice at a crisis like that which is being with insolent boastfulness precipitated upon the Church and people of America.

#### Imperialism Desperate

The history of the conflict in Europe shows how deadly is the grip of old ecclesiasticisms that have for centuries dictated the policies of kings and the faith and fate of successive generations. Never will papacy cease to denounce the doctrines that declare against hierarchical dominion, and for religious freedom. The issue it raises is not ethical; it is not religious. The fulminations of the Vatican sound from neither Mt. Sinai nor Calvary. What we hear is the thunder of the imperial Jove, jealous of his supremacy. What we behold is the fury of absolutism in its visionless dotage, but capable of deadlier mischief because it is blindly desperate, and desperation knows no tactics at the last but the concentration of all its might in one supreme onslaught. There are abundant causes for the desperation and visible evidences of the concentration, with American Protestantism and its co-ordinated institutions of government and education as the point of attack. No disclaimers can change the meaning of events. Indeed, nobody is authorized to disavow the manifest purpose. It is boldly declared.

True to the spirit of her founder, Methodism breaks with no man for his opinion's sake. We think and let think, but we exact from all men the same concession we freely yield to them. To this high ground Protestantism has led the judgment of the age in which we live and act. It has not been a children's crusade by which this liberty has been achieved and the sanctuary of Conscience reclaimed. Now that it is achieved we pledge ourselves to its defense for evermore. We hold that all combinations of men looking to the centralizing of resources or authority in a few persons are of the nature of conspiracies against the common weal. For like reasons we hold, in the face of all dynastic assumptions, however venerable, that the grace of the Gospel of Jesus Christ is the heritage of man, not of any potentate, and that any ecclesiastical trust assuming exclusive right to dispense its benefits operates in restraint of true religion, because it must act in restraint of competitive thinking and free intellectual exchange, without which the moral sense loses its function and individual conscience its supremacy. We affirm unhesitatingly the psychological infallibility of this conclusion, and appeal to the history of a thousand years in proof thereof.

#### PROPOSED ECUMENICAL CHRISTIAN CONFERENCE

Looking to a world movement in the interest of Christian unity, the General Convention of the Protestant Episcopal Church, in October, 1910, authorized a commission for the purpose of inviting all the Christian bodies of the world to a Conference "for the consideration of questions of faith and order."

The communication bearing that invitation to our Church will be presented by our secretary for your consideration and action. We commend the spirit of the movement while fully aware of the gravity and magnitude of the undertaking. Whatever we may now think of the probabilities of practical results in the direction aimed at, the hand of John Wesley has never been withdrawn from its proffer of fellowship with every servant of Jesus Christ, nor can the Church of his planting hesitate to lend its co-operation to any movement for discovering and recognizing the broadest basis of understanding possible to the Christian Church of this era. We trust that General Conference will provide for a commission to participate in the proposed Conference.

#### OUR COLORED MEMBERSHIP

On grounds of expediency and it may as well be said, by mutual preference, in view of all conditions, our Negro members have their separate Annual Conference and local Church organizations. But not by one jot or tittle are their legal rights or sanctuary benefits abated by this arrangement. The Constitution and Discipline of the Church operate impartially and without reference to race, color, or previous conditions. Our colored people are represented in this body on exactly the same basis as our white membership, and in proportion to their numbers they have equal voice with their white brethren in legis-

lation and in all General Conference elections. If the Church might have done more for them, it is also true that she might have done less. Of the value of her work to the Nation, as well as to the Negro, there can be no challenge. Her answer to the oft-repeated question—"What shall be done with the Negro?" is, "Educate him, evangelize him, and respect his rights as a man." Time, patience and religion hold the only solution of this National problem.

In demonstration of the correctness of our answer, we claim as law-abiding and progressive a body of colored people as can be found under the flag. In this great co-operative undertaking, which involves an experiment without precedent in history, we constantly confront new tests of our working theories; and we seem to have reached a period that in a vital point is to try our work, of what sort it is—with all the world looking on.

In the evolution of our methods we have now to face the fact that about one-tenth of this great legislative and judicial body is made up of the sons of bondmen of fifty years ago. This fraction represents a vote sufficient to decide the most important question of policy! With many thoughtful men of this body, and of the Church at large, the question of this new hour is not, "What shall the Church do with the Negro?" but "How will the Negro affect the Church?"

In this assembly Asiatics, Europeans, South Americans, Africans, and North Americans—all, are Methodist Episcopalians, sharing equally both privilege and responsibility. No nationality, no color need act on the defensive. Here, as everywhere, the trained man will be known, not by his Conference, his nationality, or his color, but by the force of his own personality and his intelligent discernment of men and measures in the large.

We congratulate the Nation on the rapid progress made by the Negro race since the pen of Lincoln wrote the magic words that made it free on American soil. We recognize the devotion of our colored membership as shown in its response to every call of the Church. Condemning every act of prejudice or contempt by which their way is made more difficult, we do the more covet for them and for the Church such a record in the use of their high privileges in this great legislative and judicial assembly as will vindicate at once their own manhood and the faith of the Church in her educational methods.

#### THE CHURCH IN JAPAN

gives evidence of great vitality and conquering faith, though handicapped by lack of means for evangelistic extension. The second General Conference was held last October, and all reports were cheering. From his election to his death Bishop Honda had led the young Church with the courage and devotion of an apostle. Our appropriations are continued on about the former basis, but we should re-enforce our missionary body very soon. We recommend that provision be made for the representation of our Church at the next General Conference in 1915; and that grants-in-aid be maintained as may be required by the basis of union with the other parties concerned therein.

#### ORGANIZED CAPITAL AND LABOR UNIONS

We live in an age in which the vast enterprises essential to the progress of the world require the association of men of large means under corporate management. Out of the necessity have grown serious wrongs and consequent resistance.

Organized capital stands indicted at the bar of public judgment for the gravest crimes against the common welfare. Among the counts in that indictment are such as these:

1. Conspiring to advance prices on the staple commodities indispensable to the life, well being and progress of the people.
2. Resorting to adulteration of foods, fabrics and materials in order to increase profits already excessive.
3. Destroying the competition in trade through which relief might be expected under normal conditions.
4. Suborning legislation and thus robbing the people of the first orderly recourse of the weak against the strong.

These are sins against humanity. If God hates any sin above another, it must be the robbery of the poor and defenseless. Otherwise His love fails when it is most needed and might find its largest opportunity. There is no betrayal more base than that which

uses the hospitality of a house to plunder its inmates, unless it be that form of treason which so perverts the purpose and machinery of popular government as to turn its power against the people who trust and support it. This is not saying that all corporations deal treacherously with the people. There are honorable exceptions. But enough is known of the heartless greed that fattens off of the hunger-driven millions to warrant the strongest protective associations on the part of the people. We therefore declare our approval of labor organizations and other defensive alliances of all whose interests are threatened or invaded. Such united and unified action is their only recourse under present conditions.

At the same time we can not ignore the fact that organized labor also faces public judgment on the charge of lawless rioting, violence and even murder. In its efforts to enforce its decrees, and that its rules seem to unfairly affect apprenticeship and abridge the right of non-union men to learn what trade they will, and to dispose of their own services as they choose. We would admonish our people who are members of labor unions that no circumstances short of personal peril under dangerous assault can justify violent or lawless methods in seeking relief from hard conditions. Nor should any Christian deny to another person the right of individual choice in the disposal of his own services. Principles are greater than present personal exigencies, and no man can afford to violate the principle under which he himself claims protection. The same is true of a Church or any other institution. We regard the use of the "Black-list" and the "Boycott" as of the nature of conspiracy against the rights of individual judgment and conscience, and un-American in principle and extremely dangerous in tendency.

#### Child Labor

The outstanding infamy of the present labor situation is the chaining of little children to the wheels of trade. Dragged from their beds half asleep in the early morning, or denied the natural hours of sleep with the coming of night, tens of thousands of them are being physically dwarfed and mentally stupefied and their careers blighted in the bud of their being, amid the whirring machinery of mills, the black tunnels of coal mines, the noisome air of sweatshops, and the all-hour demands of messenger service, for which they are often inadequately clad. Neither Milton's nor Goethe's devil could have devised a plot against humankind more demoniacal in torture or in destructive consequences than this outrage upon helpless childhood by commercial greed. A civilized congress would stop it before daring to adjourn. Only a pagan church could be silent about it. It is against the divine order for little children to support their parents or even themselves. If it be said that family necessities often compel the children to contribute to the support of the household, that fact, of course, can not be denied. But in every case it is the duty of the State to know the cause of such conditions. The state is the protector of the coming citizen. The saloon makes poverty hereditary. We need a generation or two of statesmen who can see in the child a larger value to the state than that represented in the drunken father, though he be a voter. We need legislators, judges, governors and presidents whose hearts are more open to the appeals of helpless childhood than they are to the driving complaints of debauched men for personal liberty to beget more children to poverty and vice; or to the demands of soulless distillers and brewers for license to multiply the generation of the innocently damped in return for their political support. But how can we have such statesmen unless the people elect them? And how can the people elect such until we have an unvitiated ballot? And how can we have an uncorrupted ballot so long as the saloon exists, and the treasonable traffic continues? Thus is the army of liberation halted. The men of '76 and '61 marched at the tap of the drum. The army of freedom in 1912 is halted at the tap of the brewers' cask and the distillers' barrel—the tap of the bar-room, while women and children toil, to feed the ambition of pampered dignitaries and the mammonist of heartless millionaires whose families sport costly gems, while scorning the tears that grew their pearls.

#### PEACE AND ARBITRATION

The air is sullen with the heavy breathings of peoples toiling upward. The groanings of centuries are gathered into thunderbolts over thrones that have been deaf to appeals for justice. Atmospheres saturated by tears must some time break with torrential



retribution. Heedless of all the rumblings of revolt the lords of finance grow more and more daring in their conspiracies against the common weal. It is in their interest that kingdoms and republics alike are jealous for the mastery of the seas. It is for mammon, not for righteousness, that thrones and parliaments are crowding the oceans with leviathans of battle, even while the people are praying for an end of war and pleading for international arbitration; for they have balanced the ledgers of the centuries and they have found that the honors and spoils of war have never been equitably divided. Save in the wars of the people for freedom, the thrones and honors have gone to the few, and thorns and horrors to the many. In the awful arithmetic of war it takes a thousand homes to build one palace, ten thousand lives of brave men to lift a pedestal for one man to occupy in lonely grandeur. The people are also learning the secrets of financial diplomacy, and the day is not far away when monarchs and plutocrats must shed their own blood in their own battles or settle their accounts at The Hague. Ink is cheaper than blood. Law is better than force, and patience a wiser diplomat than threat and bluster. Not content with drenching the soil and reddening the sea with blood, they are already planning batteries that shall rain destruction from the clouds on helpless cities, and death on peoples who have no quarrel with each other until halted to battle by a painted lure labeled patriotism.

Even while the Churches are calling upon rulers to submit all international disputes to arbitration, our own Republic answers with more doves of peace made of steel, breathing fire and winged with death. If some suspect that treaties are held up at the signal of capital interested in steel plate for making more such doves, it can not be denied that popular government has been perverted to such dastardly uses. The people can and must assert their nobler love of country by demanding that no American hat-tleship shall disgrace its colors in a war for trade, or in any war, until every peaceful resort has been thoroughly tried. The high courage of our President in declaring that all disagreements, involving questions of whatever sort, should be submitted to an international court, is worthy the acclamations of all peoples who have escaped the brutal spirit of barbaric ages. Let every Methodist point ring out clearly and insistently for Peace by Arbitration.

#### THE CURSE OF THE WORLD.

All the woes of perdition lurk in the bar-room. All that conspires against decency of living, peace of home, good of country, progress in achievement, honor in men, purity in women, and hope in humanity, has there its haunt. Ruin writes its record. Despair and Death are the closing chapters. It is to our glory that our Church is known as its uncompromising foe. In practical alliance with other Churches, many of our congregations are contributing to the support of the Anti-Saloon League in its militant campaigns against this common enemy. Scores of our strong men are among the leaders of that movement. We rejoice in every victory the League has achieved and have large hopes in its plans and activity. At the same time we do not abate our faith in constitutional prohibition as the only final and satisfactory recourse of the people against the deadly evils that inhere in the liquor traffic. Language has been exhausted in denunciation of it; souls have been dissolved in tears by reason of its deadly ravages; but the monster's jaws still drip with the blood of the innocent as well as the guilty. O, the patience of God with its keepers! O, the compassion of Christ for its victims! O, the apathy of men who shun battle with it! Men of Europe, Asia, Africa and South America carry back to your people who are also our people this message from the Methodists of America, that in practice as in principle, they stand for total abstinence from strong drink; and that so long as the spirit of God abides with us there will be no truce with the making or selling of whiskey, wine, beer, or other intoxicants to be used as beverages; and that we expect Methodists of all lands to stand with us in the fight and share the glory of the ultimate victory.

#### DIVORCE.

In the clearly mandatory language of Paragraph 67 of our Book of Discipline, our ministers are forbidden to officiate at any marriage, either party to which may have been divorced, if on other than Scriptural grounds, and the former husband or wife of such divorced person be still living. Four years

ago we recommended that this paragraph, so plainly statutory in its terms, should be taken from "Special Advices" and be placed among the other laws of the Church. Probably by an oversight, this was not done. For the sake of consistency with the opening declaration of that paragraph, that the Church can not regard as lawful any divorce obtained for any other cause than that named by our Lord, we now repeat our recommendation, with all the added emphasis supplied by the monstrous indecencies that have openly sought legal sanction in our divorce courts since our previous utterance. The Church must stand inflexibly for the sacredness of the marriage covenant. It is the divine charter of the home and the family, ordained not only for the purity and dignity of womanhood, the protection and nurture of childhood, and the ennobling of manhood, but for the preservation in every household of the type and spirit of the divine fatherhood. Whatever our civil government may sanction, the Church can never consistently regard marriage as merely a civil contract to be entered into for convenience or profit or terminated for reasons no more valid than these in the sight of God.

The "Ne Temere" edict, promulgated in 1908 by the Pope of Rome, denouncing as adulterous all marriages of lapsed Catholics not solemnized by a Romish priest, carries with it an insult to many Protestant homes and contempt for all governments that authorize marriage by other clergy. In this insult and its accompanying defiance of our national laws regulating marriage the hierarchy is entirely consistent with its medieval claim to supreme authority over men and nations. But when in the name of God it grants dispensation for the mixed marriage of a Catholic with a Protestant on condition that the offspring be trained in the Roman Catholic faith, it assumes to legalize in return for a stipulated advantage to itself what it has on sacred grounds forbidden, and creates a grave doubt as to the sincerity of its concern for the sacredness of the marriage relation. No church authority may lawfully do what our Lord Himself could not have consistently done, namely, compromise the very essence of a holy institution especially if regarded as a sacrament in order to secure disciples by a procreation contract. Of a piece with this daring subversion of the declared sanctity of marriage is the reckless dissolution of marriage already entered into and the re-marriage of the Catholic party thereto, regardless alike of the other party and of the laws of the land under which the first marriage was contracted.

It is evident that from those who hold to such conceptions of the marriage relation and of their absolute authority over the same, the American people can expect no aid in their laudable efforts to secure for home and family more effective protection against the reckless laws and hurlerous courts of some of the states. Believing as we do, in common with all American Protestants, that marriage is a divine institution, we hold that when reverently entered into under recognized legal sanction, its vows are of binding force and sanctify the world over, and should be held inviolate against both secular decree and ecclesiastical edicts until God's law or providence speaks, the dissolution of the bond. We confidently look to the General Conference for an unequivocal deliverance on the subject of marriage and divorce.

#### Polygamous Mormonism.

The revelations of the past two years confirm the general conviction that polygamy was the cornerstone of the Mormon system, and indicate that it will continue so long as Mormonism finds countenance as a religious faith. It is amazing that so brazen an attempt to sanctify the carnal nature by making lust the basis of a religion could have gained such headway even in the isolation of its desert retreat, before its monstrous teaching ceased to be a subject of common jest. But by that time it had become formidable enough to treat with politicians and financial magnates, who seem willing to have such a counterpart of degrading Oriental practices more deeply rooted in American soil if it will contribute to their selfish ends. It is one form of lust serving another—an alliance as treasonable as it is unholy. Between the white slavery of the cities and the white slavery of the plains there is this difference: One is in defiance of religion and, therefore, of decency; the other in the name of religion and not, therefore, of decency. But which type is the more dangerous to the country—the infamous by-product of the saloon and dance hall in the city, or that which is politically sheltered on the plains and respectably represented in Washington?

#### INCREASED LAY CO-OPERATION.

We note with pleasure the very general organization of Lay Associations in the Annual Conferences as authorized by the General Conferences of 1908, and especially what we believe to be their decided influence for good to the Church. Lately there has arisen a somewhat general discussion of the question of still closer and more official relations between the ministers and laymen in their annual gatherings. As an adjustment of this matter some have earnestly advocated the admission of laymen to the Annual Conference. We do not desire to enter into a discussion of the principles involved in this proposition, and would merely say that there are constitutional questions and questions of equity here, that will demand the most careful consideration. We would, however, venture to suggest that we believe it possible for the General Conference, in the exercise of its power, to make "rules and regulations for the Church," and without interfering with the Annual Conference which is established and guarded by the constitution, to provide for the organization of representative Annual Conferences composed of ministers and laymen to which could be committed all but strictly ministerial matters. The details of the plan we will not attempt to outline. That will belong to the General Conference, if you should deem it wise to take up the suggestion for consideration. We are satisfied that properly organized and wisely conducted, such Conferences would tend to develop a closer co-operation between ministers and laymen in the active agencies of the Church, and in the widening of the horizon or both. With this brief statement the whole matter is committed to your Godly judgment.

#### THE AMERICAN UNIVERSITY.

Twenty years have elapsed since the General Conference recognized and assumed the patronage of the American University. While the hopes of its founders and the expectations of the Church have not been realized, yet there are substantial evidences of progress toward the consummation of the plan. The campus of ninety acres has increased rapidly in value. Two impressive buildings, one of which is unfinished, have been erected and partial endowment secured, so that the total accumulation represents approximately two millions of dollars, with over one million more in pledges and prospective legacies. During the past four years about three hundred thousand dollars have been secured through gifts of money and land. This is not the way of Methodism with its enterprises, but there are apparent reasons for this slow development. The period covered by the history of this undertaking has been one of rapid increase of our Church property in general, of ever-growing investments in missions, and particularly of very active effort toward a large increase in the endowment of our educational and other institutions throughout the country, as well as the multiplying of extensive college and university buildings by Conference colleges and universities. While our people have made a very creditable showing of interest in higher education, it is plain that the activity in behalf of their local institutions has operated against the realization of the project of a great central university. At their meeting in the fall of 1911 the bishops appointed a committee of three, with authority to meet a like number from the Board of Education and from the American University, to consider the situation with a view to making a recommendation to General Conference covering such conclusions as they might urge. The report of that joint committee will doubtless come before you, and we trust that it may have the careful consideration which the unusual conditions demand.

#### THE CHURCH AND HER FOUNDATION.

And now, brothers and sisters of five continents, met to act for the Church of God, what if one were to challenge your authority to proceed in His Name? Where is your charter found? Does your Bible bear God's autograph of identification? Is it or is it not divinely inspired, and supreme in authority? Claiming such a Bible, and having solemnly and publicly covenanted together upon a basis of interpretation, we call ourselves a Church of God. Our presence here declares our fidelity to that covenant of belief. No man is creed-bound while free to disavow what he has vowed. If every man here is as honest as he is free in this matter we may proceed consistently.

It all comes to this: If there is no Book of God, absolute and unerring as a guide to faith, then there



has never been a Church of God, after our conception of that phrase. Then not only were our fathers deluded into presumption, but for two thousand years saints steeped in superstition have glorified a stupendous fabrication of myths and fables, dreams and witcheries, false miracles and deceptive promises, lying experiences and sacrilegious sacraments. Where, then, are our once immortal dead, and where and what is the Bible Heaven, whose doors swing open only to the dupes of uninspired dreamers like Isaiah and of such erratic enthusiasts as Jesus and Paul, who spoke of the Holy Ghost as a Divine Person, and of His office work as convincing, creative, and self-witnessing—and this in terms which can not be reasoned away without virtually invalidating every document ever written for any purpose? With all respect to modern scholarship, its chief asset is its store of ancient wisdom. With all credit to modern science, its only truth is its verified reading of the laws of God. With all deference to the philosophies which seek to interpret life and spirit, this remains absolutely true—that not one of them has ever given to a human soul what millions have found at Methodist altars—peace with God and joy in the Holy Ghost, under the guidance of the Bible. But learning is progressive, science is progressive, revelation is progressive under the Holy Spirit's illumination, and the day is not far away when their several lights will converge and be lost in the transcendent glory of Jesus Christ, the greatest among teachers, the wisest among philosophers, the builder of worlds and the Savior of men.

Until that glorious day shall rise, the Church of God, redeemed by the Son of God, led by the Spirit of God, must cling to her charter, the Bible of the ages, as the Word of the Eternal Father—marred it may be in the babblings of human tongues, even as the voice of the Spirit is muffled by our imperfect lives—but still of imperial majesty and absolute authority. We dare not abate one jot or tittle from the demand of its law or the liberty of its Gospel. Thus let the Church of God remain the Church of God. Let her cease to vaunt herself on numbers as a criterion of strength, and upon her gifts as witnessing her consecration, lest false standards obscure righteousness and lead to unholy complacency. Let her devote herself to making good her covenant with her baptized children by faithfully training them in special classes, and recognizing their membership in her Church records; let her also faithfully shepherd the wayward and indifferent, thousands of whom are now so conveniently dropped without warrant of law instead of being followed with Christly patience. Having thus closed the gaps by which the lambs and the ailing sheep get out of the fold, let every pulpit open the Bible to the texts that deal pointedly with sin and righteousness and judgment to come, fearlessly testing the promise of our Lord as to the offices of the Holy Spirit—a promise never yet dishonored—and call the convicted to immediate decision. Then Pardon, Peace, Purity—as experience for all, to-day, now, as the free gift of God, and attested by His infallible Witness. If once again our ministry, escaped from the tolls of ambition, and scorning popularity, can realize the peril of souls, we may crowd our altars with backsliders and rescue multitudes who are disgusted with the hollowness of all they know and have, and are longing for God and reality. But, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" O, for a ringing victory call to experimental godliness from every pulpit in Methodism. Four years of such battery work would go far toward clearing the field of many of the problems that now give us anxiety.

And is it beyond hope to expect of Methodist parents, in the face of all that infidels and worldlings affirm, that they will not only rebuild the household altar, but even require their children to respect God's Day by attending at least one public service?

Strange that now we hear Japan calling America to God. The Japanese are not ethnically sensitive. Some of their long-recognized social customs are abhorrent to our conceptions. But when their leaders have become so alarmed at the shocking immoralities of the students in the Imperial University as to invoke the saving intervention of religion through a consensus of religious authority, to give meaning and power to ethical teaching among the young, it is time for American Christians to open their eyes to the perils of their own children—since neither the American public school nor the state university accepts responsibility for teaching Christian morals. We earnestly exhort Methodist parents to fidelity to God and the Church for their children's sake, and the more earnestly because the Nation will not even

territory to sobriety, order and decency. To the Methodists of America the peril of our country has ever been as the call of our God. Our people have loyally responded to every appeal of the government for help. They have freely offered their blood as a libation to liberty. But not one drop have we to offer on any altar desecrated by an unholy conspiracy against our Sabbath, our homes, our Christ, and His poor. We feel humiliated, ashamed, and betrayed, and that good men have died in vain, when we see social and political honors bestowed by the nation's highest officials upon notorious conspirators against the rights and declared will of the people. If the men we have honored most are to go unrebuked for the sin of bartering governmental recognition for campaign funds to keep themselves in power, then the republic is doomed; for the people who endure such an offense without protest show themselves already hopelessly corrupted. Let it be known of all men that Methodism stands for God and righteous government.

Brothers, our message is ended, but our prayers shall be unceasing that the mind which was in Christ may be also in you during these days of momentous deliberation and far-reaching action. The work of militant Methodism is not finished. With undaunted spirit it confronts the future. It is not to find its mausoleum in its great cathedrals. Its voice of praise is not to be lost in the peals of its grand organs. The brave visage of its apostolic age is not to become a memory reposing in heroic bronze. It is a loyal, jubilant, marching army that waits this council of war. We know our God, we know our Leader, we know our foes. Already the Cross looms toward the opening heavens bearing the Lamb of Calvary toward His waiting throne. Our conquering flag is nailed to that cross and must share the glory of His crowning. As we lift our vision to the final scene we behold the "cloud of witnesses" that "holds us in full survey." Prophets and apostles, martyrs and saints, an eagerly expectant host! "And these all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect." No marvel that they watch our movements. Are our ears attent, and our souls alert as their thrilling war cries urge us forward in the paths that led the into victory? Hear them! A new atmosphere envelops us in this holy companionship, and we inhale the precious incense that arose from the primitive altar of Abel, as he tells of his "more excellent sacrifice." Amid this hallowing odor of the Atonement as the very breath of our theology is Enoch walking with God and preaching the witness of the Spirit—for he had the "evidence that he pleased God." . . . Comes Noah next, and heedless of a scoffing generation he builds his ark of safety as God directs—a timely example for to-day—and his ark outrides the flood. . . . And yonder venerable presence must be the Father of the Covenant Seed, the head of Israel's host, who saw Christ's day and was glad. Hear and heed His witness that they who believe God and leave land and home and people to "look for a city which hath foundations, whose Builder and maker is God" shall see the barren become fruitful; yea, though all the

preaching of nature be adverse to Hope, they shall people the city of God with a miracle seed like the stars for brightness and like the sands of the sea for multitude. . . . And now there is a trembling, and a glory. From the visions of Sinai and the haloes of the Transfiguration, the voice of Moses is exhorting us to esteem "the reproach of Christ greater riches than the treasures of Egypt;" and reminding us that our eyes "have seen all the great acts of the Lord which He did" for our fathers, he warns us to go "not after other gods which we have not known." Harken again; it is the harp of the royal singer: "Put not your trust in princes" (of eloquence, learning, finance, or worldly wisdom). "Lift up your eyes to the hills whence your help cometh." . . . "God hath spoken once, twice have I heard this, that power belongeth unto God." Thanks for thy note, O soldier seer. . . . And whose sure hand is that now reaches across the abyss of six and twenty centuries and sketches on the hanging sky the marvelous features of the Virgin's child; then paints them into majesty divine; then puts into its hand the scepter of universal empire; then in tearful amazement cries, "Who hath believed our report?" and leads Him as "a lamb to the slaughter," "despised and rejected of men," to "pour out His soul unto death, and to bear the sins of many." (Isa. 53d chapter.)

It is a miracle picture, O wonderful dreamer! Tell us now its meaning, proclaim its message. "He was bruised for our iniquities." . . . "When thou shalt make His soul an offering for sin He shall see His seed." . . . "He shall see of the travail of His soul and be satisfied." It is Calvary through the mists of centuries! Now the fountain for sin and uncleanness is open; the Gospel day has dawned, and his evangel cry rings abroad. ((55th chapter.) "Ho, every one that thirsteth, come ye to the waters. He that hath no money, let him come." "Hear, and your soul shall live." "Let the wicked forsake his way." "Our God will abundantly pardon." Glorious Evangel! But hark again: It is the trumpet call of the "Cry aloud and spare not" (58th chapter), commanding the Church to repentance. Behold! Despairing souls, the penitent and the backslidden, throng the altar. Speak thou to these, O prophet of Hope! And this is his message of cheer: "The Lord's hand is not shortened that it can not save, nor His ear heavy, that it can not hear." "His arm hath brought salvation." (59th chapter.) Hark yet again. O hear ye, who weep; give ear, ye sons of Wesley's God. The day is breaking even as it broke on Jacob after his penitential vigil. Rejoice! Thy very tears are radiant under the kindling glow. The vision and the voice are one. (60th chapter.) "Arise! Shine! For the light is come! Thy light making thee to shine. And the glory of the Lord is risen upon thee." The sky suddenly becomes jubilant, only six have trumpeted their cheer. Yet now the eager host, thrilled by the altar scene breaks forth in celestial doxologies. The cloud of witnesses smitten by the glory pours itself out in a deluge of hallelujahs, and we are lifted into a sunburst of victory that overcometh the world, even your faith, Methodists of all the continents! Off with the weights that encumber! Away with besting sins! Be swift for the goal, looking unto Jesus, the Author and Finisher of your faith!

## The African Methodist Episcopal Zion General Conference

By C. H. Brown, B. D.

The second week of the General Conference of the African Methodist Episcopal Zion Church now in session at Charlotte, North Carolina, was one of great interest.

The eight Bishops each read detailed reports of their work during the past quadrennium. Special interest centered in the report of Bishop Alexander Walters, who in addition to his work in America, has charge of the Conferences in Africa. The Zion Church has three conferences in Africa. These conferences sent delegates to this General Conference. One of these conferences, in the East Gulf Coast, raised \$13,000 in one year. There are seven schools there; one college in Cape Coast and seven thousand members. At a great Missionary meeting held on Sunday afternoon, six hundred dollars was raised for the work in Africa.

On Tuesday, May 7th., The Fraternal Messengers from the Methodist Episcopal and the African Methodist Episcopal Churches were received and delivered their messages. The Rev. G. R. Bryant of the Lexington was the representative from the

was an exceedingly able and eloquent utterance, which greatly impressed the great audience assembled to hear him. His message was all that could be desired. The applause which greeted some of his statements was deafening.

The Rev. Dr. Simmons of Georgia ably represented the African Methodist Episcopal Church. Fitting responses were made to these addresses by Drs. W. A. Blackwell and A. A. Crook.

On Wednesday evening Dr. Booker T. Washington delivered a notable address before the General Conference. He said among other things, "That seven millions of the ten millions of Negroes in this country live in the country districts." He urged the leaders to give special attention to the people who live in the country—send them educated, consecrated men, build for them decent churches and school houses and let the ministers, as far as possible, live among the people whom they serve. Keep the doors of the country church open every Sunday. The Church that will wield the largest influence in



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## OUTSTANDING EVENTS OF THE GENERAL CONFERENCE

(Continued From Page One.)

the floor and all persons in the galleries stood and sang as if with a new inspiration the long meter doxology.

Another event of Church-wide significance was the report of the Committee on Episcopacy recommending the bishops who were to be retained as effective and those who are placed upon retired lists. The Committee on Episcopacy is one of the most important, if not the most important of all the committees of the General Conference. It is the most largely and the most regularly attended of the committees. As a matter of fact, the word committee does not express the dignity and the size of the committee. Each of the standing committees has upon it one minister and one lay for every Annual Conference. In the case of Annual Conferences that have only one ministerial and one lay delegate, that minister and that lay delegate will be found upon all the committees. It is a matter of impossibility for them to attend all the committees and hence they must make selections, as a rule the Committee on Episcopacy is given the preference, and while all the standing committees have an actual enrollment of 270 the actual attendance at times in some of the committees is a little more than a quorum but with the Committee on Episcopacy the attendance is quite large, at times there were as many as 240 persons present—this being about the voting strength of some of our largest conferences. This committee had been in session on the regular meeting days for quite two weeks and had held night sessions for four or five nights, lasting until 12 and half past twelve. The deliberations were intense, exciting and yet careful. The sessions were executive and this added to their intensity; the committee recommended on Wednesday, May 16th, the following bishops to be continued on the effective lists:

Earl Cranston,  
John W. Hamilton,  
Joseph F. Berry,  
William F. McDowell,  
James W. Bashford,  
William Burt,  
Luther B. Wilson,  
William F. Anderson,  
John L. Nuelsen,  
William A. Quayle,  
Charles W. Smith,  
Wilson S. Lewis,  
Edwin H. Hughes,  
Robert McIntyre,  
Frank M. Bristol.

In the case of the other bishops the following recommendations were made:

"2. We recommend that Henry W. Warren and David H. Moore be granted the superannuate relation.

"3. In the case of Thomas B. Neely your committee makes no recommendation.

"4. Your committee further recommends that the names of Bishops Henry W. Warren, David H. Moore and Thomas B. Neely be placed upon a printed ballot and that the General Conference vote upon the effectiveness or superannuation of these bishops, without debate."

But the Conference exercised its right and had a debate. It is safe to say that no period of the General Conference was more exciting than that period in which was discussed retirement of three of our general superintendents. Bishop Warren, holds the love of the Church as perhaps no man since the day of Francis Asbury, and it is doubted if even Asbury held the affections of the Church as does the grand old man, who has

partaken in remarkable degree in his intellectual and moral life the high altitude that surround him in his home amidst the Rockies. Gracious and kind, clear in thought and warm in heart, forcible in leadership, it was no easy task for the General Conference to separate itself from its affections and act in accordance with what it claimed was sober judgment in granting retirement to this, one of our chief pastors, who had now exceeded the age of 81. And likewise was there division of opinion concerning the retirement of Bishop Moore, the soldier, preacher, bishop and brother of man, and Bishop Neely the parliamentarian debater, and author. All of these Bishops had warm admirers and friends who remained true during all the exciting hours. The debate was intense, and it was well that it did not last more than twelve hours. The General Conference could not have stood the strain longer. Dr. A. E. Smith opened the debate against the retirement of any bishop. It is absolutely clear that the General Conference will not hereafter retire any Bishop after the fashion that has been in vogue during the past years. This passing upon the effectiveness of a bishop by the method now used is at times heart-rending and excruciating. The General Conference beyond a doubt will agree upon a method that will automatically retire men according to age and will not subject them to the harrowing experiences such as has characterized the General Conferences of the last three quadrenniums.

Dr. Smith was followed by an address by Chancellor Day and Dr. Robert Forbes, both of whom oppose the retirement of any bishops on the present plan. Judge Pollock followed favoring the retirement as did Dr. Buckley in the course of his direct and forceful address, Dr. Buckley said:

"Every Bishop here has sat and seen our best ministers superannuated, and often against their own will. They have seen this on account of loss of sight, hearing, voice, or memory, or for general debility, or physical injury, or for uncontrollable irritability, the result of nervous weakness or extreme age. And there have been others whose ability to preach remains, but who show in the management of the many executive matters with which they have to deal that they are losing their soundness of judgment. I say, these Bishops have seen these things done."

After determining the method of voting and a number of subsidiary motions the ballot was taken. The Conference adjourned until 2 p. m.

The Conference gathered in the afternoon under a solemn hush that was in itself exceedingly impressive to hear the result of the ballot taken in the forenoon. The secretary announced the following results:

"General Conference, Methodist Episcopal Church, 1912. Report of the ballot on the effectiveness or superannuation of Bishops Henry W. Warren, David H. Moore and Thomas B. Neely. Certified as correct, Henry R. Crawford, Assistant Secretary; A. J. Oliver, one of the tellers. Total number of ballots cast, 793. Defective ballots, none. Total ballots counted, 793. A majority vote of 397 necessary to superannuate. Henry W. Warren for effectiveness, 344; for superannuation, 449. David H. Moore, for effectiveness, 269; for superannuation, 524. Thomas B. Neely, for effectiveness, 297; for superannuation, 496."

Upon the announcement of the results Bishop Moore arose to a question of privilege, and he said:

"My dear brethren: It seems much better to have your head off rolling in the basket than to be as I have been during the past week lying on a possible guillotine looking for a sharp shining sword to descend. I went home to my room at the Plaza this forenoon and looked down upon a table where there was a calendar, and I read this sentiment, and I guess the Lord put it there for me:

"'It is good to be rich. It is good to be strong. But it is better to be beloved by many friends.'"

The General Conference arose in mass. If there was a bit of sorrow in the heart of good Bishop Moore because of the result of the ballot just announced there must have been some relief in the ovation that was given him at that time. Cheer after cheer, Chatauqua salute after Chatauqua salute, were given him. In all the ovation was such as is seldom given to any man. It was gracious, spontaneous, and genuine. Whereupon Bishop Moore delivered a valedictory that will abide for all time in the minds of those at the General Conference who listened to him that day. Many a strong man was moved to tears as the good Bishop spoke, there was no set effort on his part. He spoke out of his heart to a group of men whom he assuredly knew loved him without reservation. His message went directly to the hearts of his hearers.

There is just one other event which we will refer to at this time.

Dr. A. B. Leonard has been the Senior corresponding secretary of Foreign Missions for 24 years. No other man in the history of the Church has served for so long a time. The Doctor has been in rather uncertain health for some months, but the Church had not decided what was best to do in his case. His friends favored his returning to his post which he had served so effectively. Others thought that the situation demanded a man of more vigor and of youthful aggressiveness. To the surprise of the General Conference Dr. Leonard sent the following message of resignation to the General Conference under date of May 17th.

"In the discharge of my duties under the direction of the Board of Managers, I have served longer as corresponding secretary than any other man who has held the office. I have visited and inspected our foreign fields more widely than any other official of the Church, and have come in close touch and sympathy with missionaries and workers everywhere—as noble and heroic a band as can be found in the world—but, notwithstanding my love for the work and the workers and for reasons that are conclusive (but need not be enumerated here), I have decided not to stand for re-election. Although in the remnant of days that may be allotted me, I will not be officially responsible for the work, I will not lose my interest in and love for the men and women who stand on the red hot battle line that divides between the followers of false gods and those of the King of Kings and Lord of Lords. Whatever of brawn, brain, and heart I may possess will be devoted to the work I will lay down when this General Conference adjourns."

Upon reading the resignation, Dr. J. M. Buckley secured the floor and among other things, said:

"First, I have never known a man in all my experience in societies to be more devoted to the ends of that society than Dr. Leonard. He has been instant in work by day and by night, and when he was sick, so that we pitied him, he worked as if he was working for his family. Now, Mr. President, what shall we say of such a man? The Board of Managers is subservient to this great body; this body can entirely change all the great principles of operation by its own vote, and I wish to say that, having such power, it is wise and kind and honest for us this day to declare Adna Leonard 'Secretary Emeritus of the Board of Managers, which is the absolute legal style of the whole situation.'"

This a distinguished honor—no man in the Church ever thus honored as Secretary Emeritus of the Board of Foreign Missions. The ovation accorded Dr. Leonard at this time was a fitting tribute to his quarter of a century of his unselfish and faithful service. The recognition was due him. It forms an appropriate climax to a career that will always occupy conspicuous and permanent place in Methodist history.



## Of General Interest

### MEXICO COMPELLED TO PAY INDEMNITY

The German government recently demanded \$100,000 as indemnity for the widows and children of the four Germans who were killed in Pueblo, Mexico, last July. This demand was made when the rioters who were responsible for the deaths, recently broke out of jail, with the alleged assistance of the jail officials. This caused great dissatisfaction in Germany and Mexico thought it wise to comply with the demand, and has paid over the sum stipulated.

### PHILANTHROPIST DIES

John Clay Ferris, founder of the famous Ferris Nursery, located at Nashville, Tenn., died Saturday of last week at the age of 75 years. For nearly fifty years Mr. Ferris has maintained his nursery in that city, taking orphan children into it temporarily and then finding them homes for adoption, preference to the rearing of children in orphan institutions. During the half century, he has had charge of 5000 children all of whom he placed in homes for adoption. His work has been commended by Philanthropic societies all over the United States.

### CUBA FACES WAR

Monday of this week marked the 10th anniversary of Cuban independence. The Negroes, constituting as they did, a great majority of the Cuban forces in the war for independence, have become aroused to rebellion by the denial of what seems to them their just political rewards for service rendered. The negroes have also another complaint. There has recently been enacted a law denying them the right to organize a political party. The Secretary of the Interior, says there is no doubt of a wide-spread racial clash, but as yet it has not assumed dangerous proportions. The trouble at present is confined to two points of the island, but nevertheless the situation must be considered somewhat grave for the government dispatched a column of 1,200 men composed of cavalry and infantry with field and machine guns for Santa Clara and Oriente Provinces when the revolution began. A band of the revolutionists destroyed the telegraph station at Santamissa and burned a railroad bridge as an initiative step. Residents of country districts have left their homes and flown to the cities.

### REFUGEE CAMPS OF LOUISIANA PRESENT A SERIOUS PROBLEM

Just now the plantation owners of Louisiana and Mississippi are greatly concerned as to how to deal with the Negro refugees whom it was found necessary to remove from the overflowed parishes. These 4000 are located at Baton Rouge with perhaps twice that number at Natchez and thousands scattered at various points in Louisiana and Mississippi. The caring of them until the flood subsides and the returning of them to their homes present the problem. That they return to their homes is of the greatest interest to the planters of the overflowed sections. The lands under water are the richest in the United States if not the world and must be continually worked, but if these refugees leave these portions of the country, it will leave the planters with a difficult job on their hands—that of finding new “hands” to work a country which has been accustomed only to Negro laborers. A portion of the refugees are bound to “fare forth” to new fields being tempted to the higher lands of Oklahoma, Arkansas, but to minimize this exodus is a good-sized problem. The situation is made all the more difficult in that there is at this time a very great demand for labor in the South. The relief committee is securing ouers from all the neighboring states to supply work for the unemployed and it is work on lands where there is never

any danger of overflow and this of course has its temptations for the Negroes who have lost their all. That these offers will be accepted by large numbers we feel safe to affirm and that great loss will result to the planters can readily be seen. Already suffering from heavy losses to their crops, stock, buildings and other things—if, when the flood situation has become normal they find themselves further crippled by the loss of laborers to till the soil, the whole crop-producing area will be greatly injured.

## People of Interest

Bishop Hamilton has raised about \$750,000 for schools and churches during the past quadrennium.

Bishop Anderson is to preach the baccalaureate sermon at the University of Chattanooga on Sunday, June second.

The Columbus statue, the main part of which is the figure of Christopher Columbus, will be unveiled in Washington, D. C., on June twelfth.

The Medico-Chirurgical Society of New York City, has sent to Dr. Booker T. Washington \$50 for the support of a student scholarship at Tuskegee Institute.

Myra Lee of Los Angeles, California, is the first Chinese girl to register in America. She is a graduate of the Los Angeles High School and is specializing in higher literature.

The African Methodist Episcopal Church in session at Allen Chapel, Kansas City, Missouri, has elected four bishops—namely: the Revs. J. M. Connor, Herd, W. D. Chappelle, and Josiah Jones.

The Rev. T. N. Ivey, editor of the *Nashville Christian Advocate*, the official organ of the Methodist Episcopal Church, South, is a visitor at the General Conference of our Church in Minneapolis.

Dr. G. B. Stone and family now occupy the new president's home of Cookman Institute, Jacksonville, Florida, recently completed. It is one of the handsomest residences of our Freedmen's Aid School system, although built at a moderate cost.

The Hon. William H. Lewis, assistant United States Attorney, Washington, D. C., delivered the address before the Literary Society of the National Religious Training School, Durham, North Carolina, on Wednesday, May twenty-second.

The General Conference of the African Methodist Episcopal Church in session at Kansas City, Missouri, appropriated \$5000 for the flood sufferers in the Mississippi Valley. To this amount it is said will be added \$10,000 from the Church Extension Society.

The commencement exercises of the National Religious Training School, which began May fifteenth, closed today; the twenty-third. The Rev. Dr. Charles H. Parkhurst, of Madison Avenue Presbyterian Church, New York City, delivered the commencement address.

The Rev. J. A. Y. Foust, pastor of Ezion Methodist Episcopal Church, Wilmington, Delaware, will preach the sermon to the graduating class of the Delaware State College for Colored Students, May twentieth. The college is located near Dover, Delaware, and is presided over by the Rev. W. C. Jason, a member of the Delaware Conference.

Repairs on the Kidd street Methodist Episcopal Church, Talladega, Alabama, which was destroyed, recently, by a wind storm, had just been completed. The Rev. W. T. Trammell, pastor, asks the assistance of friends in the effort to rebuild the church on this charge. Send all contributions to the pastor, 132 Knox street, Talladega.

The Rev. John R. Gates, of Old Umtali, Rhodesia, arrived in New York City on the steamship Prince Friedrich Wilhelm, Tuesday, May 7, having left Umtali March 25th. Mr. Gates returns on furlough, rejoining Mrs. Gates, who came home from the field about a year ago. Mr. and Mrs. Gates may

be addressed at 30 North Street, Monoton, N. B., Canada.

The Church has read of the Sunday set apart at Baroda, India, during the Central Conference, for humiliation, consecration and prayer for the outpouring of the Holy Spirit upon all Indian workers, preparatory to a month of aggressive evangelism. Bishop Warner reports that it was the most wonderful day he ever saw. He has recently received word from India that as a result of that marvelous Pentecostal preparation, during one month 348 heathen altars have been torn down, 6,000 non-Christians have turned to Christ, and have received baptism; and over 10,000 have professed to be born of the Spirit. There were 3,000 at the original Pentecost.

## COMMENCEMENT AT NEW ORLEANS UNIVERSITY

The exercises of commencement week were a fitting climax of a very successful year. Large crowds and burning enthusiasm were characteristic of the time. The friends of the school are delighted with the progress of the past year. It has been marked by an increase in the enrollment; by thorough work in the classes; by improvement in the property, both buildings and grounds; by an esprit de corps which promises great things for the future and by improving financial conditions. Everybody votes the year just closed one of the best in recent times.

The exercises began on Wednesday evening, with a brilliant recital of the musical department under the direction of the efficient teacher, Miss E. M. Clark. On Thursday evening the Alumni and their friends gathered in good numbers in the chapel and after a social hour, adjourned to the dining room where refreshments were served.

The Class Day Exercises were postponed on account of the torrential rain. On Saturday evening President and Mrs. Melden tendered a reception to the members of the graduating classes in their hospitable home.

Sunday Dr. Melden preached the Baccalaureate sermon. It was highly spoken of by those who heard it. The theme was “Acquiring the Habit of Obedience.” After discussing the importance of forming the habit of prompt obedience to authority he made application of the matter to family, civil, and divine government.

Monday evening was given over to the graduates from the English Department. After a delightful entertainment certificates were given to fifty-five who had finished the course.

Tuesday afternoon marked the culmination of interest. The chapel was taxed to its capacity to accommodate the crowds that attended. The music, the addresses by the representatives of the graduating classes, the intense interest of all conspired to make it one of the very best occasions of the kind in the history of the school.

President Melden took advantage of this, his first commencement, to outline his ideals for the institution. He said that he wanted it to be a “great” school. “However, we must not compound bigness with greatness. While numbers are welcome and desired we need quality more than quantity. True greatness of a school consists in the character of the men and women whom it sends out into the world. The work of New Orleans University is to make men and women; to train leaders of the race who shall be able to guide it to a higher and nobler life. While industrial education is necessary for the multitudes the leaders must have the benefits of the highest education.” He spoke of plans for the future which involved an enlargement of the faculty, more thorough supervision in the literary work, and an increased and betterment of all the facilities for work. His audience was in sympathy with him and all are inspired with the purpose to make New Orleans University worthy of its best traditions.



## Hypocrisy and Sincerity

International Sunday School Lesson for June 2, 1912

(Matt. 6:1-8.)

Read Luke 11:1-4.

Commit vs. 7, 8.

**Golden Text:** "Take heed that ye do not your righteousness before men, to be seen of them; else ye have no reward, with your Father who is in heaven," Matt. 6:1.

**Time:** Summer of A. D. 28.

**Place:** On the Horns of Hittie.

BY THE REV. E. B. BURROUGHS, D. D.

Seeming it is natural for men to be vain glorious. The desire of the approbation of men rather than of God tinctures the whole race. Hence the ostentation characterizing their public worship of God, their benefactions to the poor, and their interest in the public good. Take away the "well-done" of men and they immediately lose all interest along the lines indicated. But this should not be, for it leads to current hypocrisy. It shows that the end contemplated was not to please and honor God, nor to be of service to suffering humanity, nor the advancement of the public weal, but to be seen and praised of men. In this consisted the righteousness of the scribes and pharisees; likewise, the righteousness of many today. They should remember that the wrong aim in their good works alters the nature of them, and makes them hypocritical. It was against this motive that the Great Teacher hurled His "Take Heed."

Our righteousness, or good actions, should be characterized by humility and a desire to honor and glorify God, for whenever we set up our pride, or vanity, or self-interest as the end of our good actions we rob God of His due honor and glory. A right aim and intention is absolutely necessary in all our good actions. With this as the impelling motive, it matters not whether our good deeds be many or few, public or private, God will be pleased with and smile upon us. Remember that where God's favor is not accorded the supreme place, it is altogether shut out. Better do anything, there, than seek thus, instead of it, the mere approval of man. All is lost, nothing is gained, where that is the case.

Our lesson today is a warning against hypocrisy and a strong appeal to cultivate and practice sincerity. The Great Teacher shows that instead of following the example and seeking commendation of God as just before recommended, it is possible for even true and sincere Christians to seek and be content with the approbation of men. He regarded it as a great danger and accordingly warns His disciples against it. Let us heed the warning so earnestly and graciously given, lest we deceive ourselves and fall into sin and incur the displeasure of our Father in heaven.

### LIGHT ON THE TEXT.

1. *Take heed.* See to it. *Alms.* Righteousness. R. V. Here righteousness means religion. In the preceding chapter, verse 20, the disciples are told that their "righteousness," or religion, is to exceed that of the scribes and Pharisees. Mausel says, that "in the present passage it seems rather to mean good works in general, including almsgiving, prayer, and fasting." *To be seen.* As a spectacle. *Ye have no reward of your Father, etc.* God is not pleased with actions; however good, when prompted by such motives. 2. *Therefore.* If you would have the approval of God. *Do not sound a trumpet.* "The expression is to be taken figuratively for blazoning it." (Brown). *Hypocrites.* Actors. One who assumes a figured character. *Glory of men.* Praise of men. *They have their reward.* A receipt in full; there is nothing more to receive"—(Vincent.) 3. *Let not thy left hand know, etc.* "It is possible that this was a current proverb."—(Plummer.) Our giving must be secret and noiseless. *Spurgeon* says, "Let God be present, and you will have enough of an audience." But we are not to imagine that we are obliged to do all our good works in secret that the world may know nothing about them; nor that it is unlawful for us to set good examples along this line. The sin lies in continuing our good works in such or with such an intention that the praise and glory of them may come solely or principally

to ourselves. 4. *Shall reward thee.* "Openly" is omitted from the best manuscripts. Your reward shall be certain, says *Morrisire*. "It is not popular applause in the future world, any more than it is popular applause in the present, that is the motive, or the aim of the true Christian's charities and charity." 5. *When thou prayest.* Maketh intercession with God. Prayer is nothing more or nothing less than talking with God. *Phillips Brooks* says, "Prayer is not conquering God's reluctance, but taking hold of God's willingness." *Synagogues.* Places of general worship and prayer. *Corners of the streets.* "Where people coming along both streets may see." 6. *Closet.* Some secret place. *Shut thy door.* The greater the privacy the less liable of intrusion on the part of another. 7. *Use not vain repetitions.* "Do not babble." 8. *Your Father Revealeth, etc.* He knows all things and does not need to be constantly reminded of our needs. The requirement that we ask of Him what we need is simply to show our recognition of our complete dependence on Him. 9. *After this manner \* \* \* pray.* Take this as a model of prayer. *Our Father.* Here is recognized the Fatherhood of God and the Brotherhood of man, which art in heaven. "God is everywhere, but this clause directs our thoughts to the difference

## Abstinence the Glory of Manhood

Epworth League Devotional Meeting Topic for June 2, 1912

(Dan. 1:8-16; 1 Pet. 2:11, 12.)

BY THE REV. A. PRESTON SHAW, B. D.

### CONCERNING THE SCRIPTURE.

One of the most inspiring and interesting characters of Old Testament Scriptures is Daniel from the Book of whose Prophecy our lessons for the month of June shall be taken. None can read his story without admiring his abstinence and the devotion which he manifested to the teachings of his parents and to his God. To Daniel, obedience to the will of Jehovah was above everything. Captive though he was under the power and authority of the great king of Babylon, he determined to recognize as supreme authority none other than that of the God of his fathers.

God's way to Daniel was the best in everything. Even the food that Daniel's God recommended to be eaten was the best and the most conducive to health of body and mind. The time of testing came and true to his belief and purpose he chose God's way and proved its unbounded success.

In choosing God's way, however, Daniel was not foolish. He had sense enough to know that the diet which the king had ordered was not untested, but according to this belief, would produce the desired results. Daniel, however, knew a better way, and wisely sought to have it tested with those well known results: His countenance and that of his associates "appeared fairer and fatter in flesh than all the children which did eat of the portion of the king's meat \* \* \* And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

Time spun theories in religion and in anything else have value only as they stand the practical test. Lofty thoughts and ideals are mere luminaries which light up the path to the true life, but they are not the life itself. Our religion may be perfect in ideals and theories—These are already established. Our task is to prove its life-giving and life-sustaining power in the practical life. Thus Peter exhorts the churches: Abstain from fleshly lusts, which war against the soul, having your conversation honest among the Gentiles; that, whereas, they speak against you as evil-doers, they may by your good works, glorify God in the day of Visitation."

### The Meaning and Application to Us

No man can serve God and righteousness whose mind and heart is not made up to do His will. The sooner men learn that the way to heaven lies along

between earthly fathers and this Father."—*Hollowed be thy name.* Holy is thy name. Being such it should ever be held in the greatest reverence possible. It should not be handled loosely nor used irreverently. 10. *Thy Kingdom Come.* "The origin of God through Christ in the hearts of all men, and in the widest outreach of human society." *Thy will be done.* God's will must become our will. Says *Tennyson*, "Our wills are ours, to make them thine." As in heaven, God's will is supreme among the inhabitants of heaven. So will it be among men when the kingdom comes. 11. *Our daily bread.* "Bread for the coming day." Subsistence as distinct from luxury. 12. *Forgive us our debts.* "What we owe to God, our neighbors, and ourselves, but have not paid. We owe His love, gratitude, obedience, service." We have not paid these duties because of our sins."—(Peliubet.) *As we forgive.* Have forgiven. Here we make the basis of God's forgiveness of our transgressions the same as that of our forgiveness of those who have transgressed against us. 13. *Lead us not into temptation.* God does not tempt any man to do evil. God's temptations are character tests. The prayer simply means that we may not be brought within the seductive influence of the devil's temptations. *Evil.* The evil one. 14. This promises forgiveness to those who forgive others. 15. This shows the foolishness of hoping for pardon on the part of those who refuse pardon. 16. *Fast.* "Abstaining from food, especially voluntarily as a religious duty." *Sad continuance.* Apparently sorrowful and penitent. 17. *Anoint thy head, etc.* Appear as usual.

Charleston, S. C.

the path of a fixed purpose and an unwavering aim the better it will be both for men and for the Kingdom of Heaven. Daniel had this fixed purpose that he would not defile himself. He won out in beauty of countenance and strength of mind and heart by carrying out his purpose. The same method brings success in all ages. Modern servants of God must follow in the footsteps of Daniel to win the glory which he won.

About the best modern meaning for abstinence is self-control. The root meaning of the word smacker too much of mere refraining from doing some act—Daniel however, was not only an abstainer but a man who did things. Along with his fixed purpose not to eat the king's meats, he had a purpose equally as fixed to eat the kind of food that his parents had taught him to eat and that was in harmony with the law of his God. The test of the success of a man's life after all is not even the evil things which he has refrained from doing but the good things he has done. He is a poor disciple of Christ who simply abstains from doing the things He commands not to do. There are a few things at least which He commands us to do and which He expects us to obey. The man who simply refrains from the use of intoxicating liquors and playing cards and attending theaters, and yet who does no positive work in making disciples of Jesus is an insignificant factor in the progress of Christianity. God wants disciples of that Daniel type, who, while abstaining from eating of the king's meats, so lived and trusted his God and glorified Him among men that all the people became willing to serve his God.

Winchester, Va.

### Epworth League Institutes 1912

June 10-16	.....	Cameron, Mo.
June 24-30	.....	Mt. Hermon, Cal.
July 1-7	.....	Puget Sound, Wash.
July 8-14	.....	Liberty Lake, Wash.
July 22-28	.....	Lake Minnetonka, Minn.
July 29-Aug. 4	.....	Carmel Grove, N. Y.
Aug. 12-18	.....	Baldwin, Kans.
Aug. 19-25	.....	Lake Geneva, Wis.

Before God's footstool, to confess

A poor soul knelt, and bowed his head:

"I failed!" he wailed. The Master said:

"Thou didst thy best—that is success!"

Henry Coyle



## Commencement at Meridian Academy

This year has been a record breaker at Meridian Academy along all lines and so very fitly did commencement week serve as a climax of the whole. The exercises started at 2:30 o'clock Friday afternoon, May third, with unusual attractiveness. The first was the musical recital. The class in music larger than ever before. The "Sophomore", a play by the senior class, was enjoyed by a large crowd at 7 o'clock Friday night, and each member was master of his part. Saturday was spent in base ball and other games. On Saturday night at 7:30 all enjoyed a pleasant time at the Annual Social for the boarding students. At 11 o'clock Dr. J. H. Hubbard, Assistant Secretary of the Stewart Missionary Foundation for Africa, Atlanta, Ga., preached the baccalaureate sermon. His text is found in Esther the 4th and 14th, verse. Subject: "The Negro a factor in the coming kingdom." As usual Dr. Hubbard was graceful and dignified in his manner, but by his eloquent words, flights of oratory, and profound thoughts, he captivated his audience, and held them to the end of his discourse. Sunday afternoon: Sermon by the Rev. F. H. Henry. Subject: "Service." The sermon was inspiring. Sunday night the Rev. J. Price of Vicksburg being unavoidably detained on account of sickness, Dr. Hubbard addressed the audience in the interest of the Stewart Missionary Foundation for Africa. Dr. Henry also addressed the students. Subject: "Opportunity." Monday morning a number of visitors witnessed the oral examinations and expressed themselves as being pleased at the work being done in all departments. Monday night at 8 o'clock the primary concert took place under the management of Mrs. L. M. Harris. Mrs. L. B. Shaw, and Miss M. E. Orange. The exercise was of a high-class for little folks, and so simple enough to be understood by each actor. There was not a break in the whole exercise. Everybody went away delighted with what that had seen and heard. Tuesday morning the Mothers and Daughters meeting was opened at 10 a. m. in the Academy Chapel with a good attendance. The following subjects were discussed: "How the parents can help the Teacher with the children's lesson;" "Should a Child's Work Take Place Before Schooling?" "The Importance of Schooling a Child While He is Young." Many interesting and helpful things were said by the speakers. Tuesday night the audience was entertained by a beautiful cantata, "The Maiden." Wednesday at 2:30 o'clock the Alumni Association held its meeting in the Academy parlors. The Rev. R. N. Jones was re-elected president; the Rev. D. L. Morgan, vice-president. Mrs. J. Hancock was elected Secretary. Miss Lizzie Taylor, corresponding secretary and Miss M. E. Taylor, treasurer. Several committees were appointed, and a resolution was passed that each member raise \$1.00 by the first of September, 50 cents for the President's home, and 50 cents for the Carnegie Library. On Wednesday night the graduation exercises took place and as on many other occasions our building proved to be far too small to accommodate the crowd, and many had to be turned away. The address to the graduates by the Rev. W. Price was practical and helpful to all present. A class of twelve young men, and women received diplomas, three from the Normal, and nine from the Academic department. Dr. Shaw's farewell remarks were very interesting and timely. Each word a gem in itself. The school is growing more popular each year. The enrollment was nearly 100 this year. The young people have gone out with the spirit of the motto of the school: "Be a peacemaker." Thus they hope to be able to enter the next session which begins September 23, 1912.—D. L. Morgan.

## Drew Theological Seminary

The Commencement Exercises held at Drew Theological Seminary, April 21-25, have passed into history, and have made such history as shall never be forgotten. At the Annual meeting of the Trustees of the Institution, held on April 17th, President Henry A. Buttz, D.D., LL.D., after thirty-two years of service as President of the Institution, presented his resignation. With extreme regret his resignation was accepted and only on condition that he continue in his Professorship of New Testament exegesis, and the Board of Trustees immediately elected him President Emeritus. The growth of the institution in recent years is rapidly multiplying the

tion of this fact and the necessity of President Buttz being relieved of these administrative details in order that he might devote himself, without distraction, to his great work of teaching, that led the Trustees to consider his resignation.

The Baccalaureate Sermon was preached by the president at Christ Methodist Episcopal Church on Sunday, April 21st, at 1 a. m. At 8 p. m. the Annual Missiounary Address was delivered by Rev. Frank D. Gamewell, D.D., missionary to China. On Monday evening fourteen members of the senior class entered into competition for the George R. Crooks Prize for excellence in the reading of Scriptures and Hymns. Rev. Wallace MacMullen, D.D., pastor of Madison Avenue Methodist Episcopal Church, New York City, delivered the Baccalaureate Address, having as his theme, "Faith in God, Faith in Man, Faith in Work." Wednesday was Alumni Day. A love feast was held at 9 o'clock. At the business meeting held at 10:30 the following officers were elected: President, Wallace MacMullen; vice-president, T. B. Gardiner; secretary, Frederick Bloom; treasurer and biographical secretary, Wallace B. Fleming; orator, Frank Upham, (alternate) L. K. Moore. The addresses at the Alumni Banquet were delivered by James W. Magruder. George C. Peck and President Buttz. The Alumni Oration was delivered by the Rev. W. H. Morgan, D.D., pastor of Central Methodist Episcopal Church, Newark, N. J. In the evening a reception was given in honor of the Senior Class at the home of President Buttz.

At the Commencement Exercises, held on Thursday morning, forty-five persons were awarded the degree of Bachelor of Divinity, and fourteen persons were awarded the diploma of graduation. This was the largest class ever graduated from the institution. The graduation address was delivered by the Rev. J. T. Wardle Stafford, fraternal delegate from the British Conference to the General Conference of the Methodist Episcopal Church, his subject being "Hugh Price Hughes." The awards of fellowships, scholarships and prizes were announced as follows: The Archer Brown Fellowship in Hebrew and Old Testament Exegesis, Clement Daniel Rockey, A.B., Ohio Wesleyan University; the Stephen Greene Fellowship in Biblical Literature and English Bible, John L. Davis, A.B., Epworth University; the McDaniel Fellowship in New Testament Exegesis, John G. Lytle, A.B., A.M., Grove City College; the McDaniel Fellowship in Systematic Theology, Arthur Bruce Moss, A.B., Columbia University; the Easton Scholarship, Rowland Hill, A.B., University of Missouri.

The Newman Scholarships, Edgar D. Brown, A.B., Syracuse University; Mark W. Brown, Ph.B., Selo College; David W. Henry, A.B., Morgan College; Jesse Kenderdine, Hamline University; John J. B. Morgan, A.B., Taylor University; Elzie G. VanTilburg, A.B., Mount Union College.

The George R. Crooks Prize for Scripture and Hymn Reading: William M. Baumgartner, A.B., A.M., West Virginia University.

At the close of the exercises Gilbert Q. LeSourd, President of the Student Y. M. C. A., on behalf of the student body, as a token of their love and respect for President Henry A. Buttz, presented him with a beautiful loving cup, bearing the following inscription:

"HENRY A BUTTZ. In Loving Remembrance of Many Years of Faithful Service and of Noble Example. From the Student Body, April 25, 1912."

## Bowen Seminary

The Commencement Exercises, beginning Sunday, April 14th and continuing through the 19th, were very interesting and well attended. At 9 o'clock Sunday School and love feast. At 10:45 Dr. H. P. Coulter, Superintendent of the Fort Smith District, preached the annual sermon, which was beautiful and highly appreciated. In the afternoon the Epworth League was conducted by the president, Mr. E. R. Sampson. At 7:30 the lecture, "The Alm of Life," was delivered by Dr. Coulter. Monday night, the exercises of the Primary Grades under the direction of Mrs. Saxton and Mrs. Sanders. Tuesday night, the Intermediate Grades under the direction of Miss Wesson. Wednesday night, the Advanced Grades under the direction of Prof. S. J. Saxton, principal. Thursday night, musical. Friday afternoon at 2 o'clock, the graduating exercises. The class address "Self Denial" was delivered

was delivered by Prof. Saxton to a class of three young women and one young man.—(Miss) Ruth Wagner, Clow, Ark.

## Recent District Meetings

### LAGRANGE DISTRICT.

The sixteenth session of the district Sunday School and Epworth League Convention convened at Louise, Ga., April 26th, with District Superintendent J. S. Stripling in the chair. Miss Mattie Lovejoy was elected secretary; Gussie Dozier assistant; Etha Lovejoy, organist; J. O. Murphy, treasurer; J. W. Brown, reporter. Quite a large crowd attended day and night. The pastor and people of Louise made it very pleasant for the convention. The annual sermon was delivered by the Rev. E. W. Moore. Prof. L. A. Hawkin, of the Lagrange Academy spoke in glowing terms. Solo by Miss Mattie Lovejoy. Several papers were read by the young ladies of the district. Dr. Stripling managed the convention with ease. It was a success. Collection, \$15. Sunday, at 11 o'clock the Rev. Wm. Daniel delivered an able sermon. The convention was the greatest in the history of the Lagrange District. Total collection for the session, \$50. The convention adjourned to meet next year at Mt. Airy Church, South Lagrange Circuit.—J. W. Brown.

### LAKE CHARLES DISTRICT.

The district Missionary Convention met in Lake Charles April 18 and 19, the Rev. Dr. Landry presiding. The Rev. Dr. Charles M. Melden of New Orleans University gave a magnificent lecture on the great necessity of education. Friday morning the Doctor visited the People's Normal and Industrial School, under the management of Prof. J. E. L. Hoskins and gave a lecture to the children. Friday at 12 o'clock the convention proper opened. Scripture read by the Rev. T. A. Jackson; prayer by the Rev. H. C. Wilson. Address afterwards by the Rev. Dr. Pierre Landry. The Rev. P. W. Clark then brought forward the Rev. H. Williams, the Rev. Hall and Dr. Hayes, who addressed the meeting and offered their support in any way we desired. Reverends Wilson, Clarke and Dr. Landry responded. Introductory address by Prof. J. E. L. Hoskins, the silver-tongued orator, at 2 o'clock. Friday the tables were set with every delicacy, and at 3 o'clock the meeting re-convened. Very touching and interesting addresses were delivered on Foreign Missions by the Rev. H. C. Wilson; Home Missions, by the Rev. P. W. Clark, Mrs. T. A. Jackson and Mrs. Sarah Seigure. The work of the convention shows good.

### MARSHALL DISTRICT.

The District Stewards' meeting and the Woman's Home Missionary Society convened on April 24th and 26th at Ebenezer Church, Marshall, Texas, with the Rev. P. H. Jenkins, District Superintendent in the chair. Devotional exercises led by the District Superintendent, who made also interesting remarks touching the various benevolent causes of the church. The Rev. J. E. Bryant and his good people made it pleasant for all. Only ten of the pastors were present. Their reports were very favorable, showing more than \$600 of benevolent money raised to date. The District Superintendent said many good things during the convention that were very helpful. On the second day at 11:30 the Rev. J. R. Turner preached from Isaiah 45:22. The sermon was very helpful. At night the Rev. C. L. Kyle preached from the Book of Jonah 3:2, a powerful sermon.—R. Hillary.

## The African Methodist Episcopal Zion General Conference

(Continued from Page Seven)

the future will be the church that looks after the country folks.

On Friday the Rev. J. W. Smith of Washington, D. C., brought fraternal greeting from the African Methodist Episcopal Church. His address was a masterly one.

After much debate the Conference decided to elect two more Bishops. These will be elected next week.

Charlott, N. C.

## Change of Address

The Rev. J. H. Williams, from Alachua to Gaines-



## Gleanings from the Field

### ALABAMA

Clinton.—Our first quarterly Conference was held February 9-11, Rev. J. W. Martin, District Superintendent, presiding. The weather was very cold but most of the officers were present on Sunday. The District Superintendent preached excellently. The Rev. W. L. Darius, our pastor, is an able preacher, and a strict Methodist. He knows how to stand by the principles of the Methodist Episcopal Church without offending those of other faith. Paid District Superintendent \$13; pastor, \$68; total for this quarter, \$88.—P. J. Keith, reporter.

### GEORGIA.

Tarboro.—Our Second Quarterly Conference was held at Oak Hill Methodist Episcopal Church, Tarboro, Ga., April 6-7, with the Rev. Dr. E. D. Giddens, District Superintendent presiding. The business session on Saturday, was marked by brotherly love, peace and harmony. Good reports were rendered by the officers. The charge is moving on to success. Dr. Giddens' manner of presiding won for him the respect and confidence of the entire Conference. He is level-headed and knows how to carry forward the work of the Church. Sunday was an enjoyable day with the members and friends of the charge. Dr. Giddens delivered two thrilling sermons on this day. We raised \$22.71.—A. P. Gilliard, pastor.

Cordele Charge.—Our second quarter was held in Gibbs Methodist Episcopal Church, April 13-14, with Rev. F. R. Bridges, District Superintendent presiding. It was a success spiritually and materially. Dr. Bridges' sermon at 11 o'clock Sunday was filled with logic. Quite a large number partook of the Lord's Supper. Collection, \$13.65. Our District Superintendent is interested in all that we plan. He is a great leader in the right place.—W. H. Odum.

Lawrenceville.—We are doing everything possible to raise our people to a higher standard in life by way of preaching them the pure gospel. On last Sunday there was an educational mass meeting held at the Mt. Calvary Methodist Episcopal Church under the auspices of the principal of the City School, Mrs. E. J. Bennett. The students of the different grades read some very interesting papers on various topics, after which Rev. Suttler, pastor of the African Methodist Episcopal Zion Church; Rev. Maddox and others gave interesting talks.—J. F. Dorsey.

Hiltonia.—The District Superintendent was with us March 23-24 and held at that time our First Quarterly Conference, in which there were reports read that were greatly encouraging. We paid our District Superintendent in full. \$16.65 was raised. Pastors from the African Methodist Episcopal Zion and Baptist Churches joined us and made the occasion all the more interesting. Dr. W. M. Bluger preached with power at the several services.—W. B. Hester.

### LOUISIANA

McCrea.—In Mason Church was held March 25th our First Quarterly Conference. A great improvement along all lines was reported. The District Superintendent preached a wonderfully fine sermon, which we all enjoyed. We paid him \$18.—J. A. L. Booker.

Shreveport.—At Magnolia Methodist Episcopal Church the First Quarterly

Conference convened on March 15th. The District Superintendent was on hand and found the officers all present with written reports. He preached a soul-stirring sermon. The officers, members and the entire community are elated over their new pastor, the Rev. F. D. Bowers, and the District Superintendent. Arrangements are being made to remodel the church.—Matt Bird, reporter.

Franklin.—Services at Asbury Methodist Episcopal Church, Sunday, March 24th were very good. The Aurora Lodge No. 32, Knights of Pythias, and Sunbeam No. 39, gathered for their Thanksgiving celebration at Asbury. The pastor, the Rev. C. Spears, preached a strong and effective sermon, pointing out Christ Jesus as the true friend to all men. The church was crowded to its utmost, and the sermon was enjoyed by all. At 7:30 p. m. the Rev. B. W. Stewart of the Baptist Church, preached a stirring sermon to a large audience. Mrs. L. M. Collins, our organist, is ill and has the sympathy of all the members, for she is a strong pillar in God's church. We pray for her speedy recovery. Bro. Grice, of Houma, was with us and gave a good talk recently. Asbury is marching onward. One person was baptized. Collection, \$47.20.—J. Sidney Brazier, reporter.

Shreveport.—The Fairfield Methodist Episcopal Church of which the Rev. W. L. Dyas is pastor, is very successfully at work; 100 chairs have been bought recently; also, a fine pulpit set, carpet for the church aisle and some funds raised for repainting the church. Upon two lots belonging to the Trustee Board, two small houses are being built to rent. Plans to build a first-class parsonage are now on. Despite the rainy weather for four months, \$160 has been raised.—James Hutchinson.

Woodlawn.—The first Quarterly Conference convened at Woodlawn Methodist Church, March 31, 1912, with the Rev. J. W. Turner, District Superintendent in the chair. In spite of the inclement weather a goodly number of Conference members were present. Our pastor, the Rev. A. C. Mitchell, came to us in January and at once organized the first Brotherhood on the South New Orleans District, the officers of which were installed at the First Quarterly Conference. Sidney Hopkin, president; Charlton Hubbard, treasurer; Trill Allen, secretary. Woodlawn is taking her place again in the Conference. On Easter the collection was \$23.16.—Marson Rhynes, reporter.

Shreveport, La.—St. James Charge. Under the wise leadership and the progressiveness of its members who are indeed energetic, the Rev. T. J. Johnson installed its own individual communion set. This being in obedience to the act of the state legislature, acting under due advice of the state board of health, which has an eye to the right of prevention rather than cure. On Thursday evening, May 2nd., 1912, an appropriate program was arranged and executed. It was indeed a unique affair. Quite a large crowd was out and witnessed the innovation. The presidents of the various auxiliaries addressed the audience and each after their remarks paid in full their apportionment allotted. Dr. I. E. Robinson delivered an excellent sermon, and Hon. Chas. M. Roberson, our notary public, delivered the eulogy and in most glowing terms commended the

St. James Church for its thrift, energy and progressiveness. The program was dispersed by selections by the choir under the direction of Mrs. G. A. Cain, the talented organist. Committee: G. C. Willis, Robert T. Anderson, Wm. Howard, D. D. S.

Freemans.—In spite of the inclemency of the weather, all of the officers were attendant upon the second quarterly conference over which the district superintendent, the Rev. W. T. Marley, presided. Reports showed interest along all lines. The Ladies' Aid has done well although their membership is small. They raised money for the remodeling of the church and paid on pastor's salary, \$25. This has been done under the leadership of Mrs. Adeline Alexander, president. Our pastor, the Rev. A. M. Randolph, is interested in his work and has organized the Epworth League and has shown himself generally a strong man. We have paid our pastor \$115.75, and our district superintendent, \$11.25. Already raised on benevolences, \$12. Trustees raised \$42.24. Total, \$171.25.—James McHan, reporter.

West Chattanooga.—Grace Memorial Methodist Episcopal Church, located in Short street, a brick building with a seating capacity of three hundred and fifty. It was purchased from the Episcopal Diocese in 1905 at the cost of \$1486.86. When I was appointed to this charge in 1910 I found a debt on the church of \$292.86 with interest included. \$192.85 of this we paid during 1911. By a rally with help from the several Methodist Episcopal Churches and African Methodist Episcopal Churches of this city, we raised \$120.46, which more than met the debt. Now our Grace

Memorial is free of debt and we are actively at work in every department.—L. Diggs.

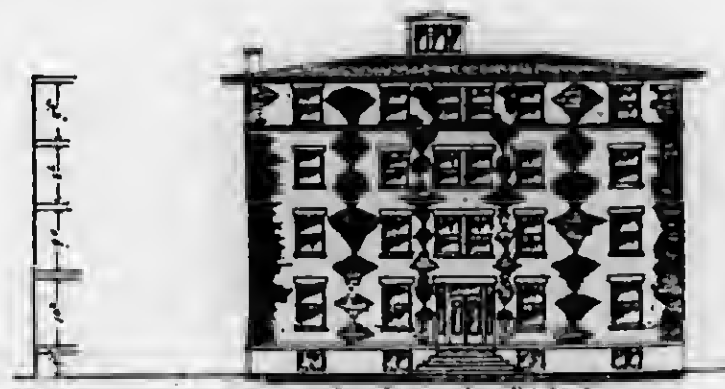
Dover.—May 4-5, the second quarterly conference was held with Rev. S. M. Utley, district superintendent, presiding. The meeting was enjoyable one. The district superintendent surprised us all with splendid sermons. Thirty-nine persons partook of the Lord's supper. \$16.15 was the collection. We were greatly pleased to have our district superintendent with us and fully enjoyed his stay with us.—E. F. Carter.

### MISSISSIPPI

Lake Circuit.—St. Paul Church, though small, raised a total collection on Easter Sunday of \$25.09. Union Church's total collection on that day was \$33.90. At Sherman Hill, Pleasant Valley Church the following persons paid: Inez Moody, \$2.00; Ben Moore, \$1.70; Jeodia Collin, \$1. H. L. Wakin, R. D. Weir, Matt S. ons, Laura Weir, Susie Sims, W. P. skin, Matt Bell, Pearl Jack, Mrs. N. Heighs, Stev. Thomas, Geo. Nichols and Mr. Cooper, \$1.00 each. W. L. Mills, pastor.

Stallo.—Splendid reports were presented by some of the officers at First Quarterly Conference, held March 12th. The Ladies Union, organized, reported \$15. Reports showed that \$134 had been collected during the quarter. Two members have been added to Christ's Church. The Conference was a delightful one in spite of the rain and cold. District Superintendent, the Rev. J. Shumpert looked keenly over our work here and predicts a good year's work.—R. S. Hammond.

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H. F. HARRIS ARCHITECT

A hospital for the colored, having a capacity of thirty-two beds, all medical, surgical and obstetrical cases received by the regular staff, or, if the patients prefer, their regular physicians may attend them same as in their home. The management aims, at all times, to make the surroundings as homelike and the rules as liberal as is consistent with the general welfare.

Upon the completion of the proposed new building we shall need to register some twenty or thirty new nurses in the Training School. If you are a girl and desire to become a nurse, write for an application blank and full particulars. If you, or any of your friends, should be in need of the advantages of hospital attention, write the Superintendent for terms. Address all communications to

**Dr. R. T. Fuller**

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## WARD CONFERENCE CLAIMANTS

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### Methodist's Standard.

\$100,000 for Distribution in 1912.	
\$100,000 "Permanent Fund" by 1916.	
\$100,000 for Distribution, ... 1912	
Total .....	\$441,665
\$100,000 Permanent Fund by 1916.	
Total .....	\$30,163

### Cleanings from the Field

#### MISSISSIPPI

HATTIESBURG.—The Rev. W. M. Morris presided over the First Quarterly Conference held April 14. The members presented good reports. On Monday, two very enjoyable sermons were preached by the district superintendent. The church is active with all services well attended. The pastor the Rev. J. C. Hobbs is moving energetically. Every department is being looked after carefully. Collection for the quarter was \$100.—L. J. Hall, reporter.

SARDIS.—We left Grenada for this point February 24 and were received most heartily. Everything was done for our comfort. The weather was some time being inclement, made services poor. Miss Mabel Dickerson, a young member of the church, gave a concert which put into the hands of the pastor \$5.80 and a delightful surprise party furnished our needs. A band of members brought to us gifts of 50 or 60 pounds groceries and other nice things to eat. Sister Rosie Avery led the very enjoyable singing upon this occasion. We wish there was space for the publication of the names of those who aided in making this party a success.—E. J. Turner.

SARDIS.—Dr. N. R. Clay, district superintendent, presided skillfully over our first quarterly conference, March 16-17. Dr. Clay looked after departments of the church and on Monday preached two beneficial sermons. Owing to the bad weather and floods everything has been somewhat set back, but we hope to recover from this. The conference was as good as could be expected at such time. Collection, \$26.00.

FORT STEPHEN CIRCUIT.—This my first year's work on this circuit, has been auspiciously. The brethren have repaired and put a fence around the parsonage and built a stable for the horse. The circuit is putting on vigor. A cyclone blew down some of our churches but that is now being rebuilt. The quarterly conference presided over by the Rev. J. M. Campbell, met 17th of March. The district superintendent was paid \$65. He delivered a splendid sermon to the delight of all.—H. R. S.

ANDRIAN.—St. Paul Methodist Episcopal Church under the care of L. W. Price, is again on the rising line, moving upwards and forwards. She is alive spiritually and socially. We were received with a hearty welcome by the officers, members and friends. Dr. J. M. Campbell held his first quarter, March 21st. He preached two able sermons Sunday at 11 a. m. and 7:30 a. m. Packed house at each service. It is as pleasant as ever and loved all. The district steward paid \$100 in full. Collection for the

quarter, \$229.13. Accessions to the church this quarter 6. Our congregation grows larger and longer. We are planning for our revivals.—L. W. Price.

Shuqualak.—Asbury Methodist Episcopal Church was the scene of the holding of the First Quarterly Conference, by the Rev. J. M. Marsh, District Superintendent on the 16th and 17th of March. All officers were present except two, and had good reports, which indicated a determination to do more for the improvement of the church. The Rev. Marsh preached two splendid sermons, which greatly rejoiced us. At this meeting we received four into the church. Collections for the day were \$27. Raised during the quarter, \$85. To the Superintendent we paid \$22.—B. J. Robinson.

Bedford Charge.—Our First Quarterly Conference was held March 9th, with Rev. C. W. Buttler, our District Superintendent, presiding. He said that never since he has been on the district was the quarter so well attended. At the calling of the roll \$10 was laid on the table. On Sunday, March 10th, we were wonderfully blessed with two soul-reviving sermons and an outpouring of the Holy Spirit; sixty-five partook of the Lord's Supper. Raised for all purposes, \$21. One member joined the church. Paid District Superintendent in full. Upon the invitation of the pastor of the Church, the Rev. M. C. Pullam, many persons came forward to ask for prayer.—Esther L. Reid.

Maben.—The Rev. M. J. Isiah, presided over our First Quarterly Conference, held on the 21st of March. Our new pastor, the Rev. M. M. McEwen, introduced the District Superintendent, who, after a few remarks, went at once into the business of the Conference. Good reports were submitted by all of the officers. Despite the unsettled weather conditions, good congregations greeted the District Superintendent and he preached to the enjoyment of all.—I. E. Russell, reporter.

Louisville.—The church at Maple Spring held the meeting of the First Quarterly Conference, March 6th. The Rev. N. F. Isaiah, our District Superintendent, was present and preached enthusiastically to a large audience. We paid him \$10.05. We are glad to have this good man with us, and will do all we can to "hold up his hands."—G. W. Lamply, reporter.

Lexington.—Our First Quarterly Conference was held March 8-10. Though the weather was bad, yet on Friday evening, March 8th, our Conference was held. All the churches were represented and the reports were fair. In the Sunday morning service one person joined the church. At night Dr. Gilliam, our worthy District Superintendent, preached to a packed house. Raised during the Conference, \$24.10. This charge has taken on new life this year. We have large plans on foot to improve or repair our church property.—E. O. Woolfolk.

Webb.—Reports read at the First Quarterly Conference, held March 18, the Rev. C. W. Butler, District Superintendent presiding, show that the interests of the Church are being carefully looked after. The weather has been inclement for a long period, but, notwithstanding this we were able to pay our District Superintendent in full. Collection for the day \$33.26.—D. P. Shaw.

Escatawpa.—We had with us recently the Rev. J. C. Reid of Ottumwa, Iowa. He is of the Baptist Church,

delight. The Rev. Reid was accompanied by his wife. At the close of the services, quite a large number of friends enjoyed a splendid repast, prepared by the ladies of the Baptist Church and served in the home of Mr. William Harris, one of the leading Negro citizens of this place.—A. H. Latham.

#### TENNESSEE.

La Follette.—Our second Quarterly Conference was held by our beloved Superintendent, J. W. Tate. Reports showed advancement in church work. The Superintendent's sermons and lectures were heard with delight. Several new members have joined our church this quarter and new life has come to us. Collection for the day, \$7.00. Our pastor, the Rev. R. M. Green, is one of the most self-sacrificing men of our Conference; he is of a truth called of God to preach. Our revival of twelve days closed February 25, and was one of the most successful meetings that this town ever witnessed. Thirty-three converted; two backsliders reclaimed, and the membership had their spiritual life quickened. The religious conception of the entire community was roused. The Evangelist, the Rev. A. Roach, that powerful Gospel preacher and singer, caused the flame to burn. As a result our church is strengthened; sixteen new members added and twelve baptized on Sunday. Pastor Roach stands ready to help any of the pastors of the Knoxville District who may need his services. Prof. Wells and Miss Flossie Sharp rendered good service in the revival and a number of their pupils were converted.—Edmond Hale.

Hartsville Station.—The third Sunday in March was the Stewards' rally day for Keys Chapel, which proved a success in every way. The church was equally divided into two tribes. First tribe queen Esther, captain, Mrs. Sadie Malone, assisted by Bro. Harris, of the African Methodist Episcopal Church, also Bro. Satterfield, of the Baptist Church, achieved a great victory. Amount raised by Tribe No. 1, \$60.00; second Tribe—Ruth—led by Miss Charlotte Young, captain, assisted by Bro. M. Carter, of the Baptist

Church, and Bro. Young, of the African Methodist Episcopal Church, amount raised, \$43.68. The following named persons contributed \$1.00 each: Tom Tunstall, Sol. Foxsaw, Richard Winn, Lonnie Malone, John Gooch, Robert Crenshaw, Mesdames Allie J. Winn, Amanda Goodall, Alice Hall. Too much praise can not be given to these two brave and brilliant captains and good people of Hartsville. The 17th was a bright day. The Rev. A. Irvin preached at 11 o'clock a. m. At 3:30 a. m. preaching by pastor and the Rev. Mr. Carr of the African Methodist Episcopal Church preached at 7:30 p. m.—David Scott, Pastor.

Farmington Circuit.—Our church is getting on nicely considering the hard winter. The Rev. T. W. Johnson, District Superintendent, was with us recently, and held our second Quarterly Conference. He expressed himself as being well pleased with the condition of the work. His lecture to the Sunday School was both instructive and impressive. He also preached a wonderful sermon at 11 a. m. The weather being so cold, we could not have services at night. We are planning to do a great work this year. On the night of March 13th a party of friends took possession of the parsonage, and when we were allowed in the dining room the table was laden with many nice things. After supper the crowd returned to the parlor and after the rendition of several selections of music, prayer was offered by Bro. Andy Maberry. The pastor expressed his thanks. The occasion was the pastor's birthday. After the friends left we found the table loaded with groceries too numerous to mention. The crowd was led by Mrs. A. J. Reasonover.—(Mrs.) L. V. Dowell.

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## Conferences and Conventions

### DISTRICT CONFERENCES.

Conference.	Place.	Date.	Dist. Supt.
Beaumont.....	Beaumont, Texas.	July 24-28.....	W. L. Duncan

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips with District, Place, Date, and name of District Superintendent, correctly given.—Editor.]

### Special Notices.

#### SPECIAL NOTES.

Our church on the Washington, La., charge that was destroyed by fire last year is being rebuilt and the members on hand at work. The building in the process of erection is 60x43 feet and in the next sixty days, the members plan to have it completed. Whatever help may be given in aiding this rebuilding will be greatly received by D. G. Taylor, pastor.

Washington P. O., Box 108.

The members of the church at Moss Point, Miss., of which the Rev. W. H. Smith is pastor are determined that its pastor and family shall have every comfort available. A surprise party recently brought to the parsonage 150 pounds of everything necessary for a family's use. There were hams, sugar, flour, rice, butter, lard and other necessities. They expressed of their pastor in well chosen words an appreciation that left him determined to do everything he can for the moving onward of his people.

#### UPPER MISSISSIPPI CONFERENCE.

The Woman's Home Missionary Society of the Upper Mississippi Conference will convene at Kosciusko, Miss., June 27, 1912. Now Brethren, we have set it at this date so as to include the Fifth Sunday, let each district superintendent and pastor bestir himself and bring at least two delegates, and help to make the convention the best in the history of the conference. Each pastor is asked to report his assessments on the the E. R. Rust Home. The weather has been very bad, but let us rally to this all-important cause. Come prepared to stay over Sunday. Please write the pastor and Mrs. Lula M. Wright, giving the name of your delegates and the day you hope to arrive in Kosciusko.—F. J. Talbert, pastor; M. E. Ferguson, president; Lula M. Wright, recording secretary.

#### District Rounds

##### MONROE DISTRICT. Second Round.

Anderson and Bigbend, May 18-19; Beulah and Woods, 21-22; Florence Circuit, 23-24; Jones, 25-26; Ferriday Circuit, 31-June 1; Harrisonburg Circuit, 3-4; Cosper and Bonita, 6-7; Mt. Nebo, 14-16; Minden Circuit, 18-20; Washington, 21-23; Mt. Sinai, 29-30; St. Paul Circuit, 25-28; Lake Providence, 26-29. Dear Brethren.—Our first quarter was greatly hindered by the incessant rains and the terrible floods caused by the overflow of the Mississippi River, from which you are still hindered, and the work is handicapped. We are praying for and helping the best we can, also that this awful condition of things may soon be over and the sun may begin its shining again in our favor and we can begin anew our work of soul-saving. Let us not lose courage, but, like men called of God, let us

before us. Strive to make Children's Day (June the 9th), a great day for Education: Remember our pledge for New Orleans University and Gilbert Academy. Get your envelopes out now and push the canvass until every cent has been raised. Do your best to put the SOUTHWESTERN CHRISTIAN ADVOCATE in every home, strive to come up to the District Conference, August 21-25, at Bonita, with every dollar of your benevolence raised. Put on strong revivals. Our motto is one hundred souls converted in every charge.—T. H. Monson, district Superintendent.

##### OPELIKA DISTRICT. Third Round.

Bethel and Eclectic, June 29-30; Benson and Riversid, July 5-7; Rockford Circuit, 13-14; Lornax, 13-14; Kellton Circuit, 17-18; Mallies and Elmore, 20-21; Wetumpka Circuit, 22-28; Five Points Circuit, August, 3-4; Alexander City, 9-11; Dadeville Circuit, 17-18; Opelika and Tuskegee, 23-25; Lanett Mission, August 30-September 1; Lanett Mission, 30-1; LaFayette Circuit, Sept. 7-8; Lafayette and St. John, 7-8; District Conference, July 24-28; At Wetumpka, Ala.—Dear Brother Pastors and Members of the Opelika District Conference: The minutes of the last annual conference shows that our district led in raising of benevolences. Now I appeal to you to do your whole duty in respect to the benevolences for all causes, and especially the Freedmen's Aid Rally on Friday of District Conference. We must raise \$300 for this cause to do, this is very easy, when we consider our numerical strength of quite Three Thousand Members from which to draw upon. Again I appeal to you to do your duty. We must do more for the church. It is only fair to do so. We are asking great things of the church. I. In raising more for each of the causes. II. For saving our people. III. For the SOUTHWESTERN Do your full duty and see to it that all under your care do their full duty, for God hath made us men, and He as well as the church, and the nation expects at least, that we go about our duties with an earnest and cheerful heart and willing hands. Brethren, half heartedness can never bring results. May God bless your efforts to make good.—Lewis S. Price, District Superintendent.

##### ROME DISTRICT. Third Round.

Douglasville, June 8-9; Aragon, 15-16; Tallapoosa, 22-23; Adairsville, 29-30; Rivertown, July 6-7; Villa Rica, 13-14; Cartersville, 20-21; Marietta, 21-22; Floyd Circuit, 27-28; Rome First Church, 28-29; Summerville, August 3-4; Chickamauga, 4-5; Cave Spring, 10-11; South Rome, 11-12; Bowdon, 17-18; Carrollton, 18-19; Temple, 17-18; Cohutta, 17-18; Austell, 17-18; Cedartown and Chubtown, 24-25. Dear Brother—This round brings us to the District Conference, Sunday School and Epworth League Convention which will meet in Cedar-

ville, August 21, at 10 o'clock a. m. Let all the pastors and delegates be present on the first day with reports. Push your claims on Children's Day and come up to the District Conference with full reports.—G. W. Arnold, district superintendent.

##### BEAUMONT DISTRICT. Third Round.

McCabe, Beaumont, June 7-9; Bon Wier Circuit, 15-16; Jasper Circuit, 21-23; Orange Station, 28-30; Rockland Circuit, 28-30; Port Arthur, 27-30, (J. P. Belcher); San Augustine Circuit, July, 5-7; Newton Circuit, 12-14; Wallisville Circuit, 20-21; St. James, Beaumont, August 4-5; Hemphill Circuit, 9-11; Batson Mission 17-18; Caro, 17-18; Voth, 24-25. Brethren—Our district conference will be held this year with the McCabe Methodist Church, July 24-28th. Begin now and make preparation for a large delegation and make this conference all it should be; put your various Auxiliaries to work that you may have money to defray their expenses, etc., to bring the delegation that shall be assigned to you, will go a great way in proving your leadership.

The chief object of the district conference is to especially look after the spiritual interests of the church, soul-saving and a spiritual uplift, etc.; secondly, the temporal economy—and our general benevolences of the church. Aside from the delegation—all local preachers, exhorters, presidents of woman home missions, ladies' aid, Epworth leagues, Sunday school superintendents, one class leader from every charge, one steward from every charge, etc. The Great Church is depending on you and me, brother, to "make good," in leading our forces to dare and do; if we do not or can not "make good," we know the results, therefore, "make good."—W. L. Duncan, district superintendent.

#### BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Sammers, Box 176, South Bend, Ind., will send free to any mother, her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night, and children. 50c.

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### Marriages

JOHNSON-SELTON — Mr. Dan Johnson and Miss Winnie H. Selton, 25th of February at Blount Springs, Ala., the pastor, Rev. A. Callahan officiated.

COLLINS-WEATHERSPOON.—At 3 m. Easter Sabbath, Mr. C. Collins and Miss C. Weatherspoon were wedded by the Rev. E. W. Jackson Clinton, La. The groom is a member of the Baptist Church while the bride is a member of the Methodist Episcopal Church.

### Deaths

The following members of Pittsfield Methodist Church, Springfield, Mo. have died this conference year:

Etta Adams,  
Calvin Brown,  
Fannie Christopher,  
Johnny Greer,  
Edith Hall,  
Martha Harris,  
Jackson Howard,  
Cordice Quinn McMullen,  
Lillie Belle Roberts, (child),  
Bennie Porter, (child),  
W. E. Wallace.  
Bertie Burns.

(Non-church members).

Mrs. Eliza Porter,  
Nancy Green,  
Jas. Abernathy,  
Geo. Richardson,  
Walter Jarrett.  
The Rev. J. M. Harris, pastor.  
V. Ford, Clerk.

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Kansas City, Mo.



## Brief Mention

The Rev. A. Holland, pastor at Edwards, Miss., is deeply grateful to the friends who brought, on the 21st of March, such a delightful pound party to the parsonage. Mrs. Luce Neley and Sister Sallie Marejan, with others, had this delightful affair.

The Rev. L. F. White, at Ackerman, Miss., was surprised recently by many friends of Mt. Herman Church. They came to the parsonage and left many delicious eatables on our table and also presented the pastor with a piece of purse, for which he was very grateful.

With many good things for the use of the pastor and family of Mason Church, Lecompte, La., a merry crowd came to the parsonage, led by Mrs. Eliza Carnal and Victoria Williams. An enjoyable time was spent in singing and short addresses made by leaders of the party.

Led by Mr. C. Western and Mrs. L. Western, a delightful surprise penny party was taken to the home of the Rev. and Mrs. A. B. Venable at Boyce, La. In spite of the rain the friends brought with them good cheer and comfort in the shape of 150 pounds of assorted groceries.

The Rev. J. C. Clark, pastor of Jones Chapel, Monroe, La., was agreeably surprised recently by a visit from the members of the church who came bringing many pounds of good things with them. The party was led by Mesdames L. Allen, M. Wade, J. Phillip, M. Harper and others.

Mesdames Louisa Brown, Kate Preston, R. Bibens and a number of other friends combined to give the pastor and family at Washington, La., a delightful surprise recently. They presented besides many pounds of choice groceries, a purse for which the Rev. D. G. Taylor returns many thanks.

Many pounds of good things were presented the pastor and family at the parsonage on the night of April 4th. With these pounds of groceries, came personal gifts in the way of clothing. Some of the Baptist friends joined in making the occasion a success, for which the pastor of Mason Chapel, McCrea, La., is thankful.

At the close of a very enthusiastic class meeting one night recently, a number of the members and friends led by Mr. Mat. Kemps went quietly up to the altar and presented 127 pounds of assorted groceries to the pastor. The pastor accepted very gratefully and wishes by this method to thank all the friends concerned in this.

Groceries of every assortment were brought recently to the parsonage of St. Paul Methodist Episcopal Church, of which the Rev. G. J. Dobson is pastor. The leaders of the pound party were M. J. Shannon, Mrs. K. C. Clifton and other interested friends and members of St. Paul Church. For this kind thoughtfulness on the part of his flock, the Rev. Dobson is grateful.

Friends and members of St. Paul Methodist Episcopal Church, Boyce, La., brought to the pastor, C. D. C. Bryant and family, the evening of February 29th a party consisting of delightful company, enjoyable refresh-

ments and many pounds of assorted groceries to stock the larder of the parsonage. The pastor thanks the many friends who were so thoughtful of his welfare.

On the 26th of March a pound party from Ebenezer Church led by O. E. Flennoy and L. S. Holmes, consisting of about 40 others brought much that the pastor and family needed to give them comfort. Music was furnished for the occasion by the brass band of this neighborhood. The music was delightful. A neat little sum of money was laid on the table for the pastor.

At Tampa, Florida, on the 19th of March, the members of Bowman Methodist Episcopal Church surprised their pastor, the Rev. W. O. Bartley and his family by presenting to them many choice gifts. The company was so large that lack of space prevents one giving but a few names. The surprise was under the leadership of Mrs. Ida Higgs and Mrs. A. E. Norgest. For all of the gifts the pastor is grateful and pleased.

The members and friends from the Fairfield Methodist Episcopal Church and the Baptist Church surprised, very pleasantly, the Rev. W. L. Dyas and his wife of the Methodist Episcopal Church. This delightful affair took place April 8th, and the arrangements were under the leadership of Mr. Jas. Hutchinson and Miss Nellie C. Wimberly. One hundred pounds of choice groceries were presented. More than 50 persons were present.

The Rev. A. R. Luster, pastor at Navasota, Texas, was gladdened recently by the visit of a merry company who brought with them more than 150 pounds of mixed groceries. The company consisted of members and friends of Lee Methodist Episcopal Church. The parsonage was crowded with the members of the company who greatly enjoyed themselves. Prof. A. E. McMillon was the principal speaker on the occasion and was responded to by the Rev. Luster and Mrs. Luster.

### Revival Notes

The Rev. F. D. Avant, pastor at Montgomery, Mo., reports many souls converted to the church as a result of a great revival.

The revival begun at Clifton, Tennessee, March 3d, resulted in the conversion of 29 souls, seventeen of whom joined the church, under the leadership of the Rev. J. H. Thompson.

The greatest revival for a number of years has just closed at Trinity Methodist Episcopal Church, Rockwood Tennessee under the leadership of the Revs. E. L. Walker, R. Sheperd (local preacher), and Revs. N. M. Black of Harriman and A. Roach of Kingston. The results were good. Forty-two souls were saved.

### Gleanings from the Field

#### GEORGIA.

Atlanta, Ga.—Fort Street Methodist Church is alive and progressing nicely. The people are loyal to every interest of the great church. They are in accord and the wheel of progress moves. The Fort Street Church is

steadily increasing in numbers, influence and power. We are praying, planning, working and expecting to do great things for God through this church. A few nights ago a storm passed through this community. In its wake were tons of groceries and a sum of money, and it happened to strike the Fort Street Methodist Episcopal Church parsonage, and unloaded there, leaving the inmates very happy indeed. Mesdames Lizzie Warren, Annie Andrews, Emma Siden, Patsy Mitchell, Anna Warren, Ida Pope, Bessie Lenton, A. Lewis, Clara Sloan, Misses Carrie Sloan and Esther Lewis, Messrs. S. W. Luckie, Wilson Warren, J. S. Graham, Madison Pope, Frank J. Sloan and others composed the party. A few days following this incident the first Quarterly Conference convened in Fort Street Church. The Rev. Dr. J. A. Richie, Superintendent of Gainesville District, presided over the deliberations. The Rev. Mr. Richie is a very fine administrator, a sweet-spirited, congenial Christian gentleman, and a strong, practical, earnest, attractive Gospel preacher. We are always delighted to have Dr. Richie with us. The Quarterly Conference was a great success. Peace and harmony prevail. Collection for the day, \$36.25. Three accessions.—E. R. Miller, Pastor.

Garden City.—Services were good all day Sunday, March 3rd. The pastor preached an able sermon at 8:30 p. m. On March 11th the lights that were donated to the church by the sinners and friends were unveiled. The pastor had arranged a good program for the occasion. We are thankful to the Conference for sending us such an able man as the Rev. Garfield Robinson. He is loved by all. The choir rendered special music for the occasion.—(Mrs.) Fanny Martin.

Hoschton.—Our first Quarterly Conference convened with the Rev. J. A. Richie, District Superintendent, in the chair. Leaders and all present with good reports. Paid the District Superintendent in full on Saturday, and on Sunday, at 11 o'clock a. m., the Rev. J. A. Richie preached a wonderful sermon. We had three accession, raised during the quarter, \$18.50 for District Superintendent, \$5.00 for pastor, \$1.10 for trustees, total, \$24.60.—Y. T. Fredrick, Pastor; R. C. Young, Secretary.

Porterdale.—We of Oak Hill Circuit are blessed in having one of the strongest pastors in the Atlanta Conference in the person of the Rev. S. P. Beauford. He is indeed a preacher. The good man is loved by white and black. His wife is a splendid woman. Bro. Beauford owns a pair of fine horses, for which he has been offered \$350.00. We have built a new parsonage, with five rooms. The white people here like and respect our pastor.

CEYLON.—On the fifth Sunday in March we had a Rally toward the rebuilding of our church at the above-named place. We had with us the Rev. E. J. Kimble, our pastor at St. Mary's. He rendered us large service. The various members paid their subscriptions: Mrs. Olive Greer, \$18.00; William Greer, \$13.00; Frank Floyd, \$13.00; Jonah Floyd, \$6.00; Miss Ella Floyd, \$4.00; Mrs. Mordeira Lamar, \$2.50; Mrs. Julia Floyd, \$1.50; Rev. J. O. Greer, 75 cents.; Total collection for the day, \$63.50. I thank the members and friends for their loyalty. May God bless these good people.—Mrs. Olive Greer.

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### Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Malden Chapel.—The Rev. Frank Walker is bringing Malden into large activity again. A Willing Worker's Club has been organized and now, scarcely five weeks old, they have purchased a new organ for the church. The club promises to be a prominent factor in the progressiveness of the church and the Rev. Walker is highly gratified. The club again showed its spirit when it presented to the pastor the Saturday night before Easter a splendid suit of clothes and a purse containing a handsome sum of money. Foremost amongst the members on this occasion were E. E. Smith, Wm. Vickers, D. L. Riley and Mesdames Luella Thomas, Fannie Riley, Hite and Shepard. The Easter services at Malden were of an exceedingly enjoyable nature. The Sunday School rendered its services to a crowded house. Collection for benevolences, good.—D. L. Riley.

### Gleanings from the Field

#### LOUISIANA.

Spider.—The Shady Grove Methodist Episcopal Church of which the Rev. C. R. Anyruni is pastor, was the scene of the first quarterly conference held February 29-March 30. The Rev. B. J. Reddix, District Superintendent, presiding. Collection during the quarter, \$120. On Sunday, March 3, the Rev. Angumm preached a splendid sermon which was indeed a trial. The members and friends of Shady Grove Church are delighted with the pastor. He has been warmly received and the church will

enjoy a season of prosperity under his leadership, we firmly believe.

MANSFIELD.—Wesley Methodist Episcopal Church made Sunday, March 30, an eventful day. The Methodist Church South while in district conference session here appointed four of their representative men to be with us last Sunday. W. H. Jameson addressed the Sunday School very acceptably and at 11:30 the Rev. L. R. Power, preached a sermon that was a spiritual benediction to all who heard him. At 7:30 p. m., the Rev. J. L. Cady preached a sermon in keeping with the sermon at 11 o'clock. These were hours of Gospel feasting and were beneficial to all. The pastor of the church South has preached for us once and promises to come again. Collection good.—J. T. Rolax.

FRANKLIN.—Sunday, March 11th, was a day of interest at Asbury Methodist Episcopal Church. The pastor preached convincingly and the combined collections for the day amounted to \$39.60. The Rev. Spears is deeply at work in the interests of the church and is being greatly appreciated.—Wm. Jones, reporter.

LONGSTREET.—The Rev. J. L. Augustus is being well-liked by the people at this place. He is determined to get the church on active lines and the people are standing by him. He was cordially welcome and the people of his church are evidencing their appreciation of him.—John Powells.

BAYOU GOULA.—Coming here, at the beginning of the year our pastor, the Rev. E. J. Harrison, found a cordial welcome awaiting him. We find in him and his estimable wife, exemplary leaders. One convert has come into the church under his leadership and six others have joined the church. We have pledged ourselves to stand by the pastor in his efforts for the realization of the best in our church. The first Sunday in February we raised \$54.27.—D. L. Davidson, reporter.

BERWICK.—The first quarterly conference held at Mason Methodist Episcopal Church, Rev W. Lang, pastor, on Friday, March the 1st., showed everything to be in excellent condition. Pastor and members are looking forward to a united effort for a successful year under the leadership of the pastor. The district superintendent, the Rev. J. W. Turner, preached an excellent sermon on Sunday. Collection for the day, \$19.50. Collection for the quarter, \$63.30.—M. R. Breaux, reporter.

MONROE.—We have planned to build a brick church here and every member is working toward that end. A leap year's entertainment given by the Willing Workers Club for the building fund, was a success. We are working for one hundred souls for Christ. Our pastor's return for the third year pleased us all. He is at work with his heart, hand and mind. A club organized with Mrs. M. G. Miller, president; Mrs. Mary McClanahan, vice-president; Mr. Maryland Brooks, treasurer and Mrs. Vicie Brown Anderson, secretary, gives the promise of much activity. The church seems imbued with fresh zeal which it is hoped will result in large efforts. The pastor, the Rev. J. C. Clark, assures us that the outlook for a splendid year's work is all that he desires.—M. G. Miller, reporter.

COMPTI.—Dur district superintendent, the Rev. J. O. Richards, presided over the first quarterly conference, March 19th., At this time an enjoyable time was spent and fair reports of the work here were offered. The

district superintendent preached acceptably to all. Our pastor is keeping every need of the various departments of the church before the people, and they will govern themselves accordingly. Collection during the quarterly conference, \$23.55. At the close of the meeting Brother W. A. Warmley presented \$11.35 to the church.—Mat Kemps, reporter.

Shreveport.—The First Quarterly Conference of Daniel's Chapel and Round Grove Methodist Episcopal Church convened in Daniel's Chapel, Friday, April 12th, District Superintendent B. J. Reddix presiding. Most of the officers were present with written reports. Considerable advancement has been made in spite of the bad weather, storms and disease. Parsonage has been painted, seventeen souls added to the church, \$15 reported for missions, a fine new organ installed and \$50 raised for all causes. A very helpful lecture was delivered by the District Superintendent.—T. B. Oville.

Boyce.—St. Paul Church, of which the Rev. C. D. C. Bryant is pastor, is alive. On the 16th and 17th of April the Rev. J. O. Richards, District Superintendent, held the First Quarterly Conference, which was one of the best the charge has ever witnessed. All prospects are bright for the remainder of 1912. The District Superintendent was accompanied by the Rev. Pompey Bibbs, of Melville, former pastor of St. Paul. Both preached interestingly. Our Sunday School has a membership of 116, with a fine average attendance. Since the first of March four have been added to the church.—C. D. C. Bryant.

### Flood Sufferers

GUNNISON, MISS.—April 23rd. was a great day in this town among the colored people. After reading the Commercial and learning that the great waters had done such damage to our race, we formed ourselves into a special committee to canvass the little town over for aid from our own race and we were successful. Mrs. Joe Hytower, Mrs. Lillie Brown and Mrs. Effie Brown were the receiving committee and the other committees went out, canvassed the town and secured many things for the flood sufferers. Their present condition is caused by the break of the levee at Beulah, Miss. We sent them two boxes of dry goods. Our people helped readily, willingly.—B. L. Roberts, pastor Leland Circuit.

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# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
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NEW ORLEANS, MAY 30, 1912

Vol. No. 41—No. 22

## THE CONSECRATION OF THE NEW BISHOPS

The ceremony, which was impressive, took place in the Auditorium, Minneapolis, Sunday afternoon, May 26. Bishop Thoburn announced the opening hymn, "Jesus, the

Anderson. Consecrated by Bishops McDowell and Bashford.

FRANCIS JOHN MCCONNELL—Presented by the Reverends Hilary A. Gobin and Albert

Hurlstone. Consecrated by Bishops Burt and Wilson.

FREDERICK DELAND LEETE—Presented by the Reverends Charles B. Allen and Frederick T. Keeney. Consecrated by Bishops Neely and Anderson.

RICHARD JOSEPH COOKE—Presented by the Reverends James M. Buckley and Robert B. Stansell. Consecrated by Bishops Nuelsen and Quayle.

WILBUR PATTERSON THIRKIELD—Presented by the Reverends William I. Haven and John W. E. Bowen. Consecrated by Bishops Smith and Lewis.

JOHN WESLEY ROBINSON—Presented by the Reverends Lewis E. Linzell and Joshwant R. Chitamber. Consecrated by Bishops Hughes and McIntyre, and Missionary Bishops Thoburn and Warne.

WILLIAM PERRY EVELAND—Presented by the Reverends Benjamin C. Conner and John G. Wilson. Consecrated by Bishops Bristol and Warren and Missionary Bishops Oldham and Robinson.

Bishop Cranston read the closing prayer and Bishop Harris announced the closing hymn. After the singing of the Doxology and the Benediction by Bishop Warren, the Board of Bishops, in a body, visited the grave of Bishop I. W. Joyce.



BISHOP STUNTZ



BISHOP HENDERSON

Name High Over All." Bishop Hartzell lead in the Apostles Creed. Bishop Oldham read the Collect. Bishop Warne read the first Scriptural lesson: Acts 20; 17-35. Bishop Scott read the second lesson: St. John 21; 15-17, and Matthew 28; 18-20. Bishop Hamilton read the call to prayer. Bishop Warren conducted the examination of the candidates. Bishop Cranston led in prayer. Then followed the presentation and consecration of Bishops:

HOMER CLYDE STUNTZ—Presented by the Reverends Thomas E. Flemming and Edmund J. Lockwood. Consecrated by Bishops Warren and Walden.

THEODORE SOMERVILLE HENDERSON—Presented by the Reverends William V. Kelley and George P. Mains. Consecrated by Bishops Cranston and Moore.

WILLIAM ORVILLE SHEPARD—Presented by the Reverends Hanlow V. Holt and James M. Phelps. Consecrated by Bishops Hamilton and Berry.

NAPHTALI LUCCOCK—Presented by the Reverends William E. Conner and Eli P.





## The General Conference—A Brief Summary of the Daily Proceedings

### WEDNESDAY, MAY 15—THIRTEENTH DAY

Bishop Anderson had charge of the devotions. Dr. J. T. Wardle Stafford, fraternal delegate from Great Britain, delivered the message.

Bishop Quayle presided.

The report from the committee on education, was taken up under the direction of Dr. W. H. Crawford, chairman of the committee.

Two addresses were made before the previous question was called for, and then Dr. Crawford made the closing address for the committee. The addresses were by President Theodore Kemp, Illinois Conference, and President C. G. Doney, West Virginia Conference. The minority and majority, were again read.

Announcements were made and Intermission was taken at 10:35 o'clock.

Immediately after recess, on a privileged question, Bishop Burt announced the sad news of the death of King Frederick of Denmark. He said that he had been received cordially by the latter, and that the king then stated that he was praying daily for Methodism because Methodism meant so much to his people in Denmark. The Bishop also stated that this is the first time the General Conference contained delegates from Denmark. The Bishop pointed to the flag of Denmark which had been placed, draped, above the platform. Prof. Emil Luerling, South Germany Conference, presented a resolution, and the Conference adopted it by a rising vote. It was a resolution of condolence. After some announcements, a motion prevailed that the General Conference, through Bishop Burt, send a cablegram of sympathy to the Royal family of Denmark.

The consideration of the report from the Committee on Education was resumed.

The chairman of the majority report on education, with authority, accepted the changes of the minority report as made in paragraph IX, and thereupon the Conference adopts this paragraph and the majority report as a whole.

The rules of the house were suspended to have the report of the Committee on Episcopacy, having to do with the effectiveness of the Bishops. Dr. Thos. Nicholson, chairman of the committee, presented the report. There were four recommendations: (1) that the following remain effective, Bishops Cranston, Hamilton, Berry, McDowell, Bashford, Purt, Wilson, Anderson, Nuelsen, Quayle, Smith, Lewis, Hughes, McIntyre and Bristol; (2) that Bishops Warren and Moore be granted superannuate relations; (3) that no recommendation be made in the case of Bishop Neely; (4) that the names of Warren, Moore and Neely be printed on a ballot and that the Conference vote without debate as to whether these should remain effective or superannuate.

A call for the previous question being made, and a motion prevailing to suspend the rules and then to extend the time in order to hear the final presentation of the committee, through its chairman, and take the vote—the first item was adopted, the fifteen Bishops to remain effective.

After considerable discussion the Conference proceeded to vote on the superannuation of Bishops Warren, Moore and Neely. The Conference adjourned at 1:15 p. m., and then reassembled at 2:30 p. m., to hear the ballot—with the result as announced last week, superannuating Bishops Warren, Moore and Neely.

### THURSDAY, MAY 16—FOURTEENTH DAY

Bishop Wilson delivered the address during the devotional hour.

Mr. Marvin Campbell, Northwest Indiana Conference, presented a resolution instructing the Committee on Rules to amend the rules on debate so that the chairman of a minority report will have the same privileges accorded him as is accorded to the chairman of the majority report. The resolution was referred to the Committee on Rules.

Dr. Thomas C. Nicholson, for the Committee on Episcopacy, presented the following report, which was adopted:

"Title: Number of New Bishops.

"Dear Fathers, Sisters and Brethren—Your Committee on Episcopacy, having had referred to them

the number of General Superintendents necessary to strengthen adequately the Episcopacy, referred the matter to a sub-committee of twenty-one. This sub-committee conferred with the sub-committee of twenty-one on Episcopal Residences, and also took into consideration the facts which led the body to offer the report on Contiguous and Continuous Episcopal Supervision printed in the Daily Advocate of May 13, page 306, and reported to the General Committee that eight additional is the smallest number compatible with the needs of the situation. After careful consideration of the report of the sub-committee, the General Committee adopted the same, and the chairman was instructed to report to the General Conference and to move the adoption of the following resolution:

"Resolved, That in view of the death of two effective Bishops during the past quadrennium and the superannuation of three by this General Conference, and in view of the demand for increased general superintendency both in the home and in the foreign fields, there shall be eight Bishops elected by this General Conference."

"THOMAS NICHOLSON,  
"Chairman.

"O. F. HYPES,  
"Secretary."

After adopting the rules governing the election of Bishops, the appointing of the first group of tellers and prayer by Bishop Warren, the Conference took the first ballot for the election of eight Bishops.

On question of high privilege and courtesy Hon. Adolf Eberhart, Governor of Minnesota, was introduced to the Conference and he addressed the General Conference, bringing greetings and asking for co-operation of Methodism in making the country places of our land more attractive to our young people and the cities more wholesome and less dangerous.

Dr. Alfred Inwood, Southern California Conference, on a privileged point, presented a resolution appreciative of Governor Eberhart's address and pledging co-operation in the important work suggested for our nation's best welfare. The Conference enthusiastically passed this resolution.

As a matter of privilege and courtesy, Dr. Stafford, representative of the British Wesleyan Methodists, about to leave for home, was presented to the Conference and he gave a final address. Dr. Marlon Lawrence was also presented and he brought greetings from the World's Sunday School Association recently in session.

The consideration of the report of the Commission on Judicial Procedure was resumed.

The conference adjourned to meet at 8 p. m. to hear result of first ballot. The Conference met at five to hear the vote on Bishops. After devotions the following vote was announced:

Total number of ballots cast.....	802
Defective ballots .....	3
Total ballots counted.....	799
Necessary to a choice.....	553

Of these, Homer C. Stuntz has received 577. Homer C. Stuntz is, therefore, elected a Bishop of the Methodist Episcopal Church. (Great applause.)

David G. Downey, 331; Matt S. Hughes, 299; W. O. Shephard, 299; R. J. Cooke, 232; R. E. Jones, 222; F. J. McConnell, 215; N. Luccock, 212; Andrew Gillies, 210; W. H. Crawford, 194; H. C. Jennings, 188; Franklin Hamilton, 171; H. L. Jacobs, 167; J. B. Hingeley, 172; E. S. Tipple, 159; T. S. Henderson, 153; W. P. Thirkield, 151; C. B. Mitchell, 139; F. D. Leete, 135; F. D. Bovard, 135 Joshua Stansfield, 124; Benjamin Young, 107; F. M. North, 101; C. E. Locke, 97; Edward S. Ninde, 94; E. A. Schell, 91; Thomas Nicholson, 84; J. G. Wilson, 77; Carl G. Doney, 59; Daniel Dorchester, Jr., 58; H. C. Welch, 55; J. H. Coleman, 51; G. H. Bradford, 43; Fletcher Holman, 42; G. P. Eckman, 39; F. T. Kenney, 37; J. F. Harmon, 37; Geo. Elliott, 35; W. F. Oldham, 32; C. R. Havighorst, 28; M. C. B. Mason, 25; W. H. Morgan, 23; G. H. Trever, 23; J. W. Butler, 19; P. H. Swift, 19; J. W. Van Cleve, 13; J. H. Race, 16; T. P. Frost, 13; J. W. Frizzelle, 13; J. R. Day, 12; C. M. Boswell, 12; Emil Luerling, 12; W. F. Conner, 11; W. F. Hovis, 11; E. M. Holmes, 11; E. J. Kulp, 11; C. A. Findley, 11; Edgar Blake, 11; C. B. Spencer, 11; L. J. Birney, 9; J. C. Nicholson, 9; G. H. Bickley, 9; C. O. Kimball, 8; C. W. Drees, 7; E. D. Locke, 7;

Eighty-two other persons were voted for received from 2 to 6 votes, while 94 received 1 vote each. After taking two ballots the Conference adjourned.

### FRIDAY, MAY 16—FIFTEENTH DAY

Bishop Quayle spoke during the devotional hour.

Bishop Lewis presided over the morning session.

After various announcements had been made, Bishop Burt, on a question of privilege, announced that an answer had been received from his cablegram of condolence to the Royal Family of Denmark sorrowing because of the death of King Frederick. The Bishop read the answer from the new King himself, "Heartiest thanks. Christian."

The second ballot was announced, but there was no election.

### Ballot No. 2. General Conference, May 17, 1912

Total number of votes cast.....	796
Defective votes .....	6
Ballots counted .....	790
Necessary to choice .....	527
Number of persons voted for.....	136

D. G. Downey, 383; W. O. Shepard, 378; M. S. Hughes, 369; R. J. Cooke, 282; F. J. McConnell, 272; R. E. Jones, 265; N. Luccock, 264; Andrew Gillies, 262; W. H. Crawford, 226; H. C. Jennings, 193; J. B. Hingeley, 191; F. Hamilton, 182; E. S. Tipple, 165; W. P. Thirkield, 163; H. L. Jacobs, 148; E. S. Henderson, 146; F. D. Leete, 143; C. B. Mitchell, 139; F. D. Bovard, 131; F. M. North, 119; Benjamin Young, 106; J. Stansfield, 90; C. E. Locke, 86; E. A. Schell, 82; E. S. Ninde, 68; J. G. Wilson, 60; Thos. Nicholson, 57; Herbert Welsh, 50; C. G. Doney, 50; D. Dorchester, Jr., 41; J. H. Coiman, 37; W. F. Oldham, 33; F. Homan, 26; F. T. Kenney, 26; J. F. Harmon, 24; Geo. Elliott, 19; G. H. Trever, 17; J. W. Butler, 16; G. P. Eckman, 14; J. W. Frizzelle, 12; C. R. Havighorst, 12; Emil Luerling, 11; W. H. Morgan, 11; P. H. Swift, 9; C. O. Kimball, 7; E. J. Kulp, 7; C. W. Drees, 6; J. H. Race, 5; W. H. Hovis, 5; J. R. Day, 4; E. M. Holmes, 4; W. F. Conner, 4; J. W. E. Bowen, 4; E. Blake, 4; R. E. Wilson, 4; C. A. Tindley, 4; J. L. Hillman, 4; W. D. Parr, 3; E. M. Jones, 3; C. M. Boswell, 3; H. C. Jameson, 3; Edward Locke, 3; J. W. Van Cleve, 3; T. R. Thoburn, 2; J. M. Buckley, 2; C. L. Mead, 2; Allen MacRossie, 2; H. Houston, 2; C. L. Goodell, 2; J. L. Gillies, 2; J. M. Mitchell, 2; T. P. Frost, 2; A. P. Camphor, 2; C. B. Spencer, 2; J. C. McDowald, 2; Robert Forbes, 2; E. L. Lockwood, 2; T. E. Fleming, 2.

The third ballot for Bishops was taken.

During the preparations for voting, Dr. E. B. Burroughs, South Carolina Conference, moved that the names of those persons receiving less than ten votes for Bishop be not read before the Conference. Motion prevailed.

The paragraph of the Discipline on Amusements was taken up and the greatest debate of the session resulted. We intend to treat the subject at length later.

On a question of privilege, President G. A. Reeder, North Ohio Conference, presented a resolution. It was concerning the General Assembly of the Presbyterian Church, now in session in Louisville, Kentucky, more than nine hundred members present. It authorized the General Conference, through its Senior Bishop Warren, and the Secretary, to telegraph the greetings and the best wishes of this body to the Presbyterians—best wishes for their evangelistic, missionary and educational activities. Adopted.

On a question of high privilege Dr. A. B. Leonard, Cincinnati Conference, sent a communication to the platform which was read by the Secretary. It was to the effect that the writer would not be a candidate for re-election as corresponding secretary of the Missionary Society.

The Conference adjourned to meet at 5 p. m.

The Conference met at 5 p. m., and, after prayer, Bishop Lewis introduced Dr. Seth Reed, a member of the General Conference forty-eight years ago, and now in his eighty-ninth year, having given sixty-eight years to the ministry of the Methodist Episcopal Church, and never having missed the first roll call of his Annual Conference.

The Bishop presented the third ballot:



## Report of Third Ballot for Bishops

Total number of ballots cast.....	809
Defective ballots .....	5
Total ballots counted .....	804
Necessary to choice .....	536

W. O. Shepard, 457; D. G. Downey, 386; M. S. Hughes, 378; N. Luccock, 306; R. J. Cooke, 304; F. J. McConnell, 301; R. E. Jones, 299; Andrew Gillies, 293; W. H. Crawford, 247; F. Hamilton, 221; W. P. Thirkield, 198; H. C. Jennings, 187; Theo. Henderson, 180; J. B. Hingeley, 179; E. S. Tipple, 172; F. D. Leete, 145; H. L. Jacobs, 135; F. M. North, 130; C. B. Mitchell, 120; Benjamin Young, 102; F. D. Bovard, 98; J. Stansfield, 77; E. A. Schell, 72; J. G. Wilson, 58; C. E. Locke, 57; E. S. Ninde, 56; C. G. Doney, 50; H. L. Welch, 46; Thomas Nicholson, 39; W. F. Oldham, 31; J. H. Coleman, 28; Daniel Dorchester, Jr., 23; F. T. Keeney, 22; George Elliott, 14; J. F. Harmon, 14; Emil Luering, 13; C. R. Havighorst, 12; F. Homan, 11; W. H. Morgan, 11; Frank Mossman, 10.

After taking the amount of ballot, the Conference adjourned.

## SATURDAY, MAY 18—SIXTEENTH DAY

Though a little more than half way through its session, the General Conference continues to increase rather than diminish in interest. Long before the hour appointed for the opening of the doors of the spacious auditorium arrives vast crowds of interested visitors may be seen standing on the outside. The expectation that problems deep and profound and world-wide in their interest and application will be settled is the cause. This proved to be the case to-day. Aside from the fact that up to this time but one Bishop had been elected and that other ballots in this connection would be taken, the drawing card was the knowledge that the fate of paragraph 260 of the Discipline, commonly known as "the amusement paragraph," would be settled. Hence, it was no surprise that the auditorium was taxed to its utmost capacity.

At 9 o'clock Bishop Hughes took the chair and called the Conference to order, and the Journal of Friday was read and approved. The order of the day was then called for and taken up. This was the adoption of the majority report of the Committee on the State of the Church, recommending the retention of Paragraph 260 from the Discipline, or the minority report of the same committee recommending its elimination. The battle was a royal one. Drs. J. R. Getteys, Nebraska Conference, W. W. Van Orsdell, North Montana, and Judge J. H. Lucas, St. Louis, spoke for the majority, while Drs. J. H. Day, M. J. Naylor, Washington, J. M. Buckley, New York East; Robert Forbes, Northern Minnesota, George Elliott, Detroit; Albert Herdstone, Indiana, advocated the adoption of the minority report.

After the debate had closed, L. C. Anderson, West Virginia, moved that the vote be taken by orders. This was voted down. It having been decided to take the vote by ayes and noes the roll was called with the result: Ayes, 369; noes, 446; total vote, 815. Thus "the amusement paragraph" remains in the Discipline for another quadrennium at least.

Secretary I. Garland Penn asked that as the fraternal delegate from the African Methodist Episcopal Zion Church had not as yet reached the Conference, that he be heard some time during Thursday, May 23.

The fifth and sixth ballots for Bishops were taken resulting in no election.

Assistant Secretary E. B. Burroughs, South Carolina Conference, presented the following, which was, on motion, adopted:

"Whereas, the Rev. B. W. Arnet, D.D., and Rev. C. K. Harris, D.D., fraternal delegates from the African Methodist Episcopal Church, and from the Colored Methodist Episcopal Church, respectively, have, by the eloquent and inspiring addresses delivered by them in bringing messages from their churches greatly encouraged us:

"Therefore, resolved, That the General Conference express to Doctors Arnet and Harris our most hearty appreciation of their messages, and assure them of our earnest prayer for their safe return to their respective homes, and for many years of continued service and success in their work and labor of love."

Henry Wade Rodgers presented a matter of privilege. The Committee on Credentials recommends

that Edward H. Marshall, lay delegate from the Northern New York Conference be excused from further attendance upon the session of the Conference at the close of to-day's session. Also, A. G. Smith, New Jersey Conference, be excused on May 20th; that John W. Miller, Illinois Conference, be excused after May 24th; also, Charles E. Welch, Erie Conference."

## SUNDAY, MAY 19TH

The Evangelistic services of the General Conference, at 3 o'clock, packed the Auditorium, and many were turned away. In point of interest this was by far the greatest meeting of this kind thus far held. Bishop Berry, chairman of the Committee on Evangelism, presided.

The first speaker was Bishop Hughes. He spoke on, "The Example of the Holy Spirit as an Evangelist." He appealed to the delegates to magnify their Christ, and to hold Him up to the people as the Savior—the Redeemer.

Dr. Theodore S. Henderson, of Brooklyn, followed Bishop Hughes, and spoke on "The Evangelistic Attitude of the Church." His leading thought was the great need of personal contact.

## MONDAY, MAY 20—SEVENTEENTH DAY

The Conference opened with devotional services conducted by Bishop Berry. Prayers were offered by Dr. Geo. Elliott, Detroit Conference and Dr. W. E. Brown, Central New York Conference. Bishop Warren brought the message of the day. His text was Col. 1:27: "Christ in you, the hope of glory."

Promptly at 9 o'clock Bishop Robert McIntyre assumed the chair. The Journal of Saturday was read and approved. Secretary J. B. Hingeley presented the report of the Auditing Committee on the work of the Conference Claimants' Board for the quadrennium.

Dr. F. J. McConnell was elected to convey fraternal greetings to the Congregational Club of Minnesota, which will hold a meeting in Minneapolis this week. It was also voted that Dr. Nehemiah Boynton, president of the National Congregational Council of the United States, be invited to address the Conference on Saturday, May 25th.

Dr. W. A. Maers, Southern German Conference, introduced a resolution calling upon Methodists going from the North, East and West, to the South, to be loyal to Methodism.

Mr. J. A. McMillan, of Tennessee, submitted a resolution setting apart Wednesday, the 22d instant, as the day for the sale of the table, block and gavel, made by the students of the Morristown (Tenn.), Normal and Industrial School, and used by the Bishops at this Conference.

Thomas Nicholson, chairman of the Committee on Episcopacy, submitted a report concerning the effectiveness of Bishops J. C. Hartzell, F. W. Warne, I. B. Scott, W. F. Oldham, J. E. Robinson, and M. C. Harris.

The report of the Seventh ballot showed no election.

At 8 o'clock p. m. the Conference Claimants' Anniversary was held. The following program was carried out:

Bishop Joseph F. Berry, D.D., LL.D., presiding. Hymn, "God Will Take Care of You," page 25, announced by the Rev. Seth Reed, Detroit Conference.

Prayer, the Rev. Robert Stephens, D.D., Illinois Conference.

Scripture Reading, the Rev. Horace L. Jacobs, D. D., Central Pennsylvania Conference.

Hymn, "Facing the Sunset," announced by the Rev. M. S. Marble, D.D., North Indiana Conference.

## Rapid Fire Program

Timed by the Conference clock, set for ten minutes.

First Group: Dr. J. B. Hingeley, Corresponding Secretary; the Rev. S. S. Jolly, Delaware Conference; Judge H. M. Havner, Iowa Conference.

Song, from the "Veterans' Songs," announced by the Bishop.

Second Group: Rev. Dr. S. J. Greenfield, Northern New York Conference; Dr. C. B. Wilcox, Colorado Conference; Dr. E. C. Clemens, Field Representative.

Solo, "Veterans of the Cross," Mrs. J. B. Hingeley.

Third Group: Mr. Marvin Campbell, Treasurer of the Board; Dr. J. W. VanCleve, D.D., Illinois Conference.

All superannuated preachers were invited to seats on the platform.

At the adjourned meeting of the General Conference Laymen's Association held at Wesley Church on Saturday night, May 18th, the following officers were elected for the ensuing quadrennium:

President, Rolla V. Watt, California Conference; vice-president, Eugene M. Travis, New York East Conference; secretary, A. D. Peck, Alabama Conference; treasurer, William Carpenter, Dakota Conference; member of executive committee at large, J. A. Patten, Holston Conference.

## TUESDAY, MAY 21—EIGHTEENTH DAY

The General Conference opened with singing "Holy, Holy, Holy." A chain of prayers were called from the floor. The message of the day was based on 1st Corinthians, 13. He demonstrated that the best of all service is motive. The chapter reveals methods of service as follows: (1) Speaking; (2) doing; (3) suffering. The closing song was, "O That Will Be Glory."

Bishop Bristol assumed the chair, and the Journal of the previous day was read and approved.

A message of fraternal greeting from the General Assembly of the Presbyterian Church meeting in Louisville, Ky., was read and duly reciprocated. Dr. W. H. Crawford, on behalf of the Board of Education, distributed cards calling for schools and colleges attended by the delegates and the degrees obtained therefrom.

Dr. Johnson, Northwestern Iowa Conference, presented a resolution fixing the allowance for expenses of future commissions, and an amendment was accepted to the effect that the Commission on Ratio of Representation be discharged. The same was adopted.

Mr. O. P. Miller, Treasurer of the General Conference Commission, submitted the following report:

## Treasurer's Report

Minneapolis, Minn., May 16th, 1912.

Dear Fathers and Brethren: I beg leave to submit herewith my report as Treasurer of the General Conference Commission of the receipts and disbursements for this quadrennium up to May 16th, but the same does not include any payments on expenses of the delegates. Four years ago I intimated to you I did not expect to make another report as Treasurer of the General Conference Commission. Had the prophecy of one of our most eminent physicians proven true, it would have been my last report. I am thankful to my Heavenly Father that He has given me health and strength to do the work which was assigned to me.

First, I wish to thank the faithful District Superintendents and pastors who have so loyally supported me in my effort to raise the apportionment for the General Conference expense fund. I find where the District Superintendents followed the provisions of the Discipline governing this collection, which provides that apportionment shall be divided into three equal parts and one-third raised each year in the three years preceding the General Conference, generally they have succeeded in raising the full amount.

Now, because, with the help of the District-Superintendents and pastors, we have succeeded in collecting .771 per cent. of our apportionment, I hope that the District Superintendents, pastors and laymen living within the bounds of the Conferences that have not collected at least 90 per cent of their apportionment, will return home fully determined that they will give this collection "a square deal." I submit to you that nothing less than this is fair. If this matter is explained to our people they will respond. I do not think a single member of the Church would be willing to return to the old method of charging deficiencies out of the proceeds of the Book Concern, which would be equivalent to taking just that amount from the superannuated preachers.

I hope this General Conference will pass a strong resolution urging delinquent districts to bring up the amount so that they can start the new quadrennium with a clean balance sheet. The General Conference Commission, at my urgent request, has authorized me to give each district credit for 10 per cent. of its apportionment. In other words,

(Continued on Page Six.)



# THE CHRISTIAN LIFE

## Recompense

Straight thro' heart this fact today  
By truth's own hand is driven—  
God never takes one thing away,  
But something else is given.

I did not know in earlier years  
This law of love and kindness,  
I only mourned thro' bitter tears  
My loss in sorrow's blindness.

But ever following each regret  
O'er some departed treasure,  
My sad repining heart was met  
With unexpected pleasure.

I thought it only happened so,  
But time this truth has taught me,  
No least thing from this life can go,  
But something else is brought me.

It is the law—complete—sublime—  
And now with faith unshaken,  
In patience I but bide my time  
When anything is taken.

No matter if the crushing blow  
May for the moment down me,  
Still back of it waits Love, I know,  
With some new gift to crown me.

—Exchange.

## Victory

By Jennie Fowler-Willing

"This is the victory that overcometh the world, even our faith." "According to our faith, it is done unto us." "Thanks be unto God, who giveth us the victory!" Its fullness and glory are measured by our faith. That awful redemptive agony through which our Lord waded, when He crept through Gethsemane and staggered up Calvary, was meant to provide the whole race a constantly-victorious life. In all things they were to be "more than conquerors." He was always to cause them to "triumph" in Himself. When He cried, "It is finished!" He had wrought out for every soul, a complete and perfect salvation. To believe less than that, is to underrate the atonement, and make Calvary a tragic failure.

He is "able to do exceeding abundantly above all that we ask or think." One may think up to the limit of his ability to enjoy and serve God, and yet be infinitely below that "exceeding abundantly." When an infinite Being, who is "pure, unbounded love," has provided a salvation for lost souls, it must be above all that they ask or think.

Was it Alexander of whom the story is told, that he gave a magnificent present to one of his favorite generals? The man hesitated about taking it. He did not deserve such a token of royal favor. "It is too much for one so unworthy to receive."

"Is it too much for Alexander to give?" asked the monarch.

"Thou art coming to a king.  
Large petitions with thee bring;  
For His power and love are such,  
None can ever ask too much."

If one doubts the greatness of the victory wrought out on Calvary, let him study the Record, remembering that "all things are yours, for ye are Christ's, and Christ is God's."

O that every redeemed sinner would stop this instant his misrepresenting of the Atonement, "by a shabby, half-starved spiritual life!" Then the mass of believes would be no longer like

"Children crying in the night,  
Children crying for the light,  
With no language but a cry!"

Each would have the riches of his inheritance through Jesus, who is Victor—complete, blessed, glorious victory, here and hereafter. "If this blessed victory is through faith, how can I learn to believe?" asks one, timidly. "I am such a doubter!"

Doubters are like last winter's apples—withered, shrunk, no credit to owner or orchard.

trusts the Lord to take it utterly and teetotally out of the soul the better. Then the spiritual life will fill out, smooth, round, and full—a joy to the husbandman who has redeemed it at so great a cost. The best way I know is to begin at once to believe. Believing and receiving are the same thing in grace, and receive means take. So begin at once to take every promise as yours. Girls learn to sew by pricking their fingers with a needle. Children learn to skate by bumping their heads on the ice. One leans to believe by believing. Everything mean, suspicious and dwarfing must be thrown to the junk-heap. Loving kindness must be used toward every human soul.

I heard a man say of his parents, both of whom were distinguished: "My mother seldom trusts any one; and she gets cheated oftener than my father does. He—well, I'll give you a specimen of his doings on the line of trust. Once, when he was in Africa, he had a few hundred dollars that he must send across the continent. No express, no mail—what could he do? An eastbound caravan came along. He didn't know a soul in it, but he looked the men over in his keen, good-natured way, and picked out a man whom he asked to take the money for him."

"Dit it go straight?"

"Straight's a gun! You see, he always trusted God for guidance, and then used his sharpest sense, and he was seldom taken in."

I did not wonder that a man who kept his believing power constantly in use could trust God for a victorious personal experience, and for hundreds of souls, given to his faith, in every continent on the globe.

New York City.

## It Costs so Little

By George Kingle.

The pathway is so long for some tired feet;  
So many hearts would stay their beat  
If it were right.

Such lonely ones grope through the night—  
We need reach out and touch  
Hands burdened overmuch;  
Hands that love's clasp have lost!  
At such a little cost  
We may be kind—

Give just a little love to bless and bind  
A heart that beats alone and reaches out  
To find a heart to dream about;  
It costs so little just to stop and hear  
Some heart's sad secret, or its throb of cheer;  
To care a little that a soul is glad;  
To care a little that a soul is sad.

## Immortality

I am like a forest once cut down :the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. There I breathe at this hour the fragrance of the lilacs, the violets, and the roses as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and it is history.—Ex.

## A Good Every Day Creed

From some forgotten source the *Quarterly* has clipped the following, which ought to make a good creed for today and every day in the year:

I shall be kind today, for my own sake, if not for others.

I shall be clean today, in body, in mind and in soul.

I shall be patient today, because it is the swiftest way to accomplish results.

I shall be honest today, not for policy's sake, but for principle's sake.

I shall obey today, because it is the only way I can learn how to command.

I shall earn some good thing today, because I must either progress or retrogress.

I shall do some useful thing today and I shall do it as well as I can, for true contentment comes only in the doing of honest work well.—From "Texas and Pacific Quarterly."

## "Go Thou With God"

By OSCAR U. ROBINSON.

There is a people in Spain called Basques, who are known and loved by tourists for their simple, genuine hospitality. On greeting or parting from friends or strangers alike, they will almost invariably say, "Go thou with God." How beautiful and suggestive!

The common salutation of most of the Orientals, when translated into our language, resolves itself into something like this: "Peace be unto you," "God be with you." Whatever may be said against the Jew or the Mohammedan, he is not ashamed of his religion or his God. We of the Western world say "Good day," "How are you?" or "Hello," and occasionally on parting from our loved ones, "God bless you," or "God be with you." But this expression of the Basques, "Go thou with God," seems to me to be rich and deep in its significance.

The people of Old Testament times were familiar with the word "Emanuel," meaning "God with us." And we of to-day who believe in God know well in our minds and hearts that there is not the slightest reason to fear that He will not be with us. We have faith enough in Him that He will instruct and teach us in the way we should go, and that He will guide us with His eye if we are willing to put ourselves under His protection. We know well that God will perform His part but we are so likely to let it go at that.

The Basque, however, says, "Go thou with God." The Basque probably knows where the real danger lies. It is we—not God—who will be likely to forget the relationship existing between us and our Heavenly Father. It is we who are prone to wander away from the fold of the Good Shepherd. So the Basque essays kindly, "Go thou with God." It is our supreme business to follow the Master to walk "in His steps." Then there will



# OUR YOUNG FRIENDS

## Two Lives

By James McGranahan

Two babes were born in the self-same town,  
On the very same bright day.  
They laughed and cried in their mothers' arms  
In the very self-same way.  
And both seemed pure and innocent  
As falling flakes of snow,  
But one of them lived in the terraced house,  
And one in the street below.

Two children played in the self-same town,  
And the children both were fair,  
But one had curls brushed smooth and round,  
The other had tangled hair.  
The children both grew up apace,  
As other children grow,  
But one of them lived in the terraced house,  
And one in the street below.

If Jesus, who died for rich and poor,  
In wondrous holy love  
Took both the sisters in His arms  
And carried them above,  
Then all the difference vanished quite,  
For in heaven none would know  
Which of them lived in the terraced house,  
And which in the street below.

## The Ever Present Life

You ask how to maintain a sense of God's presence amid trial: I hope, to begin with, that you feel how trials are in themselves calculated to keep us continually in his presence. What more natural than when suffering to seek relief: and what a relief there is to be found by a loving glance at God! When your pains come on, you summon the physicians, and those relations whom you believe most able to support you: even in like manner summon the Great Physician, who is all the more able to understand and soothe your sufferings in that it is his mercy which has laid them on you. Summon the only Friend, the true Comforter, the loving Father, who will carry you in his bosom, and will either give you relief from pain or courage to bear its pressure patiently. Is it not good to know that we have such a resource in God, and that it can never fail us: He is ever ready to hearken. He knows our every pang better than we know it; he lays it on us because he would fain spare us the eternal pangs which we have deserved. It is He who excites within us the very cry for help we raise. And He has said "Before they call, I will answer; and while they are yet speaking, I will hear." If sometimes he seems slow to deliver or comfort us, it is that he treats us like Lazarus, whom he loved: he waited purposely some days, and let him die in order to raise him up. God seems slow about healing you, because he is leaving you to suffer so that you may die to self and to the world's corruption. When all your lusts are extinguished when your pride is humbled to the dust, when you begin to be insensible to false shame and pernicious indulgence for your profligate friends, when you have sacrificed everything unreservedly to God, and the old man in you has neither hope nor prospect, then I believe that God will show forth his glory. He will recall you to a pure life worthy of him; he will set you before the world like a risen Lazarus, not to resume a base, idle, profane life, but to be a witness to an unbelieving world of God's marvelous power, which convinces

Two maidens wrought in the self-same town,  
And one was wedded and loved.  
The other say through the curtain's part  
The world where her sister moved.  
And one was smiling, a happy bride,  
The other knew care and woe,  
For one had lived in the terraced house,  
And one in the street below.

Two women lay dead in the self-same town,  
And one had tender care.  
The other was left to die alone,  
On her pallet thin and bare;  
One had many to mourn her loss,  
For the other few tears would flow,  
For one of them lived in the terraced house,  
And one in the street below.

the faithless, silences the malice of the evil one, and draws sinners to conversion.

And amid your sufferings say to God, let me forget myself, but never forget Thee. *Memor fui Dei, et delectatus est.* My pain is inevitable, for I cannot escape Thy just and all-powerful hand; I must suffer, for I have sinned, and my sentence of condemnation is gone forth. The only thing is whether to suffer with the despair of a self-supporting mind, or with the comfort of hoping in Thee; with self-love goaded to madness by pain, or with peace through love of Thee and confidence in Thy unfailing goodness. Impatience relieves no ill; on the contrary, it is a sharp additional pang added to all the rest. But resignation soothes and lightens all we suffer by showing the gain that is behind. I entreat you then, sir, to cast yourself into God's arms, there to find the best of comfort. Be sure that it will prove less a sacrifice of your own will than a lightening of your pain. If you use yourself by degrees to seek confidently from God all which is lacking in yourself, you will gradually acquire a blessed, peaceful habit of turning to Him whenever trial presses, as a baby nestles to its nurse's breast when anything frightens or hurts it. The reason you feel it difficult thus to turn to Him is that you do it with effort, without simple trust, rather as a sacrifice than as seeking comfort. God would have you more unconstrained with Him. Turn to Him less with a thought of giving than of receiving; you can give Him nothing save what you have received of him. Open your heart to Him unceasingly, and you will receive patience and love. If patience fails you under pressure of pain, appeal to God for support, as you would call to a passerby for help under overwhelming burthen. And if you yield to impatience, do not add the further evil of discouragement. To be impatient of our impatience is to poison the wound; rather lift your eyes to the Physician, and show Him the depth of your wound, that He may pour in His healing balm. Abide calm and humble under God's hand, remembering your pride,

impatience, sensitiveness and weakness. Nothing could be more suited to confound your pride than the reflections God has forced upon you. You have but one way of doing good, and that is to bear patiently and meekly; all other means of sacrifice are gone from you. You have no longer the snares of business or the seductions of society to encounter. You are shut up with a Christian household, and all you can do is to endure; and this you do so badly, that it alone might suffice to destroy all self-confidence in you. How many guileless people are suffering worse pains than yours without any of your unmerited alleviations! Try often to lie still before God and think over all these things. A word from the psalms or gospels, or any other passage of Holy Scripture which strikes you, will be enough to lift up your heart to God from time to time. But such upliftings should be simple, unforced, brief, familiar; they may be made in the midst of those around you without anyone observing you. Beside, you have an advantage not to be overlooked in the power of speaking on religious subjects with your own family. When such conversations are natural and easy, they strengthen and encourage the soul, help it under trial, comfort it under pressure of temptation, open the closed heart, and give a peace which self-contained people seldom have. Your reading and prayers should be very short in your present state; mind and body need to be spared. Short, simple upliftings of heart to God on any touching passages of Scripture will be more useful to you than long meditations. While listening to conversation the heart may often recollect itself within, and feed secretly upon God. Silence is very needful both to your body and your soul. "In quietness and in confidence shall be your strength."—From "Fenelon's Letters."

## The Development

"I have two young fellows working for me, both with the avowed determination of learning the trade. Yet I'll venture to predict that one of them will quit his apprenticeship before the end of six months; and that the other will stick to it and make a first-class carpenter and builder. How do I judge? Because one boy feels above his work—and the other is above it." Then he went on to explain how one slighted the simple tasks given him, because he felt them too easy and simple, and thought himself above them, capable of more intricate work. The other took what was assigned, and did it with such care for every detail, such neatness of finish that he showed by his work his readiness for advancement to more exacting tasks.

"To secure the most complete development, one must live in one's time and yet live above it," says H. W. Mabie. That is the spirit that makes one faithful to the present duties, no matter how small or trivial they may seem; yet never lets the heart rest content to allow them to fix the boundaries of its ambitions. That present duty, honestly, faithfully performed, will help make all the larger life to follow better, nobler, more honest and faithful and perfect. It helps on by short and easy steps the development that could never be gained by careless, impulsive leaps and bounds.—*Exchange.*

Oft unknowingly the tongue  
Touches on a chord so aching  
That a word or accent wrong  
Pains the heart almost to breaking.  
Many a tear of wounded pride,  
Many a fault of human blindness,  
Has been soothed or turned aside  
By a voice of quiet kindness.

Hannah More.



## The General Conference—A Brief Summary of the Daily Proceedings

(Continued from page three.)

I am authorized to reduce the apportionment of each district 10 per cent., and each and every district that has paid more than 90 per cent. of the original apportionment, including deficiency, will be credited with the amount overpaid on its apportionment for the 1916 quadrennium. Up to date 228 districts have paid 100 per cent or more, of their apportionments. If you would lessen the work of the Treasurer, as well as reduce the cost of collecting, go home and bring up your deficiencies at once; send the money to me, when I will issue a receipt that can be used as a voucher at the next session of your Annual Conference. Give the preachers to understand that nothing will be gained by leaving anything unpaid, as all deficiencies must be carried into the next quadrennium, and added to the new apportionment.

Up to this date \$151,285.43 has been collected, as compared with \$139,368.24 four years ago at this date. \$4,950.00 has been collected as interest on certificates of deposit and on daily balances, as compared with \$1,905.57 last quadrennium up to January 23rd, 1909. The total expenses to date of collecting and disbursing this large sum of money is \$9,539.28, or 6 3-10 per cent. If you were to deduct the amount of interest collected from the expenses, the net cost of collecting and disbursing same would be \$4,509.28, or 3 per cent. I have heard it said that a penny saved was equal to two pennies earned.

You will notice that \$17,887.34 has been paid on account of Judicial Conferences and General Conference Commissions, and the end is not yet. I have made annual reports to the Commission and the same have been duly audited each year. My books are open for inspection.

Respectfully submitted,

OSCAR P. MILLER,

Treasurer.

Oscar P. Miller, Treasurer, Rock Rapids, Ia., in Account with General Conference Expense Fund, 1912.

To Balance transferred from 1908 Account.....	\$13,983.60
To Amount Collected up to and Including May 16, 1912, General Expense Account .....	151,285.43
To Amount Interest Collected on CDs and Daily Balances .....	4,950.00
By Expenses of General Conference Commission to May, 1913.....	\$ 1,391.47
By Expenses of Judicial Conferences to May, 1912.....	1,011.30
By Expenses of Federal Council of Churches of Christ .....	11,000.00
By Expenses of General Conference Secretary .....	919.75
By Expenses of Treasurer, Assistant Treasurer, Clerks, office rent, use of typewriters, adding machines, etc. ....	9,200.00
By Expenses Treasurer's office, stationery, postage, etc.	359.28
By Expenses of Judicial Procedure .....	611.49
By Expenses of Ecumenical Conference Commission...	1,971.52
By Expenses of Commission on Federation .....	899.18
By Expenses of Fraternal Delegates .....	1,058.01
By Expenses of Commission on Japanese Methodism...	11.00
By Expenses of Commission on Reduction of Size of General Conference .....	991.58
By Expenses of General Conference to date (Badges, etc.)	340.74
By Amount Transferred.....	30.00
By Balance on hand, May 16, 1912 .....	140,423.91
ARDVO—BAM—3—May 28	

### Recapitulation.

Expenses of Judicial Confs.	1,011.30
Expenses of Commission....	16,876.04
Expenses of Fraternal Delegates .....	1,058.01
Expenses of Treasurer's office	9,559.28
Transferred .....	30.00
Expenses of General Conference to date.....	340.74
Expenses of General Conference Secretary .....	919.75
Total.....	\$129,795.12
Balance on Hand.....	140,423.91
	\$170,219.03

Bishop Walden submitted the following report on Committee on Boundaries:

Bishop Walden: In the handbook of the delegates, page 86, you will find the statement I am to make. Changes in three or four districts have been made by your Committee on Boundaries to which the matter was referred. The first change does not affect the district, which is the fifth. The North Ohio and the East Ohio have been united so the new Conference, the Northeast Ohio Conference, will have twenty members, but it leaves the district the same as to its number. The eighth district, the Austin Conference, has been transferred—it has been united with the Oklahoma Conference, giving to the Oklahoma Conference ten delegates instead of eight, which will increase the Eighth District to two more. There is another change. The West Nebraska Conference of the Eighth District is transferred to the Ninth District, and the Norwegian and Danish from the Ninth District is transferred to the Eighth in order to bring the territories of these two Conferences into the districts which are more nearly related to them. It does not change the number of delegates. I will mention again the Norwegian and Danish from the Tenth to the Ninth, and the Northern Sweden from the Ninth to the Tenth, but no change in the size of the district. Detroit, which has been in the Twelfth District, is transferred to the Eleventh District, so it is associated in the same district with the Michigan Conference, bringing the two Conferences into the same district. It makes that district now, the total number is 66, but there is one district that has 68, and one district that has 64, and two districts that had 62, so you will see that while the transfer increases the size of the Eleventh District, it is not out of proportion. To the Twelfth District, the Wyoming Mission (an enabling act authorizing it to become a Conference during the coming quadrennium), it is transferred to this district, and was transferred to that district to have a total of 46, which is two delegates more than two or three districts; and one other reason for transferring the Wyoming to this district is that it is contiguous to the Dakota Conference, adjoins it. This constitutes all the changes that have been made in the district. I have given you the size. The only one that is affected in size is the Eleventh District, which now has 66 delegates. Are there any questions that you want to ask me?

On the eleventh ballot, Dr. T. S. Henderson, New York East, and Dr. William O. Shepherd, Rock River Conference, were elected Bishops.

Dr. Robert E. Jones rose to a question of privilege and said:

Mr. Chairman and Brothers: I am not unmindful of the honor that has been shown myself and my people in the votes that have been given me for the episcopacy. This downward scale is a delight! But lest it be sudden, I want now to withdraw my name, with thanks both to my own people and to the others of the General Conference who have given me this vote.

### WEDNESDAY, MAY 22—NINETEENTH DAY.

Once again Bishop J. F. Berry was in charge of the devotional exercises of the General Conference. Hymn, "I Love to Tell the Story," was sung, after which twenty-three passages of Scripture were recited as the basis of the morning lesson. The Rev. W. H. Brooks, D. D., pastor of St. Mark's, New York, offered prayer. The message of the morning was taught by Bishop Thoburn. His central thought was "Ye are my witnesses." It was a deep and profound address. The service closed with singing "Blessing in the Shower."

Bishop Warren assumed the chair and called attention to May 24th as the one hundred and seventy-fourth birthday of Methodism. The Journal of the previous day was read and approved.

On a privileged question, Dr. W. F. Conner, Pittsburgh Conference, presented a motion, which was carried, requiring that all standing committees, except the Judiciary, complete their work before nine o'clock Friday morning, May 24th. An amendment was accepted from Dr. Blake, that the Episcopacy Committee be also exempted as far as their report on Episcopal residences was concerned. For this action just noted a suspension of the rules was made.

On the motion of Dr. J. W. Van Cleve, beginning with Friday, May 24th, the General Conference decided to hold afternoon and evening sessions for the purpose of better attending to the business of the Conference.

J. M. Buckley presented the following resolution:

#### Resolution Concerning Dr. Leonard.

Whereas, Doctor Adna B. Leonard has notified the General Conference that he does not desire a re-election as a Corresponding Secretary of the Board of Foreign Missions, be it

Resolved, First, That for twenty-four year he has set an example of devotion to the cause, which was committed in large part to his heart, his head, and his hands, worthy of remembrance and imitation;

Resolved, Second, That his name should be enrolled in the records of the Board of Foreign Missions, the history of the Methodist Episcopal Church and universal Methodism;

Resolved, Third, That his name, and designation as General Corresponding Secretary Emeritus of the Board of Foreign Missions, be printed in the Annual Reports of the Society so long as he lives;

Resolved, Fourth, That his salary be continued till the next meeting of the Cincinnati Conference, which he has honored so long;

Resolved, Fifth, In view of his long career in the office and his advancing years, the Board of Foreign Missions be empowered to make him such grant annually as they shall judge to be advisable.

James M. Buckley: Mr. President, if anybody objects to this, I will not now speak. (Applause.)

William W. Lucas: On behalf of the Mississippi Delegation, I want to second that.

The Rev. I. H. Fulton, D. D., introduced the following resolution:

#### Concerning Dr. Dunton.

Whereas, That peerless Christian gentleman and scholar, Dr. L. M. Dunton, President of Claflin University, South Carolina, has given a quarter of a century of efficient, self-sacrificing labor to the upbuilding of the Negro race in the South, and

Whereas, He has sent to this General Conference through the Secretaries of the Freedmen's Aid Societies, a very beautiful and costly table which was constructed by the students of the eighth grade and the first and second years' normal classes; and,

Whereas, The sale of this beautiful hand carved table, representing in a measure the high-class work that is being done by our Freedmen's Aid Schools and the advancement of the Negro race, will contribute greatly to the needs of this school, be it

Resolved, That the Secretaries of the Freedmen's Aid Society be allowed to offer this table for sale before the General Conference, to the highest bidder, Saturday morning, May 25th, immediately after recess.

I. H. FULTON,  
South Carolina Conference.

On motion of Dr. R. B. Williams, the rules were suspended, and the question as to the necessity of a majority vote in Annual and Lay Conferences to elect delegates to the Judiciary Committee.

Bishop Warren introduced the Hon. Wm. J. Bryan to the General Conference as "the Christian statesman who could go around the world and appreciate the work of Christian missions."

Mr. Bryan addressed the General Conference in a masterly manner and received a great ovation.

The order of the day was the sale of the table made by the students of the Morristown Industrial School, of which Dr. J. S. Hill is president. The Gideon Bek, of Germany, was the auctioneer. The table was purchased by Mr. John Andrus, a wealthy layman of New York, for \$1,500. The latter generously returned the table to the school and subsequently re-purchased it for \$1,100.



Bishop Warren presented to Dr. Hill a reproduction of the bust of John Wesley, and also a reproduction of John Wesley's teapot.

The report of the Committee on Sunday School literature was presented and provoked considerable discussion. It was adopted.

At this point Bishop Warren made the following address:

Brethren: I desire the indulgence of this Conference, previous to the giving of the notices, for a brief personal word. We shall be adjourned in two or three minutes. Hear me, please. If I had been present when the vote on the retiring of three Bishops was announced, I should have spoken then. I desire a word now. In 1880, thirty-two years ago, the General Conference conferred upon me the greatest honor that can be conferred on any mortal man, to be the vicegerent and ambassador of the King of kings for all the earth. No man has served effectively in this office longer than myself. Only five men have come up to this limit of thirty-two years, and some of them, like Bishop Asbury, were in pain and grief extreme during the latter part of the time. It has been an era of unlimited joy. When I look at my successor in the seniority, Bishop Cranston, I remember with a holy feeling that thirteen men have stood between us, and now we are together. In the exercise of this office I have been about the world; to South America twice, China and Japan twice, Korea, the Philippines, India, Europe, North Africa, Mexico and Porto Rico—a glorious embassy to the world at large. I have brought back from my observation in the heathen world the most clear and vivid feeling that the gospel in the heathen world is the power of God, and it affects human hearts according to the thought and mind of the blessed Spirit. When I was elected, we chose our residences. I chose mine in Atlanta. I count those years among the most valuable years of my life. By the gracious benevolence of Brother Gammon, I was permitted to be associated with the founding and endowing of that great school of theology. Then I chose my residence on the frontier, and by the marvelous liberality of my wife and children, I was enabled to be associated with the founding and endowing of the second great theological school of the five in our Church. For such a privilege I devoutly thank God. I earnestly desire for the Church an intense spiritual life. The machinery is good, but dead. The power of God in the soul is the life of the world. Concerning this matter of retiring, my wife and family agreed before we came that we would follow the custom of my life, with no word whatever to say in regard to the designation of my work. I have appointed, sometimes to difficult fields, 35,000 men, and they have gone to their work with a loyalty that is sublime, a devotion, courage and cheer that are born of God. I belong to that class of men, and accept the situation.

(At the close of Bishop Warren's remarks, the Conference burst into tremendous applause and rising, tendered him a Chautauqua salute.)

At the afternoon session, Dr. Naphthall Luccock, St. Louis, was elected a Bishop of the Methodist Episcopal Church.

Bishop Warren having called Bishop Walden to the chair, the latter made the following address:

I greatly appreciate the courtesy of my colleague in inviting me, as he is authorized to do by the Discipline, to occupy the chair of the General Conference temporarily. It is eight years since I have had this privilege and this responsibility. I have been practicing during all the intervening General Conferences on the Committee on Boundaries. I do not know whether I have lost my skill or not.

Allow me to say that this is the twelfth General Conference that it has been my privilege to attend and be interested in; the first one was in 1864, as the Editor of the Daily Advocate. Then for five successive General Conferences as the representative of the Cincinnati Conference. In 1884 the General Conference took me out of the Cincinnati Conference and gave me my present position, and I have been attending General Conferences ever since 1864. I am always glad to be present and like to have something to do with what is going on. It is legitimate.

I greatly appreciate the kindness and courtesies that have been shown to me, not only in a public way, but by so many of my brethren in private. I do not know, and you do not know, that I shall be present with you at the meeting of the next General Conference. (Many voices: "We hope so.") I hope

done for me, and if I go before that, I expect to meet you yonder. May God help you and guide you, for in all these General Conferences the spiritual level has never equaled the level of the present General Conference. (Great applause.) As many as will adjourn, raise the hand. Please rise and receive the benediction. The grace of our Lord Jesus Christ, the love of God the Father, the communion and fellowship of the Holy Spirit, be with us and remain with us, guiding us, helping us, blessing us. Amen.

### Commencement Week at Sam Huston College

On May 15th Samuel Huston College closed a successful year's work in spite of the severe winter and epidemic. The commencement week began April 29th with a "Musical Recital" given by the students of the music department. Wednesday night, May 1st, the seniors entertained a large audience with a spicy "class night" program. One of its attractive features was a fancy drill by the young ladies. May 3rd the primary department occupied the evening with "A Day in Flowerdom." This program brought out the parents and relatives of the children. Each child was costumed to represent a flower, and when they were all grouped together the effect was very pleasing. May 8th the intermediate department presented an operetta entitled "The Merry Cyclers." The amusing and characteristic features of the play were well brought out. Indeed, many of the young people showed a marked adaptability for the parts assigned. May 9th the preparatory department rendered a high class program consisting of orations and music. May 10th graduates from the industrial department of Eliza Dee Home rendered an appropriate program touching on the work of the home. May 11th the alumni held their annual meeting. They were addressed by Supt. McCallum of the city schools. Sunday, May 12th, at 9:30 a. m., the final prayer service and love feast was held in the chapel, in which both students and visitors vied with one another to take part. At 11 o'clock the Rev. D. A. Scott, D.D., of Austin, delivered the baccalaureate sermon, which was a most excellent discourse on "Right Vision," to an overflowing audience. Sunday night the annual conference sermon was preached by the Rev. A. L. Casper of Belton, Texas, at Wesley Chapel. The students marched to the church in a body. The school choir furnished the music. The church was crowded to the doors Monday morning. The Sunday school and Church Workers' Conference developed many helpful ideas for better church work. Monday night the eighth grade rendered a fine program, after which certificates were given to the successful candidates for the first year preparatory class. Tuesday morning each teacher gave a report of grade standings and promotions of their classes. Tuesday night the music department in their annual musical rendered "The Wedding Feast" from Coleridge Taylor's musical production of "Hiawatha." An appreciative audience listened attentively to this attempt at high class music written by a Negro, and so well rendered by the students Wednesday morning. The commencement day exercises took place before an immense crowd. Dr. Doyle gave a stirring address on "Race Harmony and the Need of Better Prepared Leaders both in Church and Community." At the close of the exercises Prof. J. W. Frazier, in the absence of President Lovingsgood, presented the graduates with their diplomas and also conferred the different prizes. The benediction was pronounced by Dr. Agard of Tilton College. The faculty of Samuel Huston College have reasons to feel proud over the successful termination of their year's work. Indeed many visitors and friends stated that this commencement was among the best, if not the best, ever held at the college.

### Easter Reports

PLEASANT VALLEY, MISS.—A splendid program was presented, the same was in charge of Mr. George Walker, superintendent. Collection, \$7.80.

SHREVEPORT.—The services on Easter Sabbath at Fairfield Methodist Episcopal Church were uplifting. Collection was \$28.30.—Jas. Hutchinson.

LAWRENCE, MISS.—R. D. Simons is the efficient superintendent. An excellent program was rendered.

LAKE CIRCUIT, MISS.—Easter was appropriately observed. One of the best programs in the history of the church was conducted by Miss Dora Gray. Raised for missions, \$16.63.—W. L. Mills, pastor.

ELLISVILLE, MISS.—Our Easter exercise at this place was quite a success. Total collection for the day, \$10. Mrs. Lula Abraham and Miss Mary Crosby conducted the exercise.—R. N. Jones, pastor.

HARLETON CIRCUIT, TEXAS.—We had a splendid program on Easter day, conducted by Mrs. R. E. Massengale. The singing was ably conducted by Mr. Albert Massengale. Amount raised, \$22.00.—R. Hillary, pastor.

The two churches on the Mt. Vernon Charge, Georgia, made Easter a day of fitting service. Good services were held at each place. At Mt. Vernon the church gave for missions \$10.25. At Ailey, the collection was \$20.51.

The Rev. B. J. Lewis, pastor of our church at Batesville, Arkansas, writes that their celebration of Easter was greatly enjoyed. Raised for all purposes \$20. Mr. N. T. Pinkeet is superintendent of Sunday School at this point.

Although Easter Day was not a bright one, the people of Fayette, Mississippi, came out and made the early morning service an enjoyable one. The Sunday School program was very interesting. The various departments of the church raised \$35.03.

At our church in Boyce, Louisiana, the Easter program was beautifully carried out. Mrs. L. Western, Superintendent of the Sunday School, assisted in making the program successful. Mrs. L. Venable helped greatly in the morning service. Collection \$11.50.

Easter Day at our church, Escatawpa, Mississippi, was very enjoyable. P. W. Stringfield, Sunday School Superintendent did splendid work, as did Superintendent F. L. Novel at Pascagoula, Mississippi, St. Mark Church. The Total collection raised at both places was \$18.85.

### Imitators of God

In Paul's letter to the Ephesian believers, as given in the King James version, he says: "Be ye, therefore, followers of God, as dear children." (Eph. 5:1.) The revised version reads: "Be ye, therefore, imitators of God, as beloved children." I am not able to define just the difference which there may be between the words "followers" and "imitators," as pertaining to this command; but I am certain that one cannot be an imitator of God without following Him. I am also certain that if one be a follower of God he will imitate Him. Can one be an imitator of God without also being His child? Can an unconverted person actually and heartily imitate God? I do not think that he can. Paul never said that unconverted ones are imitators of God. He never wrote that an unsaved person is a follower of God, or of Christ. In the words which I quoted, Paul used the expression "as beloved children." Only such ones could be expected to be imitators of God. In what sense are they to be imitators? In the quotation made, the word "therefore" is used. "Be ye, therefore, imitators." That word shows that there is a connection between the words and what just precedes them. Observe the context: "Let all bitterness and wrath and anger and clamor and railing be put away from you, with all malice; and be ye kind, one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you." Then the apostle logically adds: "Be ye, therefore, imitators of God, as beloved children." The children are to imitate the Father in the manner which is indicated in the preceding words that I have quoted. They are not to indulge in such feelings as are mentioned, but, on the contrary, they are to be kind, tenderhearted and forgiving toward one another. This is acting as God acts. We





BISHOP. McCONNELL

**ELECTION OF GENERAL SECRETARIES**

There was the greatest interest in the election of secretaries. The Board of Foreign Missions has a new corp of executive secretaries, Dr. Leonard having resigned and Dr. Stuntz having been elected to the episcopacy. The Board of Home Missions and Church Extension retains the same secretaries, but in a reversed order of election. One of the secretaries of the Freedmen's Aid Society is new, also the Epworth League Secretary, will be a new official. We give the balloting for the office:

**BOARD OF FOREIGN MISSIONS**

SECRETARIES—S. Earl Taylor, Bishop W. F. Oldham, Frank Mason North

*First Ballot*

Total number of ballots cast.....	772
Defective ballots .....	2
Total ballots counted.....	772
Necessary to a choice.....	387

S. Earl Taylor, 484; W. F. Oldham, 408; J. B. Trimble, 284; F. M. North, 231; H. K. Carroll, 121; E. A. Schell, 111; J. C. Floyd, 111; E. G. Richardson, 110; A. E. Smith, 78; H. R. Calkins, 51; A. MacRossie, 49; J. C. Nicholson, 36; D. Bronson, 36; F. M. Stone, 34; J. M. Thoburn, Jr., 30; A. J. Kulp, 28; A. G. Kynett, 24; A. J. Coultas, 20; F. B. Fisher, 18; M. S. Hughes, 15; J. A. Cole, 13; S. M. Dick, 7; Ward Platt, 5; S. A. Bright, 2; G. H. Jones, 2; J. A. Jansson, 2; Geo. H. Bickley, 1; H. L. Jacobs, 1; E. Luerling, 1; J. B. Taylor, 1; F. B. Smith, 1; S. Earl, 1.

S. Earl Taylor and W. F. Oldham, having received a majority of the votes cast, were duly elected.

*Second Ballot*

Total number of ballots cast.....	711
Defective ballots .....	2
Total ballots counted.....	709
Necessary to a choice.....	355
F. M. North .....	357

F. M. North was declared duly elected.

**BOARD OF HOME MISSIONS AND CHURCH EXTENSION**

CORRESPONDING SECRETARIES.—Ward Platt, C. M. Boswell and Robert Forbes.

*First Ballot*

Total number of ballots cast.....	772
Defective ballots .....	2
Total ballots counted.....	772
Necessary to a choice.....	387

Ward Platt, 647; C. M. Boswell, 595;



BISHOP LEETE

Robert Forbes, 483; H. J. Coker, 241; Jas. Rowe, 125; S. A. Danford, 56; N. W. Stroup, 52; S. A. Bright, 42; F. M. North, 24; W. H. Morgan, 14; J. C. Nicholson, 5; R. Stevens, 4; D. Bronson, 3; A. G. Kynett, 3; W. C. Evans, 3; W. Black, 2; W. A. Stansfield, 1; J. Brown, 1; H. J. Coburn, 1; S. W. Strout, 1; E. A. Schell, 1; Houston, 1; E. M. Rowe, 1; W. D. Elliott, 1; R. E. Wilson, 1; C. M. Burns, 1; B. Young, 1.

Ward Platt, C. M. Boswell and Robert Forbes, having received a majority of the votes cast, were duly elected.

**BOARD OF EDUCATION**

CORRESPONDING SECRETARY.—Thomas C. Nicholson.

*First Ballot*

Total number of ballots cast.....	772
Defective ballots .....	5
Total ballots counted .....	767
Necessary to a choice.....	384

Thomas C. Nicholson, 732; S. Plantz, 3; E. S. Tipple, 1; E. A. Schell, 1; J. H. Race,

6; Frank Hamilton, 1; C. B. Mitchell, 1; D. G. Downey, 1; S. M. Vernon, 5; H. J. Coker, 1; S. J. Danford, 1; J. W. Frizzelle, 2; J. C. MacRossie, 2; L. J. Price, 1; A. Wagg, 1; R. Williams, 1; E. Blake, 1.

Thomas C. Nicholson was elected.

**FREEDMEN'S AID SOCIETY**

CORRESPONDING SECRETARIES.—P. J. Maveety and I. G. Penn.

*First Ballot*

Total number of ballots cast.....	772
Defective ballots .....	2
Total ballots counted .....	770
Necessary to a choice.....	385

P. J. Maveety, 538; M. C. B. Mason, 339; I. G. Penn, 246; W. W. Lucas, 141; W. H. W. Rees, 94; J. S. Hill, 80; J. W. Frizzelle, 43; J. O. Opensen, 36; R. S. Lovinggood, 7; R. Williams, 4; D. G. Downey, 1; D. J. Johnson, 1.

P. J. Maveety was elected.

*Second Ballot*

Total number of ballots case.....	711
Defective ballots .....	4
Total ballots counted .....	707
Necessary to a choice.....	354
I. G. Penn .....	323
M. C. B. Mason .....	303

*Third Ballot*

Total number of ballots cast.....	676
Total counted .....	676
Necessary to choice .....	339

I. G. Penn received 349 and was elected.

**BOARD OF SUNDAY SCHOOLS**

SECRETARY.—David G. Downey

Total number of votes cast.....	772
Defective ballots .....	2
Total ballots counted .....	770
Necessary to choice.....	386

Of these D. G. Downey received 746 and was elected.

**EPWORTH LEAGUE**

CORRESPONDING SECRETARY.—W. F. Sheridan.

*First Ballot.*

Total number of votes cast.....	772
Defective ballots .....	3
Total ballots counted.....	769
Necessary to a choice.....	385

Of these W. F. Sheridan had 325; E. M. Randall, 314; J. L. Loar, 108; J. F. Elliott, 12; C. F. Reisner, 3; H. B. Haskell, 3; and several others one each. No one having received the number requisite to election, it was declared that no election had resulted.



BISHOP COOKE



BISHOP THIRKIELD



# Southwestern Christian Advocate

631 BARONNE STREET

## Second Ballot

Total number of votes cast.....	711
Defective ballots .....	3
Total ballots counted .....	708
Necessary to a choice.....	355
W. F. Sheridan .....	389
E. M. Randall .....	280
W. F. Sheridan was declared elected.	

## BOARD OF CONFERENCE CLAIMANTS

SECRETARY.—J. B. Hingeley.

Total ballots counted .....	772
Of these J. B. Hingeley received 564 and was declared elected. M. P. Burns received 156; G. T. Notson, 37; C. W. Shepard, 34; E. M. Randall, 1.	

## EPISCOPAL RESIDENCES

The assignments of Bishops to Episcopal Residences by the General Conference are as follows:

Atlanta, Ga., Bishop F. D. Leete.  
 Boston, Bishop J. W. Hamilton.  
 Buffalo, Bishop William Burt.  
 Buenos Ayres, Bishop H. C. Stuntz.  
 Chattanooga, Tenn., Bishop T. S. Henderson.  
 Chicago, Bishop W. F. McDowell.  
 Cincinnati, Bishop W. F. Anderson.  
 Denver, Bishop J. F. McConnell.  
 Foochow, China, Bishop W. S. Lewis.  
 Helena, Bishop Naphtali Luccock.  
 Kansas City, Kans., Bishop W. O. Shepard.  
 New Orleans, Bishop W. P. Thirkield.  
 New York, Bishop L. B. Wilson.  
 Oklahoma City, Bishop Robert McIntyre.  
 Omaha, Bishop F. M. Bristol.  
 Peking, China, Bishop J. W. Bashford.  
 Philadelphia, Bishop J. F. Berry.  
 Portland, Ore., Bishop R. J. Cooke.  
 St. Louis, Bishop C. W. Smith.  
 St. Paul, Bishop W. A. Quayle.  
 San Francisco, Bishop E. H. Hughes.  
 Washington, D. C., Bishop Earl Cranston.  
 Zurich, Switzerland, Bishop J. L. Nuelsen.

## Of General Interest

### VETERANS OF CIVIL WAR DYING OUT FAST

Records from the Pension office at Washington, show that survivors of the Civil War are dying off at the rate of 100 per day or 8 per hour. To lay wreaths on the graves of 2,685,000, there will be but 850,000 Civil War Veterans, nearly 60,000 less than there were last year. Diminishing at such a rapid rate, it becomes pertinent to ask how long will these survivors last, and are answered by calculations recently made that the last will very probably live 'till the year 1965.

### NEGROES IN CUBA IN REVOLT

Insurrection and disorders in Cuba which threaten the life and property of Americans and are believed by the United States to be spreading beyond the control of the Cuban government, caused the American government late last week to make active preparations to care for the lives and interests of Americans in Cuba. The revolt is traceable to the failure of the government to fulfill its promise to the Negro soldiers who fought so valiantly ten years ago for the independence of Cuba. Recently when they sought to make a political party of their own, a law was enacted debarring them from so doing, and other injustices that have been meted out to them have embittered these men who furnished such a large majority of the soldiers in the war ten years ago.

### THE RIVER FALLING

The Mississippi River at New Orleans fell four-tenths of a foot Sunday of this week, and the stage is falling all the way down from Cairo. There would not now be any great source of worry if there were not the Hymelia and Alto-crevasses. All attempts to close these crevasses have been abandoned. The width of break is about 25,000 feet. The failure in the effort to tie the breaks in the Hymelia crevasse was due to the nature of the soil. The sandy earth failed to hold the piles driven and the current swept them away. The fight to tie the crevasse has been an interesting one and it is worthy of mention, how faithfully the men in charge have worked, only abandoning it when it was shown to be impossible to do that which they started out to accomplish.

## People of Interest

The Rev. N. McNeal, of Torras, is in the city on account of the flooded condition of his charge.

Mr. O. P. Miller, treasurer of the General Conference, was sixty-two years old on May fifteenth. Flowers were presented to him by a number of friends.

Miss Helene, daughter of Bishop and Mrs. J. W. Hamilton, graduated on May twenty-ninth, from the Quincy Mansion School, at Wollaston Park, Quincy.

Bishop Homer C. Stuntz is to lecture for the Baltimore Conference Itinerants Club in Harlem Park Church, Baltimore, on Thursday night, June twentieth.

The Rev. S. G. Turner, pastor, informs us that Asbury Methodist Episcopal Church, Owensboro, Kentucky, was burned to the ground on Wednesday May 22nd.

The Rev. J. E. Rolax of Wesleyan Methodist Episcopal Church, Mansfield, preached the baccalaureate sermon of the Mansfield, La., Academy on Sunday, May the nineteenth.

Prof. and Mrs. J. C. Martin of Greenville, South Carolina, announce the engagement of their daughter, Miss Bessie Louise, to Mr. James Roscoe Sheldon of Columbia, South Carolina.

Mrs. M. A. Hammonds, of State Line, Mississippi, wife of the late Rev. Robert A. Hammonds, is seriously ill at the home of her brother, Dr. P. A. Stephens, of Chattanooga, Tennessee.

Bishop I. B. Scott represented the Methodist Episcopal Church as Fraternal Delegate, to the General Conference of the African Methodist Episcopal Church in Kansas City, Missouri.

Dr. and Mrs. J. T. Docking, of Rust University were visitors at the General Conference in Minneapolis. They will spend their vacation at their summer home in Westerly, Rhode Island.

The Rev. R. C. Worsham, pastor of Wesley Methodist Episcopal Church, this city, returned last week from Minneapolis, the seat of the General Conference, where he was an interested visitor during the first weeks of its session.

The Rev. C. S. Briggs, A. B., pastor at Jackson Street Methodist Episcopal Church, Lynchburg, Virginia, preached the baccalaureate sermon of the Virginia Collegiate and Industrial Institute, at Lynchburg, on Sunday, May the nineteenth.

Miss Zephyr C. Layne is a member of the senior class of 1912 of the University of Kansas at Lawrence. The forty-second annual commencement exercises of this institution occur June 2-5. We extend sincere congratulations to Miss Layne.

Dr. Mark A. Matthews, whose Seattle congregation is said to be the largest in the world, was elected Moderator of the 24th Presbyterian General Assembly—the greatest honor in the gift of the church. The Presbyterian Assembly convened in Louisville, Kentucky, on May sixteenth.

Dr. T. H. B. Walker of Florida lectured Friday night, May twenty-fourth in Bethesda Baptist Church, Minneapolis. His theme was: "The Advantages of the Negro in the United States." Dr. J. H. Reed, Vice Consul to Liberia and Colonel Anderson, Surveyor General of Liberia, presented special greetings.

Former Vice President Fairbanks was the guest of honor at the banquet given by the Methodist Preachers' Association of Minneapolis. In introducing Mr. Fairbanks to the General Conference the presiding officer said: "Hon. Charles W. Fairbanks, once president of the Senate, once Vice President of the United States but always an American, whether in America or in Italy."

The Rev. Harry Compton, Superintendent of the Panama District, North Andes Mission Conference, arrived at New York by the steamer Colon, Tuesday, May 21, coming to the United States at this time to be present at the graduation from Ohio Wesleyan University of his son, Taylor. On June 21 Mr. Compton expects to return to Panama, but up to June 15 may be addressed at 105 West Central Avenue, Delaware, Ohio.

## News Paragraphs

The Mayor of Dayton, Wyoming, is a woman—Mrs. Susie Wissler, a widow.

The Negroes of Savannah, Georgia, are to have a \$12,000 library, the gift of Andrew Carnegie.

William A. Durant, a full blooded Indian, is Speaker of the House of the Oklahoma legislature. He frequently presides in full Indian costume.

According to the new United States Census the number of male voters in this country is 26,999,151 as compared with 21,134,299 in the year 1900.

Miss Clara A. Jess, the recently appointed recorder of Daly City, San Mateo County, is the first woman magistrate in Chicago. She will also preside over the police court.

Miss Tsuru Arai, a Japanese girl passing the final examinations, received the degree of doctor of philosophy at Columbia University. She is the first of her country women to receive this degree.

Mr. Andrew Carnegie has given to New Orleans \$25,000 for the establishment of a branch library for Negroes and \$25,000 for the erection of an addition to the present main library building.

A beautiful tract of 34 acres has been purchased by the City Park Commissioner of Nashville, Tennessee, to be used as a park for colored people. The ground is between Fisk University and the State Normal School.

The \$100,000 Young Men's Christian Association building for Negroes, in Washington, D. C., was formally dedicated Sunday, May the nineteenth. The Hon. Henry L. Stimson, Secretary of War, was the principal speaker. The colored people of Washington contributed more than \$27,000. \$500 was paid in by H. W. Chase, a former slave, and aside from Mr. Rosenwald's gift, Mr. John D. Rockefeller gave \$25,000.

The Pittsburg Chronicle said in a recent issue: "For the first time since it was established the Carnegie Hero Fund Commission, at a meeting yesterday afternoon, rewarded a Negro for heroism. That the award, to him of a gold medal and \$2,000 (the latter for the purchase of a farm) was deserved there can be no doubt, for the record shows that he worked two hours forty feet below the surface of the earth to rescue a man who had been buried alive by the caving in of a well. Although constantly menaced with a similar fate Nathan Duncan (that is the colored hero's name) worked away until he rescued the entombed man."



## Hearing and Doing

International Sunday School Lesson for June 9, 1912

(Luke 6:39-49.)

Read Matt. 7; Jas. 1:22-27.

Commit vs. 47-49.

GOLDEN TEXT: "Be ye doers of the Word, and not hearers only, deceiving your own selves."—James 1:22.

TIME: Summer of A. D. 28.

PLACE: Perhaps the Horns of Hattin.

BY THE REV. E. B. BURROUGHS, D. D.

One of the greatest weaknesses of the present age is its readiness to hear the truth and its unwillingness to practice it. Preaching has always been popular. Thousands upon thousands flock to the House of God Sabbath after Sabbath to hear it. The gospel-preacher, stand where he will, is sure of a respectful, perhaps an applauding, audience; but the chiefest burden of his message is not regarded, and the chiefest longing of his heart is not realized. The cross of Christ is no offense to the understanding of his hearers, but their proud wills are not bowed to it. This accounts for the failure of the Church in not having Christianized the world before now. Men hear the Gospel but will not adopt and put its precepts into practice.

This is a great evil and calculated to bring direful results, for he who hears and does not has the greater responsibility and shall suffer greater punishment than he who heard not.

It is an awful thing to hear the Gospel and not live it. The Master says, "Take heed, therefore, how ye hear." Thus we see that hearing brings a great responsibility and admits of no excuse for duties left undone. Better to not hear than to hear and not do.

Saint Augustine says: "Be ye doers of the Word and not hearers only, deceiving your own selves," not deceiving God. He sees with what interest you listen, what you think of, how much progress you make by means of what he supplies, how earnestly you pray, how you supplicate God on the score of what you have not; how you thank Him on the score of what you have. He who will require an account knows all. Do not deceive yourselves on the ground of your having come eagerly to hear the word, if you do not perform what you inadequately hear. To hear and to do is to build upon a rock."

Our lesson to-day is one of the most important thus far studied. While the principal thought brought out is that we should not only hear, but also practice the precepts of the Gospel, there are other lessons also of almost equal value brought to our attention and should, therefore, have our most careful and earnest consideration. The use of the parable to convey an important lesson to His hearers was a favorite custom of the Master. Hence the parable before us.

### LIGHT ON THE TEXT:

39. *Parable.* "A parable is a story from ordinary life, picturing moral or spiritual truth." *The blind.* In this instance, physically blind, but there are several other kinds of blindness. *Ditch.* "Pit." R. V. The possibility of this was due to the numerous quarries, tanks, and unclosed wells, abounding in Palestine. 40. *Disciple.* Follower, student. *Master.* Teacher. *Shall be as his Master.* The student aims to become like his Master. He is his ideal. He follows the example he sets. Christ is the Christian's Master, and he seeks to become more like Him day by day. 41. *Beholdest.* Seest or 'behold.' *Mote.* A dry twig or stalk, as distinguished from a beam of wood. *Perceivest.* "Considerest." The idea is that while one sees at a glance the defect in another, the most careful observation does not reveal to him his own defect. *Beam.* A joist, rafter, or log. "Our evil tempers and passions make us very quick to detect the like passions and tempers in others—so quick, indeed, that we sometimes see them when they are not there."—(Cox.) 42 This shows the absurdity of one trying to correct another and at the same time needing correction. All such attempts are hypothetical and results in the greater condemnation. Instead of doing this we should first see that we are right. Says Archbishop Whately, "Ten thou-

less consequence to us than one of the smallest in ourselves. 43. The lesson taught in this verse is self-evident. Every tree bringeth forth fruit after its own kind. So a good man will bring forth good fruit and an evil man evil fruit. This we see daily. 44. *Every tree is known by his own fruit.* Another self-evident proposition. Likewise every man is known by his own fruit. As well expect figs of thorns as expect goodness of bad men. 45. *Of the abundance of the heart his mouth speaketh.* "That sincerity, absolute truthfulness, is an essential foundation for a successful life," is the teaching of

this parable. "Hypocrisy is always disclosed sooner or later. Just as in nature, all things produce fruit after their kind, so the heart produces fruit in the life after its kind. Even in the matter of speech, which would seem to be so easily made hypocritical, the bad heart will finally in some way show itself. You cannot hide what you are. You need not try."—(Peleubet.) 46. *Why call ye me Lord, Lord.* Thus outwardly acknowledge His sovereignty. *And no not the thing I say?* Fail to heed His counsel and obey His commands. This is the way of the hypocrite. "All true religion consists in obedience. And therefore, however much you may approve of Christianity, you have no religion unless you obey it."—(Horace Mann.) 47-48. These verses show the wisdom of hearing and putting the words of Jesus into practice. 49. Here we see the natural outcome of not heeding the teachings of the Great Teacher.

Charleston, S. C.

## True Wisdom is from God and is for Those Who Will Receive It

Epworth League Devotional Meeting Topic for June 9, 1912

(Dan. 2:20-22; 1 Cor. 2:12-16.)

BY THE REV. A. PRESTON SHAW, B. D.

Concerning the Scripture.

Daniel's refusal to eat of the "King's meats" and his obedience to temperance in diet not only made him fairer in countenance but ten times wiser than his fellows. The secret of Daniel's wisdom was its source and his implicit confidence in it. The Babylonian astrologers looked to the stars—themselves wrapped up in mystery—for their wisdom; Daniel sought to be taught wisdom by Him who is All-wise, and from whom no secrets are hid. The test came. King Nebuchadnezzar dreamed a dream which escaped his memory. The star-gazers are called into his presence. He sends them from him humiliated and condemned to die, for the silent stars of the night had revealed to them no forgotten dream. Not so, however, with Daniel. His Source of Wisdom had shaped the imagery of the great king's dream; the hand of Daniel's God was strong to declare its interpretation, not only in language, but in fact. Not even a forgotten dream was hid from Him. He stood ready to reveal it unto his servant Daniel who was willing to receive it.

In the decree that had been made by the enraged troubled king, Daniel was included. God's servant may be put to death for righteousness sake, but it was never intended that they should die on account of a lack of wisdom. Daniel arises equal to the task. He went to his house and made known to his associates what had happened. Perhaps after silent prayer they retired expecting their God to teach them the dream and its interpretation. Then Daniel, with the invisible eye of faith in his God, gazed beyond the stars of the Babylonian Astrologers to the Everliving, All-wise God; and that night in a vision He revealed the secret unto him. His life and that of his associates having been thus saved, it is no wonder he broke forth in that song of thanksgiving: "Blessed be the Name of Jehovah forever and ever; for wisdom and might are His! And he setteth up kings. He giveth wisdom unto the wise and knowledge to them that know understanding; He revealeth the deep and secret things; He knoweth what is in the darkness and the light dwelleth with Him."

Learned as Paul was in the learning, both of the Jews and Greeks, he put no confidence in it. In teaching men the way of life, he found no information in the things taught in the schools of the Rabbis. He preferred the hidden wisdom of God "which none of the princes of this world knew"—that wisdom which escapes the scientist's eye, that is spoken in a language which the ear cannot hear, and which cannot enter into the purely human heart—that wisdom which can be transmitted only by Spirit to our spirit and then only when we have the mind of Christ. Paul was a mere beginner in true wisdom with all his learning until he learned of Christ.

### The Meaning and Application to Us.

The special theme of our evening's lesson is Christian education. We have sought to show from the foregoing that God alone is the source of true wisdom and true knowledge, and that the world's wisest and best men have sought wisdom of Him. The most

education therefore is to acquire a knowledge of that which will produce the best possible life. This can be found only in Him who is "the way, the truth and the life."

No person is truly educated who simply knows natural science, literature, history, mathematics, economics, sociology and philosophy. They who look to these, like the Ancient Babylonian star-gazers, shall look in vain for a vision and interpretation of the dream that will save life. The only true education is Christian education, and that not in name only, but in the great University of which Jesus Christ is the Head, and in which men of like mind with Him are the professors, whose wisdom is not of men but of God.

Winchester, Va.

### Personal and General

The first birthday anniversary of Charlotte H., daughter of the Rev. and Mrs. I. T. White, of Terre Haute, Indiana, was celebrated April 22nd. Forty-nine beautiful and useful gifts were presented to the little one. Mrs. P. Canthorn was the leader in this delightful affair.

### Change of Address

The Rev. A. Haynes from 733 J Street, Lincoln, Nebraska, to 2218 Paul Street, Omaha, Nebraska.

The Rev. S. A. Stripling from 309 N. Lindsay Street, Oklahoma City, to 1822 W. Denison Street, Muskogee, Oklahoma.

### Foreign Mission Notes

The Rev. Walter B. Williams, of Grand Cess, Liberia, who arrived in New York City on the steamship Cedric, Saturday, May 11, has a most interesting story to tell of the work in Grand Cess, where he has labored for the last four years, surrounded by black folks only, seeing a white face perhaps once or twice a year when he attended a conference session or when a chance trader passed through the town. He has baptized over 700 people in the four years and has built up a Christian township of about 300 natives close by the heathen town of Grand Cess. In this Christian town all are decently clothed, each man has one wife only, no drinking or smoking is allowed, and the strictest laws of Sabbath keeping are observed, these rules being enforced not only upon the residents but also upon all those passing through the town. With Mr. Williams are two little lads of the Kroo tribe, probably about eleven years of age, whose eyes fairly bulge with wonder and interest at the sights of this new world to which they have come. James McFarland and Sam Tawe they are called. For two years Mr. Williams has had them under instruction in his school at Grand Cess and now brings them to America for their preparatory school and college courses, to be followed by medical training, with a view ultimately to service as medical missionaries in Liberia. Their parents, though heathen, eagerly assented to Mr. Williams' plan for them. While on furlough Mr. Williams' address will be



## Christ and His View of Wealth

By Constantine S. Walker

(Jacobs Prize Essay in Gammon Theological Seminary.)

Social and economical problems are attracting the attention of Christian scholarship of this age. Christian socialism wants to know what Jesus has to say on these questions. It is generally accepted that in Him we have the supreme type of human life, and that His teaching is not only the outburst of His inner life, but also the manifestation of His Father's Holy love, which is seen in the providential interest extended to the small as well as the great, to the poor as well as the rich. And, since Christ is the highest expression of life; it would naturally follow, that He would concern Himself with the things pertaining to the highest good of man. This He emphasizes when He says, "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. vi. 33. This kingdom is not political or temporal nor is it to be established in the final conquest only, but the real meaning of the term as is used by Jesus, is that of a spiritual kingdom ruling over the conscience of believers and of an ideal social order, involving the Fatherhood of God and the brotherhood of man. Notwithstanding this, it would be irrational to expect Jesus to be the organizer of new economic systems. He here showed that spiritual and material gain must be parallel.

Ought there to be any such types as the rich and the poor? Is the possession of wealth on any terms justifiable? Is a social order just and rational which permits large accumulation in single hands? Shall a social order be established where the level of social life will be exalted and its mountains and hills be brought low? In a time when the majority of the people have the power but have not the wealth, is it not possible to restrict the accumulation and continuation of riches? May not the way of the rich become that of the transgressor and be made hard? If the possession of wealth brings with it no public utility, or if still worse it proves the means of degradation, then are there not ways of dealing with it as one deals with any other demoralizing agency?

Such are the questions which often, with bitterness and legal processes, are being asked by the democratic spirit of this age. Wealth is brought to the test of economical utility and if it cannot be proven to fulfil some community service, some general good, then it may be digging its own grave and will be taken out of the Christian system. With such questions however, and for the solution of these problems, we turn to the life and teaching of Christ. What has Jesus to say of His time as touching wealth and poverty? Does the possession of wealth appear to Him likely to build up the man who may help His Kingdom? If the thought of trusteeship tends to fade away and the thought of a right to the possession of his gain has crept in, or if he is excusing the unlawful gain of money by the distribution of it to the poor and has a superfluous amount, and say, "Soul thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Luke xii., 19; then according to the teaching of Jesus, the renunciation of wealth is better than any self deception. "For what is a man profited if he shall gain the whole world and lose his own soul." Matt. xvi., 26. "It is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Matt. v. 30. It is plainly seen that the doctrine of Christ is one of solemn alternatives, in the presence of which each one must test the secret of his heart.

Since wealth is gained by exchange, usury and humble labor, may a rich man be a follower of Jesus Christ, or is poverty on the one hand and a prerequisite for Christian dis-

cipleship and the rich man be shut out of the kingdom? What is the teaching of Jesus concerning the rich?

No sooner does one ask these questions than he is confronted with the unmitigated language of warning and rebuke with which Jesus addresses the prosperous. He said to disciples, "How hardly shall they that have riches enter into the Kingdom of God." Mark x. 23. They marveled and were astonished, but Jesus showed them that the evil is not in wealth, but in the trust one puts in his riches; as He said, "Children how hard it is for them that trust in riches to enter into the Kingdom of God." Mark x. 24. Again He said, "Woe unto you that are rich" and "Blessed are ye poor," "Lay not up for yourselves treasures upon the earth"; but "lay up for yourselves treasures in heaven." Luke vi. 19, 20. "For a man's life consists not in the abundance of things which he possesses." Luke xii. 15. "Ye can not serve God and Mammon." Matt. vi. 24. Warning His disciples and showing them the danger of setting their affection on wealth and losing the Kingdom, He said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God." Mark x. 25. To the rich, the

well fed, to the merry is foretold woe. In the most tragic of His parables, He pictured the beggar Lazarus as sharing in the joy, and the rich man suffering in torment. Misunderstanding or bad exegesis is here easy but the Christ of the New Testament is not contradictory to the spirit of the Old Testament. Everywhere in the Old Testament the increase of riches is pronounced as a special favor of God.

Therefore in our Lord's statement when He declares to us that a man's life consists not in the abundance of things which he possesses, He means that we should learn to regard material goods as inferior to spiritual riches, a truth which is clearly brought out in the Old Testament references. Thus, we see that the same religious principle which is laid down in the Old Testament for the acceptance into the Kingdom is not cancelled in the New, but is brought out more vividly in the life and teaching of Christ.

We now conclude that Christ's judgment to the rich man precisely coincides with the eternal plan. He has nothing but condemnation for the individual who is not of some benefit to the kingdom and society. His original teaching is that there cannot be two masters or two gods, but does not mean that man cannot have wealth and serve Him. His hardest sayings are directed against the hypocrites, who in their business "devour widows' houses" and in the synagogues making long prayers who are putting forth the greed of money at the expense of the Kingdom.

In the perfect balance of Christ's character is revealed consistency which is the fundamental principle of Christian life. His judgment is not to the rich man as he is praying or giving alms from a sincere motive, performing what is technically called religious obligation, but to the haughty worldly-wise money seeker. He welcomes the rich man Zacchaeus quite as heartily as the beggar Bartimaeus, relates the conditions of entering the Kingdom of the high ruler Nicodemus as well as to the woman at the well—heals the nobleman's son, and the Centurion's servant as readily as he raised the widow's son. Christ did not regard the rich as such, and the poor as such because of His unclouded vision. The inward was just as perceptible as the outward to Him, for this reason He deals with frugality and accepts only the truehearted vigilant seeker, which is plainly demonstrated in the parable of the talents; the servants who gained three or five on what they had received were commended and were given more and the one who did not gain anything was condemned and even that which he had was taken away.

In Christ's teaching, He illustrates the religious life frequently from the commercial world—a man going into a far country calls his servants and delivers unto them his goods—a nobleman calls his ten servants and gives them ten pounds saying, "Trade ye herewith till I come," and thus in many of His parables He dignifies the material side of life, consequently showing the possibility of the truehearted, charitable, rich man to enter into His Kingdom of rest.

Another feature of Christ's life is in choosing His immediate followers. He did not preclude the rich, but, selected them from many vocations of life—the legal, commercial, professional, and the industrial. That He took advantage of the friendship of the well-to-do in life is indicated by His tarrying at the Bethany home, His attitude towards the rich young ruler, and His dining at the home of Zacchaeus. That He had special interest in the poor is evinced by the message to John the Baptist, to whom He gave as a sign of His messiahship that "the poor have the Gospel preached unto them." Matt. xi. 5. Therefore we conclude that Christ's view of wealth, is that, it should be subordinate to, and governed by the highest motives which bring everything to work out the good of humanity.

### Missionary Hymn

(Tune "Creation")

By Cosette M. Peeler.

[This hymn is the winner of the first prize in the Grand Contest in which all the schools of the Freedmen's Aid Society and the Friends of Africa participated. This hymn won also the first at Bennett College. Miss Peeler is the daughter of President S. A. Peeler of Bennett.]

Our lives, O Lord, to Thee we give,  
May we for others daily live;  
May all our thoughts be only those  
Which cause some wanderer Thee to choose.  
When from our minds they quickly flee  
As messengers to work for Thee,  
Let them help spread Thy truth to all  
And move some heart to hear Thy call.

Whene'er, O Lord, Thy call may sound,  
In service may we then be found;  
Nor let the noisy world of sin  
Make void Thy still, small voice within.  
And when in sweetest tones we hear  
Thee bid us "Go, my people cheer,"  
With loving words then may we say,  
"I'll follow, Lord, without delay."

If we to Africa should go  
To teach them, Lord, Thy word to know,  
O, may we pure and sinless prove,—  
Examples, serving them through love.  
Let every deed show forth that we  
Do worship, serve, and follow Thee.  
And may our labors speed Thy plan  
That Thou shalt rule in that dark land.

When that blest day, O Lord, shall come;  
When Africa shall be Thine own;  
When then to heaven we've made our way,  
O may Thou turn to us and say—  
"Thou faithful one, 'tis part thy work;  
For had'st thou strayed and duty shirked,  
They'd still in sin and darkness live,  
And I no crown to thee could give."

How happy, then, O Lord, we'd be  
To hear those glorious words from Thee;  
What joy would thrill our hearts within  
To know that land was free from sin;  
That we, through thought and words and deeds,  
Brought earth so near to Thee who leads,  
Made heaven a brighter dwelling-place  
For all the peoples saved by Grace.

Bennett College.

Greensboro, N. C.



## Health Papers—Food, Fads and Fancies

By Dennis A. Bethea, M. D.

Of the many fads and fancies of the present day regarding diet, there is one that has come to stay, that is the recent agitation looking forward to a more thorough chewing of food, known as "Fletcherism," in honor of that extraordinary layman, Mr. Horace Fletcher, who has by his phenomenal personal experience, succeeded in directing the attention of the scientific and medical world to his remarkable claims of increased health and nutrition, and care of his chronic dyspepsia as a result of thorough mastication. "Fletcherism" pure and simple, is the process of chewing and chewing and chewing the food until it becomes liquified and is swallowed involuntarily like water.

Investigations, however, have shown that while there is much good derived from this system of eating, it is far from being the best habit to follow all the time. By this fetish chewing the natural hunger becomes satisfied before one has eaten a sufficient amount to nourish the body. This is a very good process to adopt when the food supply is scant. The students in some of our boarding schools should "Fletcherize."

Another fad, which has a very strong following, is the "no breakfast plan." This cult was started some years ago by Dr. Dewey of Pennsylvania, a Civil War surgeon. Dr. Dewey has shown that the stomach needs a rest in the morning, that the body has not had a chance to use up the food from supper by the time for breakfast, so breakfast should be omitted. The followers of this plan declare that they are in better health than they were when they eat their morning meal. There are very many people who go without breakfast because they really feel that they are benefitted by it—some of course, because they oversleep themselves. While many people are helped by the "no breakfast plan" we should hesitate to adopt it as a regime, as most people need some food before the noon meal.

The writer happened to know Dr. Dewey personally. He was a classmate of this emi-

nent physician's son at Allegheny College. While young Dewey stood high in his classes and won his star in athletics, in physical make-up he was as poor as Job's turkey.

Next we find the "raw food" cranks, having their innings. These people say that we should eat raw food all the time. They point out that raw food is nature's way of feeding the human race for there was no cooking before the dawn of civilization. When you come to think about it there are lots of foods that we do eat raw and many more would taste better raw than they do the way they are usually cooked. We all have seen people eat beefsteak and eggs raw—almost. There is a New York woman who has started to walk from her home city to Chicago, a distance of about a thousand miles, subsisting on raw food, such as fruit, nuts, wheats, etc. She may get there, but oh, how she will yearn for the fleshpots or to be more specific, the inch-thick broiled steaks, before she arrives at the home of the beef trust. Owen Meredith sums it up this way;

"We may live without poetry, music and art;  
We may live without conscience, and live without heart;  
We may live without friends, we may live without books;  
But civilized man cannot live without cooks."

But of all the many fads and fancies there is probably none which has attracted so much attention as that of vegetarianism. The vegetarian does not believe in eating animal food, he does not eat meat under any circumstances—that is, he says he doesn't. Even fish and butter, and even eggs, are sometimes excluded from their diet. There is a great colony of these non-meat eaters at Battle Creek, Mich., who are loud in their praise of this system; they claim better health than under meat diet. They feel that they have been converted to the only sane and sensible diet. Let us hope that these

dear people may never turn back to eating meat.

Although we are inclined to smile at these fads and fancies, and although we brand the promulgators of these theories as "cranks," we are compelled to admit that these "cranks" have done the world a great service. Some one has said that it takes a "crank" to turn any wheel, then these food enthusiasts have turned the wheel of progress. "Fletcherism" has called our attention to the fact that we eat too fast; the "no breakfast plan" has made us more temperate in our eating; the raw food propaganda has had a tendency to bring us back to nature, and vegetarianism has caused us to greatly improve our health by cutting down on our meat diet.

### THE NEGRO MUST SELL GOODS

Our chief commercial concerns are drug stores and undertaking shops. True, we need these but if we had more real high-class grocery stores and cleaner and better restaurants our drug and coffin bills would be less. We again declare that the Negro must sell goods.—*Star of Zion.*

**Question**—Should a doctor or a preacher enter politics? Is it the best for the minister and the doctor, when they try to carry on other work besides their professions?—Church Member, Texas.

**Answer**—The minister and doctor should go in politics whenever they want to. It is well to do other things besides follow your profession, when you have the time. If some preachers did not do this they would soon sleep with their fathers.—Terre Haute Ind.

Soul, why art thou troubled to-day?  
God's sun is shining,  
God's birds are singing,  
They will chase all your troubles away.

What though the clouds cluster near?  
Heart, cease repining,  
Set your joy bells to ringing,  
Sunshine and song will cast out your fear.  
Maida E. Blackard.

## Gleanings from the Field

### ALABAMA

Wetowee.—Our first quarterly conference was held at Union Chapel Methodist Episcopal Church Saturday, March 3rd, with the Rev. S. J. Jordan, District Superintendent, presiding. Sermon by the District Superintendent. Prayer by the pastor, after which the District Superintendent exhorted his hearers to stand by the church and look to God for the reward. Most of the officers were present with their reports. Paid District Superintendent \$9.05. Estimate for pastor \$48. Ten dollars per week. Paid the pastor \$25.—P. Y. Wofford.

Selma.—We came to this city February 26th and found a few workers in this church. We are getting along fairly well. We have here two churches. A Sunday recently was a happy day with us, two members being added to the church. We are planning to put our church paper in the hands of every member of our church. Our district superintendent, Dr. J. W. Martin, preached a wonderful sermon for us the 4th of March. Rev. R. M. Davis, pastor of West Point, Ga., stopped over with us recently.—G. W. Washington.

Corona.—March 28th our first quarterly conference was held. The rain was heavy. We could not go to the church, but held the quarter in a private home. Most of the brethren were present. Good reports; raised

nearly all of the quarterage. Raised \$68.90 for pastor. We have our new church up, and when complete will be the best in Corona. We invite all to come to Corona in August to the District Conference. This is the first church of ours to be built in the coal field. The harvest here truly is great, but the laborers are few.—C. H. Brown.

Troy Charge.—Our quarterly conference was held March 29-31, with Rev. P. G. Goins, District Superintendent, presiding. Most of the brethren were there with reports. Dr. Goins preached two splendid sermons to good audiences. Paid District Superintendent \$15, pastor \$55. Raised this quarter, for all purposes, \$93. The Southwestern Christian Advocate was seen after by District Superintendent. We followed our Easter program to the letter. Raised at Troy \$7 for mission.—J. B. Wehh.

Oak Valley.—Our second quarter was held April 6-8, Rev. L. S. Price, District Superintendent, presiding. Reports show marked improvement. We paid the District Superintendent in full. He seemed to have the work of the church at heart and left no stone unturned. Our Easter collections as follows: Shiloh \$1.10, Aple Springs \$5.20, Benson \$5.15, Oakville \$1.85. Peace and harmony are ruling the Opelika District so far and we are planning great things this conference

year. Where we lead you must follow.—S. L. Damons, P. C.

### ARKANSAS

Danville.—Our first quarter was held May 4-5. Dr. H. P. Culter, District Superintendent, filled the chair. The officers were out with fair reports, and the doctor was very much pleased with the starting off of our new work. Unlike most towns, the Baptist Church and our church are in union. The pastor, Rev. J. W. Wehh, and his flock, come often to be with us. A goodly number partook of the Lord's Supper during our meeting. We raised \$21.54, paid District Superintendent in full, and a neat sum is left for the pastor. Raised \$124.65. The doctor preached at the Baptist Church and will be remembered in that church. The Rev. H. Bright preached for them that night. A splendid meeting was enjoyed. We are being wonderfully blessed here amidst the hard times. One cash subscriber for the Southwestern Christian Advocate.—H. Bright.

Lockeshurg.—With a progressive superintendent our Sunday school at this place is moving on briskly. We have seventy-one pupils. The superintendent, Prof. J. H. Jacques, is sparing no efforts to make the Sunday school all that it should be.—Lee Nelson.

Newport.—Appointed to this charge I arrived in my new field February 1st and received a cordial welcome. Began at once to lay plans for my year's

work. The members joined in heartily with every effort put forth, and a few days afterward we were in the parsonage. They made everything pleasant in the way of arrangements. February 27th they stormed the parsonage with various kinds of groceries. The pastor and wife are under many obligations to the storm party. The first quarterly conference was held March 15th-17th. Emory Methodist Episcopal Church. The Rev. G. T. Saxton presided, finishing the reports all creditable. The District Superintendent was highly pleased with the situation. I preached two strong sermons and administered the sacrament to quite a number. Paid the District Superintendent in full. On Saturday evening the 16th, the ladies put a piano in the church and put the organ in the parsonage. Amount of benevolence raised for the first quarter \$8.50. Owing to the bad weather the amount raised for all causes is \$63.48. This is the seat of the Little Rock Conference in 1913.—W. Terrell.

### Deaths

Hunt.—On March 25, 1912, Henry Hunt, died at Daleville, Miss. He was one of the oldest members of Daleville Methodist Episcopal Church. Having lived a consistent Christian for years, he goes to rest from his labors. The funeral, which was conducted by the pastor, assisted by the Rev. Ruffin of the Baptist Church, was attended by a tremendous gathering. E. A. Wilson, pastor.



## BRIEF MENTION.

A crowd composed of both Baptists and Methodists of the Elmore, Ala., Methodist Episcopal Church, united to tender to the pastor, the Rev. L. Danleis, a surprise party, which was delightfully arranged. Mr. Sam Caesar, Eliza Humphreys and Eliza Williams helped to make the surprise a success.

One hundred and fifty pounds of groceries found their way to the parsonage at Dickert, Alabama. A five dollar hat was also presented to the pastor, the Rev. W. J. London, at this time, and an enjoyable season was spent. Messrs. J. E. Rowe and Bud Houston and Miss Barbara Rowe, together with others, were interested in this affair.

At Gill, Ark., the pastor, the Rev. S. J. Brown, was given a pound party which brought to the parsonage at the hands of friends many pounds of choice groceries. This party was led by Mesdames Agnes Claton, E. Scruggs, Rita Spearmon, Leena and Estelle Scruggs and others. The pastor returns the friends warm thanks. The Rev. P. Y. Wofford, pastor at Wedowee, Ala., was recently treated to a delightful surprise party which brought to the parsonage a hundred pounds of assorted groceries. The pastor returns many thanks to the friends who were so thoughtful.

The Wesley Methodist Episcopal Church, Napoleonville, La., is now lighted with electricity, through the untiring efforts of the Willing Workers in their Easter hunt and muffin race on the first. It was a great success. They raised the money and had the lights installed for Easter morning, which was a great occasion. Too much praise cannot be given them in their earnest effort. The following persons deserve special mention: Mesdames Maud Griffin, Rosa Hardin, Angenetta Morris, Agnes Johnson, Misses Mary Hickman, Louis Ayo, Myrtle Hickman and Ernestine Ayo; also others who helped in the work. This club of the church is still at work. They had the organ so repaired that it looks like a new one.—M. L. Baldwin, pastor.

Dr. Pierre Landry paid a surprise visit to his son-in-law and family, Prof. I. M. Terrell, supervisor of colored schools, Fort Worth, Texas, Sunday, April 21. This was his first visit to Fort Worth in five years. Sunday afternoon Dr. Landry addressed the Baptist Young People's Union of the Mt. Gilead Church, giving them words of encouragement and advice. Sunday night he spoke before his own at Andrews Methodist Episcopal Church. He commended them for their progressiveness and their earnestness in an effort to secure a new church building. Monday morning, just before leaving the city, Dr. Landry visited the public schools and received a complete ovation from the student body, which he addressed very briefly upon the great opportunities within their reach. After a day's stay Dr. Landry left to visit relatives in other parts of the State.

## DAILY DAY—LINEVILLE CHURCH.

The first Sunday in May was Rally Day here. At 11 a. m. the Rev. C. C. Coleman, our beloved pastor, preached from Psalms, 126 chapter and 3rd

things for us whereof we are glad." This was a great sermon, filled with good tidings. Bro. Frank Mangum, the leading steward, called the stewards of Roanoke, C. A. Johnson and Thomas Nelson, to take the collection, and asked the people to give them \$20 in a few minutes, which was done. At 3 p. m. a beautiful and interesting program was rendered by the ladies of the Woman's Home Missionary Society, lead by Mrs. Texas Strozler, that untiring church worker. Interesting papers were read by Mrs. Etta Owens, Miss Lucius Turner, and Miss Pearl Owens. Mrs. P. M. Johns made a great speech touching the work of the society along all lines. Mrs. C. C. Coleman, the accomplished wife of the pastor, captured the audience in a short but well directed speech. The evening service began at 7 p. m. The pastor spoke from Matthews, 7th chapter, 19:20 verses, "Every tree that bringeth not forth good fruit is cut down and cast into the fire. Wherefore, by their fruits shall ye know them." This indeed was a soul stirring sermon, and we are ready to say with Peter, "Lord, it is good for us to be here." The collection for the day was \$60. Long live our pastor. Sister Eliza Terrell lead the clubs with \$16.—J. S. Ingersoll.

## WINNING THE FIGHT AGAINST DRINK.

The history, development, rational basis, moral, financial, economic and scientific appeal of the temperance reform, in which every phase of the subject is fully considered. By E. L. Eaton, D.D. Publishers: Jennings & Graham, 220 W. Fourth Street, Cincinnati, Ohio. Price: \$1.00 net.

## LIPPINCOTT'S MAGAZINE.

Summer Twilight, a poem, Mary Coles Carrington, hack of frontispiece; Helping Hersey, a complete novelette, Baroness von Hutten; Tramps, a poem, Anne McQueen; The Balance of Power, a short story, John Reed Scott; Transfigured, a poem, Abbie Farwell Brown; The Flame-Born Poet, a special article, La Salle Corbell Pickett; The Piper Pipes, epigrams, Minna Thomas Antrim; The Apple of Paris, a short story, Annie Steger Winston; Spring Fog, a poem, Wanda Petrunkevitch; The Wraith and the Statue, a short story, Alfred H. Bill; How Congress Squanders Our Money. II. The extravagance of our political appropriation bill, a special article, Herbert Bruce Fuller; Terpsichore, a poem, Clara Odell Lyon; The Unsuccessful Aiumnus, a short story, Rose Henderson; Short story masterpieces. IX. "The Mummy's Foot," Theophile Gautier, translation and introduction by the editor; "Everyman" and "Everywoman," a paper, Katherine Bregy; A Night for Romance, a short story, Charles Harvey Raymond; When June Is Here, a poem, John Northern Hilliard; A Night-Letter Serial, a short story, Anna Rozilla Cerver; Timmer Bonds, a financial article, Edward Sherwood Meade, Ph.D.; Love, the Ball, a poem, Winifred Carter; Walnuts and Wine, Twentieth Century Travel. E. Washington Square, Philadelphia.

## ARKANSAS

Holite Springs.—J. B. Cravens is the Sunday school superintendent at Holite Springs Methodist Episcopal Church. We here have an enrollment of 60 pupils. Like faithful soldiers, Superin-

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worked, and since Prof. D. C. Richard- lass new life has come to the school.—



## Conferences and Conventions

### DISTRICT CONFERENCES.

Conference.	Place.	Date.	Dist. Supt.
Beaumont.....	Beaumont, Texas..	July 24-28.....	W. L. Duncan
Griffin.....	County Line, Georgia..	July 30-Aug. 1.....	J. D. Lovejoy

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips with District, Place, Date, and name of District Superintendent, correctly given.—Editor.]

### Special Notices.

#### NASHVILLE DISTRICT

The Nashville District Conference and Epworth League and Sunday School and the Women's Home Missionary Society conventions will be held at Springfield, Tenn., July 24-28, 1912.—T. W. Johnson, D.D., District Superintendent.

#### LEXINGTON CONFERENCE.

The Woman's Home Missionary Society will meet in the Ninth Street Methodist Episcopal Church, Covington, Ky., June 26-30. Since the Annual Conference the interest has so increased until there has been more than a dozen new organizations throughout the Conference. The ministers are not waiting for the women to organize, they are doing so themselves and reporting the work and sending for more information and literature. "When a pastor wills to have a Woman's Home Missionary Society, he will."—(Mrs.) J. P. Monroe, Corresponding Secretary.

### District Rounds

#### PINE BLUFF DISTRICT Second Round.

Marvell, May 25-26; Pillows, 28-29; Helena, June 1-2; Elaine, 3; Snow Lake, 4-5; Watson, 6-7; Dermott, 8-9; Gains, 12-13; Eudora, 15-16; Morell and Sunshine, 18-19; Warren and Johnsonville 22-23; Hermatage, 24-25; Fordyce and Edinburg, 29-30; Carthage, July 2-3; Jacinto and Little Bay, 6-7; Avery, 9-10; Grady, 13-14; Pendleton, 15-16; Ladd, 20-21; East Mission, 23-24; St. James, 28-29; St. Mark, 30-31; Reydel, August 1-2; Clarendon, 3-4. Dear Brethren—The Conference year is rolling around. Send in your collections from Easter; prepare for Children's Day. Raise all of your benevolences. Pray for great revivals. Rush the Southwestern Christian Advocate; put it in every home. Get ready for the District Conference.—J. H. Greer, District Superintendent, Pine Bluff, Ark., R. F. D. 1, Box 119.

#### MARSHALL DISTRICT Third Round.

Ebenezer, June 23-24; Concordia, 21-23; Queen City, 29-30; Texarkana, July 7-8; Naples Circuit, 9; Lodi, 13-14; Jefferson, 20-21; Woodlawn, 27-28; Mineola, August 3-4; Hawkins, 10-11; Gilmer, 17-18; Pittsburg, 25-26; Harleton, 31 and Sept 1; Dangerfield, 7-8; Lassater, 14-15; Mailleu, 20-23; Marshall Circuit 21-23; Tyler, 24-25; Longview, 26-27. Dear Brethren—The General Conference, now in session at Minneapolis, Minn., is planning better and closer Episcopal supervision on the part of our General Superintendency, and more aggressive evangelistic work. The future seems better for all concerned. Plan well for Children's Day services. Push claims. Let us have a revival of religion in every church. The church that fails to have a revival is not living up to

August 20-25, 1912, at Pittsburg, Texas. The Rev. M. C. Gillispie and his loyal followers are preparing to entertain all who come. Come prepared to pay your full Wiley Assessment. Bring as many subscribers as you can for the Southwestern.—P. H. Jenkins, District Superintendent.

#### SAN ANGELO DISTRICT Third Round.

Lampassas, June 1-2; Marble Falls, 8-9; Temple, 15-16; Brownwood, 22-23; Rogers, 29-30; Gatesville, July 6-7; Moody, 13-14; Belton, 20-21; San Angelo, 27-28; Abilene, August 3-4; El Paso, 10-11; Wichita Falls, 17-18; Sweet Water, July 31-August 1. Dear Brethren—Try to report two-thirds of your general benevolences in the District Conference, which will convene July 16-21, 1912. Let each one strive to bring a full report. To do this let each pastor set aside a special rally day for general benevolence.—E. L. Jackson, District Superintendent, P. O. Box 127, Temple, Texas.

#### DALLAS DISTRICT Third Round.

Mexia Circuit, June 1-2; Pelham Circuit, 8-9; Hubbard and Dawson, 12; Corsicana Circuit, 15-16; Milford and Italy, 22-23; Ennis and Ferris, 26; Waxohochie and Lancaster, 29-30; Fort Worth Circuit, July 3; Fort Worth (St. Andrew's) 6-7; Fort Worth (North) 10; Sherman and Gainsville, 13-14; Denison, 20-21; Pilot Point, 20-21; Dallas (St. Paul) 27-28; Dallas (North) August 3-4; Hillsboro and Cleburne, 10-11; Alvarado and Itasca, 17-18. The District Conference, Sunday School and Epworth League Convention will convene at Corsicana, Texas, August 20-25. Dear Brethren.—We expect you to bring your full delegation, will all of the S. H. C. assessments. See to it that each of your auxiliaries comes to the Convention with the amount assessed. We must surpass any of our previous records for our school this year. Prof. Lovinggood has made clear the needs in his circular sent to all pastors. Please do your best. We will have rates on for August 19-20, if possible. Also I am expecting you to report the greater part of all your benevolences, or the greater part of them. Remember he who delays in getting them in hand up to that time will certainly come to the Annual Conference with deficiencies in his report.—J. S. Wyatt, District Superintendent.

#### WACO DISTRICT Third Round.

Grosbeck and Rossie, June 1-2; Grosbeck Circuit, 8-9; Bremond Circuit, 15-16; Calvert, 22-23; Maysfield Circuit, 29-30; Cameron and Rosebud, July 6-7; Marlin and Boman, 13-14; Mooresville Circuit, 20-21; District Conference, 23-28; Andrew and New Ion, August 3-4; Mart Circuit, 10-11; Waco, St. James, 17-18; Waco, Mount Zion, 24-25; East Waco, 24-25. Dear Brother—This, as you see, that the

door, and I hope that we will make a pull as never before. Don't come talking of rain and meningitis; that don't make reports. The pastors are to pay two dollars for S. H. C., and each layman one dollar. Every Ladies' Aid, five dollars each. The annual conference asks that every member pay one dollar, so we have decided that the Brotherhood would be responsible for the same and bring the same to the District Conference, or as much as you can. Five hundred dollars is the point decided; we are as much as we do. Bro. Brown is sparing no pains to entertain us. I hope every delegate will come and not a local preacher fail, and on your gift, grace and usefulness depend the renewal of your license. Now do you expect for the Conference to renew them when you do not report. That kind of a thing is of the past. The program will be out soon, and we are preparing great things because we are great men. I hope the local preachers will come prepared to take the paper. I am not at all pleased at our list of subscribers among you. I write this because I will not see you all before I meet you at Grosbeck, the seat of the District Conference.—R. S. Moore, District Superintendent.

#### JACKSONVILLE DISTRICT Third Round.

Quarterly Conferences and dates as follows: Wrightsville and Ortega, July 12-14; Pottsburg and Pablo Beach Mission, 18; Ebenezer, 19-21; North Jacksonville Mission, 21; Simpson Memorial Church, 26-28; Lincolnton and S. A. L. Shops Mission, 28; St. Joseph, Aug. 2-4; Clarksville Mission, 4; People's Chapel, 9-11; West Jacksonville and Marietta, 11; West Jacksonville and Phillip, 18; Cosmo and Mayport, 24-25; Lone Star and Arlington, 25; Hibernia and Green Cone Springs, 31, Sept. 1st.; Switzerland Circuit, Sept. 2; Fernandina, 6-8; Franklinton and South Fernandina, 7-8; Chester Mission, 9; Greenland Circuit, 13; St. Augustine, 14-15; New Augustine Mission, 15; Armstrong and Elkton, 16; East Palatta and Hastings Circuit, 17; Roy and Yelvington Mission, 18; Bunnell and Dupont Mission, 19; Crescent City and Interlachen, 20; Palatta and Satsuma, 21-22

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Grocers sell Jell-O Ice Cream Powder, 10 cents a package. Five kinds.

Westoej and Bostwick Mission, 21. Dear Brethren—Our Sunday school and Epworth League convention will convene in the Wrightsville Church July 11-14. The Rev. Scott Bartle and his good people are preparing to make your stay with them pleasant. The committee will get out the program in time for all to have the work well in hand. Our District Conference will meet in St. Joseph Church August 1-4. It is urgent that good reports from all be made at this time. Do your best to make all of the meetings the worth while holding them. The Rev. J. W. Wesley and his people will surely entertain those who attend this conference to their delight. They are preparing for you now.—J. S. Todd, District Superintendent.

### REVIVAL NOTES

We have just closed a great revival in the town of Starkville, Miss., with 87 conversions and accessions to the Church. The people say it was the best they have ever had there.—J. Everett, pastor.

The Rev. L. W. Price, pastor at Paul's Church, Meridian, Mississippi, closed the spring revival the last week in April. The meeting was very successful, 69 conversions and the church revived.

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## Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

### MRS. LOVIE MORRIS

On March 31, 1912, at Huntsville, Texas, Mrs. Lovie Morris, wife of Doctor Morris, a superannuate preacher of the Texas Conference, departed this earthly life to take up her abode in heaven. The funeral was conducted by the Rev. J. P. Eperson and J. H. Anthony from the St. James Methodist Episcopal Church. Mrs. Morris was fifty-eight years old when she died, and had lived the greater part of this time in the church. She leaves only a husband and an adopted son, besides many friends.

### THE REV. GEORGE T. WRIGHT

On Saturday morning April 13, 1912, at 3 a. m., the death angel entered the parsonage in the little town of Big Stone Gap, Va., and transported to realms above, the Rev. George T. Wright, the deceased, was formerly a member of the Washington Conference, where he served as pastor the following charges: Leesburg, Va., Baltimore, Md., Washington, D. C., and Hagerstown, Md. But at the time of his demise he was a member of the East Tennessee Conference, serving six years as Presiding Elder of the Wytheville District and holding successfully several of the most prominent and influential charges of said conference. Sixty years ago he was born in the State of Maryland, being married October 28, 1879, to Miss Matie Banks of Winchester, Va., by the Rev. Henry A. Carrol, Presiding Elder of the Baltimore District. The funeral service was conducted by the Rev. J. A. Pickett, District Superintendent of Pulaski District, who selected for a text Luke 20:36. This he handled in his usual masterful way, bringing heart-healing balm to grief-bearing souls. He leaves to cherish his memory a son, the Rev. Emory S. Wright, pastor of Big Stone Gap, and many friends won during his several pastorate.—His Son.

### THE REV. J. M. MOODY

The Rev. J. M. Moody was born in Columbus, Miss., in 1860. He married Ma Somerville. He moved to Memphis, Tenn., when quite a young man and joined our church—Centenary. He was ordained Deacon by Bishop Waller in Memphis. His first appointment was Lexington, Tenn. Preached at Lexington Circuit three years; then from Lexington to Friendship, Tenn., served this work three years. From Friendship to Pleasant Grove, Tenn., served these people upwards of seven years. He filled the unexpired term of the Rev. G. D. Fields at Macon, Tenn. He also served the following charges during his ministerial life: Macon, Burdette, Covington Mission. His last appointment was Galloway, Tenn. In March last his mind became unbalanced and he was sent to the hospital in Bolivar, Tenn. He was there only a short time before he died. His illness he would repeat passages of Scripture; seems that the picture stayed clear in his mind while unconscious of his surroundings. He died while in the hospital, and his remains were sent home for burial.

The Rev. H. W. Key, H. P. Gordon and the writer attended his funeral in our church, Mason, Tenn. He leaves a wife, one brother, and a host of friends.—C. L. Fields, District Superintendent.

### THE REV. H. M. ARCHER

The Waynesboro District of the Savannah Conference, and the Rocky Ford Charge, are now in sore grief and sorrow because of their loss of one of their brightest sons, who was spending his second year, with the promise of great success on all church lines, in the person of the Rev. Henry M. Archer, a well-prepared young son of both Clark University and Gammon Seminary, who died May 5, 1912. Brother Archer came from Gammon to the Rocky Ford Charge a few months after the convening of the Savannah Conference in the year 1910 to take charge of this work that had been refused for some reason by the Rev. J. H. Cannady, who was appointed to this charge by Bishop T. B. Neely. And, because of the absence of a pastor so long the work had grown weak. But this young, zealous and faithful minister stepped to the front of God's army and rallying his officials, he brought success to this charge the first year of his ministry, the writer being his District Superintendent at the time of his death. When I reached his charge on my first round of Quarterly Conferences, January 6, this year, at Rocky Ford, Brother Archer was almost helpless then, but he smiled as he said to me "I am very sick." But he gathered himself together and we boarded the train for the church where the Conference was to be held, and with great suffering he managed to remain through the business that day, but was compelled to remain in bed all day Sunday. He consulted the physicians of his town, but they could not understand his troubles, so he tried special treatments under experts, but to no avail. He was finally taken to the hospital in Savannah, Ga., and there died in the Christian faith after about two weeks of great suffering. He was often visited by the Reverends W. V. Daughtry and C. W. Prothrow, Methodist Episcopal pastors of the city, who spared no pains in administering to his needs, as far as they could. Brother Archer was a South American; his home was in British Guiana, South America. But he has long desired a better country, which country he reached on Sunday, May fifth. From the deathbed of a Christian hero Archer fell, but he conquered.—W. M. Billinger, District Superintendent.

**Ward.**—Beulah Ward, a member of Drax Chapel, on the Bell (Mississippi) Circuit, died March 12, 1912. Her mother, husband, two children, sister and friends are left to mourn her loss.—C. C. Clay.

**McDonald.**—In the year of our Lord 1909, in the home of Prof. and Mrs. J. W. A. McDonald, was born Maria Violet, who brought with her joy and happiness, and the future seemed bright. But ere long the heavy hand of affliction that has no respect for future hopes of parents nor friends pressed down upon this loved one and the little rosebud that had blossomed in the home was undermined by disease and began to wither away and finally it was brought to bear that they who are born of a woman hath but a few days to live, and a few it was. On the 5th day of April, in the year of our Lord 1912, death stopped

at this home and little Maria Violet was gathered unto her Father.—(Mrs.) William A. Willis, Shreveport, La.

**Gould.**—George J. Gould, son of the late Rev. and Mrs. Joseph Gould, former pastor of Simpson Memorial, New Orleans, died after a brief illness of three days, at his home in this city, April 7, 1912. Mr. Gould survived his mother only one year, and leaves a widow and six children, as well as many friends. He was a devoted father, who cared well for his family. We extend to them, and his sisters and brothers, our deepest sympathy in their bereavement. Interment in Carrollton Cemetery.—W. S. Chinn.

**Armstead.**—Laura Armstead, a faithful member of Wesley Methodist Episcopal Church, New Orleans, died in full assurance of that rest which awaits all who accept Christ as their Savior. She leaves her husband, an adopted daughter, and a host of friends. The following ministers took part in the funeral service: The Revs. Valcour Chapman, D.D., Pierre Landry, D.D., and W. S. Sloan.—R. C. Worsham, pastor.

**Woodside.**—Mrs. Woodside passed to her eternal reward on April 7, 1912. She was a faithful member of First Street Methodist Episcopal Church, New Orleans. She leaves a host to mourn their loss.—B. M. Hubbard, pastor.

**Thergood.**—Martha Thergood, a member of Wesley Methodist Episcopal Church, New Orleans, finished her earthly career on February 2, 1912.

**Dickson.**—Lorenzo Dickson, a faithful member of Wesley Methodist Episcopal Church, New Orleans, endured her suffering as a soldier until called home on February 15, 1912.—R. C. Worsham, pastor.

**Bryant.**—Hettie Bryant, one of the founders of Methodism in this section and a faithful member of her church for many years, died in Bascom, Ga., April 7, 1912. Her age is reported at 74 years and 8 months. Her noble character won for her many friends. She leaves to mourn two sons, five daughters, many grandchildren and a host of friends.—W. B. Hester, pastor.

**Williams.**—Alfred Williams, age 50 years, a member of Union Methodist Episcopal Church, New Orleans, died May 6, 1912, in full triumph of faith. He was sick nearly twelve months, and suffered intensely. He said all was well between him and his Redeemer. He was the father of four children, and leaves them in good circumstances. His wife and one daughter are members of our church. The funeral was largely attended, which indicated the high esteem in which he was held. The funeral was conducted by the writer assisted by Bro. R. C. Metoyer and a minister of the Baptist church.—R. P. Threikeld, pastor.

**Mitchell.**—Elijah Mitchell, a faithful member and trustee of Drax Chapel (Mississippi) Circuit, died on April 5, 1912. He was a loving husband and a good citizen. His wife, daughter and several children survive.—C. C. Clay.

**Smith.**—Mrs. Ophelia Smith, the beloved wife of Mr. A. Smith, residing at 5226 Chestnut Street, New Orleans, and a member of Simpson Memorial, died in the full triumph of faith on the 15th of April, 1912, after a lingering illness. She was a devoted wife and mother, and well spoken of by those who knew her. She leaves a son, daughter and a host of friends.

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interment in the Carrollton Cemetery.—W. S. Chinn.

**Hunter.**—Sister Abbie Hunter, a faithful member of Joyce Chapel, Scottsboro, Ala., died Wednesday night April 3, 1912. She is survived by several children, one sister, and her husband. She was 71 years of age. Fifty-five years of that time was spent in the service of her Lord. We could sing with truth the words: "Servant of God, well done! Rest from thy loved employ; the battle fought, the victory won, enter thy Master's joy." The funeral service was conducted by the writer, assisted by the Revs. H. T. Russell and E. Donegan of the African Methodist Episcopal Church.—P. P. Wright, pastor.



## Southwestern Christian Advocate

631 BARONNE STREET

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### Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

**Scott Chinn Memorial.**—Our church, under the leadership of our pastor the Rev. A. B. Harris, is to-day in better shape than it has been for some years. Our second quarter was held Monday night by our District Superintendent, the Rev. V. Chapman, the pastor reports two converts and eight others taken into the church; total, 10. The stewards reported having paid the quarter \$8 to District Superintendent and \$129.45 to the pastor. Our Rally Sunday was a great success. Raised \$175 and before the week is out we hope to make the amount \$250.—P. D. Kennedy, Secretary Trustee Board.

**Ross Church, Camp Parapet.**—Sunday, May 19th, was a great day in our church. Our District Superintendent, Dr. Valcour Chapman, preached a logical and inspiring sermon. Dr. J. F. Marshall of Haven; Dr. Jordan of the African Methodist Episcopal Church and the Revs Hamilton and Lewis of the Baptist Churches were helped greatly in our contest between North and South America. Mr. Alex Jones led with \$37 and Mrs. Priscilla Drayton followed with \$28; total, \$65. This church and members are alive and proud of their excellent pastor, the Rev. H. B. F. Charles.—C. D. Small, secretary.

**Williams Church.**—Sunday, May 25, good, well-attended services all day. The Sunday School is in a growing and prosperous condition, under the leadership of Miss E. Parker, superintendent. At 11 a. m. the pastor preached to an appreciative congregation at 8 p. m., Mrs. Cooper and the

young people of Williams, rendered a very unique programme in a sacred concert. Miss Mary Mead and Miss Beatrice Brown acted as stewards, and a liberal collection was given them. On the second Sunday in June is our Educational Rally for the New Orleans University and Gilbert College. The public is cordially invited.—T. B. Cooper, pastor.

**S. Matthew Church.**—Second Quarterly Conference held May 15th and 19th, by Dr. V. Chapman, District Superintendent, raised for the quarter \$200.34. Paid District Superintendent in full; paid pastor \$163.86. Dr. Chapman preached and gave the sacraments to seventy-four communicants. His subject, "The Three Crosses," was very ably presented. The people are always glad to hear Dr. Chapman. We also had a great time in the love-feast Tuesday night, May 21st, when the District Superintendent was also with us. Three joined the church. The church is still growing in membership. On the 26th of May the Ladies of Perseverance Benevolence Society held their annual sermon preached for the first time since its organization, seven years ago, by the writer. W. C. Hayward made the welcome address for the church; Mrs. Carrie Neal for the society. Br. W. C. Hayward also gave a short history of its organization. Collection \$16.15.—J. A. Landry, pastor.

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#### Gleanings from the Field

##### ALABAMA

**North Birmingham.**—On Sunday, April 28th, at Brownsville, our gold and silver dollar rally. Miss Blanche Talley, captain of the Gold Dollar Club, raised \$34.12; Miss Georga Miller, captain of the Silver Dollar Club, raised \$19.32. Total, \$53.44. Rev. Hall of Mount Zion Baptist Church and his people were with us. He preached an effective sermon at 3 o'clock p. m.—J. W. Landrum.

##### LOUISIANA

Our rally at Mason Methodist Episcopal Church, April 28th, was a success, conducted by Mrs. Sarah Gilams, J. S. president, assisted by her daughter, Mrs. Hester; also Mrs. Franklin and Mrs. Rosie Carter. Too much praise cannot be given these sisters. Missions, \$5.40. The Rev. J. A. Booker is our pastor.—N. C. Carter.

##### MISSISSIPPI

**Shellmound.**—The First Quarterly Conference was held at Mt. Noho Church. The Rev. C. W. Butler, District Superintendent, presided. Most of the members were present with written reports, which showed their charges to be in healthy condition. We have a good pastor and District Superintendent who believe in making things go. The pastor is pushing every interest of the work and asking that all claims be met in full. We are well pleased with the pastor and District Superintendent—with the Rev. W. H. Golden and the Rev. C. W. Butler. The people love their pastor. We have a large membership—more than 300 members. This good man visits every

the church on the hearts of the members. He never forgets the Southwestern Christian Advocate, but carries it with him and urges that everybody subscribe. Our apportionment this year for District Superintendent is \$122, for pastor \$315, for benevolences, \$177. We are going to prove our love for the church and its officers by paying these claims in full. Raised in this Conference, \$50; paid District Superintendent, \$30.50.—R. M. J. Murrel, reporter.

##### TENNESSEE

**Rockwood.**—March 2d our beloved District Superintendent was with us to hold our Second Quarterly Conference. He started several days and helped us in our revival. Written reports by the officers presented the work going on actively. The Rev. Patton, of the African Methodist Zion Church was very helpful to us in our revival.—F. A. Hatcher.

**Clifton.**—St. James Methodist Episcopal Church is moving on to success under the leadership of our pastor, the Rev. J. H. Thompson. The church is alive in all of its departments. The members are active to make St. James second to none in the Central district. The Second Quarterly Conference was held March 31. The District Superintendent, Dr. S. M. Utley, being ill, the Rev. J. H. Thompson presided. Notwithstanding the inclemency of the weather an appreciative audience greeted the speaker at each service. The quarter was a success. Raised during the service \$33.68. Paid the pastor during the quarter \$139. Paid District Superintendent \$20, and for other purposes raised \$64. Total during the quarter, \$223.—John E. West, reporter.

**Fowlkes Station.**—The Rev. W. S. Sherrill of Pine Bluff, Arkansas, preached a splendid sermon to an appreciative audience. We were in need of his Godly message and our hearts were open to its reception.—William Smith, reporter.

**Lewisburg.**—For the rebuilding of the Galilee Methodist Episcopal Church which was burned during November, 1911, a rally was given recently in the Farmington Methodist Episcopal Church. A good congregation raised the sum of \$15.05 for which the Galilee members are indeed grateful.—A. Phillips, pastor.

**East Nashville.**—Braden Memorial Church.—We had our Rally on April the 28th., for the building of the new Braden that was burned some three years ago. The Rev. Mr. Richmond is hard at work on the new brick church that will be second to none for Colored people in Nashville. On April the 28th., we raised and have in bank, \$244.12. We have laid the best rock basement in the city ready for receiving the brick. We thank Drs. R. F. Boyd, Holdman, A. N. Townson, undertaken, A. N. Johnson, Miss Mary E. Braden, daughter of the late John Braden, for whom the church is named, and all our friends for what they have given us. God bless our pastor, Dr. J. W. Richmond, who is working so hard for us.—Sarah Stephenson.

##### TEXAS

**Harletan Circuit.**—On April 21st., a storm came upon me at Brother T. H. Hollins' residence. A company of friends, I. P. Waffard, T. B. Waffard, F. H. Hollins, Winnie Waffard, Millie Henton, led by Mrs. M. D. Hollins, loaded the tables with many choice groceries, besides a purse of

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#### FLOOD SUFFERERS

**Wilson, La.**—We, the colored citizens of the Parish of East Feliciana, have organized for the purpose of assisting in caring for the refugees of this State. Therefore, we, the committee, call upon the colored people of the various portions of the State to help in this needy cause. Let us try and help care for the women and children of our race.—James Galt, chairman; Dan. Allen, H. O. Galt, D. Smith, Tom Bradford, A. D. Spear, Lee Matthews, committee. Notice will be given in next week's issue as to where, and to whom, to send your

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# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
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## A SUMMARY OF THE GENERAL CONFERENCE

The General Conference which closed its session at Minneapolis, Minnesota, last week has passed into history. It was a great gathering, representative in character as to geography and in mental and spiritual talent as well. The body was worthy of the great Church which assembled it to legislate in interest of the spiritual welfare of its members and the spreading of the Kingdom in all parts of the world. It made a profound impression upon the visitors who visited Conference by the hundreds and thousands,

the saddle. In studying the proceedings of the General Conference it will be noted that there was progress in many directions. But nothing was done that could be termed "radical."

The General Conference had its moods. At times it was serious, again it was rollicking in mirth, but never was it frivolous. The old-time prognosticators could not forecast what the General Conference would do, not even in the election of Bishops. It took twenty-six ballots to elect eight men to the office of General Superintendent. Some of the men who before hand were considered sure failed of election. Had the election come at a certain point the result of the ballot might have been entirely different.

The General Conference was always respectful toward its presiding officer, indeed, it was deferential. There were but two appeals from the decision of the chair, and in each case the chair was sustained. While this is to be said, the General Conference did not for a moment delegate to the Board of Bishops any of its power. At all times the General Conference was intense. It may be said that there were times when a part of the large delegation, numbering 800, relaxed in its interest, but there were a sufficient number who always stood on guard so that no ill-advised measure could pass through the General Conference, even if it were attempted.

Bishop Walden said that this was the most spiritual General Conference of all he had attended and he had attended the General Conferences since 1864. While the General Conference was deeply spiritual, it was easy for it to put on its fighting habit, especially when the saloon question was to the front and its iniquitous practices needed an attack. The General Conference knew how to fight and to fight hard.

One of the most significant acts on the part of the General Conference was its appeal for the recognition of the Republic of China. This was entirely just and a recognition of the effort on the part of the people in the East to bring to themselves and to their children liberty. But it was a stroke of Christian diplomacy to urge the recognition of the Republic of China. It will give our missionaries an *entree* into the confidence of the Chinese such as we have not had before.

It must not be thought that the General Conference was without heart and tenderness. When the Rev. W. H. Morgan, of the Newark Conference, was informed of the serious illness of his daughter Gladys, a lassie of ten years, the Conference was in fullest sympathy with him, every heart bowed in prayer. The singing at this particular time was peculiarly uplifting and touching, and when the message came that Gladys had died, the grief was not only that of the parents, but it was the grief of the entire General Conference. As a body, the General Conference watched at the bedside and prayed for the speedy recovery; as a body the Conference yielded to the final outcome and blessed the Lord God that sent the beautiful child into the world.

There were many important measures affecting the life and thought of Methodism which deserve and shall have a more or less extended treatment. At this time we must

### SOME THINGS WHICH THE GENERAL CONFERENCE DID

Requested the Board of Bishops to provide for residential and presidential supervision of the work and for the relinquishment of the Annual Conference by the presiding Bishop to the residential Bishop thirty days before and after the meeting of the Annual Conference.

Retired three General Superintendents—Bishops Warren, Moore and Neely.



BISHOP JOHN W. ROBINSON,  
Southern Asia



BISHOP W. P. EVELAND,  
Southern Asia

Elected eight General Superintendents—Bishops Stuntz, Henderson, Shephard, Luccock, McConnell, Cooke, Leete and Thirkield.

Elected two Missionary Bishops—Bishops Robinson and Eveland for Southeastern Asia.

Established age limit for the retirement of Bishops.

Established three new Episcopal residences—Helena, Montana; Kansas City, Kansas and Atlanta, Georgia.

Instructed the Book Committee to pay each effective General Superintendent and each effective Missionary Bishop \$1,000.00 per year for properly audited rent accounts and an additional \$500.00 per year for properly audited accounts for stenographic service.

Ordered that the salaries of Missionary Bishops shall be paid from the Episcopal Fund.

Elected a Missionary Bishop to the secretaryship of the Board of Foreign Missions, accepting his resignation as Missionary Bishop and placing him back in the Annual Conference of which he was a member when elected to the Missionary Episcopacy.

Elected a Missionary Bishop for Southeastern Asia and subsequently rescinded the restriction of his territory and placed him in the class of Bishops for Southern Asia.

and the proceedings of the Conference attracted the attention of the nation and in some particulars, the world.

The Conference will not be remembered for any radical measures that were adopted. It is safe to say, however, that it surpassed all previous General Conferences in the volume of work accomplished. This is accounted for, largely by the rules of order which have been adopted and which are being made perfect as the years come and go, and, too, because of the resolution passed at the General Conference of 1908, providing that all fraternal addresses and Episcopal representations of work in foreign fields should be given at evening sessions. This resolution saved at least six actual working days of the General Conference. Twenty-five days were devoted to business. The first twenty days of the Conference the business session occupied the morning hour, and the large standing committees met in the afternoon and, in some instances, they held on to midnight. When the doxology was sung for the closing of the General Conference on May twenty-ninth no important measures remained on file. The memorials that came up from the humblest of Methodist churches received careful attention and were passed upon. There was a progressive spirit in the



## The General Conference—A Brief Summary of the Daily Proceedings

### TWENTIETH DAY—THURSDAY, MAY 23

Promptly at 8:30 a. m., Bishop Wilson opened the devotional services. Two hymns were sung, after which Dr. J. W. R. Sunwalt, Baltimore Conference, offered prayer. The Rock River Conference quartette of Preachers sang, and Bishop Moore brought the Message of the day. His leading thought was: "The Lord is at hand, be careful for nothing, in everything by prayer and supplication with thanksgiving let your request be made known unto God."

Bishop Wilson announced the hymn, "God Will Take Care of You," and afterwards led in prayer. Bishop Cranston assumed the chair at 9 o'clock. The seating of many reserve delegates in the places of those excused was announced.

A communication from the Methodist Protestant Church, in General Conference assembled in Baltimore, Md., making reference to May 24th as the great day in John Wesley's life, and recommending that the Sunday nearest the above date be observed in honor of the event above referred to. The Conference moved to refer the communication to the Committee on Evangelism.

A second communication was received and read, this one from the Brotherhood of Locomotive Engineers, recently meeting at Harrisburg, Pa. This paper was in response to greetings from this body, and were appreciative in nature.

The order of the day was called and Report No. 1 of the Committee on Epworth League was read, and after an amendment presented by Dr. H. B. Haskell, East Maine Conference, was adopted.

Reports Nos. 4 and 5 of the Committee on Sunday Schools, presented by W. E. Carpenter, Northwest Indiana Conference, were read and approved.

Bishop Wilson, for the Bishops, in the interest of Episcopal Administration, asked for suggestions and information. He asked (1) for a range of dates from the delegates as to the time of meeting of Annual Conferences; (2) for an answer to the questions, (a) how many of the Fall Conferences can be safely transferred to the Spring Conference group? (b) how many of the Spring Conferences can be safely transferred to the Fall Conference group?

Report No. 20 of the Committee on Episcopacy, which passes on the character of the Bishops and the Missionary Bishops, by special permission was presented, and adopted without debate.

At this stage of the proceedings, Bishop Moore took the chair. The seventeenth ballot for Bishops was announced. No election. George A. Landon moved that at the close of the evening session to-day balloting for Bishops cease. It was not passed.

The Secretary read a telegram from the Illinois Congregational Council, as follows:

"The Illinois Congregational Council sends loving greetings. We rejoice in your world-wide conquests and in your monumental service to the Kingdom of our common Master. May enlarging progress crown all your plans for the future, until all our armies meet to celebrate the universal victory of the Prince of Peace."

The eighteenth ballot for Bishops was announced. No election. B. Mack Hubbard, Louisiana Conference, moved in view of the fact that we are hopelessly tied up in a deadlock as to the election of Bishops, I move you, sir, that we reconsider the motion by which we retired three Bishops the other day.

The motion did not prevail.

Dr. Thomas Nicholson for the Committee on Episcopacy submitted Report No. 23, fixing Episcopal Residences. He spoke as follows:

Mr. Chairman: I have come to you as chairman of the Committee on Episcopacy with former reports and had been able in each case to state that the report presented was adopted with very great unanimity. I cannot, in all frankness, say this in regard to this report. It is true in regard to a large proportion of it. It is true also that the committee arrived at a great degree of unanimity on certain questions, and I think if I state them it may save some discussion here. I suppose that more attention has been given, and more discussion has been had, on this report than on any other report that has been presented, or perhaps any other two reports that we have had.

We began a very careful consideration of the question of making Sequoyia an Episcopal residence, and then Manila. After full discussion and with very

great unanimity, those were left out. We then turned our attention to Europe, and very great discussion arose on the question of one, two or three Episcopal residences in Europe. It is my judgment that the discussion on the European residences was one of the ablest to which I have listened in a good while. A very great deal of information was brought out concerning conditions in Europe, about the varying religious statistics, the number of Protestants and Roman Catholics, the number of Methodists, and the adjustment, as to how, for instance, if we put two Bishops in Europe we could provide for Southern Italy. We talked about residences in Copenhagen and Hamburg, Berlin and Rome. Tentative votes were taken from time to time. After this had been done, considerations and re-considerations were taken; and I think, with practical unanimity, as I saw it from the chair, with only a few votes against it, the final vote was taken to have but one residence in Europe, and place that in Zurich. I think the European delegates were a unit on that if we were to have but one Bishop in Europe.

We then turned our attention to the United States and there were discussions and counter-discussions. Finally the report, as the Secretary has read it, was adopted. When notice was given that a motion would be made to reconsider at the next meeting, which was at an interval of two days, the motion was made to reconsider, but after discussion it did not prevail, and the report before you on fixing the places, so far as American residences was concerned, was adopted by the committee. I make this statement before you and more to adopt the report.

After considerable debate, pro and con, the report was adopted.

M. B. Pratt: A question of privilege for the whole house. I offer the following resolution: "Whereas, Our time is being consumed by the discussion of reports on which there is no difference of opinion; Therefore, Be it resolved, That when a report is offered by the chairman of a committee, if there be no objection from the floor, the question of adoption shall be immediately put without debate." I move the adoption of this resolution.

The Nineteenth ballot for Bishops was announced. No election.

Before the twentieth ballot was taken, Bishop Wilson said: A good many representatives of Annual Conferences have placed in my hands statements as to the range of dates allowable for the sessions of the Annual Conferences represented. May I ask that all of the Conferences shall be so represented? Just in writing, please, either this afternoon or to-morrow morning.

The morning session adjourned with the benediction by Bishop-elect Shepherd.

The Conference was called to order at 5:30 p. m. Bishop Cranston in the chair. Dr. Aultman led in singing, "Rock of Ages." Prayer was offered by Rev. E. A. Schell, D. D.

The twentieth ballot was announced. No election. Another ballot was taken and the Conference adjourned.

The Conference re-assembled at 10 p. m. Bishop Cranston, presiding. "Glory to His Name," was sung, and prayer was offered by Bishop Thoburn.

The twenty-first ballot for Bishops was announced and Dr. F. J. McConnell, President Depauw University, Greencastle, Ind., was declared a Bishop-elect in the Methodist Episcopal Church.

Bishop Cranston: Bishop Bashford and Bishop Hughes will escort Bishop-elect McConnell to the platform.

Thereupon Bishops Bashford and Hughes escorted Bishop-elect McConnell to the platform, the Conference rising and breaking into tremendous applause. As Bishop-elect McConnell ascended the platform he was greeted with a hearty hand-clasp by Bishop Moore and Bishop Cranston, the two presiding officers of the day and received the Chatauqua salute from the Conference.

Bishop Moore: Brethren of the Conference, my last act as presiding officer is the glorious privilege of presenting to you this princely man whom you have elected to the episcopacy. God bless him.

### TWENTY-FIRST DAY—FRIDAY, MAY 24

This was, indeed, a great day in Methodism. It was the one hundred and seventy-fourth birthday

of John Wesley's quickened spiritual life. Accordingly the occasion was observed in a way befitting its significance. The Conference was called together at 8:30 o'clock a. m., with Bishop Berry in the chair. Hymn, "O For a Thousand Tongues to Sing," was sung, and prayers were offered by Bishop Warren and President Samuel Planz, Wisconsin Conference.

Bishop Berry gave a beautiful epitome of the wonderful experience of John Wesley. Bishop McDowell then read Tyerman's account of this early spiritual awakening of our sainted founder. The Conference then sang, "O Happy Day." Personal testimonies followed resulting in a meeting that was hard to stop.

Promptly at 9 o'clock Bishop Hamilton assumed the chair.

Dr. Elliott, Detroit, moved that the Secretary be instructed to send a telegram to the General Conference of the Methodist Protestant Church, acknowledging the receipt of and sympathy with the communication received from said church.

The report of the twenty-second ballot for Bishops was made. No election.

On motion of Dr. J. B. Bigeley, it was voted to hold an afternoon session at 3 o'clock p. m., and an evening session at 8 o'clock p. m.

Bishop Neely asked for, and received, unanimous consent to make a personal statement.

The twenty-third ballot for Bishops was announced and Dr. F. D. Leete, Detroit Conference, was declared a Bishop-elect in the Methodist Episcopal Church.

Recess was taken after which Bishop Berry took the chair. The Cornetist played "The Star-Spangled Banner."

Bishop Wilson, on a question of privilege: Mr. Chairman and Members of the General Conference: The General Conference some days ago fixed upon Tuesday next as the time for final adjournment. The Bishops instruct me to say that considering the number of important matters yet to be considered they would ask respectful attention to the question whether or not you should reconsider your action as to the time of final adjournment with the thought that possibly the General Conference, in view of the multitude of important matters yet to receive attention, should remain in session one day longer. It is simply a suggestion to the General Conference from the Board of Bishops.

On motion of Adna B. Leonard it was voted to reconsider the vote fixing Tuesday, May 28th as the date of final adjournment. On motion of the same it was voted finally to adjourn by Wednesday, the 29th of May.

The twenty-fourth ballot for Bishops was announced and Dr. R. J. Cooke, Halston Conference, was declared a Bishop-elect in the Methodist Episcopal Church. Thereupon Bishop Waidens and Anderson escorted Bishop-elect R. J. Cooke to the platform.

Thomas Nicholson: There are two reports in the hands of the Committee on Episcopacy to which I am sure this body will desire to give very careful attention. One is a report growing out of the memorial and report of a special committee, which was referred to us, which touches the provision for the election of a Bishop of African descent. The other is a report growing out of a resolution of this Conference, referred to us, and touches a scheme for the retirement of Bishops for the future. I desire to move that these two reports from the Committee on Episcopacy be made a special order for next Monday day immediately after recess.

The twenty-fifth ballot for Bishops was announced as resulting in no election.

### Afternoon Session

At 3 o'clock p. m., Bishop McDowell took the chair. The Conference sang, "Come Ye That Love the Lord." Dr. Kynett, Philadelphia Conference, led in prayer.

The twenty-sixth ballot for Bishops was announced and Dr. W. P. Thirkield, Cincinnati Conference, was declared a Bishop-elect in the Methodist Episcopal Church. He was conducted to the platform by Bishops Warren and Hamilton, amid remarkable demonstrations of applause, receiving the Chatauqua salute, the entire Conference standing.

A ballot for the election of Missionary Bishop for Southern and Southwestern Asia was taken.



The report of the ballot for the election of Publishing Agents was announced as resulting in the election of Dr. H. C. Jennings, Mr. E. R. Graham, Dr. G. P. Mains and Dr. Homer Eaton.

The first ballot for the election of a Missionary Bishop for Southern Asia was announced and Dr. J. W. Robinson was declared Bishop-elect for Southern Asia. He was escorted to the platform by Bishops Warren and Robinson.

The Bishop: Dr. Jones moves as an amendment to the report that the provisions he has named shall not apply to the Southwestern Advocate. Are you ready on the amendment offered by Dr. Jones?

F. M. Larkin: I move to amend by adding all the other papers to this motion; that it do not apply to any of the Advocates.

The Bishop: You hear the amendment to the amendment.

Dr. Richardson, of New York I think it would have been better to have referred this to a committee and then to bring it back in a report. I believe there were other objections coming up and I renew the motion made a while ago that a committee of five be appointed by the chair, one of whom shall be the chairman of the Temporal Economy Committee, to consider this whole matter and bring it back to us as soon as possible.

A. J. Wallace: I move as a substitute that, as this is a book concern, the whole matter be referred to the Book Concern Committee, to bring in a report to-morrow morning.

The Bishop: You hear the substitute offered by Governor Wallace. Are you ready? It seems to be accepted.

Announcements were made and the session closed with the benediction pronounced by the Rev. John O. Foster.

#### SATURDAY, MAY 25th.—TWENTY-SECOND DAY

The Conference was opened at 8:30 a. m. by singing "A Charge To Keep I Have." Prayers were offered by Dr. J. C. Floyd, Michigan Conference, and Dr. J. I. Bartholomew, New England Conference. The Rock River Conference Quartette sang a beautiful and inspiring song.

Bishop Sims brought the message of the day, having the same upon John 4. Bishop Bashford assumed the chair at 9 o'clock a. m.

Governor F. J. Hanly, on a question of privilege, stated that there was one group of committees that had been practically heard in full, and another that had been hardly heard at all, and in the interest of fairness and in the interest of having the General Conference consider important matters of legislation, he would have the Conference proceed in the regular order of its business. The General Conference gave common consent.

On a question of privilege, Dr. G. A. Reeder, North Ohio Conference, in view of the observation of the five hundredth anniversary of the martyrdom of Jno. Huss by the Bohemian-Slavonic peoples, in 1915, and their request that Methodism send a representative to this gathering, moved that this General Conference request the Board of Bishops to designate the Bishop of Europe to represent the Church at this anniversary in 1915. The resolution was adopted by the Conference.

At this point the result of the ballot for Missionary Bishop for Southern and Eastern Asia, and Dr. W. P. Eveland was declared Missionary Bishop-elect in the Methodist Episcopal Church. He was escorted to the platform by Bishops Thoburn and Moore.

Senator A. F. Hypes, at this point, auctioned off the Secretary's Table made by the Students of Claflin University. Among other things he said:

Oran F. Hypes: Excuse me! The proceeds of the sale of this desk are to go to the school, Claflin University, at Orangeburg, South Carolina. Remember, when you are bidding on this desk you are not only buying something useful, but you are helping to educate the colored people of our Church, these people down there. You are not only helping them to learn their trade, but you are helping to build character.

The table was sold to Mrs. F. A. Arter of Cleveland, Ohio, for \$200.00.

Dr. Nehemiah Boynter, Moderator of the National Council of Congregational Churches in America was introduced and delivered an eloquent and felicitous address of fraternal greeting. Among the many pleasant things he said the following are very striking.

ca to-day needs, more than anything else, the highest and the noblest possible expression of Christian faith as it is revealed in our different Christian communions. The time is going to come, brethren, when the Master's prayer 'that they all shall be one' shall find its inclusive and is comprehensive answer, and it will come when all those who love His appearing get which are essential, abiding and unchanging in his the habit of putting the emphasis upon those things love, and relegating to their proper incidental positions and relations the divisive things which keeps us apart. Walt Whitman used to love to talk about America in terms of muscles and prairies and rocky mountains, and Sidney Lanier, too soon gone to his reward, got mightily impatient with Walt Whitman and said: 'Walt, you can't make a republic out of muscles and prairies and rocky mountains, republics are made of spirit,' and if republics are made of spirit, and they are, this Republic of ours is to be increasingly made in the days that are to come, as it has been in the days that are past, out of the devoted, sacrificial, brave, aspiring spirits of those who name the name of Jesus Christ and walk together royally, courageously and optimistically in His Divine service."

#### Afternoon Session.

The Conference re-assembled at 3 o'clock p. m., Bishop Wilson in the chair. Singing, "When I Survey the Wondrous Cross," was followed by prayer offered by Dr. E. E. Burrvis, Philadelphia Conference. The Journal of the morning session was read and approved.

The tellers had completed their work and were ready to report, and, the Conference desiring to hear, Bishop Wilson read at this point. For Missionary Secretaries of the Foreign Board: Ballots cast, 772; necessary for a choice, 387; Mr. S. E. Taylor received 484 votes and Bishop W. F. Oldham 408 votes, and they were respectively declared elected; the third Secretary was not elected. For the Board of Home Missions and Church Extension, there were 772 ballots; necessary to a choice, 387; Dr. Ward Platt received 647 votes; Dr. C. M. Boswell, 595; Dr. Robert Forhes, 483, and these three were declared duly and respectively elected as Home Missionary Secretaries. For Secretary of the Board of Education, 772 votes were cast, 5 were defective, 767 votes were counted; Dr. Thos. Nicholson received 732 votes, when only 384 votes were necessary for a choice, and he was therefore declared elected. For the Secretaries of the Freedmen's Aid there were 772 votes cast; there were two defective ballots, 770 ballots counted, necessary for a choice 386; Dr. P. J. Maveety received 538 votes, and he was declared elected. For Secretary of the Sunday School Board, 772 votes were cast, and 386 votes were necessary for a choice. Dr. D. G. Downey received 746 votes and was declared elected. For Secretary of the Epworth League, 769 ballots were cast and 385 votes were necessary for a choice. No candidate had a sufficient number for election. For the Secretary of the Board of Conference Claimants, 772 votes were counted, and 387 were necessary for a choice; Dr. J. B. Hingeley received 564 votes, and he was declared duly elected.

The Conference proceeded to take another ballot when Secretaries were not elected.

The report of the third ballot for Corresponding Secretary of the Freedmen's Aid Society resulted in the election of Dr. I. Garland Penn.

The second ballot for Corresponding Secretary of the Epworth League resulted in the election of Dr. W. F. Sheridan.

The Secretary: I have a telegram to read: "The Northern Baptist Convention, meeting in Des Moines, Iowa, sends Christian greetings. We thank God for the great work you are doing, and pray that He may bless you exceedingly abundantly above all you are able to ask or think. We join you heartily in service to our Lord Jesus Christ and to humanity. Emory W. Hunt, President; Wm. C. Blitting, Corresponding Secretary."

A suitable response was ordered.

#### Evening Session.

Promptly at 8 o'clock Bishop Nuelsen called the Conference to order. Hymn "Down at the Cross Where My Savior Died," was sung. Prayer was offered by Dr. Davison of the North Nebraska Conference. The Journal of the afternoon session were read and approved.

E. B. Burroughs moved that the salary of Doctor M. C. B. Mason be continued by the Freedmen's Aid Society until his conference meets, or until he is

J. W. Moultrie offered a substitute, as follows:

"Whereas, Dr. M. C. B. Mason has served for a period of nearly twenty years in the service of the Freedmen's Aid Society; and,

"Whereas, He has been one of the corresponding secretaries for four quadrenniums thereby reducing the long-standing debt of the society to approximately \$35,000; and,

"Whereas, Dr. M. C. B. Mason, one of the best products of our schools, by his superior services, great lectures, inspiring sermons and addresses at our colleges and Conferences and by the worthy life he has lived among us, has wrought nobly.

"Resolved, first, That we record our appreciation of Dr. Mason's valuable service for the uplift of our people.

"Resolved, secondly, That we request the Board of Managers of the Freedmen's Aid Society to continue his salary until the meeting of his Annual Conference.

(Signed) "JOHN W. MOULTRIE,  
"South Carolina Conference.  
"A. J. ANDREWS,  
"E. J. SAWYER."

Brother Moultrie's substitute prevailed.

Thomas Nicholson on a privileged question, presented the report of the Episcopal Committee on the assignment of Bishops:

"Dear Fathers Sisters and Brethren: Your Committee on Episcopacy, having carefully considered the subject of the assignment of the General Superintendents to the residences decided upon by the General Conference, beg leave to report as follows:

"That the matter was carefully considered through several hours by a subcommittee of twenty-one; that this subcommittee reported to the general committee a tentative plan, and that after extended discussion a subcommittee of three was appointed to wait upon each of the General Superintendents and acquaint him with the assignment proposed. This was done and the subcommittee reported back to the general committee that each Bishop gracefully accepted the appointment proposed, but also reported wherever any suggestion of any sort bearing on the question had been made. The general committee then carefully considered the report and adopted it. In accordance with this action, we recommend the following assignments of the General Superintendents for the ensuing quadrennium:

Atlanta, Bishop Frederick D. Leete; Boston, Bishop John W. Hamilton; Buffalo, Bishop William Burt; Buenos Aires, Bishop Homer C. Stuntz; Chattanooga, Bishop Theodore S. Henderson; Chicago, Bishop William F. McDowell; Cincinnati, Bishop William F. Anderson; Denver, Bishop Francis J. McConnell; Fochow, Bishop Wilson F. Lewis; Helena, Mont., Bishop Naphthali Luccock; Kansas City, Kan., Bishop Wm. O. Shepard; New Orleans, Bishop Wilbur P. Thirkield; New York, Bishop Luther B. Wilson; Oklahoma City, Bishop Robert McIntyre; Omaha, Bishop James W. Bashford; Philadelphia, Bishop Joseph F. Berry; Portland, Ore., Bishop Richard J. Cooke; St. Louis, Bishop Charles W. Smith; St. Paul, Bishop Wm. A. Quayle; San Francisco, Bishop Edwin Holt Hughes; Washington, D. C., Bishop Earl Cranston; Zurich, Switzerland, Bishop John L. Nuelsen.

The Conference adjourned with benediction by Bishop Moore.

#### MONDAY, MAY 27—TWENTY-FOURTH DAY

##### Morning Session

Bishop Walden delivered the message of the morning.

Bishop Neely presided.

The report on Epworth League was so amended that the management of the Epworth League shall be vested in a Board of Control, which shall consist of a Bishop and one member from each General Conference District, nominated by the delegates of the respective General Conference Districts, and elected by the General Conference, the odd districts to be represented by Ministers, the even by Laymen.

There shall also be three members at large consisting of two laymen and one minister appointed by the Board of Bishops.

A Bishop shall be President of the Epworth League and the Board of Control. The editor of the Epworth Herald, the General Secretary, the German Assistant Secretary, and the Assistant Secretary, for Colored Conferences shall be advisory members of the Board of Control.



# THE CHRISTIAN LIFE

## Wishing

Do you wish the world were better?  
Let me tell you what to do:  
Set a watch upon your actions,  
Keep them always straight and true;  
Rid your mind of selfish motives,  
Let your thoughts be clean and high;  
You can make a little Eden  
Of the space you occupy.

Do you wish the world were wiser?  
Well, suppose you make a start,  
By accumulating wisdom  
In the scrapbook of your heart;  
Do not waste one page on folly,  
Live to learn and learn to live;  
If you want to give men knowledge,  
You must get it ere you give.

Do you wish the world were happy?  
Then remember, day by day,  
Just to scatter seeds of kindness  
As you pass along the way;  
For the pleasure of the many  
May be oftentimes traced to one,  
As the hand that plants the acorn  
Shelters armies from the sun.

## The Holy Family

By T. H. Darlow, M. A.

*Whosoever shall do the will of My Father which is in heaven, the same is My brother and sister and mother.—Matt. xii, 50.*

1. It was not the least part of our Lord's humiliation that He became a member of a human family. John the Baptist grew up a recluse in the desert; but Jesus belonged to a home circle for nearly all His years on earth. He, the Son of Man, laid His head under a roof so humble that the names "mother and sister and brother" meant everyday nearness of the most intimate kind. Christ entered into our fireside affections, our quiet domestic relationships, with all their mingled tenderness and patience and disappointments. For even at home He was misjudged and misunderstood by His closest kinsfolk; and they that were His own received Him not.

2. Nevertheless, on this occasion it appears that His mother and brethren acted out of genuine, if mistaken, solicitude on His account. They came to the edge of the crowd or to the doorway of the house where He was, desiring to extricate Him from trouble. If we compare the account in St. Mark, we may infer that they wished "to rescue Him from Himself, and from men whose ill-will He had imprudently (as they probably thought) provoked." It must have cost our Lord a real pang to sever Himself from His family for the sake of His mission. In His eyes the blood-bond was a sacred thing, though the will of God was far more sacred still.

3. We all recognize that times and occasions come when a man is called to break with human affection so that he may obey the voice of duty. "Children with their little hands cling closest to our souls"; yet a soldier must unclasp his baby's fingers to join his regiment at the war. There are classic examples of men, like Coriolanus, who found themselves at the last moment too weak for so stern a sacrifice. But they made the great refusal. For we know in our own hearts that in some moral dilemmas, if we yield to the heart's pleading, we shall only betray a trust that is higher and more imperious. The Lord's awful sentence stands unrevoked: "He that loveth father or mother, son or daughter, more than Me, is not worthy of Me."

4. Here, as in so many other passages in the New Testament, there is a latent theology not less forcible because it is only implied. Our Lord speaks of His sister, His brother, His mother, but He calls no man

His father on earth. This instructive omission is not accidental. An added emphasis belongs to the phrase: "My Father, which is in heaven."

5. We can enter the charmed circle of the Holy Family on this sole condition of obedience. In this passage Christ insists once more on the primary importance of "Doing the Will" as the *sine qua non* of true discipleship. When once we honestly give up pleasing ourselves and yield our whole hearts to pleasing God, but not till then, do we have real fellowship with the Father and with His Son Jesus Christ.

6. There is a sense in which the Son of Man has made Himself the Brother of humanity, and claims blood relationship with all the race. But true kinship is rooted in spiritual and not carnal consanguinity. We become Christ's next-of-kin in proportion as we share His heart and think His thoughts and carry out His purpose and enter into the sorrow and the joy of our Lord.

7. The results of accepting and obeying the will of God manifest themselves in a strange and happy intimacy with heaven. You become adopted and domesticated in God's household. You are initiated into the secrets of the Divine communion. You find your own place prepared for you in the Divine family. You are no more a stranger or a guest, but like a child at home.

8. Christ Himself cannot create an inner circle, which does not cut off "them that are without." For men who reject the will of the Father and make themselves aliens and outcasts from His family, there remains a doom which has been best described by one who was no theologian. Ruskin closed the last volume of *Modern Painters* with these words: "So long as you desire to possess, rather than to give; so far you look for power to command, instead of to bless; so long as the hope before you is for supremacy, instead of love; and your desire is to be greatest, instead of least;—first instead of last;—so long you are serving the Lord of all that is last and least;—the last enemy that shall be destroyed—Death; and you shall have Death's crown, with the worm coiled in it; and death's wages, with the worm feeding on them; kindred of the earth shall you yourself become; saying to the grave, 'Thou art my father,' and to the worm, 'Thou art my mother and my sister.' I leave you to judge, and to choose, between this labour, and the bequeathed peace; this wages, and the gift of the Morning Star."

this obedience, and the doing of the Will which shall enable you to claim another kindred than that of the earth, and to hear another Voice than that of the grave, saying, 'My brother, and sister, and mother.'"  
From "The Upward Calling."

## What Wait I For

I am in the heavenly places now. I look down and see the mud, the frost, the dark. This fair earth is at the end of her ministry; she has waited upon me with fruit, flowers and song. She waits to serve me to the end. I do not wait for peace, adornment, distinction; these are my heritage, my dignity, my sure possession. I have garments to adorn, bread to sustain, company to cheer, employment to gratify.

I do not wait for Heaven. Heaven waits for me. I postpone my procession. I postpone my entrance; to the waiting plaudits I cry "Hush." Why? Because there's work to do here, which I cannot do there, tears to wipe away, hearts to cheer, hands to lift up. I do not wait for correspondence to begin; if life is correspondence with our environment then I correspond. I have done this the best part of my life. I drew strength from outside, from above, cargoes of consolation come to me. I am not a stranger to the fruits, the songs, the triumphs.

The men of grace have found  
glory begun below,  
Celestial fruit in earthly ground  
From faith and hope do grow.

This world is good, but I have found a better, found it long ago. O, the ever-increasing, incipient glory. I have strength and mildness; if I have resignation, it is not stupid. I stoop to drink consoling joy. Grace is better than pride, and sufferings bring a charm. Armed with courage, adorned with humility, erect before men, on my knees before God, I answer the question: What wait I for?

I know we are building our Heaven  
As we journey along by the way;  
Each thought as a nail that is driven  
In structures that cannot decay,  
And the mansion at last shall be given to us  
As we build to-day.  
*The Rev. H. T. Miller, in New York Observer.*

## Life in Christ

BY PRICE ALEXANDER CROW, Ph. D.

Christ in us is the guarantee of immortality. Men, without faith, still stand with shuddering hearts beside the open grave, crying, "If a man die shall he live again?" Philosophy and science can not hush that cry. Does death, then, end all? Nay, verily. Here is assurance: Christ in us is resurrection power. Possessing the deathless life is the hope of glory. The believer can not die. "He that hath the Son hath life"—the power of a endless life! "Because He lives I shall live also." Such can say with our beloved Bishop Thoburn, "I believe in immortality because I have tasted it."

This, O friends, may well burden our prayers: "O Christ, my Life, give me Thyself!" There is a legend of Thomas Aquinas, the mediæval saint and still Rome's favorite theologian. When six centuries ago he finished his great theology he was praying before his crucifix. The Christ is represented as saying, "Thomas, thou hast said great things of Me, what shall I do for thee." The enraptured saint replied, "O Christ, give me Thyself!"

"Thou, O Christ, art all I want,  
More than all in Thee I find."

"This is the record, God hath given to us eternal life." A wonderful gift! But where is the gift: "This life is in His Son." But how can I get this gift of life? "He that hath the Son hath the life." Hallelujah!



# OUR YOUNG FRIENDS

## The Friendship of Mother

By Alice McGowan

Say what you may of friendship  
However dear it be,  
There's none so dear as Mother's  
At least, it seems to me.

That life is scarce worth living,  
Without a Mother dear  
Without her loving presence,  
Without her smiles to cheer.

There's none that are so patient,  
So swift to heed our call,  
So ready to caress us,  
To lift us when we fall.

She's to the block a solid stone  
And to the house a frame,  
No matter how hard trials come,  
She's Mother, just the same.

God grant that I may meet her  
Beyond the vaulted skies,  
That we may know each other  
And say no more, "Good byes."

I pity those who've never heard,  
A Mother's voice so dear,  
Who've never felt her loving arms,  
Embrace them with her care.

O be it well remembered  
This glorious truth unfurled,  
The hand that rocks the cradle,  
Is the hand that rules the world.

How well do I remember  
The pangs that pierced my heart,  
The day when Mother's time arrived,  
To from this life depart.

But God who doeth all things well  
And knoweth all things best,  
Sent down his Angel Convoy  
To take her home to rest.

—Enterprise, Miss.

### Training the Memory

Concentrate your attention.  
Associate the thing to be remembered with  
something ever in your mind.

Note the difference between the thing to  
be remembered and something fixed in your  
mind.

If you would remember permanently, it  
is necessary to keep your mind on the sub-  
ject for some considerable time.

Acquire the habit of accuracy. If a thing  
remembered is wrong, you would better have  
a poor memory.

Review frequently.

Plan your work, provided you work your  
plan.

Seize the moment of excited curiosity for  
the acquisition of knowledge.

Cultivate the tendency to remember your  
own actions.

Consider others and their actions upon  
you.

Think over every day what you have done  
and what you have said.

If you have learned a thing that will keep  
and will bear it, tell it to some one else as  
soon as possible.

If you wish to remember a short quotation  
or anecdote, and so forth, tell it.

When you wish to retain fine words, speak  
them as soon as possible yourself.

When you commit a passage to memory,  
quote the author, and class his name with  
others you cannot forget.

Never try to force memory when some-  
thing seems to be forgotten. Turn to some-  
thing else, and it will soon come up.

Never tax your memory when greatly fa-  
tigated.

If you cannot remember, but must, take  
a glass of strong tea or coffee. But if you  
think it all the time, you will not get the ben-  
efit from it.

When you make up an opinion on a cer-  
tain subject, commit to memory all your rea-  
sons for doing so. If you change, you want  
to have the date and why you changed.

Don't strive to perform memory work  
during or after a full meal.

Never suspect your memory. If you sus-  
pect it, you cannot trust it at all.

For catching up material for early use,  
the evening hours are best, but it must be

something that is familiar. The early morn-  
ing is the best time to commit new facts and  
principles.—J. M. Buckley, D. D.

### Her Favorite Guest

Two ladies, sitting on a cottage verandah  
by a lakeside, were discussing some young  
girls who had recently visited the resort.

"What a lovely set of girls you had at the  
cottage!" said the other lady to the grand-  
mother.

"Yes," she answered heartily, "they are all  
nice girls, and were all anxious to do their  
part in helping in the work, sweeping, wash-  
ing dishes, and coming often to me to offer to  
do something more. They were a very will-  
ing set of girls and I enjoyed their stay."

"I knew you would," rejoined the younger  
lady, "especially when I knew Sue Draper  
was to be of the party; she's a pleasant girl,  
and Rose Bartlett, too."

"Certainly they are," said the other lady.  
"They have had fine training and they do  
credit to it; but neither of them was my fa-  
vorite guest. Faith Stuart filled that place."

The younger lady raised her eyebrows, a  
little perplexed. "Did she? Might I ask  
why? She seems a nice girl, but quiet, and  
not so attractive as the others."

The grandmother smiled. "Perhaps not  
to people in general, but especially to me.  
And if I were asked to indicate her charm,  
I should say it was because she saw what  
was to be done, and did it without asking,  
and was refreshingly quiet about it all. She  
drew the shades when the sun poured in, she  
got fresh water for the vases, and she never  
forgot to close the doors. I'll admit her nat-  
ural qualifications were less than those of  
some of the others—she is not so handsome  
as Rose nor so clever as my own grand-  
daughter, but I could well spare a little of  
Madeline's vivacity if she could exchange it  
for Faith's gentleness and thought for oth-  
ers."

"Oh, but," expostulated her friend, "Made-  
line's a dear girl, and she would do just the  
same, only it isn't natural for young girls to  
think of other people."

"I suppose that's why I find the one who  
does think so especially attractive," said  
Madeline's grandmother.—Wellspring.

### Some Original Resolutions

"Jest to get shet of my meanness."

—Mrs. Wiggs.

1. I will not be provoking if I know it.  
2. I will not be provoked, if I can help  
it; or, if I am, I will not speak till I think  
it over, putting myself in the other fellow's  
place.

3. I will not be petty. I will pass over  
small offenses and small annoyances with-  
out fuss or comment.

4. I will not insist on my own way be-  
cause it is my way. If the other fellow's is  
about as good, I'll take it.

5. I will say what I think and drop the  
subject, especially if it seems a case of get-  
ting hot. Argument doesn't convince after  
that.

6. I will accept advice, even if I haven't  
asked for it, think it over, and act upon it if  
it is good.

7. I will let the other fellow have the last  
word, the largest half, and all the credit, if  
he wants it.

8. I will keep my nerves steady by regu-  
lar exercise in the open air, getting to bed  
early, and avoiding anger, hurry and over-  
work.

Written by an irascible person for guid-  
ance in family life.—Congregationalist.

### A Good Habit

When you are not sure of the meaning of  
a word, and when you are a little vague as to  
the proper spelling, do, not ask anyone in  
the room to give you information, but go  
yourself and look up the word in the dic-  
tionary. Then, in order to impress it on  
your memory, write down the word and the  
definition. In this way you will fix on the  
tablets of your mind the precise meaning of  
the word that puzzled you, and it will be in-  
corporated in your mental wealth. To use  
words in a scholarly manner one must take  
great pains. The habit of turning to a dic-  
tionary whenever you are in doubt is so  
valuable that no other part of education sur-  
passes it in actual worth. The trouble you  
take to be exact overcomes a tendency to be  
lazy, and is, in itself, a thing to seek for.  
Never walk with crutches if you have two  
sturdy feet of your own to carry you along.  
Never lean on anybody if you can walk by  
Yourself.—Exchange.

### The Voice of Nature

Why did our Lord go "every night" into  
the mountain? And why was it His custom  
to walk so frequently in the garden? It was  
because He felt the boon companionship of  
Nature, the friendly helpfulness of the vast  
and the beautiful. Mountain and garden  
were allies of the spirit, silent great-hearts  
who ministered to him in the pilgrim way.  
He sought the mountain when He was pon-  
dering over great decisions; He was found  
in a garden "in the night in which He was  
betrayed." He heard wondrous messages  
in her voices; in her silences, too; He listen-  
ed to mysterious speech. He read the evan-  
gel of the lilies. He understood the language  
of the birds. He read the face of the sky.  
He shared the secrets of the soil and the  
seed. He walked through the corn fields  
on the Sabbath day, and the ears of corn  
ministered to a richer Sabbath peace. He  
stooped to hold intercourse with the grass of  
the field. The wind brought Him tidings of  
other worlds. The vineyards gave Him more  
than grapes and wine; they refreshed and  
strengthened His soul. Everywhere and al-  
ways our Saviour was in communion with  
His willing and immediate friends in the  
natural world. Nature was to Jesus a bless-  
ed colleague in the soul's commerce and fel-  
lowship with the Highest.—Dr. J. H. Jow-  
ett.



### The General Conference (Continued from page three)

In case of a vacancy in the office of General Secretary during the quadrennium, the same shall be filled by the Board of Control.

The Board of Control shall meet at least four times in each quadrennium.

Methodism faced a unique situation in the election of Missionary Bishop W. F. Oldham to the office of Corresponding Secretary of the Board of Foreign Missions.

Bishop Oldham offered his resignation as Missionary Bishop in the following language.

"Dear Brethren and Sisters: I have come to a strange and unexpected crisis in my life. Several days ago I, for the first and only time, visited the Foreign Missionary Committee. What would be before that committee, I did not know. It happened that they were discussing the number of Secretaries they would recommend, and in the course of the discussion, the chairman, Dr. Buckley, introduced my name, with complimentary remarks. He was followed by Lieut. Gov. Wallace and others, and the references were so embarrassing to me that I left the room. Soon after, a day or two perhaps, all the Bishops in administration of Foreign Fields, Bishops Hartzell, Warne, Robinson, Bashford, Burt, Lewis and Harris either spoke to me personally or those who did speak said they were speaking for all, and they said it was their clear conviction that I should be willing to make a sacrifice for the sake of helping to serve the whole, I should cease to be administrator of a part. I was profoundly affected, but I was not at all sure the delegates would consent to my leaving the work the Church had given me to do—and to the depths of my heart I hoped you would not release me. I replied to the Bishops that if I were elected a Foreign Missionary Secretary I would serve. For I would then be forced to believe that the thought in their minds was from above. Immediately after this I was deeply agitated by the fact that a Missionary Bishop was to be elected for my field—and my personal affairs faded out of my mind.

"God has given us a good man. The delegates from the Philippine Islands and Malaysia seemed to agree with the Bishops to whom I have referred and said they believed it was the desire of the Church that I should go to the secretaryship; except by the delegate from Malaysia, John Polglase, my lifelong friend. He came to me to say that he would do all he could to prevent my election as a Secretary. I said to him: 'John, go ahead. Do all you can, for I will accept the decision of the floor.' He came back to me to say he was pledging whole delegations to leave me where I was—and I answered: 'You are doing your duty, for that is the earnest wish of those you represent—may God prosper you.' Many others, personal friends, among the delegates, thought I should not consent to leave the Bishopric.

"I told Bishop Bashford that if there was any hesitation among the delegates in electing me a Secretary, I would ask to have my name withdrawn.

"The balloting began. I was elected. I went immediately to the Episcopal Committee to ask advice and direction regarding what I was to do with the Missionary Episcopacy since I believed it was my duty to accept the secretaryship. Later on the same day I wrote to the chairman, presenting my resignation of the Missionary Bishopric. I left myself in their hands and yours. Brethren, it is with a violent heart-wrench I tear myself away from the Malaysia Conference, the beginnings of which I planted twenty-seven years ago—(now grown to Conferences and a prospective Missionary Conference) and from the Philippine Islands Conference, the ecclesiastical daughter of Malaysia. And now, not jubilantly, for my heart is heavy remembering those I shall see no more, yet trusting, I accept the office you tendered me by your votes and go to New York as one of your Foreign Missionary Secretaries. I can not but believe this is the will of God. Brethren, pray for me and for Mrs. Oldham, who keenly feels the separation from the lands and the people to whom we have given the best years of our lives."

On the points of law in question in Bishop Oldham's acceptance of the secretaryship, H. W. Rogers, Chairman of the Committee on Judiciary presented the following report:

To the question "Can a person hold the offices of Missionary Bishop and Corresponding Secretary of the Board of Foreign Missions at the same time?" We answer: "He cannot."

To the question: "If he elects to fill the office of Secretary of the Board of Foreign Missions, can he vacate the office of Missionary Bishop?" We answer that the acceptance of the office of Secretary of the Board of Foreign Missions would operate to vacate the office of Missionary Bishop.

To the question: "If he declines to vacate the office of Missionary Bishop, and elects to fill the office of Corresponding Secretary of the Board of Foreign Missions, what action, if any, should be taken by the General Conference to vacate either office?" We answer: "No action is necessary, as the acceptance of the one office vacates the other."

The principle of the common law is that the same person cannot at the same time hold two offices which are incompatible. The office of Secretary of the Board of Foreign Missions in the Methodist Episcopal Church is incompatible with that of a Missionary Bishop.

The report was adopted.

The following communication was received and read from the Secretary of State, Mr. Knox, in reply to the petition of the General Conference for the recognition of the China Republic:

"I am in receipt of your letter of the 12th instant enclosing copy of resolution presented by the Chinese delegates to and adopted by the General Conference of the Methodist Episcopal Church at Minneapolis on May 13th asking that this Government recognize the new government of China. The kindly reference in the resolution to American acts of kindness and sympathy toward China in the past is appreciated by the Department, and I beg to assure you, if indeed such assurance is necessary, that it is the disposition of the Executive to accord recognition to the new Chinese government at the earliest opportunity afforded under the established usages of international law."

The death of Mrs. McCabe, widow of the late Bishop McCabe, was announced and suitable memorial was ordered prepared.

A report recommending a joint annual Conference of laymen and ministers was not adopted.

Dr. J. M. Buckley offered his resignation as editor of the Christian Advocate in the following language:

"Thirty-two years ago Henry W. Warren was elected and consecrated a Bishop. In the same year and by the same Conference I was elected Editor of the Christian Advocate. Bishop Warren was elected for life; I for a single quadrennium. But through the confidence and favor of the Church, I have been re-elected seven times.

"During the last few weeks a very great many have asked if I wished to be continued in the office. Usually I have answered that 'if that were the case I would be glad, but if not I would not be sorry.' In every instance I have reserved in my thought final decision until the day of action should approach. Then all the tendencies coalesce. This fluctuation has culminated in the feeling that it is wiser to retire before the task became a heavy burden, though the duties of editorship have been very agreeable to me. I highly estimate and gladly acknowledge the favor shown to me by the eight Conferences which have placed and continued me in the office; and also by the pastors, the laymen and the Bishops of the Church who have encouraged me to believe that my official work has not been in vain.

"Therefore, as the natural consequence, I wish my name to be withdrawn."

A committee was ordered to form a suitable expression on the retirement of Dr. Buckley. The Committee consisted of: Dr. G. P. Mains, Dr. J. F. Goucher, Dr. H. A. Buttz, Dr. C. M. Stuart and Dr. D. G. Downey.

The following report from the Committee on Episcopacy, on the retirement of Bishops, was adopted:

#### "The Retirement of Bishops"

"1. A General Superintendent who has reached the age of seventy years may be released both from the obligation to travel through the connection at large, and from that of residential supervision, by giving notice in writing to the Board of Bishops that he so elects; and when a General Superintendent has been thus released, the Board of Bishops shall report the fact to the Book Committee and to the next General Conference.

"2. A General Superintendent at the close of the General Conference nearest his seventy-third birthday shall be released from the obligation to travel through the connection at large and from residential supervision."

\* The point of time midway between two General

"3. A General Superintendent at any age and for any reason deemed sufficient by the General Conference, may be released by that body from the obligation to travel through the connection at large, and from residential supervision.

"4. A General Superintendent who has been released from the obligation to travel through the connection at large in accordance with any of the foregoing provisions shall not thereafter preside over any Annual Conference, Mission Conference or Mission, nor make appointments, or preside at the General Conference, but may take the chair temporarily in any Conference aforesaid if requested to do so by the Bishop presiding.

"5. A General Superintendent who has been released under any of the aforesaid provisions, shall be an advisory member of the Board of Bishops.

"6. A Missionary Bishop who has reached the age of seventy years may be released from the obligation to travel through the foreign Mission Field for which he was elected by giving notice in writing to the Board of Bishops, the Board of Foreign Missions, and the Book Committee; and when a Missionary Bishop has been thus released, the Board of Bishops shall report the fact to the next General Conference.

"7. A Missionary Bishop is released from the obligation to travel through the Foreign Mission Field for which he was elected at the close of the General Conference nearest his seventy-third birthday.

"8. A Missionary Bishop at any age, and for any reason deemed sufficient by the General Conference, may be released by that body for the obligation to travel through the Foreign Mission Field for which he was selected.

"9. When a Missionary Bishop is released in any of the cases aforesaid, he shall thereafter neither preside in any Conference nor make appointments.

"10. A General Superintendent or a Missionary Bishop who has been released under any of the foregoing provisions may continue to exercise all the rights and privileges which pertain to the Episcopal office, except as herein otherwise provided.

"The Committee further recommends that Paragraphs 201 and 202 of the Discipline be repealed as being no longer necessary.

"The Committee further recommends in case the above suggestions are adopted, that Section 3 of Paragraph 302 be made to read as follows:

"It shall be the duty of the Book Committee in fixing the allowance to Bishops who have been released from the duty of traveling through the connection at large, and to the widows of Bishops, to inquire carefully into the condition of each of them, and to fix the allowance in each case at such a sum as may be required for their comfortable support; provided, that the amount so fixed for a Bishop who has been released as aforesaid shall not exceed one-half the amount allowed for his support during the year prior to his being relieved from the duty of traveling through the connection at large.

"All the foregoing legislation shall become effective immediately after the adjournment of the General Conference of 1912.

"THOMAS NICHOLSON,  
"Chairman.

"ORAN F. HYPES,  
"Secretary."

#### Morning Session.

The morning session adjourned with the benediction by Bishop Thoburn.

#### Afternoon Session

Bishop Quayle presided.

The election of directors was ordered and nominations were made and the ballot taken.

Bishop Smith presented the report for the Committee on Judicial Procedure, which was adopted.

Dr. A. B. Leonard, Cincinnati Conference, presented a resolution to the effect that the present Committee on Judiciary be continued during the present quadrennium, to consider such matters as would come before this Conference, and that this committee report to the General Conference with its findings. An amendment by Dr. Blake, qualifying the action, "the committee shall not pass on the constitutionality of legislation," being accepted, the resolution was adopted.

Dr. Jesse Bowman Young pronounced the benediction.

Conferences shall be deemed to fall at the division between May 15th and May 16th of the second calendar year following the year of the regular session of the General Conference.



## Evening Session

Bishop Smith presided. The roll call of the committee was taken up and the Committee on Home Missions and Church Extension responded in the person of Dr. W. L. McDowell, Baltimore Conference.

The tellers having counted the ballots for editorships, Bishop Smith announced the results: For editor of Methodist Review, 713 votes cast; necessary for a choice, 357; Dr. W. V. Kelley received 708 and was declared elected. Editor of Christian Advocate, 713 votes cast; necessary for a choice, 357; Dr. Dr. G. P. Eckman received \*88 and was declared elected. Editor of Sunday school publications, 714 votes cast; necessary for a choice, 358; Dr. J. T. McFarland received 585 votes and was declared elected. For Epworth Herald, 710 votes cast; necessary for a choice, 356; Dr. Dan Brummit received 412 and was declared elected. For Western Christian Advocate, 713 ballots; necessary for a choice, 357; Dr. Levi Gilbert received 386 and was declared elected. For the Northwestern Christian Advocate there was no election. For the Central Christian Advocate, 705 votes cast; unnecessary for a choice, 353; Dr. Claudius Spencer received 693 and was declared elected. For Pittsburg Christian Advocate 709 votes cast; necessary for a choice, 355; Dr. J. J. Wallace received 701 and was declared elected. For the Southwestern Christian Advocate, 711 votes cast; necessary for a choice, 356; Dr. R. E. Jones received 641 and was declared elected. For Pacific Christian Advocate, 711 votes cast; necessary for a choice, 356. Mr. R. H. Hughes received 433 and he was declared elected. For Christliche Apologete, 705 ballots cast; necessary for a choice, 353. Dr. A. J. Nast received 687 and was declared elected. For Haus und Herd, 706 ballots cast; necessary for a choice, 354. Dr. A. J. Bucher received 417 and was declared elected. For California Advocate 712 votes cast; necessary for a choice, 357; Dr. F. D. Bovard receiving 710 was declared elected. For Methodist Advocate-Journal, 704 votes cast; necessary for a choice, 353; Dr. J. J. Manker received 688 and was declared elected.

The call of committees was continued and the Committee on Education, represented by Dr. W. H. Crawford; the Freedmen's Aid Committee, represented by Dr. P. J. Maveety; the Committee on Foreign Missions, represented by Dr. J. M. Buckley, presented reports, which were adopted.

The third ballot for editor of the Northwestern Advocate had been counted and Bishop Smith read: Ballots cast, 632; necessary for a choice, 317; Dr. Zaring having 329, was declared elected.

The Conference adjourned with the benediction.

## TUESDAY, MAY 28—TWENTY-SIXTH DAY

## Morning Session

The morning message was delivered by Dr. J. M. Chamber of the North India Conference.

Bishop Lewis presided.

The Secretary read the vote of the lay electoral and annual Conferences on changing the date of the meeting of the General Conference to the first secular day of the month of May.

Dr. C. C. Jacobs, South Carolina Conference, offered a resolution, asking that the Book Concern send church periodicals free to Methodist schools, and to send the books of our own publication at cost request to these schools, both secondary and of collegiate grade. The Conference adopted the resolution.

In the call of standing committees, President Samuel Dickie responded to the call of the Deacons Work Committee, and he presented Report No. known as the majority report. A minority report was presented by Dr. A. J. Coultas, New England Southern Conference. Those who spoke on the reports before recess were: Dr. Frank Doran, Minnesota Conference; Mrs. L. R. Meyer, Rock River Conference; Mrs. D. L. Williams, Central Ohio Conference; Dr. L. C. Murdock, Wyoming Conference; Dr. R. V. Watt, California Conference, and Dr. J. Van Cleave, Illinois Conference.

The hour for recess near at hand, announcements were made, Bishop Lewis offered prayer and intercession was taken.

After recess the following spoke on the Deacons report: President F. Homan, Oregon Conference; Judge G. M. Spurlock, Nebraska Conference; R. A. Chase, Colorado Conference, and Mrs. M. Elias, Detroit Conference.

The minority report was adopted by a vote of 403

The full salary of the Bishops superannuated was ordered paid for six months.

Dr. G. P. Mains offered the following resolution on the retirement of Dr. J. M. Buckley:

"This General Conference has heard with keenest interest and regret the declaration of the Reverend James Monroe Buckley, D.D., LL.D., declining nomination for re-election to the editorship of The Christian Advocate. We recognize the conspicuous and sustained ability which has characterized his long editorial career—a service extending through eight full quadrenniums.

"His versatile gifts, his exceptional intellectual resourcefulness, his wealth of accurate knowledge, coupled with clear insight, quick perception, genuine brotherliness, a high sense of justice, strict loyalty to convictions, unceasing diligence—all of which, supremely consecrated to the Kingdom of Christ, has given him a rank of unequalled influence and leadership in the councils of his denomination. In general congresses of the Christian Church, where he has represented Methodism, he has stood among the mighty the peer of the best. For more than a generation his name has been pronounced among us as a synonym of strength and of brilliant abilities.

"We record our appreciation of the long, honorable and highly useful service which he has rendered to our general Methodism, we give expression to the high esteem in which we hold him as a man, a Christian, an able defender of the faith and an ordained leader in the Church of Christ. His record in our denominational history is one rich in achievement, and of secure and abiding recognition. We shall ever continue to cherish his memory in honor and in love.

"We unite in the hope and prayer that the future may hold for him a wealth of blessing, in health of body, in clearness of intellect, in buoyancy of spirit, and in all things needful to the cheer and happiness of his life, still affording him many years of continued usefulness.

"GEORGE P. MAINS,  
"JOHN F. GOUCHER,  
"HENRY A. BUTTZ,  
"CHARLES M. STUART,  
"FREEMAN D. BOVARD."

After complimentary addresses by Dr. Blake, New Hampshire; Dr. Kavanaugh, New York East; Gov. Wallace, Southern California; Dr. Eckman, New York; Hon. John Patten, Hoiston; Dr. Nicholson, Dakota, and Dr. Downey, New York East, the resolution was adopted. Dr. Buckley responded and was given a great ovation.

Dr. A. B. Leonard nominated Dr. Homer Eaton as Treasurer of the Foreign Mission Board and he was elected. Dr. Leonard then moved that Dr. H. C. Jennings be elected Assistant Treasurer in the same way. He was also elected.

The table sent to the Conference by the Boys Industrial School of Italy was put up for sale. It was bought by popular subscription at \$500.00 and presented to Dr. J. M. Buckley.

The session closed with prayer by Dr. Jos. Smith.

## Tuesday Afternoon

Bishop Hughes presided.

The Judiciary Committee presented a number of reports which were adopted.

Dr. J. F. Goucher, on a question of high privilege, moved the suspension of the rules, so that the Committee on Episcopacy might present an important report. The rules being suspended, Dr. Goucher, for the Episcopacy Committee, presented the following report:

## "Southern Asia and Southeastern Asia Episcopal Supervision

"Dear Fathers, Sisters and Brothers: Your Committee on Episcopacy having carefully considered all the documents referred to it relating to the above-mentioned subject respectfully recommend for your adoption the following:

"(1). Resolved, That Report No. 2, approved May 24, be rescinded.

"That report was as follows: 'Whereas, we have received from the Malaysia and Philippine Islands Conferences certain memorials relating to Episcopal Supervision within that territory, we recommend:

"1. That the Malaysia and Philippine Islands Conferences be operated from Southern Asia Central Conference; that they be united for Episcopal supervision into a separate division to be known as Southeastern Asia, and that they be united for Cen-

tral Conference purposes with Central Conference of Eastern Asia.

"2. That Bishop Oldham be continued in the Malaysia and Philippine Islands Conferences as Missionary Bishop of Southeastern Asia.

"We ask the rescinding of that, under the circumstances.

"(2). Resolved, That the Episcopal jurisdiction of Missionary Bishop William Perry Eveland, who was elected Missionary Bishop for Southeastern Asia, be and is hereby extended to include Southern Asia.

Dr. E. G. Richardson raised the question as to whether the territory of a Missionary Bishop could be changed?

The following report from the Committee on Judiciary bearing on this point was introduced:

## "Committee on Judiciary, Report No. 9.

"The Committee on Judiciary having been instructed to pass upon the question, 'Whether it is within the power of the General Conference to take from, add to or otherwise change the field under the supervision of a Missionary Bishop from that for which he was originally elected,' reports as follows:

"It is the opinion of the Committee on Judiciary that it is within the power of the General Conference so to do, provided that the territory so changed shall be with a foreign mission."

Both reports were adopted.

The Committee on Epworth League and Conference Claimants, were also adopted.

The Conference adjourned with the benediction by Dr. D. Lee Aultman.

## Evening Session

Bishop Robert McIntyre called the Conference to order at 8 o'clock. After the singing of a hymn Dr. J. F. Goucher led in prayer. Mr. Marvin Campbell of the Committee on Credentials made a report for that committee containing a resolution to the effect that hereafter the traveling expenses of delegates attending General Conferences should be paid only in proportion to the number of days of his attendance to the number of days of the session of the General Conference, exceptions being made only on accident or personal sickness of the delegate, the Credential Committee reserving the right to determine the exceptions.

This report was adopted.

By a resolution which was adopted the Secretary of the General Conference was authorized to deposit with the librarian of Drew Theological Seminary memorials and documents submitted to the General Conference with the understanding that the librarian of that institution should properly classify and preserve the same.

The sub-committee of the Committee on Itinerary having in charge the Conference Journals made its report. Among the many conferences whose journals were found to be correct in every particular were the following: Central Alabama, Delaware, Lexington, Liberia, Mississippi, North Carolina, and Washington.

The Committee of Pension then made a report concerning certain proposed changes in the Ritual. A minority report was also presented. After one of the most heated discussions of the entire Conference the whole matter was laid upon the table.

A resolution was passed requesting the following to edit the discipline: Bishop Luther B. Wilson, Dr. J. M. Buckley and Dr. Joseph B. Hingeley. Dr. J. F. Goucher presented several reports for the Committee of Federation. All of which were adopted. Dr. Thos. Nicholson, Secretary of the Board of Education, announced a pledge of Mr. W. A. Rankin of the Central Illinois Conference of \$25,000 as a gift to the General Fund of \$500,000 to be raised for that Board.

The Committee on Book Concern reported the following lists of nominations for Local Book Committees at New York and Cincinnati:

New York—J. W. Pearsall (Newark Conference), eight years; E. B. Tuttle (New York East Conference), eight years; J. E. Andrus (New York Conference), four years; Rev. J. E. Holmes (New York East Conference), eight years; Rev. E. S. Tipple (New York Conference), four years.

Cincinnati—R. T. Miller (Kentucky Conference), eight years; E. E. Shipley (Cincinnati Conference), four years; D. R. Anderson (Rock River Conference), four years; Rev. C. M. Van Pelt (Cincinnati Conference), four years; Rev. Herbert Scott (Ohio Conference), eight years.

The Conference adjourned at 11 p. m. Bishop McIntyre pronounced the benediction.

(Continued on Page 11.)



# Southwestern Christian Advocate

631 BARONNE STREET

## A SUMMARY OF A GENERAL CONFERENCE

(Continued From Page One)

Adopted the report from the Committee of Judiciary to the effect that the territory of the Missionary Bishop in a foreign field could be added to or taken from, at the will of the General Conference.

Determined that the absence of a Bishop means "when the Bishop is not personally present within the bounds of the Annual Conference."

Adopted a report requesting the Bishops to read the appointments to the District Superintendents before they are read to the Annual Conference, when requested to do so by the District Superintendents.

Sent down to the Annual Conferences and Lay Electoral Conferences, to be voted upon in 1915-16, a proposed change for the election of Bishops for Races and Languages.

Ordered that the Bishops shall not receive more than actual expenses for performing services in connection with the dedication of churches, assistance in evangelistic and educational enterprises or the promoting of the connectional interests of the Church.

Created a General Deaconess Board that shall have authority over all deaconesses.

Ordered that twenty per cent. of the collection for education in all Conferences shall go to the Board of Education for the General Educational Fund.

Ordered that ten per cent of the money collected by Sunday Schools of the first Sunday in each month shall go to the Board of Sunday Schools. The remaining ninety per cent to be equally divided between the Board of Home Missions and Church Extension and the Board of Foreign Missions.

Moved the headquarters of the Temperance Society from Chicago to Topeka, Kansas.

Created three co-ordinate corresponding secretaries for the Board of Foreign Missions instead of one corresponding secretary and one assistant secretary, as heretofore.

Created three co-ordinate corresponding secretaries for the Board of Home Missions and Church Extension instead of one corresponding secretary and two assistant corresponding secretaries as heretofore.

Created a Commission on Evangelism.

Appealed to the United States for the recognition of the Chinese Republic.

Approved the work of the Anti-Saloon League and pledged the League to support its work.

Demanded an interstate Law preventing the shipping of liquor into a Prohibition territory.

Endorsed President Taft's attitude on International Arbitration.

Denounced the Hon. James Wilson, Secretary of Agriculture, for accepting the honorary chairmanship of the National Brewers' Congress.

Endorsed the order of Commissioner R. G. Valentine on Indian Schools for barring clerical garb in government schools.

Ordered a Commission on Finance to make a thorough study of the whole question of the Church benevolences, with reference "to the numerous appeals that are made."

Adopted a new chapter in the Discipline of the Unification and Reincorporation of the Methodist Book Concern.

Ordered that the pastor shall keep accurate register of baptized children who shall be enrolled as probationers.

Statistical reports to Annual Conferences shall have a double column for full members, resident members and non-resident members. "Non-resident members shall not be included among members used in making apportionments to various churches."

Requested the Bishops to prepare two

manuals for probationers—a junior and a senior manual.

Provided that an unordained preacher on trial in an Annual Conference, when regularly appointed to a charge by the Bishop or appointed by the District Superintendent to supply a charge, may administer the sacrament of baptism and solemnize the right of marriage according to the law of the State in which he lives.

Ordered Trinity Church, Chicago, to give to Marie Chapel a title to the property occupied by said chapel. In case Trinity Church fails to do this the Bishops shall refuse to appoint any pastor to said Trinity Church.

Ordered the Book Committee to prepare an exhibit for the Panama Pacific Exhibition to be held in San Francisco in 1916, making a special point to display literature, history and the missions of the Church throughout the world. The management of that exhibit is requested to close on Sunday.

Approved of the celebration of the Fiftieth Anniversary of the Act of Emancipation, and approved of an appeal of a half million dollars for our colored schools in the South.

Continued the Commission on Federation of Colored Churches and thus increase the efficiency of Methodism's combined service to the race.

Change the word Superannuated to Retired wherever it occurs in the Discipline or other official documents of the Church.

Approved that no candidate shall be admitted to an Annual Conference on trial until he shall have completed a course of study equivalent to the University Senates' requirement for admission to college, except under special conditions and then only by a two-third vote of the Conference.

### SOME THINGS WHICH THE GENERAL CONFERENCE REFUSED TO DO

Refused to create a Court of Final Appeal, retaining its judicial power to interpret all its laws.

Refused to reduce the size of the body.

Refused to remove paragraph 260 of the Discipline on Amusements.

Refused to consolidate the official Advocates of the Church.

Refused to abolish the term District Superintendent and return to the term Presiding Elder.

Refused to create a Joint Annual Conference to be composed of laymen and ministers.

Refused to change the ritual on marriage and burial ceremony.

Refused the petition of the memorial to segregate the Negro membership.

### OUR FALL CONFERENCES

#### BISHOP MCINTYRE

West Texas—Luling, Tex. . . . . Dec. 11.  
Texas—Hempstead, Tex. . . . . Dec. 18.

#### BISHOP HENDERSON

East Tennessee—Knoxville, Tenn. . . . . Sept. 18.  
North Carolina, Lenoir, N. C. . . . . Oct. 2.  
Tennessee—Galleten, Tenn. . . . . Oct. 9.

#### BISHOP LEETE

South Carolina—Anderson S. C. . . . . Nov. 20.  
Savannah—La. Grange, Ga. . . . . Dec. 4.  
Atlanta—Newman . . . . . Dec. 4.

#### BISHOP THIRKIELD

Central Alabama—Gadsden Ala. . . . . Sept. 18.

### CONFERENCES BY GROUPS, FOR RESIDENTIAL SUPERVISION

Boston—New England, New England Southern, East Maine, Maine, New Hampshire, Vermont.

New York—New York, New York East, Newark, East German, Troy, Eastern Swedish.

Philadelphia—Philadelphia, Wilmington, New Jersey, Delaware, Wyoming, Porto Rico.

Washington—Baltimore, Washington, West Virginia, Pittsburgh, Central Pennsylvania.

Buffalo—Genesee, North New York, Central New York, Erie, Detroit, Michigan.

Cincinnati—Cincinnati, Lexington, Ohio, Central Ohio (Northeast Ohio, Indiana, Kentucky, Central German.

Chattanooga—Holston, Central Tennessee, East Tennessee, Tennessee, Blue Ridge-Atlantic, North Carolina.

Atlanta—Alabama, Atlanta, Florida, Georgia, St. John's River, Savannah, South Carolina, South Florida.

New Orleans—Louisiana, Mississippi, Upper Mississippi, Gulf, Central Alabama.

Chicago—Central Swedish, Chicago German, Rock River, Central Illinois, Illinois, Northwest Indiana, North Indiana.

St. Louis—St. Louis, Missouri, Central Missouri, South Illinois, Arkansas, Little Rock, St. Louis, German.

St. Paul—Wisconsin, West Wisconsin, Minnesota, North Minnesota, Norwegian-Danish North Swedish, North German.

Omaha—Nebraska, North Nebraska, West Nebraska, Northwest Nebraska, Des Moines, Northwest Iowa, Upper Iowa, Iowa, Northwest German.

Helena—Montana, North Montana, North Dakota, South Dakota, Black Hills, Idaho.

Denver—Colorado, Utah, New Mexico, Wyoming.

Portland—Oregon, Puget Sound, Columbia River, Alaska, Pacific German, West Norwegian-Danish, Pacific Swedish.

San Francisco—California, South California, Nevada, Pacific Japanese, Pacific Swedish, Arizona, California German, Hawaii, Pacific Chinese.

Oklahoma—Oklahoma, Texas, West Texas, South German, Lincoln, Mexico.

### EPISCOPAL APPOINTMENTS

#### EPWORTH LEAGUE

In addition to those elected by the respective General Conference districts, the Board of Bishops elected Bishop Bristol as President of the League; and Chesteen Smith, Carl Price, and E. H. Forkel as members at large.

#### EPISCOPAL MEMBERS OF THE BROTHERHOOD.

Bishops Burt, Nuelsen, and Leete.

#### GENERAL DEACONESS BOARD

Bishops Burt, Anderson, and Smith, First district, R. F. Lowe; second district, A. S. Kavanagh; third district, Byron Walker; fourth district, J. W. Carey; fifth district, E. O. Crist; sixth district, S. H. Thompson; seventh district, J. B. Shaw; eighth district, J. F. Holden; ninth district, G. M. Spurlock; tenth district, T. P. Frost; eleventh district, A. B. Leonard; twelfth district, F. B. Cowgill; thirteenth district, John Schneider; fourteenth district, G. W. White; fifteenth district, W. H. W. Rees; at large, Wallace McMullen, R. T. Stevenson, and J. L. Sooy.

#### COMMISSION ON FINANCIAL BUDGET

Ministers—A. J. Coultas, E. J. Lockwood, W. A. Layton, D. D., Forsyth, W. F. Conner, L. C. Murdock. Laymen—E. W. Halford, John Walton, F. C. Evans, Charles Gibson, W. B. Comfort, Hanford Crawford.

#### COMMISSION ON FEDERATION OF COLORED CHURCHES

Bishops Walden, Henderson and Thirkield. Ministers—J. P. Wragg, R. E. Jones, R. E. Gillum. Laymen—I. G. Penn, E. H. McKisack, L. J. Price.

#### COMMISSION ON FEDERATION

Bishops Cranston, Luccock, and Walden. Ministers—J. F. Goucher, E. S. Tipple, A. B. Storm. Laymen—R. T. Miller, J. A. Patten, George Warren Brown.



## EPISCOPAL MEMBERS OF THE COMMISSION ON FAITH AND ORDER.

Bishops Hamilton, Bashford, and Cooke. L. B. Wilson was elected secretary of the Board of Bishops.

The conferences are grouped about residences, and then the groups are arranged in three divisions as follows:

The Eastern division includes the conferences contiguous to the following residences: Boston, New York, Philadelphia, Washington, Chattanooga, and Atlanta.

The central conferences group about the following: Chicago, Buffalo, St. Paul, St. Louis, Cincinnati, and New Orleans.

Those of the Western division include the conferences contiguous to the following: San Francisco, Portland, Helena, Denver, Omaha, Kansas City, Kan.; Oklahoma.

### BOOK COMMITTEE

- 1, Silius Pierce, 1916 New England Conf.;
- 2, Rev. John Handley, 1920, New Jersey Conf.;
- 3, J. G. Shepherd, 1916, ———;
- 4, Rev. Wm. F. Conner, 1920, Pittsburgh Conf.;
- 5, Rev. R. T. Stevenson, 1920, No. East Ohio Conf.;
- 6, J. A. Patten, 1920, Holston Conf.;
- 7, M. S. Davage, 1920, Louisiana Conf.;
- 8, Hanford Crawford, 1916, St. Louis Conf.;
- 9, H. M. Haverer, 1920, Iowa Conf.;
- 10, Rev. Joe Bell, 1920, Central Illinois Conf.;
- 11, C. E. Bacon, 1916, Indiana Conf.;
- 12, J. S. Ulland, 1920, No. Minnesota Conf.;
- 13, W. E. Bletsch, 1916, ———;
- 14, Rolla V. Watts, 1920, California Conf.;
- 15, Rev. W. W. Van Dusen, 1916, ———.

LOCAL COMMITTEE AT NEW YORK—J. W. Pearsall, Newark Conference, 1920; E. B. Tuttle, New York East, 1920; J. E. Andrus, New York Conf., 1916; Rev. J. E. Holmes, New York East Conf., 1920; Rev. E. S. Toppel, New York Conf., 1916.

LOCAL COMMITTEE AT CINCINNATI—R. T. Miller, Kentucky Conference, 1920; E. E. Shipley, Cincinnati Conference, 1916; D. R. Anderson, Rock River Conf., 1916; Rev. C. M. Van Pelt, Cincinnati Conf., 1916; Rev. Herbert Scott, Ohio Conf., 1920.

### GENERAL COMMITTEES

- 1, Rev. William Shaw, Vermont Conf.;
- Francis D. Howard, New England Conf.;
- 2, Rev. Allan MacRossie, D. D., New York Conf.;
- Samuel R. Smith, New York East Conf.;
- 3, Rev. Samuel Greenfield, No. New York Conf.;
- T. D. Collins, Erie Conf.;
- 4, Rev. J. G. Wilson, Philadelphia Conf.;
- Henry S. Dulany, Baltimore, Conf.;
- 5, Rev. J. S. Secrest, N. E. Ohio Conf.;
- O. F. Hypes, Cincinnati Conf.;
- 6, Rev. J. H. Scott, Delaware Conf.;
- Charles W. Kinne, St. John's River Conf.;
- 7, D. E. Skelton, Lexington Conf.;
- R. S. Lovinggood, West Texas Conf.;
- 8, Rev. A. B. Hestwood, So. W. Kansas Conf.;
- J. Luther Taylor, So. Kansas Conf.;
- 9, Rev. J. R. Gettys, Nebraska Conf.;
- C. R. Benedict, Des Moines Conf.;
- 10, Rev. Robert Stephens, Illinois Conf.;
- Perley Lowe, Rock River Conf.;
- 11, Rev. C. B. Allen, Detroit Conf.;
- W. E. Carpenter, N. W. Indiana Conf.;
- 12, Rev. J. G. Moore, No. Dakota Conf.;
- F. J. Clemans, Minnesota Conf.;
- 13, Rev. Otto Wilke, Cal. German Conf.;
- John S. Schneider, Cen. German Conf.;
- 14, Rev. D. D. Forsythe, Colorado Conf.;
- Lieut. Gov. A. J. Wallace, So. California Conf.;
- 15, Rev. J. P. Marlatt, Puget Sound Conf.;
- S. M. Smith, Oregon Conf.

### BOARD OF CONTROL OF EPWORTH LEAGUE

- 1, Rev. Horace B. Haskell, East Maine Conf.;
- 2, Clarence A. Titus, Newark Conf.;
- 3, Rev. Wallace E. Brown, New York Conf.;
- 4, Joseph W. Coley, Wilmington Conf.;
- 5, Rev. H. S. Powell, N. E. Ohio Conf.;
- 6, E. J. Sawyer, So. Carolina Conf.;
- 7, Rev. Kay W. McMillan, Texas Conf.;
- 8, Homer Hall, Missouri Conf.;
- 9, Rev. J. L. Gillies, No. W. Iowa Conf.;
- 10, John M. Mitchell, Southern Illinois Conf.;
- 11, Chesteen Smith, Nor. Indiana Conf.;
- 12, A. P. Nelson, West Wis. Conf.;
- 13, Rev. C. F. Blume, Nor. German Conf.;
- 14, Theodore P. Barker, Colorado Conf.;
- 15, Rev. J. A. Martin, No. Montana Conf.

## Of General Interest

### INCREASE IN WHITE POPULATION

From 1900 to 1910 the white race in the United States increased 22.3 per cent., while the black race increased only 11.3 per cent. It is supposed that the increase is due to large white immigration. The white increase in the South for the last decade was 24.4 while the increase of the black race was but 10.4. The difference in the respective rates of increase has not as yet been explained. The unsanitary conditions in which a large number of negroes live explains in part this falling out, but not entirely.

### THE MISSISSIPPI RIVER EXPENSIVE

The Federal government since the establishment of the United States has expended more than \$125,000,000 in improving the Mississippi River, while individual States and municipalities have spent nearly \$50,000,000, while additional Federal expenditures upon the Missouri and Ohio rivers, bearing directly upon the problem presented by the Mississippi River, bring the sum up to more than \$200,000,000. With this stupendous outlay of money, the floods work their own sweet will, and it yet remains to be seen what can be done to make levees able to withstand the Father of Waters.

### LOUISIANA WEATHER AND CROPS

The weather for the past week has been favorable to the growth of cotton. Timely showers have given the cotton a satisfactory growth. In all but the overflowed districts planting is pretty well completed. Acreage of course has, in many instances, decreased, but that will not greatly effect results, for as fast as the water recedes planting is continually going on. The corn crop is doing fairly well, as is also the rice. The sugar crop is being greatly benefitted by the continued bright weather, and is making a better progress than it has any other time this season. Some sugar lands have been entirely submerged and no crop can be expected this season. The river is now falling at all points and all danger will probably be past in a few weeks. In the meantime, farmers are steadily and desperately fighting the back water.

### WILBUR WRIGHT, THE NOTED AVIATOR, DIES

At Dayton, Ohio, May 30th, Wilbur Wright, the first man to fly with the aid of a machine heavier than the atmosphere, passed away. Mr. Wright succumbed to an attack of typhoid fever from which he had been suffering for four weeks. At his bedside was the father, Bishop Milton Wright, together with his brothers and sister. Wilbur Wright was born in 1867 in Indiana. Both he and his brother, Orville, early displayed mechanical genius. For a time they were engaged in the repair of bicycles out of which they made a success and saved a few thousand dollars. A few years later Wilbur Wright's interest became centered in aerial flight, and together he and his brother year after year added to or improved their devices. With each year they had greater success, and in 1909 Wilbur Wright was hailed in France as one of the greatest inventors of modern times.

Regret is expressed on every hand that he was not permitted to live to see the wonderful development that is sure to follow along the lines he set.

Among the graduates of the Chicago Kent College of Law, numbering one hundred and thirty-five, is one Negro, Mr. Jerry M. Brumfield. The graduating exercises of this school of law will be held in Orchestra Hall to-night, when Mr. Brumfield will receive high honors. He is a graduate of Lincoln University and is at present a clerk in the Abstract Department of the County Recorder's office.

## People of Interest

Bishop Quayle has a popular lecture on "Shylock and David."

The Sunday School Congress of the Baptist Church opened its session in Tuskegee Institute Wednesday of this week.

Mr. Carl Diton, the accomplished pianist, is to be one of the instructors of music in Payne College, Augusta, Georgia.

Bishop Edward H. Hughes is to deliver the commencement address for the Upper Iowa University on Thursday, June 13th.

Mrs. Rebecca McCabe, wife of the late Bishop Charles C. McCabe, died at her home in Ironton, Ohio, on Sunday, May 26th.

Bishop T. S. Henderson was commencement orator at Southwestern College. The commencement exercises began Thursday, May 30th.

President James A. Bray of Miles Memorial College, an institution of the Colored Methodist Episcopal Church, has been succeeded by Mr. W. A. Bill.

The Rev. Paul D. Moody, youngest son of the late Dwight L. Moody, the noted evangelist, is now pastor of South Congregational Church, Boston, Massachusetts.

Bishop Hendrix of the Methodist Episcopal Church, South, is to preach the University sermon at Wesleyan University, Middletown, Connecticut, on June 16th.

Miss Maude Ruth H. Gilder, the beloved daughter of the Rev. and Mrs. Jesse W. Gilder of Metropolitan Methodist Episcopal Church, Conroe, Texas, died May 18th.

Mrs. Eliza E. Peterson of Texas, the national officer of the Woman's Christian Temperance Union has been conducting temperance meetings in Nashville, Tennessee.

The Rev. F. M. Jackson of Class 1913, Gammon Theological Seminary, delivered the educational address of the Conroe (Texas) High School on Wednesday night, May 29th.

The New Orleans Preachers' meeting will tender a reception to the Louisiana delegates to the General Conference at Scott Chinn Church, Rev. A. B. Harris, pastor, Friday evening, June 14th.

During the commencement of DePauw University, Tuesday morning, June 11th, addresses will be delivered by Bishop F. J. McConnell and ex-Presidents J. P. D. John, H. A. Gobin and Bishop E. H. Hughes.

At the Book Committee meeting held in Minneapolis upon the adjournment of the General Conference, Dr. Homer Eaton was selected General Publishing Agent and Dr. David G. Downey was elected book editor.

Bishop Hughes theme at the banquet given the Board of Bishops and the General Conference Commission, was "Methodism, a World Factor." The banquet was tendered by the local General Conference Committee at Hotel Lexington on Tuesday, May 7th.

Bishop Robinson's report before the General Conference contained many encouraging facts. The Bishop reported that in Southern Asia there are 261,000 members of the Church; there are 166,000 children in the Sunday schools and 46,000 pupils in the Church boarding schools and colleges; 101,000 persons have been baptized during the past four years. In the Philippines there are nearly 40,000 members of the Church, and the Church is rapidly recovering from the effect of the "Zamora defection."

Personnel of the four new Bishops of the African Methodist Episcopal Church, the Rev. Dr. John Hurst, former secretary of the Haytian Legation at Washington, has been Financial Secretary of the Conference for several years; the Rev. W. D. Chappelle is president of Allen University at Columbia, South Carolina; the Rev. Dr. J. M. Connor is presiding elder of the Little Rock (Ark.) District; the Rev. Dr. J. H. Jones is a graduate of five colleges and universities and was distinguished a few years ago by being elected to the school board of Columbus, O., a position he held for four terms. He was the first negro to have such a position in the United States. He is a former president of the Wilberforce University.



## The Openness of Strength

Epworth League Devotional Meeting Topic for June 16, 1912

(Dan. 6:10; Acts 4: 13-20.)

By the Rev. A. Preston Shaw, B. D.

### Concerning the Scripture.

The man whose strength comes from God should never fear. The enemy may set traps for the downfall of those on the same power plane with himself, and succeed, but he shall never be able to entrap those whose strength is in the Lord. Hamans may build their gallows for Mordecais, but they themselves shall hang thereon. It was so in Daniel's day. It is so to-day.

From a selfish, clannish, point of view, it is nothing more than we should expect that Babylon's presidents and princes should grow jealous of this young captive Hebrew, whom the King had seen fit to exalt above themselves. Forgetful of the service he had rendered the king, forgetful of the fact that he had saved the lives of Babylon's wise men, forgetful of the fact that by no trickery but by merit he had risen to his place of honor and power in the kingdom, these princes and presidents, instead of planning how they themselves might better serve their king, began to plot the downfall of their superior officer. But while the princes and presidents plotted, Daniel prayed. Even when he knew that the decree had been signed against him, nevertheless he went as before to his private chamber and with his windows open toward Jerusalem prayed to the God of Heaven three times each day, confident that the decree of his God was as unalterable as that of the Medes and Persians.

No man can be a zealous servant of God who does not realize that his God is able to defend and protect him in His service. With what boldness, we ought

to battle against the powers of evil because we know that greater power is on our side. The Apostles realized this, and, although the "authorities" forbade their teaching in "this Name," they had authority from One greater than the king and his council—they had a commission from Him who had commanded them to make His disciples of "this Name" among all nations. They openly obeyed Him whose authority was greatest. His angel encamped around about them and delivered them from prison and from death.

### The Meaning and Application To Us

The vacillating, compromising weakling has no part in the kingdom of God. As it takes courage and boldness to win the battles of the nations, it also takes moral courage to win victories for our God. The principles of righteousness are strong enough to hold up all who will safely plant their feet thereon and fight. God's "pillar of cloud by day and pillar of fire by night" have ever been an impenetrable wall against the enemies of His people.

We are liable to think that the moral courage in things religious belongs to the past. It is true that the age of open religious persecution is past, but the man who does his duty and stands up for righteousness has his enemies ever ready to plan his overthrow. We can easily lide the time away in menial service, but none but the courageous in things religious can win victories for God and righteousness.

Winchester, Va.

## Plan of Episcopal Visitation

### Bishop Cranston

Central German, Marietta, Ohio, September 11.  
Pittsburgh, Blairsville, October 2.  
West Virginia, Elkins, W. Va., October 16.

### Bishop Berry

Detroit, Alpena, Mich., September 11.  
Michigan, Big Rapids, Mich., September 18.

### Bishop McDowell

Chicago German, Almond, Wis., August 29.  
Central Swedish, Moline, Ill., September 4.  
Illinois, Decatur, September 11.  
Central Illinois, Normal, September 18.  
Rock River, Evanston, October 2.

### Bishop Burt

Erie, Kane, Pa., September 18.  
Central New York, Auburn, N. Y., September 25.  
Genesee, Buffalo, N. Y., October 2.

### Bishop Wilson

Italian Mission.

### Bishop Anderson

Cincinnati, Troy, August 28.  
Northeast Ohio, Cleveland, September 17.  
Central Ohio, Kenton, Ohio, September 25.  
Ohio, Columbus, Ohio, October 2.

### Bishop Quayle

North Swedish, August 28.  
West Wisconsin, Richland Centre, September 4.  
Wisconsin, Milwaukee, September 11.  
Northern German, Menominee, Wis., September 18.  
Minnesota, Worthington, September 25.  
Northern Minnesota, Morris, October 2.

### Bishop Smith

St. Louis German, San Jose, Ill., September 4.  
South Illinois, Cairo, September 11.  
Indiana, Jeffersonville, September 18.  
Northwest Indiana, Indianapolis, October 2.  
Missouri, Hamilton, Mo., October 9.

### Bishop Hughes

Iowa, Newton, Iowa, September 4.

Des Moines, Boone, Iowa, September 11.  
Norwegian-Danish, Omaha, Neb., September 19.  
Upper Iowa, Marshalltown, Iowa, September 25.

### Bishop McIntyre

Oklahoma, Guthrie, Okla., October 16.  
West Texas, Luling, Tex., December 11.  
Texas, Hempstead, Tex., December 18.

### Bishop Bristol

West Swedish, Boxholm, Neb., August 28.  
West German, Eustis, Neb., September 4.  
Nebraska, Beatrice, Madison, Neb., September 18.  
Northwest German, Sioux City, September 25.  
Northwest Iowa, Storm Lake, Iowa, October 2.

### Bishop Henderson

East Tennessee, Knoxville, Tenn., September 18.  
Blue Ridge-Atlantic, Marshallburg, September 25.  
North Carolina, Lenoir, October 2.  
Tennessee, Gallatin, October 9.  
Central Tennessee, Parsons, October 16.  
Holston, Chattanooga, October 23.

### Bishop Shepard

Nevada Mission, Quincy, Cal., August 22.  
Pacific Chinese Mission, San Francisco, August 27.  
Pacific Japanese, August 29.  
Pacific Swedish, Los Angeles, Cal., September 5.  
California German, San Diego, Cal., September 12.  
California, Pacific Grove, Cal., September 18.  
Arizona, Bisbee, Ariz., September 26.  
Southern California, Long Beach, Cal., October 2.

### Bishop Luccock

North Montana, Fort Benton, August 14.  
Montana, Missoula, August 21.  
Idaho, Twin Falls, Idaho, August 28.  
North Dakota, Williston, October 2.  
Dakota, Yankton, S. D., October 9.

### Bishop McConnell

Wyoming Mission, Wheatland, August 15.

Utah Mission, Salt Lake, August 22.  
Colorado, Canon City, August 28.  
Northwest Nebraska, Atkinson, September 5.  
West Nebraska, Scott's Bluff, September 11.  
New Mexico English, New Mexico Spanish, Raton, October 2.

### Bishop Leets

South Carolina, Anderson, November 20.  
Savannah, La Grange, Ga., November 27.  
Atlanta, Newman, December 4.  
Georgia, Mt. Zion, December 11.

### Bishop Cooke

Pacific German, Spokane, Wash., August 21.  
Columbia River, Ellensburg, Wash., August 28.  
West Norwegian-Danish, September 4.  
Pacific Japanese Mission, Portland, Ore., September —.  
Alaska, September —.  
Puget Sound, Seattle, Wash., September 11.  
Oregon, Ashland, Ore., September 18.

### Bishop Thirkield

Kentucky, Barbourville, September 4.  
Central Alabama, Gadsden, Ala., September 18.  
South German, New Orleans, November 21.  
Alabama, Foley, December 4.

## African Methodist Episcopal Zion Conference

By C. K. Brown, B. D.

The Conference was held in Clinton Chapel African Methodist Episcopal Church—one of the historic churches of Zion Methodism. Forty years ago the General Conference was held in this church at which time the Rev. J. W. Hood, now senior Bishop, was the pastor. At that Conference he was elected and consecrated Bishop. He is perhaps the oldest Bishop, in point of service, in the world.

Bishop Hood has rendered distinguished service to his church and race. Though over four-score years of age, his bow still abides in strength. He retains much of the mental and physical vigor that characterized him in former years. His opening address was a remarkable utterance.

The Episcopal address, read by Bishop J. W. A. Stork, of Alabama, indicated that great progress had been made by the Church during the past quadrennium.

A summary of the reports from the various Church departments indicated that over a half-million dollars have been raised during the quadrennium for General Conference purposes.

About 350 delegates were present who were entitled to vote in the Conference and participate in the exercise of the legislative and executive power of the organization. There were other delegates in number equally large, who were not allowed to vote but were recognized as members whose status was different. This comes about by reason of the churches limiting the number of voting delegates and placing them among the subordinate Conferences and churches.

The Conference contained many men of commanding ability.

The Zion Chapel was organized in the city of New York in 1796 and is the oldest independent Negro church in America. It represents a total membership of five hundred thousand with 3,300 churches located in the United States, Africa, Central America and Hawaii.

Since the meeting of the General Conference forty years ago in Philadelphia, two of the ten Bishops have died—Bishops J. W. Smith and M. R. Franklin.

Among those most prominently mentioned in the reports were Dr. George Clement, Editor of the Standard of Zion, the official organ of the Church; Dr. R. Bruce, Editor of the Sunday School Literature of the Church, and Dr. S. Jackson, Financial Secretary.

The Woman's Home Missionary Society will have its State meeting in Marianna, July 4-7, 1912. Its auxiliaries and Queen Sisters are expected to bring in their full reports. Sisters, let us try to make this one of the most successful meetings in the history of the Woman's Home Missionary Society. All district Superintendents and pastors, and laymen are cordially invited. We are expecting some Foreign Agents with us.—M. F. Thornton.



The Minlsters' District Council convened at Valley Mills, Texas, April 10-12. The Council was presided over by the Rev. E. L. Jackson, District Superintendent. Many important subjects were introduced and discussed, among which was that of the looking after the many undeveloped towns in the District. The Council elected a Board of District Trustees to look after that part of the work. The District Superintendent's and the pastor's reports showed that the District is progressing and is far in advance of last year. The Revs. A. Johnson, of Temple; A. L. Carper, of Belton, and others, delivered able addresses. The District Superintendent and pastors do not forget our Samuel Hnston College, and each one is planning to do much for the School. Able sermons were preached by the Revs. A. L. Carper, H. A. Jones and A. Johnson. The Council adjourned Friday night.—H. A. Jones, Secretary; Paul Dowings, Reporter.



## Gleanings from the Field

### ALABAMA

North Birmingham.—Scott's Methodist Episcopal Church has a fine \$30.00 bell, bought from the Cincinnati Bell Foundry Company, Cincinnati, Ohio. It was bought by two young girls of our church and Sunday School, Miss Velma Thornton, 14 years old, raised \$5.00; Miss Ella Sanders, 17 years of age, raised \$3.35; total, \$8.35. We paid \$10.00 cash and the remainder will be paid in sixty days. The young people are buying the bell. The young ladies have organized themselves into a financial committee to raise the remainder due on the bell. We have set the second Sunday in May as the Southwestern day. We hope to be able to send in half a dozen cash subscribers at least.—B. J. Brooks.

### LOUISIANA

Clinton.—I take this method of thanking the stewards, members and friends for the sum of \$10.00 which they so kindly gave me on the 20th day of May. We were greatly blessed on Sunday, the 19th ult. to have the Rev. and Mrs. J. A. Barnes with us. Our local preachers showed themselves as men of war Sunday the 19th inst. One member was received and baptized. We are preparing to make Children's Day successful.—I. C. Dougherty.

Pineville.—One the second Sunday in May, at 3 p. m., the Wesley Lodge of Odd Fellows held their Thanksgiving services at Wesley Methodist Episcopal Church. The Rev. H. J. Wright, the pastor, preached the sermon. Mr. Isaac Crone was master of ceremonies. Collection presented the pastor, \$12.35.—H. J. Wright.

Campbell.—Sunday, May 12th, marked a great gathering to witness the Anniversary Sermon of the Odd Fellows' Lodge No. 7749, and Sister Ruth Lodge No. 4158. At 11 o'clock the pastor preached an impressive sermon. The church was crowded. Brother John Grogan delivered the welcome address for the church, responded to by Mr. Ephraim Cole and Sister Eaton, of the Ruth Sisters. Our Dr. Johnson was present. The church was decorated with beautiful flowers. Our pastor, the Rev. H. C. Wilson, is making friends for the church indeed.—(Mrs.) L. Grogan.

Clinton.—At Asbury Methodist Episcopal Church there was given a grand rally on April 28th, 1912. The church was divided into two parts, one part was led by Charlie Collins, the other part being led by S. Moses. The Rev. W. S. Goins preached for one side, and the Rev. Mr. Lonon for the other. Collection to the day, \$18.20. The weather has been very bad on us ever since we have been here, but we are doing what we can.—E. W. Jackson, Pastor.

Lake Arthur.—The concert that was given last Saturday night by Mr. Monroe Hunley was a success in every respect. It was for the benefit of the church, as we are trying to clear off some of the debts. The pastor takes this method of thanking Mr. Monroe and his wife and the many friends who helped them.—T. A. Jackson.

Pelican.—Although the high water has taken possession of the country round about us, we are trusting our Father and are still full of faith. The people here are thoughtful and kind. Just before I started for Conference Brother Allen presented to me a fine

pair of pants and since my return his wife presented me with a splendid pair of low quarters. Sisters Agneltree and Allen recently called at pastor's room and left many pounds of groceries. We return many thanks for the same.—H. T. Abbott.

New Roads.—Notwithstanding the continued rain, all of the officers were present at the first Quarterly Conference, and the reports showed good results. The Superintendent was paid his full quarterage, \$10.00, and on Sunday, March 24, at 11 o'clock, the Superintendent preached a good sermon.—Spencer Parker.

Perry.—On April 1 the first Quarterly Conference was held. Reports well in hand. Business was dispatched rapidly. We had with us the Rev. Mr. Herrel, Dr. Johnson and Prof. Hamilton, who spoke in favor of the work. Dr. Landry preached his best sermon. Bros. Wilson and Wiggins, of the Baptist Church, were with us. We closed on Thursday night. Four backsliders received.—E. B. Richards.

Pleasant Hill.—Notwithstanding the incessant rain our rally on the 14th of April was quite a success. There were several pastors present. Raised during the day \$39.20. Among the ministers who preached were the Revs. Parker Moore, of the Baptist Church, the Rev. E. C. Graham, of the African Methodist Episcopal Church, the Rev. S. P. Branch, and others. Mr. Robert Beasley, of the Baptist Church, gave \$1.00 in public collection. The future is bright for us.—S. B. Henderson.

Bastrop.—The Rev. T. H. Monson, the efficient District Superintendent of the Monroe District, was with us April 20-23. He found every department of the church at work. This was proven by the various reports. During the Quarter three members were added to the church. The spiritual life is active among us. Beginning with the Love Feast, we enjoyed two strong and impressive sermons. One was delivered to the Sunday School at 11 a. m., and the climax was reached Sunday night. Though the work has been hindered here by cold, rain and smallpox, yet the District Superintendent said to us, "Well done." The Rev. J. S. Howard, the Colored Methodist Episcopal pastor here, and Dr. H. G. Kilbrew, of Alexandria, Ind., were among the visitors.—L. Henry Smith.

Viron.—On March 29-31, our First Quarterly Conference was held by the District Superintendent, the Rev. J. W. Turner. The reports presented indicated the good being done by each department. The church is awake spiritually and is in the midst of a glorious revival. Three persons were converted, four accessions. On the 31st the Rev. F. D. Thomas, of Sildell, was with us. We had a packed house. He also preached a strong sermon. Paid District Superintendent in full.—John H. Wise.

Shreveport.—Our young people at Daniels Chapel are bringing things to pass. Monday night, April 22, they tendered the pastor and family a fine surprise. Fifty pounds of choice groceries. Tuesday night, August 23, they gave a reception after class, and after our District Superintendent, the Rev. B. J. Reddix, had delivered a brilliant lecture on "Methodism and the Young People," a Young People's Class, led by the pastor, was formed, and now consists of 22 members. All departments are getting ready for a

great battle against the debt for June 30th.—T. B. Oville.

Cade.—St. Vincent Church is sustaining its reputation as an active church. Our first Quarterly Conference, held April 10th, showed the work to be in splendid condition. District Superintendent Pierre Landry expressed his pleasure and approval at the reports and improvements as he saw them. The church is active and we hope for it splendid results for this year. The Sunday School, under the management of Miss Lillie Daniel, is doing excellent work. The people are appreciative of the Rev. Mr. Gray's efforts and recently they brought to him many pounds of choice groceries. Sister Mary E. Trihan led this effort, for which the pastor was very grateful. Souls are being added to the church, and the Southwestern is presented on all occasions.—Lizzie B. Daniel, Reporter.

Baker.—Our pastor, the Rev. H. J. Robinson, has just returned from Pointe Coupee and West Feliciana Parishes, where he has been helping to fight the water and save his people and stock from the great flood. Though his own losses were great, for he, his father and brother lost 31 head of fine cattle, eight horses, and 200 hogs, he was able to comfort the losers. Mrs. H. J. Robinson's mother, Mrs. D. Hayne, is spending the high water vacation with her daughter, also Miss Bena Hayes, the young sister of Mrs. Robinson. During the Rev. Mr. Robinson's absence from his charge, the Rev. Mr. Howard, D. D. (white), pastor of the Methodist Episcopal Church, South, in Baker, came down and preached a soul-stirring sermon. He was accompanied by some of the lead-

ing white ladies and gentlemen of our town. The Rev. H. J. Robinson is serving his second year, and is loved and respected by everybody.—Jacob C. Clark, Reporter.

Shreveport.—St. Paul Methodist Episcopal Church recently installed its individual communion set, of which the pastor and members are very proud. One hundred and thirty-seven persons partook of the Lord's Supper. Our church is taking its proper place and the members are happy. The opening hymn at this time was sung by the Sunday School, led by Miss C. N. Johnson. Quite an interesting program was carried out by A. Legardy, Mrs. Lou Green Owens, Mrs. Tyler, Mrs. Brent, H. M. Abert, Miss Lillie Mae Casto and A. R. Williams.—F. J. Johnson.

St. Martinsville.—Despite the bad weather, the workers of Mallaleu Methodist Episcopal Church have been faithfully at work. By a Sock Social recently \$20.09 was raised. Mrs. T. P. Norris was in the forefront of this effort. With this a splendid new stove was purchased for the parsonage. Repairing and renovating the parsonage recently cost \$98.70. This the trustees arranged. Four additions to the membership were noted recently. The Rev. Pierre Landry, District Superintendent, is delighted with the outlook for a prosperous year among us. Paid him \$15.15 on his first round.—T. P. Norris.

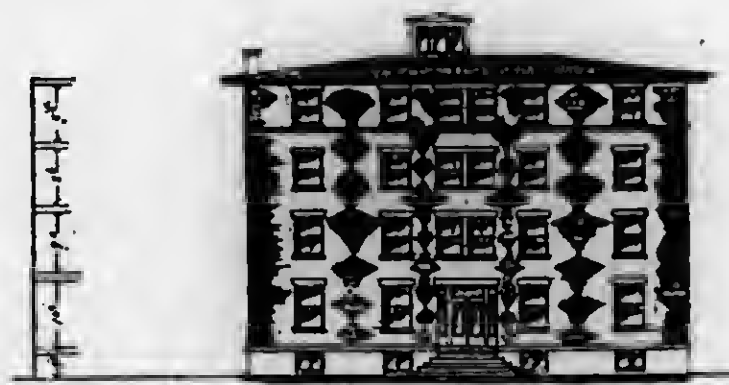
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## TEXAS.

**Pelham.**—On March 9-11 our second Quarterly Conference was held by the Rev. R. D. Dennis, the District Superintendent, the Rev. J. S. Wyatt, being absent because of his wife's illness. The Conference was held at Antioch. On Saturday officers from St. Delight and Pelham were out with good reports, under the management of Mr. George Carruthers. The District Superintendent was paid. Nearly \$6.00 was raised. Sunday being the regular pastor's day at Wesley Chapel, the Rev. R. D. Dennis was to preach, but being sick, could not do so, so the Rev. G. G. Jackson, our energetic local preacher, filled the pulpit for the pastor. Although the weather was unpleasant, the attendance was good. Raised \$6.00 for pastor; raised Saturday and Sunday, \$41.95. The Sunday School superintendent, Mr. L. R. Richie, is preparing to make a big run for Missions this year. We have here a set of loyal people, willing to stand by the church and do their best. Our pastor, the Rev. Mr. Dennis, is with us again for the third year, and we are glad to again welcome him.—(Mrs.) Laura A. Richie.

**Yarboro.**—On March 3rd a most enjoyable time was spent in St. Paul Methodist Episcopal Church, it being the first successful quarter held there in six years. The day was enjoyed throughout. At 9:30 a. m., Sunday School was opened and conducted by Mrs. L. Williams. At 11 a. m. the Rev. B. M. Taylor, the District Superintendent, preached a good sermon. A glorious time was enjoyed. Twenty-two dollars and thirty cents was raised for District Superintendent, and \$5.05 for the pastor, the Rev. E. Meacheux. Total collection, \$31.19. We have but thirty members here and are struggling hard. Since the last General Conference we have made improvements amounting to about \$600. We have built a nice parsonage at Stoneham and now our pastor, the Rev. Mr. Meacheux, is here with us, working in harmony and love.—N. Chattman, Reporter.

**Millican.**—March 9-10 the first Quarterly Conference was held, the Rev. B. M. Taylor, the District Superintendent, presiding. Good reports were read by most of the Conference officers. Superintendent Taylor was elated with the condition of the work. Despite the disagreeable weather, our Sunday School superintendent, Mrs. L. A. Davis, was on time, and conducted a good Sunday School. The Sunday School lesson was briefly reviewed by Mrs. H. E. Taylor, the teacher of the public school. The District Superintendent preached from Colossians, the third chapter and eleventh verse. He truly made our hearts happy.—E. G. Gilmore.

**Lockhart.**—We had splendid services at Birght's Chapel, Sunday. The Rev. G. M. Mallory preached an impressive sermon, and five joined the church. Collection good. By some means the Rev. Mr. Mallory has won the people of this circuit. You can hear nothing but praises of him and his good family.—Mrs. E. M. Wyatt.

**Navasota Circuit.**—The Rev. B. M. Taylor held our first Quarterly Conference February 21-25. On account of inclement weather business was dull. The Rev. B. M. Taylor, District Superintendent, preached on Sunday to a goodly audience. The Lord's Supper was administered at 3 p. m. Things look hopeful for future success. Collection, \$85.00.—W. M. Josey.

**Lockhart.**—March 9-10 our first

Quarterly Conference was held, with the Rev. P. H. Jenkins presiding. This was the first time that this charge had ever met him. The Doctor is well up on the laws of the church. In spite of the cold wave Sunday there was quite a crowd out. We had many visitors from the Baptist Church. Among them was Prof. A. G. S. Atkins, of the Shady Grove Church, principal of the Industrial School of Swinger, and a good number of others. Our pastor, the Rev. F. Mohan, and the Rev. P. H. Jenkins, District Superintendent—with such men as these we should go on to success. Paid District Superintendent, \$17.40. Paid pastor, \$4.05.—Wm. Bragg, Reporter.

**Josserand.**—The first Quarterly Conference of the Trinity Mission convened in Josserand Chapel, February 24-25, with the Rev. Dr. W. H. Jackson, District Superintendent of the Huntsville District, presiding. This was one of the best sessions of Quarterly Conference ever held on the work. Dr. Jackson made many interesting lectures during his stay and said many encouraging things to all. I reached my work two months late, but everything is now in good shape. A plan now is on foot to repair the church building at Josserand. There have been six souls added to the church. Four were baptized last Sunday. I wish to commend the people here for their loyalty and liberality. Subscriptions are being taken for the Southwestern Christian Advocate. Wiley University is by no means forgotten, nor is it lightly considered and represented. The attendance at the first Quarterly Conference was good. Dr. Jackson's sermon Sunday and prayer was to the delight of all his hearers. The collection was \$18.40, and the District Superintendent paid up to date.—S. M. Cole.

**Wood Lawn Circuit.**—The Rev. P. H. Jenkins presided over our first Quarterly Conference at Good Will, March 16. Many of the officers were present and made good reports. At a glance the District Superintendent could see that the pastor and his people were a unit in their plans. Sunday was indeed a good day. The Rev. Mr. Jenkins preached a delightful sermon, which was enjoyed by all. Many came forward for prayer, after which the District Stewards raised \$20.00 for the District Superintendent and \$10.40 for the pastor. The Sacramental Table was spread and many people of all denominations came forward for prayer, after which the good people of Good Will opened their boxes and baskets and set many tables and everybody went home feeling that they had been to dinner. At 8:30 o'clock the District Superintendent and pastor administered sacrament to all. Pastor has been paid this quarter \$86.10. Raised for benevolence, \$12.00; paid on indebtedness, \$100.00; paid District Superintendent, \$20.00; raised for moving expenses, \$16.00; total amount raised this quarter, \$234.10.—G. R. Turner.

**San Augustine Charge.**—The Ladies' Aid Society, under the presidency of Mrs. J. S. Blue, gave an entertainment on the 16th ult. that netted the sum of \$8.40. This is the first effort since the organization of the Ladies' Aid Society. Mrs. Blue says things must go. With the help given by the Ladies' Aid Society and the interest taken by our pastor, the Rev. J. L. Blue, the parsonage is now ceiled throughout overhead, which adds much to its looks as well as to its comforts.—Lonnie D. Addison, Reporter.

**Gonzales Circuit.**—Our second Quarterly Conference was held March 16-17, the Rev. A. M. Mason, District Superintendent, presiding. Sunday, March 17, was an enjoyable day. The District Superintendent preached two able sermons at 11 a. m. and at 3:30 p. m., when seventy-seven persons partook of the Lord's Supper. Sermon at night by the pastor. During the day one person joined the church. Saturday, March 16, the business of the quarter was transacted. The meeting was well attended by the leaders. Classes reported activity along their several lines. Total collection raised by classes, \$20.10 during the quarter. Collections during the quarter, \$90.00. The work here is in good shape.—I. T. Sanford.

**Millican.**—Our pastor, the Rev. E. G. Gilmore, who came to us recently, preached a splendid sermon Sunday, March 12, a sermon which greatly impressed all. He is wide awake and planning many things for the good of the church. His wife is always at hand to help him and is greatly ap-

preciated among us. The weather has continued in element and has retarded our work somewhat, but the future looks bright.—L. A. Davis.

**Leona Circuit.**—We are now settled in our new home among a very generous and hospitable people and have been made to feel quite at home. Our first Quarterly Conference convened March 2-3, with our beloved District Superintendent, the Rev. M. Q. A. Fuller, in the chair. As the coming of District Superintendent Fuller always proves a benediction to the people, a glorious time was the result. Nearly every officer was present with very good reports. Notwithstanding our work had been at a standstill for nearly two months on account of being quarantined against meningitis, the reports showed the work to be in a prosperous condition. Nearly \$70.00 has been raised for all purposes. On Sunday the District Superintendent preached a glorious sermon, to the delight of his hearers. A large number partook of the Lord's Supper. Collection, \$33.40.—G. W. White.

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## Conferences and Conventions

### DISTRICT CONFERENCES.

Conference.	Place.	Date.	Dist. Supt.
Beaumont.....	Beaumont, Texas.....	July 24-28.....	W. L. Duncan
Nashville.....	Springfield, Tenn.....	July 24-28.....	T. W. Johnson
Griffin.....	County Line, Georgia.....	July 30-Aug 1.....	J. D. Lovejoy
Austin.....	Lagrange, Texas.....	July 30-Aug. 4.....	F. D. Kirkpatrick

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips with District, Place, Date, and name of District Superintendent, correctly given.—Editor.]

### Special Notices.

#### SOUTH NEW ORLEANS DISTRICT.

The South New Orleans District Preachers' Meeting will convene in Houma, La., June 12-13. Let every preacher on the District be present. Business of importance. We will also have greetings from the General Conference.—C. Spears, President; J. W. Turner, District Secretary.

#### BROOKHAVEN DISTRICT.

Dear Brethren: Now is the time to make the League go. I am at your service to preach, lecture and organize the Junior League. I will be glad to visit you at an early date. We are expecting a grand time at the District meeting. Awaiting an early invitation, yours, Lucius G. Hicks, President District Junior League, Brookhaven, Miss.

#### ANNISTON DISTRICT.

The pastors of the Anniston District will please notify the Woman's Home Missionary Society presidents to prepare, for the Society will have a day in connection with the District Conference to be held at Roanoke, Ala., in July, 1912. Please elect delegates and come prepared to make good reports.—Texanna Strozier, Woman's Home Missionary District President.

#### SAVANNAH CONFERENCE.

There will be two conventions of the Woman's Home Missionary Society. A summer Convention will be held in Jessup, Ga., July 24-28. The fall Convention will be held at LaGrange, Ga., during the time of the Annual Conference. I earnestly ask that every church will send a representative, also report as much money as you can. Every pastor is asked to send in his money for the Woman's Home Missionary Society. You will get a voucher for same. Sisters, rally your forces and let us raise a hundred dollars. Remember the prizes. You can send your money to Jessup, Ga., and I will give you vouchers and you may continue in the race until the fall Conference, and there the prizes will be awarded. There is work for you. There is work for me. There is work for each of us to do.—Cassie E. Sapp, Conference President.

#### SOUTH CAROLINA CONFERENCE, WOMAN'S HOME MISSIONARY SOCIETY.

The third annual meeting of the Woman's Home Missionary Society of the South Carolina Conference will convene in Silver Hill Church in Spartanburg, S. C., August 22-23, 1912. The Rev. G. W. Cooper is pastor. We are planning and working to have the best meeting since the organization in our Conference. We are anxiously looking forward to great success as to the result of this meeting. All district presidents and secretaries are earnestly requested to have their assessments of

be sent up to headquarters. In fact, all reports should be sent in before the last of June. While our meeting cannot be held until the above date, let each organization get busy raising the assessment. Where there is no organization the pastors are asked to see that their charges are represented. Send all money orders to Mrs. L. A. J. Moore, 143 Tredwell Street, Orangeburg, S. C. We hope to do more for our own dear Browning Home, that is doing so much for the boys and girls. It is a good thing to help educate our dwarfed race. Let us not be satisfied with the little work that has been done, but go on praying to God to use us more and more to help in this great work. We beg the Superintendents, pastors and laymen to stand by the women of the South Carolina Conference, and if they do, our work is assured. Brethren, come to Spartanburg and see us in our meeting. You will have a hearty welcome. Yours in the work of uplifting.—(Mrs.) Jerry McLeod, Conference President, Dillon, S. C., Box 24.

### District Rounds

#### HOUSTON DISTRICT.

##### Third Round.

St. Paul, June 21-23; Wesley Tabernacle, 23-24; Columbia Circuit, 28-30; Angleton Circuit, 29-30; St. James, July 7-8; Dowling Street Mission, 7-8; Boynton Chapel, 12-14; Sloan Street, 14-15; St. Mark's Chapel, 14-17; West Mission, 18; Mount Vernon, 19-21; Trinity, 21-22; Houston Heights, 21; Dyersdale Mission, 24; Malialieu Chapel, 25-28; Harrisburg Circuit, 26-28; Dickenson-League City Circuit, 27-28; Richmond-Kendleton Circuit, August 3-4; Thompson Circuit, 10-11; Crosby, 14; LaPorte, 18; Liberty, 17-18; Rosenberg Circuit, 24-25. The District Conference will meet in Richmond, August 21-25. In due time the program will be issued and sent to each pastor. The custom is to report the Wiley collection at the District Conference, which custom I ask the pastors to observe. Railway rates will be secured and notice published in due time.—W. H. Logan, District Superintendent.

#### LAGRANGE DISTRICT.

##### Third Round.

Culloden, J. H. Pinkney, June 22-23; South LaGrange Circuit, 22-23; LaGrange Station, 29-30; LaGrange Circuit, E. W. Moore, July 6-7; Zebulon, 6-7; Whitesville, 13-14; Woodbury, A. D. McLendon, 20-21; Concord and Yatesville, at Concord, 20-21; Greenville, 27-28; Chipley, S. C., Crandall, August 3-4; West Point, 3-4; Stovall, 10-11; Mountville and Knott, A. C. Allen, 10-11; Harris and Columbus, 17-18. My Dear Pastors: The District Conference will convene at Greenville, Ga., July 25-29. All pastors, local preachers and exhorters, one class leader, one Sunday School superintendent

the district steward, one president Ladies' Aid Societies from each charge are expected; also representatives of the Woman's Home Missionary Society. Finish the benevolences by District Conference.—J. S. Stripling, District Superintendent.

#### AUSTIN DISTRICT.

##### Third Round.

Little and Manor, June 15-16; Georgetown Circuit, 22-23; Winchester Circuit, 29-30; Luling Circuit, July 6-7; Lockhart, 13-14; Simpson Tabernacle, 20-21; Fayetteville Circuit, 27-28; LaGrange Circuit, August 3-4; Cedar Creek Circuit, 10-11; Wesley Chapel, 17-18; Smithville Circuit, 24-25; San Marcos, 24-25; Austin Circuit, 24-25; Davilla Circuit, 24-25; Taylor Circuit, 24-25. Dear Pastors: The above dates form our third round on the Austin District, and we hope for success. Now I hope you will pull off a splendid program on Children's Day and raise your apportionment and send it to the Treasurer. Plan well for our District Conference, Sunday School and Epworth League Convention, which will convene in LaGrange, Texas, July 30 to August 4th. Don't forget our District plans. I am sure each of you received a letter from me, stating the plans adopted by the District Conference. The programs will be mailed to you shortly for distribution. Bring a full delegation to the District Conference and the Conventions. Arrangements will be made for one and one-third fare to and from the Conference. Austin, District Conference, Sunday School, and Epworth League Convention, will convene July 30 to August 4th, 1912, LaGrange, Tex.—F. L. Kirkpatrick, District Superintendent.

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## Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

**Graham.**—Miss Willie Graham, born December, 1882, died Friday, April 19, 1912. She lived faithfully her Christian life. She fell asleep in Jesus peacefully and contentedly. The funeral service was conducted by the Rev. F. Mahan, in Warlock Church, following this she was laid to rest under the ritualistic ceremony of Friendship Chapter, Order Eastern Star, of which she was a member.—Wm. Bragg, Reporter.

**Jenkins.**—Mrs. Lula Jenkins passed from labor to reward February 16, 1912. She was a faithful member of White Oak Methodist Episcopal Church of Crystal Springs Circuit. Her funeral was conducted by our pastor, the Rev. A. D. Smith. She leaves ten children, husband, and many friends who mourn her passing.—A. Ford.

**Miller.**—Mr. Esau Miller, the child of April, and was laid to rest in Miller Springs Cemetery, April 14, 1912.—A. Ford.

### Deaths

**Tatum.**—Ernest Tatum passed into the Beyond recently at Honey Grove, Texas. The Rev. M. Fountain officiated at the funeral service.

**Davis.**—Alexander Davis passed from earth April 6th. The funeral service was conducted by the Rev. T. P. Norris at St. Martinville.

**Moore.**—John Wesley Moore, departed this life on Thursday, April 25, 1912. A devoted father, loving husband and highly esteemed citizen was he, and an honorable member of Warren Temple Methodist Episcopal Church. He was for many years a member of the above named church, having served as trustee, class leader and steward. His age was about 65. He had been in failing health for more than two years. He leaves a dear mother, a faithful wife, six daughters, and a host of friends who mourn his passing. His place will not soon be filled.—G. H. Lennon.

**Markham.**—Mrs. Margaret Markham born March 15th, 1853, in Shreveport, La., died in Los Angeles, Cal., April 15th, 1912. She was married to H. C. Markham, February 16, 1871, and was the mother of twelve children, five boys and seven girls, ten of whom survive. Thirty-five years ago she professed hope in Christ and has lived a consistent Christian life ever since. She was a true and faithful wife and a loving, devoted mother. Just a few days before her death she had arrived in the city to spend the rest of her life with her son and daughter, Mr. and Mrs. H. W. Markham, who have been honored citizens of this community for a number of years. The funeral service was in charge of the S. M. T. of this city, and the Rev. E. W. Kinchen, the pastor of the Wesley Chapel, conducted the funeral services.—E. W. Kinchen.

**Sawyer.**—Harold Raymond Sawyer, son of Prof. and Mrs. E. J. Sawyer, departed this life April 21st, 1912, aged 24 years. He was attending Meharry Medical College. Because of failing health he was forced to come home December last, from which time he gradually grew worse. Some hours before his death he was gloriously

saved from his sins and joined the Church. Harold, happy and contented, passed to his Maker gladly and eagerly. The funeral service was conducted by the Rev. L. G. Grigg and other ministers of the city.

**Blakeny.**—Mrs. Jennie Blakeny, of Shubuta, Miss., a faithful member of Liberty Hill Methodist Episcopal Church, passed into the Beyond, April 16th. The funeral service was in charge of the Rev. W. A. White.

**Eskreg.**—Mr. Frank Eskreg, an old veteran, and for 40 years a faithful member of Pleasant Grove Methodist Episcopal Church, Shubuta, Miss., died April 23. He was ready to go. His age was 87 years. The funeral was conducted by the Rev. W. A. White.

**Houston.**—Mrs. Silvia Houston, a member of Bethlehem Church, DeKalb, Miss., died April 22. She leaves two children, her mother, four brothers, and four sister, who regret her passing. The Rev. I. S. Thomas conducted the funeral services.

**Grayson.**—Mr. William Grayson, of San Antonio, Texas, was born September 26, 1872, and passed into the Life Beyond, March 18, 1912. Mr. Grayson was a Christian man, ever faithful to Christ and His Church, a good husband and father, always cheerful, always glad to be among God's people. Brother Grayson was laid to rest with Knights of Pythias honors.

**Burgess.**—The passing of Prof. M. V. Burgess, at Tucson, Arizona, on March 20, has brought grief to his immediate relatives and a very large circle of friends. Mrs. Frankie Burgess, the wife, coming with her husband in search of health, stood by and helped him in every way possible. Prof. Burgess was a man of even temperament, zealous in his Christian activities and faithful. He was a member of Lee Methodist Episcopal Church, Bryan, Texas. A number of brothers, his wife and sisters and two adopted children survive him. The body was shipped to Tamina, Texas, where the funeral service was held, conducted by the Rev. P. H. Jenkins, assisted by the Revs. W. H. Jackson, W. A. Fortson and G. W. Gilder.—P. H. Jenkins.

**Jackson.**—Sister Mary J. Jackson was called from labor to reward, April 12, aged 68 years. She was a member of the Dean Methodist Episcopal Church.—P. L. Jackson.

**Brown.**—Mr. Ben Brown, member of Johnson Methodist Episcopal Church, at Mineola, Texas, departed this life on the 4th day of April, 1912, aged 62 years. Brother Brown will be much missed, for he was a good man.—P. L. Jackson.

**Brazer.**—Mrs. Eliza Brazer, of Mineola, Texas, passed into the Beyond March 31st, at the age of 67 years. The funeral service was conducted by the Rev. T. Moore and the pastor, the Rev. P. L. Jackson.

**Brazer.**—Mr. M. M. Brazer, departed this life at the age of 27 years. He is the son of the late Mrs. Eliza Brazer, and was a member of the Dean Methodist Episcopal Church of Mineola, Texas, as was his mother. The funeral services were conducted by the Rev. T. Moore.

**Pierce.**—Mr. Frank Pierce, of Mineola, Texas, departed this life April 11. He moved from this place to Dallas some time ago, when he joined the St. Paul Methodist Episcopal Church, but returned recently to Mineola and the Methodist Episcopal Church there.—P. L. Jackson.

**Lapoint.**—On April 6, 1912, Sister Eliza Lapoint departed this life. She died happy in the Lord. She bade us

all good-bye and came to the parsonage and paid up her dues. Mrs. Lapoint was 35 years of age. She leaves four sisters, two brothers, and father, husband and five children, who mourn their loss.—E. B. Richards.

**Brinker.**—Ruby Brinker, the youngest child of Mr. and Mrs. Scott Brinker, of Cotton Plant, Ark., died March 27, aged eight years. She was trained to love Jesus and showed great love for the church. Ruby was a faithful Sunday school scholar and Junior League worker. The funeral service was conducted by the Rev. G. N. Johnson, ex-pastor, and the Rev. Mr. Stenson, pastor of the Presbyterian Church, and the Rev. J. A. Swift.

**Boyd.**—Mr. Cyrus Boyd, of McLeod, Miss., was born in 1855, and passed away March 26, 1912. Joining the Methodist Episcopal Church in 1880, he served as preacher, steward and class leader. He was always brave and faithful in the pursuance of his church duties. His funeral service was conducted by the Rev. Y. W. Hunt, assisted by the Rev. J. A. Govin. He was a loyal member of Hickory Grove Church and will be greatly missed.

**Williams.**—Wallace Williams, a faithful member of Malialieu Church, St. Martinville, passed into the Heavenly Home April 20th, at St. Martinville, La. The Rev. T. P. Norris had charge of the funeral service.

**Moore.**—Gladys Moore, the young child of Mr. and Mrs. James Moore, died May 11th, at St. Martinville, La., The Rev. T. P. Norris read the burial service.

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## Southwestern Christian Advocate

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### Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

#### WESLEY SUNDAY SCHOOL CALENDAR RALLY.

A genuine current of real enthusiasm seems to pervade the ranks of the officers and teachers of Wesley Methodist Episcopal Sunday School. The cause of so much joy and happiness is the success attained by the Sunday School in a well planned Calendar Rally, which was begun about May 1, 1912. Notwithstanding the fact that at this time of the year these officers and teachers are busiest, they individually interested their pupils and friends both in and out of the church, so deeply that on the 15th day of May they reported \$89.20. On the above date an excellent program was rendered with all the contributors as guests, and refreshments were served in abundance. The enthusiasm of the captains representing the different months, did not end with this report, but they continued to report additional days, so that we were able to count in actual cash on May 30, 1912, \$117.44. The Adult Bible classes have still to report their amounts, which will be done in the near future.

The report to the present stands as follows: Year, 1912—Miss Viola C. Hurst, \$5.00.

January: Mrs. M. L. Corbin, \$8.35; Miss Anna Willis, \$2.80. Total, \$11.15.  
February: Mr. Robert Armstead, \$3.50; Miss H. Minor.

March: Mrs. Eliza Jones, \$2.75; Mrs. Irene Flowers, \$1.20. Total, \$3.95.  
April: Miss Elvira Mason, \$10.41; Miss F. C. Williams, \$6.00. Total, \$16.41.

May: Miss Maude M. Donnell and Mrs. E. A. Thomas, \$18.01.

June: Miss Erma Williams, \$6.95; Miss Lillian Mason, \$6.95. Total, \$13.90.

July: Mrs. L. G. Whittington, \$5.00; Mr. W. J. Turner.

August: Mrs. Sarah Barnes, \$8.15; Mr. A. Hughes.

September: Mr. Robert Willis, \$3.10; Mr. Bowers, \$1.00. Total, \$4.10.

October: Mrs. Georgia Thomas, \$7.60; Miss Alma Howard, \$1.70. Total, \$9.30.

November: Miss Henrietta Hardin, \$11.00; Mrs. Cella Brady.

December: Mrs. L. Buchannon, \$8.00; Mrs. Carr. The splendid total is \$117.44.—Robert Armstead.

Haven Memorial Church.—The young people of our church gave a May Queen entertainment Monday night, May 27, that was greatly enjoyed by a large audience. Besides good music, both instrumental and vocal, other features were the plaiting of the May Pole and crown-

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ing of the May Queen. At 5c admission the receipts were \$23.35. Those mainly responsible for this happy occasion were Miss Bertha Brown, who, receiving the highest number of votes, was elected queen, assisted by Misses Dora Fletcher, Eda Williams, and Mrs. Nettie Truehill. The little maids of honor made a fine display. Other efforts will be a concert directed by Miss Vernice Obert and a Contest Rally, led by Mrs. Laura Bundy on one side and Mrs. E. L. Boeden on the other, ending June 30. Pastor and people are having a busy and profitable time. J. T. M.

St. Matthew Church.—On last Sunday the early morning prayer meeting was led by Bro. Albert White and Sister Mable Howard, two of our younger members. Twelve probationers were read in as full members of the church during Sunday. Collection good. The Sunday School and Epworth League are still on the increase.—J. A. Landry, Pastor.

#### Special Notices

##### Lexington Conference.

Members of the Lexington Annual Conference: You will please notice in our recent journal, page 341, statistical blank No. 4, of the Ohio District, that the Springfield charge is left blank and that Stubensville and Troy are credited with grand totals of \$326 and \$236 respectively. This is a grievous error upon the part of the typographer. The benevolence credited to Stubensville amounting to \$326 should be credited to Springfield, and that credited to Troy amounting to \$236 should be credited to Stubensville. The secretary did not receive a

benevolent report from Troy. I hold the original blank and the proof blank and can verify the above statement.—H. H. Hinton, Statistician.

#### Alexandria District.

The Missionary Convention in connection with the Preachers' Meeting of the Alexandria District convenes at Bunkie, La., June 19-20—Wednesday and Thursday—after the third Sunday. The Rev. Dr. I. L. Thomas of the Board of Home Missions and Church Extension, and Prof. J. R. Reynolds are expected to be with us. Brothers, govern yourselves accordingly.

J. O. RICHARDS, Dist. Supt.,  
P. FRANKLIN, President,  
T. A. HAMPTON, Sec.

#### Gulfport District.

The Gulf Coast division of the Gulfport Epworth League, Sunday School, Ladies' Aid and Woman's Home Missionary Society, will convene at Biloxi, Miss., June 26-30, at 9 o'clock a. m.—W. H. Smith.

#### Deaths

Robinson.—Sister Fannie Huling Robinson passed from labor to reward April 15, 1912, at the age of 36 years. Sister Robinson had been a faithful member of the church for twenty-four years, two-thirds of her life having been given to the Master. She leaves a husband, mother, sisters, brothers, and eight small children to mourn her passing. The funeral service was conducted by her pastor, the Rev. H. A. Jones, at Scott Methodist Episcopal Church, San Angelo, Tex.—H. A. Jones.

Davis.—Mrs. Hattie Davis, aged 23 years, 3 months, departed this life April 29, 1912, at Corsicana, Texas. She was born at Calvert, Texas, and was converted under the pastorate of the Rev. R. D. Dennis. She joined the Methodist Episcopal Church in 1905, and ever since has been a faithful worker in her church. She passed away deeply regretted by her friends and loved ones. The church and Sunday school have lost a great light, the family a loving member, the husband a devoted wife. She was admired by all who knew her. Sister Davis leaves a loving mother, husband, brothers and sisters and many friends. The funeral service was conducted by the Rev. E. Henderson.—E. Henderson.

Whitney.—Sister Fannie Whitney, of Crawfordsville, Ark., was born Oc-

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tober 8, 1828, died April 24, aged 84 years. She professed a hope in Christ in 1874 and joined the Methodist Episcopal Church. She lived a consistent Christian till death. She was ready to go when the Lord called her. Just before she passed away she had her daughter to read the 51st Psalm. Sister Whitney leaves six children, 12 grandchildren, and 15 great-grandchildren. She also leaves many friends. The Rev. S. M. Cain officiated at the funeral service.—S. M. Cain.

Garber.—Mrs. Anna Garber, of Selma, Ala., a member of the Methodist Episcopal Church, of which the Rev. G. W. Washington is pastor.



# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
BATON & MAINS, Publishers

NEW ORLEANS, JUNE 13, 1912

Vol. No. 41—No. 24

## MISS SOPHIE B. WRIGHT, THE KING'S DAUGHTER, THE MOST USEFUL CITIZEN OF NEW ORLEANS PASSES TO HER REWARD

It has been given to few to fill the life of forty-six years so full of Christly activities under such embarrassing circumstances and suffering as was the case of Miss Sophie B. Wright, New Orleans' First Citizen, who died Monday, June the tenth, nineteen hundred-twelve. We have never seen that countenance that bespoke joy through suffering, but we have felt the power, the buoyancy of her efficient and Christly life, and we have been baptized with the benediction of the spirit of her unselfish service. She was an angel of mercy and a messenger of light and life. A sufferer all her days, she brought ease and comfort to many unfortunates. Reared in poverty, she was rich in soul-life and in the breadth of sympathy. Through her struggles for an education she was brought into vital sympathy with those who were denied the privilege of school. A conscientious, devoted Protestant, she was loved, honored and revered by Catholics. So unselfish, so persistent, so efficient, so buoyant and cheerful and serviceable was she in spite of personal bodily pain and personal discomfort, she won the title of "Saint Sophie," "New Orleans' first citizen," "New Orleans' most useful citizen." And it is safe to say that any day before her death had a ballot been taken for the best loved citizen of the City of New Orleans she would by all odds have outstripped her competitors. And in bringing to her this just recognition, the rich and the poor, the white and the black, the educated and the ignorant, men and women, boys and girls would have vied with each other in doing this honor. She lived the characterization of life, as has been incarnated in verse by Paul Laurence Dunbar:

"A crust and a corner that love makes precious  
With the smile to warm and the tears to refresh us  
And joy seems sweeter when cares come after,  
And a moan is the finest of foils for laughter;

And that is life!"

Miss Wright was born in the City of New Orleans in 1866. At the age of three she suffered a fall which resulted in her being a cripple for life. For the next ten years she was strapped in a chair, but managed to make her way to the school daily. At the age of fourteen she was able to hobble on a crutch. At the age of seventeen she graduated from the high school and immediately founded a school for girls. This was her means of support for her family and she thereby registered herself at once as a bread winner. The Home Institute, as she named it, grew in favor and in two years she had

when a circus acrobat saw the day school sign and asked for special hours so that he might have a chance for an education. His appeal



MISS SOPHIE B. WRIGHT

Educator, Benefactor and Social Worker, Who Died  
in the City of New Orleans, June 10, 1912

touched Miss Wright. She at once saw the need of a night school which she then immediately founded and which was continued for twenty-five years, being discontinued only recently when evening schools were provided for in a number of sections of the city by the city authorities. While this night school was opened up at first for boys, later on girls and women were admitted, and when the school closed a few years ago, there was an enrollment of fifteen hundred pupils, and during its twenty-five years of existence twenty-five thousand pupils had attended its sessions. But the Home Institute, a private institution for girls, and the night school were only the beginning of her activities for that section of humanity that came within the radius of her influence.

As the president of the King's Daughters

Awhile in one of the suburban towns,—a rest home for working girls and women. And so intensely interested in this activity and realizing the approaching hour of her death, she insisted that there should be no delay in its opening which would deprive a single girl or woman of a day's rest. She founded the Home for Incurables and maintained it by private subscription. The inspiration for this activity came through a little orphan boy that she found in a state of need and destitution. In addition to these activities she was an officer in the Travelers' Aid Association, a member of the Public Baths Commission, the Playground Association and a member of the Woman's Club, being president of the same in 1897-98. She showed lively interest in the Anti-Tuberculosis League and took an active part in the subscription day canvass for the same. She was interested in the New Orleans Dispensary for Women and Children. For years she was an active worker in the Woman's Christian Temperance Union, and had no little to do with that movement in the state of Louisiana. Only recently she also undertook to teach a class in English in the Young Woman's Christian Association, of which she was vice-president.

In 1897 when Yellow Fever broke out in New Orleans, the Home Institute was suspended during the epidemic, but Miss Wright's activities were not in the least abated. As the Institute has always been headquarters for her activities in the interest of the poor and needy, so at that time it became a bureau of relief for the distribution of help to the poor and suffering in all parts of the city. The *Picayune* says: "The assembly room of the Home Institute has been as conspicuous for its boxes of groceries, its edibles for distribution among the poor, and its clothing and other relief for them as it has been for its school and text books." Another activity under her direction was the giving of Thanksgiving dinners to hundreds and thousands of the city's poor, under the auspices of the King's Daughters and Sons. And on Christmas Day she assisted in person in serving dinner at the Shakespeare Alms House to the poor, and it is said she always did a full day's work. She was first vice-president of the International Order of Kings' Daughters. Mary Bottome, the founder of the King's Daughters, said that she could do much in her work if she could only get the tears in her voice that were in the voice of Sophie Wright. Miss Wright was in demand throughout the country for public addresses and lectures.

Miss Wright made the most of her life. Her affliction might have been a sufficient cause for her to have retired from the ac-



## Our Obligations to the Negro

By the Rev. B. F. Riley, LL. D.

This may be an unpopular subject, but that does not prevent its being an eminently proper one and one altogether timely. The subject may be regarded as strongly stated, but none too strong is it when dispassionately considered. The unpopularity of the subject beclouds it to many minds and resolves it into that form that invites prejudice and passion and in the end leads to its relegation quite without the realm of ethics. But unpopularity argues nothing. In its inception nothing was more upopular than Christianity, nothing more so than the great reformation which shook continental Europe, nor of every other great cause which has challenged the thought of the world.

The unpopularity of the so-called Negro question cannot do away with obligation, for obligation reaches beyond the Negro even to God. Our duty to the colored race when considered in an unbiased way, is one which does not admit of even a quibble. That the dominant race is not fully cognizant of its obligation to the Negro is readily admitted by every one who is capable of divesting himself of racial prejudice, which is one of the most hostile and subversive elements either to personal piety or the propagation of Christianity.

There is no more reason why the present writer should be concerned about the Negro than there is that every other of millions of our citizens should be. As a white man, and as a descendant of a slave-holding ancestry, I am free to say that I am concerned, and seriously so, about the welfare of these black people. Nor am I alone in this concern, for there are thousands who feel about it just as I do, but in most instances they are reluctant to express themselves because of an apprehension of encountering adverse sentiment.

The suggestion of the race question or of the Negro problem at once excites a sense of opposition, because it has become traditionally an offensive subject, but when the question of humanity is raised, much of this adverse passion vanishes. The question is one of humanity; and from this dignified plane addresses itself to our judgments and consciences. So far as we know, humanity is the supreme question of the universe. It is the grandeur of humanity that welds the human and the divine. Without humanity, there would be no plan of redemption, no atoning sacrifice, no revelation of God. In all these the hated Negro is as much embraced and involved as any. To bring to the consideration of the question any disposition which obscures the fact of the humanity of the Negro, and his just claim as a human, is to ignore God. Approaching the subject on this high plane on which God has placed it, we are prepared to consider our relation to a race of ten million people in a becoming way.

The Negro is a man, and we cannot, dare not, treat him as other than a man. More than that, we are recreant to the highest obligation when we decline or fail to aid him and lift him in the scale of humanity. Even the pagan Terence could say, "I am a man, and I have an interest in every thing that concerns humanity."

It is easy enough to dismiss the matter with a taunt or sneer, a toss of the head and a curled lip, but this does not answer obligation which binds each of us fast to the throne of God. It is serious even while it is mocked. It is quite the custom to denounce the Negro for his viciousness, his degradation, and general wickedness, and this is generally taken as a sufficient reason for discarding him from our thoughts as unworthy of consideration. In strict justice this furnishes the most potent reason why we should aid him. A Christianity which seeks only the worthy is not the Christianity of the Nazarene. The well need not a physician, but the ill. Every argument against the Negro is one in his favor. In a

time like the mighty present when Christianity is finding its way of application to many interests hitherto forgotten or neglected, the claim of a population of ten million Negroes cannot be overlooked with impunity.

View the question from any possible point of observation, and the duty of the white race to the Negro is seen. What principle is more urgently enforced in the Bible than that of the strong aiding the weak? Its emphasis rings like a loud-sounding note the Scriptures through. To assume that a people are unworthy and to proceed to discard or disregard them, may be of the earth earthy, but it is not of the heaven heavenly. Christianity is designed to meet the demand of just such conditions as those which in these modern times furnish to thousands the ground of repudiation and denunciation. The Master sought out the fallen and depraved in order to lift and strengthen. He was the friend of the outcast, and we dare not be less. What would be the attitude of Christ to the despised Negro if he moved among them as we do? Just what he would do, must every Christian do or else face the accountability of recreancy. The writer was chided sometime ago with "How can you afford to work for the despised Negro?" I could say nothing less than "I can afford to work for him, if Christ could afford to die for him."

By multitudes it is regarded as altogether sufficient to inflict maltreatment, cruelty, and even death on the Negro, because he is one. "He's nothing but a nigger," is a sufficient reason for much that is meted out to the man in black. This furnishes ample reason to many for abuse, scorn, fraudulency in transaction, injustice in the court, shooting, hanging, and burning. It is the basis of much merry churckle when advantage is taken of the Negro to dismiss the matter with "He's nothing but a nigger." Yet that man in black is made in the image of his Creator, and is created by him who declares that he is no respecter of persons. To the infinite and eternal God a soul wrapped in a black skin is of as much worth as one garbed in any other. We could not worship a God who is a respecter of persons.

These ethical relations cannot be slightly esteemed. God holds us to a respect for them. From them there is no escape. However much we may conjure pretexts of divers sorts to justify our mistreatment of the Ne-

gro, it will be found in the end that such a refuge is only a subterfuge.

Is it not a fact that we are largely controlled in our estimate of the Negro by the unworthy of the race? Yet we vehemently protest against the exercise of such judgment when applied to Christianity. We roundly denounce the Negro as unworthy, indolent, thievish, rapeful and much else, in a whole sale manner, and yet the fact remains that no people known to all history has accomplished so much within the same compass of time as this same despised race of blacks. Released from servitude forty-six years ago, ignorant, imbruted, vicious, without a loaf of bread, without a shelter over his head, without a penny in his pocket, and facing the fiercest competition in the the earth, the Negro has to-day more than 300,000 farms bought and paid for; 400,000 homes built and without debt; more than 20,000 stores; seventy-five banks capitalized and managed by Negroes, and pays taxes on more than \$600,000,000 worth of property. These are government figures, and not imagination. During the year 1910 the Negro contributed to the wealth of the nation as much as \$800,000,000. Are a people who can do this under the most adverse conditions, an unworthy people? While these facts should serve to enhance our consideration for the Negro, yet even did they not exist our responsibility to humanity would remain.

But we are met by the alarm cry of social equality, that cheap scare-crow of the mountebank politician, when the truth is that the Negroes do not respect social equality among themselves. The lines of social cleavage are as clearly marked among Negroes as among whites. Besides, they are as sensitive to going where they are not desired as are the whites.

If the Negro be guilty of a capital crime, let him suffer the penalty incurred, but let it be by due process of law, and not at the hands of an irresponsible and maddened mob which, while professing to protect the law, become themselves criminals under the law by taking human life. Even though sanctioned by a chief executive, the criminality of mob violence remains profound.

In the province of God, we are made the moral trustees of this people. We share by inheritance in the responsibility of their presence here. By transmission the responsibility of their moral guardianship is imposed on us. No matter what the pretext be, nor the excuse, there is no possible evasion of the providential obligation imposed.

Birmingham, Ala.

## An Endowment Fund for Bennett College

By the Rev. J. P. Morris, D. D.

Twenty years ago the North Carolina Conference was in the lead of the colored conferences in giving local support to her conference school. One day the preachers of the conference came upon the campus of Bennett College and laid down \$1,500 for Carolina Hall. Then, for several successive years, there was a liberal contribution given for the support of the school, over and above the regular Freedmen's Aid collection.

If sufficient interest could be aroused the North Carolina Conference could raise quite a sum for endowment purposes within the next four years. Quite a number of the ministers are sons of Bennett and should have an insatiate desire to see her bloom, along with the other schools, under the auspices of the Freedmen's Aid Society. There is quite a number of the members of the conference who have spent at least three or four years in Bennett, some of them more, and the entire conference has felt the wholesome influence of her touch. Thus all of us have learned the value of a Christian education, and through her influence we have been inspired to get a fair knowledge of books, so as to be able to do the work that God, the race and the church have given

us to do. Bennett has helped us, now let us help Bennett to help others.

The world is advancing in every department of human activity. Within a decade this old world is entirely transformed. We are not today what we were ten years ago, by any means. We are living in a new world, scientifically, mentally, educationally, socially, and may I say, spiritually now, from that in which we lived ten years ago. Now, since everything with which humanity has to do is constantly developing, can we afford to sit with folded hands and see our beloved school lag behind in the onward march of educational progress? God helps them who help themselves, said a very wise man. May I add that the wealthy man and the Freedmen's Aid Society are inclined God-ward in this respect. We need not expect very much from without unless we do something from within. I believe that there are those, who if they could see that we are struggling to endow our school and to maintain her on an equal basis with other certain schools, would come to our rescue and see to it that Bennett would hold her well-deserved place along with our other endowed colleges.

Brethren, let us awake to a sense of our



duty and with determination, manhood and faith let us go at it at once and it is done. We ought not to expect the President nor any other one man to do what we should do ourselves. He cannot do any more than his work. We must do ours or it will not be done. We have taken an obligation upon us to erect a president's home on the campus. We should send in the balance of that amount during the remainder of this conference year, and then come to the conference at Lenoir with definite plans for co-operation to raise a certain amount each year for an Endowment Fund for the next four years, over and above the regular Freedmen's Aid collection.

We should have a whole day at the conference set apart from the routine conference work, in order to effect an organization through which this special work should be done. I think the district superintendent and Brother R. D. Bethea would readily arrange for this day in the Conference Directory if they saw that we ministers wanted such an arrangement made. Brother, "speak out and 'spress yourself."

## Health Papers—The Art of Eating

By Dennis A. Bethea, M. D.

In the hurry and flurry of modern times, eating has almost become a lost art. In early times men had plenty of time, but had little to eat; but they ate what they had and were happy. Today they have plenty to eat but have little time in which to eat it, and they are unhappy—unhappy, because of indigestion, headache, constipation, rheumatism and all manner of ailments supervenes. People should cultivate that art of eating early, so that it will be a second nature to them all through life. The art of eating consists of vastly more than the proper use of the knife and fork or finger bowl. Saddle gives some hints that are worth their weight in gold. I give below a few:

"How to eat, is equally important with what to eat.

"Avoid extremes of temperature in eating and drinking.

"Eat some fresh, raw food daily; such as fruits, vegetables, nuts, or dried fruits.

"Avoid alcoholic beverages; alcohol accomplishes no good thing for the healthy body.

"Thorough mastication—all things being equal—is the great secret of good digestion.

"The best foods are injurious when over-eaten or when wrongly combined with other foods.

"The prompt elimination of waste products of the body is equally important with good digestion.

"Look out for soft, fresh, doughy breads, batter cakes and half cooked pastries. They are breeders of dyspepsia.

"Exercise every precaution to get pure, wholesome, unadulterated foods. Tainted food is worse than tainted money.

"It is quite impossible to have peace in the head and war in the stomach. Coarse eating and fine thinking are incompatible.

"Remember that digestion is powerfully influenced by the mental state. Keep the mind cheerful and hopeful during and just after the meal hours.

"Engineers know how to feed their furnaces better, and farmers know how to feed their cattle better, than the average man knows how to feed his own body.

"Remember that you have an intellect. Man is supposed to be an intelligent animal. His appetite, therefore, should at all times be under the watchful care of enlightened reason and scientific judgment."

### ASTHMA

From time to time we have received letters from persons asking for advice on this awful malady. I give below the following mapping which I believe will help many:

We have 12,000 members in the North Carolina Conference; we ought to raise from these 12,000 members \$3,000 each year for four years, for an Endowment Fund. This would give us \$12,000, a fair basis upon which to build. This amount would require only 25 cents per member for each of the four years, or, in other words, \$1.00 from each member during the entire quadrennium. Who is he who cannot, with determined effort, together with the young men and women, who have attended this school in his congregation, that cannot raise twice that amount in four years? Sons and daughters of Bennett and members of the grand old church in the State of North Carolina, the call is coming to us today as it did to blind Bartimeus years ago, "Be of good cheer, arise, he calleth thee." With cheerful hearts, filled with hope, let us arise from the despondent and blind condition of wayside beggars and hear the bugle call of our conference school. If we will, our eyes will be opened and we will follow the South Carolina, Washington, Texas and Mississippi conferences to Jerusalem.

### RELIEF FROM ASTHMA

English writes: "In the interest of those who are suffering from that most dreadful affliction, asthma, I should be glad if you would print the following. The remedy is one by which I cured myself (after specialists and drugs had failed to relieve me), and it will cost nothing to the patient except a little time and trouble. Place a cold compress around the waist, at the base of the lungs, every night before retiring. Leave the compress on all night, unless you get chilled through the night, which is not likely if the compress is put on right. When the compress is taken off, bathe clear around the waist in water with just the chill off, then rub thoroughly dry, follow this by the use of a little sweet oil or vaseline. Do not bathe in hot water nor take any hot baths until you are well on the way to recovery. Have your sleeping room thoroughly aired before retiring, but have the room warm. Have fresh air in the room all through the night, even if the window be open only one-half or one-quarter of an inch, so that the air will not become entirely stale. If you cannot lie down without bringing on a racking, coughing spell, do not under any circumstances attempt to do so, but get into bed and have the pillows propped up as high as your head if you wish, just so you have a good support at your back. In less than a week you will probably be able to take away one or two pillows; then gradually take the others away as you find you are able to do so without coughing. But don't rush things. For the first three or four nights when taking this treatment, it would be well to soak the feet for ten or fifteen minutes in warm, strong salt water, getting into bed directly after. It is very soothing, and aids in the cure. Abstain from drinking coffee or taking any stimulants for the first week or two. Do not inhale 'smokes' of any kind. The more you use those smoke cures, the more you may, as they bring only temporary relief, if even that, and clog up the lungs with more impurities. For those who are not familiar with the cold compress, I would say that it consists of a thin towel, wrung out of cold water, not ice water, and is to be placed clear around the waist line and well up to the chest. Over this place a strip of woolen blanket or some woolen strip, which must be wound around and around over the wet towel. The outer wrapping must be of wool, so as to get the animal heat. This combination comprises the cold compress, and its efficacy is simply marvelous. Be sure to have a good amount of wool covering over the wet towel. You will be surprised at the soothing effect and the restful sleep which

will follow this treatment, even though you may not be able to lie down at first. The writer effected a cure in this way after almost giving up hope of ever getting relief." Terra Haute, Ind.

### Uncondemned Believers

By THE REV. C. H. WETHERBE

In the midst of many fluctuations of feeling and experience, one great truth which may bring solace and satisfaction to the believer's heart is that, before God, he is under no condemnation. He stands fully acquitted by the great moral law of God. Paul was divinely authorized to write these golden words: "There is no condemnation to them which are in Christ Jesus." Rev. Archibald G. Brown, of London, in referring to those words, says: "I know that there will be a glorious public acknowledgment of the saints in that day when the throne shall be set, and when it shall be said, 'Come, ye blessed, inherit the kingdom,' but I shall not be more free from condemnation than I am now, if I am in Christ Jesus. O, beloved, if this truth were really gripped and laid hold of, I believe that many would be unable to refrain from jumping up and shouting hallelujah! Why is that we live such poor, weak, joyless lives? It is because we fail to grasp and fully realize that which we have now." That is true. Many genuine Christians too frequently forget the blessed truth that they are uncondemned before God. They are in the habit of looking at their feelings and failings, their imperfections and mistakes, and then conclude that they are in a condemned state. Having done some things which they know were wrong, they mourn and worry, and chide themselves, and thus become discouraged and joyless. It is indeed well that the Christian should be sorry for his wrong acts, his imprudent words, his unjust judgments of others, and his sins; but, even then, let him think of the precious fact that a gracious God forgives him of all offenses, and that these things do not make void the vital and fundamental truth that he is still free from all legal condemnation. That record stands. It is sealed by the atonement of Christ. Think of Paul's words, supported by God Himself: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that shall condemn?" Christ makes intercession for the saints, according to the will of God. Let your heart rejoice!

Holland Patent, N. Y.

### Reading

A good book is a great blessing. Not only are good thoughts and valuable instructions found in a good book, but the personality of the author is there likewise. He may not tell anything about his life or even mention himself, but he puts himself in his book. To read a good book is to come in touch with a noble spirit. Bad books are deadly poison. It is not so bad to eat tainted meat or drink polluted water as it is to read a bad book. The one can only injure the body, while the other tarnishes the soul. If you should tell a young woman that she is not modest or pure, she would be grossly insulted; but if she finds pleasure in reading books which contain impure suggestions and immoral allusions, she is not modest nor pure. Her mind is tarnished and her soul is spotted. The difference between a good book and a bad one is greater than the difference between light and darkness.—Ex.



## THE CHRISTIAN LIFE

### "For of Such is the Kingdom of Heaven"

Matthew 19:14.

When little children kneel and pray  
And hush the things that they desire  
All heaven hears the words they say,  
For then is hushed the angel choir,  
Save that it breathes a whispered chord  
Of harmony that is full sweet  
And wafts the prayers to the Lord  
On wings that sway with gentle beat.

I think that when the evening star  
Flames on the forehead of the night  
The angel hosts of heaven are  
Bled move with wing-beats low and light  
That not a word the children say  
May in its journeyings be blurred  
Or drift unnoticed from the way  
But in its untaught strength be heard.

And through that hour when dusk drifts down  
And little children everywhere  
Within the countryside and town  
Bend all their sunny heads in prayer  
And murmur blessings for us all,  
And heaven with their words is filled.  
That fingers from the harp strings fall  
I think the heavenly host is stilled,

For children ask not gold or fame  
Or baubles such as men pursue—  
They tell us over name by name,  
They make a plea for me and you;  
There is no song that heaven knows,  
No music blent with angels' art,  
So sweet as this which sweeter grows  
From lips interpreting the heart.

The jewels set in heaven's walls  
Hold fairer gleams which leap and play  
As soft and low each child voice calls.  
So then that hour when children pray  
Of harmony, and hark and smile  
And all the angels chant the chord  
When beautiful before the Lord  
There comes the children's prayer the while.  
From "Western Christian Advocate."

#### Beauty of Character

There is always a certain amount of enchantment about a beautiful character. We all know what it is to meet those whose quality and beauty of character we admire and esteem. How it thrills us with the dignity of its gracious mystery, its rare, delicate sympathy, its natural charm. Everyone in this transitory life of ours has in his or her mind the ideal of what he or she would like to be, and the loftier and nobler the ideal, the more godlike will the character become. Each character, with its beautiful thoughts and beautiful actions, is an exquisite proof, a living, practical witness on earth of the power and glory of God.

What are the effects of a strong and beautiful character upon those with whom it comes in contact? In the first place, it is the divine inspiration which it continually inspires in the hearts of others toward the love of moral beauty. In the second place, it is the example of such a character, with its tremendous influences for good, which cannot be overestimated. It shines forth with radiant beauty like some bright serene star, guiding with the glory of its light the footsteps of wanderers, lest peradventure they stumble through the darkness of the world.—*Great Thoughts.*

#### A Smile Counts

Everyone likes to see a smiling face and to smile sympathetic condition of mind. The face wreathed in smiles is like a perpetual sunshine. It is irresistible and conquers all hearts. A smiling mouth loses half its charms if the eyes do not correspond; for the eyes are the windows of the soul, and the smile that lies only about the lips soon dies away, leaving an indifferent spirit to survey and chill the world. Cultivate the art of smiling, not with your lips, but with your eyes. Everyone can have laughing eyes. They are not a matter of inheritance nor can they be acquired with the aid of the masseuse and the professional beauty specialist. Love is a great transformer. The sternest features may be softened, the hardest natures humanized by love.—*Pittsburg Dispatch*

#### My Resolve

By Bishop Vincent.

I will this day try to live a simple, sincere, and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every duty, and a childlike trust in God.

And as I cannot in my own strength attain this measure of wisdom and power, I make humble and firm resolve to seek all these things from my Heavenly Father in the name His Son, Jesus Christ, and through the mystic and mighty energy of His Holy Spirit.

—From the Epworth Herald.

#### Victory

When you can bear with any discord, any annoyance, any irregularity, unpunctuality (of which you are not the cause)—that is *Victory*.

When you are forgotten, or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult or the oversight—that is *Victory*.

When you can stand face to face with folly, extravagance, spiritual insensibility, contradiction of sinners, persecution, and endure it all as Jesus endured it—that is *Victory*.

When you never care to refer to yourself in conversation, or to record your good works, nor seek any commendation, when you can truly "love to be unknown"—that is *Victory*.

When your good is evil spoken of, when your wishes are crossed, your tastes offended, your advice disregarded, your notions ridiculed, and you take it all in patient and loving silence—that is *Victory*.

#### One Thing I Know

We may always know enough for our absolute safety, protection, peace of mind, and joy. Even when there is so much uncertainty or imminent disaster ahead of us and round about us on every side that it seems as though we could know nothing with assurance,—except defeat,—it is good to remember that we do know something with

certainly, and that something is not defeat. Our certain knowledge—and oh, how fixed and immovable this knowledge may be for us all—is Christ. Christ and his love nothing can take from us. What matters it then if everything else is uncertain, or even if everything else seems hopeless? Christ is not hopeless; and Christ is ours. The shipwrecked sailor in an uncharted ocean which God has measured in the hollow of his hand is perfectly safe. In Christ God is pledged to our protection: that is all we need to know; anything and everything we might know beyond that or apart from that is unnecessary, if God withholds it, and would be no slightest value to us if we did know it.

"Unknown the way,  
But known the Guide,  
And known the Love that will provide."  
—*The Sunday School Times.*

#### God's Chosen Ministers

BY THE REV. C. H. WETHERBE

The gospel ministry is a most important matter. It is not to be viewed as one views any secular profession. Anyone has the right to become a lawyer, or a physician, or a school teacher, or a literary writer. No special divine call is required for one's occupation of any of those spheres of activity. But it is greatly different in respect to the gospel ministry. It is the sole right of God to choose only those young men for that work whom His wisdom prefers for it. He assumes the whole responsibility. It is pre-eminently His work, and He knows, as no human being knows, just the kind of workmen that He needs in the service. The late Dr. Francis Wayland, long the president of Brown University, in an article, said: "How are ministers of the gospel created such? I ask this question, not in the light of worldly wisdom, but as a disciple of Christ and a believer in the New Testament. Under the old dispensation, God did not leave the selection of those who waited upon the altar to man. 'No man taketh this honor upon himself, but he that was called of God, as was Aaron.' Under the new dispensation, the same principle was adopted. God chooses to select His own agents for carrying on His work. Every Christian knows that there are peculiar moral and intellectual gifts which alone can qualify a man to be a successful minister of Christ. But can we bestow these gifts? Will human knowledge or human training confer them? Will Latin, or Greek, or mathematics create a love for souls, or touch the lips even of a pious man with that burning eloquence which rivets the attention, arouses the conscience and carries the naked truth directly to the heart, mighty through God to cast down every stronghold, and bring the man to obedience to Christ? I need not suggest the answer to these questions." This reasoning is in complete accord with Bible teaching. It gives no warrant for the assertion, made by many people, that any professed disciple of Christ has a right to become a minister. A great many young men are being urged to enter the ministry, to fill up the depleted ranks, utterly regardless of God's call to them. Let such ones do something else. Holland Patent, N. Y.

#### Thoughts for Consideration

I cannot sing an Easter song truly without having an impulse to go everywhere with it.

The conqueror of death is the foundation of a true life anywhere.

The risen Christ is the only light in death's darkness. The missionary of the Cross and the resurrection is the only light of Christless lands.

The missionary enterprise is the one nearest to the heart of God. He has placed his seal of approval on it, and will continue to do so.

My life belongs to the missionary enterprise. If my duty does not take me to the foreign field, it does not take me out of the enterprise.

It is a great thing to feel that we are a part of the power that is lifting the whole world nearer to God. The greater our souls the larger is our field of operation.



# OUR YOUNG FRIENDS

## The Key to the Situation

"Oh, I often miss getting my lunch or my breakfast," said a young girl beginning her business career.

Her salary, it is true, was moderate, thought not to the point of being uncomfortably so. But she economized in such little ways that she might have the more to spend in dainty waists and footwear and expensive millinery. We were not surprised a few days later to hear her employer complain somewhat in this wise:

"I am afraid Miss L— will not make a great success in business," he said. "She is careful and conscientious and obliging in every way. She will even work overtime to correct her mistakes during the day, but the trouble is, in spite of her carefulness, she makes too many mistakes. She seems tired out most of the time, as though she were not overly strong."

We felt we had the key to the situation. The girl was doing her best during the hours she was engaged to serve her employer, but she was cheating him by not taking the proper care of herself during the hours she was not employed, and thus giving only her weakened and tired self for service.

We had heard before that those who make the greatest success, as a rule, of the industrial and commercial world are not those who merely give faithful service during the hours of labor, but those who take the care of themselves during the off hours that enables them to give a better self to their work than does their fellow worker.

Miss L— is not a bad illustration of the way some Christians try to serve their Lord—giving tithes of their income and time, and living good, upright lives, yet indulging in habits which though not pronouncedly sinful, nevertheless handicap them in the giving of the highest and fullest service. It is easier for the healthy man who has taken intelligent care of his diet and controlled his appetite to be a genial Christian and make us feel that there is sunshine in his soul, than it is for the poor dyspeptic who has indulged in unintelligent and careless ways of living. It is easier for the men and women who have had their proper rest to be patient with those they meet than it is for those who have indulged in a novel till the small hours of morning, knowing that there is no real sin in reading or being up late, but forgetting that they could not live as good a day next day because they must go through it listlessly.—"Onward."

## Friends

The earth affords no richer treasure than a good friend. He is ready to serve you with his money, his hand, his brain and his heart. You may not need his money; and if you are a true friend you will not care so much for his money as for some other things. You may not need his helping hand; but you will need his brain and heart. You will need his counsel and good will. You are more concerned to know what he thinks of you and how he feels toward you than what he can do for you. Some friendships, like eggs, are easily broken. They never were sound. Selfish friendships are common, but utterly worthless. Some persons act in a friendly way because they think they see a chance to make a gain out of you. Refuse one of their selfish demands and they will leave you.

## Health Alphabet

By a Chicago Tuberculosis Nurse.  
(Reprinted from "The Survey.")

- A is for Adenoids, which no child should own.
- B for right Breathing, to give the lungs tone.
- C is for Cough, which we should not neglect.
- D for the Dentist, who finds tooth defect.
- E is for Evils of foul air and dirt.
- F is for Fresh Air—too much cannot hurt.
- G is for Gardens, where boys and girls play;
- H is for Hardiness gained in that way.
- I is Infection from foul drinking cups.
- J is for Joy in the bubbling taps.
- K is for Knowledge of rules of good health.
- L is for Lungs, whose soundness is wealth.
- M is for Milk; it must be quite pure.
- N is for Nurses, your health to insure.
- O is for Oxygen, not found in a crowd.
- P is for Pencils—in mouths not allowed.
- Q is for Quiet, which sick people need.
- R is for Rest—as part of our creed.
- S is for Sunshine to drive germs away.
- T is for Tooth-brush, used three times a day.
- U is for Useful health rules in the school.
- V is the Value of learning these rules.
- W is Worry, which always does harm.
- X is 'Xcess—indulge in no form.
- Y is for Youth, the time to grow strong.
- Z is for Zest. Help the good work along.

## The Ten "Demandments"

For gross worldly wisdom it would be difficult to surpass the "Ten Demandments" hanging in one of the many salmon canneries at Steveston, Western Canada:

1. Don't lie. It wastes my time and yours. I am sure to catch you in the end, and that is the wrong end.
2. Watch your work, not the clock. A long day's work makes a long day short; and a short day's work makes my face long.
3. Give me more than I expect, and I will give you more than you expect. I can afford to increase your pay if you increase my profits.
4. You owe so much to yourself you cannot afford to owe anybody else. Keep out of debt, or keep out of my shops.
5. Dishonesty is never an accident. Good men, like good women, never see temptation when they meet it.
6. Mind your own business, and in time you'll have a business of your own to mind.
7. Don't do anything here which hurts your self-respect. An employee who is willing to steal for me is willing to steal from me.
8. It is none of my business what you do at night. But if dissipation affects what you do the next day, and you do half as much as I demand, you'll last half as long as you hoped.
9. Don't tell me what I'd like to hear, but what I ought to hear. I don't want a valet to my vanity, but one for my dollars.
10. Don't kick if I kick. If you're worth while correcting your're worth while keeping. I don't waste time cutting specks out of rotten apples.

## A Baby

By Leonard Randolph.

O, I couldn't kiss a baby—  
Sloppy thing—wouldn't try!  
Simply couldn't stand a baby—  
Noisy thing—hear it cry!

But the doctor brings a baby—  
Sweetest thing—slobbers, too:  
Yet I 'most devour the slobbers—  
Darling thing! Wouldn't you?

For he looks just like his papa—  
Pretty thing! Hear him cry!  
Now 'tis sweeter sound than music—  
Lively thing! Wonder why?

Pulaski, Va.

## A Victory

A little boy was in a very serious frame of mind; in fact, he was quite gloomy and dejected. To be sure, his side hadn't won the cricket match, but that was scarcely enough to account for his present state of feeling. He had lost before, and usually with pretty good grace. But to-day no sympathy appealed to him; no cheerful encouragement won so much as a shadow of a smile. The hopeful, merry boy had entirely disappeared.

Mother waited for the situation to develop, and at last the silence was broken. Slowly, seriously, solemnly the boy said: "Mother, God was on the side of the bad boys, and they won. You see, we fellows thought we would try awfully hard and not get mad or cheat or say bad words. And not one fellow did. An the other fellows did. And they won and we're licked. God was on their side all right, it's not fair."

Ordinary comfort and explanation availed nothing. The fact remained. The faithful little band that had tried to do right had been beaten by the rough little crowd that didn't care anything at all about it. God was on the side of might—not right. This was self-evident and did not admit of explanation, and who wants comfort for injustice? After a while father came in, and before the boy saw him mother had presented the case.

He thought a while. Then his cheerful voice was heard.

"Well, my boy, I hear you won out to-day."

"Well, then," in a voice of awful solemnity, "you heard wrong, 'cause we didn't; we were licked."

"O, but I heard that there were two contests. Which did you win?"

"Why, I don't know what you mean, father."

"Mother told me about it. She told me you lost the match, but you won the most important thing; you didn't beat the other fellows, but you beat yourselves and conquered all the anger and unfairness and bad language. Congratulations, old fellow! You won out, and I'm proud of you."

The boy's face was slowly undergoing a change. It was growing once more interested, happy, hopeful. "Why, that's so," he said joyously after a minute. "I didn't see that. And God was on our side after all, wasn't He?"

"Greater is he that ruleth his spirit than he that taketh a city," said the father with a smile.

That night when the boy said his prayers this is the way he ended his petition: "And please, God, excuse me for the way I thought about you this afternoon. I didn't understand."—*Philadelphia Methodist.*

## A Brave Boy

Dr. Griffith John in *News From Afar* says "a little Chinese who has been to a Christian school, had made up his mind that he would never worship idols again. Some of his relatives were very angry and were determined to force him to worship them. They beat him severely, but it was useless. One day they dragged him into the presence of an idol and tried to force him to go on his knees and knock his head, but he stoutly refused.

At last their threatened to throw him into the river which was flowing near by.

"Throw me," said the little fellow, "if you like, but I will never worship wood and stone again. Jesus is the only Savior, and I will worship Him only."

They took him and pitched him into the water. One of the relatives, however, rushed after him and picked him up. When out of the water the first thing he said was:

"You have not succeeded. While in the water I never prayed to the idols, I only prayed to Jesus."

A brave boy that.—*Exchange.*



## The Penitent Woman

International Sunday School Lesson for June 23, 1912

Luke 7:36-50.

Commit vs. 37, 38 and 47.

GOLDEN TEXT: "Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."—I. Tim. 1:15.

TIME: Summer of A. D. 28.  
Some town in Galilee.

BY REV. E. B. BURROUGHS, D. D.

The most joyful news that ever fell upon mortal ears was the announcement that Christ Jesus had come into the world to save sinners. Indeed so joyful was the event that the celestial choir was constrained to come upon glad wings and make it known to men. The echos of their midnight song has been heard throughout the centuries. It is reverberating still. It caught the proud Pharisee and Hebrew of the Hebrews as with hatred in his heart against the faithful followers of the despised Nazarene he journeyed on his way from Jerusalem to Damascus and unhorsed and threw him in the dust and made him bow at the feet of Him whose cause he had endeavored to destroy.

Yes, it is a fact, attested beyond the possibility of successful contradiction, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. Thousands, yea millions, to-day are able and willing to testify that He has saved them. Once they were blind and deaf and dumb; once they were dead in trespasses and in sin. But such is not their condition now. Hearing and accepting the "faithful saying" they are now new creatures in Christ Jesus the Lord. They now see God as their Father and Jesus Christ as His Son and their Savior; they now hear the glad melodies of the spirit world and the loving, cheerful voice, of the Holy Spirit; they now speak the language of heaven; they are no longer dead but are alive in the Spirit. The hope of a blessed immortality beyond the grave fills them with joy beyond expression. And all because Jesus has come and has saved them from their sins.

What He has done for them He will do for others. No matter how great a sinner you may be He is ready and willing and able to save you. Not the righteous but sinners Jesus came to save. Accept the "saying" and everlasting life shall be yours.

Our lesson to-day shows the purpose of the coming of Christ. It further demonstrates that there is no depth of sin into which one may fall but that if rightly penitent Jesus will rescue him therefrom. It is not moral fitness that Jesus requires, but simply to feel and realize your need of Him.

### LIGHT ON THE TEXT

36. *One of the Pharisees.* His name is not given here and his visitation was probably due to the fact that Jesus was at this time being tolerated by his sect, the enmity of that party against Him not having grown intense. *Sat down to eat.* The Oriental custom was to partly recline. 37. *A woman \*\*\*\*\* which was a sinner.* "The Greek implies that she was a notorious character." Some have identified her with Mary Magdalene, but there is no ground whatever upon which to base such a conclusion. *When she knew.* This implies that she had not purposely come there to meet Jesus. *Alabaster box.* Alabaster cruse. R. V. Alabaster is a lovely, translucent form of white gypsum; but the alabaster boxes mentioned in Scripture were presumably travertine."—(Standard Dictionary.) *Ointment.* Of very great value in the East. 38. *Stood at his feet.* It was customary to put off the sandals on entering the room, and so the feet were bare. *Weeping.* "No doubt at the contrast between His holiness and her sinfulness." She had doubtless seen and heard Jesus before. *Wash his feet with tears.* So profuse were they. *Did wipe them with the hairs of her head.* So great was her penitence and deep her love for Him that nothing was too good to be used as an expression of her feelings. *Kissed his feet.* Literally, "kissed earnestly." 39. *Spoke within himself.* Thought. *If he were a prophet.* A seer. *What manner of woman.* Would have discerned her character. *She is a sinner.* An abandoned character. 40. *Jesus answering.* This would imply that the Pharisee spoke what was in

his mind to Jesus, but he did not. The Master simply read his thoughts. *I have somewhat, etc.* A courteous mode of calling attention. *Master.* Teacher or Rabbi. 41. *Two debtors.* "Reflecting as did so many of Christ's parables, the poverty-stricken state of Palestine at the time. *Five hundred pence.* About \$80. *The other fifty.* One-tenth as much. 42. *Frankly forgave.* Remitted with free grace and favor. 44. *He turned.* The woman was standing behind him. *I entered into thine house.* Was invited here and came. *Thou gavest me water for my feet.* An almost inexcusable oversight, it being the custom to furnish guests water for that purpose. *She hath washed my feet.* Supplied your lack. *Wiped them with the hairs of her head.* Thought nothing she possessed

too good to be used in ministering unto me. 45. *Gavest me no kiss.* The Oriental sign of welcome and friendship. *But this woman.* This abandoned woman. *Hath not ceased to kiss my feet.* Has not essayed to give me the kiss you should have given me, but has kissed my feet as a token of her recognition of her unworthiness and yet, great love. 46. *My head with oil thou didst not anoint.* A token of esteem and appreciation. 47. *Her sins.* Public and private, inward and outward. *Are forgiven.* Are remitted as in the case of the debtors. *For she loved much.* Since she loved much, i. e., her sins which are many are forgiven. 48. *Thy sins are forgiven.* "Because she was an uneducated woman and would understand the philosophic and metaphoric language he had been using with Simon," our Savior thus spoke to her. 49. *Who is this?* Since God alone could forgive sins who is this man that presumes thus to speak? *Thy faith hath saved thee.* Her faith had virtually secured forgiveness, but her conscience still needed assurance of the fact and this was given when Jesus said go in peace.

Charleton, S. C.

## How Persecution Has Extended Over the Kingdom of God

Epworth League Devotional Meeting Topic for June 23, 1912

(Dan. 6:25-27; Acts 10:9-18.)

By the Rev. A. Preston Shaw, B. D.

### Concerning the Scripture

They who contend in battle against evil trusting in the Lord shall in no wise lose the victory. Strange as it may seem, the very methods that the world has used to destroy the righteous and righteousness have invariably worked out their well-being and progress. The placing of hard taskmasters over the Israelites by the Egyptians only hastened the time when their cry went up to the ear of their God, who wrought their deliverance through Moses. The relentless persecution of the early Christians, the "stirring up of the nest of Christians" there in Jerusalem by the storming of Stephen, instead of destroying Christianity, only gave it greater power for the conquest of the world for Christ. The little petty plotting princes and presidents of Babylon did succeed in having a decree signed by the king against Daniel, they did succeed in having him cast into the lion's den, but theirs was a dismal failure. The God whom Daniel served sent His angel and shut the lions' mouths. Not so, however, with them. Themselves cast in, their plotting utterly failed them, they became at once a feast for the hungry lions. Daniel not only succeeded but the cause which he espoused succeeded with him. Even the king stands ready to sign another decree—not secured by stealth as the former, but by the power of God: "I make a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel, for He is the Living God, and steadfast forever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end."

In Acts 10:9-18, we have another incident which show how persecution extended the Kingdom of God. The Jews were persecuting the Christians and using their best efforts to exterminate them. The failure, however, of the Jews to accept Christ was the opening of the larger field for labor among the Gentiles. A mere glance at history will show the importance of this turning to the Gentiles. From the very beginning the Gentiles have been the most eager to accept Christ and to do His will. They have been the "new bottles" for the "new wine" which the Jews were not able to contain. Even today, the Jews are not willing to acknowledge Christ the Messiah; they are not willing to work out in practice the principles brought to light by their own Christ. The stream of Christian progress has ever flown in the way of the Gentiles.

### The Meaning and Application to Us

God's Kingdom shall prevail. What testimony history gives to this assertion? How many and powerful have been its foes? And yet paradoxical as it may seem, the stronger and more determined the opposition, the more complete has been its victory. None but those whose eyes are closed to

the trend of events can grow pessimistic over the outlook. The more difficult the opposition, the more certain and glorious the victory.

We are liable to forget, however, that the victory of righteousness carries along with it the victory of the righteous man or woman. It is easy to generalize, but is more difficult to realize that what is true of the whole is also true of the part. Along with the general success of the Kingdom of God goes the success of the citizen of the Kingdom. How many there are who believe in the ultimate triumph of righteousness, and yet as individuals standing up for God and righteousness, they despair of success. Daniel not only won a victory for Jehovah worship in Israel, but he won a victory for himself. The persecution which he received at the hand of the princes made him stronger in the kingdom than ever before.

Winchester, Va.

### Personal and General

Miss Mamie Wright has returned to New York after a stay of five weeks with her parents and other relatives in Louisiana.

Miriam, the infant child of the Rev. and Mrs. W. S. Leake, of Winona, Mississippi, died on April 23 from the effects of burns received. The parents have the sympathy of their friends.

A reception was given in honor of Mr. and Mrs. E. D. Amacker—who were recently united in marriage—at the Methodist Episcopal Church of Franklinton. The bride is the daughter of Rev. Sam Green. These young people were students in New Orleans University. They received many handsome gifts.

The Rev. Charles W. Scharer, of Belgaum, South India, accompanied by Mrs. Scharer and their two small sons, reached New York City on Saturday, May 11, coming to the United States on furlough. For the present they will make their headquarters at the home of Mr. Scharer's parents, 118 Islington Avenue, Toledo, Ohio.

### Easter Report

SHREVEPORT.—At St. James Church the Sunday school with Miss Clara W. Johnson, superintendent, was a source of inspiration to all. The Church was in gala array. The decorations were the work of Mrs. Frances W. Wright and her efficient committee. Collections good. Four persons joined the church recently.—T. J. Johnson.



## Rust University, Commencement Week

On Thursday, May 9, Rust University closed in a most brilliant manner its banner year. This was the forty-sixth year of the famous old school on the highest point of land in the state of Mississippi. Forty-six years of magnificent history with almost five hundred graduates all living useful, industrious and honorable lives, is a part of the achievements of Rust University. The past year has been one of remarkable advancement in all lines. The campus has been alive with a splendid body of young men and women coming from eight different states. The faculty has been made up of the cream of the best colleges and universities North and South. Great harmony has prevailed with both students and a year of hard work has been the result. One of the interesting features of the year has been the great revival that took place during the winter when about every one of the students were converted. Notwithstanding the depression in business and the scarcity of money, Rust University has been able to meet every financial obligation and has closed its year with every bill paid and sufficient funds in the treasury to pay all summer expenses with a sum with which to open the new year in October. A fine spirit, a real college spirit, a spirit of contentment and friendship has existed on the campus throughout the year.

The commencement week was a real gala week. Everybody was happy and everything on the campus looked charming and beautiful. One thing that Rust University can boast of is a neat well kept and beautifully laid out campus. It never looked more inviting and more interesting than at its commencement. On Sunday, May 5, Rev. Dr. John Calvin Hibbler of Hattiesburg preached the baccalaureate sermon, and on Tuesday evening Beverly T. McEwen, A. M., of Corinth, Miss., gave the annual address before the literary societies. On Wednesday night the department of music gave their annual concert, and on Thursday the commencement exercises took place, the Rev. Dr. Priddy, of the New York East Conference, giving the address. There were some twenty persons who were given diplomas and degrees in the various departments. The Rev. John Beverly Redmond of class 1903, now at Paris, Kentucky, was given the honorary degree of D. D. At the trustees' meeting, presided over by the Rev. R. Sewell of Memphis, and in the absence of the secretary, the Rev. J. M. Shumpert, attending the General Conference, the Rev. Dr. B. F. Wolfork acted as secretary. The president's report was full of cheery and helpful things. One of the interesting things to come before the board of trustees was the endowment plan, and every one is greatly interested in the progress that is now being made in the raising of the \$25,000 for the endowment. Each one of the trustees subscribed from \$25.00 to \$50.00 each. At the final session, when the endowment commission met with the trustees, the pastors and the district superintendents, everyone made their subscription for the endowment. By a notice made by Dr. Woolfolk, it is now to be urged upon every pastor in the Upper Mississippi Conference that we shall observe an endowment week in every church, when the pastors shall make all efforts to collect their regular conference apportionment, which is 50c from each member. The president, Dr. Docking, has had prepared a beautiful endowment button, which will be sent to every person who pays 50c on the endowment.

## Commencement at Central Alabama College

Notwithstanding the fact that President Camphor was away attending General Conference, commencement was all we could hope it to be. There was a general feeling of satisfaction among teachers and students, for it was said to have been the best closing we have ever had. The closing began with the operetta, "Pauline," given by the students of the music department, under the direction of Miss Mason. It was rendered creditably. The play given by the grammar department netted something like \$50.00. For several years we have held what we call a Health Congress, at which time the leading physicians are secured to speak on some subject pertaining to health. This year Dr. Love, of the Tuberculosis Association, a white organization that is doing good work for the city in spreading knowledge of disease and how to prevent them, spoke in the chapel to a large number of the people of the surrounding communities. We hope in this way to help teach our people the value of observing the laws of health. The graduating class numbered five. They were young people who have been with us from the beginning at this place, young women in whom we have great faith and from whom we expect great things. They are all good, strong, Christian workers. There were four girls, viz: Misses Flora and Ella Morrow, Ruth Burton, Bessie Jordan and Master Harris Robinson. The Baccalaureate sermon was preached by the Rev. Mr. Branscomb, pastor of the First Methodist Episcopal Church, South, of this city. His subject was the "Hidden Man of the Heart" and for 45 minutes he told in beautiful language the difference between reputation and character and the blessings coming from the things really worth while. This was followed, on Wednesday, May 15, by the commencement address by Dr. Powell, of our own church. Dr. Branscomb began his speech by saying that he did not bring us a solution of the Negro problem, but that he brought us a message from the gospel of the Lord Jesus Christ, which would solve all problems, whether they be of the white, red, yellow, brown or black man. Dr. Powell told how all great accomplishments were made by men who had had visions. He said Lincoln and Booker Washington had had visions and as a result we had freedom and Tuskegee. He was very much delighted with the orations of the graduates and said that they had visions and he urged them to carry them out and their lives would be a blessing to their race. A step in the right direction was the meeting of the District Superintendents' Council here at the College. It looked like real business to see these good men gathered at the College at this time. Prominent among those present during the closing were Dr. Booth, of the Baptist Church, who preached for us an inspiring sermon, Reverends Goins, Jordan, Price, Martin and others.

It was suggested by Dr. Docking that a great celebration be held at the fiftieth anniversary of the school, which is to take place in about three years, and it is confidently expected that the twenty-five thousand dollar endowment will be raised. Certainly, everywhere the endowment movement is winning, and the folks are singing:

Hurry, hurry, Rustites,  
Send the dollars in;  
Five and twenty thousand,  
And wear the Endowment pin.

charge the appointment was made to the satisfaction of the meeting, with a raise in the Episcopal fund, conference claim and the superintendent's salary. The two days' session was all that could be expected. The opening sermon was preached by the Rev. A. A. Tolson. It seemed to awaken the interest from the beginning. The Rev. W. H. Smith of Marshall, and the Rev. A. J. Williams of Blackburn, Mo., preached very helpful sermons. We were delighted to have with us the Rev. W. C. Ellis, superintendent of Mexico District. And on Wednesday at the closing the Rev. Mr. Ellis preached as never before. The Rev. W. H. Wheeler, who has just been appointed to the District presides with dignity and regard for all. The work does not seem new to him. He has the hearty support of all the ministers and laymen throughout the district. A. J. Williams, Secretary.

### ANNISTON DISTRICT

The Woman's Home Missionary and Epworth League convention just adjourned, which convened with the St. John M. E. Church at South Anniston, Ala., was an important and inspiring meeting. Surely much good should result from these meetings. Good reports were rendered by many of those present reporting. Many also were the papers read. These papers being of a very high order were thoroughly and interestingly discussed by the almost entire delegation. The Rev. Samuel J. Jordan, Sr., superintendent of the Anniston District, presided with his usual grace and dignity. The next session will convene with the Ashland and Lineville charge at Lineville, Ala. Good sermons were preached by Brothers Herron, Coleman, Jordan and Redrick.—William T. Trammell, District Missionary Secretary.

### KNOXVILLE DISTRICT

The Epworth League, Sunday School and Missionary Convention met at the call of the District Superintendent, Dr. J. W. Tate, at McMillian, Tenn., May 2-5. The following named pastors were present: Revs. Thomas G. Howard, W. A. Jackson, C. C. Burris, F. S. Scruggs, B. J. Martin, G. F. Tipton, J. G. Isbell, W. R. Marbury. Delegates: Mrs. Kate Howard, Eliza A. Guthrie, Dora Turner, Lula V. Marbury, Annie B. Moore, Annie Massengill, Mamie Davis, Rosa Whiteside, Ella Jackson, Dollie Pruitt, Katie McMillian and Bessie Alums. This was the first meeting of its kind to be called in the district. After a few introductory remarks the Superintendent called the house to order, stated the object of the meeting and proceeded to business. The organization was perfected by electing Miss Bessie Alums secretary; Mrs. Ella Jackson treasurer, after which the work was dispatched in a systematic, business-like manner. The good people of McMillian spared no effort or pains in receiving and entertaining the delegates, notwithstanding the strawberry season was on and work was rushing. Too much cannot be said of their kindness. Long may the people of McMillian live, and may God bless them in their efforts. The work of the convention will long be remembered in McMillian. Amid the downpour of rain and flashes of lightning the people came from far and near to hear the discussions of subjects of importance and the preaching of God's Holy word. The opening sermon was delivered by the Rev. C. C. Burris. Reports showed advancement had been made along all lines, which was very helpful and encouraging. The following officers were elected for the ensuing year: District Epworth League—President, B. J. Martin; first vice president, Mrs. L. V. Marbury; second vice president, Miss Hattie Bell; third vice president, Mrs. Mamie Young; fourth vice president, Mrs. Dollie Pruitt; secretary, Mrs. Annie Massingill; treasurer, Mrs. Mary E. Richardson; Junior League Superintendent, Mrs. Florence Davis. District Sunday School officers—President, Prof. R. J. Baker; vice president, Prof. A. P. Fulton; secretary, Miss Bessie Alums; corresponding secretary, Mr. Geo. W. Richardson; treasurer, Mrs. W. A. Jackson. The four ministers elected as members of the Sunday School Board: J. G. Isbell, G. F. Tipton, U. S. Scruggs, W. R. Marbury. The report on summary of work done by the convention was of vast importance, and showed the marked ability of the committee. The program by the young people on Saturday evening was one of the highest type, and the participants deserve much credit for their work. Sunday the order of service was as follows: 9:30 a. m., Model Sunday School, conducted by Miss Dora Turner; 11 a. m.,

(Continued on page 10.)

## Recent District Meetings

### SOUTH NEW ORLEANS DISTRICT.

The South New Orleans District Missionary Convention of the Louisiana Conference, convened in the Trinity Methodist Episcopal Church, the Rev. J. Turner, superintendent, presiding. Devotional exercises conducted by the Rev. R. C. Worsham. The district superintendent then introduced the workers, among them the Rev. Mr. Brown, of the African Methodist Episcopal Church. At roll call members were present and 17 reported their collection, which was \$367.00, an increase over last year. At the night service the district superintendent introduced the Rev. Dr. C. M. Melton, president of New Orleans University, who spoke to the delight of all who heard him. Editor E. Jones, of the Southwestern Christian Advocate, introduced the convention in the interest of

the Board of Foreign Missions, representing Dr. W. W. Lucas. The district superintendent expressed his satisfaction on this district as to the placing of the men and asks that every pastor now turn his attention to the educational rally on the second Sunday in June. The convention closed with \$367.00 for the district and \$18.00 for Thibodeaux Church. Benediction by the Rev. John McKee.—M. L. Baldwin, Secretary; T. F. Robinson, Pastor.

### KANSAS CITY DISTRICT

The District Stewards and Pastors met in their annual session at Glasgow, Mo., May 7-8, the Rev. W. H. Wheeler, district superintendent, presiding. After the devotional service the business session was opened. The committee on appropriation was appointed and after careful consideration of each



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631 BARONNE STREET

## MISS SOPHIE B. WRIGHT

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tivities that she so loved, as many a soul with less reason for retiring has given away to opposition and to difficulties and sought ease and comfort. "'Tis the set of the soul" that determines the victories of life.

We do not know the author of the following two stanzas, but they seem to be strikingly appropriate here:

"One ship drives east, and another drives west,

By the very same wind that blows;  
'Tis the set of the sails and not the gales,  
That tells which way she goes."

Like the gales of the sea are the ways of fate,

As we journey along through life,  
'Tis the set of the soul that determines the goal,  
And not the storm nor the strife."

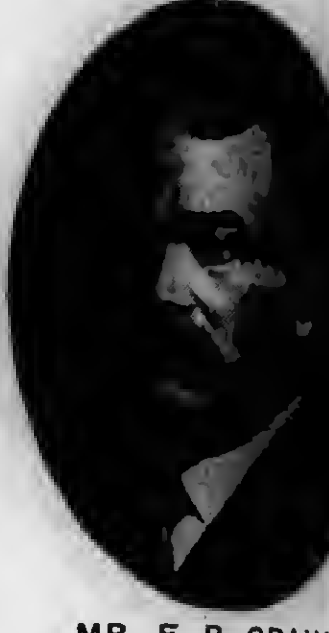
As an evidence of her untiring spirit, though she had suffered intensely through the past year, in addition to her almost life-long affliction, Miss Wright taught up until last Thursday and was the central figure of a pound party for "Rest Awhile" gathered on that day, which was her birthday. And, as usual, instead of gifts that might come from others to her, in deference to her wishes, groceries and staple articles so much needed, for Rest Awhile came. She spent a part of the day in counting the money that came also for this institution. In spite of her recent affliction she kept up her activities as one of the teachers and principal of the Home Institute, as she has done for nearly thirty years. She was obliged to hold her classes, recently, in her room where she was confined to her bed. These classes went on as usual on the day of her death, even after her death had been announced, until the time for regular dismissal, so painstakingly were her conscientious ideas carried out in regard to her duties of life by those who loved her and whom she loved.

The City of New Orleans has not been unmindful of the presence of this select spirit, this noble woman of service and of large sympathies. The *Daily Picayune* has been giving away annually a Loving Cup to the citizen that has rendered the most useful service to the city during the year. In 1894 this cup was given to Miss Wright, and it was an occasion for a popular demonstration of the people's love for her. To please her boys it was necessary to have two celebrations—one in the day for the boys that worked at night and one at night for the boys that worked in the day. No hall was large enough to accommodate the crowds, hence, the presentation was made in the Audubon Park. At the same time a check for \$10,000 was presented to her by a number of friends and admirers to lift the mortgage from her home and school which had been placed there in order that she might further some of her activities. The Mayor and the City of New Orleans recently did an unusual thing by naming the uptown high school for girls in honor of Miss Wright. The first time, it is said, that a public school of this city has been named for a person while living.

On the announcement of her death the Legislature of Louisiana, which was in session at the State Capital, Baton Rouge, passed suitable resolutions in honor of Miss Wright, and adjourned out of respect for her.

Thus passes to a well-earned reward an educator, philanthropist, humanitarian, servant of God and man—a life that began as a little cripple child who grew into womanhood and blessed humanity.

## PUBLISHING AGENTS RE-ELECTED BY THE GENERAL CONFERENCE

DR. HOMER EATON,  
General Publishing AgentDR. H. C. JENNINGS,  
Publishing Agent, CincinnatiDR. GEORGE P. MAINS,  
Publishing Agent, New YorkMR. E. R. GRAHAM,  
Publishing Agent, Chicago

## Of General Interest

### COLUMBUS MEMORIAL UNVEILED

On June 8 the United States paid homage to the discoverer of America. It is estimated that Washington was thronged with one hundred thousand or more visitors to witness the unveiling of a magnificent memorial fountain erected by Congress in honor of Christopher Columbus, the humble Genoese navigator, who not only discovered America, but enlarged the known area of the old world and altered men's conceptions of the shape and dimensions of the earth.

The ceremonies with the attendant parades called forth enthusiasm second only to that occasioned by the inauguration of a President. The monument was unveiled by Marquis Confalonieri, the Italian Ambassador at Washington.

Directly following the tribute of President Taft, Bishop Wilbur P. Thirkield of New Orleans closed the program with the benediction.

### PARCELS POST FAVORED

Postmaster General Hitchcock not only favors legislation providing for the establishment of a parcels post service, but is of the opinion that such legislation will be enacted during the present Congress.

Senator Bourne, chairman of the committee on postoffices and post roads, has introduced a bill which is declared by many to be the most scientific plan yet devised.

It provides for a parcels post service both on rural routes and on city carrier routes. It provides the consolidation of the third and fourth classes of mail matter and raises the weight limit of parcels to be carried to eleven pounds.

Secretary Hitchcock thinks that the enactment of the proposed parcels post bill would materially aid in the solution of the high cost of living problem as producer and consumer would be brought in to closer proximity.

The bill would benefit all classes of people except the express companies. The passage of the bill seems greatly to be desired.

### THE FIRST WATERMELONS

The watermelon season is on to the delight of many who revel in the fruit of the vine. Texas has just shipped North its first carload, which reached as far as St. Louis, where the melons brought from two to two and a half dollars each. This is a large price, but no doubt they were worth it. It is said that Texas will produce its largest crop for many years. It is a standing joke that the colored man is an intense lover of watermelons, and if we were inclined to be personal we would plead guilty. Dunbar has preserved in his inimitable way this suggestion. But what has puzzled us, and at times it seems to be an inconsistency, is that the colored man does not buy the largest and best melons except when the season is in the fullest bloom and when the prices are lowest. For an instance: But few of those melons that went to St. Louis will be found in colored homes. As a matter of fact the joke is all on us, but there are other people who

like melons and who are willing to pay the price, but doubtless they do not get any more fun out of it than we do.

### COST OF CONVENTIONS

The interest of the nation is directed at this time toward Chicago, the seat of the Republican National Convention. Already sharp preliminary engagements have been fought and every one is anxious as to what a day might bring forth.

Some enterprising politicians who are supposed to have inside information have figured out the cost of sending delegates to the two national conventions at approximately \$4,000,000 or more. In some States, where the presidential primaries have been hotly contested, as in Pennsylvania, Illinois, New York, Maryland and Massachusetts, the expense has been enormous and has averaged much more than \$3,000 to each delegate. It is figured that the average cost of each delegate to the Democratic convention will amount to about \$500.

The total expense of the Democratic convention is estimated at a little more than \$500,000, while the estimated cost of the Republican convention is placed at more than \$3,000,000.

The reason for such a great discrepancy in the cost of the two conventions is not stated.

### COL. ROOSEVELT ON OVERFLOWS

Just at this time, when the floods have wrought such havoc in this and other States, it will be interesting to note Col. Roosevelt's ideas as to the responsibility of the nation in guarding against future disasters of this kind. He suggests that the machinery and trained forces used for the construction of the Panama Canal would soon be available and could be used with great profit in providing for a fourteen-foot waterway from the lakes to the Gulf and in solving other great engineering problems involved in drainage, irrigation and controlling the Mississippi and its tributaries.

Says Col. Roosevelt:

"In the event of my election to the presidency, I shall proceed without delay to have made a comprehensive study of the whole Mississippi watershed, with a view to the immediate increase of the usefulness of this wonderful river system to all the people. Such a plan must take into account not merely engineering means of control, such as canals, dams and storage reservoirs, but also the natural means of regulating the flow of streams, such as forests in the mountains and water storage in the soil itself in the lowlands. It should include a careful study of the use of streams for transportation as a means of national development, and should not overlook the utilization of stored water for water power in the upper reaches of the streams. The drainage of swamp lands, the irrigation of arid lands, and domestic and municipal water supply should all receive their due share of attention. In a word, such a plan should have for its purpose to put the streams of the Mississippi Valley to their best use for the benefit of all the people."



## BIOGRAPHICAL SKETCHES OF NEW BISHOPS

(Taken from Zion's Herald.)

### Bishop Stuntz

The Rev. Bishop Homer Clyde Stuntz was born at Albion, Erie County, Pa., January 29, 1858, the son of Edward W. and Isabel Hilborn Stuntz and the great-grandson of Conrad Stuntz, a German soldier of the American Revolution. He studied at the Pennsylvania State Normal School, at Edinboro, and the Northwestern Academy and prepared himself for the practice of law. A sermon by Bishop Thoburn changed the course of his life. He closed his law books and entered Garrett Biblical Institute. From 1886 to 1895 he was a missionary in India. For seven years, 1901-07, he was superintendent of Methodist missions in the Philippines, being invalided home. As soon as he had the strength he took the field in America for missions, and since 1908 he has been first assistant corresponding secretary of the Board of Foreign Missions. In India and Manila his eloquence and moral courage made him a powerful factor in missionary success, and in America his popularity as a speaker is not bounded by denominational or indeed religious lines, for he is a man among men, a citizen with the world-view—the Christian world-view. His degree of Doctor of Divinity came from Upper Iowa University and his Annual Conference relation has been with Upper Iowa. He was married in 1885 to Miss Estelle Clark, of Bloomington, Ill. Of their three children, one son is in Drew and a daughter at Ohio Wesleyan University.

### Bishop Henderson

Theodore S. Henderson was born in Milburn, N. J., May 14, 1868. He was graduated from Wesleyan University in 1894 and from Drew in 1895. His degree of D. D. he received from Allegheny. While yet a student he was received into the New York East Conference, being appointed to Rockville Centre, L. I. He then served two years as assistant pastor of James Church, Brooklyn. His next pastorates were Flushing, L. I., and Simpson Church, Brooklyn. In the spring of 1904 he was set apart by the New York East Conference to organize the evangelistic work of the Conference. The following year he was stationed at Stamford, Conn., and in the spring of 1906 was taken out of that pastorate and made secretary of the General Conference Commission on Evangelism. He remained in this work until the General Conference of 1908. Since then he has served as pastor of the Hanson Place Church, Brooklyn. He was married in 1896 to Miss Dora Mooney, and they have one son, who is twelve years old. His elevation to the episcopacy is a recognition by the Church of what might be termed the "newer evangelism"—that evangelism that appeals to the intellect as it does to the emotions.

### Bishop Shepard

William O. Shepard was born in Sterling, Ill., April 11, 1862. He was educated in the public schools of Aurora, Ill., and graduated from De Pauw University in 1885, which gave him the degree of D. D. From Syracuse he received the degree of Ph. D. At 29 he was preaching to the largest congregation in Rock River Conference, and his pastoral charges since then have all been in that Conference. He has been stationed at Blue Island, First Church, Elgin; Court Street, Rockport; Oakland, Chicago; Emmanuel, Evanston; and First Church, Englewood. He entered the Conference in 1886. He was made district superintendent in 1909. He has been a member of the General Conference three times—Los Angeles, Baltimore and Minneapolis. He is a trustee of the Northwestern University and of Wesley Hospital, and president of the Old People's Home. He was married in 1883 to Emily Odell. They have four boys. He is a man of leadership, cultured, refined and dignified.

### Bishop Luccock

Naphtali Luccock was born in Kimbolton, Ohio, Sept. 28, 1853. He graduated from Ohio Wesleyan University in the class of '74 and took post graduate work in the University of Pittsburgh, from which institution he received the degree of Ph. D. Syracuse University conferred upon him the degree of D. D. He was married, in 1887, to Miss Etta Anderson, and they have three children. He was received into the Pittsburgh Conference in 1874, taking charges in that Conference until 1885, when he became professor of Greek in Allegheny College—a position that

he remained five years in the city of Erie, at the end of which time he was transferred back to his home Conference and was appointed to the pastorate of old Smithfield Church in Pittsburg. Eight years ago he went to St. Louis, remaining there five years, and was appointed three years ago to the pastorate of High Park Church, Kansas City. Bishop Luccock has written a great deal for the Church press. He published, in joint editorship with Dr. J. W. Lee, the Methodist Magazine, and an "Illustrated History of Methodism," and is also the author of a volume of sermons under the title "The Royalty of Jesus." He was a member of the business committee of the recent Ecumenical Conference, and was the fraternal delegate of the Methodist Church, South, at its recent General Conference. A man of strength is added to the Board of Bishops in the election of Dr. Luccock to the episcopacy.

### Bishop McConnell

Francis J. McConnell was born in Trinway, Ohio, Aug. 18, 1871. He received his collegiate education at Ohio Wesleyan University, graduating in '94. His course in theology was taken at Boston University School of Theology. He also took a postgraduate course in Boston University, receiving therefrom his Ph. D. Ohio Wesleyan conferred on him the degree of D. D., Hanover College and Wesleyan University gave him that of LL. D., and Boston University that of S. T. D. Bishop McConnell entered the ministry of the Methodist Episcopal Church in 1894, being received on probation in the New England Conference in 1894. He served West Chelmsford; Newton Upper Falls, Ipswich, and Harvard Street Church, Cambridge, when he was then transferred from the New England to the New York East Conference and stationed at New York Avenue Church, Brooklyn. Upon the election to the episcopacy of President Edwin H. Hughes, of DePauw, Bishop McConnell was chosen to the presidency of that institution. He married, March 11, 1897, Miss Eva H. Thomas. They have three children. Bishop McConnell has written a number of books that have attracted wide attention, the list including "The Diviner Immanence," "Religious Uncertainty," "The Life of Bishop Andrews," and "The Christian Focus." A representative of the younger generation of strong men, his elevation to the episcopacy is an acquisition that will be a source of genuine strength in our leadership.

### Bishop Leete

Frederick De Land Leete was born at Avon Springs, N. Y., Oct. 1, 1866. He was educated at Syracuse University, graduating in 1889. Following his graduation he took postgraduate work in Syracuse and Rochester Universities. He received his degree of D. D. from Syracuse. He was married, in 1891, to Miss Jeanette Gertrude Fuller, daughter of Rev. S. R. Fuller, of the Black River Conference. They have two daughters and one son. Bishop Leete was received as a probationer in the Northern New York Conference in 1889. His appointments have been Dryer Memorial, Utica, and First Church, Little Falls, N. Y., in the Northern New York Conference, Monroe Avenue, Rochester, in the Genesee Conference, University Avenue, Syracuse, in the Central New York Conference, and Central Church, Detroit, in the Detroit Conference, to which place he was appointed six years ago. Bishop Leete has been known for his activities in connection with pastoral evangelism and Brotherhood work. Two volumes of his attest to this interest—"Every Day Evangelism," and "Christian Brotherhoods." He has attracted attention, also, by his evangelistic work in connection with students' conferences in colleges. His election to the episcopacy adds to that body a man who comes out of the pastorate, in which he has been distinctively successful in the building up of things spiritual.

### Bishop Cooke

Richard J. Cooke was born in New York city, Jan. 31, 1853. Early in life he removed to Tennessee. He was graduated from East Tennessee University (class of 1880), and then spent a year in study at the University of Berlin in Germany. The University of Tennessee conferred upon him the degree of D. D. He was received into Holston Conference in 1873, and served in the pastorate until 1889, when

he was appointed professor of New Testament exegesis and historical theology in Grant University (now the University of Chattanooga). He was made vice president of the University in 1903, and became acting president in 1897. In 1891 he was elected editor of the Methodist Advocate Journal, published at Athens, Tenn., and was made Book Editor of the Church in 1904. Bishop Cooke has played a prominent part in Methodism. He has been fraternal delegate to the British and Irish Wesleyan Conferences, as well as a member of two Ecumenical Conferences and a member of several of the most important commissions in our Methodism. He has written extensively, among his works being, "The Doctrine of the Resurrection," "Reasons for Church Creeds," "Christianity and Childhood," "The Historic Episcopate," "History of the Ritual of the Methodist Episcopal Church," "Christ and the Critics," "Digest of Judicial Decisions of the General Conference of the Methodist Episcopal Church," and "The Incarnation and Recent Criticism." He is the first representative of our white work in the South to be elevated to the episcopacy.

### Bishop Thirkield

Wilbur P. Thirkield was born in Franklin, O., Sept. 25, 1854. He was graduated from Ohio Wesleyan University (class of '76) and from Boston University School of Theology (class of '81). Ohio Wesleyan conferred upon him later the degrees of D. D. and LL. D. He was received into the Cincinnati Conference in 1879, having for his first appointment Germantown Circuit. While in Boston University School of Theology he supplied Mattapan; after graduation going back to his Conference and being stationed at McLean Chapel, Cincinnati, where he remained until 1883, when he went South to take charge of the work at Gammon Theological School. He raised during his presidency an endowment of \$600,000. In 1889 he was elected general secretary of the Epworth League, serving in that capacity but one year, as he was made secretary of the Freedmen's Aid Society in 1900. He left this work in 1906 to become president of Howard University in Washington, D. C., here again to give his life to the cause of the Negro. He married, in 1881, Miss Mary M. Haven, daughter of Bishop Gilbert Haven. They have five children. The election of Dr. Thirkield to the episcopacy is a recognition of his pre-eminent qualifications for one of the most trying situations in the Church at the present time. He is looked upon by the colored people themselves as well as by the Church at large as especially fitted for the leadership among them that has been given to him.

## People of Interest

Bishop H. C. Stuntz may be addressed until he sails for South America, 150 Fifth Ave., New York City.

The Rev. C. Spears of Franklin, La., wires us that the Methodist parsonage of that place was burned on Tuesday.

Dr. James M. Buckley addressed the New York Preachers' Meeting last Monday on "The State of the Church."

Bishop L. B. Wilson will be tendered a reception by the New York Methodists on Thursday evening of this week.

Bishop Berry and family will make their headquarters for the summer at Bemus Point, Chautauqua County, N. Y., where correspondents should address them.

Bishop Thirkield, until July 1, should be addressed Howard University, Washington, D. C. Bishop Thirkield will come to New Orleans in September and remain until the Bishop's meeting in November. After the General Committee in the early fall he will take up his residence in New Orleans.

*The Religious Telescope* writes a beautiful tribute to Wilbur Wright, son of Bishop Wright of the United Brethren Church, of which *The Religious Telescope* is the official organ. *The Telescope* says Mr. Wright was beautiful and simple in life, conscientious in his devotions as a Christian, and was always true to the religious training which was his from the cradle. At no time did Mr. Wright's successes swerve him for a moment from his Christian ideals.



## Recent District Meetings

(Continued on Page Seven)

sermon by the Rev. F. S. Scruggs, after which the sacrament was administered by Dr. J. W. Tate. At 3 p. m., sermon by the Rev. W. A. Jackson; 7:30 p. m., sermon by the Rev. J. G. Isbell. The convention closed to meet at Mountain City, Tenn., in May, 1913. Date to be fixed by the district superintendent, W. R. Marbury.

## BEAUMONT DISTRICT

The Board of Home Missions and Church Extension convention, met with the Salem Methodist Episcopal Church, Orange, Texas, April 17-18. The purpose of the meeting was to stimulate the interest of said causes. Wednesday April 17, at 2:30 the Rev. W. L. Duncan, D. S., called the meeting to order. The Revs. D. A. Runnals was elected secretary; A. Adair, treasurer, and Geo. E. D. Belcher, reporter. At 8:30 p. m., Dr. G. A. Deslandes preached an able sermon from the Book of Ecclesiastics 10:8. Thursday, April 18, at 8:30, the morning devotion was conducted by Rev. P. A. Dismuk, after which the order of the day was taken up. Dr. Deslandes made a most able appeal for Home Missions and Church Extension. At this point Drs. J. W. S. Low, H. H. Hill and Rev. H. Madlock of the Colored Methodist Episcopal Church, were introduced and made timely speeches. The evening session was one of much enthusiasm, all of the brethren seemed to have been full of their subject. At 8:30 the Rev. J. P. Belcher, pastor of McCahe Chapel, Beaumont, preached a stirring sermon, subject, "Walking with God." Owing to the previous rains and high water we were half a day late with our meeting, hence we had to have a session Friday morning. Unfortunately Dr. I. L. Thomas, the field secretary, could not be present. But he wrote Dr. Deslandes to take care of his interest, which he did with much credit. Too much cannot be said of our steady-going district su-

perintendent, the Rev. W. L. Duncan, for his high heartedness and faithfulness to our great Church; with might and main he is pushing every interest. Among the visitors was the Rev. G. Feider of Liberty, who took an active part in many of the discussions. Out of the convention into my Second Quarterly Conference, Friday, April 18, at 8:00 p. m., the Rev. D. A. Runnals preached an excellent sermon, short and pointed, after which the love feast. Saturday night the business of the quarter, which on account of the threatening weather was not well attended. Sunday we were blessed with a bright day. The district superintendent preached two able sermons. At 3:30 the sacrament of the Lord's Supper was administered. Paid the district superintendent in full.—Geo. E. D. Belcher.

## SAVANNAH DISTRICT

The eighth session of the Sunday School and Epworth League convention convened with Harper's Chapel, Baxley, Georgia, April 25. Introductory sermon by the Rev. C. W. Prothrow Friday morning the convention was organized and the following officers were elected: Mrs. Aliene Thomas, secretary; Miss Annie Williams, treasurer; Mrs. Ida Millkin, organist; The Rev. C. W. Prothrow, vice president. Nearly all the charges were represented by pastors and delegates. The Rev. E. D. Gidden, district superintendent, read his report, which indeed showed improvement over last year on all lines. The reports from all the charges showed an increase in all of the schools in the district and also the Epworth League chapters. The literary program was well rendered by the young ladies. On Saturday afternoon the Woman's Home Missionary Society, presided over by Mrs. Cassie E. Sapp, president of the Woman's Home Missionary Society of Savannah Conference, met and heard the plans for a great convention for the women in the four districts, to be held at Jesup in July. Mrs. M. E. Dent, corresponding secretary, knows how to do things. Too

much praise cannot be spoken of this good woman. The following brethren preached sermons that will long be remembered by all who heard them: The Rev. E. D. Gidden, district superintendent; J. C. Williams, D. G. Greer and E. J. Kimball. The next convention will be held in 1913 at Mt. Vernon. The Rev. P. B. Gibson and people spared no pains to make the delegates happy. The welcome address by Miss Alice Cooper was a masterpiece which was responded to in choice words by Mrs. A. Thomas.—Annie H. Williams.

## NAVASOTA DISTRICT

The District Steward and Missionary Group meeting convened in Wilson Chapel, Somerville, Texas, April 17, the Rev. B. M. Taylor, District Superintendent, presiding. After helpful remarks by the District Superintendent, the Rev. J. A. Tillory was elected Secretary; R. E. Dyer, Reporter. The regular program was adopted, and the different subjects were well discussed. Nearly all the pastors were present and reported on the different causes. The Revs. H. R. Smith, S. A. Kelly and D. C. Hailey delighted the audience with their wonderful sermons. Welcome address on behalf of the ministers by the Rev. W. E. Hutcherson, pastor at Somerville; Response by the District Superintendent; On behalf of the citizens, Prof. Hayne; response by the Rev. D. C. Hailey, of Hempstead; on behalf of the Teachers, Prof. Davis, principal of the City School; response by the Rev. R. E. Dyer. The Navasota District Church Extension Board is finding its way over the District, and right well are the pastors standing by it. Some of the churches have already been helped by this Board and others are asking for help. The good people of Somerville entertained the members of the convention with great pleasure. Our people here own a great deal of property, and a good many of them are getting from \$60.00 to \$100.00 per month working at the creosote plant. The meeting closed with great results.—R. E. D.

## Gleanings from the Field

## ALABAMA

Sylacauga.—At St. Thomas Methodist Episcopal Church we had a grand rally for the pastor and Trustee Board of this charge, and we raised for the day \$71.92. Our pastor is wide awake and is worthy of appreciation. He preached a splendid sermon on rally day. The Rev. J. C. Sammons is our pastor.—W. J. Hale.

Tuscaloosa.—Held in St. Paul Methodist Episcopal Church, March 8-10, our first quarterly conference for the Tuscaloosa charge, with the Rev. J. W. Thomas presiding. It was very interesting. The devotional service was very impressive. The remarks made by our District Superintendent were encouraging. The conference was well attended. The reports of officers showed marked improvements along all lines. There had been \$38.00 worth of improvement made on our parsonage since the Annual Conference and \$810.00 raised for all purposes. We are glad to have such a man as the Rev. J. A. Holliday as our pastor. He is loved and respected by all of the people. He has reorganized the Ladies' Aid Society, the Woman's Home Missionary Society and the Epworth League since his assignment to this charge and it is indeed encouraging to see how harmoniously these societies are working in our church. The Ladies' Aid has papered the parsonage and covered the floor with matting and rugs and put in other furnishings. The Epworth League has dressed the walls of one of the parsonage rooms and covered the floor with fine matting and a nice art square. The Woman's Home Missionary Society has repaired the hearth and fireplace. These auxiliaries are alive as never before in our church. The presidents are Mrs. Mariah Hollie, Ladies' Aid Society;

Mrs. Lucy Gaston, Epworth League; Mrs. Mariah Curry, Woman's Home Missionary Society. These women are loyal to every interest of the church and each of them are supported by a band of faithful officers and followers. Much has been done and much more is expected. Our membership and pastor are perfectly satisfied.—Frank P. Robinson, 1428 East Street.

Union Springs.—To St. Paul Church I was appointed from the Central Alabama Conference held at Birmingham in the month of December, 1911, and arrived here on Sunday, Dec. 31. The Rev. O. Nelson, "one of the old Fathers of the Church," and several other brothers met and welcomed me. My first service was at 11 o'clock. A good sized congregation greeted me. I conducted service also that night. I found the church encumbered with a debt of more than \$200.00 which, through one rally held on the 31st of March 1912, was reduced to \$138.85. On the first Saturday and Sunday in April we had with us the District Superintendent, the Rev. P. G. Goins, who preached two fine sermons. We paid him in full. We have, during the first quarter of conference year, raised the neat sum of \$292.56.—H. J. Adams, Pastor.

Decatur.—The first quarterly conference was a successful session. The leaders presented good reports. The District Superintendent was paid in full, \$20. He preached twice—strong and helpful sermons. Paid to pastor \$16.90; missions, \$5.00; trustees, \$15.00. Every department is at work. Four new members have been received into the church. A company of members and friends placed on our table recently about 50 pounds of choice groceries, for which they have our sincere thanks.—J. C. Chuman, Pastor.

## ARKANSAS.

Texarkana.—Our first Quarterly Conference was held by the Rev. Harges, District Superintendent. We began Friday night, with a good old time love-feast meeting, which was well attended, although the weather was very inclement. Saturday night, the 23rd, our District Superintendent held the Quarterly Conference, which was largely attended. All the local preachers and officers of conference being present. \$10.15 was paid District Superintendent. Sunday, the 24th, a crowd attended the services. At 11 o'clock the District Superintendent preached a splendid sermon. The Rev. J. H. Henry preached for us at night, after which the sacrament of the Lord's Supper was administered to 47 communicants. \$8.00 was paid our pastor, the Rev. A. C. Taylor, who is a wide-awake, energetic shepherd. He has won the hearts of this people.—Mrs. M. E. Bragg.

## GEORGIA

Atlanta.—The Ariel Bowen Memorial Methodist Episcopal Church is in a prosperous condition. After having passed through such a rough winter, the stewards found their claims behind and set May 19th as rally day to bring up arrears. The rally was a success and the stewards were able to pay the pastor to date and have a few dollars to put in the treasury. We raised one hundred and ninety-three dollars. The rally was led by Brothers R. C. Johnson and G. W. Wright as leaders, men you can depend upon to push forward the work. Monday night following the rally a free reception was given, at which many of our members and friends were present. The pastor is very grateful to all who helped to make this a success.—H. W. B. Wilson.

Stovall Charge.—Our second Quarterly Conference was held May 25-26, by the Rev. J. O. Murphy. On Saturday a majority of the officers were

present with good reports. The Rev. Mr. Murphy preached three able sermons. Sunday was a high day. One hundred and ten communed. One convert and two accessions. Raised for the District Superintendent, \$28.30; for pastor, this quarter, \$80.74; total, for the Superintendent and pastor this quarter, \$109.04. Under the wise leadership of our beloved pastor, the Rev. J. H. Pinney, we are moving on to victory.—H. L. Porham.

## ILLINOIS

Jacksonville.—Our quarterly meeting was held the fourth of May at Pittsfield, and on Sunday, the 5th, at Jacksonville. In the absence of our District Superintendent, Dr. R. E. Gillum, the Rev. W. F. Walker, of Springfield, Ill., presided. The spiritual condition at both places was excellent. The Rev. Mr. Walker was at his best. He preached once in Pittsfield and three times on Sunday in Jacksonville with a good audience at each service. All of the District Superintendent's claims were raised and then a neat sum for the pastor. Our new church at Jacksonville is growing in every way and we are now planning to raise enough money to complete it. I thank God for a loyal set of officers and members.—A. E. Miller, Pastor.

## INDIANA

Terre Haute.—Dr. G. R. Bryant reached us April 20. He preached three able sermons. One addition. Collection, \$20.85. Dr. Bryant had a heart-to-heart talk with the Official Board immediately after communion. Our prospects look bright for another year. We expect Sister Dollie Lewis in the latter part of May to hold a revival. Our people fell in love with the District Superintendent and pledged to do a whole year's work in this and all coming years for our church.—I. F. White, Pastor.



Brief Mention

The Rev. S. McDavis writes that his church was destroyed by fire, recently.

The Class Rally at Rick's Chapel Wednesday, May 19, netted \$23.35. Sermon by the Rev. I. C. Rucker.

The Church at Mandeville, the Rev. A. Robinson, pastor, collected and reported \$2.00 toward aid of flood sufferers.

The Rev. C. E. Bradford desires to thank the members and friends of Lee's Creek Church for fifty pounds of groceries and a handsome purse.

The Rev. C. E. Bradford, pastor in charge at Hackley, La., was recently presented with a half-barrel of flour. This gift was made by the efforts of James Hart, together with other members and friends.—C. E. Bradford.

The pastor and his family at Boyce, La., were recently treated to a delightful surprise which brought into the parsonage 200 pounds of assorted groceries. The Rev. A. B. Venshile returns hearty thanks for the "pounding."

The Rev. S. P. Branch, of Marthaville, La., thanks most cordially the Sunday School for the sum of money and the fancy articles presented him recently. Miss Bessie Washington, the superintendent, is making this school effective.

The Revs. F. R. Douglass, Charles W. Ford, W. B. Perry, S. R. Booker, A. C. McCarter and W. A. Parks were the preachers at St. Paul Church, Medill, Texas, on Sunday, June 2. The sum of \$12.51 was raised. The Rev. W. A. Parks is pastor.

At Fernwood, Miss., on May 12, the cornerstone of St. Joseph Church was laid by the Masonic lodge. Fifty dollars was raised. Rev. R. H. Patton desires to thank his white and colored friends for their liberality. He also desires to thank the Lumber Company for its generosity.

A few nights ago Mrs. J. B. Daniels, of Lake Arthur, La., led a host of members and friends to the parsonage. They brought with them several baskets of choice groceries. Mr. Joseph B. Daniel, in a few well-chosen words, made the presentation address, the pastor responding. Refreshments were served in abundance. For all of these good things the pastor thanks his friends kindly.

At North Birmingham, Ala., the pastor of Scott's Church was treated to the visit of many friends who came to the parsonage bringing provisions to the amount of \$6.00. Besides this there was some cash and a pair of room slippers for Mrs. Brooks. Just before visiting this company had raised the church's insurance. The leaders of the "pound" party were M. K. Jackson, M. Phillips, and others.

The pastor at Mandeville, La., the Rev. C. W. Kershaw thanks both the young and old participants in a delightful surprise that was brought him on April 29th. The Rev. A. Robinson made the presentation speech, which was responded to by the Rev. W. Kershaw. Mrs. Johnnie Carrere and others

led this enjoyable affair.—C. K. Kershaw.

A committee of ladies recently led many friends to the parsonage at Baton Rouge, La., for a pleasant visit, and brought with them 150 pounds of assorted groceries, besides a purse as a token of their esteem. We regret we cannot give the names of all who took part in this affair, led by Mesdames Margaret Perkins, Minerva Hubo, Callie Carter and others. Mrs. Callie Carter made the presentation address, and the Rev. J. D. Pool responded.

Items of Interest

At Moss Point, Miss., in St. Paul Church, Easter was fittingly observed. At night the financial rally resulted in \$64.00. In this rally Miss E. L. Smith raised \$46.00; Mr. C. S. Fairley, acting for S. Shular, \$5.00; J. E. Thomas, \$2.00; Miss C. Fairley, \$9.25.—W. H. Smith.

Calvary Methodist Episcopal Church, of Milford, Ohio, is doing a great and blessed work under the leadership of its new pastor, the Rev. H. B. Mays. We have installed new floors in the parsonage, papered and painted the same all through. A new porch has been built, and we now have a rally set for the second Sunday in June to beautify our church. We have our pastor paid \$48.00 in advance to date at a salary of \$500.—W. A. Jamerson.

Kidd Street Church, on the Talladega (Alabama) Circuit, on Monday morning of May 29 was swept from its foundations by a terrific rain and wind storm. On the Sunday preceding the storm the writer preached the funeral of one of the oldest members of our Rockwood Methodist Episcopal Church to an immense throng of people. We are repairing the church at a cost of about \$100.00. We are planning a rally for the third Sunday in June.—W. T. Trammell, Pastor.

Fayette.—The Epworth League here has been reorganized and is doing an excellent work, with Mrs. Hattie E. Oates as president. Quite a nice programme was rendered the following Sunday after Easter and we raised for benevolence \$5.00. We gave a pound party to one of our sick members and carried about thirty pounds. The fifth Sunday in March the young people rendered a programme and raised \$20.60, which was placed on pastor's salary.—(Miss) May Howard.

On Easter Sunday at Valden, Miss., the program was carried out in full. The committee, consisting of Mrs. Lila B. Cade, Miss M. G. Cane and Miss Esey Hutson, worked faithfully. Our organist was ill, so her place was filled by Mrs. Mag Newman, of the Baptist Church. Our total collection for benevolence was \$148.65, \$55.80 of this amount came from clubs—Miss Lizzie Adams, \$14.20; Mrs. Lela Cade, \$10.20; Mr. S. E. Spinks, \$13.15; Miss Alice Cane, \$11.10.—Wm. Campbell.

The Woman's Home Missionary Society had a splendid meeting Sunday, April 21, at Corona, Alabama. The members gathered in the church at three o'clock. Mrs. Bessie Tillman and Mrs. D. Caprons read helpful papers. Dr. G. W. Shepard preached a strong sermon. As the president sat

ed the roll each member answered by placing on the table \$1.00. Sixteen dollars was collected at this service. At night other good papers were read. At the close of this meeting the ladies had collected \$23.00. The women of our church are up and doing. Mrs. Annie Hughes is president of this organization. We are expecting the president and one delegate from every charge on the Birmingham District at the District Conference in August.—J. M. G. Brown, Pastor.

On April 14th and 15th the people of Pulaski, Va., and vicinity were privileged to listen to two masterly sermons and an eloquent address by Dr. I. L. Thomas, Field Secretary of the Board of Home Missions and Church Extension Society. Sunday morning the Doctor preached a wonderful sermon; subject, "Witnesses For Christ." At 8 p. m. he spoke from the theme, "Singleness of Purpose In the Christian Life." To us this was a high day in Zion, and the spiritual fire was rekindled. On Monday, despite the continual downpour from early evening until after nine o'clock, Dr. Thomas was greeted by a splendid audience, which listened attentively to his eloquent address on "The Importance of Industrial Enterprises, Education and Co-operative Efforts." The pastor, with members and friends, will gladly welcome the return of Dr. Thomas.—W. L. Sanders, Pastor.

There was a musical entertainment given in Emory Chapel Methodist Episcopal Church, Newport, Ark., May 2d, under the auspices of the Ladies' Aid Society, in the presence of a nice audience, Mrs. Willie McCraty presiding at the piano. Opening song by the choir; invocation by the Rev. J. W. Terrell, pastor. Those who took part were: Miss Norene Sherrell, Miss Alma Thomas, Mrs. Lena Owen, Mrs. Delia Oliver, Mrs. Georgia A. Phillips, Mrs. Ida McEwen, Mrs. Emmeline Reeves, Miss A. B. Williams, Mrs. Ida B. Terrell, Miss Adelia Anderson, Mrs. Hester Hogan, Mrs. Willie McCraty, Mrs. Katie Dohbins, Mr. George Hall, Sallie Hogan and Mr. Harry Oden. Closing address by the Rev. H. R. McMillian, D. D., pastor of the First Baptist Church of this city. Both Baptists and Methodists took part. There are many things going on in the city, yet we realized \$7.70. Mrs. Susan Yandell is president of the Ladies' Aid Society and is working faithfully to make it go.—J. W. Terrell, Newport, Ark.

Dr. W. W. Lucas was hired to service at Wesley Chapel, Pine Bluff, Ark., Dr. W. R. R. Duncan, pastor for Friday, March 8th, 1912, was in evidence with gratifying results. To say that he delighted his audience is but a modest statement of the splendid impression made by the speaker. We accompanied this distinguished friend to the scenes of his triumph in the "Bluff City." Dr. Lucas and the writer were the guests of Dr. W. S. Sherrell. The congregation which greeted the speaker Sunday morning at St. James Church gave evidences of the place he fills as a popular speaker. At three o'clock Dr. Lucas lectured to a mass meeting in which all the churches of the city were represented at St. John African Methodist Episcopal Church. The speaker was in his happiest mood and received the closest attention. Round after round of applause greeted him. Sunday night at St. James

as an Advocate" was the subject which claimed the attention of all. Monday Dr. Lucas spoke pleasingly to six hundred children at Sumner High School, Prof. Townsend principal. Monday night the climax to a feast of reason and flow of soul was registered at Branch Normal, Prof. Vinegar, principal. Dr. Lucas left a lasting impression as a master efficient upon the platform. Pine Bluff, the popular preacher of St. James Church, and all are eager for his return.—D. W. Boatner.

On May 9th, which seemed an unusually long and tiresome day, I was about to forget my cares in sleep, when my front door was pushed open and the president of the Woman's Home Missionary Society stepped in and seated herself at the piano. To the strains of "Home Sweet Home" in came the members of the society followed by friends. The ladies wore beautiful costumes of white and dainty evening caps to match. After singing Mr. Abe Jones, master of ceremonies, stepped forward, and in a few choice words of praise and commendation for work rendered society, church and community, presented for the society a beautiful set of Haviland china dinner plates to the surprised and astonished writer, the ex-president. After a grateful response by the recipient and Dr. D. A. Bethea, short talks were made by Mrs. Chas. Blaine, president; Mrs. Caledonia Mitchel, vice-president; Miss Elia Worlds, secretary, and Mrs. Grant Crone, treasurer. Commendatory remarks were then made by the Revs. I. F. White, pastor of Sautters Chapel, and J. J. Kennedy, of the African Methodist Episcopal Zion Church. Mr. Rohhins, Misses Dora Odom, Carloda Criss, and Mrs. Abe Jones, the originator of the surprise. Others present were Mesdames A. Montgomery, Geo. Cheatam, Mollie Nail, Misses Ada Lock, Nellie Nail, Thelma Crone, and Messrs. Johnson and English. So well was the affair planned that two gallons of cream and two fine cakes were brought along for serving. After refreshments the evening was most delightfully spent in games and music. All pronounced the evening a decided social success.—Mrs. D. A. Bethea, Terre Haute, Ind.

Marriages

Philips-Williams.—Mr. Sam Philips and Mrs. Pearl Williams, in holy wedlock, April 29th. Both are members of Malialieu Methodist Episcopal Church at St. Martinville, La. The Rev. T. P. Norris officiated.

Matthew-Shepard.—At the bride's home, New Orleans, La., Mr. Victor Matthews and Miss Martha Shepard, in the presence of a large number of friends, by the Rev. Frank Walker. The bride is a member of Malden's Chapel.—Frank Walker.

Nero-Smith.—At the home of Prof. C. H. Smith, father of the bride, Mr. S. Tyler Nero and Miss Mary Etta Smith. Both bride and groom are representatives of prominent families. They are graduates of Rust University. The gathering of friends and relatives was very large. After a pleasant reception the bride and groom departed for their home at Greenwood, Mississippi.

Saxton-Kelly.—Mr. Isaac S. Saxton and Miss Alice E. Kelly, of Little Rock, Ark., April 14, 1912, at the home of the bride's parents, by the Rev. A. R. Roy. Mr. Saxton is a member of the Methodist Episcopal Church, a teacher in the public school in Argenta, Ga. Miss Kelly is one of our best teachers.—A.



## PREACHERS' MEETING.

## Shreveport District.

Met in Shreveport, at Daniel Methodist Episcopal Church, May 8th. The District Superintendent, the Rev. B. J. Reddix, and many of the preachers were present and pledged to do all they could to make the District a success. The next Preachers' Meeting of the Shreveport District will meet in Vanceville, at Mount Zion Church, June 12, 1912. Brethren, don't fail to be present. Business of importance. —J. E. Rolax, President; C. L. Ang-rum, Secretary.

## THE NON-SECTARIAN MINISTERIAL UNION

Met at New Sunlight Baptist Church, Lake Charles, of which the Rev. H. Williams is pastor, March 31, beginning at 3:30 p. m. Welcome address, Mrs. A. Murphy; response, the Rev. A. W. Kennon, Colored Methodist Episcopal Church, addresses and papers were delivered by ladies from the several churches. Miss Le Berta Brown - Woodhery, Congregational Church; Miss Pittman, St. Paul African Methodist Episcopal Church; Miss Ida Hunter, Sunlight Baptist Church; Mrs. M. V. Reed, Warren Methodist Episcopal Church. Music by the different choirs, followed by select reading and solos. Introductory sermon by the Rev. R. H. Martin; comment by the Rev. P. W. Clarke. Collection, \$20.00. At 6 p. m. the Epworth League, the B. Y. P. U. and Christian Endeavor met, Brother M. Thomas presiding. Every feature interesting. Collection \$10.80. At 8 p. m. the Rev. Mr. Hall preached the missionary sermon. Collection and benediction by the Rev. P. W. Clarke. Collection, \$21.10. Total collection for the day, \$51.90. At 11 o'clock the Rev. Mr. Clarke preached an able sermon. Two hundred persons were present at our own church. Collection, \$7.15.—R. H. Williams, Reporter; E. D. Piert, Secretary.

## BASTROP, LA.

A Turkish and Italian war took place at Mount Olive Methodist Episcopal Church, Bastrop, La., Sunday, May 26. Mr. R. J. Whitlow, our efficient recording steward, was captain of the Turks. Collection, \$19.30. Mr. S. T. Scott, our able and faithful Sunday School superintendent, was captain of the Italians. Collection, \$25.85. The following ministers preached for us: Brother Robert McCormick and his pastor, the Rev. J. S. Howard, of the Colored Methodist Episcopal Church; Brother Henry Clay, of St. John's Baptist Church of our town; the Rev. Edgar Muse, the able young Baptist divine of Monroe. Brother Muse is an exceptional preacher. He believes in giving as well as in receiving. His collection was \$18.85, which was the highest raised.—L. Henry Smith, Pastor.

## KOSCIUSKO AND BUFFALO, MISS.

This charge is doing great work, notwithstanding the weather. They have remodeled the parsonage; it is comparatively new. We have some as loyal members here as can be found in all our Methodism. They have the spirit of work; they carry the burden of the church on their hearts. April 28th was rally day for the pastor. The following amounts were paid: Eugene Newell, J. Thompson, Hugh Bornes, Sank Ross, Melissa Hayes, Malinda Donald, P. E. Mallett, Clemle Alston, Pinkie L. Bullocks, Willy West, Rosie

Mahala Welch, Harriet Dodd, Alice Colman, Ed. Bonds, \$1.00 each; Willie Hayes, \$1.67; Cynthia Cottrell, \$2.85; W. H. Cooker, \$1.35; Elizabeth Gage, \$3.00. There were scores who paid from 50 cents to 75 cents each. Total amount raised, \$70.00. May the Lord bless this people. With Mrs. F. H. Bunton and Mrs. P. L. Bullock at the organ the music is sweet. With Mrs. Lula M. Wright as superintendent, the Sunday School must go. With such men as I. P. Presley, W. West, J. Thompson, and others too numerous to name, the church is marching steadily to the front, with the intention of making this the best year in the history of the charge.—F. J. Talbert, Pastor, Kosciusko, Miss.

## EAST CALVERT (TEX.) CIRCUIT.

Chapel Hill Church.—April 14 our big railroad rally representing the H. & T. C., M. K. & T., Rock Island, I. & G. N. W. was rained out April 7. Chapel Hill representing the H. & T. C. R. R., J. S. Smith, conductor; M. K. & T., C. B. Reid, conductor; made it into the round-house April 14th. H. & T. C. arrived with 54 commercial passengers; M. K. & T. 19 commercial passengers; total \$73.52. The following reported on the H. & T. C., J. S. Smith, conductor, \$7.00; Della Williams, Barbara Garland, Charles Gray, William Braddock, M. R. Jenkins, Annie Montgomery, W. C. Jenkins, Dovie Sanders, Lewis Davis, George Frazier, A. B. Barton, Jessie L. Walton, Lizzie Watson, \$1.00 each; Bertha Harlin, \$4.70; Ella M. McIntosh, \$1.88; Jessie Brewer, Lucy Bradie and America Roberts, \$1.00 each; Sadie A. Smith, \$17.10; Jim Roberts, \$1.00; Sue Taylor, \$2.10; Jack Taylor, \$1.00; Darthula Terrel, \$1.10; total, \$54.52. Reported on the M. K. & T., C. B. Reid, conductor, \$1.40; Evaline Williams, Janie De Graphnerree, R. A. Smith, Johnnie Hodge, Henry Davis, Anna Taylor and Ann Robert, \$1.00 each; Ula Hodge, \$1.15; M. D. Gray Howard Hodge, D. F. Smith, E. D. Gray, J. F. Taylor, John Williams, and Albert DeGraphnerree, \$1.00 each; total \$19.31.

Reports from Rock Island R. R. The second attempt to make it into the round-house each time rained, but these brethren will come in later. Only a few reports have been received at present, as follows: Bertha Pickard, \$1.10; F. E. Robertson, \$1.30; and numerous other small amounts. Total raised at Mount Zion, \$8.87. Reports from Penoke Church: Total raised at this point, \$18.20; James Gray, Josephine Gray, Ora Gray, Jennie Gray, Sugg Gray, Mattie Gray, Bertha Gray, Wm. Garland and Mattie Garland, \$1.00 each; Guss Hughes, \$2.00; J. T. Morrow, \$1.50; total, \$18.20.—R. B. Reid, Pastor.

## PHYSICIAN AND DENTIST WANTED.

Joplin is located in the southwest part of this state and is in Jasper County. Much can be said of both county and city. Jasper is the richest county in the state, due to the fact that it contains many valuable mines.

Lead and zinc ore is found in large quantities. Strawberries are largely cultivated, producing many carloads annually. Joplin was a mining camp a few years ago, but now is queen of the southwest. The Connor Hotel that is located here is the second best in the state, and it employs quite a number of both white and colored people. Our Union Station, which was lately built, is a neat structure and a credit to the city. The Frisco System

months from date will have completed a nine-story station with a hundred feet front on Main Street, the most popular street in the city. The city has now a population of more than thirty-two thousand. The leading Negroes of this city are offering inducements to those of our race who want to buy property and open business to come here and make a safe investment of your means. There is a splendid location here for a good medical doctor and dentist. For references, write C. S. Webster, 408 East Fourth Street. We are making large preparations to entertain the Sedalia District Conference, August 21-26, 1912. It is the aim of the members and friends of Trinity Chapel to do their best to make the Conference a success. We beg each pastor of this district to bring (not send) a representative from his charge, in spite of the distance. We will feed and sleep all visitors free of charge. This is a special inducement to visitors to attend that we may show you how well we can entertain. If the Conference is largely attended and each pastor does his duty to help swell the attendance, I will assure you that it will be the greatest District Conference ever held within the bounds of the Central Missouri Conference, both financially and spiritually. This is the Rev. C. S. Webster's third year here. His return was in accord with petition containing a hundred or more names that was sent to Presiding Bishop William A. Quayle, at St. Louis, Mo. He is well fitted for the place and is loved by both saint and sinner. Immedi-

ately upon his return, he intelligently put before his people the needs of George R. Smith College, and some have responded. Mr. Lewis, Mr. Clark sent Dr. J. C. Sherrill two hens and one rooster to help stock the farm with chickens. A beautiful \$25.00 rug was given for the music room by Miss Gertrude Walls, Mesdames E. R. Kittrell, William Dowell, John A. Holt, Lewis M. Clark, Lizzie Brown, Thomas A. Harvey, Jr., the Revs. John A. Holt, J. N. Brownlee and C. S. Webster.

## WESLEY CHURCH, WILSON, LA.

A grand concert was given by the Sunday School of Neeleys Church, Saturday night, May 25, at Wilson, La. A prize was given the girl that sold the most tickets, and little Miss Viola Franklin having sold the most tickets was awarded a handsome prize by the superintendent. There was also a contest between the Sunday School of Wesley Chapel and the Sunday School of Neeley's Church. Wesley's School was represented by Miss Bessie Terrell, and Neeley's School was represented by Miss Viola Branch. Miss Branch having raised the largest amount of money in the contest, was presented with a beautiful prize. A total of \$38.85 was raised and the Sunday School and superintendent turned over to the trustees of Neeley's Church \$21.15, to pay on the indebtedness of the church. This Sunday School is alive and in splendid working order.—H. O. Gair, Sunday School Superintendent; J. R. Williams, Pastor.

## SUMMER SCHOOL FOR MINISTERS



PHELPS HALL BIBLE TRAINING SCHOOL

## TO ALL COLORED CHURCHES

WHY not surprise your minister by giving him a vacation? From June 17 to July 12, 1912, there will be a Summer School in session in connection with Phelps Hall Bible Training School at the Tuskegee Normal and Industrial Institute for ministers.

While all ministers will be welcomed and helped and strengthened for their work, the special object of this Summer School will be to give instruction to ministers who have churches in the country districts. Eighty per cent. and more of our people live in the country and our special object of this Summer School will be to show the ministers how to strengthen their work among the people in the rural districts.

There will be no cost for instruction. The only cost will be \$10.00 for board during the four weeks. Let the officers of the churches collect enough money to pay the traveling expenses and board of their ministers while they come to Tuskegee to take this course.

The minister will return to his congregation with new ideas, new strength in body and mind and will more than repay the church for the money spent.

Those who want to have their ministers take this course should correspond at once with:

**Booker T. Washington, Principal.**

**Rev. A. F. Owens, Dean, Phelps Hall.**

**Tuskegee Institute, Alabama.**



Gleanings from the Field

LOUISIANA

Eunice.—The First Methodist Episcopal Church, under the leadership of the Rev. S. S. Earls, is moving on splendidly. Eight have been added to the church since the first Quarterly Conference. A society of Willing Workers has been organized with Miss Minnie Gills, president, Viola W. Earls, secretary, and George D. Earls, vice-president. Since their organization one month ago they have carpeted the pulpit and paid \$3.00 on pastor's salary. The Ladies' Aid Society organized at the same time has paid \$11.75 on pastor's salary. Plans are now on foot to cell the church and put in two new windows.—Mrs. E. I. Prudhomme.

Clinton.—Macedonia Methodist Episcopal Church is on the spiritual road. It is because our dear pastor, the Rev. C. Dougherty is a spiritual man, and proves that his work is the saving of souls. May he long remain with us.—S. Jackson.

MISSISSIPPI

Corinth.—Our first Quarterly Conference was held at Tusconaba, April 13-14, under the direction of our District Superintendent. We are glad to note that every department of the church on the Corinth Circuit has been revived. Our pastor, the Rev. G. E. Tyler, is doing a splendid work here. We paid the District Superintendent. Our pastor is a hard worker and will keep things moving.—(Mrs.) Georgia Sellers.

Moss Point.—St. Paul Methodist Episcopal Church (Rev. W. H. Smith).—With the Rev. S. H. Cannon presiding, our first Quarterly Conference met April 14. All the leaders and stewards were present but one. Their reports were good and showed activity along both spiritual and financial lines.

We were in a great revival meeting at that time and the District Superintendent preached two sermons and administered the Lord's Supper to 120 persons. Ten persons were baptized by the pastor. Twenty-five persons have been received into the church this quarter. Our revival is still going on. We raised on the quarterly Sabbath \$45.61. Paid District Superintendent, \$27.50 and gave him \$5.61 on his General Conference trip; pastor \$10.50, and \$2.15 for the sick. Benevolence money this quarter, \$64.00. Paid pastor this quarter, \$111.66. We have received eight subscriptions to the Advocate this year and there are others to follow soon. St. Paul Church is a great church with a membership of nearly 200. The church is alive spiritually and financially.—W. H. Smith.

Brookhaven.—The second Quarterly Conference convened at Crump Chapel, Brookhaven Circuit, with the Rev. P. H. Rembert, the District Superintendent, presiding. A goodly number of members presented their written reports, which showed, unfortunately, very little improvement, being behind on nearly all lines. Paid the District Superintendent up for this quarter; paid the pastor \$38.16; due the pastor, \$1.84. Collected \$7.10 for Missions. One subscriber to the Southwestern.

Natchez.—On March 22-23, with good reports and much interest manifested, our first Quarterly Conference made a splendid start for this year. At this time our District Superintendent, the Rev. J. E. Holmes, presided. He gave new aspirations and desires to

work. All have taken on new life for the church. He preached two heart-stirring sermons. With the interest he has in the debt of the church, we feel sure that the District Superintendent would help us to pay off this debt.—G. E. Trower.

Fayette.—The Rev. W. A. Oates presided over our second Quarterly Conference May 18-19. Our District Superintendent was called home at the time our Conference convened, so our pastor held the quarter. He has the work of the church at heart and served acceptably. He preached two splendid sermons and baptized three children. A goodly number partook of the Lord's Supper. We raised \$42.50 during the day and paid the District Superintendent in full (\$24.00). Raised during the quarter, \$124.00. We are being wonderfully blessed here amidst the hard times.—Washington Lewis.

Meridian.—St. Paul Methodist Episcopal Church is, we are glad to say, on the progressive and aggressive line. We have just closed our spring revival of ten days and nights, with most favorable results. Sixty-five converts, the whole church revived and unified, spiritually and financially. Dr. B. F. Shaw, the Revs. D. L. Morgan, R. L. Tate, J. W. Isbell and T. L. Jordan rendered most valuable assistance, for which the pastor and officers give hearty thanks. We are now turning our attention to the great debt on the church and are organizing to pay the last dollar of it and burn the mortgage papers into ashes within the next six months. In the midst of our revival we did not forget the Southwestern. Sent in one annual subscription. We shall have our Southwestern rally later.—L. W. Price.

OHIO

Steubenville.—Simpson Church.—The successful result of last year's work far exceeded our fondest expectations. Owing to the disruption of our plans by the abrupt removal of our former pastor, readjustment was long in establishing itself, leaving but a few months in which to accomplish a year's work. But by careful planning and zealous working of every auxiliary of the church we are pleased to state that the church was enabled to retain its standing in the Conference. We feel that a great deal of this is due to the persistent efforts of our pastor, the Rev. J. E. Burton, and we are deeply gratified that the Conference has seen fit to return him to us for another year. The new year has already opened with a "how of promise" for us, having given us a glorious Easter Day, despite the inclemency of the weather. The Sunday School holding its exercises in the afternoon, contributed to the cause of Missions, without any special effort, \$20.11. The choir rendered special music in the evening. The total amount raised for the day was \$34.00. We are not content to rest on the honors we have won but hope to make these an incentive for greater achievements. The church is keeping pace with the times and has entered heartily into that great "Men and Religion movement" that is sweeping the country. We have organized under the auspices of the church a Boys' Club with a gymnasium in the basement of the church. Mr. Paul Howard is president of this club. Himself an enthusiast he has succeeded in inspiring an interest in the boys and this organization promises to help solve

the problem of our boys. Ever keeping our hand in God's hand, and trusting to his divine guidance, we expect nothing short of victory.—Gertrude D. Howard.

OKLAHOMA.

Tulsa.—The work here is moving on nicely. The members of Wesley Chapel gave a rally on the third Sunday in April—the 21st—and raised \$55.93 clear of expenses. The new preacher, the Rev. T. J. Jones, is taking hold of the work nicely. He is struggling hard to pay off the \$400.00 of debt on the church. Also we rejoiced on April 24th, when he made a trip to Okmulgee, Oklahoma, and there was wedded to Miss Wilda Rene Jones, the Rev. S. A. Stripling officiating. The bride was beautifully attired in white satin. The following Thursday night a storm swept through the parsonage and left about \$7.00 worth of groceries, of which the reverend gentleman was proud.—H. B. Lott.

Ardmore—Warren Chapel.—The Rev. C. W. Holmes, our pastor, and his wife, arrived here from Denver, Colorado, April 11. The members received them cordially. On the evening of April 11 many friends came to the parsonage, bringing with them, many good things to make the pastor and family happy. Our District Superintendent, the Rev. I. W. H. Terrell, held his first Quarterly Conference April 14-15. Services were well attended all day. The District Superintendent is a great man and we are glad that he has been returned to our work for another year. Collection for the day, \$16.20. A reception was tendered the pastor and his wife on Wednesday night, April 17th. It was a grand affair. The church was well filled with members and friends. We are beginning the year's work with great assurance of success.—(Mrs.) C. G. Graham.

TENNESSEE

Carthage.—The second Quarterly Conference of Gordonville Charge was held at Carthage, Tenn. The Rev. J. B. Booth, our District Superintendent, was in the chair. Despite the inclement weather the people turned out and the meeting was good. Reports show-

ed that the churches had not gone into winter quarters. The church at Carthage has been newly papered by the Ladies Aid Society and we have the neatest and cleanest church in the town.—Thomas Belchor, Pastor.


TEXAS

Hemphill.—Pine Grove Methodist Episcopal Church held the first Quarterly Conference March 16th, with the Rev. W. L. Duncan presiding. With a goodly number of officers present and good reports made, we enjoyed a good day. The Sunday school was in the hands of the pastor and teachers. The lesson was taught by the pastor, after which a splendid sermon was delivered by the pastor, the Rev. W. L. Duncan, followed at night by our District Superintendent, and everybody was made happy. The Lord's Supper was administered. Total collection for the quarter, \$17.00. The Hemphill work is yet alive and is on the upward march to greater success. We have a young man as pastor and a strong preacher, and we, as members, will stand by him.—Edward Summers.

Caldwell Circuit.—Our second Quarterly Conference was held March 16-17, with the Rev. B. M. Taylor at his post. It was interesting in its work. A number of officers were present with good reports. Sunday was a day of interest. The District Superintendent preached a splendid sermon from the fourth chapter of Matthew, eighth and ninth verses. At night the pulpit was graced by the pastor, the Rev. A. F. Johnson, who also preached a good sermon that all present enjoyed. Our pastor has the church at heart and is working hard to get to work each department and never forgets the Southwestern.—James Edwards.

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## Conferences and Conventions

### DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
Beaumont.....	Beaumont, Texas.....	July 24-28.....	W. L. Duncan
Nashville.....	Springfield, Tenn.....	July 24-28.....	T. W. Johnson
Griffin.....	County Line, Georgia.....	July 30-Aug 1.....	J. D. Lovejoy
Austin.....	Lagrange, Texas.....	July 30-Aug. 4.....	F. D. Kirkpatrick
Vicksburg.....	Harriston, Miss.....	July 24-28.....	J. E. Holmes
Paris.....	Clarksville, Texas.....	August 6-11.....	K. W. McMillan
Winona.....	Indianapolis, Miss.....	August 21.....	H. B. Hart
Little Rock.....	Richwood, Ark.....	October 24-27.....	G. T. Saxton

### CONVENTIONS

August 22-25—Little Rock District Sunday School and Epworth League Convention, Batesville, Ark.

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips with District, Place, Date, and name of District Superintendent, correctly given.—Editor.]

### District Rounds

#### PALESTINE DISTRICT Third Round

Hearne and Sutton, June 15-16; E. Calvert, 15-16; Fairfield, 22-23; Winkler, 22-23; E. Mexia, 29-30; Teague, 28-30; Oakwood, July 6-7; Palestine, 12-14; Palestine Ct., 13-14; Jacksonville, 20-21; Bryan, 27-28; Bryan Ct., 27-28; Jewett, Aug. 3-4; Boggy and S. C., 10-11; Leona, 17-18; Madisonville, 24-25. District Conference at Bryan, Texas, July 23-24. Let each pastor be prepared to report his Wiley claim in full as well as all other benevolent claims. The Palestine District is placed on the honor roll for the General Conference expenses so let it be there on all other claims, the Southwestern included.—M. Q. A. Fuller, District Superintendent.

#### GULFPORT DISTRICT Third Round

New Augusta (Wade), July 6-7; Magnolia, 8-9; McLain, 10; Sweetwater, 11; Leaf, 12; Vernal, 13-14; Sumcall, 15-16; Purvis, 22; Lumberton, 20-21; Richter, 27-28; District Conference, 24-28; Pearlinton, Aug. 3-4; Gulfport, St. Mark, 11-12; Bay St. Louis, 10-11; Handsbors, 17-18; Pass Christian, 24-25; Gulfport, St. John, 31-Sept. 1; Biloxi 1-2; Bond Ct., 5-6; Bond, 7-8; McHenry, 14-15 Gulfport, North Side, 25-26; McNeil, 28-29; Basin, 28-29. Dear Brethren—The District Conference convenes at Richton, July 24. Every pastor, with his delegation, is expected to be on hand the first day at roll call, 9:30 a. m. We shall expect to have with us during the session Editor R. E. Jones, of the Southwestern Christian Advocate; Dr. W. W. Lucas, field secretary of the board of Foreign Mission; Prof. J. B. F. Shaw, A. M., of the Meridian Academy; Dr. L. Garland Penn, corresponding secretary of the Freedmen's Aid Society; Dr. E. M. Jones, of the Board of Sunday Schools, and Dr. I. L. Thomas, of the Board of Home Mission and Church Extension. A word about our benevolences: Most of the pastors failed in their plan to raise every cent of their benevolences on Easter Sunday, but on account of the inclement weather the collection was almost a complete failure. Of course, some of the charges did not plan to raise their claims. I have just received the Equitable Apportionment from the General Board for the Gulfport District, and we are urged by the Church to raise every cent of this money. A dollar from every member and friend is the least you can afford to ask for to raise the full apportionment. Why not divide your charges up into groups? A weekly sys-

tem of ten (10) cents per member and appoint a captain over each group to collect, each captain ten members, each member and friend 10 cents a week for ten weeks. Here are figures from the board which we must raise and it is an easy matter when we try. For the board of Foreign Mission, \$603; Home Mission and Church Extension, \$603; Freedmen's Aid Society, \$120; Board of Sunday Schools, \$100; American Bible Society, \$40; Board of Education, Southern work, \$18.00. Total, \$1,484.—S. H. Cannon, District Superintendent.

### Rallies

Monroe, La.—The two weeks' revival service closed at St. Paul Church, May 19. Eight persons were baptized at the altar. Sermon by the Rev. J. O. Brown of St. James.—A. W. Johns, Pastor.

Hattiesburg, Miss.—We have just closed our revival (May 29). It was a gracious season of the outpouring of the Holy Spirit. Many were revived, many reclaimed and sinners converted. Accessions during the meeting 104. Number received since Conference, 142. The various departments of the Church are organized and at work.—J. C. Hibbler, Pastor.

Bellefonte, Texas.—I have closed my spring revival—a ten days' meeting, conducted by the Rev. S. A. Kelly of East Hempstead. The converts were two young men. The Rev. J. L. Moseley, of the Baptist Church, and the Rev. Dudley, of the African Methodist Church, were very helpful in this meeting.—J. A. Tillory, Pastor.

### WELCH, WEST VIRGINIA

Sunday, April 21st, was rally day with us at Welch, W. Va. The result was \$85.00. Mr. W. H. January's club raised \$23.35; the Sunshine Club raised \$28.20; the following named gave \$1.00 each: Albert Steward, Robert Wilkins, Mrs. Viola Pilson, Mrs. Hattie Frore, Mrs. Roxa Cuson, Mr. Edward Holly, the Rev. Mr. Dean, Mrs. Annie Cowans, Mrs. Ella Calne, Miss Susie Gwinn, H. J. Borden, Mrs. Edward Whitaker and Bass Jones, \$1.00 each. We hope to erect our new church at once. With our small membership of twenty-eight we hope to do great work.—F. Hodge, Pastor.

### RALLY AT WEST POINT

On Sunday, May 1st a great rally was had at this place. When I came here I found bills against the church of twenty-five years' standing, amounting to \$500. I started a financial campaign for the purpose of paying the

same. The masses needed to have confidence in the pastor in charge. I only had to promise that I would not have a partnership rally, that is for pastor and trustees, but every cent raised would be paid on the debt. With this before them, we went to work. The people here believe in their church and pastor. Our rally was a decided success. We had present many societies—some donated. Home Mission Coats, \$13.50; Sisters of Charity, \$5.05; Rising Sun, \$25.00; Morning Pilgrim, \$5.00; Brotherhood, \$7.54; visiting churches and pastors—the Rev. I. A. Coppage, of the Missionary Baptist Church, Georgia, \$11.50; the Rev. W. D. Hargrove, of the African Methodist Episcopal Church, \$3.85; the Rev. J. W. Brown, Methodist Episcopal Church, Savannah Conference, \$11.45; the Rev. F. L. Sanders, Missionary Baptist Church, Lanett, Alabama, \$25.04; class leaders of our own church, viz: No. 1, F. Sherrell, leader, \$17.35; C. H. Harris, \$3.00; W. M. Reese, \$9.22; Henry Brooks, \$7.00; Mrs. Sarah Hardnett, \$13.20; Mrs. Hetty Lee, \$11.10; James Fears, \$8.45; Monroe Crowder, \$11.00; Edgar Winkfield, \$5.54; Mrs. Millie Sherrell, \$6.15; Richard Nolan, \$4.30; Mrs. Ida Bass, \$18.00; Mrs. Charlotte Fears, \$25.55; Wesley Ward, \$11.40; Mrs. Millie Melton, \$6.97; Mrs. Amanda Reese, \$7.50; Mrs. Lizzie M. Croft, \$1.25; Mrs. Addie Gipson, \$7.05; Sherman, Lockheart, \$8.00; Mrs. Queen Sherrell, \$9.51; Prof. S. H. Carlisle, \$6.95; Good Samaritan Lodge, \$2.50; Messrs. Scott and Batson (white men), \$1.00; Friends, \$3.50; Mr. Crowder, 50 cents; grand total, \$295.51. The amount was put on the indebtedness of the church. In ten days for all causes we raised \$333.51. This is truly a great people.—R. M. Davis, Pastor.

### TEXAS

Valley Mills.—The ministerial consult was held at Valley Mills April 10, 11, 12, by the pastors of the San Angelo District. Our Quarterly Conference was held April 13-14 by the District Superintendent, E. L. Jackson. Raised for all purposes this quarter \$100.33. Revivals held by the pastor, the Rev. J. E. Brown. Two added to the church. Thirty-eight additions Gatesville and Valley Mills.—Annie Knowls.

## PUDDINGS



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## Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

**McGinnis.**—Mrs. Ardelia McGinnis died March 11, 1912. She lived a faithful member of the Methodist Episcopal Church and leaves two sisters and two brothers, who mourn for her. She passed away happy and contented. The funeral service was conducted by her pastor, the Rev. H. E. Green, the Rev. T. B. Barnes, and the Rev. Z. R. Feals, pastor of Marianna, Ark.

**Jones.**—Little Early Jones, infant child of Mr. and Mrs. Jones, passed into the Life Eternal, May 8th. The Rev. T. P. Norris conducted the funeral service.

**Williams.**—May 13, Mr. Thomas Williams, of St. Martinville, La., passed from earth. He was an old man, but had not accepted God's plan of salvation. His wife, who is a member of Mallalieu Church, mourns deeply his passing. The Rev. T. P. Norris conducted the funeral service.

**Anthony.**—Ethel Anthony, the young daughter of Mr. and Mrs. Troville Anthony, both members of Mallalieu Church, St. Martinville, La., passed into her Heavenly Home May 4th. The Rev. T. P. Norris officiated at the funeral service.

**Drake.**—The infant daughter of Mr. and Mrs. M. V. B. Drake, of St. Martinville, La., departed this earthly life March 30. Mr. Drake is a local preacher of Mallalieu Church, and is also superintendent of the Sunday School. The Rev. T. P. Norris conducted the funeral service.

**Rankin.**—Little Edna Rankin, daughter of Mr. and Mrs. Rankin, of Cotton Plant, Ark., died February 28, 1912, aged twelve years. She was a faithful Sunday school pupil and member of the Junior League. She died happy in Jesus.—J. A. Swift.

**Saxton.**—Brother James Saxton, of Pleasant Hill, La., departed this life March 22nd. He was a faithful member of Taylor Methodist Episcopal Church, was a class leader and district steward and also a member of the G. P. Lodge. The church has lost a faithful servant. He leaves a wife, friends and relatives who mourn his passing. The funeral service was conducted by the Revs. Sylvanus Jackson, Roysdom, E. C. Graham, of the African Methodist Episcopal Church, and the pastor, the Rev. I. B. Henderson.—Beulah I. Henderson, Reporter.

**Serven.**—Dr. O. W. Serven, during the month of March, passed into the Life Eternal. The funeral service was conducted by the Rev. M. Fountain, of Eastland Baptist Church.

**Benton.**—Richard Benton, of Honey Grove, passed away recently. He was living at Honey Grove, Texas. The funeral service was conducted by the Rev. M. Fountain, at Eastland Baptist Church.

**Nettles.**—Mrs. Hannah Nettles, of Couparie, Miss., was brought here from South Carolina as a slave. She professed religion before the war and became a member of the Couparie Methodist Episcopal Church, at the time of its organization, and lived a consistent Christian until her death. She died on Saturday morning, April 13,

ed into the Eternal Life peacefully and trustfully.—J. I. Garrett.

**Allen.**—Mrs. Lottie Allen, of DeSoto, Miss., one of the best members of the Methodist Episcopal Church, fell asleep in Jesus, April 6th, 1912. She was a member of Cooke's Chapel, a good wife and a faithful mother. She leaves husband and father, five children and a host of friends to mourn her passing. The funeral service was preached by the Rev. A. C. Lacy, our pastor.—Laura B. Cooper.

**Cannon.**—Daniel Cannon was born in Lincoln county eighty-four years ago, and died in Moscow Mills, Missouri, April 15, 1912. He had for many years been a faithful member of the Methodist Episcopal Church, and for kindness of heart, faithfulness to friends, sympathy for those in sorrow, and service where most needed he was not excelled. He was a model in his home, faithful to his pastors, and always concerned about the welfare of the church. Many of the older brethren of the Central Missouri Conference held him in high esteem, for he was classed as a pioneer in Missouri Methodism. The citizens, regardless of race, turned out to pay respects to this good man of God. He faced death as a conqueror and died in perfect peace. The funeral was conducted by the Rev. H. T. Reeves, of Troy, Mo.

**Henry.**—Sister L. A. Henry, of Lampasas, Texas, departed this life March 23, 1912. Her death was sudden—no one present at the time. She seemed well early that night, but about eleven o'clock was found dead. She was a member of Alice Methodist Episcopal Church at this place. The body was taken to Gonzales by her son, James Henry, and Mrs. C. N. Henry, wife of S. W. Henry, the young son, who had not arrived. She leaves two sons, grandchildren and other relations, who mourn their loss.

**Ross.**—Little Anna Lee Ross, the daughter of Mrs. Louisa Ross and Charley Ross, was drowned Saturday, May 30th, at 10 o'clock a. m., at Bismarck, La., while crossing Bayou Martoe. She slipped off of a foot log. She was seven years of age. She leaves father, mother, two brothers, grandfather and grandmother, and a host of kindred to mourn her passing. The body was brought to St. Paul, Boyce, for burial. The funeral was conducted by the Rev. Jared Green, of Rigolets, and the pastor, the Rev. C. D. C. Bryan.

**Maken.**—Mrs. Martha Maken, a member of the Methodist Episcopal Church at Grand Bayou, La., passed into the Beyond, April 26. Thirty-eight years of her life had been given to the church. Sister Maken leaves mother, brothers and sisters, many relatives and friends, who grieve because of her passing.

**Hills.**—Mr. Vador Hills, of Eola, La., a member of the Simpson Chapel Methodist Episcopal Church, born September 18, 1894, died April 8th, 1912. Several brothers, one sister, and a loving father mourn the loss of him, and many school friends. Brother Hill died at the age of 18 years. The Rev. Jas. Chase and the Rev. Mr. Hayes, of the Baptist Church, assisted in the funeral service, conducted by the Rev. T. A. Hampton.

**Williams.**—Sister Louisa Williams, a member of Simpson Memorial Methodist Episcopal Church, New Orleans, departed this life March 15, 1912. She was a true and faithful member of the Methodist Episcopal Church for twenty-six years. She

brothers and friends who mourn her passing. She will be truly missed. The church has lost one of its best members. "Servant of God, well done." The funeral service was conducted by the Revs. W. S. Chinn and R. C. Worsham.

**Williams.**—Frances Williams died April 4, 1912, at the age of 75 years. Sister Williams was a member of St. Matthew Methodist Episcopal Church Aigiers La., for 40 years. She was strong in the faith. Feeling that her end was near, she called all of her children and grandchildren to see her pass to her Heavenly reward. Funeral services were conducted by the Rev. J. A. Landry.—C. D. Smith.

**Williams.**—Mrs. Sallie A. Williams, a loyal member of Wesley Chapel, on Brookshire Circuit, Texas, departed this life March 11th, 1912. She was converted and joined the Methodist Episcopal Church 39 years ago, and lived a consistent Christian until her death. Five brothers, two sisters, six children, and other relatives and friends are left to mourn her going. The pastor not being present, the service was conducted by the Rev. W. B. Hayes, of the Colored Methodist Episcopal Church.—Mrs. E. Belle Blacknell, Reporter.

**Shumpert.**—Robert Shumpert, a member of Pleasant Grove Church for more than thirty years and a faithful and true leader in the church and community, died April 5, 1912, at the age of 73 years. He leaves a brother and wife, sons and daughters, and many friends who mourn their loss. The funeral service was conducted by the Rev. D. D. Reid.

**Ford.**—Albert Ford, a faithful member of the Board of Trustees of Bell Hill Methodist Episcopal Church, died April 9th, 1912, at the age of 83. He lived a loyal Christian for 30 years, and leaves his wife, a son, a mother and many friends who mourn his going. The funeral was conducted by the pastor, the Rev. A. Davis. A large number of people attended the service, both white and colored.—M. A. Gilchrist.

**Phillips.**—Mrs. Della Phillips, after a short illness of three days, passed into the Great Beyond April 9, 1912, at the age of 36 years. For a number of years she had been a loyal member of St. James Methodist Episcopal Church, at Warrior, Alabama. She leaves to mourn their loss one daughter, a grandson and her husband, mother, two sisters. The Rev. H. N.

Redrick conducted the funeral service.—S. H. Donaldson.

**Haywood.**—Calvin Haywood, born June, 1847, passed away, happy in the Lord, April, 1912. Brother Haywood was a member of Trinity Church and leaves his wife, son and brother, who mourn their loss.—William C. Harris.

**Howard.**—Emily Howard, of Allen, for twenty years a member of St. Paul Church, died on April 5, 1912, in the triumph of faith. She was a stewardess and was wide awake to all of her duties to the church. St. Paul loses one of its best members.—Jas. E. Harrison.

**Davis.**—Mrs. Jency Davis, a faithful member of Liberty Hill Methodist Episcopal Church, Sturgis, Mississippi, and the wife of W. D. Davis, passed into Life Eternal January 28th, 1912. Sister Davis' husband, six children, seven brothers, a sister and many friends mourn her going.

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### Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Mrs. Robinson, wife of the Rev. Arthur Robinson, of Mandeville, is spending a few weeks in the city with relatives.

Y. M. C. A. Airdome, 2220 Dryades Street.—Shirt Waist Party and Moving Picture Exhibition, Friday night, June 14. Two prizes will be given, one to the gentleman in the neatest shirt waist attire. This effort is for the benefit of the Gymnasium and Athletic Department. Admission, 10c; children under 12 years, 5c.

Williams Church.—Sunday June 9, good services all day. Early prayer meeting led by L. Brazley. The children's day program was a success, Miss Parker, superintendent. The Pastor preached the educational sermon at 11 a. m. At 8 p. m. Dr. Pierre Landry, Superintendent Lake Charles District, preached a logical sermon to an appreciative congregation. Collection good. Miss Deborah M. Cooper, daughter of the Rev. and Mrs. T. B. Cooper, left last week for Baton Rouge where she will attend the State Normal. The third Sunday in July is the day for our grand rally. The sister churches are invited.—T. B. Cooper, Pastor.

The membership of First Street Methodist Episcopal Church, under the auspices of the Stewart sisters, gave their pastor, Dr. B. Mack Hubbard, a Home Coming reception Thursday night, June 6. Dr. Hubbard has just returned from the General Conference at Minneapolis, where he had been in attendance as one of the Louisiana delegation. The arrangements were in keeping with this great congregation. A large number of ministers, their wives, laymen and other visitors were present. An excellent program was rendered. Dr. R. E. Jones, editor of the Southwestern Christian Advocate, was master of ceremonies. Prayer was offered by the Rev. A. Hubbs; addresses were delivered by Mr. E. H. Anderson on behalf of the stewards; Mr. H. J. Burns on behalf of the membership; Miss Ella Lee Rose, Miss Alma Clark, on behalf of the young people; remarks by Attorney F. B. Smith; piano solo, Mrs. L. T. Burbridge; solos by Mrs. Elvira Bickham and Mrs. Velma Lloyd Smith; violin solo, Prof. George Carrere; anthem by the choir; Miss Ophelia Smith, Miss Carrere and Prof. Morgan were at the piano. A beautiful gold-headed umbrella was presented to the pastor by Mrs. Virginia Curtis on behalf of the Tanny Quill Club of the Church. Refreshments in abundance were served in the annex.

#### SIMPSON CHURCH.

April 28th, under the auspices of the Ladies' Aid, with their captain, club and preacher, Miss Helen Edward, captain of Eela; club preacher, Augustus Reed, one of our own local preachers. Collection \$6.01. Miss Rachel Carter, captain; Bayou Clair Club, preacher, Garfield Rood; collection, \$2.00. Miss Elizabeth Washington, Bears' Corner Club; preacher, the Rev. Jarett Green; collection, \$2.95. Mrs. Octavia Williams, captain Southern Pacific Club; preacher, R. H. Bernard, another of our local preachers. Collection, \$8.70. There was a beautiful silver handled parasol awarded to the highest contestant, who was Mrs. Octave Williams. Total collection for the day, \$30.27.—T. A. Hampton, Pastor

### CONFERENCE NOTICES

#### Special Notice

##### HUNTSVILLE DISTRICT.

The Twenty-ninth annual session of the District Conference, Sunday School Institute, Epworth League, W. H. M. S. and Ladies' Aid Society will meet with the Metropolitan Methodist Episcopal Church, Conroe, Tex., August 13-18.—W. Hartley, Jackson, District Superintendent.

##### CHATTANOOGA DISTRICT.

The District Conference, Epworth League and Sunday School conventions of the Chattanooga District, East Tennessee Conference, convenes in Soddy, Tenn., July 17, 1912.—E. J. Cox, District Superintendent.

#### District Rounds

##### NAVASOTA DISTRICT.

###### Third Round.

Anderson Circuit, June 15-16; Caldwell Circuit, 22-23; Clay Circuit, 23-24; Brenham Mission, 28-30; Brenham Station, 30-July 1; Somerville and yons, 6-7; Bellville Circuit, 13-14; Sealy Circuit, 20-21; Haven Chapel, 26; Brookshire Circuit, 27-28; Hockly Circuit, August 3-4; East Hempstead, 10-11; Navasota Circuit, 17-18; Navasota Station, 18-19; Hempstead Circuit, 24-25; Hempstead Station, 25-26; Yarboro Circuit, 31-Sept. 1; Millican, 7-8; District Conference, Aug. 13-18. Dear Brethren: Owing to the fact that we are behind with our Benevolences, we will be compelled to put forward some special plan to raise our Benevolent Claims, and to do so without delay. We can not afford to be satisfied with less than a full report of Benevolences. Try to be able to report at the District Conference all Benevolences raised. I am saying to the Bishop that you can be depended upon, and I trust you will make good. I will suggest that each pastor put on a special rally, in July, or early this side of the District Conference (Aug. 13 to 18) for Benevolences. I would advise to avoid conflict, don't put it on the Quarterly Conference day. And don't forget the Wiley University claims. Let us raise the Wi-

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ley claims in full at the District Conference. The school is needing as never before. Let us do our part for the school.—B. M. Taylor, District Superintendent.

#### ST. LOUIS DISTRICT.

##### Second Round.

Curryville Circuit, July 6-7 (Geo. Grady); Bowling Green, 13-14 (L. R. Grant); Hannibal, 13-14; Jacksonville and Pittsfield, 20-21; Bagwell Chapel, 27-28 (B. F. Abbott); Springfield, Ill., 27-28; Grassy Creek, 27-28 (J. C. Guyton); Bridgeton Circuit, Aug. 3-4 (C. C. Kitchen); Louisiana, 3-4; Clarks-ville Circuit, 10-11; Elsberry Circuit, 17-18; East St. Louis, 24-25; Union Memorial, Sept. 1-3; Iron-ton, Aug. 31-Sept. 1 (J. P. Bishop); Cairo, Sept. 7-8; Popular Bluff, 14-15; Fredericktown, 7-8; Farmington, 7-8 (J. H. No-land); DeSoto and Festus, 21-22 (S. P. Johnson); St. James, 10-11 (F. S. Bowles); Webster Grove, 17-18; Rol-la, 14-15; Wash Street Mission, 21-22; Galot Street Mission, 21-22; St. Charles, 28-29. The District Conference will convene at 115 N. 11th St., East St. Louis, Aug. 21-25. Let every charge be properly represented by its best material. Let every one strive to do his or her full duty to the end that this may be the best District Conference in history of the District. Each Pastor is expected to report the largest part of his benevolence raised.—R. E. Gillum, District Superintendent.

#### SAN ANTONIO DISTRICT.

##### Third Round.

Gonzales and Elm, July 5-6-7; Gon-zales Circuit, 12-13-14; Hamilton, 12-13-14; Cuero Station, 19-20-21; Clin-ton Circuit, 19-20-21; Belmont, 26-27-28; Rossville, 30-31; Seguin, Aug. 2-3-4; Floresville Circuit, 7-8; Nixon, 9-10-11; Westhoff Circuit, 14-15; Laver-na Circuit, 16-17-18; Sutherland Springs, 16-17-18; San Antonio, .St. Paul, 23-24-25; San Antonio, Jacobs Chapel, 30-31-Sept. 1; San Antonio, Cars Hill, 6-7-8; Pleasanton Circuit, 11-12; Pearsall Circuit, 13-14-15; Kerr-ville Circuit, 18-19; Hondo Station, 20-21-22; Delrio Circuit, 20-21-22; Uvalde Circuit, 25-26; Beeville and Kingsville, 27-28-29; Boerne Circuit, 27-28-29; Harwood and Ottine, 27-28-29; York-town Circuit, 4-5-6; Runge Circuit, 4-5-6; Kingsbury Circuit, 9-10; Corpus Christi Circuit, 11-12-13; Kennedy Circuit, 16-17. Dear Brethren: Re-member Children's Day, June, second Sunday. And if you cannot observe the second Sunday take the third. We made a good report at the convention held at Floresville in April. We must come up to the District Conference with a splendid report. No wis your time to make good. We are doing business for the King. The District Conference will be held this year in San Antonio with the Rev. P. M. Carmichael and his working people at the East End, Jacobs Chapel. Say, brother pastors, the reports we make must be good. That is what counts. District Conference Aug. 27-Sept. 1, 1912. Brethren, help the Master to save all the souls you can. At any rate your reports will tell what you have been doing. Bring all your delegates. Our benevolences—Samuel Houston College money or other should be paid in at the District Conference. Let the young pastors remember this. Come to the Alamo City in full force. Every minister's wife is requested to raise and bring to the District Conference \$2.00. All pastors and every delegate will kindly pay at roll call \$1.00. This is a aside

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# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
TATON & MAINS, Publishers

NEW ORLEANS, JUNE 20, 1912

Vol. No. 41—No. 25

## RESIDENTIAL SUPERVISION

The Episcopacy of the Methodist Episcopal Church is not a tradition, it is an evolution. Editor George P. Eckman of the *Christian Advocate*, in paying the singularly and appropriate tribute to his distinguished predecessor, Dr. J. M. Buckley, incidentally remarks upon our Episcopacy. Referring to Dr. Buckley, Dr. Eckman says: "It would be truer to say of him that he has been one of the chief makers of our Episcopacy itself. That office has been in process of development from the days of Asbury until now, and it cannot yet be said to have attained its final form. It is futile to assert that the fathers determined the ultimate character of our Episcopacy a century and a quarter ago. In the later phases of the evolution which has been going on from the beginning of our constitutional history, Dr. Buckley has performed a most influential part."

Our Episcopacy is still evolving, just where we shall land no one can foretell. But that we shall always have an Episcopacy is clear, but it will be an Episcopacy that is an office and not an order. It will be an Episcopacy that is general, but the interpretation of that that Episcopacy is and its relation to the Church and the problems that confront us will be determined by the General Conference which alone is supreme in its interpretation of the constitution. Any interpretation the General Conference may make of the constitution stands until this interpretation is reversed by a succeeding General Conference.

The recent General Conference took a forward step in the matter of the Episcopacy, but not a radical step. But the step at which strict constitutionalists could have balked at twenty-five years ago. Calamities do not always follow because they are prophesied. Weather men often fail, so do alarmists fail when they predict dire disasters when traditions are set aside and advanced legislation is introduced. When missionary Bishops were elected there were those who predicted great trouble because the constitution had been trampled (?) under foot. Likewise, when Episcopal residences were fixed by the General Conference, the predictions did not come true. Nor will there be any trouble because of the recent action of the General Conference. The Church is safe and would have been if the General Conference had gone a step farther. The "slow-up" predictions have no force.

The General Conference "requested" the Bishops to group the Annual Conferences around the Episcopal residences for "residential" supervision. Residential supervision is a new term in Methodist terminology. But it is in response to a strong feeling in the Church for a more definite, continuous and vital leadership of Methodist activities by the Bishops who are the recognized leaders, and so chosen by the free vote of the men who are to be lead and who want to lead. In response to the request, the Bishops divided the Conferences into three general groups, as follows:

### I. EASTERN DIVISION

BOSTON—*Bishop Hamilton*, New England, New England Southern, East Maine, Maine, New Hampshire, Vermont.  
NEW YORK—*Bishop Wilson*. New York,



BISHOP WILBUR PATTERSON THIRKIELD, D.D., LL.D.  
Resident Bishop of New Orleans

New York East, Newark, East German, Troy, Eastern Swedish.

PHILADELPHIA—*Bishop Berry*. Philadelphia, Wilmington, New Jersey, Delaware, Wyoming, Porto Rico.

WASHINGTON—*Bishop Cranston*. Baltimore, Washington, West Virginia, Pittsburgh, Central Pennsylvania.

CHATTANOOGA—*Bishop Henderson*. Holston, Central Tennessee, East Tennessee, Tennessee, Blue Ridge-Atlantic, North Carolina.

ATLANTA—*Bishop Leete*. Alabama, Atlanta, Florida, Georgia, Saint Johns River, Savannah, South Carolina, South Florida.

### II. CENTRAL DIVISION

CHICAGO—*Bishop McDowell*. Central Swedish, Chicago German, Rock River, Central Illinois, Illinois, Northwest Indiana, North Indiana.

BUFFALO—*Bishop Burt*. Genesee, Northern New York, Erie, Detroit, Michigan.

SAINT PAUL—*Bishop Quayle*. Wisconsin, West Wisconsin, Minnesota, Northern Minnesota, Norwegian-Danish, Northern Swedish, Northern German.

SAINT LOUIS—*Bishop Smith*. Saint Louis,

Missouri, Central Missouri, South Illinois, Arkansas, Little Rock, Saint Louis German.

CINCINNATI—*Bishop Anderson*. Cincinnati, Lexington, Ohio, Central Ohio, Northeast Ohio, Indiana, Kentucky, Central German.

NEW ORLEANS—*Bishop Thirkield*. Louisiana, Mississippi, Upper Mississippi, Gulf, Central Alabama.

### III. WESTERN DIVISION

SAN FRANCISCO—*Bishop Hughes*. California, Southern California, Nevada, Pacific Japanese, Pacific Swedish, Arizona, California German, Hawaii, Pacific Chinese.

PORTLAND—*Bishop Cooke*. Oregon, Puget Sound, Columbia River, Alaska, Pacific German, Western Norwegian-Danish, Pacific Swedish.

HELENA—*Bishop Luccock*. Montana, North Montana, North Dakota, South Dakota, Black Hills, Idaho.

DENVER—*Bishop McConnell*. Colorado, Utah, New Mexico, Wyoming.

OMAHA—*Bishop Bristol*. Nebraska, North Nebraska, West Nebraska, Northwest Nebraska, Des Moines, Northwest Iowa, Upper Iowa, Northwest German.

KANSAS CITY—*Bishop Shepard*. Kansas, South Kansas, Northwest Kansas, Southwest Kansas, Western German, Western Swedish.

OKLAHOMA CITY—*Bishop McIntyre*. Oklahoma, Texas, West Texas, Southern German, Lincoln, Mexico.

The assignments for presidential supervision have been made contiguous to the Episcopal residences, except in the case of Bishop Berry, who takes the two Conferences in Michigan, and Bishop Hughes, who takes the Conferences in Iowa, and Bishop Shepard, who takes the Conference on the Pacific Coast. Our colored Conferences will be under the residential supervision of Bishops Cranston, Berry, Anderson, Smith, McIntyre, Henderson, Leete and Thirkield.

In presenting the statement of the Bishops on the last day of the General Conference in reference to this method of administration, among other things, Bishop Cranston said:

"We respectfully report to the General Conference that we have made a tentative arrangement of the Conferences into groups adjacent to the Episcopal residences, as fixed by your action, due publication of which arrangement will be made.

"In the matter of divisions, we have found that efficient administration will be better secured under three than under four general divisions, because by the smaller number, it is possible to bring into each division the stronger as well as the weaker Conferences, and practically have all classes of Conferences represented in each division. This was not intended to serve the convenience of Bishops, but to insure greater efficiency in administration, by affording to each Bishop a knowledge of the work in as many phases as possible, and furnishing a

(Continued on Page Eight)



## Methodism's Open Door in Liberia

By Bishop Luther B. Wilson, D.D., LL.D.

It was to meet what many felt to be a very real exigency that the Colonization Society was formed at Washington in December, 1816. In 1820 the "Elizabeth" brought the first American emigrants from New York, landing them at Sierra Leone, but they were not encouraged to locate the new colony in this vicinity, and so the pilgrimage was resumed. At length they found a resting place at Sherbro, a resting place, indeed, for in its deadly climate many of the pioneers succumbed to the fever, their lonely graves marking the place of their first disappointment. In 1821 the settlers, with clearer knowledge of the situation, purchased Monrovia from the natives, and in 1823 the name Liberia was adopted.

The American Baptists began work in the colony in 1821; the Swiss Basel mission entered the field in 1827, the American Presbyterians coming about five years later.

For our own Church Liberia was the first mission field, its entrance marking the beginning of that great movement which, not less than doctrine and distinctive polity, stamped the Methodists as worthy children of the world-visioned Wesley, ay, and may we not humbly say of the world-conquering Christ as well? The Liberia Annual Conference was organized in January, 1834, but was without legal recognition until the General Conference of 1836 gave it a place with the status of a mission conference. But in 1833 Melville B. Cox had arrived in Liberia, already worn in body but with his heart devoted gladly to the service of the King, for him ready to live, for him ready to die. To the brief months he was privileged to serve with that frail body of his must be added the long years during which his sacred dust has been lying in the little cemetery at Monrovia. His soul has been marching on, and his words, "Let a thousand fall, yet let not Africa be given up," deserve to be remembered with those other words uttered by Dr. Livingstone, and inscribed upon the stone which marks his resting place in Westminster Abbey: "May heaven's richest blessing come down on everyone—American, English or Turk—who will help to heal this open sore of the world." It is something to labor on the Dark Continent. It is something to lay one's body down upon the shore of that great land. Sometimes it the toiling there that seems to count for most, but sometimes it is the dying there which seems most blessed of God to the furtherance of the work, and the dying of Melville B. Cox has been most mightily used of God in the advancement of Christian missions.

Liberia has a population of probably fifteen thousand Americo-Liberians, with rather more than two million heathen natives. Bounded on the south and southwest by the Atlantic, it is otherwise bounded on the east and north by the French possessions, and on the west and northwest by the English colony of Sierra Leone. Within recent months the French and English boundary lines have been defined, and there is every probability that they will remain as thus fixed. It is reasonable to believe that, had Liberia been a stronger power, the limits would have been somewhat different, for, unfortunately in these days in which international questions are determined by diplomacy, rather than by force of arms, the stronger of the parties concerned has the advantage. Liberia, however, still has all the territory she can care for. Hope is entertained that the agreement just entered into by America, England, Germany and France, will prove a great blessing to the little republic, the history of which has thus far failed to realize the high hopes of those who laid its foundation, but which under strongly favorable conditions, including counsel and help from without, may yet be able to justify those hopes.

This consummation can never be, however, if Liberia is left to itself, or if it is considered chiefly as the depository of material wealth. Doubtless there is material wealth in abundance, and doubtless for friendly nations which shall lend the republic help, there may ultimately be return, but for the present the proffer of assistance by any nation must be influenced by the consideration, unfortunately rarely conspicuous in diplomatic negotiations, the almost wholly disinterested desire for another nation's well-being. In this case unusual consideration is justified by the unusual fact that in Liberia alone are the descendants of a subject race scarcely a generation removed from bondage working at the great task of nation building.

Whatever disability may appear inevitable in such a people has been augmented by the too ready imitation of the white man's vices in individual character and political methods. It is a conviction shared by many that Liberia has a chance if some of the stronger Christian nations shall give to it their real sympathy and practical help. If that be not done the experiment of almost a hundred years seems doomed to disappointing failure.

If it seems necessary to ask for Liberia the sympathetic and somewhat indulgent consideration of nations, certainly it will not be accounted as unwarrantable to plead for that succor which only the generous heart of the Church can offer. She needs churches and schools, teachers and preachers. One scarcely knows where most to lay the emphasis, since after all the hope of the world is in the gospel intelligently apprehended. The Church respectful in its attitude toward true religion may be regarded as lawfully joined together, and, therefore, are not on any account to be put asunder. Preachers and teachers she must have. The schools of the state are wholly inadequate. The college of Liberia has no co-ordinated schools preparing for the college course, and the best schools in the republic are those supported by the Church. The Protestant Episcopal Church has its most important school doing creditable work at Cuttington, a few miles from Cape Palmas, and smaller schools in other towns of the republic. The Methodist Episcopal Church has excellent schools at Monrovia, Cape Palmas Garraway, Wissika, Sasstown and Sinoe, with seventeen primary schools in other centers. Our principal school at Monrovia, under the care of Dr. Reed, is giving very thorough instruction in a well-balanced curriculum. It is proposed to own a training school for workers in connection with this, the College of West Africa. Dr. Reed, who has had experience as an educator in America as well as in Liberia, is well qualified for the work. If the plan for a training school is carried out, it will be necessary to secure additional accommodations. The Stokes fund of \$10,000 is available for this purpose, and a very good property just opposite the present school building is offered us. As it is under lease, it would not be immediately available, but could be purchased and made ready by the time the details are all worked out and the special students gathered. The present college building, however, is in need of immediate repairs, and should have substantial additions made to it. The school has really outgrown its home, and in the tropical climates especially economy requires that property be kept up with the greatest care and promptness. At Cape Palmas our school property is in wretched condition. This is in part due to the use of the building by the soldiers during the Grebo insurrection a year ago, but it is also largely due to failure in making needed repairs at the proper time. At Wissika and Sasstown good work is being carried on, and at Garraway, where Miss Hall is in charge, the school to which Miss McAllister gave her life is being conducted with notable devotion and success. One of the striking facts in con-

nection with our schools is the large attendance from the native tribes. These furnish at least two-thirds of the scholars, taking all our schools together, and even in the town of Monrovia and Cape Palmas, where we might expect to find it otherwise, the Americo-Liberians are decidedly in the minority. These natives are quick to learn whether in or out of school, a fact to which teachers and traders alike bear strong testimony. At school their comments are sometimes quaintly expressive. One of them, after a day or two spent at Garraway, said: "Now we know a, b, c, and can spell some, but when we spell him we don't know his name." A little patience, however, upon the teacher's part and they will "know his name." At the Kroo chapel in Monrovia it was a native trained in our mission school, led to Christ by our workers, who interpreted our addresses on the sultry Sunday afternoon we spoke there, and did it with a quickness of apprehension and readiness of utterance quite unusual.

\* \* \*

At the conference session recently held at Cape Palmas the reports—evidently lacking in accuracy, we are bound to confess—indicated a gain in members, probationary and in full connection. During the last year we were compelled to face, not only the common difficulties, but also to suffer especially in the Cape Palmas District and among the stations on the Cavalla River the embarrassment due to tribal wars in which it was necessary for the government to interfere. Happily at this time hostilities are practically at an end, the governmental interposition having been entirely successful.

The best work done by the Church during the last twelve months is clearly that done among the Kroos. This tribe chiefly supplies the cargo men for the West Coast steamer service. The men and boys are expert sailors and fishermen. In their native canoes they appear as much at home upon the waters as upon the land. Of those we met these fairly represent the best type of native life. When they are converted they really appear as new creatures in Christ Jesus, and they are true to their new Master, not only at home, but also during their trips away. Coming from Cape Palmas to Monrovia our ship stopped at Sasstown to land the Kroo boys who had been away for six weeks loading and unloading freight. As we neared their homes it was interesting to note their signs of joy. The heathen gave expression to their delight by rude music and strange dances; the Christian men by singing the hymns which the mission had taught them. The devotion and manifest sincerity of our native converts were the most hopeful indication of progress noted during our stay in Liberia. From what we saw and heard it is the same at all our stations, and even in the bush—as they call the forest—if our workers stop for a night on their journey from place to place they find ready listeners to the good message which they bring.

An earnest appeal came to the Conference from Sasstown, addressed "To His Lordship, the Bishop," offending, to be sure, the simple taste of an unpretentious Methodist, but when this was overlooked on the ground that the writer was certainly not acquainted with our ecclesiastical nomenclature, the petition spoke to our hearts, for we read: "We are in need of a missionary, and the people willingly offer up themselves to assist any missionary that will tell them of the wonderful works of God and of his Son, Jesus Christ, our Redeemer." It is a comfort to know that a native worker was sent them.

\* \* \*

Bishop Scott, who received us most courteously and braved the dangers of a canoe trip to the ship to say good-by to us when we left, has evidently given very careful attention to the affairs of the conference, and in



the important responsibilities of leadership has its details well in hand. It has been a great embarrassment to the Church that so many of the men prominent in the conference during the time of their effective relation have occupied political positions, and have thus been hindered in giving to the care of charges or districts the attention really required. At the recent session of the conference attention was called to this, and in the adjustment of appointments the situation was somewhat improved.

We need a few new men on the field who will come to Liberia with the full purpose to give their very best to the work at whatever sacrifice of personal interest and ambition, to live and, if need be, die for her redemption—to die, however, only *if need be*. It is well to remember that the exhortation of St. Paul is for the living sacrifice. The folly which disregards the providential discoveries of science, medical or sanitary, and the fanaticism which presumptuously courts death, are alike errors, costly to the Church, and, so far as we can discern, without merit in the sight of heaven. Only by a ministry qualified and heroic can there come to the Church the quickening so manifestly and urgently needed. We are getting firm hold on the natives, but our influence upon the Americo-Liberian does not seem to reach the depths of character to the creation of new ideals and the inspiration of holy purposes. Speaking in general, and according to their own representatives, the standards of life are not such as the historians of an earlier day chronicled of their generation, and the pure patriotism of former times no longer dominates, as once it did, in the policies of the State. If a brief sojourn in Liberia may be accepted as a sufficient warrant for judgment, we must write whatever else the republic needs, her first and greatest need is what Methodists still call an old-fashioned revival of religion, which shall mightily stimulate conscience, purify motive and energize life. Very attractive manners may be based on conviction, but for a consistent morality the only sufficient foundation must be in religion. When all is said, Liberia, like every other nation, must ultimately work out her own salvation, and if there is ever to be the new and nobler Liberia, the unit of power in such an accomplishment must be the new Liberian.

Toward this end the churches are laboring with more or less of success. The Protestant Episcopal Church, under Bishop Ferguson, seems to be doing effective work: the daughter of our own Bishop Burns is of that communion. Perhaps the only way in which this Church affects our own unhappily is the fact that she offers larger salaries to her ministers, and so sometimes succeeds in taking from us students or young preachers of promise. The African Methodist Episcopal Church has a few workers in the field. The Presbyterian Church still has a nominal place among the religious bodies of the re-

public. The Baptist Church is doing fairly well. The Roman Catholic Church, after several ineffectual attempts at establishment, has undertaken the task once more, but at present is scarcely to be regarded as a factor in the spiritual life of the people. Methodism has been foremost among the religious forces of the republic since the days of Melville B. Cox, and still has the opportunity of the open door. There were years in the beginning when the Church made large offerings to this field. Then came a time when the interest of the homeland, both in state and Church, nearly died off. Then came another day, when, with the election to the missionary episcopate of the apostolic William Tyler, interest was revived. Under the eight years of administration by Bishop Hartzell, my most considerate and helpful companion on this tour, interest was intensified and excellent work was done, but Bishop Scott, with the resources at his command, faces a difficult situation. It must be recognized that spasmodic interest and meager offerings will never save Liberia. The Church at home must send its most importunate prayers to heaven, its most generous gifts and best qualified workers to the field, if Liberia's redemption is to be other than an iridescent dream. It would be well, also, for our people to bear in mind the fact that our own Church is by far the best agency through which their beneficence can be made effective, and we so write because at this very time an independent mission, in part supported by members of our own Church in America, is embarrassing the work in one of our most promising and important centers. We have had consecrated toilers. Thank God there are those of the same heroic mold still at work among us. One of these, Miss Gendrou, associated with Miss Hall at Garraway until illness compelled her unwilling relinquishment of service for a season, illustrates the spirit by going back to give her slowly returning strength to the work, though, by the doctor's orders, prevented for a while from taking up her old task on the coast.

Mary, one of the native girls from Garraway, the daughter of a Grebo king, accompanied Miss Gendrou on her trip for health to Madeira. She said, as the days passed by, "My heart talks home," and at another time, "My heart talks Jesus much." These hearts in the Dark Continent must not be left alone. In a deep sense they are "talking home." In a real way they can "talk Jesus." Shall they be left to ignorance and heathen superstition, or shall their spiritual yearnings be satisfied?

If Liberia is ever to be won for Christ, she must have her old place in the prayers and beneficence of the Church, and those who go to serve in the enervating climate of that land, which, with exaggerated emphasis, has been characterized as the white man's graveyard, must feel themselves bound with golden chains, not only about the feet of God, but also to the heart of the Church at home.

It seems clear that he looks to nature to make men worthy of the bishopric and not to nature's God. With him nature stands above grave, and nature makes all Negroes steal.

I know a Negro that was born a slave, and that Negro will not steal; his life stands above the life of Moses, if you look on the dark side of the life of each, yet Moses was the law-giver. That same Negro is an improvement on the life of Abraham, for he would not allow his wife to give him another woman to wife while she lived. I am also sure that his wife would not do as did Sarah. This same Abraham is the pattern of our faith.

I am well acquainted with a Negro who stands in life above the sweet singer of Israel, the King of Israel, even David, "a man after God's own heart." That same Negro has never killed a man about his wife, and never would do so.

I know a Negro to whom a Southern white man of high standing, a postmaster, said, when he was not allowed to vote: "You can meet all the demands of the law and forty of us will go to the courthouse and testify to your good moral character."

That high class Southern white man knew of a Negro whose morals were above stealing in any way. That Negro is an elder in the Methodist Episcopal Church. It may be that he has been off in the fields watching the sheep and Brother Snowden has only met the boys about his father's house.

John the Baptist was great enough to baptize sinners and also his Lord, but he was less than the least in the kingdom grace. If John was here now the Baptists would elect him Chief Moderator.

#### DIVINE ORDERS

Samuel, Paul, Philip, Peter and all divinely called of God are under divine orders. Were not the men in the General Conference at Minneapolis of that class, and could you believe that they would disobey the voice of God in this should He speak and give the order to elect a Negro bishop? I believe, for one, that they would hear and obey. Did He not say to Samuel: "Fill thy horn with oil and go, I will send thee to Jesse, the Bethlehemite, for I have provided me a King among his sons."

Samuel went, and the great distance between Samuel and that General Conference, and the added grace of God, left out by Brother Snowden, to help them, it would seem that they might do as well as did Samuel.

If God's choice is not among the sons of Jesse at the Conference, let the Conference stand and wait his coming from the field. It is not only the duty of the Conference to wait his coming, but do as did Samuel—send for him.

Should he come in this way Brother Snowden would be proud of him and declare: "Where sin abounded, grace did much more abound."

Mobile, Ala.

#### Helpless—Lost

A helpless man is lost indeed; and a lost man is helpless indeed. It is not necessary to go to far-away pagan lands to find men and women who are lost and helpless—they are all about us.

They know the way of life, but will not walk in it; they know that Christ is the light of the world, but they prefer to wander in the dismal darkness of sin; they know that in him is the truth, but they follow their own evil devices and continue to walk in the path of error.

It is not because they do not know the way of salvation that they are lost, but because of their hardness of heart and of their unwillingness to acknowledge the rightful sovereignty of Jesus Christ over their lives.

The passage from Isaiah is apt, because it is so completely in accordance with the facts of human experience: "He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."—*Ex.*

## A Colored Bishop in the Methodist Church—A Reply to T. B. Snowden

By the Rev. H. N. Brown, D. D., Central Alabama Conference

T. B. Snowden, in the Christian Advocate of May 9, 1912, in writing on the above-named subject, asked: "Do we need one?" And answered almost with the same breath, "No!"

Do we need one? Let God answer and not T. B. Snowden.

Let God find the man and fix the time and not T. B. Snowden. He does not know the men—all the men in the Methodist Episcopal Church.

If he knew the family to which God's man belongs and the house in which he lives, and was sent, like Samuel, to anoint him, he might do as did Samuel—make a choice of every man in the house before accepting God's man.

Says he: "We are not far enough from slavery to elect a colored Bishop in our

Church, and it will be a long time before we are."

What has distance to do with the grace of God? A man might live a thousand years and grow worse all the time. Time does not save men; if it did, God had no need to sacrifice the life of Jesus on the cross.

Brother Snowden also says: "Two and a half centuries of the most abject and degrading slavery the world has ever seen or known have left us high and dry upon the shoal of immorality so wretched that the nearly half century's careful training has scarcely made a good impression."

"That sum of all villainies" made our fathers and mothers morally weak and deceitful. In order to get something really fit to eat, in many cases, they had to steal, lie and deceive."



# THE CHRISTIAN LIFE

## My Brother's Keeper

"O God!" I cried, "why may I not forget?  
These halt and hurt in life's hard battle, throng me  
yet.  
Am I their keeper? Only I to bear this burden of  
their grief and care?  
Why must I suffer for the other's sin  
Would God my eyes had never open been."  
And the thorn-crowned and patient One replied,  
"They throng Me, too; I too, have seen."

"Thy other children go at will," I said, protesting  
still.

"They go unheeding—but these sick and sad, these  
blind and orphan,  
Yea, and those that sin, drag at my heart; for them  
I serve and groan."

Why is it? Let me rest, Lord. I have tried."  
He turned and looked at me—"But I have died."

"But Lord, this ceaseless travail of my soul, this  
stress,  
This often fruitless toil, these souls to win;  
They are not mine. I brought not forth this host  
Of needy creatures, struggling, tempest-tossed,  
They are not mine."  
He looked at them, the look of One divine,  
Then turned and looked at me—"But they are  
Mine."

"O God, I understand at last! Forgive!  
And henceforth I will bond slave be to Thy least,  
weakest, vilest ones,  
I would not more be free."  
He smiled and said, "It is for Me."

Luey Rider Meyer.

## Bringing Others to Christ

By the Rev. T. H. Darlow, M. A.

And he brought him to Jesus.—John i. 12.

1. Some chosen disciples, like Andrew and Philip, exercise the special office of introducing strangers to Christ. It was Andrew who brought to his Master's notice the lad with the five barley loaves and two small fishes. It was Philip and Andrew together who pointed out to Him the Greeks who had come up to Jerusalem desiring to see Him. These two held a comparatively humble place among their fellow apostles. Philip is hardly mentioned in the Gospels apart from Bartholemew. Andrew is little more than a name to us, although his brother was leader and spokesman of the Twelve. Yet Andrew brought Peter to Christ. So it was a little child's voice which spoke the decisive words that fell on St. Augustine's ear in the garden. Which of us can name the preachers whose sermons laid hold of Robert Moffat and pierced the heart of Charles Spurgeon, and brought them to Jesus? The mightiest influences in the Church, like the noblest benefactors of the world, are often anonymous and obscure.

2. For the extension of His kingdom among men, our Lord relies absolutely on the power of personal witness and example. He entrusts Himself and His cause unreservedly to His followers. Like the groups and circles of Nihilism, the Christian Church, must spread by means of the contagion which its members possess and communicate. Christians are appointed to be Christ's representatives in the world—to manifest His life in their mortal flesh, to bear about in their bodies His dying, to incarnate His Gospel in their characters, to become His living epistles, known and read of all men. The only commentary which makes the New Testament intelligible is written in the daily lives of its disciples. Not chiefly by sermons or sacraments, but by the words and examples of those who love Him, can the exile and the alien and the rebel be led back to the feet of Jesus Christ.

3. If the Gospel is meant to be propagated by this method of personal witness, we are reminded also that "the closer the tie,

the more emphatic the testimony. It is what brother says to brother, husband to wife, parent to child, friend to friend, far more than what preacher says to hearer, that carries with it irresistible, persuasive power. When the truth of the utterance is vouched for by the obvious gladness and purity of the life; when the finding of the Christ is obviously as real as the finding of a better situation and as satisfying as promotion in life, then conviction will be carried with the announcement."

4. For many young Christians, there is a real danger in thinking too much and too anxiously about the influence which they may exert upon others. To strive carefully that we may (as we say) set a good example, often tends to make us less than sincere. It encourages that kind of self-conscious moral pose which is the hall-mark of the prig and the hypocrite. When Christ bade His disciples to "let their light shine," He reminded us that it is the nature of light to radiate spontaneously, without striving or crying. And a soul which His love has cleansed and kindled cannot help shedding aboard unawares some radiance of the glory of God. If you are a genuine Christian, your life displays Christ without your intending it. Your words and deeds will show in the long run where your treasure is and your heart.

5. And out of the abundance of your heart your mouth will speak. There is a simple naturalness and *naivete* about the testimony which such disciples as these bear to their friends. "We have found Him," they cry, in the joy and surprise of their wonderful discovery. When once with the heart man believeth unto righteousness, then his mouth will make confession unto salvation. Who can estimate the power of words spoken in season—most of all, words bearing witness in simple sincerity to what we ourselves have found in Christ? How many of them are recollected and cherished by this person or that—words which we may have forgotten, but which are bearing fruit today in

far countries, in lives of men who have dropped clean out of our sight!

6. Looking back across our own experience, have not the most potent and permanent influences in life been personal influences—the silent effect of characters who pointed us irresistibly away from themselves to Him who made them what they were? Christians like these have redeemed us to the Redeemer. We have found the conclusive answer to objections and the final refutation of doubts in the vision of Christ, as He is realized and revealed afresh in the lineaments of those who love Him.

7. The common temptation of a philanthropist is to try and make men better by attaching them to himself. But the Christian teacher seeks to initiate every pupil into the individual secret of Christian faith so as to attach each one of them to its Author and Finisher. And since that secret can never be explained in words alone, he must needs end with the ancient exhortation, "O taste and see how gracious the Lord is; prove how blessed is the man that trusteth in Him."

From "The Upward Calling."

## A Cheerful Countenance

Such a countenance always had a great many admirers. It is perpetually attractive. It is evident that Solomon was much influenced by beholding such a countenance, for he mentioned it at least twice in his writings, as recorded in the Bible. In one place he says: "A merry heart is a good medicine." A merry heart, as expressed in one's face, acts as a tonic to the sad-spirited person who sees it. Mr. Eugene Thwing says: "Some lives constantly give forth a delicious fragrance. Others offend our spiritual olfactories with an odor like that of the skunk cabbage. I have a friend whose mere presence in a room brightens and beautifies it more than a great jar full of American Beauty roses, fresh and covered with moisture, could do. His cheery voice and smile call forth smiles on faces that were down cast and weary. His ever-ready sympathy in trouble and sorrow brings comfort; his hearty words of encouragement and confidence in the good that is sure to come; make the anxious heart grow strong, and rouse fresh hopes; his enthusiasm and unfeigned joy as his friend's success brings new songs from the heart and fresh radiance into the life that he has gladdened." He says that probably his friend is not aware of it, but the brightness of his life is recognized wherever he goes. Of course, he exerts a very favorable and forcible influence. Recently a new rector came into the place of my residence, and every time that I see him I am strongly impressed by his very cheerful-looking countenance. It seems to be perfectly natural to him. He does not seem to indulge in much open laughter, but his face steadily beams with charming pleasantness. I know that some people put on the appearance of being very sunny and sweet in heart when, in fact, it is otherwise within. Whenever you feel sad, just arouse yourself and smile!

C. H. WETHERBE.

## A Meditation

MY SOUL, practice being alone with Christ! It is written that "when they were alone He expounded all things to His disciples." Do not wonder at the saying; it is true to thine experience. If thou wouldst understand thyself send the multitude away. Let them go out one by one till thou art left alone with Jesus. Hast thou ever pictured thyself the one remaining creature in all the starry worlds? In such a universe thine every thought would be, "God and I! God and I!" And yet He is as near to thee as that—as near as if in the boundless spaces there throbbed no heart but His and thine. Practice that solitude, O my soul! Practice the expulsion of the crowd! Practice the stillness of thine own heart! Practice the solemn refrain, "God and I! God and I!" Let none interpose between thee and thy wrestling angel! Thou shalt be both condemned and pardoned when thou shalt meet Jesus alone!

—George Matheson.



## OUR YOUNG FRIENDS

### All About the Make Believes

By Alice Annette Larkin

"It rains pitchforks, Helen Mitchell, and now we can't go ony picnic to-day."

"Nor make sand pies."

"Nor have strawberry ice cream."

"There won't be any fun at all."

"Maybe the sun will come out before dinner. Grandpa says, 'Rain before seven, clear before 'leven,' you know."

"O, but it won't 'cause it's dark as dark can be."

Grandma and Aunt Nellie at work in the kitchen heard the plaintive voices and knew that now was the time for something to be done.

"I'll finish these dishes," grandma said suddenly, "if you'll attend to those children. I don't want them to be homesick the first week of their visit."

But Aunt Nellie was already halfway up the back stairs. Don't you worry one minute," she called back cheerfully. "I can manage and I'll be down in almost no time at all."

These were busy days at the old farm in Glenwood and the old house was well filled, for Grandpa and Grandma Mitchell were entertaining their eight grandchildren. There were the four Mitchells, Herman, Elsie, Raymond and Helen; the three Pierce children, Roger, Frank and Mary, and Dorothy Vose, the smallest of them all.

This was the first stormy day since they came to Glenwood. Perhaps it wouldn't have caused so much disappointment if grandpa hadn't promised to take them all on a straw-ride to Dover, five miles away; but now that was altogether out of the question.

"Grandma," Helen Mitchell began, coming into the big old-fashioned kitchen, where grandma was putting away the last dish. "Have you got any—" But she suddenly stopped for Aunt Nellie was coming down the back stairs with her arms full of red and white crepe paper, while a tobaggan cap of the same light material all covered with red stars crowned her head.

"O! O!" Helen exclaimed excitedly. By this time Aunt Nellie was completely surrounded with boys and girls.

"O, Aunt Nell, what are they?" they cried. "And who is going to wear them? Aren't they too funny for anything?"

"These caps and sashes belong to the make-believes," Aunt Nellie hastened to explain.

"The what?" Herman Mitchell expressed the wonder of them all.

"Why, to the make-believes, of course. Some of my little school folks used them in an entertainment last winter. Now, if you know of anyone who wants to be a make-believe for one whole day just tell him or her to say 'I!'"

"I! I! I!" came a loud chorus of voices.

"All right then; now we're ready for business. First you must all make believe you're somebody else. Herman isn't a Mitchell at all to-day; he's Bobby Bumper."

Now the children did laugh as Aunt Nellie decorated him with the white sash with red letters on it, and put the red cap with its stars and tassels on his head. Elsie Mitchell soon became Mollie Muffit, while her sister was Bettie Budget. Raymond suddenly turned into Billy Bircuit. The three Pierce children weren't Pierces at all, but Andy Antic and Peter Peanut and Bonnie Bopeep, while Dorothy Vose became Millie Midget.

By the time the caps and sashes were all arranged everybody was laughing and talking at once. How could anybody with such a funny name look sorry, even if it did rain pitchforks outside?

"Attention!" Aunt Nellie commanded as each one stood up for her inspection. "Now we're ready for the make-believe motto; everybody say it after me. Ready!"

"We're the jolly make-believes;

Here's our motto true:

If the sky is black with clouds,

Make believe its blue.

If you find on every hand,

Work that must be done,

Don't you care a single bit;

Make believe it's fun."

Over and over they repeated it; then Aunt Nellie taught them to sing it. At last even Dorothy could tell it almost by herself. Then such a day of making believe as those children had. Mollie Muffit and Betty Budget helped grandma make sandwiches, Bobby Bumper turned the ice cream freezer, a task that he didn't usually like. Peter Peanut and Andy Antic helped grandpa with his work at the barn. Then when everybody was ready, they put on their wraps and took their umbrellas, and, though it still rained very hard, they made believe it was a fine picnic day, and went out to the big barn, where grandma and Aunt Nellie arranged the dinner near

#### Magic

There is a little cozy den, up on our highest floor,

It's right beneath the roof and far above the city's roar;

The way to it is up a steep and dark and winding stair—

It's rather difficult to reach, but jolly when you're there!

A table and some shelves of books, some pictures on the wall;

A couch—and that's (I'll tell you why) the very best of all:

When things are going all awry—they sometimes do, you know—

I come up here alone and choose where I'd most like to go.

Perhaps it is a Saturday, all spoiled by clouds and rain—

Well, then, would it be just the thing to fly away to Spain!

All right, I'll go! Here's Irving's "Conquest" ready on the shelf;

I lie and read—and soon in bright Granada find myself!

Sometimes I visit Arthur's court, and join the Table Round;

Again, with Mr. C. Columbus I am westward bound;

Sometimes it is that wonder book, the famed "Arabian Nights,"

And then upon my magic couch I take the strangest flights!

And that's the secret—don't you see? I'm sure you never guessed

That there were any such things now—enchantment and the rest!

Come up some time and try, a trip—just now I've got to go.

And meet my old friend Robinson—Man Friday, too, you know!

—St. Nicholas.

the haymow. The boys had swept and cleaned the room and even put up a swing in the carriage house.

The rain on the roof sounded louder and louder, but nobody cared, for weren't they having a real picnic?

When it was all over and grandma and Aunt Nellie had told all the stories they could think of, the dishes were packed up and everybody went back to the house. Then the older girls made believe that it was fun to wash and wipe dishes, while grandma and Aunt Nellie rested.

"It's been the nicest picnic we ever had, grandma," Mary Pierce declared as they sat in the cozy sitting-room an hour later. "I just love to make believe things." And every one of the children agreed with her. The last thing Aunt Nellie heard from the little folks that night was somebody singing very softly the words of the song she had taught her nieces and nephews that rainy day—

"We're the jolly make-believes;

Here's our motto true:

If the sky is black with clouds,

Make believe it's blue.

If you find on every hand,

Work that must be done,

Don't you care a single bit;

Make believe its fun."

Ashaway, R. I.

—From *The Epworth Herald*.

#### A Boy's Marvelous Record

The attention of the public has been drawn through the press to the marvelous record of an eight-year-old boy—Willie Reich, of Chicago. He was born June 1, 1903, and taken to Sunday school by his mother on the fourteenth day of the same month. And, since then and up to the present time, he has never missed attendance at the Sunday school for a single Sunday. It is also claimed for him that he has gone to more Sunday School Conventions than any other boy of his age in the world. He has never missed a meeting of the Cook County Sunday School Association since his birth, and he has attended the meetings of the International Sunday School Association held in Toronto, Louisville, and Washington, and he was on hand when the great Sunday school convention was held in San Francisco in June of this year. The Illinois State Sunday School Association made him a regular delegate to the San Francisco convention. Certainly this is something worth telling. To our thinking such a record is better worth possessing than even that of the new altitude mark made the other day in Paris by Garros, the monoplanist, who mounted the skies to the amazing height of 13,943 feet, beating all previous attempts. If Willie Reich keeps on as he has begun, America ought in the future to have in him one of the best informed and most zealous Sunday school leaders the world has ever produced.—In *Western Christian Advocate*.

#### The Books of the Bible

Do you know how many books are in the Bible? You once knew, but you have forgotten? Let me tell you one good way to remember, so as never to forget. First write down the words, "Old Testament."

"Now, how many letters are in the word 'Old?'" Three. How many in the word "Testament?" Nine. Put three and nine together and you have 39—the number of books in the Old Testament.

Next, write down the words "New Testament."

There are also in "New" and "Testament" 3 and 9 letters. Now multiply 3 by 9 and you have 27—the number of books in the New Testament.

Of course, by adding 39 and 27, you have 66—the number of books in the Bible.

Any boy or girl who will read this over twice will never forget how many books are in the Bible.—Selected.



## Recent Commencements

### Morgan College

The annual commencement exercises of Morgan College were held at the Sharp Street Memorial Church, Baltimore, Md., June 4th. The church was crowded with the relatives and friends of the graduates. The Baldwin gold medal was won by Lawrence M. Chamberlin, who delivered an oration on "The Necessity of Trained Labor." Robert E. Johnson and Miss Mary E. Hill were the other contestants. The W. A. C. Hughes medal was won by Miss Jennie O. Tinsley, who spoke on "The Horrors of War." Grafton L. Moore and Samuel P. Jones competed with her. Dr. John O. Spencer, president of the College, said that the Carnegie Fund was practically secured.

The graduates were: College department, A. B.—Misses Lida L. Bron, Salem, N. J.; Texanna M. Fisher, Baltimore. College preparatory—Robert E. Johnson, Harrisonburg, Va.; Harry E. Bron, Alexandria, Va.; Grafton L. Moore, Ridgely, Md.; Robert A. Griffin, Aberdeen, Md.; Samuel P. Jones, Wayside, Md.; John W. Love, Lewisburg, W. V.; S. Jane Lowe, Wheeling, W. Va.; Albert L. Spaulding, Whitesboro, N. J.; Kottie B. Addison, Charles E. Smallwood, Baltimore. Normal—May E. Hill, Washington, Pa.; Ida E. Rogers, Mt. Washington, Md.; Nathaniel Hall, Esther E. Sewell, Martha L. Boston, Ruth M. Sewell, Baltimore. English normal—Baltimore.

### Browning Home, Camden, S. C.

This has been a great year with the Mather's Academy and Browning Home, Camden, S. C. One unknown friend made the school a present of a twenty-thousand dollar building. It is one of the finest school buildings in the State. It is heated with hot air, lighted with electricity, set off with fine pictures and completed with the most modern furnishings to be found. This unknown donor named the building "Hubbard Hall." We are sure that his name is recorded on high. Sunday, May 26th, was Baccalaureate Day. Long before time for the service crowds of people began to gather to listen to the sermon at 3:30. The school, led by the faculty, marched into Trinity, and the pastor, the Rev. B. S. A. Williams, arose and announced for his text Dan. 1:8: "Daniel purposed in his heart that he would not defile himself with the king's meat." He announced for his theme, "A man with a purpose." The speaker was master of the situation. For one hour the vast audience listened to his words of eloquence and power. At times in his discourse the people sat spell bound and then they would start up, but at no time did the speaker allow them to get away from the main thought of his burning message. He did not have a manuscript; he read his text, announced his theme, and proceeded to preach what we old settlers put down as the very best sermon we have had in the history of the school. The membership was surprised at the remarkable sermon from their pastor, knowing that he is not a "D. D." His "will nots" to the Class of 1912 were great. He is a graduate of Gammon and is known in the South Carolina Conference as a coming man in the church.

Tuesday was Commencement Day. Trinity Church would not seat the vast audience. The graduates acquitted themselves with becoming dignity. All delivered fine orations. The valedictorian brought tears to the eyes of many of her hearers. All said "Amen" when she finished. The Rev. B. S. A. Williams presented the diplomas on behalf of the faculty. The Rev. M. M. Mouzon, D. D., was introduced and delivered the annual address. It was a masterly effort by a great pastor. Scores went forward and thanked him for such a deep yet practical address. Dr. Mouzon is the only man, white or colored, who has served our great Centenary Church, Charleston, S. C., more than five years. He is on his seventh year. "I am told that he has done more this year than at any other time. The South Carolina Conference is truly rich in great preachers."

We wish for Miss Russell and other members of the faculty, the students as well, a happy vacation and an early return to Camden.—W. H. Jones.

### George R. Smith College, Sedalia, Mo.

The commencement exercises of George R. Smith College began on May 3, with a play, "Woman Suffrage," presented by the Seniors, which was commendable in every respect, and a credit to the institution.

On Sunday, May 5, at 3 p. m., President Sherrill addressed the student body on the topic, "The Man of the Hour." The President very ably, beautifully and eloquently pictured and discussed men who have proven themselves to be Men of the Hour from ancient times to the present day. He gave striking illustrations of how our College young men and women can and must prove themselves to be the Men and Women of the Hour wherever their lot may be cast.

May 9, 8 p. m., a musical recital was given by the young people of that department, under the supervision of their director, Miss Minnolla Jackson. The music rendered was excellent, both instrumental and vocal.

May 10, 8 p. m., a drama, "Damon and Pythias," was presented by the members of the "Dunbar Dramatic Club," under the direction of Mrs. Mabel Hill Jones. It was indeed a success. Each participant was at his best, and great interest and enthusiasm was exhibited during the entire performance.

May 12, 10:30 a. m., Dr. F. D. Crisman, pastor of the First Methodist Episcopal Church, of the city, delivered the baccalaureate sermon. Theme: "Life's Possibilities and Opportunities For You." The Doctor's discourse was a masterpiece. Every young man and woman present was made to see, know and feel that there are possibilities and opportunities for the Negro that he can and must master. At 3 p. m., the Rev. Mr. Goff, pastor of Bengal Chapel, St. Louis, Mo., and an alumnus of the school, delivered our annual sermon. Theme, "Making a Man."

At 8 p. m., Prof. Hubbard, principal of the Lincoln High School, of the city, delivered the annual address.

May 13, 8 p. m., was the graduating exercises of Preparatory Department. Eleven young men and women completed the four years' course in this department. These young people delivered orations, and all did credit to themselves and to the institution. Certificates were presented to those completing the preparatory course.

May 14, 10:30 a. m., was the exercises of the Founder's Day. The Honorable E. W. Coney, of the city, delivered the Founder's Day address. He so beautifully portrayed the life of General George R. Smith, of his sterling qualities, of his broadheartedness, that those whose pleasure it was to hear him feel that they owe a debt to General George R. Smith that can be paid only in right living, in right thinking, through the influence of a Christian school, which he so gladly gave to the Negroes of Missouri.

May 14, 8 p. m., a reading and recital was given by Richard B. Harrison, of Chicago.

May 15, 3 p. m., was the Class Day exercises of the Senior Normal Class. The exercises were indeed interesting and enjoyable. Each member of the class will soon be heard of if the prediction of the prophetess is carried out.

May 15, 8 p. m., was the annual meeting of the Alumni Association. At this meeting a very interesting and entertaining program was rendered. Prof. W. H. Huston delivered the address of the evening.

May 16, 10:30 a. m., was the graduating exercises of the Normal department and the Commencement address. Seven young men and women completed the five years' Normal course in an exceedingly satisfactory manner. A bright future awaits these young people and if their success in life is to be measured by their success in school, we know that each one will have a useful and successful career in the broad arena of life. The commencement address was delivered by Dr. Harold Cooper, pastor of the Congregational Church of the city. His theme was, "Courage, Virtue and Brotherly Kindness." He swayed the audience with his eloquence. Certificates were presented to the members of the fourth year Preparatory class by Dr. J. Will Jackson. Diplomas were presented the Senior Normals by Dr. Harold Cooper.

Thus closed one of the most successful years along all lines in the history of the school.

Commencement week was indeed a great week for us along many lines. The students' rally on May 12, at 3 p. m., was quite a success. We feel safe in saying that many schools are larger in number, but no school has a more loyal set of students than the students of George R. Smith College. They believe in their school and their president and are loyal to both.

Many valuable gifts were presented the school before and during Commencement week. While we are grateful for all gifts, we are especially grateful for these, the most important: A fine wagon, a good pair of horses, three sewing machines, fifteen chickens, 750 fruit trees and a beautiful rug for the music department. This shows that our friends are deeply interested in the work here and are willing to make it a success.

The school has developed wonderfully under the new administrator, and she will continue to go on with "Excelsior" as her motto. President Sherrill has won many friends for the school who were and had been bitter enemies.

Too much praise cannot be given Dr. Sherrill and his good and noble wife for the work they have done at George R. Smith College already. Their personalities and influence are felt throughout the state. The students love and obey them, because they seek to make the school a great home and the students a great family. May long life attend these great and noble people to further the cause of George R. Smith College, to make it what it should be, what General George R. Smith wished it to be, and what God wants it to be.—Isabella Ferguson.

### Personal and General

J. Alvin Jefferson, M. D., of Des Moines, has been named by Governor Carroll, of Iowa, delegate to the Negro National Educational Congress to be held in St. Paul, Minnesota, July 15-19.

The Rev. J. McRee announces a Sunday School Institute at Little Zion, June 29-30. The little folks are especially invited. Welcome address by N. J. Bethea. Response by Prof. R. J. McGavin.

The Suwanee Methodist Episcopal Church, Suwanee, Georgia, is having great success under the admirable administration of the Rev. R. B. McPherson. On Children's Day, June 9th, at the eleven o'clock hour, the Rev. J. A. Richie, District Superintendent, delivered an eloquent sermon.

The pastor at Goodman, Mississippi, and family are very grateful for the recent surprise that came to them in the form of a load of assorted groceries and consisted of 240 pounds. Brothers J. S. Horton, C. Peppers and E. L. Harrington, Miss M. Peppers, M. Saple and others led the surprise.—Rebecca C. Tubbs.

Ralph Waldo E. Alexander, a former student of Walden University, Nashville, Tennessee, graduates from Howard University, Washington, D. C., with the degree of A. B., June 6th. Mr. Alexander is the youngest son of the Rev. C. E. Alexander, of the exington Conference of the Methodist Episcopal Church. Mr. Alexander makes Chicago, Ill., his home. He contemplates taking dentistry.

### The Colored Relief Committee, Baton Rouge, La.

The following help for the relief of the flood sufferers is hereby acknowledged:

The Unity Industrial Association, \$10.00.  
Mallaleu Methodist Episcopal Church, Mrs. F. E. Walker, \$5.00.

Mrs. D. C. Mead, two boxes of clothing.  
Rev. J. F. Marshall, one box of clothing.  
Rev. R. P. Threlkeld, one box of clothing.  
Our people need shoes badly. Will some one help us. All subscriptions will be acknowledged through the columns of the Southwestern Christian Advocate and the Baton Rouge papers.—Joshua J. Oben, Chairman of Railroad Committee.



# King's Mountain Student Conference, Y. M. C. A.

By J. H. Lovell, B. D.

The first Student Conference for the colored men's department of the Young Men's Christian Association, held at King's Mountain, N. C., May 24 to June 1, 1912, was a decided success, and bids fair to be fruitful of large and gratifying results in its influence upon the student life of the institutions represented.

The discretion and wisdom of those who planned the Conference was seen and appreciated by those who attended, first in the location of the place selected.

The little town of King's Mountain, not far from the famous battle field of the Revolution of the same name, is situated on the main line of the Southern Railway, about thirty-four miles south of Charlotte. About four miles from the station is located Lincoln Academy, an institution for colored youths, maintained by the American Missionary Board. It is situated very near the base of the mountain and from under those mountain rocks gushes forth the fountains which furnish the clear, pure, sparkling water supply the institution. The grounds and buildings are abundant with pleasant shade, and all the adjacent vicinity abounds in fields and woods that are resonant with the music of birds and insects. It was out in this quiet retreat that the Conference was held. Here there were no attractions or distractions so common in the cities—no halls, theaters, restaurants, cafes, moving picture shows or any thing of the kind to divide the minds and interests of the young men who came for the benefits of the Conference. Then, too, the very scenery was imposing, and tended to inspire in the men a feeling of sacred awe, a spirit of meditation, a spirit of adoration of the great God of nature. The very atmosphere of the place seemed to recall the beautiful words of Bryant: "Go forth under the open sky and list to nature's teachings."

The purposes of the Conference as set forth in the published announcements were as follows:

(1) To deepen and strengthen the spiritual life of the leaders of the Colored Student Associations; (2) to instruct and train them in the best methods of Christian work; (3) to promote an inspiring racial, national and world-wide brotherhood consciousness and to work unitedly for the common good; and (4) to help each student to choose a life calling that will enable him to render the largest possible service to his fellowmen." And for the accomplishment of these definite purposes, a carefully arranged program was prepared and the most competent and efficient teachers and speakers were secured. It will be interesting to many, no doubt, to read the daily program as arranged:

7:15 A. M.—Breakfast; 8:15—Bible Study (Four courses); 9:10—Association Methods; 10:10—Institutes: (a) Personal Work, "Leading Men to Christ;" (b) Community Work; (c) The Y. M. C. A. Secretaryship; 11:10—Bible Teachers' Normal Class; 12:00 Noon—Platform Meeting; 1:15 P. M.—Dinner; 2:00 P. M.—Recreation; 6:00—Supper; 7:30—Sunset Meeting, Work Addresses, The Ministry, Teaching, Y. M. C. A. Secretaryship, Home and Foreign Missions, etc.; 10:00 P. M.—State Delegation Meetings. It must be in credit to the managers that the working out of the program, according to the schedule was almost perfect. Everything moved to the tap of the whistle like clock work. The entire program was a most excellent example of how to do things on time and according to plan.

The following constituted the corps of workers, teachers: Dr. W. D. Weatherford and Prof. A. Trawick, International Secretaries, of Nashville, Tenn.; Mr. H. S. Elliott, International Secretary of New York; Messrs. J. E. Moorland, W. A. Hunton, H. Tobias and D. D. Jones, International Secretaries of the Colored Men's Department; Prof. J. M. Andy, Virginia Normal and Industrial Institute, Petersburg, Va., and Prof. W. A. Craver. Mr. John Pinkett, of Jackson College, Miss., was Chairman of the Recreation Committee.

Too much could hardly be said as to the qualifications and fitness of these workers. First, they were men of sane religious ideas and ideals, simple and unaffected, congenial, lovers of men. Then they were especially prepared for the particular work which one had in charge. They were diligent students of their respective subjects, and the intense earnestness and zeal with which they went about

of zealous activity and earnestness. No one was allowed to get the impression that the Conference was a mere outing or social gathering; but rather that it was something intensely important, a business of serious moment, placing upon each one present a grave responsibility as to the results that should follow in the several Associations when they shall assemble in their respective schools next fall.

In addition to the regular teachers there were also a number of speakers whose sermons and addresses were a source of much inspiration and help to the delegates. These too were men of ability, culture and experience who have actually achieved something in life's work, among whom were the following: Dr. C. S. Mitchell, President of the University of South Carolina, Columbia, S. C.; Dr. W. H. Sheppard, the pioneer Missionary to the Congo, Central Africa, Staunton, Va.; Dr. S. G. Atkins, Secretary of Education for the A. M. E. Zion Church, Winston-Salem, N. C.; Mr. Charles D. Hurrey, Administration Secretary of the Student Department, New York; Dr. P. O'Connell, Professor of Hebrew and Greek, Howard University, Washington, D. C.; Dr. G. C. Clement, editor of the Star of Zion, Charlotte, N. C.; Bishop Geo. W. Cinton, Charlotte, N. C.

Miss Holloway and Mrs. Hunton, representatives of the Y. W. C. A. were present also and talked most interestingly to the delegation concerning the work of the sister organization.

The delegation consisted of about fifty young men, representing some twenty-six institutions. Some came from as far as Arkansas, Mississippi, District of Columbia; many were here from the nearer States, Alabama, Georgia, Tennessee, South Carolina, Virginia, and a goodly number were from the schools and colleges of the old North State itself. The delegates were very zealous with reference to their respective institutions and they evidenced in a manly way a high degree of fine college spirit. They were full of life and clean, good-natured fun. They evidenced the fact that they came for business, for information, for personal help, and their acquitted themselves as Christian young men.

In the afternoons books and pencils were laid aside and all engaged in recreation. And it is noteworthy that this also was a part of the program, and under the special supervision of an expert in athletic sports. The chief athletics were baseball, lawn tennis and foot racing. On Thursday evening, May 30, an interesting meeting was held around a big bonfire under the direction of Mr. Pinkett. A short address on Decoration Day was delivered by Prof. Gaudy. Then followed an informal program of college yells, songs, stunts, etc., rendered by the several representatives of the various institutions. One of the delegates was a native African, and to the amusement and delight of the company he delivered a short address in his native language.

Some days the exercise took the form of mountain climbing, which was strenuous and exhilarating to say the least. The scenery from the top of the mountain was grand; also a number of towns were visible in the surrounding landscape, from which arose the smoke of numerous factories that mark the progress of the cotton industry in this section. Some of the sunset meetings were held out on the side of the mountain.

What will be the meaning of this Conference? It will mean that the young men will go to their vacation work strengthened and fortified against the temptations and the difficulties which they may encounter; that they will go with a saner and more practical idea of Christianity; with a different sense of the relation of man to man, the fortunate to the unfortunate, and with a higher estimation on the value of the human person in whatever state or condition found. It means that they will go forth with a new sense of the profound sacredness of a life-calling, whether industrial, business or professional; that a man in any and every department of life should feel that he is working under a divine call and is bound by a most solemn obligation and a grave responsibility to perform his mission as in the sight of God. It means that they go out with a store of valuable instructions and tried methods to be used in the work of reaching and helping the needy, the outcast and the suffering conditions of humanity. It means that these delegates will, re-

of school next fall to stamp these noble impressions upon the minds of their fellow members, and of the entire rank of the student life. Furthermore—and this is of prime importance—it means that these men will be able to carry into their organizations methods worked out in detail for the most practical and efficient carrying on of every department of student Y. M. C. A. work.

Many thanks are due Prof. Strang, Principal of Lincoln Academy, and those of the teachers who were present, for their hearty co-operation in helping to make the Conference a success.

The management of the Conference was under the direction of the International Secretaries, Messrs. Hunton, Tobias and Jones. The International Committee is to be congratulated on the excellent business qualifications—not to remark on their unblemished character and peculiar fitness for their work—of these men as shown in their easy, satisfactory manner of conducting this, the first Student Conference for the Colored Men's Department of the Young Men's Christian Association.

Winston-Salem, N. C.

## Second International Conference, 1915

The matter which follows is a memorandum of the meeting of the Committee appointed to nominate a Committee to arrange for a Second International Conference on the Negro in 1915.

At the final session of the International Conference on the Negro, at Tuskegee, Alabama, Friday, April 19th, the task of appointing a Committee to carry out the suggestions of the Committee on Declarations to provide for a continuance of these International meetings was referred back to the original Committee with power to act.

This Committee at a meeting held Saturday, April 20th, have agreed to name Dr. Booker T. Washington, who served as presiding officer of the first Conference, and Emmett J. Scott, its secretary, together with Dr. Hollis B. Frissell, of Hampton, Virginia, Robert E. Park, of Wollaston, Massachusetts, as members of this Committee, and authorized them to add three others to their number, these to serve as a permanent Executive Committee of a General Committee, referred to further on, for the purpose of making the necessary arrangements for a second International Conference on the Negro, three years hence.

It was agreed that this General Committee shall consist of the members of the Executive, including the three others to be named, together with the members of the Committee on Declarations and other members to be nominated by the Executive Committee within the next twelve months. As finally constituted, it is intended that the General Committee shall represent, if possible, all the countries in which the Negro constitutes any considerable portion of the population, as well as all the interests that are concerned in any way with the education, moral or religious, of the Negro, or the investigation and study of Negro life, or the employment of Negro labor.

Signed:

J. R. WILLIAMS, Director of Education of Jamaica.  
W. I. THOMAS, Professor of Sociology, University of Chicago.  
MAURICE S. EVANS, Representative of the British African Society, London, England.  
JAMES DENTON, Principal of the Fourah Bay College, Sierra Leone, Africa.  
ISAIAH B. SCOTT, Bishop of the Methodist Episcopal Church, Monrovia, Liberia.  
WASHINGTON HARPER, Representative from Barbadoes, B. W. I.  
ROBERT E. PARK, Former Secretary of the Congo Reform Association in America.

## To-Day

By Ralph Welles Keeler

\* The many burdens left over from the yesterdays cry out with their problems for thought and consideration, the sorrows that have become a part of life weigh heavily in a heart that is sore; and anxious thought for the cares of the morrow distract the mind and bring conflicts which are not yet ready for their hour; and with it all to-day's task must be done, the kind word spoken, the helpful lift given, the cup of cold water pressed to the thirsty lips. Therefore I crave poise and purpose, that I may live this day which is mine in all the fullness and usefulness of life purposed by Him who gave it.—In



## RESIDENTIAL SUPERVISION

(Continued from Page One)

workable basis of presidential administration, while having at the same time due regard to economy of money and labor.

"In concluding this brief statement, let us remind you that in changing the method of administration in so marked a manner, it should not be assumed that all expected results will be immediately realized. Be patient with those upon whom you have placed such great burdens of responsibility. It will be impossible for the Bishops to come

into direct contact at once with every church and congregation, and to place their shoulders under every local burden; but we shall put our hearts beside the toilers in every field and lift to God our prayers for the advance of every cause. We shall strive as best we may to serve our Lord and His Church, and, though resolve be hampered by many imperfections, we believe that we stand upon the threshold of a new and more glorious era for our Methodism. Reckoning upon your sympathetic and devoted co-operation, and invoking upon you the blessing of Almighty God, we face the new quadrennium with new faith and hope."

## BISHOP THIRKIELD, RESIDENT BISHOP OF NEW ORLEANS

It is especially gratifying to our constituency that Bishop Wilbur P. Thirkield has been assigned to work among us and his episcopal residence placed in the city of New Orleans. His election came in response to the request on the part of a large number of our people who worked and prayed for his election, and his election has been received most cordially in all parts of the Church, by the Negro race in general, and our colored constituency in particular. Our work is a peculiar work, having its own difficulties and situations that require expert knowledge on the part of expert leaders. No novice can take part in handling the Negro question at this particular time without the certainty of blunders. The whole question is so involved and so delicate that for the most effective service one must have first-hand information. Bishop Thirkield's work will not be confined exclusively to our own Conferences; nevertheless, in a special sense he is to relate himself to our work and our problems, and to fill the long-felt need of our people for more vital leadership. While eight of our Bishops will be interested in the residential supervision of our Conferences, and perhaps more than these will be assigned to presidential supervision during the quadrennium, nevertheless, the bulk of this work will be in charge of Bishop Leete, in Atlanta, and Bishop Thirkield, in New Orleans. Of Bishop Leete and his work we will defer comment until later.

Bishop Thirkield comes to his new office immediately from Howard University, where, during the past six years he has had remarkable success. The enrollment has increased from 800 to 1,400, and the students in the college grades have been increased four-fold. The number of professors have been trebled, and nearly a half million dollars has been added in permanent improvements and facilities for school work. Into six brief years he has crowded almost the work of a lifetime. Certainly Howard University has never had such administration as was given it under the presidency of Doctor Thirkield. It was significant that at the last meeting the Board of Trustees of Howard should name the new \$90,000 Science Hall "Thirkield Hall" in honor of the retiring president. But prior to his work as president of Howard University, Bishop Thirkield was favorably known by the Methodist Episcopal Church. He graduated from Ohio Wesleyan University in 1876, completed his course in Boston School of Theology, and after a few years in the pastorate he was called to the chair of theology in Clark University, Atlanta, Georgia, which was the beginning of Gammon Theological Seminary, which to-day is the best-equipped and most largely attended seminary in the world for education of Negro preachers. Bishop Thirkield is the literary founder of Gammon Theological Seminary, and, for seventeen years, he gave himself without reservation to this work. Nothing was too good for his students. He sought the best possible equipment for all, and nothing within his command, personally, or within his official reach, was withheld. From his work at Gammon, Dr. Thirkield served for a short while as General Secretary of the Epworth League,

and at the General Conference of 1900 was elected one of the Freedmen's Aid Secretaries, and this position he held until 1906, when he accepted the presidency of Howard University. Thus for a quarter of a century he has been identified with work maintained exclusively for, and in the interest of, the colored people. It should occasion no wonder that he is thoroughly familiar with the life of the colored people, with their problems, with their needs, and is in fullest sympathy with them and has their confidence and will command their unstinted co-operation. A correspondent writes us: "He is as nearly a Negro as we can get, so far as the spirit of brotherliness is concerned."

On his return to Washington, at the close of the General Conference, he was given a hearty reception by the students and the faculty of Howard University. Many tributes have been paid him. It is safe to say that Doctor Thirkield was in the very forefront of the aggressive leaders at the Nation's capital. Eagerly sought for in the life of the State and Church, he enjoyed, in a remarkable degree, the confidence of the great administrative heads of the Nation. Recently a great banquet was tendered to Bishop Cranston and Bishop Thirkield. Bishop Cranston, it is known, is now our senior effective Bishop, and no man more worthy of this mantle could be found. At this great reception tendered these two distinguished Bishops of our Church, an elaborate program was carried out in the famous Foundry Church, of which the Rev. Dr. W. D. Wedderspoon is pastor. One of the principal addresses of the occasion was delivered by President William H. Taft, who dubbed our residential Bishop as "the most junior Bishop." In referring to Bishop Thirkield's work, President Taft, among other things, said:

"Ladies and gentlemen, when I heard that my friend President Thirkield, now Bishop Thirkield, was to meet his friends here, together with Bishop Cranston, an old friend of mine, I could not, if I would, avoid coming here to give my felicitations to Bishop Thirkield for his promotion—his deserved promotion to a high office in the church—and to tender my congratulations to the Church that, through its proper chosen authorities, should have had the good sense to promote such a man. I don't know why it is, but I suppose it is an evidence of the great good common sense of the Methodist Church that it, too, turns to Ohio when it wants real good men.

"Bishop Cranston, the senior Bishop, and Bishop Thirkield, the most junior Bishop, make both ends, and that is a very important part of the bishopric. I can remember meeting in Cincinnati other Bishops, Bishop Walden and Bishop Moore. The truth is, in going around the world in my capacity I have had a good deal to do with Bishops, Methodist Bishops and other Bishops, and I may be permitted to say just at this moment that there is another Bishop who was selected, who did not hail from Ohio, who has done good work in a place with which I have had a good deal of familiarity, the Philippines, and that is Bishop Homer Stuntz.

"It has been my good fortune to come into intimate relation with many of the bishops of the Methodist Church, more, perhaps, with those engaged in missionary work of different kinds than with those immediately engaged in the carrying on of the Church in this country. With Bishop Thirkield I came closely into common action through our common sympathy with the problem of educating the Negro race. Bishop Thirkield has done a great work at the head of Howard University. Howard University is one of a few institutions for the higher education of the Negro that are carrying on a work essential in the development of the race.

"I only end my rambling remarks with renewed congratulations to the Church on the election of its junior Bishop, Bishop Thirkield, my congratulations to him on the increased opportunity for usefulness that he has in his possession and my hope that in his life in New Orleans he will find all the happiness of the joy of service that he richly deserves."

We accept the presence and address of President Taft as a tribute to the great men themselves whom he honored, to our great Church and the work it is seeking to do for the benefit of men everywhere of all races.

Bishop Thirkield was exceedingly happy in his response to the felicitations of the occasion. So striking was his address, so broad in sympathy, so full of consecration to the work that we are compelled to reproduce a part of it. He says he wants no sympathy, but appreciates the great work to which he has been called. Among other things, Bishop Thirkield said:

"New Orleans is really the most fascinating city upon this continent. When you think of its history, when you think of its romance, when you think of its various populations, when you think of it standing there at the entrance to the great Southern sea, and in touch with the marvelous movements of this nation through the construction of the Panama Canal—it does seem to me that the Bishops have left to me the most attractive city for an Episcopal residence on the entire continent. Instead of giving some word of sympathy, I ask the sympathy of no man. We go there with joy. I have never undertaken a work with the same high sense of consecration, with the same large hope in the undertaking; and it is only with joy and genuine high-heartedness that I undertake the task assigned me there in that metropolis of our Southland. There is the land of the great future in our country; the Southland, with its teeming, tumultuous life, and its marvelous resources yet undeveloped.

"The elements of empire here are plastic yet, and warm,  
The chaos of a mighty world is rounding into form."

"We hope to go there with the spirit of neighborliness, and would God we in this nation here might more and more learn what the word 'neighbor' means. You remember what it meant in the olden days before the Master taught the lesson, when priest and levite passed by the man in the ditch, the man lowest down, who most needed help—when neighbor then meant anyone of their own race, of their own tribe and kith and kin, or religion, or color. But when the Master came, he took that word neighbor, and poured into it a new and broader content, and taught us that he is thy neighbor, no matter what his condition or creed or religion or color—he is thy neighbor who stands next to thee, and hath need of thee. And until we come into this close relation of neighbor to all men and all races, we have never found the deeper meaning of divine fellowship and service in Jesus Christ. The fact is, we will never find our larger life until we find it in larger fellowship of service with and for our neighbors. He who flees from his neighbor, no matter what his race or religion or how low his condition—he who flees from his neighbor flees from life itself. And so it is we hope to go there and stand to all these people, Protestant and Catholic



# Southwestern Christian Advocate

631 BARONNE STREET

Business letters should be addressed to Baton Rouge, Louisiana, and all communications intended for publication to the Editor. For advertising matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow. When the Advocate does not arrive regularly, notify us promptly.

Jew and Gentile and white and black, Southern and Northern, and native born immigrant, to all who gather there—as a neighbor and friend and helper in their larger spiritual life.

What an opportunity presents itself in a city as that, where all the nations of the earth are gathered! I sometimes think Isaiah had a vision of America, when he set forth that great word: 'I have set for a light to lighten the Gentiles, that the mightiest show my salvation unto the ends of the earth.' And such a city as New Orleans, with its complex civilization, with peoples of all races gathered from the ends of the earth, presents one of the great missionary fields on the face of the globe. And if we can but touch all these peoples and people with the spirit of Jesus Christ—if we can but bring to them the light of the blessed Master, and his larger divinest life, we may bring in a new harvest there, and out from these complex fields, missionaries may go of all races to the ends of the earth, speaking each in his own language and to his own people, as a missionary of Christ, the wonderful word of life.

Being assigned to the City of New Orleans, Bishop Thirkield has been given the most difficult field, perhaps, in the Church. He will have a great constituency ripe for vital leadership and he will lead them in larger things in the name of our common Father and the interest of our great Church. Centered around the Episcopal residence is the Methodist constituency of Louisiana, Mississippi and Alabama, a mighty host with ability to do large things. But it is a difficult field. The racial relations in the City of New Orleans are perhaps more acute than in any city in the country. It will require a masterly hand to handle the problems, and a masterly hand has been assigned to the task. We are in a hand-to-hand battle with Catholicism. The Roman Catholic Church claims in Louisiana alone 100,000 Negro parishioners, with her influence stretched out on still other uncounted sands. Louisiana is to be the great center of the Central South. It is just waiting to its own. With the recent reclamation of its alluvial land, which is said to be the richest land in the world, and its proximity to the Panama Canal will make Louisiana State and its chief city, New Orleans, important factors in the destiny of the Nation in years to come. What will be the place of Methodism in this State in the coming years? The next decade will tell. Then we have a host we have in the State of Mississippi! No more loyal set of men are to be found anywhere in our world-wide Methodist Church. They have the strategic centers already secured, and are simply waiting for the realization of the opportunity that is theirs. Still there is much to be done in that State, and, likewise, Alabama offers unprecedented opportunities.

We welcome Bishop Thirkield to a task worthy of his great heart and great brain. We bespeak for him a fitting climax of service of his already brilliant career.

The Board of Trustees of Gammon Theological Seminary meets at Seminary, Atlanta, Ga., June 26, at 2 p. m. The Rev. F. H. Bunton, Secretary of the Mississippi Conference, has sent us a copy of the Minutes of last session of his Conference.

## FLOOD SUFFERERS.

It is important that something should be done for our people in Arkansas, Mississippi and Louisiana, who lost all they had by the recent high water and flood from the same. There are at least 4,000 quartered at Baton Rouge, La., alone. In this camp there are women and children who are barefooted. They need shoes and clothing and food. We have had pathetic appeals from some of the Methodist people who are victims of the flood situation. They write that while they are given meal and meat by the Commissary they have not money to buy salt to put in the bread. The situation is grave. The delta districts of the Upper Mississippi and Mississippi Conferences are in dire need and something should be done and that immediately. These Districts in Louisiana and Arkansas have many sufferers. These people have been washed out and their crops destroyed. They will have to begin life over empty-handed and that, too, at the time when the planting season has gone by. The African Methodist Episcopal General Conference in its recent session appropriated \$5,000 for immediate use. We ought to come to the rescue of our people. Any sum sent to this office will be placed in the hands of our people, where it will do the most good.

## HELP LIBERIA

Elsewhere in this issue we are publishing an article from the pen of Bishop Wilson. He calls attention to our opportunity in Liberia and urges upon the Church more liberal giving to that mission field. We want to endorse most heartily this strong and convincing appeal by Bishop Wilson. Liberia needs help and should have help immediately. Bishop Scott is in this country, as is also Dr. J. H. Reed, president of the College of West Africa. They are soliciting funds for the strengthening of the work in Africa. We sincerely hope that the pledges for the Africa Diamond Jubilee will be redeemed. It should not be necessary for Bishop Scott to travel incessantly during the summer. He ought to be permitted to rest and recuperate for the trying work of the quadrennium in the field to which he has given eight years of faithful service. We owe it to ourselves to assist Bishop Scott and Doctor Reed in every way possible and we hope our brethren will take this matter on their hearts and assist in every way possible. It is our duty.

## People of Interest

The Journal of the Washington Conference has reached us. Well done, Brother Norwood!

Bishop Warren preached the baccalaureate sermon at Nebraska Wesleyan University on June ninth.

The Lincoln State Savings Bank, another Negro enterprise, opened its doors on State Street, in Chicago, last month.

Bishop Thirkield's first sermon, since his consecration, was preached Sunday evening, June ninth, in Asbury Methodist Episcopal Church, Washington, D. C. Dr. M. W. Clair is pastor at Asbury.

Bishop Luccock delivered the address to the graduates of the Methodist University of Oklahoma at Guthrie on June fourth. In honor of the occasion all business places in the city closed from 9 o'clock until noon.

Dr. W. G. Alston, our pastor at Cape Palmas, Africa, reports that on a recent Sabbath he baptized 310 persons, all natives of the Kroo tribe. The same day he administered the Lord's Supper to 500. The Kingdom comes, thank God.

G. W. Franklin, located in Chattanooga, Tennessee, is rated one of the most successful undertakers in the country. His equipment is estimated at \$20,000. Mr. Franklin has also accumulated city property and two farms that aggregate \$30,000.

Dr. M. W. Clair, of Asbury Church, Washington, D. C., delivered the closing address of the Jubilee Week in the opening of the new Colored Y. M. C. A. branch in Washington. Dr. Clair stands in the very forefront of the aggressive leaders at the Nation's capital.

The Rev. W. H. Dean was assigned to Ebenezer Church, Washington, D. C., March 25th of this year. He began his work immediately. He and his people have just pulled off a rally which netted \$2,804.05. Brother Dean is a hustler. He is keeping up his record and is more than justifying the appointment.

Mr. Ira Benjamin Scott, son of Bishop I. B. Scott, just graduated from the Ohio Wesleyan University, Delaware, Ohio, with the degree of Bachelor of Arts. He has made a most excellent record in this institution, where he has been for the past four years, and is highly commended by the President and faculty.

Dr. R. T. Fuller, Dean of Flint Medical, reports that the property joining the hospital has been purchased, adding to the site for hospital purposes a frontage on Robertson Street of 44 feet, with a depth of 129 feet. That gives a total frontage of 66 feet. An adequate site has been secured now for the building.

The Rev. J. S. Thomas, A. M., of the South Carolina Conference, was united in marriage on Wednesday evening of last week to Miss Dessie Veronica Mark. Miss Mark is a niece of the Rev. M. W. Gilbert, D. D., President of Selma University, Selma, Ala., and is a recent graduate of Claflin University, Orangeburg, S. C.

Dr. R. S. Lovinggood, president of Samuel Huston College, Austin, Texas, delivered a lecture before the Colored Young Men's Christian Association of Chicago on Sunday, June sixteenth. The *Illinois Chronicle* says: "Prof. Lovinggood is recognized as one of the leading and foremost educators of the Lone Star State, as well as the entire South."

Dr. G. C. Clement, put out during the General Conference of the African Methodist Episcopal Zion Church, the *Daily Star*. Like the *Star* which Dr. Clement has edited with brilliant success, the *Daily Star* found favor. No Bishops were elected by the Zion Church at the last General Conference, but, we venture the prophecy that, when the next batch of Bishops are elected Editor Clement will be among the number. Glad you are back, Brother Clement.

Dr. J. W. Moultrie, superintendent of the Charleston District, South Carolina Conference, preached in St. Mark's Church, New York City, Sunday Morning, June ninth. The occasion was "Children's Day," and the Sunday School, consisting of over three hundred members, occupied the central portion of the church. That night Dr. Brooks, pastor, was assisted in the sacramental service by Dr. Moultrie and Dr. Joshua E. Wilson, also of Charleston, who was en route to Chicago.

Dr. I. Garland Penn of Atlanta, Georgia, recently elected one of the Corresponding Secretaries of the Freedmen's Aid Society, writes requesting that his many friends in the Conferences, the schools of the Society, and the Country at large, who have kindly sent him congratulatory words will accept his hearty thanks and bear with him until he has had opportunity to thank them through personal correspondence. Engagements in League work made before the General Conference as well as duties immediately devolving upon him in the Freedmen's Aid office have required his presence in the field almost continuously since the General Conference. He will return to Atlanta on June 25th to clear up the League work, and give attention to all correspondence accumulated in his office. Dr. Penn's successor in League work will be chosen at the first meeting of the Board of Control about the last of July. Until then Correspondence on League work may be addressed to him, 38 Gammon Ave., South Atlanta Sta., Atlanta, Ga.



## Review Lesson

### International Sunday School Lesson for June 30, 1912

Golden Text: "I am not come to destroy, but to fulfill."—Mat. 5:17.

By the Rev. E. B. Burroughs, D. D.

The fulfillment of prophecy is one of the best evidences of a Supreme Being known to men. God alone can tell what will transpire a thousand years hence. It is because of this fact that we see in the Man of Galilee the promised Messiah. All the prophecies of Holy Writ pointed towards and proved their fulfillment in Him. He is the One of whom Moses and the prophets wrote. He was the Son of God and the Son of Man. In Him divinity and humanity became one.

His coming was in keeping with the Divine plan. That peace was the restorative of man to the Divine favor. Man was the one lost sheep in the Divine fold. Jesus came to seek and to save men. But to do this old forms must be done away with, the types and shadows of the centuries past having served their purpose must be laid aside. Of necessity innovations in religious practices and worship must be introduced—must take the place of those no longer needed. The universal worship of the one true and living God; must be the end towards which all religious efforts must now tend. Humanity as a whole, rather than Israel as a part, must be brought to God. Hence the change.

But the chosen people of God could not see this. They rather saw in it—the changes announced by Jesus—the destruction of their time-honored customs, their sacred traditions, and the obliteration of all line of racial demarcation. They looked upon Christ as a worthless iconoclast. But this was a mistake. His mission was not "to destroy, but to fulfill." His every word and act confirm this truth. He came "not to condemn, but to save; not to pull down, but to build up; not to diminish, but to enlarge; not to obliterate, but to restore. All the names that had been given Him signified this. He was to be a Redeemer, a Saviour, a Healer, a Rebuilder, a Shepherd, a Hope, a Restorer of paths to dwell in." All of this had been predicted of Him. Thus the world sees in Him the fulfillment of prophecy, the one in whose name alone salvation may be had, the Saviour, yea, the Redeemer of the world. Through Him the middle wall of partition has been broken down and Jew and Gentile, Greek and Berlonian, bond and free, white and black, yea, all nations, tongues and tribes may now come to God and have everlasting life.

Our lesson today is the Second Quarterly Review. As we look back over the lessons studied we can see that they have brought out many beautiful truths worthy a place in our heart and memory.

Lesson one teaches the certainty of human immortality as demonstrated by the resurrection of Jesus. There we learn that no Christian need fear death, for unto Him there is no death, His life being hid in God through Christ.

Lesson two shows the use of the Sabbath that while its sanctity is to be zealously guarded, it was, nevertheless, made for man's use and enjoyment. This use and enjoyment, however, must be had along right lines. Deeds of actual necessity, mercy and love, may be performed upon this day.

Lesson three brings out the necessity of testifying for Christ. The purpose of the selection of the Twelve Apostles was not that they should testify for themselves but of Him who had sent them. The main thought is that Christians as disciples of Christ should publicly confess Him before men and make known the great things He has done for them.

Lesson Four tells about the secrets of happiness and brings out the lines along which true happiness may be had. There we learn that genuine happiness consists not in wealth, power, nor intellectual attainments, but in love, purity, humility and service.

Lesson five shows the nature of wealth. After great riches most men seek, but after all "a man's life consisteth not in the abundance of the things which he possesseth. Real riches is loving service.

Lesson six demonstrates what love is. There we are taught to love one another, and this regardless

of the treatment received. The rule of the world is to love your friends and to hate your enemies. But the rule of Jesus is to not only love your friends but your enemies also. This is true love.

Lesson seven brings out the changes in religious worship and service made by the introduction of Christianity. The leading thought is that religion must first be in the heart, then outside. It is not the profession, but the practice, that God wants.

Lesson eight brings out the uses of the tongue and shows the necessity of holding it in restraint. The tongue, though a little member, is capable of doing either great good or great evil. The lesson is

that our speech should be simple, reverent, kindly and truthful.

Lesson nine shows the spirit in which almsgiving prayer and fasting should be made. We should give modestly, pray secretly and fast in spirit. Outward manifestations unless backed by an inward life of purity find no acceptance with God.

Lesson ten in the parable of the two foundations shows that we use it to ourselves to lay four foundations in life, and that wise is he who makes Christ his sole reliance. Other foundation can no man lay than that which is laid, which is Christ Jesus the Lord.

Lesson eleven tells about the kind of men whom Christ can praise. The thought brought out is that Christ honors brave living, even though it makes mistakes.

Lesson twelve shows the effect of pride and penitence. Jesus forgives all penitents, but condemns those who are proud in heart.—Charleston, S. C.

## The Permanence of Truth

### Epworth League Devotional Meeting Topic for June 30, 1912

(Dan. 12:1-4; Rev. 2:17)

By Sherman G. Pitt,

#### The Scriptures Interpreted

Daniel 12: 1-4. Our studies of Daniel have been interesting and profitable if they have led us to carefully digest the teachings of God's care over his own. The closing part of the prophecy may be hazy in its interpretation. Prophecy seems to be covered with a veil, and some of it more hidden than the rest. We are glad that in Christ we have the veil removed from the truth that has to do with our salvation. But when it comes to those predictions that refer to the order and times of the successive steps of the unfolding Kingdom, there is greater difficulty in interpretation. We do not propose a careful exegesis of the prophecy before us. How much of it applies to Antiochus and the Jewish history, and how much to the Messiah and the triumphs of his reign and the trials incident to it, may be a question of difference of opinion. However, there is no question as to the permanency of those whose faith lays hold upon righteousness and makes life the embodiment of truth itself.

The "books of God" are surrounded with mystery and also with assurances of certainty. We are assured that there is a great advantage in having our names written in God's books. Just all that may be implied in this is uncertain, but that it is worth while is not uncertain. To Daniel the assurances which he had from God were a great inspiration to continue true to his convictions of duty. The man that allies himself with truth has the assurance of eternal permanence. Not only for Daniel, but to all who have stood for truth in the midst of falsehood and misrepresentation, these words are fraught with the greatest encouragement.

Revelation 2:17. Our New Testament lesson puts us right in the midst of those wonderful letters to the seven Churches of Asia. There is a grouping of these Churches in the matter of their relations to the sins that confront them in their several localities. The Church finds herself, and the first of them warn the Churches against dangers, the seriousness of which they do not realize. They have not sanctioned the evil, but they are in danger of tolerating the evil.

The evils with which the Church had to contend in Pergamos were of a subtle kind that made them all the more dangerous. The Word says that it is the place where Satan dwells. To them the Word promises a "hidden manna." One has well expressed the great truth that is here given us that the Church has a source of life that cannot be touched with any force of evil. "She lives a life the spring of which no one sees, a life that is hid with Christ in God." The Church in her contention with evil has here the secret of her strength and her preservation. The world cannot see the source of the Christian's strength, but the angel of the Church at Pergamos had the revelation of this hidden supply of help.

Jesus said, "I am the bread of life." He is the spiritual sustenance of the faithful ones. The Holy Spirit takes of the things of Christ and reveals them unto us. It is then that the "manna" that Je-

sus said came down from heaven feeds the immortal soul and gives to it permanency of character. This will enable the one who partakes of it to remain faithful in the midst of the testings that come in the world.

The white stone has had many different explanations, but under them all runs the main thought that victory comes to those who feed upon the hidden manna and are faithful—From the "Epworth Herald."

#### To Our Friends

While in the United States on furlough and authorized by the Bishop and the Liberia Annual Conference, I shall make an active canvass for our Educational Institution—The College of West Africa at Monrovia, Liberia. The plea has been sent forth to the Church for Twenty Thousand Dollars (\$20,000) for the erection of a much needed Central Building. The present building has served its purpose and cannot meet the demands of our Educational work in its wonderful growth. We are crowded beyond all limits and scores of the most promising native boys and girls are turned away yearly as they come, seeking the higher life through our Mission. This is the hour for Africa and the supreme opportunity for the Church to come to the rescue of the millions crying for light. We need also 100 scholarships at \$25 each to take care of the children committed to our charge. May God touch the hearts of the people that they may be moved to help us in this worthy cause. Our enrollment last year was more than 300. With a building we could have a thousand (1,000) pupils. This is God's call. Let the Church at home heed it. I shall be glad to visit you.

Yours for African Redemption,

JOHN H. REED, President.

149 Lexington Avenue, Brooklyn, N. Y.

#### Our Fall Conferences

BISHOP MCINTYRE

West Texas—Luling, Tex. . . . . Dec. 1  
Texas—Hempstead, Tex. . . . . Dec. 1

BISHOP HENDERSON

East Tennessee—Knoxville, Tenn. . . . . Sept. 1  
North Carolina, Lenoir, N. C. . . . . Oct. 1  
Tennessee—Galleten, Tenn. . . . . Oct. 1

BISHOP LEETE

South Carolina—Anderson S. C. . . . . Nov. 2  
Savannah—La. Grange, Ga. . . . . Dec. 1  
Atlanta—Newman . . . . . Dec. 1

BISHOP THIRKIELD

Central Alabama—Gadsden Ala. . . . . Sept. 1



## National Association of Local Preachers

The past twelve months has been a year of great activity among the local preachers of the Methodist Episcopal Church in America. More real practical has been accomplished during the past twelve months than any previous year in the fifty of the Association.

Four years ago the Society was organized at the old Allen Street Methodist Episcopal Church in the City of New York. To be exact, the institution was completed on the fourth day of October, at the above-named place. All the company, from it may be said "The world was not worthy," participated in the organization, not one of them. Among those present at the organization were mentioned, Geo. C. N. Roberts, M. D., of Baltimore, Md.; John W. Lee, West Bloomfield, N. J.; Magee, Madison, N. J.; James L. Street, New Brunswick, N. J.; Arthur Mooney, Troy, N. Y.; T. McCole, Dover, Del.; Samuel Brady, Baltimore, Md.; James Riddle, Wilmington, Del.; William Reid, Pittsburgh, Pa.; Richard Norton, N. Y. City; J. Dikerson, Brooklyn, N. Y., and the following visitors: Dr. Durbin, Missionary Secretary, Methodist Episcopal Church; A. L. Stevens, Editor Christian Advocate, N. Y. City; Isaac P. Cook, Wakely, Leigh, Porter, Carlton and Strickland.

The first president was Samuel Brady, of Baltimore, and the first secretary Richard Horton. The first meeting was held in January, 1892, having reached the age of twenty.

Since its organization the Society has convened every year without a lapse, even during the troublous years of the years of the Civil War no anniversary was held without the gathering together of these lay preachers in annual convention.

The meeting places have from time to time been in the following cities—in some of the larger cities meetings have been held several times, in some of the smaller cities and towns only once—viz: New York, Brooklyn, Washington, D. C., Wilmington, Del., Baltimore, Camden, N. J.; Troy, N. Y.; Pittsburgh, Cincinnati, Ohio; Trenton, N. J.; Harrisburg, Cambridge, N. Y.; Dayton, Ohio; Alliance, Fort Wayne, Indiana; Upland, Indiana; Allentown, Pa.; Atlantic City, N. J.; New Haven, Conn.; Philadelphia, Pa.; Boston, Mass.; Indianapolis, Ind.; Cleveland and Urbana, Ohio.

The fifty-fifth anniversary will be held in the Southwestern Methodist Episcopal Church in the city of Philadelphia, Pa., October 10th to 13th inclusive, 1912. The pastor, the Rev. Geo. W. Sheetz, whose address is 1012 Locust St., is chairman of the Entertainment Committee, and will furnish free entertainment to all lay preachers who notify him of their intention to be present at the coming anniversary. The notice should reach Dr. Sheetz not later than October 1st.

The program includes many interesting numbers. Among them will be the reception of the Association and welcome to Chester by the District Superintendent, Dr. Burris, and the pastor, Dr. Sheetz. There will also be given a report by the body to the English delegates, men representing local preachers from the Wesleyan Society of Local Preachers in England.

Any local preacher in good standing is eligible to membership. No expense but a little enrollment fee of one dollar, which may be sent to the National Secretary, the Rev. D. H. Kenney, 2020 Poplar Street, Philadelphia, and thereafter each year one dollar as

one of the many matters for discussion will be the matter of relief for old, poor and unproductive local preachers of the Methodist Episcopal Church. These matters will be considered relative to changes in the constitution, and matters pertaining to the inclusion of local branches.

The Board of Control of the Mutual Aid ask pastors to be ever convenient to allow the local preachers to come one day in their church for holding what is called Local Preachers' Day. There is no expense to the pastor or his people, only the expense of entering three or four local preachers for a day. The pastor can put such a free-will offering on the plates as they many feel inclined. If any pastor wishes local preachers to spend the day with him and him an opportunity to take a Sunday of real rest, the pastor has only to send an invitation to the National Secretary at 2020 Poplar Street and arrangements will be made for the same.

Local preachers anywhere in the bounds of an Annual Conference of the Methodist Episcopal

can have it done and no expense to them, by corresponding with the National Secretary. No officer of the National Association receives any salary either as an officer of the National Association or for managing the relief funds of the Society. All is a labor of love entirely.—D. H. Kenney, Secretary N. A. L. P.

## Albert Keith Crogman

Albert Keith Crogman, the son of Dr. and Mrs. W. H. Crogman, was born August 15, 1889, on the campus at Clark University, Atlanta, Ga., and died in the Eye and Ear Hospital, New York City, May 30, 1912, being twenty-two years, sixteen months and fifteen days old at his death. Two years ago he was graduated from the Classical Department of Clark University, the sixth of the family to finish his education in this institution.

His school life was characterized by a pleasing, amiable disposition which made friends of his associates and won the respect and confidence of his teachers. He was patient, painstaking and thorough in his studies, and early in life evinced a fondness for the discussion of those weightier life problems, unusual for the average student of his age and experience. He took a lively interest in all the phases of college life and during his last four years in school moved among students and teachers with a grace and dignity often the subject of favorable comment.

Soon after his graduation he went to New York, and secured employment with the Standard Oil Company and began study in the evening courses of the Packard Business College, his life purpose being to engage in commercial pursuits and become a first-rate business man. His punctuality, efficiency and faithfulness to duty attracted the attention of his employers and when he died he was on the eve of promotion by them. This recognition coming so soon after his initiation into this new experience of life gave him new inspiration and he threw the whole force of his powers toward the attainment of his cherished ideal. He made rapid progress in his studies and grew in favor with the management of the company, his loyalty to its interest and his evident appreciation of the confidence reposed in him becoming more and more the object of favorable consideration on the part of his employers.

During the whole period of his sojourn in the city of New York Mr. Crogman maintained regular correspondence with his parents at home. Nohleness of purpose, maturity of thought and soundness of judgment are noticeable in the following extract from some of his letters to his father:

"I don't want you and mamma to worry about my whereabouts nor feel for a moment that I will fall a victim to the evils and moral rottenness so prevalent in a large city like this. The upright and exemplary lives lived by you both shall ever be a safeguard and stimulus to me in molding my own career."

"I trust that you will not begin to think that I will eventually give up the idea of completing a thorough business course. I am going to do it, and without a penny of help from any one."

And again:

"You can not imagine how happy I was to receive your last letter. I never thought a letter could mean so much to one. I have read it, and re-read it during spare moments at work and evenings at home. I appreciate and value everything said in it and shall constantly bear in mind all the advice you give with reference to my work."

Among the many messages of condolence, including those from the chief executives of the Standard Oil Company and prominent friends of the family in many sections of the country we note the following from Mr. R. T. Brown, his friend and chum:

"A great shadow of sorrow hangs over my heart now that Albert's young life has so suddenly ended. His ambitions were always of the highest and most manly type. You have lost a most faithful son and the race is deprived of one of its most promising potentialities."

Three years before his graduation Mr. Crogman was converted in the University revival and joined the Church. He attended St. Mark's Church in New York and took an active interest in church and charity work.

During his illness, which was of short duration, he was under the care of two noted specialists and given every attention that the best hospital facilities could afford. His brother, Marcellus, Dr. R. R. Wright, Jr., his brother-in-law, and Mrs. Dr. Morton Jones, a life-long friend of the family, were with him in the last. His remains, accompanied by his

brother, were brought to Atlanta, arriving here Sunday, June 2nd, at 11:30 a. m. At 2:30 the same day the funeral services were conducted in the chapel of Clark University, with Dr. J. P. Wragg in charge.

Hymn No. 96, "God Moves in a Mysterious Way," was read by the writer, and Dr. H. H. Proctor led in prayer. The Scripture lessons were read by Drs. C. H. Haues and L. H. King. Dr. J. W. E. Bowen read the messages of condolence. Addresses were delivered by Dr. J. P. Wragg and President Idleman, Profs. L. Taylor and J. A. Turner, Messrs. John Price and E. L. Simon, and the Rev. A. P. Melton. The closing address was delivered by Dr. W. H. Crogman, who reviewed the life of his son and in a very impressive manner emphasized those cardinal virtues and principles which as a father he has ever tried to instill into the lives of all his children. The very high estimate which the people of Atlanta entertain for Dr. Crogman and his family was shown by the large audience that filled the chapel and the floral offerings were beautifully expressive of the sympathy of their many friends.—J. H. Hubbard.

## Children's Day

Starkville, Miss.—Our Children's Day service was held in Griffin Chapel, June 9th. Too much praise can not be given to our efficient superintendent, Mr. E. C. Collier, for his efforts to make it a success; also Mrs. M. T. Drungo, who presided at the organ. The music rendered by the choir was splendid. The captains did heroic work in making the financial part a success. Club No. 1, Mrs. Alexander, raised \$4.30; 2, Mrs. Ella Collier, \$11.15; 3, Mrs. Mary Rogers; 4, Mrs. Eva Puling, \$1.25; 5, Mrs. Henrietta McDowell, \$5.30; 6, Mrs. Lula Peebles; 7, Mrs. Leatha Jones, \$5.40; 8, Mr. H. Lovly, \$11.70; 9, Mr. Jas. Hatch; 10, Mr. Jas. Peebles, \$1.70; 11, Mr. R. D. Drake, \$2.00; 12, Mr. E. D. Butler, \$2.55; 13, Mr. C. A. Yarbrough, \$5.85; 14, Mrs. Margaret Lucas, \$5.00; public collection, \$1.00; total, \$65.75.—J. H. Everett, Pastor.

Flournoy, La.—Providence Church. Children's Day was a success. It is said that the program was one of the best ever rendered at this place. Much credit is due J. J. Simms for this great service, with the assistance of Mrs. Miles Holden and Miss Rachel Reeves. Sermon by the Pastor, the Rev. Israel L. Turner before a crowded church. Collection for the day, \$13.20.—Miles Holden, Superintendent.

Culloden, Ga.—We had success at Russellville on Easter Day, April 2nd. The Superintendent of the Lagrange District, the Rev. J. S. Stripling, preached wonderful sermons. Every heart was made glad. We raised \$10.05. The Superintendent was with us on Saturday in our Society. He gave some feeling remarks. We also have a nice parsonage at Culloden; it is very large, being about 40x38 feet. When we get it completed it will be worth about \$1,500.00. We are going to the front. We don't mean to go back.—G. J. Jones.

South Pittsburg, Tenn.—Children's Day was duly observed at this place. A splendid crowd was in attendance and gave very liberally to the cause. The people here are more interested in education than ever before. The sum of \$6.75 was raised.—J. L. Martin, Superintendent; W. S. Hight, Pastor.

St. Martinville, La.—Children's Day was observed to the letter on June 9th, at 12 o'clock m. The people pronounced the exercises the best rendered for many years. The church was crowded with people of different classes. Miss Melvina Drake, Miss Luverey Simmonds and Mrs. Arthur Brown are largely responsible for the success of the occasion. The superintendent, M. V. B. Drake, conducted the exercises. The children deserve liberal praise. Collection good.—T. P. Norris, Pastor.

Daleville, Miss.—The Children's Day was appropriately observed at Daleville Church, June 9. An excellent program was rendered. The church was filled to its utmost capacity. At the close of this exercise the pastor preached a stirring sermon. Total collection for the day, \$42.65.—E. A. Wilson, Pastor; D. Hunt, Superintendent.

Suwanee, Ga.—Sunday, June 9th, at Suwanee Methodist Episcopal Church, was Children's Day. At 3 o'clock p. m. a most excellent Children's Day program was rendered, under the management of M. M. Strickland, Sunday School superintendent. Collection, \$37.00. The following persons deserve special mention: Mesdames Lula Jones, Sarah Strickland, Ella McPherson, Hester Brandon, Miss Mattie J. Strickland, and others.—Mattie J. Strickland.



## Recent District Meetings

### WILMINGTON DISTRICT

The Epworth League and Sunday School Convention opened at Red Springs, North Carolina, May 2nd and closed on May 5th. This Convention was declared by the representatives to be the best since its organization. The hospitality of the people of Red Springs will not be forgotten by the delegates. The following officers were elected for the ensuing year: President, the Rev. W. R. Zeigler, Maxton, North Carolina; first vice-president, Lawrence McLeod; second vice-president, Miss Lola McLaughlin; treasurer, Miss Maggie Newton, Hamlet; President Junior League, Miss Rosa Patterson, Rowland; secretary, Jas. M. Gavin, Lumberton; assistant secretary, Miss Carrie Adams, Red Springs; district lecturer, Jas. M. Gavin, Lumberton; corresponding secretary, Miss Eugenia Hooper, Rockingham.

### PALESTINE DISTRICT

The sixth annual Group Meeting of the Palestine District met at Buffalo, Texas, April 15, the Rev. M. Q. A. Fuller, our popular District Superintendent, in the chair. At 10 a. m. devotional service was conducted by the Rev. B. R. Booker, of Palestine. Prayer by A. L. Gabriel, after which followed a season of prayer. The morning service was a spiritual feast to all. The roll called by the secretary was answered by R. B. Bird, East Calvert; B. B. Booker, Palestine Station; S. M. Thurman, Palestine Circuit; Wesley Robinson, Jacksonville; E. D. Blacknell, Buffalo; E. L. Gabriel, Madisonville; H. C. McCarty, Fairfield; G. W. Carter, Oakwood; G. W. White, Leona; the following District Stewards: James Eding, J. W. Waire, James Harris. The program was discussed. "The Good of a Missionary Convention" was introduced by the Rev. B. R. Booker and right well were all inspired who heard him. The afternoon session was among the best of the whole Con-

vention. The Board of Home Missions and Church Extension was brought before the Convention and everyone pledged to do more to support this all-important cause of our Church. A good service was held. At 8:30 p. m. the Rev. Wesley Robinson preached to the satisfaction of all present. The District Stewards estimated the District Superintendent's salary at \$1,200.00. Collections: The Board of Home Missions and Church Extension, \$100.00; Foreign Missions, \$33.00; total, \$133.00. Our Superintendent left the seat of the Convention for the General Conference at Minneapolis.—A. L. Gabriel.

### WESTERN DISTRICT

The Methodist Episcopal Church in Western North Carolina is awake and active, being urged to a greater activity by the same impetus which puts a bustle on every individual corporation or institution which finds its home within the confines of the vigorous mountain section of North Carolina. That the great Church is on the job was proven by the intense interest shown in the ecclesiastical problems by the ministers and delegate assembled in the District Epworth League, Sunday School and Brotherhood Convention of the Western District, North Carolina Conference, held in Addie Chapel, Marion, North Carolina, May 23-26. The District Superintendent, the Rev. H. L. Ashe, who presided, was at his best, and mingled enough of his store of wit and humor with the discussions and deliberations of the Convention to break any monotony and to keep the tone and spirit high. The Convention was delighted with the hearty welcome on the part of the city by his Honor, Mayor of Marion, Mr. D. L. Carlton. This address was appreciated all the more because it came from the heart of a Southerner deeply interested in the welfare of the Negro and the Southern problem. Every one who heard him was made to feel that there still exists in the breasts of some of the

best white folks of the South a tie which binds, not master and slave, but man and man, brother and brother. The papers read were all of a high tone, and showed the practical thought of the District as to the problems which confront us in the three great auxiliaries of the Church. A very hearty discussion on "Obtaining and Maintaining Epworth League Chapters" was entered into by the Convention, and we expect more and better Chapters from the effect of the discussion. We were graciously favored with the presence of the pastors of the different churches of Marion, which in some measure bespoke the relations which ought to exist between the different evangelical denominations of God's Church. We were also blessed by the presence of the Rev. C. K. Brown, pastor of the church in Charlotte. His sermon and all of his talks at different times through the Convention were teeming with practical thought and were beneficial to all who heard them. The Wilmington District was also represented by the Rev. G. W. Bower, whose many friends in the Western District were warm in making him welcome. The Convention also appreciated the visits of the Rev. R. P. Hairston, of the Episcopal Church, and the Rev. J. H. Martin, President of Atkinson College, Madisonville, Ky., who was returning from his General Conference at Charlotte, N. C. Sunday was a high day with the Convention. In the morning the District Superintendent, the Rev. H. L. Ashe, preached to a large and enthusiastic audience. In the afternoon the congregation was delighted and much benefited by the soul-stirring sermon of the Rev. J. W. Davis. The Convention closed Sunday night, and all present returned to their homes with a better knowledge of the workings of the Methodist Episcopal Church in Western North Carolina, and with a stronger determination to make true the prophecy of Isaac Watts:

"Jesus shall reign where'er the sun  
Doth his successive journeys run."

—G. Haven Caldwell.

## Conferences and Conventions

### DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
Chattanooga.....	Soddy, Tex.....	July 17.....	E. J. Cox
Palestine.....	Bryan, Tex.....	July 23-24.....	M. Q. A. Fuller
Gulfport.....	Ricbton, Miss.....	July 24.....	S. H. Connor
Beaumont.....	Beaumont, Texas.....	July 24-28.....	W. L. Duncan
Nashville.....	Springfield, Tenn.....	July 24-28.....	T. W. Johnson
Brookhaven.....	Chinagrove, Miss.....	July 25-28.....	P. H. Rembert
Griffin.....	County Line, Georgia.....	July 30-Aug. 1.....	J. D. Lovejoy
Austin.....	Lagrange, Texas.....	July 30-Aug. 1.....	F. D. Kirkpatrick
Vicksburg.....	Harrison, Miss.....	July 24-28.....	J. E. Holmes
Paris.....	Clarksville, Texas.....	August 6-11.....	K. W. McMillan
Huntsville.....	Conroe, Tex.....	August 13-18.....	W. H. Jackson
Navasota.....	.....	August 13-18.....	B. M. Taylor
Marshall.....	Pittsburg, Tex.....	August 20-25.....	P. H. Jenkins
Sedalia.....	Joplin, Mo.....	August 21.....	J. H. McAllister
Winona.....	Indianola, Miss.....	August 21.....	H. B. Hart
Houston.....	.....	August 21-25.....	W. H. Logan
St. Louis.....	E. St. Louis, Mo.....	August 21-25.....	R. E. Gillum
San Antonio.....	San Antonio, Tex.....	August 27-Sept. 1.....	A. M. Mason
Little Rock.....	Richwood, Ark.....	October 24-27.....	G. T. Saxton

### CONVENTIONS

August 22-25—Little Rock District Sunday School and Epworth League Convention, Batesville, Ark.

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips with District, Place, Date, and name of District Superintendent, correctly given.—Editor.]

### Special Notices

#### KANSAS CITY DISTRICT.

The Kansas City District Conference, Epworth League and Sunday School Convention will be held in Slater, Missouri, August 14-17. The Rev. A. A. Tolson is pastor at Slater. —W. H. Wheeler, District Superintendent.

### District Rounds

#### BROOKHAVEN DISTRICT.

##### Third Round.

Hub Circuit, July 6-7; Fernwood, 10; Liberty, 11; Brookhaven Circuit,

12; Lampton, 13-14; Magnolia, 17; Hub, 20-21; China Grove, 27-28; Oma, Aug. 3-4; Brookhaven and Summit, 7-8; Columbia, 10-11; Bowerton, 13-14; Barlow, 15-16; Kennolia, 17-18; Crystal Springs Circuit, 20-21; Florence, 22; Bridgeville, 24-25; Star, 27; Menden Hall, 28; Crystal Springs, 31-Sept. 1; Hazlehurst, 3-4; Carlos, 5; Expose, 6. Brethren: Our District Conference will convene on the China Grove Circuit at Bullock's Chapel, July 25-28. Pastors put forth every effort to raise your benevolent claims and send the same in as soon as you collect it. This will save trouble at the Annual Conference. We must

have fifty subscribers for the Southwestern during the session of our District Conference at China Grove. Hence I ask each pastor to bring three subscribers. The General Conference selected Dr. R. E. Jones as editor of the Southwestern and we are proud of him and will continue to stand by him in this great work. Plan to have great revivals. We must have one thousand souls for Christ and Methodism this conference year. —P. H. Rembert, District Superintendent.

### SEDALIA DISTRICT.

#### Second Round.

Butler, July 6-7; Harrisonville, 10-11; Warrensburg (E. F. Pate), 13-14; Knob Nester, 20-21; Dresden (T. W. Broyles), 17-18; Sweet Springs, 27-28; Georgetown, Aug. 3-4; Beaman (A. M. Summerville), 7; Windsor, Wm. Diver; Clinton, 10-11; Oseola (J. W. Jamson), 17-18; Greenfield, 17-18; Springfield, Sept. 7-8; Lebanon (J. M. Harris, 12; Carthage, Aug. 31-Sept. 1; Neosho (C. S. Webster), 2-9; Joplin, 24-25; Sedalia, Sept. 14-15; Versailles (E. P. Geiger), 21-22; California, 28-29; Smithton, 21-22. Dear Brethren: We are nearing the date of our District Conference, Sunday School and Epworth League convention. Let us make the session at Joplin, Aug. 21, a great occasion. Rev. C. S. Webster and the members and friends of Trinity Chapel are making great preparations for our entertainment during the session. Let every pastor be present with a large delegation. Do your best to report every local preacher and officer of your charge as a subscriber for the Southwestern Christian Advocate. Put it in every home of your church, if possible. Brethren, we must stand by Dr. Serrill. The roll will be called by charges for the college money. Each pastor is expected to report in full for this much needed cause. Do your best for all of the

claims by the District Conference session. The other District Superintendents and the General Conference officers are invited to be present. The programs will be out soon.—Jno. H. McAllister, District Superintendent.

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Lockhart Circuit is progressing under the leadership of the Rev. G. M. Mallory, a likeness of whom is here presented. Every phase of the church work is carefully looked after. He and his family are loved by saints and sinners. Although our church



The Rev. G. M. Mallory.

doors were closed from December 24 until February 18, on account of the prevalence of meningitis, the Rev. Mr. Mallory raised all of the benevolent money apportioned to his work when the second Quarterly Conference was held, which was \$112.00. He has added to the church 45 members, and in a recent rally raised \$157.00. He is now preparing to build a new church edifice at Clearfork, one of the charges on his work. The membership has increased from 112 to 157 members. The Rev. Mr. Mallory not only knows how to plan, but he knows how to make his plans effective. Our level-headed, thoughtful District Superintendent speaks very encouragingly of the work and pastor. He is a safe, sound and worthy leader.—(Mrs.) E. M. Wyatt, Leader of Class No. 4.

Gleanings from the Field

MARYLAND.

Snow Hill.—We desire to express our heartfelt thanks to Bishop John W. Hamilton, D. D. LL. D., for the return of our pastor. Of course we expected to have him for another year, for all of our people were praying for his return, and he has taught us to believe in the efficacy of prayer. The pastor and his family seem to be happy and very much at home. They returned from the conference on Tuesday afternoon, April 9, 1912, and were met at the train by several of our members, who escorted them to the parsonage, where an efficient parsonage committee had a splendid dinner awaiting their arrival. On Wednesday night about 9:45 a party of friends arrived at the parsonage bringing with them many good things for the pastor's family. Some of the articles they brought are as follows: several bags of flour, 25 pounds of sugar, enough coffee to last several months, fancy aprons for Mrs. Jewett, chickens, eggs, dried peaches of all sorts, canned corn, peas and many other good things. After filling the dining room table they proceeded to the kitchen and took charge. Ice cream, cake and candy were served, after which the pastor made a brief happy address, thanking the dear friends for their kindness. Mrs. Jew-

ett thanked the friends for so great an expression of their love. After Mrs. Jewett's remarks the pastor offered a prayer to the Bountiful Giver of every good and perfect gift, that His blessing might be upon the good people of Snow Hill.

MISSOURI.

Clarksville.—Our First Quarterly Conference was held May 4 and 5 by the Rev. L. R. Grant of Louisiana. He preached three able sermons, which every one present enjoyed, and administered the Lord's Supper in an impressive manner. We paid the District Superintendent in full.—M. A. Booker.

Joplin.—Trinity Church.—We, the officers and members and friends feel it is our duty to express our appreciation for the return of our Pastor, who has proven to be a perfect Christian gentleman, worthy of any church and community, and we welcome him back to our homes and family circles in the person of the Rev. C. S. Webster. Be it known that this is his third year with us. We are planning for a great year's work, both spiritually and financially. The Church is in fair condition, for the reason the members are loyal to duty. We fully realize that duty is calling us now. Preparation is necessary for great victory. Only a few months until the District Conference shall meet in our Church. We praise God for their coming, not for their financial strength, but that the community might be made better. Last, but not least, Mr. A. M. Clark, whom the church saw fit to elect to represent the church at the annual Conference at St. Louis did it well, so well, until that great body saw the same and elected him lay delegate to the General Conference at Minneapolis in May. May God ever bless him.—J. C. Jackson, Recording Steward.

TEXAS

Honey Grove.—Elghth Street Methodist Episcopal Church, of which the Rev. M. Fountain is pastor, held its second Quarterly Conference at Hartsford Chapel, March 9-10, District Superintendent the Rev. K. W. McMillan presiding. On Sunday all those who had the privilege of hearing him were benefitted. On Monday night, to our surprise a band of members and friends stormed us with many delicious eatables. A purse containing some money was also presented, for which we were thankful. We are all turning our attention toward our District Group meeting, which convenes with us on April 17, 18 and 19, and hope for a great meeting.

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If sugar did not dissolve in the month you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. It is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 80 years. Price 50c.

VIRGINIA.

Dublin.—We of the Dublin Charge are still moving onward. Our rally, which came off March 31st, on benevolences was good. We raised \$63.00. Also our second Quarterly Conference was held April 21 and 22. Our District Superintendent occupied the chair. Reports showed progress along all lines of church work. We paid the District Superintendent up in full. On Saturday had paid the pastor this quarter \$80.00. Also we raised in all \$70.00 for benevolence. Trustees raised \$10.00;

Epworth League raised \$5.25. We expect to meet the District Conference and report every cent of benevolence raised. We raised \$20.30 Sunday of the quarterly meeting. Sixty-two persons paid 25 cents each.—G. H. Pettis, Pastor.

Bedford.—The work at Bedford City has begun with enthusiasm. The people are loyal to the cause. It would be hard for you to find so few a number of people with such limited re-

sources and means that will contribute more generously for the support of the ministry and for the church's obligations.—A. J. Mitchell, Pastor.

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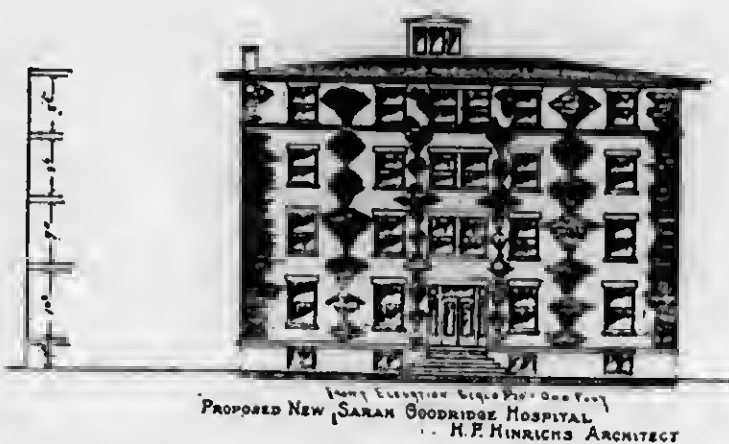
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## Gleanings from the Field

### COLORADO SPRINGS, COLO.

The Trustees and laymen of the People's Methodist Episcopal Church on Friday night, April 12, had to show the women that they could conduct an entertainment without their aid. The men gave a free concert. C. L. Bassett and S. B. Jones arranged the program and had the 5-year-old son of Mr. and Mrs. Geo. Lewis to sing. His grandfather, Mr. J. H. Matheny, A. Bryant and Nathaniel McDonald, the Alamo Quartette and J. C. Barnett and several others helped make the concert a success. At the close of the program the Rev. Mr. Stephen, pastor, told what the men had prepared in the Sunday School room, where they had twelve four chair tables artistically arranged. The head of each department was introduced to the audience. Bro. W. A. Dunn, chief cook, his assistants, Bros. Frank Pierson and D. Beak, and James Moore, who had charge of the kitchen. The Alamo waiters served the supper, under Head Waiter James McMeans. Chas. J. Barnett and D. A. Benuett served the ice cream. We want to congratulate the editor, Mrs. Julia Emery, of The Eagle, who helped to make the affair a success, through the columns of her paper. The women said we could not do anything without their aid, and as they were all from Missouri they had to be shown. Rev. Stephen, our pastor, was delighted to see how the men of his church could do things so well. We realized something like \$30.00. The Trustees and laymen wish to thank all who assisted.—Frank J. Loper.

### FLORIDA.

St. Petersburg.—We feel that we would prove recreant to a plain duty should we fail to give public expression to the very royal reception tendered us on our arrival at McCabe Memorial Church, St. Petersburg, Fla. We reached this new charge Feb. 17, and met the officers and parsonage committee at the parsonage. They expressed themselves as being highly pleased with the appointment and declared that they intended to make this one of my best years in the ministry. The parsonage was neatly prepared and a large box of groceries, ready for use. We can see nothing less than a great future for this church. Indeed, it is destined to be one of the best churches in the State. The Rev. S. A. Huger, Superintendent of the South Florida Mission, held our First Quarterly Conference, March 10. All of the officers were present with reports and gave evidence of being ready for anything that would elevate and advance their church. Without a single question the Quarterly Conference voted to raise the salary that they had been promising the former pastor from \$360 to \$600, and also the Superintendent's salary from \$40 to \$60 per year. This raise does not seem to be staggering at all, for they are paying in advance.—T. W. Williams.

High Springs.—Sunday was indeed a high day at Mt. Carmel Church. At 11 o'clock the Pastor preached an able sermon from Jer. 6:16. At 3 p. m. the sacrament of the Lord's Supper was administered by the Pastor and District Superintendent. The quarterly conference was held at 4:30 with splendid reports. The Epworth League met at 6 o'clock with a well prepared program. Bro. Jacob S. Smith is the president. The District Superintendent

preached at 8 o'clock a sermon which will never be forgotten with those who heard him. Collection \$11.80. Our pastor, the Rev. L. L. C. Foster is serving us for the fifth year and he does his work well.—G. A. Graham.

### KANSAS.

Wichita.—The third Sunday in April was a grand day for Cahell's Methodist Episcopal Church. The Rev. D. Smith, District Superintendent, held his first quarter. He found the church in a splendid condition. Good reports from all leaders. The Rev. D. Smith, Superintendent, preached two able sermons. At three in the afternoon, the Rev. A. B. Hestwood, pastor of Trinity Church, this city, preached for us. After the sermon the Lord's Supper was given. Fifty-five communed. Raised this quarter for all purposes \$62.50. Paid District Superintendent in full. The Rev. Mr. Smith was delighted to see the electric light that had been installed since the Annual Conference.—G. T. Wooten, Pastor.

### LOUISIANA

Boyce.—The first Quarterly Conference met with much success. The Rev. J. O. Richards gave a splendid address at this meeting and impressed upon the people that they must reach after higher and truer development. At the close of the meeting enjoyable refreshments were served by Sunday School to the District Superintendent, the pastor and friends.—D. L. Harper, Reporter.

Mandeville.—I take this method to thank Mrs. George Gibson for the gift of a summer hat. I also thank the King's Daughters and their loyal president, Mrs. Cecil Calonge for \$8.00, the proceeds of a fish fry. May the Lord's blessing continue to rest upon these good people.—A. Robinson, Pastor.

### NATIONAL ASSOCIATION OF TEACHERS IN COLORED SCHOOLS.

Chattanooga, Tenn., July 24-28, 1912.

### NINTH ANNUAL SESSION.

The National Association of Teachers in Colored Schools holds its ninth annual session in Chattanooga, Tenn., July 24-28. The programs for this meeting are in press and will be issued within a short time. As usual, the program will cover every feature of education among our people. In addition to addresses in the larger meetings, round table conferences will be held on special subjects. Among the speakers at this meeting we notice such well-known men as Prof. Kelley Miller and Dr. L. B. Moore, of Howard University, Washington, D. C.; Dr. M. M. Gilbert, President of Selma University, Ala.; President E. L. Blackshear, Prairie View, Texas; Prof. George E. Haynes, Fisk University, Nashville, Tenn.; Miss Victoria Wallace, of Kindergarten Schools, St. Louis, and others whose names we cannot mention at this time.

Very low round trip reduced rates have been secured all over the lines of the South-Eastern Passenger Association. From certain points round trip rates are as follows: Washington, D. C., \$19.35; Richmond, Va., \$17.35; Greensboro, N. C., \$13.15; Columbia, S. C., \$11.40; Savannah, Ga., \$13.15; Atlanta, Ga., \$4.00; Nashville, Tenn.,

\$4.80; Memphis, Tenn., \$9.60; Louisville, Ky., \$9.70; Birmingham, Ala., \$4.55; Montgomery, Ala., \$8.10; Mobile, Ala., \$12.65; Pensacola, Fla., \$12.90; Jacksonville, Fla., \$14.85; Jackson, Miss., \$12.90; Vicksburg, Miss., \$13.55; St. Louis, Mo., \$17.25; New Orleans La., \$15.20; Cincinnati, Ohio, \$10.90. Corresponding low rates are given from other points in the South-Eastern Passenger Association in all of the States east of the Mississippi River.

The local committee of Chattanooga, with Mr. W. H. Singleton, chairman, has organized in the most effective way for the entertainment of the delegates. From several points already special cars of delegations are being made up. The fact that Chattanooga is so central to most of the Southern States, and of the very low rates which the railroads have granted, together with the attractiveness of Chattanooga as the Lookout Mountain city, promise the largest and most representative gathering that the association has yet had.

### A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She fees it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

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## Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

### MRS. MARTHA WHITE.

Mrs. Martha White, wife of the Rev. Wm. White, pastor of Bedias, Texas, died in Houston, Texas, April 4th, 1912, in full triumph of the Christian faith. She was converted under the pastorate of the late Rev. Tovls Burton, in 1891, and lived faithful to the cause until death. She shared equal hardships with her husband in all his appointments for ten years without grumbling. She was a winsome lady and fully adapted to the ministry. She leaves to mourn her demise a good husband, mother, a ten-year-old son, and a host of relatives and friends. Dr. W. H. Logan conducted the funeral service, assisted by the Revs. S. W. Johnson, T. S. Pryor, C. C. Minnegan, H. B. Evans and Freeman Parker. This good woman rests from her labor.—W. Hartley Jackson, District Superintendent.

Thomas.—Mrs. Mollie Thomas, a member of Holmes Methodist Episcopal Church, departed this life May 29. As a church member, class leader, vice-president of Ladies' Aid Society, Sister Thomas could always be found at her post of duty. She was eager for good works and Christian service. Forty-four years made up her earthly career, of which 25 years were given in Christian service in the church of her choice. The end came quietly and she passed away in great peace. Her husband, two sisters and five children, together with many friends, mourn her passing.—H. Holston.

Brown.—Mr. Simm Brown, a prominent member of Macedonia, Brookhaven Circuit, died April 12, 1912. He left his father, wife, five children and a host of other relatives and friends to mourn his death. The funeral was conducted by the pastor, assisted by the Rev. E. W. Middleton, the Rev. J. M. Berry, the Rev. Jasper Brewer, and a representative of the Baptist Church.—W. McNeil.

Arrington.—Mr. Wesley Arrington, of Brookhaven, Mississippi, was killed May 30, 1912. He was a promising young member of Macedonia, Brookhaven Circuit, and was also an exhorter in the church. Just 18 years of age. He leaves his mother, four brothers and sisters, who mourn his untimely end. The funeral was conducted by the pastor, the Rev. W. McNeil.—W. McNeil.

Idom.—Mr. Nash Idom, of Meridian, Mississippi, was laid to rest in the Chockyville Cemetery, April 25, at the age of 74 years. He was a consistent member of the church, having been a member of it nearly all of his life. The wife of Brother Idom, five sons and three daughters and many grand-children, most of whom are members of Hope Chapel, of which he was founder, will sadly miss him.—J. R. Taylor.

Henderson.—Mrs. O. S. Henderson, the wife of the Rev. T. B. Henderson, of Pleasant Hill, La., passed away May 10. Faithfully and peacefully she went Home. Sister Henderson is survived by her husband and nine children, her mother, father, four sisters and brothers and many friends. Her body was laid to rest in Shady Grove

Cemetery. The funeral was conducted by the Rev. Mr. Rolax, pastor of the church at Shady Grove.—S. P. Bryant.

Smith.—Laura Smith, a faithful member of St. Paul Methodist Episcopal Church, passed from this life April 5th. She leaves her husband, one son, two sisters and a brother and other relatives. Her funeral service was conducted by the Rev. J. E. Nelson.—David Gibson, Reporter.

Boycan.—Mrs. Rachel Boycan, an old member of Hickory Grove Methodist Episcopal Church, passed into Life Eternal February 4. The Rev. G. W. Hunt led the funeral service.—G. W. Hunt.

Boyd.—Mr. Cy Boyd, a class leader of Hickory Grove Methodist Episcopal Church, went Home March 26. He leaves a devoted wife, children and many friends who mourn his passing. He was laid to rest by a fraternal organization. The Rev. Mr. Gaven, of the Colored Methodist Episcopal Church and the Rev. G. W. Hunt, led the funeral service.

Ford.—Mr. Albert Ford passed from this earthly life Wednesday, April 10. His passing was sudden. A faithful member and officer in Bell Hill Methodist Episcopal Church. Brother Ford's mother and son survive him.—David Gibson.

## Marriages

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

David-Lawton.—Miss Wilhelmina Lawton, of Baldock, South Carolina, and Mr. W. M. David, of St. George, South Carolina, were happily married by the Rev. J. A. Curry, of the Appleton Methodist Episcopal Church, South Carolina Conference, on Wednesday, April 3rd, 1912, at the spacious country home of the bride's father, Mr. A. W. Lawton. Miss Lawton is a graduate of Claflin University, Orangeburg, South Carolina, and a teacher of experience. Dr. David is a young business man of St. George, South Carolina. Both are members of the Methodist Episcopal Church. Mr. A. W. Lawton, father of the bride, is one of the many large landowners of Barnwell County, and is an officer of Simpson Methodist Episcopal Church, Allendale, South Carolina, also District Epworth League president, as well as a man of influence in his community.—B. E. Romans.

Jackson-Sims.—At Lake, Mississippi, the home of Mr. and Mrs. Jim Simms, Mr. Robert Jackson and Miss Beatrice Sims April 17, 1912. The young man is of Meridian. The bride is one of the best girls of Lake. A large crowd witnessed the ceremony. An enjoyable reception was arranged by Mrs. Bessie Moore. The Rev. H. E. Morgan, the pastor of Forest, was present, and a select crowd from Meridian.

Berhel-Turner.—At the home of the bride's sister, Baton Rouge, La., by the Rev. Joshua Obee, Mr. A. C. Berhel and Mrs. Victoria L. Lunn. Both are prominent in church circles of the city, the bride being a stanch member of the church and a member of the choir.—Joshua J. Obee.

Richardson-Jones.—Mr. Oscar Richardson and Miss Winita Jones were united in the bonds of matrimony, April 29, by the Rev. J. J. Obee. Miss Jones is from New Orleans and Mr. Richardson is of Baton Rouge.

Williams-Baptiste.—By the Rev. R.

C. Worsham, pastor of Wesley Church, New Orleans, La., Mr. Calvin Williams and Miss Victoria Baptiste, at the home of Mrs. Johnson, the bride's sister.—R. C. Worsham.

Abram-Weary.—Henderson Abram, and Esceneese Weary, of Hub, Miss., at Zion Ridge Methodist Episcopal Church, April 28, 1912, by the Rev. A. Reid. Quite a large crowd witnessed the ceremony. A reception was given at the home of Mr. M. C. Weary, the father of the bride.

McGowan-Foster.—Johnnie McGowan and Lavinia Foster, at Zion Ridge Methodist Episcopal Church, March 4, Methodist Episcopal Church, March 17th, 1912. It was a beautiful day and there was quite a large crowd. A grand reception was given at the home of Prof. J. E. Foster, the father of the bride. The ceremony was celebrated by the Rev. A. Reid.—A. Reid.

Woever-Brown.—At Crawfordsville, Ark., March 31, 1912, Mr. Pat Woever, of Memphis, Tennessee, and Miss Brown, of Crawfordsville, by the Rev. S. M. Cain.

Burke-Jackson.—On the 5th day of May, 1912, at Bastrop, La., at the residence of the groom, Mr. Eugene Burke and Miss Ardella Jackson, by the Rev. L. H. Smith.

Blunt-Green.—Mr. William Blunt and Miss Virginia Green, by the Rev. Stephen Pryor, on May 16, 1912, at the bride's residence, 1913 Spring Street, Houston, Texas.

Ramsey-White.—At Hattiesburg, Mississippi, May 15, at the home of Mr. and Mrs. Andrews, Mr. Robert Ramsey and Miss Irene White. Miss White is a member of our church, and is the daughter of the Rev. Wm. White, formerly of Scooba, Miss.—J. C. Hibbler.

Rodgers-DeLoach.—At the home of Mr. J. D. DeLoach, the son of the bride, Brother Jack Rodgers to Mrs. Annie DeLoach. Brother Rodgers is one of the founders of Hattiesburg Mission—Little Zion.—J. C. Hibbler.

## THE JUNE CENTURY.

There is more than the usual amount of fiction in the June Century—new and rather dramatic chapters in William J. Locke's serial, "Stella Maris;" a story of racy humor, "Findate," by Charles D. Stewart, author of "The Fugitive Blacksmith;" a quaintly humorous story of the simple people of the Pennsylvania Dutch, "Revenge in Lehigh County," by Elsie

Duncan Yale; and good stories to read in idle hours by Chester Bailey Fernald and Katherine Fullerton Gerould. Those who know Charles B. Towns and the work he has done for the cure of drug and alcohol addictions, will want to read his article in the June Century on "Hope for the Hard Drinker."

The dominating interest of the presidential campaign gives special timeliness to two narratives in the June Century of other presidential campaigns which have been important factors in our history; the story of "Cleveland's First Nomination and Election," told by William Gorham Rice, assistant private secretary to Cleveland as governor; and an account of "General Harrison's Attitude Toward the Presidency," set down by E. W. Halford, private secretary to President Harrison. An important contribution to The Century's "Trade of the World" papers in this number also is James Davenport Whelpiey's discussion of Belgium, the Balance Wheel of Trade."

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### Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

St. Matthew's Church, Algiers—Children's day was observed Sunday, June 16, under the management of Mrs. Georgia Gibson, Mrs. Laura Smith, Miss Mabel Howard and Mrs. Clara Rozler. The programme was carried out in full. This committee worked faithfully and deserves great credit, together with the Sunday School Superintendent, W. J. Brown, who took part at night. Collections \$11.—J. A. Landry, Pastor.

Scott Chinn Memorial.—Sunday was a great day. Our baptism in the church on Sunday at 11 a.m. was a spiritual success. Friday night, June 14, the New Orleans Preachers' meeting tendered the Louisiana Annual Conference delegation a grand reception at the above named church, in honor of their return from the General Conference. The Rev. R. C. Worsham presided. The Rev. T. B. Cooper, master of ceremonies, made the welcome address. On behalf of the preachers' meeting the Rev. M. C. Harrison; on behalf of the church, the Rev. J. A. Lindsay. Addresses were delivered by the Revs. R. P. Threlkeld and D. S. Sloan. Echoes from the General Conference by the Rev. Dr. B. M. Hubbard; the Rev. W. S. Chinn and Professor F. B. Smith. Several well prepared selections were rendered by the Thompson Chapel Choir. The Pastor, the Rev. A. B. Harris, carried out the arrangements for this reception in an up-to-date manner.

The action of the delegation was endorsed by all present. P. D. Kennedy.

Simpson Memorial.—Since the pastor's return from the General Conference we have been hard at work trying to devise ways and means to save this great church to our Methodism, and from present indications we may yet be able to do so. An earnest and urgent appeal is sent forth to all who love our church to stand by us in our great struggle.

The presence and words of cheer brought by Dr. R. E. Jones and the District Superintendent cheered up mightily, and all are "up and a-doing," both planning and working for July 7, when we must raise \$1,000 or more or else lose out in the struggle. July 14, all day, will be visitors' day, when we shall invite and expect every city pastor with his congregation to come and help us. If you can't come, lift a collection and send it to us by a delegation. The Sunday School is in a fine condition, and Miss Jones with her able corps of teachers is rallying the children to our rescue. Our visiting friends are standing by us also.

Other churches that are out of debt

and prospering, kindly think of and pray for us.—W. Scott Chinn, Pastor.

Mallallen Church.—Our second quarterly conference, recently held, showed improvements. The Sunday School has made wonderful progress and the outlook is for a great year's work. We are planning to renovate the interior of our church. Our grand flag day rally meeting will take place on Sunday, June 30, at 3 p.m. and Tuesday night, July 2, 1912, all of our city pastors and their congregations are invited to attend. Come and show your colors. D. S. Sloan, Pastor.

Haven Memorial Church.—On the 7th inst. the parsonage at Haven was stormed and the pastor and his wife, Dr. and Mrs. J. T. Marshall, were pounded, led by a committee consisting of Mrs. E. Bolden, Laura Bundy, Lizzie Lewis, Johanna Shepard and a host of members and friends, young and old, vied with each other in making the occasion a very pleasant one.

A variety of many useful articles, including purse, ranging from a ham to a box of yeast powder, were left in the parsonage. Deacon G. W. Forrest made the presentation speech, and after brief responses, refreshments were served and all went away happy over the pleasant event. Sunday, the 9th inst., was a day of rejoicing with us. The communion services were largely attended, closing with a delightful time. E. L. BOLDEN.

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### CONFERENCE NOTICES

#### District Rounds

##### MUSKOGEE DISTRICT, Second Round.

Muskogee, June 9-10; Nowata Circuit, 15-16; Grand River Circuit, 16-17; Chetopa and Oswego, 22-23; Hudson Circuit, 29-30; Coffeyville, July 5-7; Tulsa, 14-15; Okmulgee, 19-21; Porter, 27-28; Taft, Aug. 3-4; Boley Station, 11-12; Boley Circuit, 17-18; Weleetka, 24-25; Wewoka, Aug. 31-Sept. 1; Eufaula, Sept. 7-8; McAlester, 13-15; Atoka and Colbert, 21-22; Hugo Circuit, 28-29. Dear Brothers: Our first visit was one of inspection. It shows the great and imperative need of the district to be aggressive in church building and spiritual awakening. We need ten new churches. Who will build one of these? Each pastor is making his appointment for next year now. Therefore, make it what you want it to be. June 9 is children's day. Each congregation is supposed to observe the day with appropriate exercises for the children and young people and take the collection for the Board of Education. The District Conference and Sunday School and Epworth League Convention will convene at Porter, Oklahoma, Wednesday, July 24, at which time and place the district stewards and pastors will meet.—S. A. Stripling, District Superintendent.

##### OHIO DISTRICT, Second Round.

Troy, June 30; Dayton, McKinley, July 6-7; Springfield, 14-15; Detroit Circuit, 17-18; Oberlin, 10:30 a.m., 20-21; Elyria, 3 p.m., 21-23; Lorain, 7:30 p.m., 21-22; New London, 24-25; Cleveland, 26-28; Steubenville, Aug. 3-4; Cadiz Circuit, 5-6; Martin's Ferry, Rev. W. J. White, 10-11; Bridgeport Circuit, Rev. J. H. Love, 9-11; Bellaire,

### EPOCH MAKING EVENT.

An event has transpired in the South which promises great things for that section and the entire nation. Sutton E. Griggs, the famous orator and author has brought to light an array of facts and has unfolded a line of reasoning that is quietly transforming the thought life of the whites of the South on the race question.

Dr. J. G. Merrill, ex-President of Flisk University says: "I have heard so much of Wisdom's Call that I wish a copy of it. Send it to me."

Bishop I. B. Scott of the M. E. Church, says: "I believe it will change conditions in the South if it is read by any considerable number of the leaders of that section."

Hon. Noah W. Cooper, one of Tennessee's most widely known white lawyers, says: "It is really a wonderful book, full of the finest philosophy, choicest rhetoric and Christian ideas. Rev. Mr. Griggs is manifestly a great thinker, a GENIUS and a statesman."

The Chief of Police of Bartow, Fla., says: "That book has changed my views on the race question. I see that we white people have got to change our treatment of the Negroes."

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10-11; Columbus, Hawthorne Street, 17-18; Columbus, Parker Street, 18-19; Columbus, Wheatland Avenue, 20; Columbus, Arlington, Rev. E. L. Gilliam, D. D., 20; Columbus, Penna. Avenue, 21; Delaware Circuit, 22-23; Columbus, American Add, 25; Columbus, Eleventh Street, 25-26; September, Madisonville, 10:30 a.m., Sept. 1; College Hill, 7:30 p.m., 1; Milford, 3:00 p.m., 3-4; Batavia, 3-4; Coke Otto Circuit, 5; Steel's Subdivision, 6; Cumminsville, 7:30 p.m., 7-8; Cleves, 10:30 a.m., 8; Urbana, 12; Park Street, 15-16; Xenia, 19; Mount Zion, 22-23; Westwood, 24; Rushsylvania, 26. Dear Brothers: District Conference, Sunday School and Epworth League Institute at Bellaire, Ohio, August 8-11. District Steward's meet Friday, Aug. 9, 3:00 p.m. Report at least half of your benevolent money and all of your General Conference expenses. Make this your banner year in Soul Saving.—Yours for success, Joseph Courtney, District Superintendent, 336 Fair Street, Springfield, Ohio.

##### COLUMBUS DISTRICT, Third Round.

Alleyton and Eagle Lake, June 15-16; Columbus, 22-23; Columbus Circuit, 29-30; Welmar and Smithpoint, 29-30; Schulenburg and Flatonla, July 6-7; Oakland and B. Chapel, 13-14; Hallettsville and Bresleau, 20-21; Sublime Circuit, 27-28; Yoakum Circuit, 27-28; Wharton and Bay City, Aug. 3-4; Edna and Morales, 10-11; Victoria, 17-18; Goliad, 24-25; Cologne Circuit, 31-Sept. 1; Port Lavaca, 718. Brothers: The District Conference, Sunday School League, Ladies, Aid, Methodist Brotherhood will meet in Victoria.

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ria Aug. 13-18. Program will soon issued and in the hands of each pastor an delegate. Rates for one one-third fare will be arranged on roads leading into Victoria. Dear Pastors: You know our plan, so none come up to conference a failure. Push all your claims so that we make a good showing in District Conference. Remember the District Conference, Sunday School, Epworth League, Ladies' Aid Society, Methodist Brotherhood convention meets Victoria, Aug. 13-18, 1912.—J. W. Wren, District Superintendent.



# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
STON & MAINS, Publishers

NEW ORLEANS, JUNE 27, 1912

Vol. No. 41—No. 26

## THE CONSCIENCE OF AMERICA SLEEPS AND MEN ARE MURDERED

Some day the sober mind of this country will wake up to the gravity of the crime of lynching. As it now is lynchers go free from blame, to say nothing of punishment. The men who lynch know that public sentiment is with them. Even the Christian press and pulpits for the most part are silent. So long as the rights of one man are trampled under foot—even though he be a Negro—the rights of every other citizen are imperiled. The lynching situation is serious. It is high-handed murder, and in many cases without shadow of a reasonable excuse. Think of the deliberate burning of a human being. Wood, oil, tar, and other inflammable material and a human being chained thereto, and in an open square in a civilized (?) town. The torch is applied and thousands of Americans (barbarians, savages) encircle around and enjoy the scene. And yet we send missionaries to Borneo. The inhabitants of that far-off island could with propriety send teachers to us. Just the other day Tyler, Texas, had a lynching bee. A Negro was accused of the nameless crime against womanhood. The victim failed to identify the accused, but an unnamed man claims to have seen the accused in the neighborhood some time before the crime committed, identified him, and upon this evidence the accused was adjudged guilty. What a travesty on American judicial procedure! What a mockery of the law and courts? Who would convict a man on such evidence? One would think that the mob fears to submit its case even to a jury of white men. In an open court must at least pretend to be fair; but in mob court no evidence is required. If a man is guilty, will not laws made by white men, before a white judge, with a white jury and a native prejudiced against the Negro, convict him? Most assuredly. The conscience of America sleeps; in the meantime innocent men are at the hands of blood-thirsty gangs.

## AMUSEMENT QUESTION—A LIVE WIRE OF THE GENERAL CONFERENCE

The indications are that there will be no up in the fight on paragraph 260 of the Discipline of 1908 (the famous paragraph) by those who conscientiously believe it to be a stumbling-block and a by-word in Methodist law. The paragraph was in the Discipline in 1872 and opposition has grown steadily ever since. At the Angeles General Conference in 1904, 189 votes were cast for the retention of the paragraph in the Discipline, and 189 in favor of taking it out—a margin in favor of the majority of 256 votes. Apparently a very different. But the vote at Minneapolis was quite different. There was only a majority of 76 for the retention of the paragraph out of a total of 815 votes. If the opposition keeps up this ratio of gain of strength paragraph 260 will be no more after the General Conference of 1916.

No question before the General Conference has so much interest outside of the church as this question on Amusements. The press regarded the attempt to retain the paragraph, as did many others, as an effort to lower the bars and bid the worldly-minded. The debate on the

shows that those who were in favor of the removal were as much opposed to dancing and card-playing as those who favored the retention of the much-discussed paragraph. The minority report clearly states the question from their viewpoint. It should be read carefully by all. We place it here in full:

### THE MINORITY REPORT

Whereas, a persistent and widely extended misunderstanding of the attitude of our church upon the practice of doubtful amusements is embarrassing the church; and,

Whereas, certain legislation introduced into the laws of the church upon this subject in 1872 is cause of constant irritation and harmful and disturbing discussion; and,

Whereas, during the first one hundred years of American Methodism, a period characterized by unparalleled spiritual conquests, there was no other rule or law concerning popular amusements than that originally given by Mr. Wesley to his societies and afterwards adopted into the constitution of our church as framed by the fathers; and,

Whereas, the General Conference of 1872, even in its legislative action on the subject declared the original general rule "sufficiently comprehensive," but proceeded nevertheless to catalogue certain specified practices as violations of the discipline; and

Whereas, the principle of legislation governing said action of 1872 is one that involves the necessity of frequently revising an incomplete catalogue of forbidden amusements in order to meet changing conditions; and,

Whereas, such periodical revisions cannot be made without hurtful agitation in the church and are therefore inexpedient; and,

Whereas, it does not appear from the experience of the church that the principle of legislation has contributed either to the up building of true religious character, the increase of respect for the discipline and order of the church as a whole, or gives promise of such results, but is found to be a hindrance to the best type of pastoral appeal and to contribute to division among sincere and devoted members of the church; therefore, be it

Resolved, That while we most solemnly and insistently emphasize the admonitions and entreaties contained in chapter 68 of the Book of Discipline on this subject and disapproves the doubtful amusements specified in paragraph 260, we direct that in the next edition of our Discipline, instead of that portion of paragraph 260, which presents certain amusements by name and leaves many others unnamed, our rule on the subject of popular amusements to be the general rule provided by Mr. Wesley and in two General Conferences commended unanimously by our Board of Bishops, "against taking such diversions as cannot be used in the name of the Lord Jesus." And be it further

"Resolved, That we earnestly protest against the false accusations that we are abating in any particular our opposition to all amusements and social practices that oppose and hinder the development of the most spiritual and perfect type of the Christian character and we insist that the best corrective of such diversions is a deep and abiding spirituality."

We have italicized the last paragraph in order that special attention may be directed to the position of the minority on the question of amusements. Had the minority report prevailed there would have been still in the Discipline Paragraph 68 against Amusements, which lifts "a solemn note of warning and entreaty, particularly against theatre-going, dancing, and such games of chance as are frequently associated with

Let it be kept in mind that there are two statements in the Discipline against amusements—paragraph 68, in the advices, and paragraph 260. Had the minority report prevailed the Church would have still committed against Amusements, and that by *specification*. The removal of Paragraph 260 would have simply removed the expulsion clause, which, in many sections of the Church, is a dead letter. It should also be borne in mind that the Bishops at the General Conferences of 1900, 1904, 1908 and 1912, in the Episcopal address have recommended the removal of this paragraph.

But it is not our intention to discuss the merits of the question on either side. We desire to consider, briefly, an analysis of the vote taken at the last General Conference, as tabulated by the *Northwestern Christian Advocate*. We quote from the *Northwestern*:

"Among the white English-speaking conferences in the United States there was a total vote of 635, of which 293 voted to retain present legislation and 342 voted for the change—a majority in favor of the change of forty-nine. But this was completely offset by the vote of the colored and foreign-speaking members who together registered a total vote of 180, of which number 153 voted for the present legislation and twenty-seven voted for the change. Briefly the vote shows that the present legislation of the Church was made for us by our colored and foreign brethren, all of whom are equally loyal with us to the Church, but neither of whom faces or knows the social conditions of the great body of American Methodism throughout the northern half of this continent. Here is the statement in tabular form:

### Divisions

I. White English-speaking conferences in the United States.	Pastors	187	139
	Laymen	155	154
II. Foreign conferences in the United States.	Pastors	3	17
	Laymen	2	19
III. Colored conferences in the United States.	Pastors	3	39
	Laymen	2	41
IV. Foreign conferences.	Pastors	11	17
	Laymen	6	20

Total..... 369 446"

Heretofore it has been charged that the paragraph has remained in the Discipline because the Negro vote did not divide upon the question as the Church has ever reason to expect it should. At the General Conference of 1904 the vote of our colored Conferences was practically solid for the retention of the paragraph, and, at the last General Conference, 80 voted for the retention of the paragraph and only 5 for its removal. It is only frank to say that, while it is manifestly unfair to saddle the whole responsibility of the retaining of this paragraph on the Negro vote, it is perfectly within the bounds of propriety to state that such voting on our part has occasioned no little dissatisfaction. Had the white English-speaking Conferences been left to themselves to vote on this question the paragraph would have been removed by a vote of 342 to 243. That is to say, the real controlling part of



## Basic Principals of the Social Order

By the Rev. J. Will Jackson, D.D.

We are living in a world of interdependent entities. It is a stupendous plan of marvelous unity, possible of conception only in a mind of boundless intelligence. We can not grasp, in thought, the vastness of its proportions, nor can unaided intelligence fathom the mysteries of its genesis, nor understand the omnipotence that upholds it.

Because of this interdependence, nothing stands alone in itself. Its forces and possibilities are not self-contained, but are resultants of the law of unity and inter-action that pervade the universe. This mystic, unifying principle traverses the abyss of infinite space, and binds creation into harmony, symmetry and beauty. In keeping with this principle, star acts upon star, and atom upon atom; and star and atom meet in the omnipotent embrace of this omnipresent physical law. Everything has its relations—is, in fact, a part of or dependent upon everything else—and to know it perfectly is to know its related whole. The most common things of every day experience, isolated, in thought, from their related parts, may assume the magnitude of unsolvable problems. Zeno, of Elea, a distinguished ancient philosopher, and the founder and first teacher of logic, denied the possibility of motion. His celebrated argument about the race of Achilles and the tortoise confounded philosophers from Aristotle down to Hobbs and John Stuart Mill. But Zeno, it appears, denied space also. How could there be motion without space? Were it a faculty of human intelligence to know things in their completeness, confusion would be averted and human progress would be accelerated.

We early learn of the prevalence of certain natural physical conditions, to which our being and actions must be conformed. We discover that a body unsupported falls to the ground, water seeks its level, etc., etc. They are fixed principles, constitutional of nature itself, necessary to the integrity of all material substances, and fundamental to all of their relations and activities. They are tangible or experiential evidences of the persistence of this all-pervading principle of interdependence. Our success in this life—indeed our very life itself—depends upon our ready conformity to these conditions. They are basic of the physical universe.

So is it also in the world of society—that sphere in which the varied relations and activities of the so-called social compact obtain. In it are principles of action and relationship as stern and basic as any that operate in the physical world. Ignorance, or disregard, of them, in the exercise of our mutual social relations, will entail severe penalties upon society as similar conduct, in the physical realm, would entail upon the individual. In either case, it would be but the self-inflicted retribution of violated law.

Both science and philosophy unite in the postulate that the world is one, and that the same laws act in the same way in all of its parts. Commenting on this world-unity, a noted sociologist remarks: "I have no reason to deny that society is a part of this order of nature, the crowning glory of the world-process, which has only been attained after ages of preparation. In society natural forces are at work, and they are subject to natural law, although the forces and this law have risen to a higher plane of manifestation than the physical."

Is it not true that all manifestations of natural law, in whatever domain of nature observable, are but the expressions of divine will; God is the Author of nature and of its sustaining laws, for "by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were made by Him and for Him."—(Paul.)

Arguments to prove the common origin of mankind, or that its ethnic divisions are due to natural causes are uncalled-for, since their

affirmation predominates among scholars. These race varieties are but expressions of the will of the Creator—resultants of natural forces, operating to further the purposes of God in the evolution of a diversified race of human beings. God marshals the forces of nature on a plan, for a purpose, and to an end. "All nations whom Thou hast made shall come and worship before Thee, O God, and shall glorify Thy name."—(David.)

All the nations of the earth are to take part in promoting the glory of God. This "glory" implies the advancement of the human family on Christian ideals of life and activity. Whatever lifts up dignifies and exalts mankind, glorifies God.

But how, I ask, is this work to be accomplished? What should be the attitude of the different races toward each other in its prosecution? Should the work be carried forward strictly on race lines of operation and under race leadership, or should the races work together in inter-racial union—such a union as, while perpetuating race varieties, would obliterate race autonomy in fraternity and community of interests? Or should it be inter-racial co-operation?

Inter-racial union, as it appears to me, is not to be considered. Racial peculiarities offer insurmountable barriers to such an arrangement. These peculiarities are persistent and unyielding. Aside from physical differences—and these, alone, are mutually irreconcilable—different racial interests can never be unified. As an individual man has interests which his peculiar situation and relations create—interests vital to his own welfare, in which none other is directly concerned, and which he only can promote—so is it with individual races of mankind. And, too, these race interests are segregative—they tighten the bonds of race unity. It is evident that so long as race individuality is assertive—and certainly segregation emphasizes such individuality—inter-racial union can never be effected. It is plainly manifest that distinctive racial individualities, with their conflicting ambitions and wants, are inimical to the solidarity of the social unit in any organization composed of different nationalities or races.

There is yet another phase of the social order to be considered, as it bears upon the question of inter-racial union. I refer to that of ethnic affinity. It is undoubtedly true that the basic attraction of union among men is the mutual recognition of equality between them. Where this recognition does not obtain, true union can not be reached. A union of unrecognized equals is one only in name—a union in theory, not in practice. The recognition of equality is not, in itself alone, the assertion of a conviction of superiority. It seems to be a self-assertive law of our being to exclude from our consideration, as much as possible, all whose natural or racial differences repel our voluntary social affiliation with them. There is lacking, in such cases, the properties of true social cohesion. Bare race prejudice is not, indeed, the sole cause of race discrimination. At the bottom of it lies ineradicable race instinct—a constitutional propensity of human nature. Facts are mightier things than sentiment, and they should form the basis of our actions. History, both sacred and profane, voices the facts of our observations and experience. Human nature has come down through the ages unchanged. It is utterly impossible to form a union of different races upon terms of equality that can be applied. I hazard nothing of truth when I remark that, so long as the human family remains racially diversified, men will find their recognized equals only among their racial peers.

I once firmly believed in the unifying power of the Christian religion. I believed then, as I now fully believe, in the Fatherhood of God and the brotherhood of man. I thought out a future when ethnic diversities would no longer excite invidious distinctions, but in-

stead, would lend charm and beauty to the communion of mankind in the bonds of common brotherhood. I was wrong. Under its sway race prejudice, enmity and strife will cease, and peace and good-will will abound. But the Christian religion—as, indeed, seems true of other religions of great following—is segregative, rather than aggregative, in its effect upon mankind. The religion of the Hebrews has had much to do with keeping the Jews separate and distinct from all the rest of mankind, though scattered among all nationalities of civilization. The Moslem faith practically segregates 180,000,000 people, followers, of Mohammed. When a man becomes thoroughly imbued with the Christian spirit, he finds himself loving home and family, race and country better than ever before. Indiscriminate inter-racial social affiliation is characteristic of the immoral and vicious elements of our communities. I recently read of a Mohammedan converted to the Christian faith in this country. His first strong impulse was to return to his native land and preach the Gospel to his own people. The Christian religion will but hold the races in their proper spheres, and pervade all with the spirit of the Golden Rule.

There is, also, the psychical phase, basic in the constitution of the social order. The Christian religion can not revolutionize the functions of the intellectual faculties. Men, though Christians, will continue, as now, to think, reason and discriminate. These processes are carried on in harmony with immutable laws of our being.

The very nature of things seems to point unmistakably to activities on race lines, under race leadership, but with inter-racial co-operation. Absolute separation is impossible. Inter-racial interdependence is a fact. Wherever common interests are apparent there will the races come together. The promotion of international conciliation, general moral movements, the preparation of the Negro race in this country for citizenship, war against a foreign power—matters that affect the welfare of all—call for the united co-operation of all. Aside from these conditions each race must stand alone and, in the consciousness of its own individuality, play its part in the great world-drama of human progress. Only in this consciousness can true race powers be excited, and race possibilities be realized. In this attitude each race, in the universal competitive struggle for subsistence, must stand or fall, survive or perish. This seems to be the inexorable law of life in this world. To attempt to build society, any branch of its organic activities, on any other foundation, is simply playing with the impossible. The building can not endure.

Sedalia, Mo.

### Between the Two

BY THE REV. WM. R. CHASE

I'd rather be a holy roller than an unholy kicker. I Sam. 2:29.

I'd rather be able to obtain than to attain. Matt. 7:7.

I'd rather be holy than happy. Levit. 19:9.

I'd rather be than do. John 6:28-29.

I'd rather suffer affliction with the children of God than enjoy the pleasures of sin for a season. Heb. 11:25.

I'd rather be the least of them who love the Lord alone than own a hundred spindle and gushers every one. Matt. 16:26.

I'd rather be able not to sin than not to sin. Jude 24.

I'd rather know than understand. Job 3:19.

I'd rather take God's word for it than man's. Numb. 23:19.

I'd rather be pure than powerful. Matt. 5:8.

I'd rather be meek than proud. Matt. 5:8.

I'd rather be like one of John ten-thousand than like one of John ten-thousand.



## A Quadrennium of Success in Africa

By Bishop Hartzell

During the past four years, our Missionary work in Africa has gone forward with many encouraging results. Our great fields are in the midst of the more than one hundred million native black Africans, and among the Mohammedans in North Africa. At Madeira Islands, we are making steady progress among the Portuguese Roman Catholics, and in several centers we have Churches among European and African white people, but as I have just said, our strategic and great centers, both as to territory and future development, are among the barbaric black and Moslem multitudes.

Our greatest embarrassment is the fewness of the Missionaries as compared with their responsibilities. No more pathetic condition can be found among the Christian workers of the world than as a rule prevails in Africa at least, among our noble men and women, who by force of circumstances are called upon to do much more than they ought. Some are actually carrying the work which ought to be divided between three or four, but there is never a murmur. With faith in God and in humanity, and with patient and consecrated effort they stand in their places, waiting and praying for the reinforcements which ought to come. Among the black races our work would be classed as evangelical, medical and industrial. In the first, instruction in religious life begins with the youngest in the mission homes or Sunday school and day schools, as well as in the public congregations. The growth in actual membership has been remarkable. Instead of about 3500 members a few years ago, we now have among these people, nearly 12,000 actually enrolled and professing conversion. Beyond these are multitudes who are adherents or are being influenced by the teaching and preaching of the Gospel. In fact, this whole mass of barbaric heathenism—the largest of its type anywhere on earth, is being rapidly and profoundly stirred under the direct and indirect influences of Christian missions. As yet the masses as a whole, occupying the great heart of the Continent has not been touched with direct Christian work, and perhaps more than half of them have as yet not heard the name of Christ. We are doing the best we can in our primary and advanced schools to prepare men and women for active service among their people. Our equipment for this work is wholly inadequate, and still the results are very encouraging. We have over 500 native pastors and teachers, including their wives, in charge of out-stations. These are grouped in circuits, which in turn are in charge of missionaries. Whenever possible, we are securing lands. In Rhodesia alone, we have about 30,000 acres to which we have titles from the Government, not counting the plots of ground which the out-stations have, where work is going forward in the kraals or towns among the natives. These centers are scattered far and near, each having from one to five thousand acres. On each, the plan is to locate two or more missionaries who will build their homes, Churches and school-houses, secure the location of native families, and have gardens and other agricultural work, all being done by the natives under direction. Our largest and central station of this type is at Old Umtali. Here is our training school for Christian workers, which numbers about 100, half of each day being given by the students to different types of industry, such as agriculture and mechanics. Here, the Woman's Foreign Missionary Society has a Training School for girls, enrolling about 75. In many respects, the equipment is inadequate, but the policy is to do such teaching as will qualify the natives to go among their people and be of service to them, not only religiously, but industrially in their present status.

We are very deficient in medical missionaries, but it is surprising how much dispen-

sary work is being done through the work of the missionaries at the various stations, who dispense simple remedies and give treatment to men, women and children where the cases are not serious.

Under education, we class our printing establishments. We have four of these. In Liberia and Angola on the West Coast, and at Inhambane and Old Umtali on the East and South Central Africa. We are also putting in a paper at Madeira Islands, and a Publishing Committee in North Africa which has begun the issuing of hymns, tracts, etc., in the Arabic and Kabyle languages, for use among the Moslems.

Our Committee co-operates with the British Foreign Bible Society in publishing the Scriptures. We are printing over ten millions of pages this year, and this issue will double in the near future. Nearly all this is divided among seven native languages on the East Coast, and in Rhodesia. About 130 of the more than 600 native languages have been reduced to writing. Many of these are capable of expressing as fine shades of them as the English language. A native black African is a linguist by nature. I have often met men among them who, by a few years of intercourse with Europeans on the Coast, will master the languages of the ruling country, and where populations are mixed, I have heard them use two, and occasionally three. We have issued the whole Bible in one language, the New Testament in three different tongues, and are issuing portions of the New Testament in others.

We have in our schools about 3,000, and still larger numbers in our Sunday schools. Wherever possible, the plan is to have the boys and girls work in the gardens or at some form of other practical industry a half of each day in our central schools in East Africa and Rhodesia. In all this work we begin using the simplest methods, and as the number of workers and our equipment make it possible, progress. The largest single development is at Old Umtali. If we could have \$100,000 in the next couple of years from this center, we could develop an educational and industrial work that would tell marvelously. We have the co-operation of the British Government in Southern Rhodesia, which adds greatly both in supervision of the educational work under Government inspectors in co-operation with our missionaries, and also in making some money grants in proportion to the grade of the school.

Perhaps the most notable phase of our work in Africa has been the phenomenal development in North Africa. A few weeks since I held the third annual session of the Mission at Tunis, a city of 240,000 people, within the bounds of the old diocese of Cyprian, and only a few miles from where he went to martyrdom. I appointed 31 regular workers who are members of the Mission under whom there will be quite a number of additional helpers. Our work is established also in Constantine, Algeria, Oran and in the Kabyle mountains in the interior from Algiers. The combined population of these four cities is over half a million, and of Tunisia and of Algeria, where they are located, the population numbers fully fifteen million.

On the west is the Empire of Morocco, passing under French rule, where a call for Christian missions comes with tremendous insistency, backed by many providential indications of duty and responsibility. East of Tunisia lies Tripoli and Cyrenaica; soon every Christian intelligent upon the subject hopes to be under the Italian flag. Here, too, the call of God to the Christian Church to enter this field so long blighted and cursed by the rule of the Moslem, is imperative. We had eleven converts among the Moslems the past year. We have our training schools in two centers for Moslem boys and Kabyle

young men preparing them for work among their people. We have over 400 women and girls under our care, chiefly the work of the Women's Foreign Missionary Society. We have two well-organized French churches in Algiers and Constantine. Nearly all of our workers are the masters of two languages—some of three and some of four. Our Arabic scholar has aided in completing the Gospel of Luke in that language, and has ready part of another book. He is putting the stories of the Bible into simple rhyme in the Arabic and setting the boys and girls to singing them. At Constantine I preached to a congregation that filled our hall. Among the people were several Moslem women unveiled, who attended with the consent of their husbands and families. There were also French and English, as well as our missionaries. No such congregation as this has assembled in that section of North Africa for twelve centuries, since the sword of Mohammedanism wiped out the Christian Church.

Will American Methodism meet its obligations before God in carrying forward this marvelously Providential beginning in the Moslem world, which, by common consent, is known to be the chief missionary problem of the twentieth century.

June 7, 1912.

### Spiritual Heights

The Christian cannot have an abundance of pure spiritual life, unless he has seasons of struggling upward toward lofty spiritual heights. He needs to tear himself away from contemplating the shallow and sordid things of the world, and set his mind on heavenly realities. And this is quite possible to the Christian who has much business demanding his attention. It is an altogether wrong conception to suppose that one's secular calling and its obligations make it impossible for him to lift himself above them, and feed his soul on the heavenly manna. Even in the midst of temporal engagements, the Christian can frequently lift his heart to God, beseeching Him to supply it anew with the bread of life. This has been the practice of many a devoted child of God. I recently read of a prominent business man in England, who, although a great deal of secular responsibility devolves upon him, gives constant attention to his spiritual needs. His heart is often in the spiritual heights, and from them he receives abundant nourishment and strength.

The late Dr. McLaren, of England, said: "If Christian people want to have the bread of God abundantly, they must climb. It is to those who live on the heights that provision comes according to their need. If you would have your Christian life starved, go down into the fertile valleys. Remember Abraham and Lot and the choice the two men made. The one said: 'I want cattle and wealth, and I am going down to Sodom. Never mind about the vices of the inhabitants. There is money to be made there.' Abraham said: 'I am going to stay up here on the heights,' and God stayed beside him. If we go down, we starve our souls. If we desire them to be fat and flourishing, nourished with the hidden manna, then we must go up." It is possible for us, though living in the world, to be above it in heart and spiritual aspirations. We cannot afford to live on the lowest plane.

C. H. WETHERBE.

O, the blessing it is to have a friend to whom we can speak fearlessly on any subject; with one whom one's deepest, as well as one's most foolish thoughts come out simply and safely. O! the comfort, the inexpressible comfort of feeling safe with a person, having neither to weigh thoughts nor measure words, but pouring them all right out just as they come, chaff and grain together, certain that a faithful hand will take and sift them, keep what is worth keeping, and then, with the breath of kindness, blow the rest away.—Dinah Mulock Craik.



# THE CHRISTIAN LIFE

## Service

"An angel of the Lord spake unto Philip, and he arose, and went."

The Lord of Angels paused one day to hear a report from his messengers upon the earth. With joy or sorrow each told what he had seen. The youngest, Amsiel, stood alone in earnest thought. When his turn came to speak, he said, "Lord, in the city of Lupton I found three of Thy servants renowned above the rest. One is very wise; one has the gift of golden speech; the third has no rare gift or grace, but he wins the people's hearts by doing good. Lord, I would know which loves Thee best."

The Lord of Angels answered: "All men's hearts are open to me, and I well know which loves Me best, but that you may know, go to each and say: 'Thy Master bids thee go to Spiran's huts across the snow; there you shall find a task to do for him.' The one who answers best thou shalt crown for Me."

The youngest angel passed that same hour through the gate to the city. He came to the temple where the people thronged to hear the gifted preacher. He, Bernol, knelt at the altar; the angel touched him, and gave the message. His face went white, and he answered, "Why?" He faltered. The angel turned away. To the wise man intent on holy thought, the message was given. He saw the perils, and answered "How?" The angel was gone. The third was hurrying down the street on service bent; the angel stopped him with the message. Quick came the answer: "When?" The angel answered "Now," and crowned him with the golden circle from his brow, saying: "Not ours to answer how or why. The Master knows the cause; His ways are wise and just. Who serves the King must serve with perfect trust."—*A Legend of Service.*

## What Shall We Do With This Fair Day?

By George Kilgile.

The dawn is deepening into day—there is a race to run  
Before the sentinels of night drive off the beams of sun.  
Where is the goal we mean to reach; what conquest would we make;  
What is the spelling of the course our earnest feet shall take?  
A new fair day is ours again; we drink the wine of life  
And breathe the freshness of the air; smile down at sloth and strife;  
But tell me what we mean to do; what do we mean to win;  
Before the day fades into night where will our feet have been?  
What shall we do with this fair day? will any heart at all  
Beat closer to the heart of God because we gave the call?  
Will any human heart at all throb with a keener beat  
Because we cast a bit of love before some weary feet?

## A Mother's Prayer

"My child, I fear thee!! thou'rt a spirit, soul!  
How shall I walk before thee? keep my garments whole?  
O Lord, give strength, give wisdom for the task,  
To train this child for Thee! Yet more I ask:  
mal—Archer A. Johnson, Pittsburg; Mary J. Gould,  
"Life of my life, for thee I crave best gifts and glad,  
More than, even in dreams, thy mother had!  
O Father! fine this gold! O, polish this, my gem,  
Till it is fair and fitting for Thy diadem!"

Ex.

## The Things We Leave Undone

By Margaret E. Sangster.

It isn't the thing you do, dear,  
It's the thing you leave undone,  
That gives you a bit of the heartache  
At the setting of the sun.  
The tender word forgotten;  
The letter you did not write;  
The flower you did not send, dear,  
Are your haunting ghosts at night.

The stone you might have lifted  
Out of a brother's way;  
The bit of heartsome counsel  
You were hurried too much to say;  
The loving touch of the hand, dear,  
The gentle, winning tones,  
Which you had no time nor thought for,  
With troubles enough of your own.

Those little acts of kindness  
So easily out of mind,  
Those chances to be angels  
Which we poor mortals find.  
They come in night and silence,  
Each sad, reproachful wraith  
When hope is faint and flagging  
And a chill has fallen on faith.

For life is all too short, dear,  
And sorrow is all too great,  
To suffer our slow compassion  
That tarrys until too late;  
And it isn't the thing you do, dear,  
It's the thing you leave undone,  
Which gives you a bit of a heartache  
At the setting of the sun.

## Room at the Top

The religion of Jesus Christ makes it possible for the so-called lower classes to rise. The suggestion of this possibility is found in His words: "Follow Me, and I will make you fishers of men." The persons whom Jesus thus addressed were engaged in a menial task; the position to which He called them was the highest which can be attained by mortal man. "Let the shoemaker stick to his last," was a proverb when Christ came. But under the influence of the Nazarene Carpenter the shoemaker is permitted to rise above his last. In pagan nations the various classes must keep their place. The Hindus say that when Brahma created the race he made Brahmans from his head, the Vaisys or merchants from his loins, the Vshatrya or soldiers from his breast, and the Sudras or laborers from his feet; and within these lines there are hundreds of minor divisional lines which have remained from time immemorial and which it is impossible to cross. The water-carriers and scavengers of Bombay are the descendants of those who were scavengers and water-carriers many hundreds of years ago. But in Christian countries a golden ladder is placed before the feet of every ambitious man and he is urged to mount it. We often lament the multiplication of millionaires in our time. It is indeed a most significant fact. A tabulated estimate shows that there are thousands of millionaires in our country; about one thousand of them in New York City. But why should we mourn over this condition of things? Rather let us rejoice in it. For who are these that have accumulated wealth? Nearly all have come up from the ranks; they were poor men or children of poor men. The thing which hath been shall be. Men are continually rising from poverty to affluence. It is dangerous for a laboring man to cry out against capital, since there is no certainty that he himself may not be a capitalist one of these days. It is a significant fact—significant

## Pointed Suggestions

BY THE REV. D. W. SNIDER.

- Secure and unafraid with his facts and spirit-taught as to their implications, the Apostle Paul asserts that "if Christ hath not been raised, then is our preaching vain; your faith also is vain."
- All attempts to break the law of the Sabbath must finally fail because its preservation is a physical and industrial necessity (scientifically proven) and its religious observance is the unceasing need of the soul (divinely provided for).
- Youth responds to the call of the highest, and that is one great reason why Jesus Christ did not fail for disciples and it is why the Apostolate shall not want for successors.
- Interest in the morally strong and spiritually pure is never wanting, and those who follow after the attainment of the Christlike in character go forward under abiding blessing and reach the highest happiness.
- No external advantages of rank or fortune can procure an assured profit for the soul, but the absence of these advantages may put the soul in touch with investments of eternal value.
- Grace makes a deeper place for itself in the thought of men than the possession of gifts or talents. This is because its resource and fountain is love—the greatest thing in the world.
- Society is held together by laws which express the living purpose and pleasure of the people towards each other for their mutual advantage. It is the new life in Christ Jesus which ever exalts that purpose and pleasure.
- Offensive, rash and untruthful speech and coarse, profane and false oaths are hideously vulgar and represent the depth of degradation to which the heart of man can go.
- Formalism is the bane of worship. But where formalism has entry into worship the insincere has found place and the seat of the hypocrite is near.
- Judgments are boomerangs. Beware how you handle them. "Out of thine own mouth will I condemn thee," says Jesus in a certain parable. Better to let the sayings of Jesus be the foundation of character. They only will stand judgment-tests.
- Evil to him who evil thinks. But Jesus is ever ready to defend those whose good would be evil spoken of. The Master did not break down the walls of John the Baptist's prison for him, but He took care to free his character from misjudgment and to bear testimony to his worth.
- Simon the Pharisee. How far from the corner does he live? He lives where Jesus is invited in for reasons that are more curious than reverential and where the fallen are despised, but not helped.
- Until the world recognizes that its fullest happiness and greatest usefulness is found in its submission to the Kingship of Jesus it must make laws for itself which are patchwork. He is the fulfillment of indestructible law.
- Sermon instruction is not always sought or prized, but how poor would the world be and void of instruction had not "Jesus opened His mouth and taught, saying, Blessed"—Matt. 5:6-7.—*Ex.*

of the progress of Christ's gospel—that no man, however humble, need despair of prosperity if he be a thrifty workman. In Christian countries there is always "room at the top."—D. J. Burrell.

A mirror shows the outward mold  
Of those who pay a heavy toll  
And own proud vanity's control;  
Yet a deed of kindness will unfold  
A fleeting vision of the soul.

C. Karl Hill



## THE AMUSEMENT QUESTION BEFORE THE GENERAL CONFERENCE: PARAGRAPH 260

### An Address in Favor of Retaining Paragraph 260

By President M. W. Dogan of Wiley University.

Mr. Chairman and Brethren of the Conference: I possess no strength as a debater; I very seldom speak on matters in my own Conference, but I promised the Lord before I left Texas, and a large number of the Methodists, that I would meet this question face to face and use my voice to protest against any change in paragraph 260, and I am therefore here in hearty accord with the majority report of the committee.

While I am not prepared to speak for our entire membership on this question, I do know that a very large per cent of real workers in our Negro churches will think a great mistake has been made if dancing and games of chance and theatre-going and other diversions of doubtful moral tendency can be engaged in with the sanction of the church, however indirect this sanction may be. Such a chance would be regarded as a lowering of our standard of a most hurtful character, and a leaning toward worldliness that Methodists cannot afford to indorse. Yes, the slightest change would be looked upon by a large number as a weakening of the church on the question of amusements. There are those who would regard such legislation as a bid for membership, by the way they say we will increase, that could not be secured with reasonable standards of admission maintained, and a let down of bars to those already in that they might indulge in sinful pleasures. Should our desire for increased membership carry us to such a limit? Concessions can be made that will bring within our folds those who would prove very unsatisfactory. It appears to me from what I have seen and heard and read that we have too many lightweight members already, and any scheme of increase that would make necessary wholesale conversion of members after getting them in the church might prove disastrous. Remember that large numbers of a certain kind would be a weakness and not a strength. If our churches are not as popular as they should be, if our pews are but sparsely filled, if there be a pressing desire for larger numbers, let us remedy all these things in a manner that will bring no hurt to our beloved Methodism. Let us warm up the pulpit as a means of gathering in the young people, rather than take on dancing hall annexes. Let us increase our numbers from those who come really seeking the way of life, and not expect such ones as desire to come because they can bring the world with them.

### An Address for the Removal of Paragraph 260

By Dr. M. J. Naylor, Pastor Sharp Street Memorial, Baltimore, Md.

We are all in perfect agreement as to the dangerous tendency of these diversions. The question is, how best to combat them. No better suggestion can be found, I think, than the one given in the Episcopal address read by the sainted Bishop Goodsell four years ago. I read an extract: "The testimony of our Church against questionable amusements will be stronger, and the appeal to the conscience by our ministers more easily and forcibly made, if we combat these evils by spiritual rather than by legislative methods." Such is the deliberate judgment of our Board of Bishops, men pre-eminently wise and good, as declared by two-thirds of their peers on a General Conference floor in their election to the Episcopacy. 'Thou shalt not,' laid down without divine authority, 'is a temptation and a snare to adventurous youth. 'Johnny don't,' and 'Mary don't,' tends to arouse youthful curiosity, and Johnny does and Mary does. Some would justify themselves in contending for these man-made laws upon the ground that we have ten commandments. There is no reason why we should add more because the Lord has already given ten. I warn and beseech you not to add, or make of equal authority, any law of this sort, lest we become the victims of the plagues that are written in this Book. Where the Bible stops in particularization we should stop, and proceed to lay down principles that will appeal to the individual conscience. The present law is an obstacle to such appeal in that it takes out of the appeal that which

appeals, namely, the appearance of honesty. For example, the present law charges the pastor with the enforcement of the Discipline. He feels that he cannot enforce it, and thereby conserve the largest and most sacred interests of those committed to his care, or that he is doing what the church wants him to do when he expels one-half of the young people who indulge in one or more of these diversions. Everybody knows there is a law against these things. Reference to it in public simply exposes the preacher to ridicule for failure to enforce what he cannot successfully enforce. But as an administrator of the laws he must enforce them. Hence, having to do what he cannot successfully do, he, too, becomes a violator of the law, and places himself in the same category with those whom he is set to discipline. So in order to save himself and his church from chagrin and ridicule, he says little about it to himself, and allows the youth to go quietly, though in a mighty current, on to ruin, save as he is able to counteract it by private persuasion. The fact is, the law does not accomplish its purpose as a preventative; and it is up to those who take issue with this position to

show that less Methodists become victims to the ruinous tendency to these things than those in churches that have no such law, but who use the omnipotent deterrent of Paul: "I beseech you, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, acceptable, and perfect will of God." In like manner it paralyzes the efforts of our young people. It has been said here that there have been no memorials presented here for the repeal of this law. Why have we had no memorials from the young people? Is it because the young people find absolutely nothing in the way of their indulging in those things that are prohibited by the law. These are nothing in their way. They are going right on, those who are disposed to. In like manner it paralyzes the efforts of our young people. Where there is no law, there is no transgression. This law in our book makes sinners of both preachers and lay members.

### SHALL THE LEAGUE MAKE PARAGRAPH "260" UNNECESSARY

(From the Epworth Herald.)

The Epworth League of the Methodist Episcopal Church occupies a throne of power as an organized body within the Church, of power for good which should be recognized with inspiring emphasis. Just now an unusual and providential opportunity is open to the League to decide the issue touching Paragraph 260 in our present Discipline. The debate on that question need never be repeated in the lawmaking body in our Church.

The paragraph remains in the Discipline as law, and as such is entitled to respect. When men are pure, prohibitory laws are useless; but when they are impure such laws are necessary, but are shamelessly broken.

So many "thou shalt not's" in Church codes argue so many open and hurtful sins in practice. Law can discover sin, but it cannot remove it. Sin writes histories, while goodness is silent. Sin and virtue are equally states of mind beyond the reach of law, and outward acts are only their manifestations.

What then? Certain moral conditions leading to the hurtful practices prohibited in Paragraph 260 led to the enactment of that prohibitory law in 1872 and to its reaffirmation, after a prolonged and able debate, in the late session of our General Conference.

The call, as the writer sees it, is to the Epworth League to so change those moral conditions within our Church that in the next meeting of our lawmaking body, four years hence, that noted paragraph can be expunged without debate.

Why appeal to the Epworth League, distinctively the body of young people in the Church, and without official powers? First, because the young are full of confidence, to which the old do not incline. Self-trust is the essence of heroism. Confidence imparts wonderful inspiration to its possessor. Society is built on it. The youth of the Epworth League are in a susceptible and constructive period of life, and would profit by a lofty moral endeavor, as athletes do physically in gymnasium practice or in a field contest.

We appeal to them, secondly, because youth is eminently the fittest season for establishing habits for good or for evil. The good harring the evil always when sustained. Undertaking so noble a task as is here set will lead to religious habits which will sustain lofty purposes through life.

A circus in bad repute was billed for a small town in the Central West. The Methodist pastor of the place had only a short time previously received between sev-

enty and eighty converts into full membership, the result of a gracious revival, most of them young people.

On the Sunday after the show had been billed in the town the pastor said to his congregation: "If I could prevent any member of my flock from attending the show by simply forbidding it, I should not do so. I should secure but 'eye service' thereby. But all who voluntarily resist the temptation will be esteemed by their pastor for their moral integrity and loyalty to the Church as above all bonded and covenanted restraints. The Master says, 'Wilt thou,' not 'Thou shalt.' Volunteers make soldiers who fight, whether in the army of their country or in the army of the Lord."

As a result of that pastor's appeal, the youthful converts, together with the youthful members of the Church of longer standing, took the initiative, and not a Methodist was seen under that canvas. The moral results of that are recognized to this day in the Churches of that town, and especially in the Christian habits of many of the youth who led in the movement to ignore the allurements, though the incident occurred over thirty years ago.

Christianity waged no direct war against the social evils of antiquity, but it killed them much more effectually by breathing into the conscience of the world truths which made the continuance of these evils impossible. It girdled the tree, and left it to die—a more thorough plan than dragging it out of the ground by main force.

Revolution cures nothing. The only way to get rid of evils ingrained in the constitution of society is to elevate and change the tone of thought and feeling, and then they die of atrophy.

Change the climate, and you change the vegetation. Until you do, neither mowing nor mowing will get rid of the foul growths. Yellow fever has almost passed into history in New Orleans and Havana by simple changes of sanitary conditions even in that tropical climate.

Paragraph 260 can be rendered useless within the coming four years if the Epworth League will take it upon itself to change the moral conditions within the Church which gave rise to it and have perpetuated it to date. What more worthy aim or noble achievement could distinguish the name of the League within the quadrennium upon which we have just entered? The League and the Lord can effect that change. Can the alliance be formed?



**By D. A. Bethea, M. D.**

This is certainly a problem which cannot be ignored any longer. In justice to ourselves and our children we can no longer dodge the issue, but must meet it face to

The mother should take her daughter into her confidence and from time to time impart to her those things that a young woman.

Let this teaching be positive, not negative. Teach them more by saying, "Do this," rather than say, "Don't do that." But, oh, how many people will preach to the young to do one thing while they daily practice another.

SUMMARY OF THE BALLOTS																										
Number of Ballot.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
Total vote cast.....	802	796	809	790	799	752	800	788	776	795	788	758	781	787	775	759	736	766	794	760	750	735	779	781	789	778
Defective ballots.....	3	6	5	1	4	3	1	2	2	2	2	5	4	4	5	....	2	4	....	1	....	1	....	1	....	....
Total ballots counted.....	799	790	804	789	795	749	799	786	774	793	786	753	777	783	770	759	734	762	794	759	750	734	778	781	778	778
Necessary for choice.....	533	527	536	526	530	500	533	524	516	529	524	502	518	522	514	506	490	508	530	506	500	490	519	521	519	519
1 H. C. STUNTZ.....	577	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
D. G. Downey.....	331	383	386	350	330	283	290	270	270	270	267	246	260	243	234	175	142	128	100	79	58	38	41	....	....	....
3 W. O. SHEPARD.....	299	378	457	486	500	423	432	441	448	476	532	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
M. S. Hughes.....	299	369	378	362	301	245	273	268	258	267	266	215	227	226	188	141	135	146	163	181	191	215	265	264	215	173
7 R. J. COOKE.....	232	282	304	316	321	334	367	361	353	361	362	337	375	366	373	367	368	391	418	437	464	453	489	525	....	....
R. E. Jones.....	222	265	299	294	279	234	253	246	216	209	194	100	74	63	55	27	27	26	....	....	....	....	....	....	....	....
5 F. J. McCONNELL.....	215	272	301	314	310	269	307	326	341	355	359	325	369	395	383	359	365	394	442	488	552	....	....	....	....	....
4 N. LUCCOCK.....	212	264	306	333	361	350	363	364	334	363	382	392	438	498	548	....	....	....	....	....	....	....	....	....	....	....
A. Gillies.....	210	262	293	275	250	175	206	204	182	169	162	118	53	....	....	....	....	....	....	....	....	....	....	....	....	....
W. H. Crawford.....	194	226	247	267	276	281	310	333	325	347	354	334	353	361	333	297	274	269	246	207	186	134	121	29	....	....
H. C. Jennings.....	188	193	187	155	145	110	89	82	68	58	56	39	29	46	109	150	172	196	190	144	92	41	33	....	....	....
F. Hamilton.....	171	182	221	247	254	230	224	213	235	240	230	193	195	170	154	123	107	128	121	107	78	36	39	....	....	....
H. L. Jacobs.....	167	148	135	113	113	138	151	134	137	135	116	73	57	49	42	33	27	33	59	48	32	....	....	....	....	....
J. B. Hingeley.....	172	191	179	154	49	30	21	17	19	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
E. S. Tipple.....	159	165	172	176	196	197	201	214	227	244	257															



## Malignant Unbelief

International Sunday School Lesson for July 7, 1912.

Mark 3:20-35.)

Read Matt 12:22-50.

Commit vs. 28-29

**GOLDEN TEXT:** "This is the condemnation, that light is come into the world and men loved darkness rather than light, because their deeds are evil."—John 3:19.

**Time:** The summer of A. D. 28.

**Place:** Not definitely known.

By the Rev. E. B. Burroughs, D. D.

Jesus came into the world not to condemn the world but that the world might through Him be saved. This is the burden of the Gospel. Along the line it rings clear and true. The testimony of the ages as well as the testimony of just men made perfect through the shed blood of the Christ converge in this direction. And yet the world has not been saved. Millions of human beings are still walking in spiritual darkness, the willing slaves of sin and Satan.

Why do you ask the cause? If so, the answer is not to give. Our Golden Text gives it in terms unmistakable. Men love darkness rather than light, and this, "because their deeds are evil." As a rule men prefer the darkness in which to commit their evil deeds. The shadows of night make them somewhat immune from the public eye, while the light of day makes possible the publicity of their evil acts. It has been thus in all ages. It is the same today.

The Gospel brings light. It makes clear the distinction between right and wrong. It shows the folly and end of a wicked life, and also the joy and happiness of a life consecrated to God. But men do not believe the Gospel. Unbelief causes them to be a deaf ear to its glorious and life-giving invitation, and to its dreadful warnings. They need not a clarion call to "awake to righteousness." They have not its doctrines concerning God, Jesus Christ, Heaven and Hell. This is their condemnation. They are condemned already. Death will bring them no greater condemnation than that they already have. The light is here. Christ has come. In the light of the world. If they repose to see the light, they shall dwell in everlasting darkness, misery and woe.

Our lesson today shows with what intense hatred the scribes and pharisees followed Jesus and sought to turn His every word and act against Him. Blind to their traditions and opposed to everything called to bring light to the people they regarded as a part of their religious duty to bring the new teaching into disrepute and thus weaken His influence with the masses. Their malignant unbelief was the prime cause of their opposition.

### LIGHT ON THE TEXT

The multitude cometh together again. Drawn to Him by the simplicity of His doctrines and the miracles He wrought so that they could not so much as eat bread. Were so intent upon hearing what He had to say and to witness other demonstrations of His power they cared not to eat. 21. His friends, kinsfolk or near relatives went out to lay hold of Him. Perhaps they thought he needed rest and out to restrain Him from greater effort along the lines indicated. He is beside himself. They thought He was carried away by His zeal and devotion beyond all self-control. 22. The scribes. Those who wrote out the law, and classified and arranged the precepts. Jerusalem. The city of the Great King, the stronghold of their influence." He hath bound the strongman Beelzebub. The title of a heathen deity, to which the Jews ascribed lordship over evil spirits. The meaning here intended is, "He is possessed not by a demon, but by Satan himself." By the casting out of devils casteth he out devils. These words were not spoken to Jesus but whispered among the Jews. The implication is that while under the influence of Satan Jesus cast out devils. 23. He called the thought of the Pharisees who stood on the outskirts of the crowd He called said unto them in parables. "Used an illustration. How can Satan cast out Satan? "How can a man and shrewd a being work against himself, and for his own purposes, his own nature?" 24.

If a nation be divided against itself, etc. While it is possible for divisions, strife and discord to exist within a nation, it cannot afford, as regards other nations, to lose its sense of unity. In this respect it must remain as one. 25. And if a house be divided against itself, etc. A prince, landholder, or firm. 26. And if Satan rise up against himself \* \* \* he cannot stand. His end would be the same as in the two cases already cited. The conclusion is that I cannot, therefore, be under the influence of Satan. 27. No man can enter into a strong man's house, etc. Jesus here shows that He has invaded the stronghold of Satan and delivered the de-

moniac from his power. This He could not have done unless it were in His power. 28. All sins shall be forgiven. There is forgiveness for all kinds and classes of sin save one. And blasphemies, etc. "Even though they be against the son of man himself, 'which means Christ in His life on earth.'" 29. But he that shall blaspheme against the Holy Ghost. Shall utter blasphemies against the Holy Spirit. Hath never forgiveness. "Hath not forgiveness unto the age of aeon of Messiah's reign." But is in danger of eternal damnation. "In the grips of one age long sin." It could be wished that the passage was clearer, but here Jesus leaves the matter without revealing anything as to the blasphemer's final fate in the world to come. 30. Because they said He hath an unclean spirit. Attributed His works to an evil influence. 31. His brethren. "His nearest male relatives." 32. They said unto Him. Here the whole is used for a part. 35. The will of God. As revealed in the scriptures.

Charleston, S. C.

## The Earth Receives Her King

Epworth League Devotional Meeting Topic for July 7, 1912

(Luke 2:7-20, 34-39; Matt. 2:1-15; Isa. 9:6-7.)

By the Rev. A. Preston Shaw, B. D.

### Foreword.

During the six months just past our lessons have been taken from the prophets, those men of God who spoke long ago and still speak the eternal truths of God which cannot die. They were heroes in days when their heroism endangered their lives the more, but they were heroes nevertheless. What fitting stepping stones these are to that Climax of Heroism, that Hero of Heroes, Jesus Christ!

During the next six months we shall study in the school of Christ. We sincerely hope, however, that as we study in His school we shall learn more than something about Him. That profits such a little! Our knowledge is so incomplete unless we know Him by having Him dwell in us, by thinking His thoughts, by making our wills conform to His will, by doing what He would have us do.

### Concerning the Scripture

In spite of the fact that during many centuries the Jews had looked forward to the coming of Christ, the reception which He received at their hands when He did come was not at all flattering. Although the heavens were stirred at His advent, and the Angel Choir sang the "Gloria in Excelsis," there was no room in earth's inn for Him and the king of the Jews sought His life that he might destroy it.

There were a few, however, who were willing to receive Him. The "Wise Men" guided by no such shining light as that of Hebrew prophecy, but by the

dimm light of the Star which they saw in the east, made their pilgrimage to Jerusalem seeking the King of the Jews that they might receive Him with precious gifts. Even in Israel there were only a few who "waited for the consolation of Israel" from whom the Holy Ghost had not departed—such as Simeon and Anna—that were ready to receive Him, and in their old age could gladly die after having seen God's salvation. Such was the reception which earth's King received when He came to His own. The heavens were stirred and the angels rejoiced, but the earth envied and hated Him and had no room for Him.

### The Meaning and Application To Us

There are many lessons which we may learn from the reception which the earth gave her King. It is not altogether foolish to ask whether or not His reception to-day is proportionately better than it was when He came. As the years go by earth is expected to give her King a better reception. We may not seek His life as Herod did. We may not openly persecute Him as did the Scribes and Pharisees, but may we not so crowd our lives with pleasures and follies, worldly hopes and ambitions filling ourselves so full of other things that we have no room for our King?

Lord give us open hearts and minds that we may willingly receive our King and do what He wants us to do.

Winchester, Va.

## The College of West Africa—Our Present Educational Needs

1. We need a good, substantial school building with modern facilities for carrying on the work of education, which is of paramount importance to the success of the Church in this historic mission field. The building will cost \$20,000.

2. We need 100 scholarships at \$25.00 each in order to meet the constant demands of the boys and girls who would willingly attend school, if the means could be provided to take care of them in the matter of books, food and clothing. Many have been necessarily turned away since the beginning of the present school session, because of the lack of space and proper means to take them into the mission.

3. We need at least 100 school desks to properly fit up the present quarters; these desks would come in place in a most admirable way, both under the present circumstances and in event that we should get a new building through the plan and purpose of the Appeal for \$20,000.

4. We need the donation of text-books from our friends who are able to make such contributions. These books can range from the primer and first reader, through the fifth reader, together with arithmetic, grammar, geography, speller, of the various grades. The book problem here is the most important with which we must contend in our educational work. When it is remembered that we have no means of book making nor book stores here, it becomes very apparent that we face a serious proposition in

carrying forward the work of education in a new country. The fitting up of a regular book depository at Monrovia would do much towards solving the problem which confronts us in our work.

5. We need spades, hoes, axes, nails, pick-axes, rakes, garden forks and all the tools essential to the development of an industrial plant which we contemplate operating upon lands already secured for our work in connection with the College at Monrovia. Saws, hammers, and such utensils may be considered in this list; we would gladly receive such through the benevolence of our friends at home.

6. We need cloth to make up garments for the girls and boys in our charge, and would be delighted if some friends would send us bolts of blue denim, gingham, unbleached domestic calico, or any other material fit for wearing apparel in a tropical country.

7. We need hose, shoes, overshoes, rain coats, etc., for the rainy season, together with umbrellas, boys' caps and such like things for our mission use. We need bedding, mattresses, blankets, iron beds, etc., to fit up our dormitories and make a comfortable mission home for our African boys and girls.

Any of the churches, Sunday Schools or Epworth League Chapters can send things to me, care of the Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York City. Letters from friends can reach me while in the United States, on furlough, at 149 Lexington Avenue, Brooklyn, N. Y.

Yours for African redemption,

JOHN H. REED, President



# Southwestern Christian Advocate

631 BARONNE STREET

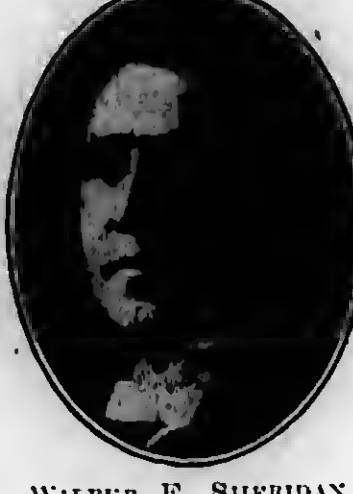
## AMUSEMENT QUESTION

(Continued from Page One.)

the Church failed to control in this proposition in which they are so intensely interested. Referring to the colored and foreign vote, the *Northwestern* says:

"Neither of whom faces or knows the social conditions of the great body of American Methodism throughout the northern half of this continent."

## CORRESPONDING SECRETARIES OF THE BENEVOLENT BOARD WHO WILL DIRECT THE ACTIVITIES OF THE CHURCH FOR THE NEXT FOUR YEARS

S. EARL TAYLOR  
Board Foreign MissionsW. F. OLDHAM,  
Board Foreign MissionsFRANK M. NORTH,  
Board Foreign MissionsTHOMAS NICHOLSON,  
Board of EducationWARD PLATT,  
Home Mission BoardCHARLES M. ROSWELL,  
Home Mission BoardROBERT FORBES,  
Home Mission BoardP. J. MAVERTY,  
Freedmen's Aid SocietyI. GARLAND PENN.,  
Freedmen's Aid SocietyWILBUR F. SHERIDAN,  
Epworth LeagueJOSEPH B. HINGLE,  
Board Conference  
Chairman

The tabulation of the foreign Conferences in the United States and abroad and the colored Conferences show a vote of 153 for the retention of the paragraph and only 27 for its removal. As a matter of fact, could the minority have secured 39 votes from the 293 cast for the retention of the paragraph, by the white English-speaking Conferences in this country, the minority would have won. The balance of power might adhere in the 293 votes of the white English-speaking Conferences as easily as it could adhere in the 180 votes of the colored and foreign Conferences. If all the white English-speaking Conferences of the United States had voted for the removal of the paragraph they would have had a total vote of 635 against a total vote of 180 of the foreign and colored Conferences. Nevertheless, an element in any organization that cannot become assimilated makes itself objectionable. To be a real part of a church or organization, an element introduced into the church or organization must become homogeneous. It must legislate for the whole Church and is duty bound, when it does not conflict with their own vital, personal interests, to suppress the sectional wishes and convictions or the consideration of a part, in the interest of the whole.

Elsewhere in this issue we are publishing two addresses on this question—one by President M. W. Dogan, of Wiley University, Marshall, Texas, who spoke in favor of the retention of the paragraph, and the other by Dr. M. J. Naylor, pastor of Sharp Street Church, Baltimore, Maryland, who spoke in favor of its removal. Both of the addresses were warmly commended. Doctor Naylor's address is significant in that it is the first time in the history of the Church that a colored man has spoken in favor of the removal of the paragraph. We predict that there will be more colored votes in favor of the removal of the paragraph at the next General Conference than at any General Conference previous.

## SIMPSON CHURCH IMPERILLED

Some four or five years ago Simpson Church, of this city, was burned. The officers and members, under direction of the Rev. Henry Taylor, who was pastor at that time, put up a large and substantial structure. In spite of the fact that the people have worked heroically paying for the pews, chandeliers and other floating debts, the accumulated indebtedness at this time amounts

## FLOOD SUFFERERS

Our people in the recently flooded district are still in great need. Many lost everything they had. Sickness is coming on as the water recedes; besides this the people have little or nothing with which to begin life again. Their homes are all empty, their hands empty and, in many instances, their feet are bare. The government has found it necessary to appropriate money to furnish seed so that these people may begin to plant a late crop.

In answer to our appeal of last week, the Sumter Lodge of York Rite Masons at West Green, Alabama, have sent us \$10.00, through the Worshipful Master, Mr. G. H. Cameron. We sincerely trust that other amounts may be coming forthwith.

to \$14,000 and more. The property has been seized and is to be sold by the Sheriff of the Parish of Orleans on the eighteenth day of July. The Rev. W. Scott Chinn, the present pastor, Dr. Valcour Chapman, District Superintendent, the trustees of the church and the members have a plan on foot by which they hope to redeem the church. They are making heroic efforts to raise \$2,000. This amount judiciously expended, they believe, will put them again in possession of the property and largely reduce the present indebtedness with an agreement that can more easily be met than the one now in force. They are calling upon their friends to come to their rescue with the understanding that if the funds contributed for this purpose are not applied on the securing of the property the amounts given will be returned. We want to most heartily commend to the public the coming to the rescue of this church. It is one of the best located churches of our denomination in this city. It is the nearest church to New Orleans University, and here the students worship more frequently than in any other church in the city. It is located in the heart of a very large colored population and it would be nothing shorter than a calamity to our denomination to lose this property. We sincerely hope, therefore, that the friends will come to the relief of this church.

## Of General Interest

### BARON YUN CHI HO CHARGED WITH CONSPIRACY

Baron Yun Chi Ho of Korea, and honored and useful member of the Methodist Episcopal Church, South, who was educated in the United States, was tried last week on a

charge of conspiring to bring about the assassination of the resident governor-general for which he was arrested in February of the Japanese. At a recent meeting of the board of missions of the Methodist Episcopal Church, South, a strong resolution of sympathy was adopted and at their request Bishops Wilson, Candler, Hoss and Murrah, called at the Japanese Ambassadors' residence in Washington and presented assurances of the Church's confidence in Baron Yun. Senators Bacon and Bryan of Georgia and Florida, respectively, accompanied the divines. That Baron Yu will be completely exonerated is the hope of the entire church.

### A MILLION FOR OLD WESLEYAN

A year and a half ago the Trustees of Wesleyan University, Middletown, Conn., decided that it was imperative to raise not less than \$1,000,000 for additional endowment and buildings. After a campaign of unusual vigor carried on by the President of the University and this Committee, stimulated by a conditional gift of \$100,000 from the Rockefeller foundation, President Shanklin was able to announce at the Commencement Exercises, that \$950,000 of the amount had been raised and that there was but no doubt but that the entire million would be secured by June 29th, the date set for accepting or losing of the conditional gift. At the Commencement Exercises on Wednesday, June 19th, President John C. Olin of the Board of Trustees conferred the degree of Master of Arts on President Shanklin with the following characterization: "the authority of the Board of Trustees of Wesleyan University, I confer the degree of Master of Arts, ad eundem gradum on William Arnold Shanklin, President of Wesleyan University, and I direct that his name be forever borne hereafter upon the roll of sons of Wesleyan."

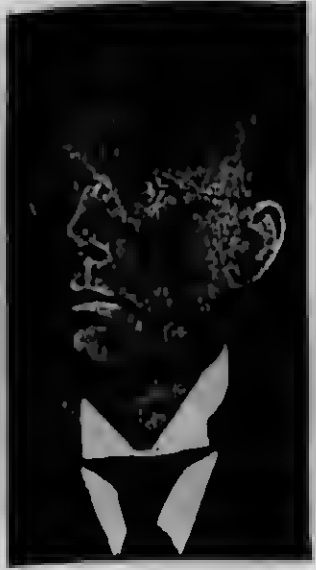
### REPUBLICAN NATIONAL CONVENTION

The Republican Convention, which was held in Chicago last week, was, perhaps, the most spectacular political Convention in the history of the American republic. It had its sensations. There were charges and counter charges much to the regret of many American citizens, no doubt. Senator Root was elected permanent chairman, the Convention being in the control of the delegation, as seated, throughout. President Taft was nominated on the first ballot. The vote was: Taft, 561; Roosevelt, 17; Cummins, 17; La Follette, 42; Hughes,

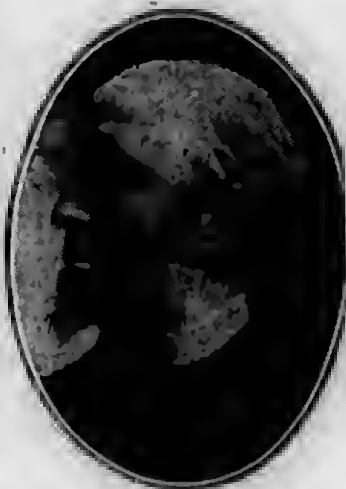


## EDITORS OF THE OFFICIAL PUBLICATIONS

OF THE METHODIST EPISCOPAL CHURCH, RECENTLY ELECTED, WHO WILL, DURING THE PRESENT QUADRENNIUM HAVE MUCH TO DO WITH THE MAKING OF METHODIST LITERATURE AND DIRECTING METHODIST THOUGHT



GEORGE P. ECKMAN,  
The Christian Advocate



WILLIAM V. KELLEY,  
Methodist Review



LEVI GILBERT,  
Western Christian Advocate



CLAUDIUS B. SPENCER,  
Central Christian Advocate



FREEMAN D. BOYARD,  
California Christian Advocate



E. ROBT ZARING,  
Northwestern Christian Advocate



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Sunday School Publications



DAVID G. DOWNEY,  
Book Editor



JOHN J. WALLACE,  
Pittsburgh Christian Advocate



ALBERT J. NAST,  
Christliche Apologete



R. H. HUGHES,  
Pacific Christian Advocate



DAN B. BRUMMETT,  
The Epworth Herald



A. J. BUCHER,  
Hans und Herd



ROBERT E. JONES,  
Southwestern Christian Advocate

not voting, 344; absent, 6. Taft's vote was 21 more than a majority of the whole convention.

Vice-President Sherman was renominated as Taft's running mate on the first ballot, the vote resulting: Sherman, 597; Borah, 21; C. E. Merriman, 20; Hadley, 14; Beveridge, 2; Gillette, 1; absent, 71; present, but not voting, 352.

### A FREE SUMMER SCHOOL FOR ALL MINISTERS

The above caption may read like fiction—but it is not. It is a bone fide undertaking of The National Religion Training School of Durham, N. C., Dr. J. E. Shepard, president. Dr. Shepard is one of the most aggressive men of the race. He knows how to do things and to do them in a hurry as the creation of a training school will testify. The National Religious Training School and Chautauqua extends a cordial greeting to the ministers of all denominations to be the guests of the school for one week, beginning July 6, 1912, and closing July 13, 1912, without cost of room, board or tuition. This is a most remarkable offer and is sure to be readily accepted by all the ministers in reach of that thriving seat of learning. Among others the following questions will be discussed:

What is the moral condition of the people of your community? Is crime on the increase? If not, what is the cause of its reduction?

What is the sanitary condition? What effort, if any, has been made to improve the sanitary conditions?

Is the death rate increasing?

To what extent do you co-operate with the Civic Improvement Leagues?

Has settlement work been conducted to any extent in your community, and with what results?

What has been the effect of the Temperance Organizations, and have you co-operated with them?

To what extent has the work of the Y. M. C. A. and Y. W. C. A. been effective in your community? Do you approve them?

What is the general fitness of the city and country school teacher?

What has been the attitude of the day-school teacher towards the Church and Sunday School?

What is the real religious condition of your people? Revivals, how conducted?

Rev. Dr. Jesse L. Hurlbut and Rev. Dr. W. Y. Chapman will be in charge of the expository features during Conference week. All ministers who intend attending this Conference should make it known at an early date, addressing the President National Religious Training School, Durham, N. C., so that reservation can be made for them.

The Summer School and Chautauqua of the National Religious Training School will open July 3, 1912, and continue for six weeks. The most complete and most up-to-date Summer School for the Colored Race in the United States. For particulars and terms address President James E. Shepard, Durham, N. C.

## People of Interest

The *Southern Age*, of this city, has resumed publication. The last issue is brimful of fine editorial comment.

Bishop Wilson was tendered a reception recently by the Methodists of New York City. Mayor W. J. Gaynor was among the speakers.

The third annual session of the Negro National Educational Congress will convene in the city of St. Paul, Minnesota, July 15-19, 1912.

Dr. W. S. Sherrill, pastor of St. James' Methodist Episcopal Church, Pine Bluff, Arkansas, preached the commencement sermon of Dermott College, Dermott, Arkansas, on May 19th.

Wesleyan University, at its recent Commencement, conferred the degree of LL.D., on President L. H. Murlin, of Boston University, and Congressman John E. Andrus, of New York.

The parsonage at Sylacauga, Alabama, was destroyed recently by storm. None of the inmates were hurt, although the parsonage was greatly damaged. The Rev. J. C. Sammons is pastor.

Dr. E. C. Wareing, pastor of First Church, Brazil, Indiana, is the new assistant editor of the *Western Christian Advocate*. Dr. Wareing will enter upon his new duties after his Conference next fall.

Kings Mountain Student Conference of Young Men's Christian Associations, Colored Men's Department, under the direction of Messrs. W. A. Hunton, C. H. Tobias and D. D. Jones was quite a success.

Mr. and Mrs. Bynum Martin, of Pickens, Miss., announce the marriage of their daughter, Miss Maggie G. Martin, to the Rev. J. J. Garrett, of the Mississippi Conference; the ceremony to take place June 28th.

The Reverend and Mrs. James Jackson announce the engagement of their daughter, Ethel Nannette, to Prof. William C. Strickland, the marriage to be solemnized August 7, at Haven Memorial Church, Waynesboro, Georgia.

The commencement of Wesleyan University began last Sabbath with the Baccalaureate sermon by President William Arnold Shanklin. The commencement closed with the graduating exercises on Wednesday of this week.

Mr. C. W. Olson, lay delegate from Georgia, contributed recently a very fine article to the *Atlanta Journal* on "What Methodists Did at the Twenty-sixth Quadrennial." The article is one of the most readable and complete resumes of the General Conference that has come to our notice.

Among the graduates of the Kansas State University, at its recent commencement, is Miss Zepher C. Layne, daughter of the late Prof. J. I. Layne, once a teacher and the book-keeper at Wiley University, Marshall, Texas. Miss Layne hopes to secure a position in some one of our schools as a teacher. Her address is Sedalia, Mo.

The Mount Zion Methodist Episcopal Church, Baltimore, Maryland, has purchased a fine church site on which it is planned to erect a handsome house of worship. Under the splendid leadership of the Rev. Matthias Williams, the present incumbent, the congregation has outgrown its present quarters. On June 16th, Woman's Day at Mount Zion, the congregation marched from the old church to the new site, where an open-air platform meeting was held.

We made a brief mention last week of the result of the rally at Ebenezer Church, Washington, D. C., the Rev. W. H. Dean, pastor. The amount raised has been increased to \$3,009, which is said to be the largest sixty days' rally ever held in the District of Columbia. The officials of Ebenezer are so happy over the result that they have increased Pastor Dean's salary by \$100 and made him a liberal allowance for carfare and incidental expenses. The laborer is worthy of his hire.



## Children's Day Reports

Moscow, Texas.—Shiloh Church fittingly observed Children's Day and raised \$7.92.

March, Ark.—With interesting services all day, Children's Day was enjoyed. Raised \$6.40.—S. C. Chatmon.

Goodwater, Ala.—With a fair attendance and a collection of \$5.66, the day was greatly enjoyed.—G. G. Tuggle, Pastor.

Zion Franklin Church, J. A. McGee, superintendent, had a good program rendered. Collection was \$17.—W. M. R. Lester, Pastor.

Center, Ala.—A blessed service was that of Children's Day. Collection, \$15.54. Our church and Sunday School are active.—C. W. Walker.

Jeffersontown, Ky.—The Children's Day program was nicely carried out. Four children were baptized. Collection \$13.30.—J. T. Leggett, Pastor.

Blackburn, Missouri.—With a beautifully-decorated church and a well-rendered program the day was enjoyed. Collection \$11.60.—A. J. Williams, pastor.

Campbell Methodist Episcopal Church, La., had an enjoyable observance of Children's Day, under the care of Superintendent J. Grogan.—L. J. Grogan.

At our Children's Day exercises \$35.60 was raised for educational causes. The Rev. E. D. Montgomery is working faithfully here.—Dovle Holman, Reporter.

Center Point, Ark.—Our Superintendent, Mr. S. M. Young, had things well planned for observance of Children's Day. Collection, \$11.00.—E. M. Alexander, Pastor.

Castleberry, Ala.—We had a grand time on Children's Day. Our collections were \$224.00. We trust

that we will be able to raise the balance of our Conference claims.—G. Autrey.

Marion Circuit.—At St. Peter Methodist Episcopal Church, Mrs. A. V. Jack, Superintendent of Sunday School, had the program well prepared. Collection, \$7.00.—R. B. Anderson, Pastor.

New Prospect Church on the Starkville (Miss.) circuit, observed Children's Day with much enjoyment. Collection, \$25.00. Prof. D. C. Rogers, Sunday School superintendent.—W. M. R. Lester, pastor.

Shiro, Texas.—Exercises at Davis Methodist Episcopal Church were interesting. Mrs. L. A. Ross, our new Sunday School superintendent, worked unceasingly. Collection, \$12.10.—Bessie Enge, reporter.

At Sharon Methodist Episcopal Church, Sharon, Tennessee, a great day was Children's Day. It was the best for years. Many white friends enjoyed it with us. Collection, \$11.19.—J. W. H. Bashem, Pastor.

Marletta, Ga.—The Sunday School, under the direction of Superintendent Galtner, made a success of the Children's Day program. A fine attendance, and a collection of \$17.00.—J. W. Matthews, Pastor.

Bastrop, La.—Mount Nebo Methodist Episcopal Church observed Children's Day through the leadership of Mr. N. B. Watson, the superintendent, and his corps of teachers. The day was enjoyable.—F. M. Lashington.

Boyce, La.—The day was interestingly observed at Kynett Methodist Episcopal Sunday School. Although it was the time of high water and floods, we had a splendid number in attendance.—A. B. Venable, Pastor.

Daingerfield, Texas.—This was the most enjoyable Children's Day ever witnessed on the Daingerfield Charge. Our pastor, the Rev. James Clark, brought two Sunday Schools together at Liberty Methodist

Episcopal Church. The program was carried out. The congregation numbered 300. Fifteen came forward for prayer. One joined the church. Collection good.—Mrs. C. A. Halomons, reporter.

Cloverport, Kentucky.—With a splendidly prepared program Children's Day at Asbury Methodist Episcopal Church was indeed a joyous one. Collection for the day, \$34.55, and a splendid attendance.—Lucy Walker, Reporter.

Hemphill Circuit.—At New Zion Methodist Episcopal Church all were actively interested in Children's Day. Raised \$3.90. In the morning service the pastor, the Rev. Edward Summers, preached acceptably.—Robert Dunn, reporter.

Mansfield, La.—Wesley Chapel Sunday School carried out Children's Day exercises according to the program, and collected for missions, \$5.00, under the leadership of E. C. Howell, Sunday School Superintendent.—J. E. Rolax, Pastor.

Mansfield, La.—We are grateful to our Sunday School Superintendent, Mrs. Ida Suds, at Bonchrest Methodist Episcopal Sunday School, who worked so zealously for the success of Children's Day. Collection, \$4.05.—G. W. Ogilvie, Pastor.

Grenada, Miss.—Vincent Methodist Episcopal Church.—Our Children's Day program was carried out to the letter. It was one of the most interesting that we have had in the history of the church. Raised \$50.28.—J. W. Winbush, Pastor; P. F. Fitzgerald, Reporter.

Clinton, Miss.—Children's Day at Lynch's Chapel and Sunday School, with Mrs. A. L. Simpson, organist, was a source of inspiration to all. The church was in beautiful array, the work of Miss L. A. Holly and C. Dawson and a committee. Collection good.—L. L. Shumpert, Pastor.

Woodiawn, La.—Although the high water has taken possession of the country around about us, Children's Day was one of the best for many years at Woodiawn Methodist Episcopal Church. Mr. Clarence Queen, the superintendent, had the children well practiced. Collection, \$10.10.—A. C. Mitchell, Pastor.

## Brief Mention

At DeKalb, Miss., recently, the pastor and family received gifts in the shape of hams, eggs and various other enjoyable necessities—one hundred pounds in all.—A. B. Britton.

I take this method to thank the members and many friends for their kindness during the illness of my wife. I shall pray that God's choicest blessing rest on them always.—I. B. Helderson, Pleasant Hill, La.

The Rev. A. B. Venable, our pastor at Boyce, La., desires to thank Mr. Tom Hutson, Mr. Loyal Crege, Mr. Hartzel Johnson and other friends of Kynett Church for the sum of \$5.25 worth of groceries for pastor and family.

The home of the Rev. J. H. Anderson and family at Onalaska, Texas, was the scene of a delightful surprise recently. It resulted in the gift of many pounds of choice groceries. An enjoyable time was spent. The Rev. D. Holland and I. O. Phillips.

I wish to thank a number of ladies and young men of Clinton who came to the parsonage recently and left many good things. The names of some of these are Mesdames Sarah Holley, A. L. Simpson, Miss L. S. Holley, Alice Holley, Albert Simpson.—L. L. Shumpert, Pastor.

The twentieth annual session of the Sunday School and Epworth

League Association of the Gainesville District, Florida Conference, convenes in New Bethel Church, Newberry, Fla., June 27-30. The Rev. J. F. Elliott, District Superintendent; the Rev. W. P. Player, Pastor.

During a recent week, the Rev. George W. Hatchet preached in Hoolley Chapel of the Colored Methodist Episcopal Church, Atlanta, Georgia, a strong and helpful sermon. The Rev. Mr. Hatchet is a student in Clark University and a local preacher of Newman Methodist Episcopal Church.

At the Huckleberry Methodist Episcopal Church recently, the hearts of the pastor and family were gladdened by the thoughtfulness of the people, both old and young of the church, and many friends, when they brought gifts to the extent of forty pounds. Among those present were Wm. Hardley, A. Lashley, Mrs. Hardley and Mrs. Virginia Bell.

The Missionary Convention of the South New Orleans District, held at Thibodeaux, La., April 24-25, was a success in every respect. Collection in advance of previous years. It was a great treat to have Dr. Jones, Editor of the Southwestern, and Dr. C. M. Melden, of the New Orleans University, with us. Sunday, June 9, 1912 was rally day for New Orleans University and Gilbert College.—J. W. Turner, District Superintendent.

Quite a number of the members of Samuel Methodist Episcopal Church, at Itta Bena, Miss., stormed the parsonage with all kinds of good things. That a king would not refuse to accept. These good people cannot be given too much praise and they know how to make it pleasant for their pastor and his wife and they had the plan so fixed that it was certainly a delightful occasion. After the table had been laden the pastor and his wife came forward and showed their appreciation by a few kind words.—E. C. F. Troupe, Pastor.

A manifestation of the esteem in which the Rev. G. W. Carter, pastor of Oakwood Circuit, is held was shown by a most delightful pound party recently. The dining table was soon covered with every good thing in packages. The surprise was under the direction of the Oakwood choir, and Mrs. Moten, wife of the Rev. Mr. Moten, of the African Methodist Episcopal Church. Mr. and Mrs. Moten, Messrs. Davis, Oliver, Mr. and Mrs. Wren, Mr. and Mrs. Strains, Prof. Griswold and others were in attendance, and made the affair a very delightful one.—G. W. Carter, Pastor.

The Stewardess Board of Sisters of Hopewell Methodist Episcopal Church, Canton, Miss., led by Sisters L. Johnson, F. Johnson, A. Fields, C. Davis, H. Prophet, A. Esko, M. Allen, C. Sims, E. B. Sims, S. Hamlin, A. Watts, M. Hamlin, E. Powell, D. Jones, H. Harvey, M. Sims, R. Stovall, A. Davis, W. Harris, with Brother William Fields, the hero who came to

the relief of the pastor and family with a wheelbarrow laden with 84 pounds of groceries which were much needed in this great struggling year and weather which has been with us so long. May they soon call again.—S. Jossel, Pastor.

### RALLY.

Fort Myers and Punta Gorda.—I am thankful to say that the work at present is progressing nicely. Seeing the condition of things here I called an official meeting to arrange for a rally to complete our Church. Five captains were appointed at the head of clubs, of which each of them labored earnestly for success. On the fifth Sunday of March the battle was ended after three weeks' earnest labor and the results of the rally showed that \$125.05 had been raised. This effort was a success. The following Pastors of the city rendered valuable services: The Rev. F. R. Anthony, Pastor Friendship Baptist Church, filled the pulpit at 11 a. m. At 3 p. m. Jas. W. R. Wright, Pastor of St. Johns Baptist Church preached, and at 8 p. m., P. K. Johnson, Pastor of the Mt. Olive African Methodist Episcopal Church, preached. Each of these ministers played well their part on the second Sunday of April. One rally came off at Punta Gorda, where we have no church building; only have the lot at this point. We have only seven members but they are loyal Methodists here. We raised \$43.80. By the help of God we intend to push the battle to the gate. The Epworth League and Sunday School are taking on new life.—D. W. Dempsey, Pastor.



## Gleanings from the Field

### ALABAMA

Cedar Grove.—The second Sunday in June was the occasion of our third quarterly Conference and also Children's Day. The District Superintendent, A. W. McKinney, preached with great power to the large congregation of all ages and sizes. After the administration of the Sacrament of the Lord's Supper the District Superintendent made an address on "Infant Baptism," and ten children were dedicated to the Lord by baptism. It has been many years since Cedar Grove had such a meeting. We are planning great things for the District Conference, which meets here on the 7th of August. The young men are gathering the material to make the necessary repairs on the church. We collected for Children's Fund, \$3.00; for District Superintendent, \$7.45; total, \$10.45.—H. J. McLinn, Pastor.

### ARKANSAS

Newport.—I was appointed to Emory Chapel by Bishop Moore at the session of the Little Rock Conference, which was held in Pine Bluff, January 31st. I arrived on my field February 10th. They gave a cordial welcome, Baptists and Methodists and ministers. I had not been in the town twenty-four hours when I was requested to deliver an address to the Newport Colored Ministerial Alliance. This I did to the best of my ability, and the following Sunday night, which is the regular meeting each week, I joined. The few collected my moving expenses, and I was soon off for Mrs. Terrell. The ladies prepared the parsonage on an art square for one room and everything was made pleasant for our comfort. Brother and Sister Thomas were for us nicely until the parsonage was ready, for which we thank them. In the evening we entered the parsonage and found groceries of various kinds which had been sent there by friends, the amount of \$5.70. The first quarterly Conference was held March 7th. The Rev. G. T. Saxton was on duty. Each officer made a written report. The District Superintendent related over the situation. Paid his quarterage and left \$4.50 for pastor. Two joined the church. March 16th, while the District Superintendent and pastor were out making a few calls, the ladies put a piano in the church and put the organ in the parsonage, for Mrs. Terrell, and a hanging lamp. Now we have the choir in the city. Brethren of the Little Rock Conference, we shall enjoy you nicely.—J. W. Terrell, Pastor.

### GEORGIA

Swanee.—The third Quarterly Conference of the Swanee Charge was held June 1-2. Our beloved District Superintendent, the Rev. J. A. Richie, presided over the Conference. He preached a stirring sermon Sunday at 11 a. m., to a large congregation, and at night. Everyone seemed to enjoy the service. One soul was converted during the meeting. Rev. J. A. Richie is wide awake to duty along all lines. We can not but praise our beloved pastor, who has been laboring with us this year. He is the right man for the place. Collected for the day, \$31.50. The Lord has blessed us this year, both financially and spiritually.—R. B. McPherson, Pastor. (Mrs.) Mattie J. Strickland.

Waynesboro.—At the parsonage of Haven Memorial Church, Tuesday night, June 4, 1912, just as the pastor and family had retired for the night, there floated out on the air the familiar hymn, "The Lord Will Provide," led by Mrs. Nina Davis. The pastor opened the door and a goodly company of the members and friends of the church marched in and stormed the center table with a month's supply of provisions of every description, and then went away leaving the pastor and his family feeling very grateful and happy. May God bless this kind-hearted people. (The names of the generous donors would be published but for the crowded condition of our columns at this time).—James Jackson, Pastor.

Hagan.—Bishop L. B. Wilson made no mistake in sending the Rev. A. M. H. Evans to this charge, for he has advanced our church work 90 per cent since his appointment. He planned and arranged for the holding of the first Quarterly Conference which convened at Smith Chapel. It was a complete success. We paid the Elder in full. Raised for all causes \$43.10. Our pastor has reorganized the old Belleville Church and is still pushing his church work in Line, Ga., fourteen miles away. The Rev. Mr. Evans preached with so much power a few days ago that a white man, an agent for the Singer Sewing Machine Company, relinquished his machine and huggy to the owners and went out to preaching himself. Dr. Wm. Bellenberger preached a wonderful sermon at the Quarterly Conference, of which we have just spoken. Brother Evans is now planning a great missionary meeting.—E. Poe.

West Point.—Our work at West Point, Ga., is growing. All departments are alive. We have the most loyal people in all of the church. We have had service every Sabbath of this year. Rain, shine, sleet or snow, the people here attend church. On March 11, I was given eleven days vacation to visit my parents. The people here came together and raised all I needed financially on that trip. On my return a grand reception was given in my honor. Then a large company of the older members came in with 65 pounds of choice groceries. We are planning large things this year. We are to have our spring rally in May, the first Sabbath, for the Southwestern and money to pay off bills against the church before remodeling. Our League numbers from 50 to 60 each Sabbath. The Sunday School is larger still. Prof. W. M. Reese is president and superintendent and has been for 25 years. Prof. S. H. Oneal and H. H. Carlisle are potent factors in this great work.—R. M. Davis.

Blackshear.—The first Quarterly Conference was held by the Rev. F. R. Bridges, District Superintendent. The reports show some advance movement. Three accessions to the church. Trustees made some improvements. Benevolence in advance of last year. The District Superintendent preached Sunday at 11 o'clock. As usual, he preached to the delight of all who heard him. Raised \$19.00; paid the District Superintendent, \$16.00.—Minnie A. Lee.

Pale, Delicate Women and Girls. The old Standard Grove's Tasteless Chili Tonic drives out malaria and builds up the system. For grown people and children. 50c. Borden.

### LOUISIANA

Jones Chapel.—Our second Quarterly Conference was held June 1-2. Our District Superintendent, the Rev. T. H. Manson, preached two logical and inspiring sermons. All the officers presented written reports for this quarter. All moneys raised \$41.58. The sisters came to the parsonage recently, bringing many pounds of groceries, led by Mrs. A. M. Wade and Mesdames Matilda Harper, J. P. Phillips, V. Wright, and others.—J. C. Clark, Pastor.

Spiders.—Our second Quarterly Conference was held at St. Matthew Church, May 25-26, with the District Superintendent, the Rev. B. J. Reddix, in the chair. All local preachers and officers were present with written reports. The Superintendent preached an excellent sermon at St. Matthew, Saturday night, May 25th, and he also preached two soul-inspiring sermons at Shady Grove (the mother church), both Sunday and Sunday night. Paid the Superintendent in full (\$15.00); raised during the quarter, \$195.25. We are moving on quickly and from all indications we shall have a successful year's work. The Rev. C. L. Angram is pastor.—J. B. Cato.

Morgan City, June 8, 1912.—Although the water is from one to three and a half inches in some places and it was expected to cover the entire town and some of the loyal members have left town, the faithful pastor and his wife are still at their post of duty. There is no water around the parsonage or in the church yard, but the town in general is overflowed so much so that the members can scarcely get to church. But the faithful members are standing by the pastor and he feels encouraged.—W. Evans.

Mandeville Charge.—The services on Sunday, May 26, 1912, were good all day. The Young Men's Baseball and Pleasure Club of Covington was present at this hour and the church was packed. After the sermon Mrs. Lavinia Rowling sang a solo, which was well received. Refreshments were served by the Stewardess Sisters and everybody was well pleased. Collection for the day, \$27.50.—A. Robinson.

I take this method to thank Miss Mary Robinson, a young convert, for the gift of a handsome umbrella. May the Lord's blessing rest upon her.—A. Robinson, Pastor.

Olivier.—Our church here is alive, spiritually and financially, and we are proud. Our Easter sermon was preached to a crowded church by our pastor, the Rev. M. R. Walker, and every one present was benefited. The District Superintendent, the Rev. Pierre Landry, was with us and administered the Lord's Supper to twenty-nine communicants. At night the Children's exercises took place and our hearts rejoiced at the many good things we heard. We are looking forward to a prosperous year. Four converts and five accessions recently.—Cornelius Jenkins, Reporter.

Eunice.—The First Methodist Episcopal Church, under the leadership of the Rev. S. S. Earls, is moving on splendidly. Eight have been added to the church since the Quarterly Conference. A Society of Willing Workers has been organized, with Miss Minnie Gills president, Viola W. Earls secretary, and George D. Earls vice-president. Since the organization one month ago they have carpeted the pulpit and paid \$3.00 on pastor's salary. The Ladies' Aid Society, organized at the same time, have paid \$11.75 on pastor's salary. Plans are now on foot to cell the church and put in two new windows.—Mrs. E. I. Prudhome.

### Change of Address

The Rev. William Harrell from Union to Slidell, Louisiana.

The Rev. F. Douglass Woodford from 1014 N. Fifth Street, Kansas City, Kansas, to Mason City, Iowa.

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**City Ticket Office, 207 St. Charles Street**



## Conferences and Conventions

### DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
San Angelo	.....	July 16-21	E. L. Jackson
Chattanooga	Soddy, Tex.	July 17	E. J. Cox
Palestine	Bryan, Tex.	July 23-24	M. Q. A. Fuller
Muskogee	Porter, Okla.	July 24	S. A. Stripling
Gulfport	Richton, Miss.	July 24	S. H. Connor
Savannah	Jesup, Ga.	July 24-27	E. D. Giddens
Beaumont	Beaumont, Texas	July 24-28	W. L. Duncan
Vicksburg	Harriston, Miss.	July 24-28	J. E. Holmes
Nashville	Springfield, Tenn.	July 24-28	T. W. Johnson
Bluefield	Gary, W. Va.	July 25	W. T. Marley
Brookhaven	Chinagrove, Miss.	July 25-28	P. H. Rembert
Griffin	County Line, Georgia	July 30-Aug. 1	J. D. Lovejoy
Austin	Lagrange, Texas	July 30-Aug. 1	F. D. Kirkpatrick
Anniston	Roanoke, Ala.	July 31-Aug. 4	S. J. Jordan
Paris	Clarksville, Texas	August 6-11	K. W. McMullan
Atlanta	Corinth, Ga.	Aug. 7	C. L. Johnson
So. New Orleans	So. Mansville, La.	Aug. 7	J. W. Turner
Tupelo	Bellefontaine (Miss) Ct.	Aug. 7-11	E. L. Scarborough
So. New Orleans	Slidell, La.	Aug. 7-11	J. W. Turner
Ohio	Bellaire, Ohio	Aug. 8-11	Joseph Courtney
Columbus	Victoria, Tex.	Aug. 13-18	J. W. Warren
Huntsville	Conroe, Tex.	August 13-18	W. H. Jackson
Navasota	.....	August 13-18	B. M. Taylor
Kansas City	Slater, Mo.	Aug. 14-17	W. H. Wheeler
Gainesville	Duluth, Ga.	Aug. 14-18	J. A. Rich'e
Dallas	Corsicana, Tex.	Aug. 20-25	J. S. Wyatt
Aberdeen	Macon (Miss) Ct.	Aug. 20-25	J. M. Marsh
Marshall	Pittsburg, Tex.	August 20-25	P. H. Jenkins
Sedalla	Joplin, Mo.	August 21	J. H. McAllister
Winona	Indianola, Miss.	August 21	H. B. Hart
Lexington	Lexington, Ky.	Aug. 21-25	P. T. Gorham
Greenville	Indianola, Miss.	Aug. 21-25	H. B. Hart
Meridian	DeKalb, Miss.	Aug. 21-25	J. M. Shumpert
Houston	.....	August 21-25	W. H. Logan
St. Louis	E. St. Louis, Mo.	August 21-25	R. E. Gillum
San Antonio	San Antonio, Tex.	August 27-Sept. 1	A. M. Mason
Marion	Near Eutaw, Ala.	Aug. 29-Sept. 1	J. W. Martin

### CONVENTIONS

August 22-25—Little Rock District Sunday School and Epworth League Convention, Batesville, Ark.

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips with District, Place, Date, and name of District Superintendent, correctly given.—Editor.]

### Special Notices

#### SOUTH NEW ORLEANS DISTRICT.

The District Conference of the South New Orleans District, which was to convene in Franklin, July 24, 1912, has been changed to August 7, 1912, on account of the high water.—J. W. Turner, District Superintendent.

#### SHREVEPORT DISTRICT.

To all pastors and supplies. You are requested to be present at South Mansfield Wednesday, July 10, 1912, at 10 a. m. The rain is over and the sun is shining. Let us work with all of our might that the desired end may be accomplished.—B. J. Reddix, District Superintendent.

#### MARION DISTRICT.

The Marion District Conference will convene at St. Paul Church, near Eutaw, Alabama, August 29th to September 1st, 1912. We trust all who are concerned, will begin now, in spite of conditions, and bring to the Conference a full report. Let Central Alabama College receive your careful attention.—James W. Martin, District Superintendent.

#### BLUEFIELD DISTRICT.

The Bluefield District Conference will convene at Gary, W. Va., July 25, 1912, at 8 a. m. All pastors and members of that Conference are expected to be present the first day with full reports. Brethren, press the revivals, the claims of pastors and benevolence claims of our Conference. Meet in the City of Knox-

ville, Tenn., September 18, 1912.—W. T. Marley, District Superintendent, Pocahontas, Va.

#### BROOKHAVEN DISTRICT.

Dear Brethren: Owing to the important demands of our coming session of the Sunday School and Epworth Convention, we beg leave to notify the Sunday School and Epworth League officers to have each delegate bring twenty-five cents. We are expecting a great time at Columbia. We want two hundred and fifty delegates. We beg the pastors to urge the Superintendents and League Presidents to make this the greatest in the history of the Mississippi Conference, God being our helper.—N. L. Caldwell, L. G. Hicks.

#### SAVANNAH DISTRICT.

Owing to the fact that the District Conference of the African Methodist Episcopal Church will convene in Jesop, Ga., July 24-27, the same time that our District Conference was scheduled for at the same place, we have changed ours one week later, to convene in the same town, Wednesday, at 6 p. m., July 31-August 4. We ask our pastors to give notice of this change and we ask the public to govern themselves likewise; also the Woman's Home Missionary Society convention for the entire Conference will convene at the same time as our District Conference. Combined programs will be out in time.—E. D. Giddens, District Superintendent.

#### LEXINGTON CONFERENCE.

Dear Brethren: I again call your attention to the mistakes in the Confer-

ence statistics, that is especially to be found in the benevolences of the Ohio District, page 341 of the last journal. Several of the pastors have written me, and the writing of one of the District Superintendents seems to leave the blame upon me as your statistician. I have the original sheet, which shows it to be but a typographical misplacement. Beginning with Hawthorne Street Charge, the benevolences should have been credited to Arlington, and the benevolences credited to Eleventh St. should be credited to Hawthorne St., and so on down the page; each charge has been credited with the bevolence of the other. I am sorry for the appearance of such a mistake in our Journal, but each pastor who will can make it plainly understood by his members.—H. H. Hinton.

### District Rounds

#### LEXINGTON DISTRICT.

##### Second Round.

Leesburg Ct., June 29-30; Pleasant Point, July 2; Monterey Ct., 6-7; Warrentown Ct., 9-10; Gunn Tabernacle, 13-14; North Middletown, 16-17; Asbury, 21-22; Paris, 27-28; Versailles, August, 3-4; Smithfield, 6; Owenion, 7-8; Worthville, 9; LaGrange, 10-11; Pewee Valley, 12 (18th, 2:30 p. m.); Jeffersontown, 13-14; Dorsey, 15; Simpsonville, 16; Anchorage, 17-18; Wilsonville, 19; Georgetown, 24-25; Shelbyville, September 1; Buck Creek, 2; Chaplin, 3-4; Winchester, 7-8; Howard Creek, 9; Cleveland, 10; College Hill Ct., 11-12; New Zion, 14-15; Dear Brother—The District Conference will be held in Gunn Tabernacle, Lexington, Ky., August 21 to 25th, inclusive. Pay your Minute money at this Conference. Let us have a good representation and do first things first. You have my help and sympathy in every good word and work.—P. T. Gorham, Dist. Supt., 340 East Short St., Lexington, Ky.

#### TUPELO DISTRICT.

##### Third Round.

Okolona, June 28-30; Okolona Circuit, 29-30; Amory, July 6-7; New Albany, 13-14; Nettleton, 20-21; Houston Circuit, 20-21; Union Grove, 27-28; Pontotoc, Aug. 3-4; Bellefontaine, 10-11; Hanston, 17-18; Belle, 17-18; Quincy, 17-18; Tupelo, 24-25; Verona, 24-25; Corinth, 23-25; Corinth Circuit, 24-25; Pontotoc Circuit, 24-25. Brethren: The first District Conference Epworth League and Missionary Convention will convene in Spring Ridge Methodist Episcopal Church, August 7th to 11th, 1912, on the Bellefontaine Circuit. Arrange to be present with all of your Delegates on the first day.—E. F. Scarborough, District Superintendent.

#### GAINESVILLE DISTRICT.

##### Third Round.

Oxford and Wesley Chapel, June 22-23; Union Grove Circuit, 29-30; Lavonia Circuit, July 6-7; Pearls Mission, 12; Elberton Circuit, 13-14; St. Luke and Edwardsville, 19-21; Commerce and Nicholson, 20-21; Athens Mission, 21-22; Houston Circuit, 27-28; Norcross Mission, 28-29; Glisville Circuit, Aug. 3-4; Gainesville, 9-11; Buford Circuit, 10-11; District Conference, Sunday School and Epworth League Convention, Aug. 14-18, at Duluth, Ga.; Fort Street, Atlanta, Aug. 23-25; Leo Circuit, Aug. 31-Sept. 1; Toccoa Mission, 1-2. Brothers: This brings us up to and through the District Conference, Sunday School and Epworth League Conference. Let each pastor see to it that

his report at the District Conference is in full. Let the stewards see report on ministerial support is in full. May this be our prayer effort.—J. A. Richie, District Superintendent, Gainesville, Ga., 20 S. Street.

#### MAYSVILLE DISTRICT.

##### Second Round.

Washington, June 29-30; May (11 a. m.), July 6-7; Pleasantville p. ), 7; North Fork (7:30 p. m. Dover, 10; Germantown, H; Aben Ohio, 12; Flemingsburg, 13-14; burne, 16; Tilton (3:30 p. m.), Poplar Plains (7:30 p. m.), 17; chester, Ohio, 19; Maysville, Louisa, 24-25; Ironton, Ohio, 26; mouth, Ohio, 27-28; Augusta, A 3-4; Orangeburg, 6; Tollesbor Holly, 8; Morefield (11 a. m.), Sharpsburg (7:30 p. m.), 11-12; Sterling, 24-25; Clay City, 26; O ton, 31, and Sept. 2; Mt. Olivet, 5; Boyd (11 a. m.), 7-8; Fal (7:30 p. m.), 8-9; Lair, 12; Cyn 13-15. Dear Brothers: Our D Conference, Sunday School ins Epworth League and Women's Mission Convention convenes in ingsburg, August 14 to 19. Elec gates for the same. Let each and delegate be present with f ports, that there may be no b Pay minute money in full. Glv clal attention to your benevolen cure subscribers for the Southw —J. S. Bailey, District Superinte Maysville, Ky., Box 342.

#### ATLANTA DISTRICT.

##### Third Round.

Hogansville, June 28-30; Trim 30; Hogansville Circuit, 29-30; lin Circuit, July 6-7; Central A 14-15; Warren Chapel, 14-16; L ville, 20-21; Newnan, 28-29; Gra Circuit, August 3-4; District e nce, 7-11; Union City, 17-18; So lanta, 25-26.—Dear Brethren: round includes the District e nce, Sunday School and E League Convention, which we meet at Corinth, Ga., August hope that every one will be t the roll call on the first day at till we adjourn. The Local B will be called and I hope eve will be ready to pay and get his er. We have some very v property now awaiting the out that roll call. Dr. Idleman there to call the roll forth University Endowment Fund, hope each one will be ready t a good report. All the causes attend to will help us in readi the Annual Conference which December 4th. Several other Officers will be there. Do not the Southwestern Christian A —C. L. Johnson, District Sup dent.

#### BIRMINGHAM DISTRICT.

##### Third Round.

Enon, June 26-30; St. Pau 27-30; East Thomas, July 4-7; mer, 5-7; Pratt City, 9-10; Lawn, 12-14; Sayreton, 13-14; Chapel, 16-17; Blount Springs Village Springs, 26-28; Oneo Altoona, 27-28; Selfville, 29; and Bangor, August 2-4; Avond Mason City, 7-8; Brownville at dale, 10-11; Cardiff, 13; Oakm Coal Valley, 14; Jasper and Hill, 15; Tuscaloosa, 16-18; 24-25.—Dear brothers, the Distr ference will convene in our new at Corona, Ala., Aug. 21-25. elect your delegates and send (Continued on page 13.)



# BOARD OF CONFERENCE CLAIMANTS

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**FIFTY THOUSAND DOLLARS!**  
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BE ONE of		
50 to give	\$10,000	\$500,000
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" " 50 "	500	25,000
" " 500 "	100	50,000
" " 500 "	50	25,000
" " 500 "	25	12,500
" " 500 "	10	5,000
" " 500 "	5	2,500

2,700 \$920,000  
**DO NOT THINK OF IT! 2,700 generous**  
givers can make the MILLION DOL-  
LARS available now.

3,900 Conference Claimants are in  
need of special relief. 300 of them  
are passing away every year. The 300  
that die this year you cannot help.  
For them your opportunity is lost.  
If you can help the living of this  
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ence Claimants.

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## CONFERENCE NOTICES

### District Rounds

(Continued from page 12.)

es and subject at once so that  
committee can publish the pro-  
gram. The District Committee and  
local committee will spare no pains  
expense to make this conference  
the greatest in the history of the  
district. I hope that you will raise  
your benevolent apportionment and  
pay either cash or voucher in the  
conference. Please do this.  
It will be greatly to your advantage  
for several reasons. See that  
your delegates comes with re-

The Rev. E. C. F. Troupe was or-  
dained a deacon in the Methodist  
Episcopal Church in 1888, by Bishop  
H. W. Warren, and appointed to  
Clarksdale Mission, where he served  
three years—1888-89-90. He built here  
a church and increased the mem-  
bership from six to one hundred and six-  
ty. In 1891-92 he was left without ap-  
pointment to attend school at Rust  
University. In 1893 he was ordained  
an elder by Bishop Thomas Bowman,  
and assigned to Greenville, Miss.,  
which charge he served four years,  
and built up the membership from ten

Grenada charge. This church he  
painted, installed electric lights,  
bought and paid for an organ at a cost  
of \$125.00, and his work was blessed  
with 135 conversions and accessions.  
From 1907 to 1910 he served Stark-  
ville charge. Here he painted the  
church and parsonage, put brick  
pillars under it, set in a front  
window, six feet by twelve feet, pur-  
chased an organ at a cost of \$100.00,  
and raised all benevolences in full.  
During his pastorate there were 250  
conversions and accessions. In 1911  
Brother Troupe was appointed to the



METHODIST EPISCOPAL CHURCH, ITTA BENA, MISS.  
The Pastor, The Rev. E. C. F. Troupe, Stands at the Entrance.

to one hundred and thirty-eight, rais-  
ed all benevolences and improved  
church property. In 1897-98 he served  
Winter City Circuit. He painted the  
church—interior and exterior—and  
added a bay window. Two great re-  
vivals were held here under his admin-  
istration, which resulted in 265 con-

versions and accessions. In 1899-90  
the Rev. Mr. Troupe had charge of the  
work at Durant, where he added a  
bay window to the church and also  
painted it. He held four revivals,  
which resulted in 215 conversions.  
The benevolence was raised in full at  
Durant. From 1905 to 1906 he served

Itta Bena charge. Conversions and  
accessions, 40; paid off an old debt  
of \$280.00; paid benevolence in full,  
four lots, 50x142, at a cost of \$1,650.  
\$155.00; raised \$214.00, and purchased  
Sold the old church building and two  
lots for \$2,000.00, and has built a  
brick church at a cost of \$6,500.00.

ports ready. Do your best for the  
"South Western." Keep it continu-  
ally before your people. Remember  
that you alone are responsible for the  
success of your charge. J. W. Thomas.

### ABERDEEN DISTRICT.

#### Third Round.

Aberdeen Circuit, July 6-7; Athens,  
6-7; Aberdeen, 12-14; Brooksville, 20-  
21; West Point, 19-21; Strongs, 20-21;  
Columbus, 26-28; Caledonia, August 3-  
4; Columbus, Second Church, 9-11; Co-  
lumbus Circuit, 10-11; Shuqualak, 10-  
11; Macon Circuit, 17-18; Macon  
Charge, 23-25; Marshville, August 31,  
September 1; West B. and Centerville,  
September 7-8; Hickory Grove, 14-15.  
—District Conference August 20-25, at  
New Hope, on the Macon Circuit.—J.  
M. Marsh, District Superintendent.

### JACKSON DISTRICT.

#### Third Round.

Morton, July 6-7; Pelahatchie, 13-14;  
Brandon, 20-21; Pratt's Chapel, August  
3-4; Central, 9-11; Mission, 10-11; Can-  
ton, 16-18; Canton Circuit, 17-18;  
Rick's Chapel, 24-25; Vaughn, 26; Cou-  
parle, 24-25; Carthage, 28; Benton,  
Aug. 31, Sept. 1; Yazoo Circuit, 7-8;  
St. Stephen, 13-15; Wiseton, 14-15;  
Roseneath, 21-22; Anding, 24; Craig,  
28-29; Flora, 30. Dear Brethren and  
Workmen: This is our third round for  
this conference year. Let each cir-  
cuit and charge rally as never before  
to catch up with our church work  
generally. Let us raise all of benevo-

lences. Save souls in our revivals and  
revive the list of the Southwestern in  
each of your charges. The Jackson  
District Conference will convene on  
the Canton Circuit Circuit at Hope-  
well Church, July 25-28. Let every  
pastor and delegate come with round  
reports. While a part of the Jackson  
District has suffered, being under  
water nearly three months, yet we  
make no excuse and expect to hold  
our own at the Conference God being  
our helper. All General Officers of  
our church are invited to be present.  
Also Bishop W. P. Thirkield.—A. J.  
McNair, District Superintendent.

### ANNISTON DISTRICT.

#### Third Round.

Beavervally, July 9-10; Attall, 6-7;  
Gadsden, 5-7; Gadsden Mission, 3-4;  
Ashville and Springville, 17-18; An-  
niston, First Church, 12-14; St. John,  
13-14; Hobson City, 11-14; Fort Payne  
and Collinsville, 20-21; Center, 27-28;  
Cedar Bluff, 24-25; Heflin and Char-  
coloco, Aug. 7-8; Lamar, 13-14; We-  
dowee, 10-11; Mt. Olive and Rocky  
Mt., 17-18; Roanoke and Hunter's  
Chapel, 3-4; Glade and Spring Hill, 28-  
29; Sylacauga, 31 and Sept. 1; Ash-  
land and Lineville, 7-8; Alpine and  
Weaver, 10-11; Talladega and Kid St.,  
14-15; Iron City and Sallico, 4. Dear  
Brethren: Since our good Bishop Thir-  
kield has changed the date of the con-  
vening of our Annual Conference from  
September 18th to December 11th, we  
are without excuse. Therefore, let us

see to it that we make round reports.  
Push things so that our reports will  
show that we have been faithful stew-  
ards. Remember our District Confer-  
ence convenes at Roanoke, Alabama,  
July 31 to August 4. Urge all your  
delegates to be present and remain  
throughout the Conference session.  
The editor of the Southwestern Chris-  
tian Advocate, together with the other  
general officers of our Church are in-  
vited to attend our District Confer-  
ence. We also request Bishop Thir-  
kield to be present with us in our  
district meeting.—S. J. Jordan, Sr., Dis-  
trict Superintendent, 1701 W. Dooley  
Avenue, Anniston, Ala.

### MONTGOMERY DISTRICT.

#### Third Round.

Theodore and Tensaw, July 13-14;  
Warren St., Mobile, 20-21; Brewton,  
27-28; Pensacola, August 3-4; Castle-  
berry, 10-11; Sandbar, 17-18; Ever-  
green, 24-25; Booth and Gordonsville,  
Sept. 1-2; Montgomery, 7-8; Troy, 14-  
15; Union Springs, 21-22. Dear Breth-  
ren: The District Conference will  
meet July 24-28. Please come pre-  
pared to make a full report of all of  
your benevolences, as this will be a  
very short Conference year. We are  
expecting to have Dr. E. M. Jones and  
Mrs. Camphor with us. Let us do all  
that we can for Central Alabama Col-  
lege, and bring as many new sub-  
scriptions for the Southwestern as  
possible.—P. G. Gains, District Super-  
intendent.



## Gleanings from the Field

### MISSISSIPPI.

Chinagrove Circuit.—Our second Quarterly Conference convened in St. James Methodist Episcopal Church, May 4-5, with the Rev. P. H. Rembert, District Superintendent, in the chair. All officers that were present had well written reports, showing marks of improvement along all lines. A more pleasant Conference the people say they have never witnessed. Sunday was a great day in "Old St. James." The District Superintendent preached a profitable sermon. Three precious souls were added to the church. The District Superintendent was paid in full. Raised this quarter, \$77.97. May the Lord bless the good work.—E. M. Dukes, Pastor.

Collins.—The rally of March 31st, at St. Paul Methodist Episcopal Church was well attended. The Rev. G. W. Coleman, of Barnes, Miss., preached two able sermons and T. W. Williams, a local preacher of our church, assisted. The following named brethren contributed liberally in the collection: M. W. Coleman, \$1.50; D. Hall, \$1.50; H. Mathis, \$4.00; S. Stirling, \$1.00. Others paying 25 cents, made a total of \$18.25.—W. R. Walker, Pastor.

Winona.—The good people of the Sallis Charge want to read of their work they have accomplished during this year's hard weather. With a new preacher, they have taken on much activity and are at work. A new bay window has been added to the church at a cost of \$18.00. We plan to do the same at Barlow Methodist Episcopal Church.—W. S. Hoosman, Pastor.

Basin.—J. E. Wehh, Pastor. The Rev. J. K. Comfort, on April 27-28, presided over our Quarterly Conference. He preached to us very acceptably and enjoyably and a large audience was out to greet him. We paid our pastor, the Rev. J. E. Wehh, during the quarter, \$65.07; District Superintendent, \$14.35; raised for all purposes this quarter, \$157.35. Everybody here respects our pastor and will stand nobly by him.—S. H. Hill, Reporter.

Ocean Springs.—We had a grand rally for the pastor and raised at West Side, \$31.00, and at Ocean Springs, \$50.40, and for Missions at Easter, \$15.00. Our first Quarterly Conference was all that could be desired. The Rev. S. H. Cannon, District Superintendent, was at his best and we all love him. The Rev. J. E. Holmes, District Superintendent, of Vicksburg, was with us and we made it pleasant for him. Leaving a good people at Gulfport, when I came here I found a good people at this place. I love the old church and people here. The Lord is blessing us on all lines of our work at this place. We pray for a successful year.—J. K. Crawford, Pastor.

Laurel.—Our second Quarterly Conference convened at St. Paul Methodist Episcopal Church, April 20-21, with the District Superintendent, W. M. McMorris, in the chair, after which the Conference was opened and the roll called, with class leaders reporting \$16.97. No. 1, C. E. McGee, \$3.35; 2, A. W. Griffin, \$3.27; 3, I. H. Molam, \$1.10; 4, F. M. Parker, \$1.20; 5, A. E. Edwards, \$1.65; 6, J. W. Grant, 85 cts.; 7, Annie Dell, \$1.15; 8, James Brooks, \$2.00; 9, M. E. Colvin, \$2.00; 10, J. McDonald, 40 cents. On Sunday morning the love feast was enjoyed. At 3 o'clock the District Superintendent was at his best. He administered the

Lord's Supper to 69 souls and preached to the enjoyment of all. One soul was added to the church. We paid the District Superintendent in full. Total collection, \$30.57.—A. W. Griffin, Reporter.

East Calvert Circuit.—Too many good things can't be said of this good people of Chapel Hill. Just after the close of the prayer meeting Thursday night, April 4. The door of the parsonage was opened and the long dining table could scarcely hold the pounds that came from the hands of the company of good friends and members led by Mrs. Susan Taylor, and Eliza Davis; also the following named composed the company, Mrs. M. R. Jenkins, Lucy Braddock, Wm. Braddock, W. C. Jenkins, Miss Candy Jordan, Rebecca Smith, D. F. Smith, Henry Davis, Lily Hodge, Janie De Grapnerree, W. Barkley, Anna Taylor, Ann Roberts, and others. The pastor and family are very grateful to the kind friends.—R. B. Reid, Pastor.

Lexington.—The second Quarterly Conference was held on the Lexington Charge, June 9-10, with Dr. W. H. Gilliam in the chair. From all reports the work is in the best shape of its history. Since the pastor has arrived the parsonage has been beautifully and neatly improved and renovated also a fence has been placed around it at a total cost of \$400.00. The benevolence was reported to be in full. Fifteen new members have been added to the church. Dr. Gilliam preached two strong spiritual sermons on the Sabbath. The Lord's Supper was administered to many at the night service. Raised for all purposes Saturday and Sunday, \$51.54. Lexington's hat is in the ring.—E. O. Woolfolk, Pastor.

Canton.—When a Methodist preacher goes to a new charge and the people meet him at the door, as it were, as true followers of the Captain of our salvation, and introduce him into his new field of labor, each bringing with him many necessities of life, as did the good people of Canton, and then continuing the same into the first Quarterly Conference, every Quarterly Conference members making telling reports; paying the Superintendent's assessment in full, planning wisely for a full year's work, he is made to feel that he is now in the hands of loyal Methodists and the year's work is thus far assured. We will do our best to carry out the Book Committee's request to get every family to take the Advocate.—A. M. Trotter, Pastor.

Harriston.—Our Quarterly Conference was held in Harris Chapel, March 6th, with the Rev. J. E. Holmes, District Superintendent, in the chair. The Conference brothers were on hand with their reports and at night the District Superintendent preached, and Thursday night the same, to the delight of all. Paid District Superintendent, \$12.15; pastor, \$30.00; total, \$42.15.

West Jackson.—On Sunday, April 21, at Pratt Chapel, the Rev. Henry Henderson preached a splendid sermon. Raised at this time, \$38.44. At 3:30 p. m., Dr. G. W. Smith, D. D., preached an able sermon. Dr. Smith is loved by the people of this city. At 8:20 our pastor preached an able sermon to a full house. Our church here is too small for the people. The Rev. H. W. Woods is the man for this city. Mrs.

Fannie Henderson raised \$8.10; Mrs. C. Jamison, \$9.55; Mrs. Katie Warner, \$8.68; Mrs. Matilda Johnson, \$4.00; Mrs. Sallie Moore, \$1.80; Mrs. Annie Cutcher, \$3.65.—Randley Anderson, Reporter.

Liberty Hill.—The Starkville District quarterly conference was held April 20-22, and was the first round for our District Superintendent, the Rev. W. T. Isaiah. We had a good quarterly meeting. Raised \$12.20 and on the second day raised \$10.25. At 7:30 the District Superintendent preached from St. John 10:9. Collection at that time \$6.55. Total for the day \$29.00.—W. D. Davis.

DeKalb.—The Third Sunday was a special day in DeKalb. Owing to the bad weot for the last four months the stewards had gotten behind with the pastor's salary, so they called to the class leaders for help. This resulted in class leaders' rally. Mr. Sam Overstreet raised \$10.15. Those leaders raising eight dollars and over were Messrs. Willie Scott and Booker Jack; those raising three dollars and more: Mrs. Wincy Jack, Messrs. Willie Neely, Henry Gulley, John Grady and Mrs. Rachel Gully; those raising two dollars and over, Mrs. J. S. Overstreet and James Samuel; those raising one dollar and over, Matthew Crawford, Willie Crawford, John Roberts and Rich Love. Others raising smaller smaller sums were, Frank Gulley, Jake Gulley, L. Y. Crawford. Total \$62.60.—A. B. Britton, Pastor.

State Line.—There was a class leader's rally given at Mt. Zion Church the fourth Sunday in May on Pastor's salary. We raised \$13.87. We also rallied at Pleasant Ridge the first Sunday in June on pastor's salary. The weather was inclement, but we succeeded in raising \$20.20. Our church work is moving on, both spiritually and financially.—J. M. Butler, Pastor.

Gregory.—Our second Quarterly Conference on the White's Circuit was held May 25-26, with the Rev. W. F. Isaiah, District Superintendent, in the chair. The officers presented very

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good reports. The District Superintendent is highly pleased with the look through the hard times and on all lines of church work. The perintendent preached two strong sermons on Sunday and eighty part of the Lord's Supper. We raised \$10.00. Paid the District Superintendent \$12.15 and left a neat sum for the pastor. E. D. Cameron, Pastor.



## Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

### MRS. G. H. CHISHOLM.

In the passing of Mrs. G. H. Chisholm, wife of the pastor at Shelby and Nound Bayou, the Rev. Chisholm is greatly bereaved. Mrs. Chisholm lived truly a Christian life and was beloved by all who knew her. In the last hours the friends did all within their power to show their loyalty and devotion to their pastor. Mesdames Susie Walker and Mary Field and many others were with Mrs. Chisholm until the end and ministered greatly to her needs.—G. H. Chisholm, Pastor.

### MRS. MARTHA WHITE.

Mrs. Martha White went to rest April 10. She was the devoted wife of the Rev. Wm. White, and has been his constant companion at every appointment. Born in Houston, Texas, 1869, she was converted under the Rev. Lewis Burton. Her funeral service was conducted at St. James Methodist Episcopal Church. The following ministers officiated: Rev. T. S. Pryor, Dr. W. H. Logan, the Revs. Evans, S. A. Pryor and S. W. Johnson. Laid to rest in College Park cemetery. She leaves her husband and many friends who mourn their loss.—T. S. Pryor, Pastor.

### THE REV. J. L. MASSEY.

The Rev. J. L. Massey, a member of the Tennessee Annual Conference of the Methodist Episcopal Church, departed this life May 24, 1912, at the age of 68 years. He leaves a wife and many friends to mourn. Dr. Massey joined the Tennessee Conference of the Methodist Episcopal Church in 1880 and held several charges in the conference and was a successful pastor. Two years ago or more his health failed to that he could not travel, and he was located at his own request. The funeral was conducted on the 25th of May. There were many present to hear of the life of this old servant of God. Another one of the old landmarks has passed away.—B. F. Anderson, Pastor of the Smyrna Charge.

### THE REV. H. M. ARCHER.

On Sunday evening, May 6, 1912, the Rev. H. M. Archer, the pastor of the Rocky Ford charge of the Waynesboro District, Savannah Conference, passed into the great Beyond. He was a native of British Guiana, South America, where he finished his high school training and became a local preacher. Feeling that he ought better prepare himself for this calling he came to America to Atlanta, Ga., and entered Gammon Theological Seminary, finishing with honor in the class of 1911. He came directly to Rockford charge where he began the work of the Church with great zeal. He finished the conference year's work with great success. This fatal malady had already begun to trouble him but with eagerness he went to the conference to report his work. He was returned to his same work and almost immediately began the contest against this most bitter enemy of health, but with no avail. His years of service for the Master were

few but full of labor. He was only about 28 years of age. His chief desire was to do more the Lord. He was conscious of the call and on Sunday he gave the hymn and text for his funeral service. The church has lost a zealous Christian worker; the conference a loyal minister.—C. W. Prothro.

### THE REV. LEWIS BURK.

The death of the Rev. Lewis Burk occurred in Nashville, Tennessee, at Dr. Boyd's Hospital Friday night, May 24, 1912. He had come here for a few days enroute to Union City, but took seriously ill on the train Wednesday and was never able to speak again. The remains were removed to the undertaker's establishment until his relatives could be located. The Rev. H. T. Weatherby through the Rev. D. T. Burch of Murfreesboro, located a nephew who came and arranged for the funeral which took place Monday, at 4 p. m. with impressive services, conducted by the Rev. R. T. Weatherby and the writer. Brother Burk was a member of the Tennessee Annual Conference having served several appointments with success. He was about 55 years old. He was serving as pastor of Buffalo Valley Circuit.—F. R. Anderson, Pastor of Hubbard Methodist Episcopal Church, Nashville.

### THE REV. E. BARRETT.

The Rev. E. Barrett, of Milan, Texas, father of Prof. J. W. Barrett, principal of city school at San Angustin, passed to the Beyond recently. He was early converted and joined the Methodist Episcopal Church. He was the foundation of Methodism in Sabine county and there did great work. In the early history of Wiley University he was a student. Afterwards he taught in the public school, and then took upon himself the exalted office of the ministry in which he served loyally until his family and his advanced age called his attention at home. Here he left the ranks as a travelling minister and turned his energy to the education of his children, in which he was successful. He has six children and most of them are holding prominent positions. One is a New Orleans University graduate and another State Normal graduate. Others attended Wiley University. All of his children are married and taking his footprints as an honored road towards in the journey of life. He leaves a wife, six children and a host of friends who mourn their loss. The funeral service was conducted by the Rev. C. H. Davis.

**Littles.**—Mrs. Emily Littles, the mother of our worthy pastor of Forest, Miss., Circuit, at the home of her son-in-law, Mr. Homer Moore, passed to her reward Thursday, May 5, 1912. She had been ill for some months. She was a faithful Christian and a member of our church. Age, 88 years. She died as she lived in hope of Eternal Life, leaving one son, the Rev. J. W. Littles, one daughter, Mrs. Malissie Moore, and a host of grandchildren and friends. Buried by the pastor, the Rev. D. D. Dukes, at Chapel grave yard, Trenton, Miss.

**Graham.**—Mrs. Sallie Graham, of Denver, N. C., who was a member of St. James Methodist Episcopal Church, died in peace April 5, 1912, at the age of 81 years. She was a faithful Christian. That home will greatly miss her. She leaves three daughters, two sons and many friends who will miss

her. The remains were laid in Tucker's Grove Cemetery. The funeral service was conducted by her pastor, the Rev. David Skeen. Blessed are they who die in the Lord.—Olar Hamright, Reporter.

**Ballard.**—Mr. Tom Ballard, of Itta Bena, Miss., a faithful member of Samuel Methodist Episcopal Church, departed this life April 15, 1912. He died peacefully and leaves a wife, two children, a brother and four sisters and relatives and friends, who regret his going. Funeral was preached by the pastor, the Rev. E. C. F. Troupe.

**McClellan.**—Mrs. May Lizzie McClellan died at her home in Murfreesboro, Tenn., April 22, at the age of 46 years. She professed a hope in Christ in 1882 and joined the Methodist Episcopal Church, in which church she lived a devout and consistent member. In the death of Mrs. McClellan the Church and community sustain a distinct loss. She was a member of the church for 30 years, rendering most valuable service. She was superintendent of the Sunday School, also president of the Epworth League and secretary of the Ladies' Aid Society for a number of years. She taught in the public schools of Rutherford county for 27 years and was considered one of the county's best teachers. She was a graduate of the normal department of Central Tennessee University, which fitted her for her vocation. She was a devout and consistent member of the Church, a devoted companion and a tender mother. Mrs. McClellan leaves her husband, three sons, her father, mother, six sisters and four brothers, and other relatives and friends who regret her passing. The funeral service was conducted by the Rev. D. T. Burch, the pastor, assisted by the Rev. R. T. Weatherby.

**Smith.**—Marla Smith, a member of Key Methodist Episcopal Church, Murfreesboro, Tenn., died April 25, 1912. She had been a member of the Church for 15 years. She leaves her father, seven brothers, three sisters and other relatives and friends who mourn her passing. Miss Smith died at the age of 28 years. The funeral service was conducted by the Rev. D. T. Burch, the pastor, assisted by the Rev. B. F. Anderson.

**Payton.**—May 17th, 1912, L. A. Payton, a class leader and trustee of Griffin Church, Durant, Mississippi, departed this life in full triumph of faith. He leaves a wife and several

children. He was one of the best members in the church. The funeral was conducted by the writer.—J. H. Everett, pastor.

**Douglas.**—Andrew Douglas had been a member of Mt. Nebo Methodist Episcopal Church, Bastrop, La., for 28 years and always faithful to its interests. Mr. Douglas leaves a wife, sister and many friends who mourn his passing. The funeral service was conducted by the pastor of Mt. Nebo, the Revs. F. M. Lashington, S. E. Holland, W. L. Williams, S. Brownfield and S. Moore. He was laid to rest in Mt. Nebo cemetery.—F. M. Lashington.

### BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother, her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

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## Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

### ASSIST SIMPSON MEMORIAL.

The city pastors, irrespective of denomination, with their congregations and friends, are planning to be present and assist our Simpson Memorial, July 14, 1912, in the effort to save it to our people. Those who can not be present ought to raise a collection and send it by a delegate. Let us stand by Simpson Memorial.

### HAVEN MEMORIAL.

The program for Children's Day last Sunday was a good one and rendered in a way that brought general approval and applause. Mrs. E. L. Bolden and teachers did their part well. Besides the children, there were some pleasing special features in the way of instruction and entertainment for the audience. Inspiring solos were sung by Mrs. Julia Burrell, Miss Vernice Obert and Mr. S. R. Scott. A comprehensive paper on the importance and object of Children's Day was read by Miss Bertha Brown. Collection good. Next Sunday the 3rd., Rally Day. All are invited.—J. F. Marshall, pastor.

## CONFERENCE NOTICES

### Special Notice

### OHIO DISTRICT.—A CHURCH IN COURT.

The Second Methodist Episcopal Church, Cummins, Cincinnati, Ohio, is in court. The Methodist City Union has promised, on the pledge of the Lexington Conference, to raise \$300.00, and the Second Methodist Episcopal Church to raise \$200.00, to come to the rescue of this church and pay us dollar for dollar for the \$500.00 the Church and Conference would raise. The action of the Conference is printed on page 291 of Conference Minutes. The church is in court and the debt must be paid through the court. The City Union says unless the Conference raises and pays in the amount pledged, it cannot stand for the debt. The Ohio District is apportioned to raise \$90.00 of the \$300.00, and your

shall we keep our pledge to the City Union and help save a church worth four thousand dollars to a worthy people? The credit of our Conference is before the Methodist Union of Cincinnati. Make a clear explanation of the matter to your congregation; take two or three after collections, and the money will be raised. Send your amount to the Rev. David W. Clark, D. D., 114 Ninth Avenue West, Cincinnati, Ohio. Let us pay our apportionment by September 1st.—Joseph Courtney, District Superintendent, 336 Fair Street, Springfield, Ohio.

### District Rounds

#### GREENVILLE DISTRICT. Third Round.

Morgan City, July 20-21; Sehlaten, 27-28; Belzona, Aug. 3-4; Isola, 6; Greenwood, 9-11; Ruleville, 10-11; Stephenville, 14-15; Indianola, 17-18; Moorhead, 31-Sept. 1; Hollandale, 3-4; Greenville, 6-8; Itta Bena, 7-8; Shaw, 13; Leland, 14-15; Gannison, 17-18; Cleveland, 19; Inverness, 21-22; Sheehy and Mound Bayou, 21-22; Dunear, 20. Dear Brothers: Let's make this a great year for the Master. Fourteen (14) of our charges were under water from four to eight weeks. Regardless of the high water we are going to do our duty. We must stand by Rust University Endowment Fund. We have planned to lead in subscribers for the Southwestern Christian Advocate. Brothers, we want to have a round report from each charge at the first District Conference, Indianola, Aug. 21-25. We have invited Drs. W. W. Lucas, I. G. Penn, J. G. Wragg, E. M. Jones, R. E. Jones and I. L. Thomas to be present. Indianola is a beautiful little city ten miles west of Moorhead where the Southern crosses the "Dod." If you need me to help you send for me and I'll come.—H. B. Hart, District Superintendent.

#### HUNTSVILLE DISTRICT.

##### Third Round.

Montgomery and K., July 28-29; Lovelady Circuit, August 3-4; New Willard, 8-9; Laurella Circuit, 10-11; Conroe, 17-18; Fostoria and N. C., 20-21; Shiro and Richards, 24-25; Bedlas and Mathew, 25-26; Singleton and Iola, 28; Huntsville, 30 and Sept. 1; Huntsville Circuit, August 31 and Sept. 1; New Wavely, Second Trinity Mission, 7-8; Onalaska, 7-8; Dodge Circuit, 14-15; Oakhurst, 17; Willis' Circuit, 21-22; Spring Circuit, 21-22; Camilla and C. S., 28-29; Hufsmith Circuit, Oct 5-6; Livingston Circuit, 13-14. Dear pastors and laymen. The District Conference will meet in Conroe, Texas, August 13-18. I am expecting every charge to report their full claims of every department. Don't let us fall in this. It is to the good of your charge that you assist the pastor in raising every cent of his apportionment. It represents you and puts your work in first rank with the general church. "By your works ye shall be known." Huntsville and Palestine Districts are the only two in the Texas Conference on the honor roll for the quadrennium ending May 1, 1912. It must be credited to the earnest pastors and faithful laymen. So, what has been well done can yet be done better. I want members on the district to work like never before. Come to the District Conference for a burning revival. The Evangelist Johnson will lead this work. Get rates. If your agent sells you round-trip tickets, take his receipt.—W. Hartley Jackson, District Superintendent, Con-

#### HATTIESBURG DISTRICT.

##### Third Round.

Heidelberg, July 13-14; Ellisville, 16; West Enterprise, 20-21; Enterprise, 23; De Soto, 27-28; Qultman, 30; Paulding, August 3-4; Shubuta Circuit, 6; Liberty Hill, 10-11; Pachuta, 13; Vernal, 17-18; Laurel Circuit, 19; District Conference, 21-25; Mathewsville, 31 and Sept. 1; Little Zion, Aug. 31 and Sept. 1; State Line, Sept. 3; Waynesboro, 4; Shubuta, 7-8; Hattiesburg, 9-10; Bentley Chapel, 11; Hattiesburg Mission, 12; Collins, 14-15; Bay Springs, 14-15; Magee and Mt. Olive, 17. Dear Brethren: The District Conference is appointed to convene August 21-25. This gives each pastor ample time and opportunity to make full reports to the same. It is asked and expected that each pastor will report that he has collected all of his benevolent claims. Past history shows that those who fail to report all or the most of their benevolence money, collected by the District Conference, fail entirely. Easter is gone, Children's Day is gone, it should be a personal canvass of each member now for his or her benevolence money by pastor or someone. Let each pastor bring a large number of subscriptions for the Southwestern Christian Advocate to District Conference. The General Conference requires each official member to take the paper. The revival season will soon be here, pray and plan for great success. Let us come up to our district motto.—Wm. McMorris, District Superintendent.

### BROTHER

Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars.

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# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
STON & MAINS, Publishers

NEW ORLEANS JULY 4, 1912

Vol. No. 41—No. 27

## MORNING MESSAGES

The Committee on Evangelism has the thanks of all who attended the General Conference, for its thoughtfulness in arranging a program of such high intellectual and spiritual order for the half hour devotion which followed the way each day for the work of the General Conference. These addresses were delivered by our Bishops with the exception of the one or two delivered by fraternal delegates. No devotional addresses delivered to a body of Methodists were so full of power and so void of cant or affectation as these addresses by our truly spiritual leaders. The messages were worthy of the occasion that called them forth and will be treasured by the church for years to come. We have decided, inasmuch as many of our readers did not take the *Christian Advocate* to publish these addresses, for the most part in abbreviated form, in the department of "Christian Life" of the *SOUTHWESTERN CHRISTIAN ADVOCATE*. They will be given under the general title "Morning Messages." They have the baptism of morning prayer, the brilliancy of freshened intellect; the buoyancy of the opening hours of the day. Blessed with the dew of heaven, made fragrant by the Holy Spirit, they were a blessing to all who heard them and we pray that they may be a blessing in turn to all who may read them. In connection with these messages we will publish the picture of the Bishop with his message. The *SOUTHWESTERN CHRISTIAN ADVOCATE* is exceedingly fortunate in having thirty-seven contemporaneous photographs of the chief pastors of our church, the best that we have seen. They were made by Lee Brothers of Minneapolis. It is through their courtesy and consideration that we will be privileged to present the Bishops as they are, not as they were.

## WELL DONE FAITHFUL SERVANTS

The Methodist Episcopal Church owes much of its remarkable history to the unselfish devotion and patriotic service which its talented sons have rendered. Men have served the church, because of their answer to the Divine call, who would have been outstanding figures in the commercial and political life and who would have received far larger remuneration. No denomination or movement is more largely blessed by such sacrificing service than the Methodist Episcopal Church. There stand, almost at the beck and call, men of commanding intellect and personality, of unquestioned piety and of forceful leadership. These men the church have honored. Let us be frank and just and say these men have honored the church.

Conference, among others, stand out. And in these events figured two of the most conspicuous leaders of Methodism. In each case the man delivered a valedictory, which was unexpected by a large per cent of the General Conference, and in each case the address was opened with such modesty of spirit, and such devotion to the church as had characterized the long and notable service of them. The first came on May 18th, while the General Conference was in the midst of balloting for the bishops and while the amusement question was under

consideration. Dr. J. M. Buckley was upon his feet and was accorded the floor, and he paid the following beautiful tribute to Dr. Leonard.

"I have never known a man in all my experience in societies to be more devoted to the ends of that society than Dr. Leonard. He has been instant in work by day and by night, and when he was sick, so that we pitied him, he worked as if he was working for his family."

It was especially appropriate that Dr. Leonard should be made *secretary emeritus*, for he has served longer than any other man as

Secretary of Missions and he filled the job to the full. No man could ever accuse A. B. Leonard of sidestepping. He was always straightforward. In his positions he was as direct as an arrow from a bow. There was no equivocation or compromising in his attitude. Fearless in the face of opposition, heroic when heavy burdens were to be carried, forceful and pre-eminent in the midst of difficult situations, he won for himself a place in the church of which any man might be proud.

Likewise was the resignation of Doctor J. M. Buckley a surprise. It came in the morning of May 27th, just before the balloting for editors. The venerable editor rose to a question of high privilege. The conference sat up and took notice. He had the rapt attention of everyone. Dr. Buckley began by saying "thirty-two years ago," Bishop Warren was elected to the Episcopacy and he

was called to the editorship of the *CHRISTIAN ADVOCATE*. He had been debating for some time the advisability of the step he was about to take. He said: "this fluctuation has culminated in the feeling that it is wiser to retire before the task becomes a heavy burden." When he uttered his last word, "withdrawn," the conference was dazed. For a moment or two it sat in deathly silence and then broke into applause and gave to him, the most influential living Methodist, and perhaps the greatest religious editor of the present day, the ovation which he deserved. Dr. Geo. P. Mains broke the tension of the hour by saying it was not the time to undertake to express "the feelings of our hearts." He called for a committee to draw up suitable resolutions. The committee consisted of Dr. Mains, Dr. Goucher, President Butts, Dr. Chas. M. Stewart, and Dr. F. D. Bovard. The following day the committee reported, recognizing the distinguished and sustained ability which had characterized Dr. Buckley's long editorial career, and then uttered this word of appreciation to which the whole church subscribed and gives a most hearty amen:

"His versatile gifts, his exceptional intellectual resourcefulness, his wealth of accurate knowledge, coupled with clear insight,

(Continued on Page Eight)



THE REV. JAMES M. BUCKLEY,  
Elected Editor of the *Christian Advocate* May 16, 1872, Which Position  
He Held for Thirty-two Years.  
He Declined Re-election May  
27, 1912.



THE REV. ADNA B. LEONARD, D.D.,  
Elected Corresponding Secretary of  
Missionary Society Twenty-four  
Years. Declined Re-election  
May 18, 1912. Now Secretary Emeritus.

consideration. The Conference was at its height. During these exciting moments the Rev. Dr. Adna B. Leonard for 24 years corresponding secretary of the Board of Foreign Missions, sent up his resignation. He referred to the fact that it was not easy for one to voluntarily separate himself from a service that had commanded one's "thought and heart for almost a quarter of a century." His election to the corresponding secretaryship of the Missionary Society in 1888, Dr. Leonard says, was one of the most unexpected events of his life. He accepted the situation and was moved by the motto from that day forward, "This one thing I do." He referred to the fact that in his official capacity he had been called to all parts of the world to inspect the Missions and Missionaries. "As noble and heroic a band as can be found in the world." After stating that he had decided not to stand for the re-election he, with pathos, said:

"Although in the remnant of days that may be allotted me, I will not be officially responsible for the work, I will not lose my interest in and love for the men and women who stand on the red hot battle line that divides between the followers of false gods and those of the King of Kings and Lord of Lords."

Immediately upon reading this resigna-

events during the recent General



## Our Work in New York City Salem Mission

By Dr. Frank Mason North

Many of your readers are familiar with the story of St. Mark's, New York City. Dr. M. C. B. Mason declared to me the other day that St. Mark's is decidedly the most influential church among your people in the Metropolitan district. We who are close to its life and are watching its work believe this to be true. With the Easter Sunday, its able and devoted pastor, Dr. W. H. Brooks, has begun the sixteenth year of his very successful pastorate amid the rejoicings of the congregation which warmly welcomes his return. Back in 1871 our Society assumed the responsibility of promoting this then new enterprise. Previous to that no church had been erected in New York for the colored people for twenty years. The Rev. W. F. Butler was the first pastor. At the very outset nearly \$3,000 was subscribed by the members of the church and congregation for a new church. There was from the beginning in the congregation a spirit of self-reliance, a spirit which has not once deserted them in these forty years. It was their earnestness and cheerful sacrifice which encouraged and justified the large investment of time and money on the part of the Society. In succession two properties were bought at a large outlay—and finally the present building in Fifty-third Street—formerly the St. John's Church—was purchased and transferred to an independent Board of Trustees, free and clear, and St. Mark's assumed the entire control of her own affairs with the hearty Godspeed of the Society which for nearly a quarter of a century had nurtured and directed the growing church. This transfer took place June 2, 1895, while Dr. Ernest Lyon was the pastor. The confidence shown by the Society's president, Mr. Bowles Colgate, and by others, among whom the present writer was included, in the integrity and capacity of St. Mark's trustees and congregation to conduct the business of a great church has never been betrayed or disappointed. No enterprise in which the Society has been engaged brings keener satisfaction to the executive officers of the Society than St. Mark's. They cherish the memory of the devoted pastors with whom throughout the years they co-operated—in addition to those already named, the Revs. E. W. S. Peck, R. A. Read, W. P. Ryder, J. A. Holmes, and H. A. Monroe. It was during the effective pastorate of Dr. Monroe, January, 1890, that the transfer to the fine church edifice in West Forty-eighth Street was made, and the broader foundations were laid upon which his successors have so wisely and strongly built.

But my purpose is not to give a history of this great church, for it is well known, but simply to introduce through this brief recital the newer enterprise in which again our Society has found so large an opportunity for its service. The records show that just twenty years ago Salem Mission, then on Eighth Avenue, received some attention from the Society. Its history for a decade need not here be recorded. For those who were earliest interested in it and who sacrificed for it there is only the kindest sympathy. Difficulties stood in the way of its progress and administrative conditions prevented the Society from changing its nominal relation to one of actual co-operation. A little more than ten years ago an agreement was reached by which Salem Mission might be associated with St. Mark's Church. Under those conditions the Society found it practicable to aid the enterprise. The Rev. F. A. Cullen was sent as pastor. He found but a handful of people, some outstanding obligations and an empty treasury. From that time the record of the work is a story of co-operation. The Society rented better quarters. St. Mark's and its pastor, Dr. Brooks, were sympathetic and helpful. Little could have been done, however, by either St. Mark's or the Society, but for the faith and

devotion of Brother Cullen and the little band he soon gathered around him. His unfaltering confidence that the enterprise must succeed, his tact and firmness, his almost reckless zeal, his unhesitating trust, have inspired his own people to the work of sacrifice and became to the Society a guarantee of effectiveness in the larger field.

Perhaps the Society has never taken a more serious business risk than it assumed two years ago in providing the larger opportunity for Salem Memorial Church and its eager pastor. The facts are easily told, their significance can doubtless be seen from afar. Encouraged by the advice and the pledges of that princely layman, Mr. John S. Huyler, at that time its president, the executive officers of the Society purchased for \$92,000 one of the finest corners on Lenox Avenue, at 133rd Street, a location just inside the edge of a circle which is the largest single settlement of colored people in New York City, probably 30,000. Eighteen thousand dollars cash was paid on taking title. Six houses upon the avenue were repaired and have been advantageously rented. The two houses on the street have been transformed and by the building of an extension the combination has provided a commodious and attractive chapel, Sunday School rooms and parish house—a unique and satisfactory plan for the growing work. The cost of the improvements was about \$17,000. Into the new building the congregation came for its first services just one year ago. The striking success of the year surely deserves record. Financially it has proved that the income from the rentable buildings practically carries all the real estate costs. The church and congregation have raised for all purposes during the year over \$4,000, providing entirely for incidental expenses and pastor's salary, besides laying aside a substantial sum as a sinking fund. The coming year they expect to meet the obligations of their own budget, provide \$600 for interest and raise at least \$1,000 for the sinking fund. The Sunday services are crowded. Over four hundred persons have been admitted to membership in the church during the year. The testimony of such impartial observers as real estate agents and the police as to the improved

moral conditions of the vicinity is most gratifying. A deep and growing impression has been made upon the dense colored population in the very heart of our great city. Some of us who had the privilege of helping St. Mark's to enter into its heritage have found the deepest satisfaction in this newer enterprise. We hope that some day the growth of the church and the increase of resources may justify the undertaking, which from the beginning has been in our plan, of placing upon this fine corner site a commodious and imposing church building.

Thus the Society has given in these two instances its best service to our colored Methodists. No better example of sympathetic co-operation can be found. It has been, on the part of the strong laymen and pastors who make up the Society's Board of Managers, a genuine pleasure to join in the promotion of this courageous enterprise. They accord the highest praise to the pastor, Brother Cullen, and his cheerful and devoted people, and recognize the supporting sympathy of St. Mark's and Dr. Brooks. Above all, they give thanks to the Almighty God for guiding to this great success.

Ten years ago your correspondent, as Corresponding Secretary, wrote as a part of the Society's annual report, the following: "The Afro-American group so far exceeds in the proportion of native-born to other race groups that to it belongs the banner of distinct Americanism. Yet in our great cities of the North as in those of the South, the colored population has a distinctive place, and we must deal with the conditions as they are. It is slowly dawning upon the consciousness of the Church that the aggregates of this population are larger in some of the Northern cities than anywhere else upon the continent. The great success of St. Mark's Church inspires the hope that a like venture in another part of the city may secure similar results. For a year the Salem Mission has been under the direction of our Society. Its plan and system of work are becoming more definite each month and its pastor, the Rev. F. A. Cullen, is tactfully developing the work, which soon ought to show new strength and enlargement. Too much emphasis cannot be placed upon the importance of this effort to protect and establish, both in ethics and religion, our colored population in New York City."

## The Christian Brotherhood the Type of What the American Brotherhood Should Be

By the Rev. G. E. Curry

Some years ago Dr. Lyman Abbot, in an address, said "that the principle thing for which Jesus Christ came into the world was to teach men universal brotherhood." I then thought the learned Doctor in error. Since then the more I have thought over this matter, the more I have been convinced of the soundness of his philosophy. For while we know that Christ came to save men, we know also that he can only save them as they shall fulfill his righteous law. Only as they shall receive his spirit. The highest conception we can possibly have of any man is that he has the spirit of Christ. The Master laid down as one of the greatest maxims of his Kingdom "whatsoever we would that men should do unto you do ye even so to them, for" said he "this is the law and the prophets."

I take it then as a first great principle that this law of Christ makes men brothers. The problem of the ages has been to get men to accept this great truth as from God and govern their lives accordingly. The author of that immortal document, The Declaration of Independence, holds the great principle of brotherhood to be a self-evident truth: for what else would have moved him to say that "that all men are endowed by their Maker with certain inalienable rights,

among which are life, liberty and the pursuit of happiness."

The mission and work of Jesus is to lead men to this brotherhood. If it fails to do this, the world will justly declare Christianity a failure, and will relegate it to the rubbish pile of the isms of the departed ages.

We have around us to-day all kinds of brotherhoods, nearly all of which are contrary to the principles which were taught by the Man of Galilee. The question which has continued to press itself upon me is "How far can we associate with these who teach such things without being a party to their pernicious doctrines?"

Christian Brotherhood as I understand it guarantees to every man an equal chance in the race of life. I do not suppose that any one is so optimistic as to assert that this is the case any where in this country or for that matter in any country of which I have any knowledge. Is it not a sad fact that too often might makes right, and that sometimes those in authority forget they are brothers and play the boss? The greed for gain, the struggle for position and the love of power all destroy the spirit of brotherhood, when not tempered with the spirit of Christ. In our own country the miserable spirit of caste has in a large measure



stroyed all true brotherhood. There is but little of that spirit that will bear one another's burden and so fulfill the law of Christ. True brotherhood is founded upon the great law of love laid down by Jesus Christ who said: "thou shalt love the Lord thy God with all thy heart and with all thy strength and with all thy mind this is the first and great commandment, and the second is like unto it thou shalt love thy brother as thy self." The Master has said that if we fail to keep these the others will be useless. Some time ago I heard a distinguished citizen of Kentucky say that he claimed no privilege for his son he was not ready to concede to the humblest Negro boy in all the land. That, my brethren seemed to me to have the right ring. But there are so few who will say this and, alas, fewer yet who will act up to it.

We naturally look to the churches to lead in this movement but alas here we are disappointed again! Instead of taking the initiative they stand supinely by to see what public sentiment is going to be. It is the church's business to make public sentiment upon this and all other great moral questions. It is well able to do so, and instead of being hurt would be wonderfully invigorated by thus exercising her powers. It is a glorious thing to be engaged in a great struggle for a great and good cause, nothing else so welds men into so glorious a brotherhood. That they were united for a common cause and exposed to a common danger is the one thing that has made the Grand Army of the Republic the finest example of a brotherhood in the world today. A world's Sunday School Convention may refuse a part of us comrades in arms the right to march in their ranks and sing their songs together, but the G. A. R. welcomes the sable sons of Africa who, in the dark hours of the country's need, marched to the music of the Union, now they are not only welcomed to the ranks but given the place of honor, even in the Capital of our nation.

It is the business of this brotherhood to be helpful to each other and to all who may need their help. The greater the need, the greater the obligation. Nor is this help to be confined to our kindred or an associate, but extended to even those of a strange nation should they need our help.

#### THE TYPE OF WHAT THE AMERICAN BROTHERHOOD SHOULD BE.

It should be ethical and spiritual. Resting upon the teachings of Jesus. Breathing His spirit. The great Apostle to the Gentiles declared to the Romans that if a man had not the spirit of Christ he was none of His. Thus we see that God measures our attitude towards Him by our attitude towards our fellow man. This question is

propounded by St. John who seeth his brother have need and shutteth up his bowels of compassion against his brother, how dwellest the love of God in him? It is not only a duty to feed a hungry man but there rests with us an obligation to see, so far as we can, that he has a fair chance to better his condition. There rests within us the duty and the obligation to see that righteousness is the law of the land, and that the laws are justly and equitably administered. Mr. Roosevelt hit the mark when he said he would not shut the door of hope in the face of any man. If this American Brotherhood is Christian it must see to it that the door of hope is not shut to anyone.

This brotherhood must be of a type that will correct evils of long standing. It must wage unceasing war against the saloon. Every where it must be clean from fumes of rum. Coming down from the abstract to the concrete it must in separate units be clean, for only in the individual can we reach and solve great problems.

The American type of Christian brotherhood must be able to rise above local prejudices and do right at any cost. Must not be swayed by any thought but a sense of right. It must rise in its might and drive that relic of barbarism, mob law from our fair land. In no sense will it be an apologist for crime but a staunch supporter of law and order.

The American Brotherhood must be deeply spiritual. After all the chief work of Christian men is to get men to Christ. To lay wide and deep the foundation of our great spiritual temple. O the need of spiritual workers in our world today! How cold and formal the church grows! This brotherhood must infuse it with a new life. Must make it feel and understand that Christ Jesus came into the world to save sinners. That our calling is to save the people. This brotherhood must feel that they are ambassadors for Christ. And every where they must make known the power of His life. That life which in its transforming power lifts up and sanctifies and glorifies. That spirit that infuses with hope the hopeless; That gives assurance to the expectant; and inspires with hope every waiting soul.

This Brotherhood will lead in the great forward movement for the world's redemption. They shall understand by spiritual affinity the commandment of the Lord to make disciples of all the gentiles. They will watch and work and pray for a better day.

Finally the sweet influences of this brotherhood will bring in to harmonious effort all the powers of mind and heart and brain to make the kingdoms of this world the kingdoms of our God and His Christ.

Gettysburg, Pa.

## Life Tenure of Bishops

A Speech Delivered May 19, 1904 by Dr. Thomas B. Neely in the General Conference Held in Los Angeles, California

(This utterance has been referred to so often recently in Methodist Circles that we reproduce it as a matter of general interest.)

I am in favor of the report of the Committee (for the election of Missionary Bishops). Yesterday was a historic day in the history of this General Conference. We have established the Missionary Bishopric idea for foreign lands, in heathen lands. The Board of Bishops unanimously recommends this thing. I believe it ought to be done. We need a Bishop there who shall stay there, who will stay there and master the situation, and when he has mastered it will use that knowledge for the benefit of the Missions in the country mentioned. As to Governor Shaw's proposition for eight years, I am not particular. I think you have power to say eight years if you want to, but I want to here and now enter a protest against that phrase which has been repeated "the life tenure of the Episcopacy." There is no life tenure of the Episcopacy. No man ever was definitely elected for a life term. Asbury himself ad-

mitted from time to time that he was at the mercy of the Conference; practically that the Conference could take him out of his position any time it wanted to do it. The General Conference did practically depose Doctor Coke from the Episcopacy in this country so long as he was abroad, and said he should not come back to be a Bishop here unless he was invited by the General Conference or the Annual Conferences. That was a form of practical deposition. In 1844 the General Conference suspended Bishop Andrew on a mere resolution, showing the power of the General Conference, and the Southern brethren said the Conference deposed him, and it was admitted the Conference had the power to depose him. The great Bishop Harris said in my presence that the General Conference could remove a Bishop from office for malfeasance or no feaſance at all, without formal charges, or formal trial, or formal con-

viction, and simply upon a resolution of the General Conference. I think it is a helpful thing to have these historic facts back of us today. The time may come when some man may be elected to this honorable position who shall prove himself unworthy of the position, and we can avoid a trial and the scandal of a trial simply by the passage of the resolution that shall take him out of his position, and send him back to his Annual Conference. A great many things have grown up by usage. Usage is never against law; usage is never against clear precedents of this character. People talk about usage who do not know the history of the church. I believe that every Bishop here is subject to the command of the General Conference when in session: that the General Conference can command under the constitution, limiting the duties and being limited by the terms of the constitution. And I want to put my protest here today against this phrase of "life tenure." It never was in our law, and no Bishop ever was definitely elected for a life tenure, but they are all officers of the church. It is not a third order. You can not take a man out of an order without formal trial and formal conviction, but you can take a man out of an office without any formal trial. I think this Conference ought to maintain its rights on this fundamental question. I have tried to render service to my church as a pastor, as an author to some extent; I want now—I may never have a chance to say it again—to put myself on record as to the law of the church and as to the power of the General Conference. The Bishops never become greater than the General Conference. The General Conference is the church assembled; it has power, and it can do as it pleases in this particular, and there is no life tenure in law or in usage. We simply allow them to pass over from General Conference, but this Conference could check any man, and sometimes it may be necessary to check some man, by a simple resolution, retiring him or deposing him from the office of Bishop in the Methodist Episcopal Church. I trust this time will never come, but I think it is a safe thing for us to have the truth, and to hold to the power that belongs to the General Conference, so that no man shall ever become so great because he is made a Bishop that he can do as he pleases, short of crime. He ought to be removable if he does wrong in administration; he ought to be removed if he can not treat his brother pastors in a brotherly way; he ought to be removed if he ever becomes an autocrat; the power should be in this Conference by a secret ballot to lift that man out of the position which he holds.

#### Meharry Medical College

By PRESIDENT A. W. HARRIS

The Meharry Medical School at Nashville, Tennessee, is one of the most interesting and useful educational enterprises of the Methodist Episcopal Church. It has a very modest equipment for instruction and for hospital purposes. Dean Hubbard, who will soon complete fifty years of teaching, has done for it what endowments and buildings cannot do. His record is not less than heroic, and he has the respect of his students and of the community in which he lives.

Meharry has trained half the Negro physicians and dentists of the South. In the inspection of medical schools made by the American Medical Association, it was one of two schools for Negroes ranked highest.

The appropriations made by the Freedmen's Aid Society for the work of this school have been pitifully small; the results have been astonishingly valuable. The school is in a position to make magnificent use of assistance. Julius Rosenwald, of Chicago, has offered to contribute for current expenses, each year during five years, \$1,250, if others will make the remainder of \$5,000. This is a challenge that ought to be met.

I know Dr. Hubbard and I have visited the school. I know no better opportunity for a fine investment.



# THE CHRISTIAN LIFE

## Things That Count

Not what we have, but what we use,  
Not what we see, but what we choose—  
These are the things that mar or bless  
The sum of human happiness.

The things near by, not things afar,  
Not what we seem, but what we are—  
These are the things that make or break,  
That give the heart its joy or ache.

Not what seems fair, but what is true,  
Not what we dream, but good we do—  
These are the things that shine like gems,  
Like stars in Fortune's diadems.

Not as we take, but as we give,  
Not as we pray, but as we live—  
These are the things that make for peace,  
Both now and after time shall cease.

Outlook.

## Primacy of the Kingdom

If we should all put first things first what a triumphant life we should live and what a paradise this world would be. It is putting first things second and third and last that causes a large part of our trouble.

When the exiled Hebrews returned to Jerusalem they found the whole city a ruin. Where should they begin to rebuild? Would it not be wise first to rebuild the shattered homes, so that their wives and children might be sheltered? Did not prudence dictate that they should first repair the walls of the city for their protection? Should they not begin by looking after the markets and clearing away the rubbish from the streets and centers of trade in the city? They did nothing of the kind. It is written: "Then stood up Jeshua the son of Jozadak and builded the altar of the God of Israel."

The Spirit of Jehovah which was in them counseled them to seek first the Kingdom of God. The altar of Jehovah is the center of life and government.

When the Puritans, fleeing from oppression in the Old World, crossed the ocean and landed on these shores, they faced a wilderness. How did they proceed to make it habitable? Where did they begin? Did they not say: "Let us first drive out the savages, exterminate the wild beasts, drain the marshes and cut down the trees. Let us build houses for our wives and little ones, plant corn, and inaugurate a stable government?" They did not so think. It occurred to them that the first thing to be done was to build Jehovah's altar, to recognize the supremacy of the God of the whole earth, to consecrate themselves and the new country they had come to possess to the service and glory of the Lord of all. They sought first the Kingdom. The history of America bears witness to the wisdom of the course they adopted.

Before seeking a fortune seek the Kingdom. Some men imagine that religion would hinder them in fortune making. They fear that its restraints and limitations would hamper them, that the requirements of religion would make life narrow and barren and weak. But it is not so. "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come."

We do not certainly know that we shall prosper in the worldly sense if we seek first the Kingdom of God. But we do know that one of the worst things that can happen to any man is to seek things out of their proper order. An eminent thinker says: "Half the weakness and worry of life does not spring from sin, but from disorder. A virtue is like a man in that respect—it is worse than useless out of its proper place."

Put religion before education. Most men in our time put education first. Think of the multitudes in our own country eagerly seeking education, studying science, mastering various branches of learning. Too much cannot be said in praise of education; but

even education may fail to be a blessing because it is pushed ahead of higher things. When one gives his first thoughts and highest aspirations to education it becomes his idol. The Kingdom of God is accorded a second or third place. Seek first the Kingdom. Seek education as a means whereby the Kingdom in your own heart and in the world may be promoted.

Seek the Kingdom of God at the beginning of every enterprise, every year, every day. It is a fatal mistake to begin the day with a business transaction, a daily newspaper, or a novel. A novel may be an excellent thing in the right place. A business transaction may be a necessity, but it cannot be the first necessity. It is not absolutely necessary even that we should live, but it is absolutely necessary that we recognize God as the foundation of all things at all times.

Before making a home seek the Kingdom of God. Before building a house to live in or choosing a calling, seek the Kingdom. Unless religion is at the foundation of everything in life nothing can go right. Astronomy is one of the oldest of the sciences. For many centuries thoughtful men among the ancients gazed upon the heavens and learned many wonderful facts about the sun, moon and stars. But one thing they did not know. They did not imagine that the sun was the center of the whole system to which we belong. They believed that the earth was the center. So long as they held this error their astronomical calculations were at fault. At last a man arose who discovered the truth and demonstrated his proposition. How wonderfully this new revelation cleared things up. The whole system fell into grand harmony.

So men begin by making this world the center of life, and the things of this world the chief aim of life. They give to God a secondary place. Nothing will go right according to that theory. Jesus Christ has corrected our thinking and taught us that God the Father is the center of the universe and of life. His Kingdom ruleth over all. "Before every book you read and every visit you pay, erect in a flash of thought your unseen altar. Dear are our homes, but we dare not put them first. Dear is our work, dear our books and kindred. But clear as a trumpet across the sound of breakers comes the word of Jesus, 'Seek ye first the Kingdom.'"—*The Christian Advocate*.

To admire what is admirable, to adore what is adorable, to follow what is noble, to remember any such examples that have crossed our earthly pilgrimage, that have brightened its darkness and cheered its dullness—this keeps alive before us the ideal of human nature and the essence of the divine nature. The good thoughts, the good deeds, the good memories, of those who have been the salt and the light of the earth, do not perish with their departure. They live on still, and those who have wrought them live in them.—Selected.

## The Resurrected Life

"Dead" is the word used in the New Testament to describe those who are separated from God. It matters not what other conditions obtain in regard to them; they may be rich or poor, free or in slavery, fairly moral or desperately wicked; if they are not in vital union with God they are dead, and by this the Scriptures mean to say that the only real life is that which is united to God as the branch is to the tree, and draws its lifeblood from Him. It is easy to speculate concerning the varying states and prospects of those who are not in union with God, just as we might discuss the varieties of soil suited to a cemetery; but the New Testament wastes no time in that. Those separated from God are all alike to the writers of Scripture. They are dead, all dead and buried. There is a simplicity of reasonableness in the scriptural petition; for if people are separated from God it makes little difference what bars them from Him. They may be buried in sin or buried in business or buried in pleasure; in either case they are effectually separated from God, cut off from His life, and spiritually dead. Perhaps the largest spiritual cemetery in the present age is that devoted to those who are buried in business. It is rather rare to find any one nowadays who is not burrowing underground for money. The daily papers are full of stories of their efforts. They are trying to break into houses and banks, to break the wills of deceased relatives, to break the banks of gambling houses, to win the money of others by betting on the stock exchange, the ball field, and the race course, to get the money of the public by graft in office or dishonesty in business; and some who are only buried with a slight covering of soil are just keeping away from God by giving all their time and powers to making money in an honorable business way. But whether the covering over them be thick or thin, they are all dead and buried and out of the light of God and the blessedness of living in His glorious day. Now for every one of these there needs to be a resurrection. They need to know that the spiritual is more important than the material; that the soul is worth more than the body; that the real life is the inner life, not the outward; and that the only life worth providing for is not that which can be comforted with dollars and cents, but that life which consists in communion with God and abiding in Him. They need a resurrection from the dead.—*The Watchman*.

## The Pestilence of Greed

The pestilence of greed pervades all places, sometimes penetrating to the pulpit, even. It corrupts your politics and defiles your social life; it divides families with feuds and sets communities at variance with each other; it moves capital to oppress labor and labor to defraud capital. What at last is your question of capital and labor but a contest of greed? Were the wages of labor or the returns of capital ever so great among any people? What, then, are they quarreling about? What is the meaning of their strife over money except it be that each is mad because both cannot get all of it? I confess that I cannot get up much interest on behalf of either contestant. It is quarrelsome greed that animates both parties. If it were a contest of eagles, vying with each other as to which could fly nearest the sun and hide himself deepest in the rays of that radiant orb, I could watch the contest with eager interest. But over a contest of vultures as to which shall get the largest share of the carrion which they have jointly discovered, my enthusiasm refuses to rise.

—Bishop Warren Chandler.

A new definition of "friend" was given by a Manchester schoolboy the other day in an essay. "A friend is a person who knows all about you, and likes you just the same." If there is anything more to be said on the subject we can't imagine what it may be.—*Century Magazine*.



## OUR YOUNG FRIENDS

### The Patriots

The burly cannon cracker to the slender little flag  
Said: "How are you to celebrate the day?  
You never make a single sound, you can not jump  
nor shoot,  
And where they put you, there you have to stay."

The rockets, Roman candles and the giddy, racy  
wheels.

With patriotic zeal began to brag  
Of how they'd leap and bang and fizz and flare and  
whirl—and all

United to deride the silent flag.

But when the day was done, the crackers lay in  
scattered shreds;

And bits of wheel were clinging to the trees;  
The rocket sticks were lying prone; but high above  
the scene

The little flag still frolicked with the breeze.

St. Nicholas.

### July's Boys

"Please introduce me, Dame July,

To all your sons," said I.

"I've thirty-one in all," quoth she,

As proud as any month can be.

"My First is just through school, and so

What lots of things that boy must know!

My Second has been busy shopping

For things that soon you'll hear go popping.

My Third, I much regret to state,

Is apt to stay up very late.

My Fourth," said she, but not one word

That followed could at all be heard.

Fizz! Pop! Whoop! Bang! Crash! Whang!

Slam! Boom!

That boy went whizing through the room!

I stayed to see and hear no more,

But fled from July's noisy door!

L. J. Bridgman.

## A Sane Fourth of July

"I think it a shame a fellow can't have any fun  
on the Fourth any more! They treat us like babies.  
No firecrackers, no cannon, nor any other jolly  
things to make fire and noise! Why, what is the  
Fourth for, if not to celebrate and make a big  
racket!" remarked Tom Logan to his brother  
Fred, as they were coming out of the berry-patch.

"That's what I say, too," replied Fred. "Our  
fathers had a good time when they were young, but  
we fellows have to be treated like infants. It makes  
me mad. Clayville is a slow old town any way."

"I'll tell you what," said Tom: "Let's get some  
stuff, and go up into the woods and have a time  
of our own."

"But where will we buy it? They can't sell  
anything in this old town," replied Fred.

"We'll go to a town that is up to date, and buy  
what we want. I hear that Stockton is going to  
have an old-fashioned Fourth, and we will go up  
there and have a good time, and let the Clayville  
have their old Fourth in any way they want it."

When the boys were nearly home, they saw their  
cousin, Paul Clark, from Stockton coming to meet  
them.

"Hello, Paul, where did you come from" shouted  
Tom.

"Oh, we've come down to spend the Fourth with  
you. We heard you were going to have a safe and  
sane Fourth down here, and mother brought us  
down."

The boys sat down by the roadside to rest.

"Do you like a sane Fourth, as they call it?"  
questioned Tom with a disgusted look.

"Oh, I don't know. Never had one. But I  
don't like the kind of a one we had last year."

"Why, what was the matter?"

"Grandpa was so very ill, and he had only fallen  
into a sleep about early morning, when a great  
cannon cracker went off right near the house. Poor  
grandpa! All that day he never got a bit of sleep,  
and at night was so much worse. Sometimes I be-  
lieve that if grandpa could have rested that day  
he might have gotten well. Then, too, Willie  
Nickols had his hand shot off, and Earl Brown had  
his eye put out, besides lots of other things hap-  
pened."

Tom was thoughtful for a moment. "Well,  
what can a fellow do to have a good time?"

"I'll tell you," said Paul: "Let us get a big crowd  
of boys together, and plan some splendid doings."

At seven o'clock that evening a crowd of boys  
gathered in Tom's barn. Tom was spokesman.

"Boys," he began, "we've decided to have a jolly  
good time this Fourth, and we're tired of the kind  
of Fourths that kill and hurt lots of people. We  
want a new kind of a Fourth, and we are going  
to have it."

The boys got permission to use the town park.  
They made out a program of field-sports, such as

potato race, relay race, bag race, and many other  
sports. Some men offered prizes to the winners,  
and they were prizes worth while. The mothers  
baked the nicest cookies, and the boys and girls were  
invited to the park. There were games for young  
and old. No one was hurt, and all seemed to have  
a fine time.

When the morning paper came, and they read of  
the Stockton Fourth—of the runaway caused by a  
giant firecracker, of a child made blind for life, of  
the terrible fire which burned nearly a block of  
buildings, with one life lost, Tom exclaimed: "My!  
I'm glad we were not there! No telling what  
might have happened to us. I think a safe and  
sane Fourth much more jolly."—By Edna Young  
Reed in the Pittsburg Advocate.

### The Liberty Cap

Many persons think that the "liberty cap,"  
which is one of our national emblems, is of  
American origin, but, as a matter of fact, it  
comes to us from ancient times, when the  
Phrygians conquered the eastern part of  
Asia Minor. These warlike people wore it  
to distinguish themselves from those whom  
they had conquered.

The ancient Romans borrowed the emblem  
from the Phrygians, though they made it dis-  
tinctly a symbol of liberty. They used a red  
cap, and were in the habit of putting one  
on the head of a slave when he was made a  
freeman. At the time of the assassination  
of Julius Caesar, a cap on a spear was car-  
ried by the conspirators as a token of liberty  
to Rome, and a medal was struck bearing  
that device.

England and France both adopted the cap  
as an emblem of liberty, the former using a  
blue cap with a white border and the latter  
a red cap. The American cap is blue, with  
a border of gilt stars on a white background.  
—Selected.

"Kindness is catching, and if you go armed with a  
thoroughly developed case, your neighbors will be  
sure to get it. Be kind, one to another."

May God give us grace and faith and courage and  
ambition always to be ready to pass on and up to  
higher kinds of life, to new kingdoms of heaven as  
He shall open them to us forever.—Phillips Brooks.

What indeed does not that word "cheerfulness" im-  
ply? It means a contented spirit; it means a pure  
heart; it means a kind, loving, disposition; it means  
humility and charity; it means a generous apprecia-  
tion of others and a modest opinion of self.—Thacker-  
ay.

### Fourth of July in Manila

The little brown men in the Philippines  
who fought against the Stars and Stripes a  
few years ago, now celebrate its birthday  
with as much enthusiasm as the most patri-  
otic American could wish.

Long before sun-up in Manila the bustle  
of preparation is heard in answer to the ruf-  
fle of drums and the shrill notes of pipes  
from army headquarters. Despite the great  
number of Chinese in the city, Manila does  
not encourage the fire-cracker, owing to the  
highly inflammable nature of many of the  
buildings, especially along the water front.  
But lots of gay bunting is stretched along the  
streets, and American colors are in evidence  
everywhere.

The hills beyond the city walls echo to the  
boom! boom! of saluting cannon, greased  
poles are erected in the public square and  
things are humming in a way to make an  
old-fashioned Fourth of July barbecue look  
like a Quaker meeting.

In the afternoon there is sure to be a  
speech from an open-air platform draped  
with flags, and later a concert of patriotic  
airs from the ornate bamboo band stand on  
the Luneta.

The well-to-do citizen of Manila puts on  
an immaculate duck suit, pins a tiny Amer-  
ican flag to his breast in honor of the day,  
and goes out to see the fun and take part in  
the grand parade of vehicles and pedestrians  
on the Luneta, which takes place as soon as  
the climbing of the greased pole and the po-  
tato and sack races are over.

A brilliant display of fireworks winds up  
the day. The harmless torpedo and less  
harmless toy pistol are in high favor with  
grown-ups as well as children, and it is very  
amusing to see a fat elderly mestizo gentle-  
man gravely loading and firing a toy pistol,  
or gleefully popping torpedoes on the pave-  
ment.—New York Press.

### An Indian Boy's Ambition

A young Indian, a lad of sixteen or seven-  
teen years, died the other day at the Hamp-  
ton Institute. His "papers" showed him to  
have some sensible conception of things. On  
a sheet of paper he had written his reasons  
for coming to the Institute. He hoped for an  
education; he wanted to help his people; but  
the last reason was the most striking: "That  
I may learn the art of self-control." Per-  
haps he did not know it, but therein lay the  
foundation of a real life. The crowning  
fruit of the Spirit is self-control. It is the  
one great fruit that will make a life full-  
rounded and complete. There are many use-  
ful people; their usefulness is often marred  
by this one lack—self-control. "He that  
ruleth his own spirit is greater than he that  
taketh a city." There are masters of others  
who are slaves to themselves; there are rul-  
ers of kingdoms who are slaves to a tyrant  
temper. Had that lad grown to years, and  
learned the art of self-control, he would have  
become one of the greatest men among his  
people. Here is the beginning of kingship—  
and everyone may be crowned, if he will!—  
Intelligencer.

### In June

By Rena Hurd Ingham.

I'm dwelling in roses, in June plinks and posies,  
The pulse of the summer beats languid and sweet—  
Why fly back my thoughts to a narrow white track  
And the crunch of the snow 'neath my feet?

All nature invites me, the summer delights me,  
The arches of blue which the green mountains  
meet—

Yet never a thrill like a tramp o'er the hill  
When the snow crunches under my feet.

Blest quartet of seasons, all loved with good reasons,  
The spring and the summer are equally sweet,  
The autumn brings near my winter so dear  
And the crunch of the snow 'neath my feet!  
Lee, Mass. From "The Epworth Herald."



## The Seed in Four Kinds of Soil

International Sunday School Lesson for July 14, 1912

(Mark 4:1-20.)

Read Matt. 13:1-23.

Committ vs. 20.

**Golden Text:** "Receive with meekness the engrafted word, which is able to save your souls."—James 1:21.

**Time:** In the autumn of A. D. 28.

**Place:** By the shores of the Sea of Galilee.

By the Rev. E. B. Burroughs, D. D.

The Word of God is the revelation of His person and will. It is the only rule of righteousness. All other rules must, in the long run, lead astray. Conscience will never give a wrong direction, but it sometimes fails to give a right. You cannot bribe it into falsehood, but you can drug it into silence. But the Word of God cannot be changed nor drugged. It abideth the same forever.

God having made known His will to man, it becomes our duty to inquire concerning this will, to seek after it, and finding it, to treasure it up where it can be preserved most safely.

Many hear the Word but do not accept it. It is to these as the passing cloud, or the pleasant zephyr at evening time. For the time being they are delighted, charmed, but it finds no permanent place in their hearts.

This should not be. Indeed, it is the most dreadful blunder possible, for he who closes his heart to the entrance of God's Word elects to dwell in darkness forever.

The entrance of God's Word giveth light, yea, it converteth the soul. St. James says, "it is able to save your souls." And this because when meekly received it awakeneth man to a consciousness of his great need of salvation and pointeth the way to everlasting life.

Seek God's Word diligently. Rest not until you are able to say, "Thy Word have I hid in my heart, that I might not sin against Thee." Meditate upon it, and while you are musing let the fire burn. That fire will kindle joy and give you holdness before the world and help you in the application and practice of the Word in your daily life. Yes, it will be a light unto your pathway and a lamp unto your soul when it becomes yours to pass through the valley and the shadow of death.

We study to-day the parable of the sower, or, the seed in four kinds of soil. The use of the parable as a method of instruction was quite a favorite with Jesus. Eight parables were spoken at this time. The subject of them all was the Kingdom of Heaven. Thus the Great Teacher showed the kingdom "in its many aspects and relations."

### Light On the Text

3. **Hearken.** Give attention, listen. There went out a sower to sow. Unlike the farmers of to-day, the farmers of Palestine lived in towns and villages. This was made necessary by reason of the fact that the outlying country was infested with marauding hands of robbers. Thus they went forth to the open fields to sow. In like manner came Jesus to sow the Word in this world. The Word is the seed. Every reformer, teacher, preacher and believer in Christ is a sower. 4. **Some fell by the wayside.** Paths lying parallel with and running through the fields. Naturally in broad casting the seed some would fall upon these paths. Fowls came and devoured it. The paths being hard by constant use the seed could not find lodgment and thus became food for the birds. 5. **Some fell on stony ground.** Rocky ground. Immediately it sprang up. Not at once but in a comparatively short time. Because it had no depth of earth. The soil was not deep. 6. **But . . . it was scorched . . . and withered away.** The heat of the sun being held by the underlying rock, it was impossible for anything else to take place. 7. **Some fell among thorns.** "Not among standing thorns, but among those beneath the surface, ready to spring up."—(Prof. Vincent.) Choked it. The soil was good but being preoccupied by thorns the roots of the latter kept the roots of the seed from securing a firm hold. 8. **Other fell on good ground.** Soil where there were no crossing paths, underlying rocks, nor pre-occupying roots of thorns. And did yield fruit. Conditions being favorable, it brought forth fruit in abundance. 9. **He that hath ears to hear, let him**

hear. He that hath heard let him think. 10. **When he was alone.** When the multitude had departed. They. A few chosen friends and faithful followers. 11. **Unto you.** Those who had received and believed in Him as the promised Messiah. The mystery of the kingdom of God. The secrets of the King are known only by those who love Him. Them that are without. Who have not yet come into the kingdom. 12. **That seeing they may see, and not hear,** etc. This veiling of spiritual is in mercy to those at present unable to receive it. The time may come when, with softened hearts, they will recall the teaching unheeded now, and then by help of the parables embedded in their memory, they may arise to an appreciation of the things of the kingdom. 13. **Know ye not this parable?** Do you not understand the parable spoken? 14. **The sower.** The preacher, teacher, disciple. The Word. God's revealed will. 15. **These are they by the way side.**

"They that have heard." Many hear but do not put into practice what they hear. If we continually hear truth without putting it into practice, it will soon lose its power over us. Satan cometh immediately, etc. The Word found its way into their hearts, but through the influence of Satan lost its power. The desire was created, but not followed up. "It is surprising how soon a desire will die of inanition if it be never fed." 16. **Who . . . received it with gladness.** "Joy without thought is a definition of the stony-ground hearers." (A. B. Bruce.) 17. **Have no root in themselves.** Their emotions are aroused, but their moral nature is not reached. They have good intentions but do not put them into practice. Affliction. "Tribulation."—R. V. Or persecution. Annoyances, misrepresentations by and on the part of the world. They are offended. Not being deeply rooted they are unable to stand these tests and consequently fall. 18. **Such as hear.** "Have heard"—R. V. The Word. The truth. 19. **The cares of this world.** They are many. Worldly interests, anxieties, business, domestic and social duties. Choke the Word. Unless carefully guarded against they will cause the Word to be neglected. 20. **Fell on good ground.** Found lodgment in meek and prayerful and earnest hearts. Did yield fruit. "Growing up and increasing"—R. V. Charleston, S. C.

## My Call to Preach

By the Rev. John A. Rice, D. D., LL. D.

The story of my call to preach is the story of a long and bitter struggle. As far back as I can remember I had the impression that preaching would be of my life work. But somehow I had a strange sense of humiliation about the whole matter. Indeed, I regarded the minister as a sort of object of charity—a sort of pitiable person upon whom all the world looked down. So I was reticent and kept it all to myself for years. Yet even in my boyhood I would gather the children of the neighborhood, white and colored, and, improvising benches and a pulpit, would have meetings at regular times. I remember once I went by myself under the house, which was six feet from the ground, and got up in a rice mortar and proceeded to hold services alone. At the close of the prayer I opened my eyes only to see that an older sister was standing by. I jumped down and chased her into the house, mortified at being discovered. And yet there was that constant irresistible impulse to do something of that kind. I would preach the funeral of cats and dogs that died.

When I began to think more maturely, I began to pray about it regularly. Every time I got on my knees I asked for three things: First, that if I were called to preach I might myself be saved and kept and might know that I was saved and kept by God. Secondly, that my mother might be converted. She had never spoken on the subject of religion in any way in my hearing. She had joined the Church when a girl, but had drifted away and had not shown the slightest interest in any matters religious. She never attended church. Then I prayed that a way might be provided for my education. We had a large plantation that was ample to support us in royal style; but the slaves had been freed, labor was scarce, and my father had been a long time an invalid, so that the place was badly managed and we were poor. Nothing was more impossible, considered from the human standpoint, than that I should be sent away to school. Yet day in and day out, week in and week out, year in and year out, these were my prayers. The first of the conditions to be fulfilled was that in a way even now utterly beyond comprehension by labor and self-denial too bitter even to speak of my devoted sisters sent me off to school at sixteen.

I had no experience of religion, although I had been struggling all these years for conscious salvation. I would not join the Church for fear of failing to keep its vows. Finally, at the 11 o'clock service in Orangeburg, S. C., where I was attending school, under the advice of a friend I threw myself on the Church as a last resort. While we knelt for prayer at the close of the service I felt a strange peace steal through my soul. When I walked

away from the church the very leaves of the trees were more beautiful than I had ever seen them before, and everything in all the world seemed to have a blessed halo about it. I could not understand the changes. I went to my friend on Monday to know what had happened. He suggested that it was conversion and that I claim the blessing. I did claim it and have never doubted it from that day till this.

Then I had to go home in February to make a crop. Returning in the fall, I worked away till one day a telegram called me home on account of my mother's desperate illness. I had a feeling that it was another link in the inevitable chain and that her sickness would not be fatal. Upon reaching home I found her as I had suspected, ready to consecrate herself to the Master, and she was converted and lived twenty-four years longer.

The story of my struggle for an education and the kindly Providence that opened the way one step at a time, is too long to tell. Upon graduation the battle came to a final issue. I almost went to pieces. All my conditions had been met. There was nothing left. The sense of certainty was clear and strong. But could I afford it after all? If I could in my boyhood have read Bishop Hoss' lecture on the "Dignity and Glory of Our Calling," I would have been spared much of the pain of the struggle and my whole career might have been different. That lecture made me see for the first time that the minister could hold up his head and be a manly man among men and be so regarded. The minister, I then realized, is creating and conserving ultimate values.

Summing it all up, there was a restless impulse toward the ministry, an inward hunger fed by nothing but the pulpit, pent-up energy liberated nowhere else, an imprisoned self for which there was no other escape. All through the years I have had a feeling of at-homeness in my work that has put forever beyond doubt the certainty of my divine commission. Hitherto hath the Lord helped me. Henceforth I can trust him.

Fort Worth, Tex.

—From the Epworth Era.

Take every possible chance to be kind, because some day there may be no more chances.—Margaret Deland.

The heart has its own memory like the mind,  
And in it are enshrined  
The precious keepsakes, into which is wrought  
The giver's loving thought.

Henry W. Longfellow.



## Carnegie Heroes and the Race Problem

By Dr. Booker T. Washington, Principal, Tuskegee Normal and Industrial Institute

One of the most interesting little books which I have read in recent years is the report of the Carnegie Hero Fund. I think it will do any one good to read records printed in this book of the 583 persons who have been sought out and given recognition since the commission was founded, because they risked their lives in the effort to save others from injury and death. Most of these heroes, as appears from the report, are men and women from the bumbler walks of life. They were sailors, miners, railwaymen, and even common laborers, men, for the most part, employed in the dangerous trades, who in their work came daily in contact with unusual perils.

I observed, however, among this list of heroes, an assistant secretary of the New York Stock Exchange, a school superintendent in Kansas, an insurance agent and a bank clerk. A considerable number of heroes whose deeds have gained the recognition of the commission, are boys and girls; several of them are put down merely as students. But among others noticed the name of a woman, an author and educator, who is seventy years of age. It is evident, therefore, that heroism of the kind to which Mr. Carnegie has tried to give recognition, is not confined to any particular age or class. It would, perhaps, be nearer the truth to say that there is a certain amount of heroism in every man or woman which simply needs an opportunity and an occasion to transmit itself into action.

The last report of the Hero Fund Commission was made in January, 1912, and there are, as I have said, 583 deeds of heroism recognized and recorded out of 667 cases examined and passed on by the Commission since the Fund was established in 1904. In each case in addition to the name of the person who performed the heroic deed, a brief record has been kept of the particular act of heroism rewarded and the circumstances under which it was performed.

There are, however, in this new Book of Heroes, which Mr. Carnegie, through the Commission he has established, is gradually bringing together, two classes of incidents which are particularly interesting to me. They are cases, the first in which a black man or woman has risked his or her life to save a white man or woman; second, in which a white man or woman has performed a similar act for the sake of a black man or a black woman.

There are nine cases of heroism credited to Negroes in the report issued a year ago, and since that time I have learned by inquiry, three other cases of heroism by Negroes have been investigated and recognized by the Commission. Following is the account of these particular instances of Negro heroism recorded in the report of the Hero Fund Commission:

John B. Hill, colored, aged 35, coachman, rescued Thomas S. Prescott, aged 6, and Florence Williams, colored, aged 21, from a runaway, Atlanta, Georgia, December 1, 1905. By grabbing the bridle of a runaway team hitched to a landau containing the child and maid, Hill, after being dragged some distance, threw the horse. It fell upon him, breaking the ribs in a wound due to a recent operation. Bronze Medal and \$500 to reimburse him for pecuniary loss sustained on account of injuries.

George A. Grant, colored, aged 33, teamster, sustained fatal injuries rescuing Charles G. Campbell, aged 46, President American Printing and Decorating Co., and Charles Whipple, aged 48, Superintendent of Building Construction, from a runaway, Groton, Connecticut, June 23, 1906. Grant grasped the bridle of one of the horses, and finding himself unable to control the other because its bridle was off, he threw it over his shoulder and held it, and was kicked in the neck and run over by the vehicle. He died the second day.

Silver Medal and \$25 a month for the support of widow, during her life or until she remarries, with \$5 a month additional for each of four children, until each reaches the age of sixteen.

Theodore H. Homer, colored, aged 32, waiter, rescued Freddie Berger, aged 8, from a runaway, Philadelphia, Pa., August 2, 1908. Homer ran several feet after a badly frightened runaway horse drawing a heavy wagon containing Berger, and grasping its bridle stopped it within eighty feet.

Bronze Medal and \$500 for educational purposes. Robert K. Sweet, colored, aged 20, machinist, attempted to save Rangbald, S. D.; Lilly H. C., and

Axel W. L. Hanson, aged fifteen, thirteen, ten respectively, and Gilbert W. Johnson, colored aged fifteen, from drowning, Norwood, Rhode Island, February 27, 1909. The Hansons and Johnson broke through the ice together on Sand Pond, two hundred feet from the bank where the water was twenty feet deep. Sweet skated to within four feet of the hole, and as he flung his overcoat which Rangbald and Johnson grabbed, the ice broke under him. After being in the water twenty minutes, Sweet was rescued by men in a boat. The four others were drowned.

Bronze medal.

George E. McCue, colored, aged 26, porter, saved Jacquelyn M. Herman aged 2, from being run over by a train, Garden City, Kansas, November 19, 1908. McCue ran five hundred sixty feet, part of this distance on the track ahead of a passenger train running forty miles an hour, and grasping the baby and its carriage, which has rolled on the track, threw them aside and cleared the track himself, the pilot beam of the engine missed him by a few inches.

Bronze medal and \$500 for educational purposes as needed.

Martha Generals, colored, aged 57, housewife, rescued Peter M. Malkemes, aged 9, from an electric shock, Wilkes-Barre, Pa., July 29, 1906. Unable to release his hold of an electric light wire carrying twenty-two hundred volts, the boy was being jerked about, when Mrs. Generals grasped him by the neck and received a shock which temporarily paralyzed her arm. She appealed to by-standers to aid him, but none responded, and then she grasped the boy again and succeeded in pulling him free from the wire. Her hand was disabled for a week. The boy's hand was badly burned.

Bronze medal and \$20 a month during her life.

Harley Tomlinson, colored, aged 34, farmer, died assisting in an attempt to save Oscar Colson, colored, aged 27, farmer, from drowning, Norwood, North Carolina, August 3, 1909. During a flood of the Yadkin River, Tomlinson and another man in a bateau, paddled four hundred feet from shore to Colson who was clinging to a flatboat, and had gotten Colson aboard when the bateau capsized. Tomlinson and Colson were drowned.

Bronze medal and \$50 a month for support of widow, during her life, or until she remarries, with \$2 a month additional for each of three children until each reaches the age of sixteen.

Frank Forrest, colored, aged 53, farmer, assisted in an attempt to save Oscar Colson and helped to save Henry C. Meyers, aged 62, insurance agent, from drowning, Norwood, North Carolina, August 30, 1909. When the bateau capsized Forrest swam down stream five hundred feet and was rescued by his son in a boat; then running along the bank a mile and a quarter upstream to get above Myers, who was in a clump of trees, four hundred feet from land, he secured another boat, and, accompanied by his son, rescued Myers.

Bronze medal and \$500 to liquidate debt, and for other worthy purposes as needed.

James L. Smith, colored, aged 36, peddler, saved Frances R. Hetrick, aged 2, from burning, Sisterville, West Virginia, October 28, 1909. Breaking away from men who tried to restrain him, after two or three men had tried to enter it, Smith crawled under a doorway, through a blast of heat and smoke and occasional flames, in to the hall of a cottage and then into the adjoining living room, which was dense with smoke and grasped the child who had been left there. Smith groped his way back to the open door, dragging the child with him, and when he reached the open air, collapsed. He soon revived. The child sustained no burns.

Silver medal and \$1,000 toward the purchase of a home.

Boyce Lindsay, colored, aged 16, delivery boy, saved E. Reynold Smith, aged 11, from being run over by a train, Spartanburg, South Carolina, May 28, 1910. Stooping over one rail in the face of a string of approaching box cars, when the cars were but four feet distant, Lindsay, flung Smith off the middle of the track, where he had fallen from his bicycle, himself being struck on the right shoulder and whirled around against the side of the car as he was straightening up to get back from the track. Neither was injured.

Bronze Medal and \$2,000 for educational purposes, as needed.

John G. Walker, colored, aged 29, drayman, rescued William G. Obear, aged 44, Quartermaster General, State Militia of Georgia, Legare H. Obear, aged 34, and Julia H. Obear, aged four months, and Edward W. Butler, aged 55, Mayor and lawyer, and Green Thomas, aged 56, laborer, from a runaway, Madison, Georgia, June 27, 1909. Walker tried to grab the rein of one of a team of spirited horses drawing a surrey containing Butler, Thomas and the Obears, but failing, he ran alongside the horses a few steps and grabbed the rein. It slipped through his hands to the loop, and at that moment Walker was struck by a wheel and knocked to the ground. The wheel passed over his legs below the knees, and still clinging to the rein, he was dragged along the street for about fifteen feet, when, as the result of his pulling back the horses ran into an embankment and came to a stop. Walker was disabled nine days by his injuries. None of the occupants of the surrey were hurt.

Bronze medal and \$500 toward the purchase of a home.

Charles A. Smith, colored, aged 31, laborer, attempted to save Theodore Dilhof, aged 43, laborer, from suffocation, Cincinnati, Ohio, November 26, 1910. Disregarding warnings to take precautions for his own safety, Smith descended a ladder in a twelve-foot manhole of a sewer, where Dilhof lay unconscious from carbonic acid gas and methane. When about two feet above Dilhof's body and as he was reaching toward him, Smith fell unconscious across Dilhof's body. Dilhof was dead when gotten out.

Bronze medal and \$1,000 towards the purchase of a home.

Mack Stallworth, colored, aged thirty-three, oil tank cleaner, died saving Squire Bradford, aged 28, oil tank cleaner, from suffocation, Port Arthur, Texas, June 25, 1910. Bradford was overcome in a tank-car by gas which had formed in it. Stallworth entered the car through an opening fifteen inches in diameter, and grasping Bradford, lifted him up so that two men on the outside of the car could reach him. Bradford was gotten out, but Stallworth was overcome by the gas and was suffocated before he could be rescued. Bradford revived.

Bronze Medal and \$30.00 a month for support of widow, during her life or until she remarries, with \$5 a month additional for her son until he reaches the age of sixteen.

In three of the cases I have quoted, it appears that the heroic deed was performed by Negroes in behalf of Negroes. In every other instance when a colored man or woman risked their lives it was in behalf of some member of the white race.

There are eleven instances recorded in the Carnegie Book of Heroes in which the hero was white, while the person rescued or attempted to be rescued, was colored. Following are accounts of these heroic acts as recorded in the report:

Lochlin M. Winn, aged 30, physician, saved William Miller, colored, aged 54, laborer, William E. Houston, aged 35, watchman, and James E. Smith, aged 36, cotton buyer, from drowning, Clayton, Alabama, February 16, 1906. The three men were thrown into a pond at night, three hundred feet from the shore, by the capsizing of a boat. One who tried to swim to the shore was becoming benumbed by the cold when Winn swam out about sixty feet and helped him to shore. This greatly fatigued Winn, but he successfully swam the full distance to the other two and helped them to shore, although the second rescue had almost exhausted him.

Silver medal.

Clifford V. Graves, aged 50, farmer, saved Merritt L. Brown, colored, aged 42, farmer, from an enraged bull, Versailles, Kentucky, March 7, 1907. Graves attacked the animal with a pocket knife, while it was butting and trampling Brown to the ground. He was himself knocked down and sustained a fractured rib, and bruises all over the body, before the bull was chased away by Grave's dog.

Bronze medal and \$700 to be applied to the liquidation of his debts.

Raymond A. May, aged 23, locomotive fireman, saved James L. Douglas, colored, aged two, from being run over by a train, Pates, Ky., September 8,

(Continued on page 10.)



# Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Baton Rouge, La., and all communications intended for publication to the Editor.

## WELL DONE FAITHFUL SERVANTS

(Continued from Page One.)

quick perception, genuine brotherliness, a high sense of justice, strict loyalty to convictions, unceasing diligence—all of which, supremely consecrated to the Kingdom of Christ, has given him a rank of unequalled influence and leadership in the councils of his denomination. In general congresses of the Christian Church, where he has represented Methodism, he has stood among the mighty the peer of the best. For more than a generation his name has been pronounced among us as a synonym of strength and of brilliant abilities.

"We record our appreciation of the long, honorable and highly useful service which he has rendered to our general Methodism; we give expression to the high esteem in which we hold him as a man, a Christian, an able defender of the faith, and an ordained leader in the Church of Christ. His record in our denominational history is one rich in achievement, and of secure and abiding recognition. We shall ever continue to cherish his memory in honor and in love."

After the reading of this tribute a love feast set in and individuals here and there began to testify. Dr. Edgar Blake of New Hampshire rejoiced that New Hampshire had given to the church James Monroe Buckley. Dr. A. S. Kavanagh told of how Dr. Buckley would pass down the corridors of the Methodist Hospital speaking words of cheer and comfort and hope to men and women that were stricken. He told also of the law firm that sought to turn Dr. Buckley from the ministry making him a flattering offer and justified the proffer by saying in ten years Dr. Buckley would be worth a hundred thousand dollars to "the firm as pleader." Dr. Levi Gilbert speaking for the editor said that Dr. Buckley was held by the Methodist Press in veneration as "our chief and as our leader." Gov. Wallace speaking for the laymen referred to him as a "tower of strength." Dr. John A. Patten, chairman of the Book Committee, said that Dr. Buckley was never greater than when he voluntarily retired from the present position to which the franchises of the conference had elected him. Dr. Thomas Nicholson, who succeeded Dr. Buckley as chairman of the Committee on Episcopacy said Dr. Buckley's service in that capacity alone entitled him to the lasting gratitude of the church. Dr. Downey referred to him as "the undisputed leader" of the New York East Conference. Others were on the floor ready to testify. The Bishop called a halt. Dr. Buckley came to the platform and received another ovation.

Leaving school in his early life to die with what was supposed to be an incurable disease, James Monroe Buckley gave the church and the world an example in the use of an indomitable will, an object lesson in the conservation of strength, and reduced to actual practice the lesson of high efficiency. He was a conservative because he was always careful as to his position and never spoke without thorough investigation. He was more widely quoted than any other living Methodist and that not only because of his long sustained career as editor but because of his versality and accuracy. He leaves the editorship of the chief official organ of the church but he has not retired. Many calls will be made upon him that will keep him busy. Certainly he has not retired from the love of the church, he has rather ingratiated himself into the affections of the church and will so abide until the end of time.

## Of General Interest

### RULES AND STATISTICS

The Committee appointed by the General Conference on the Revision of the Rules of Order and the Revision and Preparation of Statistical Blanks, will meet early in June. If pastors, or others, who have suggestions as to the best plan of arrangement for statistical blanks will communicate with Doctor Joseph B. Hingeley, 14 West Washington Street, Chicago, Ill., the Committee will be glad to profit by these suggestions. The suggestions of the Committee will be incorporated in the Discipline of 1912, which will be published at a very early date.

### FOR CHARITY'S SAKE

On June 26, observed as "Alexandra Day" in honor of the queen mother, thousands of women, many of them prominent in society circles sold flowers on the streets of London. The proceeds of the sale which netted \$150,000 were given to the city hospitals and convalescent homes in the name of Queen Alexandra who was the originator of the idea. It is estimated that ten million artificial wild roses were made by blind and crippled workers, inmates, many of them, of the institutions to be helped.

Prizes were given to those making the largest sales. There was much enthusiasm among the sellers and the success of the enterprise judged by the receipts was very great.

### SEAMEN ON STRIKE

A strike which affects thousands of men and seven coastwise steamship companies has been called. The refusal of the companies in question to recede from their policy of employing men on an open shop basis is the cause of the strike. The leaders of the strike movement claim that their organization numbers 35,000 men and that an effort will be made to induce 40,000 longshoremen in New York and other Atlantic Coast and Gulf ports to join with them. In New Orleans the places of the strikers were quickly filled. Negro firemen are being used. The officers of the Morgan Line state that they will be given permanent employment if they prove satisfactory.

### CROPS IN LOUISIANA

Sufficient moisture is now in the ground and with a continuance of the prevailing hot sunshiny days, the cane crop, which is behind in its growth, owing to the floods of recent weeks, will steadily increase and will make a fairly good showing. The weather of late has been favorable to the corn crop, and there will be a fairly good yield, although it will hardly be up to the yield of last season. The rice crop, too, is making a pretty fair showing, but it is thought that the yield can hardly be what it has been in previous years. The outlook for cotton growth is favorable. The good weather in May and early June has largely augmented the growth. Already reports come in that cotton is in bloom in the southern half of the belt and in southern Texas.

### AS TO WARS

The revolutions in Mexico and Cuba are being ended although important engagements and skirmishes may continue for some time.

There is no immediate prospect of the war between Italy and Turkey being brought to a close although Turkey's finances are said to be in a deplorable condition. The attempts of the European powers to bring about a cessation of hostilities proved fruitless. The great barrier to peace seems to be Italy's insistence that her sovereignty over the annexed territory of Tripoli and Cyrenai- ca be fully recognized. The Turks, of course are not willing to turn over the inhabitants of these places, most of whom are Moslems, to those whom they consider infidels. In the meantime engagements of more or less importance are constantly being fought.

### CORPORAL PUNISHMENT IN LOUISIANA

Louisiana is one of the States that retain corporal punishment in its penitentiary. There is an effort to have this custom abolished as it has been abolished in many of the States. Indeed, Louisiana is one of the few States that maintain that barbarous system. In the testimony given before the committee having in charge this subject, it was said that the penitentiary authorities brutally beat and rubbed one man's face on the bricks. Of course, he threatened vengeance. It is said this instance was the bottom of a subsequent insurrection in the penitentiary in which five men were killed. At the same time a harrowing story is told of how women were whipped and men were allowed to do the whipping. We sincerely trust and pray that this practice may be speedily abolished and that Louisiana may register her name among the progressives.

### INTEREST IN POLITICS

The press is making much of the opportunity afforded by the Republican and Democratic Conventions to enliven these dull summer days with glaring headlines and stirring news. The prominent parts played by Col. Roosevelt and Col. Bryan have made reading matter emanating from Chicago and Baltimore all the more interesting.

America's political situation appears to be of great interest to Europe and to Japan as well. There are many conservative Britishers who apparently rejoice in the defeat of Col. Roosevelt stating that a victory won by him would have a stimulating effect upon English Radicals.

The German press for the most part takes a pessimistic view of American politics and thinks that the political parties are not dominated by high ideals but rather by selfish business interests.

### TWO MILLION CHILDREN AT WORK IN THE UNITED STATES

There are more than 6,000,000 illiterate children in the United States, and one in seven of children between 10 and 14 are not in school according to the Child Labor Bulletin, a quarterly review issued recently by the National Child Labor Committee. 29 States do not care whether children can ever read or write when they permit them to go to work and "there are a million children today under the age of 16 years who are employed in various industries of the country, in addition to another million in agriculture, only a part of whom are assisting their parents on the farm."

"In four States: Ohio, Oklahoma, Illinois and Michigan," Florence Kelly says, "there is now provision made to lift the burden upon the widowed mother by giving her, as a right and not as the dole of a private charity, an allowance out of public finances on condition that she stay in her home and keep her children at home and in school as the State requires." As Jean Gordon of New Orleans puts it "Certainly the mother does much for the country in rearing her children as the veterans did in killing her sons."

Occupations dangerous to health or more are singled out by some few States and forbidden to minors under sixteen or eighteen or twenty-one, as for example the night messenger service is now regulated by special laws in New York and nine other States.

Henry Johnson, a prosperous farmer Carroll County, Tennessee, has successfully demonstrated what thrift and constant attention to work will do for any member of the race. He is the proud owner of 1,700 acres of fertile land, which he has divided into seventeen farms and cultivated by tenants, whose chief crop is cotton. Johnson frequently has in operation at any time thirty-four plows on his land. He has his own blacksmith shop, hay-balers, crushers and sorghum mills. Men of Johnson's type are always in a position to command the respect and recognition of their neighbors, both white and colored.



## People of Interest

Hampton Negro Conference will be held at Hampton, Va., July 17 and 18, 1912.

Miss Flora Mitchell of Thayer Home, Atlanta, Ga., is spending the summer in Maine.

Dr. and Mrs. R. T. Fuller, of Flint Medical College, will spend the summer in Alma, Mich.

Miss Sibyl E. Abboth, of Clark University, sailed on Steamship Canada, Tabrie Line, July 3 for a trip to Europe.

President Fletcher Homan, D. D., delivered the Baccalaureate sermon of Williamette University, June 9.

The Rev. N. D. Shamborguer, pastor of St. Paul Church, Winston, North Carolina, pulled off a rally recently which netted \$1,430.

Dr. I. G. Penn, Secretary of the Freedmen's Aid Society, spent Sunday at his home church, Lynchburg, Va., Rev. C. S. Briggs, pastor.

Benoni Price Hurst, son of Bishop John Hurst of the African Methodist Episcopal Church, graduated from Amherst College with this year's class.

Dr. J. W. E. Bowen will fill a number of lecture dates this summer. He speaks in the Metropolitan Church, Springfield, Mo., the Rev. J. M. Harris, pastor, July 10.

The Rev. H. W. Simmonds, D. D., delivered the commencement address to the graduates of the Jeffersonville, Indiana, High School, Friday evening, May 31st.

The Rev. C. S. Briggs, pastor of Jackson street church, Lynchburg, Va., has just closed a rally netting \$1,100.00 which was applied on the debt. Congratulations.

Mrs. M. L. Reed, wife of Dr. John H. Reed, of Monrovia, Liberia, graduated from the Union Missionary Training Institute, Brooklyn, N. Y., at its recent commencement.

J. G. Groves, of Edwardsville, Kansas, one of the richest colored men in this country, known as the "Potato King," raises from fifty to seventy-five thousand bushels of potatoes yearly.

The Rev. M. C. Cavines, our pastor at Cuero, Texas, West Texas Conference, died Saturday evening, June eighth, at 2 p. m. in great faith. He is survived by his wife and six children.

The firm of Moss and Geddes, undertakers and embalmers of this city, according to The New Era, will operate an ambulance service for the benefit of the colored people, after July first.

President Alfred Edwin Craig, of Morning Side College, of Iowa, was formally inaugurated Monday, June 10. The commencement address of Morning Side was delivered by Bishop Lewis on June 12.

The Hon. J. C. Napier, Register of the United States Treasury sustained a painful accident last week in Chicago where he was attending the National Republican Convention. Mr. Napier's many friends will pray for his recovery.

Prof. W. H. Clark, dean of the A. and M. College, Huntsville, Alabama, delivered the commencement address of the Corona Normal and Industrial Institute, Corona, Alabama, on May 10th. Nearly one thousand persons heard his address.

A monument in honor of Bishop Merrill has just been placed at his grave in Rosehill Cemetery, Chicago. The fund came from men who had been organized by Bishop Merrill. Dr. S. J. Berben took the lead in securing this tribute.

Principal E. M. Gentry, of the Portsmouth, O., School, delivered the annual address before the Literary Societies of the Kentucky Normal and Industrial Institute, on the evening of June 4th. Prof. Gentry spoke on "The Necessity of Educating."

Dr. W. C. Ellis, district superintendent of the Mexico district, Central Missouri Conference writes: The Rev. T. D. Davis, pastor of Yates Circuit deserted his work without permission on April 30. The work is being conducted by the Rev. Charles W. Howry.

Mr. and Mrs. George Morrow of Luling, Texas, announce the marriage of their daughter, Miss Beatrice H. to Mr. Edward Daniel Cannady. The ceremony took place in Portland, Oregon, June 27. Miss Morrow is a graduate of Wiley University and has taught successfully for several years.

Bishop John W. Robinson, the newly-elected Missionary Bishop for Southern Asia, sailed from New York by the steamer Lusitania, Tuesday, June 18th, en route to Lucknow, India, where he will remain until late in the autumn when he is to take up his Episcopal residence at Bombay.

Mr. George E. Haynes, of Pine Bluff, Arkansas, has received the degree of Doctor of Philosophy from Columbia University. Mr. Haynes is director of the National League on Urban Conditions among Negroes with headquarters in New York City. Mr. Haynes received the degree of A. B., from Fisk and the degree of A. M. from Yale.

St. Mark, Chicago, the Rev. J. W. Robinson, pastor, has been enjoying a feast of good things. Here is a recent calendar: June 4: Miss Bessie M. Garrison addressed the Woman's Home Missionary Society; June 13, Bishop I. B. Scott addressed the Epworth League; June 16, Dr. J. M. Shumpert and Dr. R. S. Lovinggood preached; June 20, Dr. M. C. B. Mason lectured.

During the recent small epidemic of cerebro-spinal meningitis at Baton Rouge, La., the only case that survived was treated by Dr. T. A. Walker. He used the old-line treatment and also the new anti-meningococcic serum treatment. Dr. Duchain, City Health Officer, whose duty it was to keep a record of such facts, said that Dr. Walker's case was the only one that survived.

The Rev. C. G. Cummings pastor of Asbury Church, Baltimore, Md., and Mrs. R. C. Bearden of Greensboro, N. C., were united in marriage June 26. Dr. Cumming is one of the prominent ministers of the Washington Conference and Mrs. Bearden is one of the first ladies of North Carolina. She stands in the fore-front of Methodist circles and is a leading temperance worker.

Knoxville, Tennessee, gave Bishop Cook a big reception. The *Journal-Tribune* referring to this occasion, says:

"Probably never in the history of Methodism in Knoxville has there been a greater demonstration of love and affection for one who has risen from the ranks and attained the highest honors that the church can bestow, than was shown Monday night at First Methodist Episcopal Church."

Dr. Frank Mason North, during the closing hours of the General Conference, announced in an obtrusive way, that a donor, whose name was withheld, had given \$50,000 to the General Board of Conference Claimants. The *Western Christian Advocate* says it was "a glorious gift," and it was. May the scriptural benediction be the experience of him who gave: "It is more blessed to give than to receive."

A Y. M. C. A. Institute will be held at Camp Arundel-on-the-Bay, Maryland, July 3-30, 1912. Among the instructors and lecturers are: Jesse E. Moorland, Dean, International Secretary, Association History, Principles of Organization and Administration; William A. Hunton, International Secretary, Religious Work; Lewis E. Johnson, Secretary Colored Men's Branch, Washington, D. C., Business Management; C. H. Tobias, International Secretary, Bible Study and Biblical Pedagogy; John B. Watson, International Secretary, Sociology; Robert P. Hamlin, International Secretary, Social Work; Richard C. Morse, General Secretary International Committee, New York City, Special Lectures on the Association Movement; Henry Israel, International Secretary, County Work; W. H. J. Beckett, Physical Director, Colored Men's Branch, Washington, D. C., Physical Work; Mason A. Hawkins, Principal Colored High School, Baltimore, Md., Lectures on Educational Work; Lewis B. Moore, Ph. D., Dean Teachers' College Howard University, Vocational

Training and Applied Psychology; A. B. Chesley, Boys' Work Director, Washington, D. C., Boys' Work; Myron A. Jones, Educational Director, Washington, D. C., Educational Work; Charles G. Dogan, Secretary Colored Y. M. C. A., Norfolk, Va., Bible Study; and Dr. William Jay Schieffelin, Chairman Committee, Colored Men's Department, New York, will bring a special message to the Institute.

## News Paragraphs

The colored people of Carroll County, Tennessee, have organized a telephone company.

Boston University at its recent commencement conferred degrees upon 251 regular candidates.

Nashville, Tennessee, is credited with fifty-seven institutions of learning besides its public schools.

The home of Mark Twain's boyhood at Hannibal, Missouri, has been presented to that city by Mr. George T. Mahan.

President George A. Gates of Fisk University announces the subscription of \$25,000 by J. Pierpont Morgan to the school.

In their State Convention the public school teachers of Illinois voted 207 to 84 in favor of the reading of the Bible in public schools.

The will of Mr. Isador Strauss, who with his wife perished on board the Titanic, directs that his children shall give \$185,000 to charity.

An international committee is arranging for the celebration in 1914 of one hundred years of peace between Canada and the United States.

Prominent women throughout the country are interested in the effort of a committee of one hundred of their sex to erect a memorial for the Titanic heroes.

The *New Era* is the name of a new publication put out by our people in New Orleans. It is well edited and well printed. It should have large support. Success to the *Era*.

Miss May Robertson is said to be the first woman stage driver in the United States. She makes a run daily, except Sundays, of thirty miles, from Meeker to Buford, California.

The General Conference of the African Methodist Episcopal Church, at its recent session, appropriated \$6,000 for the home for superannuated ministers in Colorado Springs, Colorado.

Mayor Gaynor of New York replied to a correspondent, who complained because the Mayor had given a Bible, "a filthy book," said the correspondent, to a public school in Massachusetts: "Your letter at hand. It only proves that you have a nasty mind."

The North-East Ohio Conference, created by the last General Conference, is the largest conference in the Methodist Episcopal Church, numbering 473 ministers in full connection with the conference with 125,363 members in full membership with its churches.

Memphis, Tennessee, is putting the ban on theatres. High skirts, prize dancing, amateur nights, vulgar and suggestive costumes, suggestive situations or language and profanity are to be cut out. Under these restrictions theatre-going will be less attractive to some.

The African Methodist Episcopal General Conference which recently met in Kansas City, Missouri, voted \$5,000.00, immediately available, for the flood sufferers in Louisiana, Mississippi and Arkansas. The motion appropriating the sum was made by Mr. W. K. Hope, a lay delegate from New Orleans.

Another recent financial institution added to the fifty-odd banks already in successful operation among the Negroes of this country is the Lincoln State Savings Bank, corner of 31st and State Streets, Chicago, Illinois. It flung open its doors for business the morning of May 6th under very favorable conditions.



## Carnegie Heroes and the Race Problem

(Continued from Page Seven.)

1908. While his train was running thirty miles an hour, May noticed the child on the track. The brakes having been applied, he went from the cab to the pilot, where he braced himself in a kneeling position on the footrail, and reaching forward with both hands, lifted the babe from the ground and threw it to the side of the track.

Bronze medal.

James B. Goldman, aged 31, foreman, saved Warren Finley, colored, aged 30, laborer, from being run over by a train, Waterloo, S. C., June 29, 1909. Becoming frightened at an approaching train, Finley jumped from a hand-car on which he was riding and fell in front of it. He was held to the ground by the hand-car, and just as Goldman released him, they were struck by the engine, both being injured. Goldman sustained bruises on the body and a cut on the cheek.

Silver medal and \$1,000 toward the purchase of a farm.

Adolph Arnholdt, aged 34, weaver, died attempting to save Earl Johnson, colored, aged eight, from drowning, Philadelphia, Pa., October 3, 1908. Arnholdt, swam fifty feet from the bank in Schuylkill River to Johnson, who had fallen into the water, and being grabbed around the neck by the boy, was unable to free himself. Both were drowned.

Silver medal and \$50 a month for support of widow during her life or until she remarries, with \$5 a month additional for each of six children until each reaches the age of sixteen.

Frank Omner, aged 37, foreman, died saving John Bevin, colored, aged 58, laborer, from suffocation, New Orleans, La., October 27, 1907. Omner went to the bottom of an eleven-foot sewer manhole and fastened a rope around Bevin. The latter was pulled out and recovered, but when Omner was recovered he was dead.

Silver medal to widow and \$2,000 to liquidate mortgage on her property and \$50 a month during her life or until she remarries, with \$5 a month additional for each of two children until each reaches the age of sixteen.

Amila G. Cone, aged 61, housewife, attempted to save Evalina Smith, colored, aged 5 months, from burning, Raleigh, Florida, May 5, 1908. Rushing into a burning cottage, through dense smoke, to the second room from the outside door, while embers from the roof dropped about her, Mrs. Cone rolled the baby from a blazing bed into the front of her gingham skirt and carried it outside, sustaining severe burns on the hands. The baby died.

Silver medal.

William M. Edwards, aged 25, longshoreman, rescued Lucius Hubbard, colored, aged 29, stevedore, from burning, Philadelphia, Pa., June 20, 1908. Edwards slid down a rope through a hatchway of a freight steamer to the first under-deck, which was in flames due to an explosion, and secured Hubbard, fastened him to a rope, and climbing up, with assistance, drew him up. Hubbard died.

Silver Medal and \$1,000 toward purchase of a home.

E. Ralph Adams, aged fifteen, school boy, helped to save Arvy D. Mahoney, colored, aged thirteen, and died assisting in an attempt to save Burdette C. Blett, aged 11, from drowning, Decatur, Michigan, December 7, 1904.

Lying flat on the ice of Lake of the Woods, twelve hundred feet from shore with another boy holding his ankles, Adams worked his way to a hole in which Mahoney and Blett were struggling, and dragged Mahoney from the water. He and his companions were approaching the hole as before, to rescue Blett, when the ice broke, all three were drowned.

Bronze medal.

Thomas M. Christenbury, aged 38, chief of police, rescued Rufus Long, colored, aged 76, laborer, from a cave-in in a well, Charlotte, N. C., August 9, 1909. Regardless of the warning of another man, Christenbury, who measured twenty-two inches across the shoulders descended a ladder with a rope around him into a well twenty-five feet deep and thirty inches in diameter to Long, who had been caught by the well caving in and pinioning his arm, about thirteen feet from the surface. Christenbury removed the stones holding Long's arm, and, although there was danger of the overhanging wall falling, worked until he had freed Long, and then drew him to the ladder. Both got out safely.

Silver medal and \$200 to liquidate mortgage on his property and \$2,000 for the education of his children, as needed.

William F. Leland, aged 27, captain, died attempting to save David Simpson, colored, aged 25, deck hand, from drowning, McClellanville, S. C., May 24, 1911. Leland jumped from a river-boat into Jeremy Creek, and, in water fifteen feet deep, swam ninety feet to Simpson, who had fallen overboard. Leland caught Simpson's hands, the latter's head appeared above the surface of the water momentarily, and then both sank and were drowned.

Bronze medal and \$250 to father, as needed.

On the fly-leaf of the Commission report, the Carnegie Book of Heroes, the following statement of Mr. Carnegie in regard to the purpose for which the Hero Fund was established, is quoted.

"I do not expect to stimulate or create heroism by this fund, knowing well that heroic action is impulsive, but I do believe that if the hero is injured in his bold attempt to serve or save his fellows, he and those dependent upon him should not suffer peculiarly thereby."

Now, the interesting thing about this report is not so much the individual heroism it reveals, as what it shows of good in the ordinary man of both races. The majority of heroes whose names are recorded in this book, are just the common men whom we meet, working in the streets, on ships, in mines; men who are doing for us the hard, rough work of the world. But deeds of heroism are not confined to any class or to any race. More than that, this report shows that when the ordinary man or woman meets and recognizes human need, it makes little difference in what form or color that need presents itself.

Sometimes, in discussing the relation of the race, certain persons have made the assertion that the thing which made the problem peculiarly difficult was that the races were divided by an instinctive distrust and hatred, the one for the other. Whether or not that is true in just the sense which the people who made the assertion mean, I shall not discuss here. It seems to me more important to call attention to the fact that there is in the average man a disposition to help the man who is next to him, his neighbor, whether he be white or black. In fact, the records of the Hero Fund not only show that the average man is, under normal conditions, interested in the welfare of his neighbor, even to give his own life, in order to protect him from injury and preserve him from evil.

The real trouble is that the white man and the black man do not have an opportunity to get next to each other, or rather they too often meet each other in such a way that each sees the worst, and fails to recognize the best that is in the other.

I find that in most cases where white men abuse the Negro, or where the Negro complains about the white man, each is talking not about the individual white man or the individual Negro, whom he knows but about a class of individuals which he has constructed out of general impression of persons he did not know intimately and well. Where, as frequently happens in the South, black men and white men get to know each other and where the races understand each other, there is very little difficulty between them.

It is in their individual relationship where men get to know each other and where the races understand each other, there is very little difficulty between them.

Let me add, in conclusion, that it does not seem to me that there is any reason for despair as long as there remain individuals among the masses of each race who are willing to risk their lives to serve and save individuals of the other.

## Children's Day Reports

OLIVE BRANCH, MISS.—Children's Day was quite a successful occasion with us. We raised \$58.96. Quite a number of persons gave \$1.00, while others gave twenty-five cents. Such a delightful time we've never enjoyed.—S. D. Troupe, pastor.

Newberry, Fla.—The observance of Children's Day was an enjoyable one. We had large audiences all day. Other Sunday Schools among the Baptists took part with us and the Rev. Chaptel lectured very interestingly. Collection for the day, \$10.00.—H. Miller.

Newport, Ark.—Very creditably and enjoyably was the occasion of Children's Day observed. Mrs. Susan Yandell, superintendent, together with Mrs. Ida Terrell and Mrs. Thresa Clyce worked like heroines for the success of the day.—J. W. Terrell, pastor.

HAZLEHURST, MISS.—Children's Day was a success on this charge. Gallatin Church collection, \$4.55. Mr. E. Handy, superintendent. Mt. Zion, collection, \$9.31, Mrs. C. J. Simon, superintendent. Miss Laura Mingo, our organist at Mt. Zion, furnished most excellent music, which was greatly enjoyed. Total collection for the day, \$13.86.—R. L. Carpenter, pastor.

New York City.—Salem Church observed Children's Day most fittingly. Three hundred Sunday School pupils were present and rendered the program beautifully under the leadership of Mrs. E. S. Grannum and Miss Whittinglow. The Mens' Bible Class numbering 100 assembled with the Sunday School children together with their teacher, Mr. G. N. Allen. The church was beautifully decorated.—G. W. Allen.

Eupora, Miss.—Children's Day was quite a success here. The program was carried out to the letter. Misses Virlie D. Moody and Ethel Clayton furnished music for the occasion. The following raised the amounts opposite their names: C. E. Moody, \$10.00; Miss L. L. Moody, \$6.35; Miss V. D. Moody, \$6.05; Miss Ethel Clayton, \$6.05; Mrs. M. J. Hubbard, \$5.00; Mrs. Jessie Aldridge, \$5.00; H. E. Embry, \$2.55; Mrs. E. C. Marshall, \$2.00; Mrs. T. A. Moody, \$1.75; A. W. Marshall, \$1.50; J. H. Hubbard, \$1.50; W. M. Ford, \$1.25; Mrs. Mahalie Lee, \$1.20; Mrs. Caroline Griffin, \$1.25; Mrs. Catherine Brown, \$1.00; Mrs. Rosetta Woodward, \$1.00; G. W. Drain, \$1.00. Others raised from 50 cents to 85 cents. Total collection for the day, \$81.25. The Rev. C. E. Moody is pastor; W. M. Ford, superintendent.

## Personal and General

Prof. and Mrs. James Appleas are elated over the arrival of a son, Laurence Dunbar, Thursday, June 13th, at Natchitoches. Prof. Appleas is principal of the Columbia Village School No. 8, Columbus, La.

Dr. and Mrs. Atkinson of Sulphur Springs, Texas, entertained the Rev. S. E. Frazier, district superintendent, at their comfortable home recently. Dr. Atkinson drove the District Superintendent around the city in splendid conveyance. A most delicious breakfast was served by Mrs. E. Hines to the ministers.

One week of special evangelistic services have been held under the auspices of the Non-Sectarian Ministerial Union of the City of Lake Charles, Louisiana from June 17 to 22nd, in Woodbury Church. Pastors, the Revs. A. W. Kennon, P. W. Clark, W. E. Hall, R. H. Martin, H. H. Williams, pres.; J. W. Mayne, secretary.

Sunday, June thirteenth, was the date for the opening of the new Pitts Metropolitan church at Springfield, Missouri. This church, when completed and furnished, will be one of the best and most modern churches in the central Missouri Conference. The Rev. J. M. Harris, pastor, is just entering upon his second year's work at Springfield.

Miss Lillian Angelia, daughter of the Rev. and Mrs. James D. McCain of Gahagan, Louisiana, graduated from the English and Sewing Departments of Gilbert Industrial College, Baldwin, Louisiana, with the class of 1912. She is now spending the summer months at home where she will begin teaching in the public school on June seventeenth.

The closing exercises of the Lincoln (Missouri) High School held May 23rd, was followed by the graduating exercises on the 24th in which seven young persons received diplomas. These were the Misses Mary and Irene Wright, Zella Johnson, Edna Meade, Messrs. William Paxton, Thomas Giles and Virgil Henderson. The principal of this school is Prof. J. H. Kenner.—Willie M. Brown, reporter.



From the Beattieville Louisiana Charge, the Rev. J. Brown, pastor, writes: "The work at this place is moving along successfully. We raised on the third Sunday in June, 1912, \$52.00. Each of the church and the class of well-wishers made fine reports. More than \$200.00 has been raised at this place for the several needs of church; the Annual Conference. The people are

Mount Zion Methodist Episcopal Church, Slidell, Louisiana, tendered a grand reception Thursday night in honor of their delegate, Dr. A. W. Brazier. An excellent program was rendered, in connection with which Dr. Brazier gave an able narrative of his trip. After which he was presented with a beautiful bouquet of jasmines and a cake with initials, by the Ladies Aid Society. The presentation speech was made by Rev. A. D. Posey. An elaborate repast was served. Rev. W. Harrol is pastor of Mount Zion.

In every section of the country large preparations

are being made to attend the National association of Teachers in Colored Schools, which holds its ninth annual session in Chattanooga, Tenn., July 24 to 28. Chairman of the Executive Committee, Mr. M. W. Dogan, and President W. T. B. Williams have arranged a program from Wednesday 24th to Sunday afternoon 28th. As in former years Sunday will be Educational Day through the City of Chattanooga. Some of the best educators will speak in eleven churches at the 11 o'clock services; while at 3 o'clock a great educational mass meeting will be held at the City Auditorium, where a few of the best speakers and some of the best singers to be had by any people will constitute the program. As in St. Louis last year it is expected that many thousands of people will gather in Chattanooga Auditorium to hear and cheer the closing notes of her ninth session, Sunday, July 28. Very low round trip reduced rates have been secured on all railroads east of the Mississippi river. Persons from other sections will find it possible to secure the summer tourist rates to Chattanooga and vicinity. Already there is the assurance of more than a thousand delegates at the Chattanooga meeting.

of the church. The Rev. W. C. Statesman at Dayton and the Rev. R. Acton at Troy and Dr. D. E. Skelton at Cincinnati are the new men in the district and are succeeding nicely. The pastors wives are becoming more and more factors in the success of the church and especially in the social department. Cleveland, Springfield, Park Street, Cincinnati, Cumminsville, Eleventh Street, Columbus, and Lorain are all carrying heavy debts, but are planning to reduce their indebtedness materially this year. The smaller appointments are working like beavers for success. The pastors and the churches in the southeastern portion of the state are a unit in bringing things to pass. They are planning for a great district conference at Bellaire, Ohio, August 8-11, 1912, at which time the church at Bellaire will be dedicated. The Revs. J. E. Burton, W. T. Hayes, G. W. Tindell, and Joe Perkins have affairs in that part of the district well in hand. The Rev. W. H. Blackburn says that the people in Cadiz, Ohio, must know that he is there. Hawthorne Street Church, Columbus, Ohio, needs and must have, in the near future, a \$10,000 church. There is a fine opportunity for one of the greatest churches in the Lexington Conference. The Rev. W. J. White the pastor has a \$1000 rally on now. We have a new church organized with about eighteen bona fide members in Urbana, Ohio. The Rev. John W. Chinn, the pastor, is very hopeful of this new organization. The Revs. B. F. Smith, C. McDonald, H. B. Mays, G. C. McPheeters, and W. W. Billings, are succeeding quite nicely on their work. The Rev. J. H. Lone, Parker street, Columbus, is arranging to enlarge his church, and the Rev. V. A. Poindexter is building a new church in the American Addition. The Revs. J. E. Wood, W. H. Redmond and F. S. Delancy are having success in building up the Master's Kingdom. Larain under the leadership of Rev. S. D. McDuffie has taken on new life and the future is very encouraging. The Revs. J. H. Payne, E. M. Bolden, B. W. Kirtley, and W. Hauser are making good advancements on their work. Mount Zion, Cincinnati, has a rally on for to pay off its indebtedness and remodel the church. Every church should be proud of the success that is being achieved along all lines of church enterprise. Let every pastor urge his members to take the SOUTHWESTERN CHRISTIAN ADVOCATE. Dear brethren, I am at your service for consultation for the best success of your church work.—Joseph Courtney, district superintendent.

## Recent District Meetings

### GAINESVILLE DISTRICT.

Scott Institute.

The Gainesville District is the largest of the districts in the Florida Conference and is situated in Alachua County, the population is 34,305 of which 212 is white and 19,092 colored. Farming is principal industry. We are very much interested in the training of the hundreds of splendid young people whose parents are unable to meet the expense of sending them to the schools far away. Therefore we have established Scotts Institute and Industrial School in the City of Gainesville. During the term the enrollment was 150 scholars. Eighteen in the boarding department. The trustees are purchasing property in the western part of the city planning to make necessary improvements for the opening of the school in the fall. To meet the expense and payment on present indebtedness each pastor, Sabbath School Superintendent and President of Epworth League Chapter is earnestly re-

quested to report the full amount that is assessed.—J. S. Scott, district superintendent.

### OHIO DISTRICT.

This in regular order is the Fifth District of the Lexington Conference and embraces all of the colored work of the Methodist Episcopal Church within the State of Ohio. The churches in this district are wielding a healthy influence for the Christian development of the colored people of the state. We are urging each church to become more a positive factor in the solution of the race question along all the lines of Christian culture, industry, education, commercial thrift and civic righteousness. The brethren in the district are aiming to make this their banner year in aggressive church work. Many of them have not only promised to raise their benevolence in full but to go in access of the regular apportionment. We have just closed the first round of quarterly visits. Indeed, it is very encouraging to witness with what energy the pastors and members are taking up the work

## Gleanings from the Field

### LOUISIANA

Slidell—Mt. Zion Methodist Episcopal Church gave the new pastor and family a grand reception. The meeting was called to order by Mr. Moses Riley, who was master of ceremonies. After prayer by Mr. Anderson, Mr. A. W. Wiggins made the welcome address. The pastor, the Rev. Wm. Harrell, responded in well-chosen words, assuring the members of his hearty co-operation, and also thanking them for their kindness. Mr. A. Posey was introduced and Mr. Henry Brooks was introduced and presented the pastor a One hundred pounds of choice groceries were laid upon the table in the dining-room. Refreshments were served in abundance. Mount Zion and Hartzell Churches are taking on new life. We ask the players of the church.—Moses Riley.

Montrope.—Mount Nebo Methodist Episcopal Church had Rally Day on June 16, 1912. The church was divided into three clubs—namely: The Ladies Sisters No. 1, collection of \$5.59; Club No. 2, the King's Daughters, \$17.05; Club No. 3, the Conference Daughters, collection \$12.76. Total collection \$35.39.—F. M. Lashington, reporter.

Trinity.—At Trinity Church our quarterly Conference was held on June 12th and 13th. The Rev. H. Wilson presided. The Rev. Wilson as a text Revelations 6:12, and

moved his large audience at will. The Reverends J. R. Lee of the Colored Methodist Episcopal Church and his people and the Rev. H. C. Ross both spoke with eloquence. The King's Daughters, led by Mary Laskins and Ella Williams, surprised the pastor with thirty pounds and a purse. The Rev. Colman has things well in hand and knows how.

Gahagan.—Our First Quarterly Conference was held at Mount Carmel Methodist Episcopal Church, the Rev. James D. McCain, pastor, on May 9, 1912, with the Rev. George Johnson presiding. The officers were present with good reports. Everything is moving along nicely. The Sunday School has taken on new life under the management of Mr. L. G. Harris.—Green Creswell, reporter.

Thibodeaux.—Our church, under the leadership of our splendid pastor, the Rev. F. F. Robinson, is progressing well. Thirty-nine new-born souls were received baptism on the 28th of April. Rev. Robinson is laboring as eagerly as the officers to have his church free of debt and equal to the best in our town. Rev. Robinson is loved by all for the officers, members and friends spared no pains in sending our pastor to Minneapolis to the General Conference. Rev. Robinson, on his return, presented the church with an individual communion set for which he has our many thanks. The church has been furnished with electric lights.

We now plan great things for the future. Every interest of the church is being carefully looked after.—Abbie Wilson, reporter.

Flournoy Circuit.—The second quarterly Conference was held at Providence Church June 14th, with the Rev. T. B. Oville presiding. Reports showed improvement in every part of the church work; the parsonage is nearing completion. Lumber is on the ground for renovating the church, which, when completed, will be a credit to the Shreveport District. This is one of our old churches on the district, some of our able pastors having served here. Reports showed that it is coming in to prominence again. The members are working hard to have a good report at the District Conference, and they are satisfied that the Conference sent them the right man in the person of Rev. Grace L. Turner. The Rev. Oville's lectures were inspiring and uplifting. He is welcome in our midst at any time. From April 22d to June 14th, \$35 was raised for all causes.—Felix Holden, reporter.

### MISSISSIPPI

Maben.—The Second Quarterly Conference was held at St. Stephens Methodist Episcopal Church, June 15-16. Dr. M. F. Islah presided. The officers were present with written reports. Sunday at 11 a. m. Dr. Islah preached to the delight of his audience. At 8 p. m. a strong sermon was preached by him. We raised during the quarter \$30.44. At 11 a. m. thirty-two persons

partook of the Lord's Supper.—I. E. Russell, reporter.

Barlow Circuit.—The Rev. P. H. Rembert, District Superintendent, held the second quarterly Conference, which convened on June the 8th and 9th on the Barlow Circuit at New Zion Church. All the officers answered roll-call with reports showing that there was a degree of progress along all lines. Our beloved pastor, the Rev. A. Johnson, has everything in hand. The people were carried away with his great sermon, after which the Sacrament was administered to a large crowd of the members. Paid the District Superintendent in full for this quarter. Raised for all purposes, \$46.07. The District Superintendent preached interestingly and helpfully.—Cornelius Johnson, reporter.

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## Conferences and Conventions

### DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
San Angelo .....	.....	July 16-21.....	E. L. Jackson
Cbattanooga.....	Soddy, Tex.....	July 17.....	E. J. Cox
Palestine.....	Bryan, Tex.....	July 23-24.....	M. Q. A. Fuller
Holly Springs .....	Ripley Miss.....	July 23-28 .....	N. R. Clay
Muskogee .....	Porter, Okla.....	July 24 .....	S. A. Stripling
Gulfport.....	Richton, Miss.....	July 24.....	S. H. Connor
Savannah .....	Jesup, Ga.....	July 24-27 .....	E. D. Giddens
Beaumont.....	Beaumont, Texas.....	July 24-28.....	W. L. Duncan
Vicksburg.....	Harriston, Miss.....	July 24-28.....	J. E. Holmes
Nashville.....	Springfield, Tenn.....	July 24-28.....	T. W. Johnson
Florence .....	Kingstree, S. C.....	July 24-28 .....	I. H. Fulton
Western .....	Lowville, N. C.....	July 24-28 .....	H. L. Ashe
Bluefield .....	Gary, W. Va.....	July 25 .....	W. T. Marley
Brookhaven.....	Chinagrove, Miss.....	July 25-28.....	P. H. Rembert
Brookhaven ..	Chinagrove (Miss) Ct.....	July 25-28 .....	P. H. Rembert
Griffin.....	County Line, Georgia.....	July 30-Aug. 1.....	J. D. Lovejoy
Austin.....	Lagrange, Texas.....	July 30-Aug. 1.....	F. D. Kirkpatrick
Anniston .....	Roanoke, Ala.....	July 31-Aug. 4.....	S. J. Jordan
Clarksdale .....	Highlandale.....	Aug. 4 .....	C. W. Butler
Fort Smith .....	Little Maumee, Ark.....	Sept. 4-8 .....	H. P. Coulter
Paris.....	Clarksville, Texas.....	August 6-11.....	K. W. McMillan
Atlanta .....	Corinth, Ga.....	Aug. 7 .....	C. L. Johnson
So. New Orleans ..	So. Mansville, La.....	Aug. 7 .....	J. W. Turner
Louisville .....	Hawesville.....	Aug. 7-11 .....	R. L. Dickerson
Tupelo .....	Bellefontaine (Miss) Ct.....	Aug. 7-11 .....	E. L. Scarborough
So. New Orleans ..	Slidell, La.....	Aug. 7-11 .....	J. W. Turner
Savannah .....	Jesup, Ga.....	Aug. 7-11 .....	E. D. Giddens
Mexico .....	Fulton, Mo.....	Aug. 14-18 .....	W. G. Ellis
Ohio .....	Bellaire, Ohio.....	Aug. 8-11 .....	Joseph Courtney
Columbus .....	Victoria, Tex.....	Aug. 13-18.....	J. W. Warren
Huntsville.....	Conroe, Tex.....	August 13-18.....	W. H. Jackson
Navasota .....	Navasota.....	August 13-18.....	B. M. Taylor
Kansas City .....	Slater, Mo.....	Aug. 14-17.....	W. H. Wheeler
Gainesville .....	Duluth, Ga.....	Aug. 14-18.....	J. A. Richie
Dallas .....	Corsicana, Tex.....	Aug. 20-25 .....	J. S. Wyatt
Aberdeen .....	Macon (Miss) Ct.....	Aug. 20-25 .....	J. M. Marsh
Marshall .....	Pittsburg, Tex.....	Aug. 20-25 .....	P. H. Jenkins
Starkeville .....	Louisville.....	Aug. 20-25 .....	W. F. Isiah
Sedalia.....	Joplin, Mo.....	August 21.....	J. H. McAllister
Winona.....	Indianola, Miss.....	August 21.....	H. B. Hart
Lexington .....	Lexington, Ky.....	Aug. 21-25 .....	P. T. Gorham
Greenville .....	Indianola, Miss.....	Aug. 21-25 .....	H. B. Hart
Meridian .....	DeKalb, Miss.....	Aug. 21-25 .....	J. M. Shumpert
Houston .....	Richmond.....	August 21-25.....	W. H. Logan
St. Louis.....	E. St. Louis, Mo.....	August 21-25.....	R. E. Gillum
Staunton .....	Winchester, Va.....	Aug. 27-Sept. 1.....	C. E. Hodges
San Antonio.....	San Antonio, Tex.....	August 27-Sept. 1.....	A. M. Mason
Marion .....	Near Eutaw, Ala.....	Aug. 29-Sept. 1.....	J. W. Martin

### CONVENTIONS

August 22-25—Little Rock District Sunday School and Epworth League Convention, Batesville, Ark.

### Special Notices

The Coast Division of The Gulfport District Missionary Convention will convene in Biloxi, June 26-30, at 9 a. m. Each district officer is expected to be present. Each Sunday School Epworth League, Ladies' Aid, Women's Home Missionary Society, Young Peoples Auxiliary is to be represented.—W. H. Smith, district president.

### CENTRAL ALABAMA CONFERENCE

Dear Brethren: Three months after the Minutes are printed, I still have on hand seven hundred of the one thousand that we printed. I have informed the pastors that there was no money to pay postage to send out the minutes and that each brother sending 25 cents would receive his minutes. Every brother who has sent postage has had his minutes mailed to him the same day. It seems that the brethren do not want the minutes. They are in my way. Any pastor, therefore, sending 25 cents to pay the postage, will receive by return mail ten copies of minutes. If you do not want as many as ten, send postage at the rate of three cents for each copy of the minutes.—Wm. Jones, Secretary Annual Conference.

### ABERDEEN DISTRICT. LADIES' AID SOCIETY.

Dear Sisters: This is test year for the Ladies' Aid Society, for, as you

know, we organized just last December. However, there were several auxiliaries on the District that were doing good work. Pastors and Presidents: Please work up the auxiliaries and organize where there are none. Pastors: Please send me the names of the President of each auxiliary of each charge and circuit. Pastors: Our success depends largely upon you and I hope you will do your best for the Ladies' Aid Society this year. I will try to visit as many auxiliaries as possible. Sisters: Let us work and pray. Look on the field, the harvest is great, but the laborers are few.—A. N. Hughes, District President, Marshville, Mississippi.

### OPELIKA DISTRICT.

To the Pastors and Members: As the Central Alabama Conference has passed from Bishop C. W. Smith into the hands of Bishop Wilbur P. Thirkield, and by the order of the Board of Bishops, the date of holding the Central Alabama Conference is placed on September 18th, we will have to elect the trustees and all other fourth quarterly officers in what has been stated or announced for the third Quarterly Conference. Also, my dear pastors and members, the unexpected is upon us, and we must show ourselves equal to the task that is before us. (1) By bringing all our powers engaged into play and all of our reserved forces to the front to meet the hour. It will take this and nothing else to ac-

complish the task. (2) By making a house-to-house hand-to-hand eye-to-eye and a heart-to-heart plea for the various benevolent causes. Pastors make tremendous efforts to bring the best results from now until the 18th of September, at which time you and I must be weighed in the balance. Brethren, we can't afford to have the balance against us at the Conference. I know you are equal to the task. I have the utmost confidence in your ability, power and grace to bring the desired results. Therefore, let us labor and pray as never before that our district, which is our goal and glory, may not suffer a loss at Gadsden, when we read our different reports. May God bless you, my brethren, in this supreme effort of labor and love for the Church and our Christ.—Lewis S. Price, District Superintendent.

### BEAUMONT DISTRICT.

Ministers of the district, local preachers, exhorters, district stewards, together with one Sunday School superintendent from each pastoral charge, one president of the Epworth League chapter, and one Class leader from each pastoral charge in the district, one layman as above, one representative of the Ladies' Aid Society from each pastoral charge, etc. The expected results, etc., To see and hear the accomplishments of the year's work. The major results must be accomplished in advance of the district conference, the spiritual results: the spiritual awakening of your entire work, the enlargement thereof, both church and the Sunday schools; the putting into operation every auxiliary of your church; the building up of the waste places, the old churches and parsonages repaired, etc., the making of that work better than you found it, and the coming to the district conference with no other purpose or intention saving that for which it is called, to report your work and actual results accomplished during the year; to report your entire benevolent claims as ordered by the church. The Call of the Church is urgent. This "making good" consists in the advancement of that part of the church that has been committed to our care; the saving of souls, the revolutionizing the entire machinery at our hands. After the spiritual consideration, comes the general benevolences of the church, the paying of the ministry (not the minister); to do less than this my brother you are not "making good," no matter what you say about it; this is the way the church sees the situation, nothing but the "real goods" will count; the people are the "goods" if you get the people, why, you have the results. There is or has been and old saying in the Texas conference: "Out of line, out of sight." I very seriously doubt the assertion. There is just one person that can keep you out of line and that person is yourself; that's all there is to it. Just to raise part of your apportionment, quite or nearly all of your salary, make no repairs on your work, put forth no special efforts at raising the Episcopal Fund nor the district superintendent's salary, which very largely reflects upon your administration and puts you with the men unable to operate the machinery. The man that understands the Methodist Machinery can surely operate it and bring things to pass and report round. Look out for the district programs soon. Brethren, lead your forces and come to the conference for business

and expect a great meeting; many of the other district superintendents, friends and pastors will be with you.—W. L. Duncan, district superintendent.

### District Rounds

#### HOLLY SPRINGS DISTRICT. Third Round.

Byhalia, July 13-14; Oxford, July 20-21; District Conf., 23-28; Abbeville Ct., Aug. 3-4; Oxford, 9-11; Alesville, 10-11; Batesville, 16-18; Sardis, 17-18; Grenada Ct., 24-25; Olive Branch, 24-25; Holly Springs, 23-25; Potts Camp, 24-25; Cotton Plant, 10-11; Ripley Ct., 17-18; Holly Springs Ct. 31-Sept. 1; Ripley, 31-Sept. 1; Water Valley, Sept. 7-8; Grenada, 6-8; Water Ford, 7-8; Abbeville and Tyro, July 26; Hernando, 7-8; Cannie Creek and Chappletow, 10-11; Autus and Hollywood, Aug. 20. District Brother—The first district conference will be held at Ripley, Mississippi, July 23-28. You will please try to make a full benevolent report. The local preachers and the exhorters must try to be able to make a full report of their benevolences. Epworth League and Ladies Aid Conventions will be held first. Send a delegation with two dollars for benevolences. All field officers are invited to come.—N. R. Clay, district superintendent.

#### CUMBERLAND RIVER DISTRICT. Fourth Round.

Tallahoma, July 19-21; Dechard, 25; Mt. Eagle Mission, 26; McMinnville Station, 27-29; Manchester Station, 30-31; McMinnville Circuit, August 4; Sparta Circuit, 6-9; Sparta Station, 10-11; Livingston, 12-13; Algood, 17-18; Stone Wall Circuit, 21-23; Gordonville Circuit, 24-26; Albany Station, 29-30; Liberty Circuit, 31 and Sept. 2; Cherryvalley Circuit, 4-6; Lebanon Circuit, 7-8; N. Lebanon Circuit, 10-12; Lebanon Station, 14-15; Gallatin Station, 21-22; Mitchville Circuit, Oct 5-6. The District Conference will meet at Algood August 13-18. My dear brethren, push every interest and let us have round reports.—J. B. Booth, District Superintendent.

#### LAKE CHARLES DISTRICT. Second Round.

Date District Conference, McNair, La., Aug. 21-25, 1912—Jeanerette, June 26-30; St. Peter, June 30; Hubertville, June 27; Olivier, June 29; Lafayette, July 4-5; Patantville, July 7; Calumet, July 9; New Iberia, July 12-14; Martinville, July 13-14; Crowley, July 16-17; Eunice, July 18; Jennings, July 20-21; Welsh, July 19-21; Lake Arthur, July 24-25; Shell Beach, July 26; Briggs, July 27-28; Campbell, July 28; Spring Creek, Aug. 21-25; Lakeville, Aug. 1, 2 and 4; Lake Charles, July 11, 30 and 31. Pierre Landry, Knoxville District, Fourth Round. Greenville, July 27-28; Johnson City, Aug. 3-4; Elizabethton, Aug. 10-11; Mountain City, Aug. 11-12; Warrenburg, Aug. 16-18; Russellville, Aug. 17-18; Morristown, Aug. 24-25; White Pine, Aug. 25-26; Newport, Aug. 31 and Sept. 1; Jefferson City, Sept. 1-3; Byington, Sept. 7-8; Vine Avenue, Sept. 8-9; Tazewell, Sept. 10-11; Friendville, Sept. 12-13; Clinton, Sept. 14-15; LaFollett, Sept. 15-16.

My Dear Brethren: You have noticed by this that our Annual Conference is a month sooner, so let every one

(Continued on Page 13)



## BOARD OF CONFERENCE CLAIMANTS

CHICAGO, ILL.  
14 W. WASHINGTON STREET  
SEPH B. HINGELEY, COR. SECRETARY

The first quadrennium's work of the Board of Conference Claimants had to do largely with general problems of the Support of Superannuates. Ever since the first Annual Meeting the Board has exerted its energies and expended its moneys along inspirational and educational lines. For what first appeared to be a new enterprise became the center of A GREAT MOVEMENT.

Yet the Board has never been ungrateful of the task assigned to it of creating a large connectional PERMANENT FUND worthy of the Church and its Veterans. During the present quadrennium the pathway of the Board's greatest achievement will be the pathway that leads most speedily and surely to a MILLION DOLLARS for the connectional PERMANENT FUND.

The increment of last year's work now being felt. During the first four months of 1912 half as much money has been received for the connectional PERMANENT FUND as during the first four years; and the splendid gift of \$50,000 which has just been added to the Permanent Fund by a generous unknown giver enables the Board to begin the new quadrennium with \$81,000 in its Permanent Fund. Thousands will rejoice to share in this Million Dollar Permanent Fund. Many of these are now reading these pages and will respond at once. That \$100,000 is not far away, and each succeeding \$100,000 will be easier. June should see \$100,000 well in hand.

Whether the gift be great or small, it is not EVERY LOVER OF THE VETERAN PREACHER send a June gift to the Board. July will find many on their vacation. Get ready to enjoy by creating an environment of joy, by contributing to the joys of the Old Preachers, the Widows and the Orphans of Methodism. Nineteen thousand dollars added in June will place the tenth of the first million in the treasury of the Board.

Let every General Conference delegate seal his service by a liberal gift this month to the Permanent Fund. Send subscription or gifts to JOSEPH B. HINGELEY, Corresponding Secretary, 14 West Washington Street, Chicago.

The Veteran Preacher is packing his satchels with good things for all and will pay his quarterly visit in a few days. Have you paid your quarterage yet? Send it now if you want to see his smiling face and hear his words of cheer.

Subscription, twenty-five cents a year. Club of ten subscribers for \$2.00.

## CONFERENCE NOTICES

### District Rounds

(Continued from page 12.)  
his duty and come to the District Conferences at Greenville, July 24, with all claims for benevolence raised. Thomas, E. M. Jones, R. E. Jones and W. W. Lucas, or their representatives, are hereby cordially invited

to attend, and you will please come ready to turn over to them the amount due on their respective claims. Let every pastor bring at least five new subscribers to the South Western Christian Advocate. Let us start now and not stop, for the time is almost here and the Knoxville District must not fail. Send names of your representations, that will attend the District Conference to the Rev. I. R. Hill, Greenville, Tenn., No. 710 Wesley Avenue. You will also note, we had to double everywhere this round. Please be ready for all things. Wishing you a splendid winding of the year's work, I am yours fraternally,  
I. W. TATE, Dist. Superintendent.

### Items of Interest

Hunter Circuit.—Our second Quarterly Conference was a success, with the Rev. A. T. Stephen in the chair, June 23rd and 24th. Our Quarterly Conference was held in connection with our Children's Day. Paid the Superintendent \$10, benevolence, \$38; pastor \$46; total, \$99 raised for the second quarter. The Rev. J. C. Adams is pastor.—Luberta Dunlap.

The first rally in Jones Chapel was a splendid success. One person joined the church and was baptized at the altar. This was a Club Rally. Club No. 1, Mrs. J. P. Phillip, captain, raised \$3.56; No. 2, Mrs. A. M. Wade, captain, \$15.93; No. 3, Mrs. U. Bats, captain, \$8.41. The Baptist pastors the Rev. H. Read, \$2.55; the Rev. T. .... 85 cts.; the Rev. W. Jones, \$2.18; the Rev. F. Thompson, \$3.15; the Rev. G. W. Bats, \$4.65; W. Roach, 51 cents. The Rev. C. Groves, \$105. Others raised from 25 cents up. Mrs. J. Clark, \$1.50; Mrs. A. M. Wade received the prize—a chain and bracelet.—J. C. Clark, pastor.

At Asbury church, Clinton, La., was held a grand class rally at this place on the 26th of May. The Rev. J. R. Williams of Wesley Methodist Episcopal Church was with us also the Rev. B. C. Gordon of the African Methodist Episcopal Church. A prize was given to the leader who raised the highest amount in his class and also to the preacher who raised the highest amount in his collection. The Rev. J. R. Williams took a collection to the amount of \$10.20. One prize went to him and the other to Brother Charlie Collins. Total collection for the day, \$24.70. There was food in abundance on the ground. The officers of the church said it was the best rally that had been held at this place for a number of years. We raised our pastor's salary for the month of May \$31.35. We are moving on at Asbury. The Rev. E. W. Jackson is pastor.—Ella Louis.

The Rev. W. A. Martin, superannuate member of the Louisiana Conference, now residing at Lacombe, La., is still full of interest for his church. Lacombe is a Catholic settlement, but the Rev. Mr. Martin is planting good Methodist seeds there. Recently the young people had quite an interesting literary exercise at his home. Interest centered in the debate between Miss Carrie Dawns and Beatrice Martin on one side and Miss Ethel Martin and Rachael Johnson on the other. Misses Dawns and Beatrice Martin were declared the winners of the debate, though there was little to choose between the two sides,

both being excellent. The members of the circle voted to lend their assistance towards the upbuilding of Mt. Zion Methodist Episcopal Church Slidell, La. Mr. and Mrs. Napoleon Palmer were of great help. The Rev. Martin's sons, Frank and Harry, are to be commented for their "arduous labors" in behalf of the society. Also the following deserve especial mention: Messrs. Z. Fritze, president; L. Fritze, vice-president, June Baptiste, secretary, Carrie Downs, assistant secretary, Beatrice Martin, treasurer.—A. D. Posey.

A crowded congregation witnessed the Grand United States Rally that was given at Mallalieu Methodist Episcopal Church, St. Martinsville, June 16th. Results were as follows: New England States—Alex. Charles, Captain; Melvena Drake lieutenant, David McClain, sergeant. Amount raised, \$11.55. Middle Atlantic states—W. G. Drake, captain; Luez Livingston, lieutenant, Augustus Hypolite, captain, \$12.35. Central States, eastern section—M. V. B. Drake, captain; Winnie Carlson, lieutenant, Theodore Fuzel, sergeant, \$8.05. Central States, western section.—Celistan Philip, captain; Charlotte Green, lieutenant; John Charles, sergeant, \$5.00. Southern States, eastern section.—Edward Philip, captain, Calabet Drake, lieutenant; Winnfield Tyler, sergeant, \$6.70. Southern States, western section.—James Fuzee, Sr., captain; Matilda Tyler, Sr., lieutenant; Sam Philips, sergeant, \$7.00. Southwestern group.—Walter Wells, captain; C. Charles, lieutenant; A. Carlson, sergeant, amount, \$5.45. Northwestern group.—Wm. Livingston, captain; Leontine Drake, lieutenant,

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ant; Scott Tyler, sergeant, \$10.20. Alaska.—Walter Drake, captain; Arthur Brown, lieutenant; John Wells, sergeant, \$8.35. Hawaiian Islands.—Allen Philips, captain; Simon James, lieutenant; Octave Joseph, sergeant, \$6.00. Grand total, \$80.65. The Rev. W. W. Gray, pastor at Cade, rendered satisfaction to those that heard him. The Union Baptist Church was represented by Brother Lewis Brown, Home Mission Baptist Church by Brother Roberts. The members worked faithfully. The pastor feels grateful to every one who assisted in this great struggle.—T. P. Norris, pastor.

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## Gleanings from the Field

### TEXAS.

Pleasanton.—A. M. Mason, District Superintendent, held my second Quarterly Conference May 25-26. We are proud of him. The quarterage was raised in full, \$18.00; \$6.00 for benevolence; \$28.00 for building and improvement on our church and parsonage. Baptized six children. Brethren: We have only a few old people and a few young ones in our church—twenty-three in all, but this is the kind of work we do.—J. D. Markey, Pastor.

Montgomery.—China Methodist Episcopal Church is starting off nicely, with the Rev. T. M. Jackson as pastor. The Rev. Mr. Jackson and his wife arrived here Sunday morning, and we had good services all day. The Rev. R. Jackson preached morning and evening. On Monday night, after the Official Board had adjourned and all seemed to be quiet, there was placed at the parsonage door during the meeting a bundle containing the very best of groceries. The good friends then came over to the parsonage and visited. The good things were highly appreciated. Mr. Jackson thanked the crowd with smiles and also thanked them on behalf of Mrs. Jackson. We hope for the Rev. Mr. Jackson and his wife a success in life. Both of them are well prepared for the work. Mrs. Jackson was educated at Clark University and Mr. Jackson in Texas and Gammon Theological Seminary, Atlanta, Ga.—Ella E. Washington.

Plattsburg.—It pleased us all greatly to have three strong sermons on the first Sunday in May, by the Rev. W. W. Watts, of the white Methodist Episcopal Church. The Rev. R. A. Morris also spoke at this time. We had a packed house. Our pastor, the Rev. M. C. Gillsple, is doing everything in his power to help his church and the members are actively interested. We have \$72.00 so far in our benevolence.—(Mrs.) M. E. Pitts.

Sulphur Springs.—The Rev. J. E. Beal, District Superintendent for the time being, held the second Quarterly Conference May 4-5. Our District Superintendent was absent, attending the General Conference. We had a series of revival meetings. The Revs. W. L. Barlett, J. H. Garrett and L. Lewis, Bowman, Dr. Lynn, Presiding Elder of the African Methodist Episcopal Church, and the Rev. C. Lewis were present. The congregations of all churches attended each night. Many came to the mercy seat. During our revival the time for holding our second quarter arrived. We raised our full assessments and raised a good collection for the Rev. Mr. Beal and pastor. Total collected in the series of services, \$40.75. We closed the meeting on Wednesday night and our pastor, the Rev. S. S. Frazier, went to hold the second Quarterly Conference at Greenville and Rosser, Texas. Rosser raised their full assessment. The Rev. Mr. Garrett is running the work progressively. The Rev. Mr. Capp and his people are getting along nicely, but owing to the hardships they failed to raise their assessment.—S. S. Frazier.

Beaumont.—The second session of the Quarterly Conference met in St. Paul Methodist Episcopal Church, with the Rev. W. L. Duncan in the chair. We had quite a heavy rain and a stiff wind May 10th that cut us out of our love feast. There were but few of the

officers present to answer to the roll. The Ladies' Aid Society, under the leadership of Mrs. J. L. Blue, made a splendid report of \$16.00. On the night of May 11, they served cake and cream and added \$6.60 to the \$16.00, making a total of \$22.60. Mrs. Blue is an active factor in church work. Dr. Duncan preached three able sermons. This being the only good Sunday we have had on the work this year, we were indeed glad to have the Rev. Mr. Duncan with us. We paid our quarterage in full, \$18.50, and had a balance of \$6.75 for the pastor. Total collections for the quarter, \$25.25. We realize one-half of the year is gone and we have not been able to keep tab with the time, but we are going to make double quick time from this to the Annual Conference. Our watchword is "Persistence."—J. L. Blue, Pastor.

Oakwood.—We came to this charge immediately after the adjournment of the Annual Conference, and found a very loyal set of officers and members. We found that our greatest need was a new parsonage. We set our selves to work and in a short while had removed the old building, and put material on the ground for the erection of a new one. We had quite a hard pull, nevertheless, many of the members and officials stood nobly by us with their liberal contributions of from \$2.50 to \$10.00, which amounts enabled us to push the work of building with vigor, paying all bills promptly, and by April 1st we were able to move into a spacious four room building with front and back porch. When completed the parsonage will be one of the very best on the District. Members of the Baptist and the African Methodist Episcopal Churches have stood by us.—G. W. Carter, Pastor.

Parls.—At Morgan Methodist Episcopal Church, April 23, our Quarterly Conference was held with the Rev. Kay W. McMillan presiding. Reports showed some progress. The District Superintendent gave a splendid lecture and the Rev. Mr. Carr preached an able sermon. The quarter was spiritually and financially blessed. The entire assessment was raised.—T. D. Davis, Pastor.

Shira and Richards Circuit.—Our second Quarterly Conference convened in St. Thomas Methodist Episcopal Church, Richards, Texas, April 20-21, with the Rev. W. Hartley Jackson, District Superintendent, in the chair, with a part of the officials present. Reports were fair. On Sunday the house was full to overflowing and the District Superintendent preached a great sermon. Fifty-nine communed. Paid the Superintendent, \$13.65. Paid pastor this quarter, \$46.32; total for all causes, \$72.22. We received one subscription to Southwestern Christian Advocate.—R. H. Warren, Pastor.

Bon Wier.—On April 13-14, with the Rev. W. L. Duncan, District Superintendent, presiding, the first Quarterly Conference was held. At Dismuke Chapel one member was baptized and a glorious time was enjoyed. The Rev. Mr. Duncan preached ably upon this occasion to a crowded house. We raised nearly our entire apportionment and received one subscriber for the Southwestern.

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Deaths

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IDA MAY SHARP BOURNE.

After a full, short, useful life in the service of the Master and as an exemplar of a high type of Christian American womanhood, Mrs. Ida May Sharp Bourne has passed to rest, at the age of 30 years.

Miss Sharp was born in Ohio, in February, 1882, and educated in Cincinnati, Ohio. At the early age of sixteen she was already well known as an active and enthusiastic worker in the Methodist Sunday Schools of her home city, and she soon afterwards enlarged the scope of her labors by becoming interested in making hospital visitations, in which her large fund of sympathy and a rich endowment of musical talent were great aids. Later still, she became a kindergarten teacher, and won the love and esteem of her numerous little charges, and their mothers, who were often encouraged and cheered in their trials and troubles by her willing deeds and artless, earnest talks and sympathy.

At the unusually early age of twenty, Miss Sharp went out as a missionary to Liberia, Africa. She taught chiefly at the College of West Africa, in the capital city of Monrovia, and was instructor in Music there. But in addition she also organized and established in connection with this work, a kindergarten department which was needed. All classes in Liberia united to do her honor when she was forced by illness to return home after four years' work there; and mention has been made of her in Sir Harry Johnston's volumes of the History of Liberia.

Not only did Miss Sharp travel extensively at home, but she also visited several European countries, and saw a good deal of West and South Africa. At home she had traveled in as many as forty-two States and territories, and abroad she met many distinguished people in various walks of life.

After her return home to America, she undertook and carried through to success a lecture tour in the Middle West, New England, New York, etc., in aid of Mount Coffee school for native girls in Liberia, under the auspices of the Mount Coffee Association of Boston, Chairman: Dr. Edward Everett Hale, Chaplain of the United States Senate, where she spoke in 1906, Washington, D. C.

In the 29th year of her age she added to her honors that of being lecturer on "Africa, its People, Customs and Religions," in the Education section of The World in Boston—America's first great Christian Missionary Exposition, held in Boston, April and May, 1911.

This talented lady married Mr. Jno. R. Bourne, journalist, a near blood relative of the Honorable Arthur Barclay, who has just this year retired from the office of president of the Republic of Liberia. Her husband and three children survive and mourn their loss, with many friends in many lands. Mrs. Bourne died in Cambridge, Mass. in March last; and has been mentioned in the Eastern press

in terms of deserved eulogy. She was everywhere a center of attraction for youth, and a source of help and inspiration to many of her elders. May she rest in peace!

Brookman—Mr. R. T. Brookman, of Davey Methodist Episcopal Church, Shira, Tex., born April, 1861, passed into Life Eternal May 17, at the age of 51 years. He died at peace with God and man, just as he lived during his Christian life. His wife and seven children survive him. Mr. Brookman was a patriotic citizen. He was a devoted husband, a class leader in his church, and superintendent of the Sunday school.—R. H. Warren, Pastor.

Johnson—Mrs. Alice H. Johnson, of Ajax, La., a member of Rose Chapel, died on the 6th inst., in the full assurance of faith. She professed faith in God February, 1912. As she had been sick for some time it was thought best that she be taken to the sanitarium for treatment. Her condition grew worse from this time and on May 6 she passed away. She leaves father, mother, brothers, sisters and husband, two children, relatives and friends, who mourn her passing. The pastor was assisted in the services by the Rev. E. P. Harris, of Marthaville, La. She was 31 years of age.—Jas. E. Harrison, Pastor.

Tallie—Lucy Tallie, a member of Oak Grove Methodist Episcopal Church, Streetman, Tex., after an illness of four years, which she bore with Christian fortitude, passed away April 6. She leaves her husband, father, a brother and sisters, and many friends. The Rev. C. Davenport, pastor, officiated.

Franklin—Ben Franklin, a member of Hasen Chapel, Allen, La., died on the 11th inst., in great triumph. He had been a member of the church for a long time, and was ready when the end came. He will be greatly missed, as he was a good helper in the church. A host of relatives and friends mourn his passing.—Jas. E. Harrison, Pastor.

Franklin—Frances Franklin, daughter of Mr. B. Franklin, of Allen, La., died on the 18th of April. She was a dutiful scholar of the Sabbath school and she will be sadly missed. To the bereaved family we extend our prayers. She was 18 years of age. The funeral service was conducted by the Rev. Jas. E. Harrison.

Dyer—Miss Bertha Dyer, of Springfield, Ill., aged 17 years, passed into the Beyond April 30, at the home of her brother, Mr. David Giles. Miss Dyer was a member of Grace Methodist Episcopal Church, assistant superintendent of the Sunday School and organist of the Junior Choir. She leaves her mother, two sisters, two brothers, one of whom is Wilbur Dyer, of the United States Navy.

Gilliam—Mrs. Leona Gilliam, one of the strongest members of Elizabeth Methodist Episcopal Church, died April 17, 1912. Mrs. Gilliam was the wife of Brother Sam Gilliam, who is known the Holly Springs District over for his faithfulness and as the "preachers' friend." Sister Gilliam suffered for more than six months, but was always cheerful. Many times during her illness on entering her room we found her singing or reading her Bible. Some days before she died she said she cared not to get well, but rather to go Home to her heavenly father. The funeral took place in Elizabeth Methodist Episcopal Church, April 18. J. W. Jones, Pastor.

Buckley—Mrs. Ellen Buckley, one of the oldest members of Pleasant Valley Methodist Episcopal Church, Lake, Miss., died suddenly April 22. She joined Pleasant Valley about forty years ago, and was a faithful member. She could not visit the church regularly, but she loved the church of her choice. At her death she was 70 years of age or more. She leaves four children living and many grandchildren, who miss her kindly words. She made many friends. The funeral sermon was preached by the pastor to a large number. She was laid to rest in Sherman Hill Cemetery. W. L. Mills, Pastor.

Franklin—Mrs. Dora Franklin, of St. Paul Methodist Episcopal Church, Shell Mound, Miss., passed into the Great Beyond March 8, aged 57 years. She was a member of the church for twenty-three years, and died peacefully. Her husband and eight children survive her. The funeral was conducted by the pastor, the Rev. W. H. Golden.—Mrs. B. A. Turner, Reporter.

Lucas—Mrs. A. W. Lucas, the wife of Prof. E. C. Lucas, of Jackson, Miss., died April 23. The funeral service was conducted at the residence of her son-in-law, Hon. P. W. Howard, by the Rev. G. W. Smith, D.D., Pastor of Central Methodist Church, assisted by Dr. Hair, of the African Methodist Episcopal Church of this city; Dr. E. B. Totts, D.D., pastor of the Farish Street Baptist Church; the Rev. Henry W. Woods, pastor of Pratt Chapel. Dr. Smith preached an able sermon outlining the work and life of Mrs. Lucas. Mrs. Lucas was the life of our church at Macon, Miss., for twelve years. She had charge of the Macon High School for nine years or more, and was loved by the people of Macon, and was a power in the school room. Many men and women who have accomplished large things were under her guidance and teachings. She leaves a loving daughter, Mrs. W. Howard; Prof. E. C. Lucas, her husband, and Dr. W. W. Lucas, D.D. Mrs. Lucas was highly honored by the people of Jackson.

Johnson—Mrs. Janie Johnson was born February 2nd, 1880 and died at State Line, Mississippi, April 16, 1912. She joined the church in 1890 and lived a consistent Christian. She leaves one little girl of 6 years and many other relatives and friends.—J. M. Butler, pastor.

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### Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Mrs. A. R. Albert, a prominent member of Williams Church and member of the Auxiliary Woman's Home Missionary Society, has been appointed District President of the South New Orleans District Woman's Home Missionary Society, Louisiana Conference. Mrs. Albert shall expect to have the hearty co-operation of the District Superintendent and Pastors on the district.

The Colored Y. M. C. A. in is a Membership Campaign. Ten companies with ten men and a captain for each, a campaign force of 110 men are working for new members. Each man in each company is pledged to bring in not less than one new member. To the captain of every company that brings in 15 or more new members, his membership card for the next year will be presented as a prize, and to each man who brings in three or more new members, a fine association pin will be given. The campaign opened with a Men's Meeting last Sunday addressed by the Rev. John L. Sutton, pastor of La. ave Methodist Episcopal Church. Dr. Robert E. Jones, president of the board, will address the meeting Sunday, July 7th. Note—The final reports of the captains and their companies will be called Wednesday night, July 10, around a free luncheon, served in the Y. M. C. A. air dome. Here a Motion Picture Exhibition will be enjoyed also. Twenty-five per cent of the money received in this campaign will be used to improve and equip the gymnasium and game departments.

Scott Chinn Memorial.—Friday night, June 28, the officers and members of the above-named church tendered their pastor, the Rev. A. B. Harris, a grand reception in honor of his forty-second birthday anniversary. Addresses were delivered by Miss Victoria Jociem and M. Beime. Mrs. Susie Wilson sang a solo. Revs. Nolan, McNeal and B. Hardy were present and also delivered addresses. The following committee: Messrs. Rosa Gray, L. Beinimie, A. Reed, Julia Carrier, C. Marenio, Louisiana Tillman, presented the pastor a fine broad-cloth clergyman's suit. The steward board presented a fine summer coat. Mrs. Anna Johnson presented a pair of shoes. Mr. Paul Kennedy on behalf of the members and friends presented the other presents, such as handkerchiefs, pants, socks, ties, shirts, china-ware and a

The presents received amounted to \$90.00. Six gallons of cream, 300 cakes and two buckets of lemonade were served to invited guests. Our steward's rally for the pastor Sunday, June 23, was a success. \$21.35 was raised and turned over to the pastor on his salary. On Sunday night the Rev. N. McNeal preached to quite a crowd.—Marcelin Bienaime.

Simpson Memorial. — Outlook grows brighter for the future if present indications are to be considered. We have made up in our minds to save this very valuable church to our Methodism July 7 and 14 are to be the "test days," and everyone will be called upon to rally forward and help. The city pastors of all denominations, together with their congregations are to be with us on the 14, as well as a number of white friends and representatives from the various charitable and benevolent organizations who will assist with their donations. Dr. R. E. Jones will preach for us July 7 at 11 a. m. Dr. B. G. Landry, Algiers, will render a special selection from Handel in F. also Prof. J. B. Humphrey with his orchestra will be present, thus helping to make this service worth while. The Second Quarterly Conference passed off Thursday night, with reports well in hand, and every interest carefully looked after by the pastor and officers. Let no one doubt the loyalty and sincerity of this loyal people, but encourage, and aid us all you can, and in every way you can, for they deserve it. Special concert and bazaar will be held July 4, 5, and 6 for the benefit of the debt. Come and help in this way, if by no other method. We solicit your help and aid at this time.—W. Scott Chinn, pastor.

St. Matthew.—Wednesday, June 26, the officers and members of the Epworth League at St. Matthew Church, in the presence of a large number of friends and members of the church, rendered an excellent program, which was followed by an installation of the officers by the district superintendent, Rev. Valcour Chapman. This League was organized several months ago by Brother Henry Rozier, assisted by others of the League, under the guidance of Rev. J. A. Landry, the pastor. This is the only League in operation on the district, said the superintendent. Rev. W. Scott Chinn was with us; he gave us words of good cheer and God's speed. After every officer was installed refreshments were served. This League intends to make a record year's work.—C. D. Smith, reporter.

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# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
BATON & MAINE, Publishers

NEW ORLEANS JULY 11, 1912

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## A MESSAGE TO THE CHURCH

TO OUR Fellow Methodists:

Four weeks ago the General Conference summoned from other fields of service three men and set them at the Foreign Missionary task of Methodism. The month's span is short for the measurement of an enterprise so large. It is early to present an analysis or to project a program. Yet it is the Church's right to know what we find, what we plan and what we ask.

What we find:

1. A loyal purpose of co-operation on the part of noble men who in their turn have heroically confronted the opportunities and the problems of the earlier years.

2. The prompt welcome not only of an efficient working staff, but of a wise and devoted Board of Managers, and of scores and hundreds throughout the Church whose letters reveal the burning zeal of an unquenched missionary purpose.

3. Nearly eight hundred missionaries, incurable optimists, inspired to new sacrifices by the clear vision of God's Spirit moving among the peoples, sturdy under pressure, wise in perplexity, undaunted as the thin advancing line pushes forward—the evangelists, the teachers, the physicians, the ministers of the awakened millions.

4. Heart-breaking appeals for relief and re-inforcement from every mission field on Methodism's map of the world.

5. A financial emergency which curbs enterprise abroad and appeals for confidence at home, an emergency which, in spite of generous special gifts and unshaken loyalty on the part of multitudes of devoted people, creates confusion and threatens disaster.

6. A debt of \$172,000, lessened by \$32,000, raised by special effort during the seven months past, but increasing month by month because of declining income from collections.

7. An overdraft of \$50,000 advanced to the African Jubilee Commission and the Korea Quarter Centennial Commission; this is gradually being reduced, and it is hoped will ultimately be extinguished from undesignated gifts to these special funds.

8. A decline of \$39,000 in the regular receipts from the Spring Conferences of the present year. If the Fall Conferences proportionately decrease, it will mean a decline of \$90,000 in the regular receipts by the end of the fiscal year.

9. Necessary expenditures, unprovided for in the General Committee appropriations, amounting to over \$43,000, including emergency and incidental needs of mission fields, unprovided interest on the debt, and increased outlay as a result of General Conference action.

10. Over \$85,000 required in cash before November 1st to enable the Bishops administering in foreign fields and the missionaries to meet the imperative demands of work which has been supported by special gifts, but for which the regular treasury is not actually liable.

What we plan:

1. To provide that, for the present, the debt shall be carried, and that the overdrafts of the special movements shall await the further reductions promised.

2. That immediate action shall be taken not only to prevent further indebtedness, but to lift the income to the level of that of 1910, thus avoiding any added cut this year and restoring the amount of the three per cent cut of last November. We believe that the Church demands that there shall be no further needless suffering and no retreat on the mission field.

3. That the burdens of the pleaders for Special Gifts and those who administer the regular funds shall be mutually borne, since the task is ONE, and neither motive nor commission can be divided.

4. That the total amount required to accomplish these several ends, about \$240,000, be sought at once; we are confident that it can be secured; that Methodism will meet this crisis in her own marvelous career; that the permanent plans for system and co-operation in giving now being shaped for the Church's use will prevent the repetition of these emergency conditions, and above all that God prompts and leads the arduous undertaking.

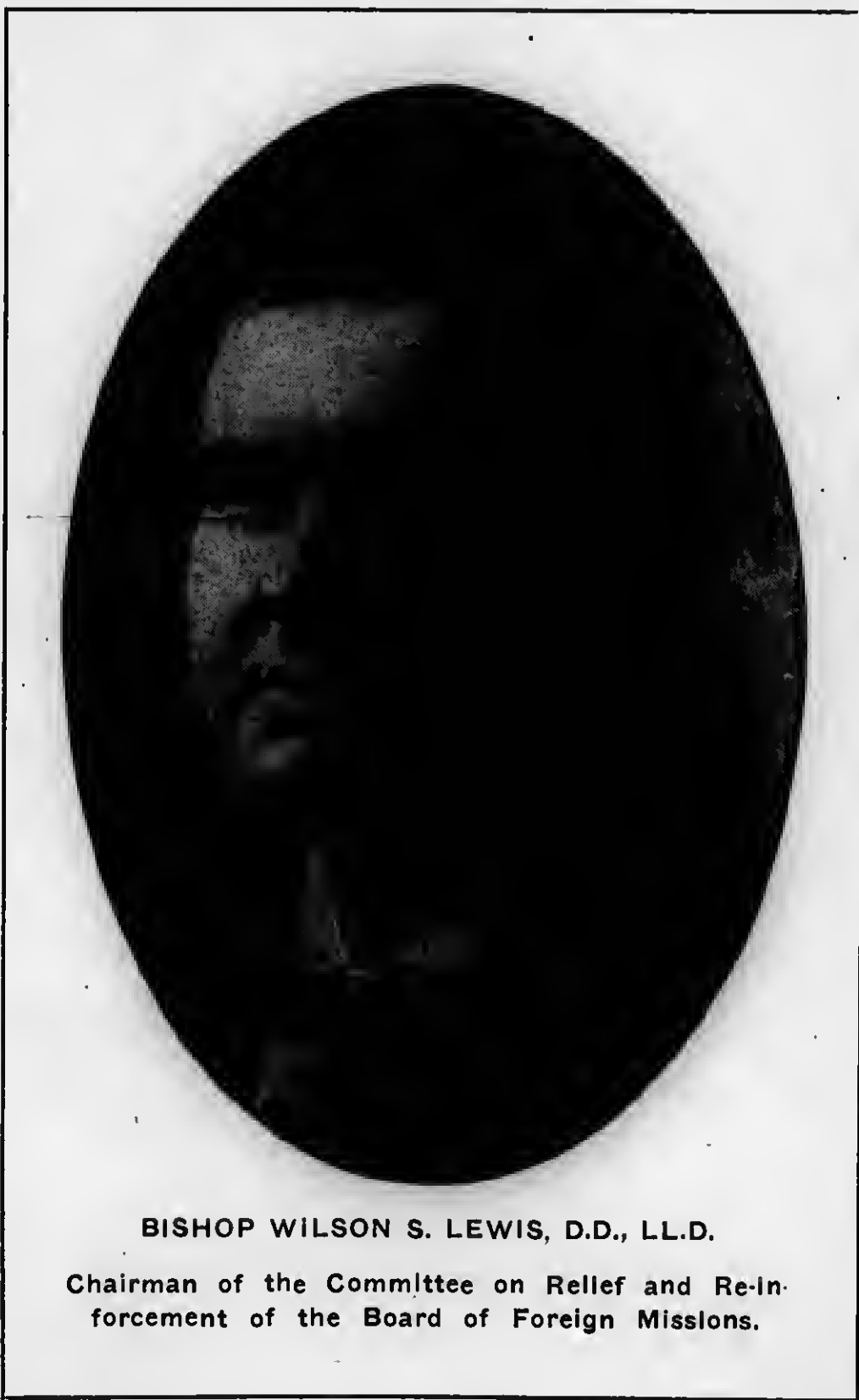
What we ask:

The plan has passed beyond the stage of discussion and theory. Bishop Lewis, at the request of the Board of Managers, has become the chairman of the Committee on Relief and Reinforcement. At its meeting on June 18th, the Board started the swift campaign with subscriptions of over \$15,000. The Committee includes the Bishops administering in foreign fields, missionaries on furlough, the field and office

staff of the Board and voluntary workers, both pastors and laymen. For harmony, devoutness and unselfish surrender to a common purpose the consultations which preceded the organization of the Committee were notable. Measures have already been taken to co-ordinate the leadership of the Conferences. The men of faith who are sharing the joy of this common task will win their way to a great victory. We ask, earnestly, confidently, that you, our fellow Methodists, stand with us all, and go with us all, as we undertake this commanding program.

We offer no excuse for the content of this initial statement. We believe that now as always the Church asks for facts and deeds. We crave the prayers of those who have given us our commission, that we may shun no task, fear no truth, disobey no command; that by building well on foundations laid by so many skilled and patient hands, we may aid in bringing to our beloved Church the gladness of a great world service and to our Master the conquest of the peoples for whom He died.

S. EARL TAYLOR,  
WILLIAM F. OLDHAM,  
FRANK MASON NORTH,  
Corresponding Secretaries.



BISHOP WILSON S. LEWIS, D.D., LL.D.

Chairman of the Committee on Relief and Reinforcement of the Board of Foreign Missions.



## What the General Conference Did for the Cause of Temperance and Prohibition

By Dr. Clarence True Wilson, D.D., General Secretary

Those who know how the Church is blocked in its mission by the rum traffic, those who witness the wilful waste and woeful want represented by the saloon, persist in thinking that what the greatest church body in Christendom does with reference to the liquor traffic and its prohibition, is of more importance than points of order, the settlement of the amusement question or even the election of Bishops.

The latest evolution of the temperance reform is the specific organization of our sixteen great denominations for temperance work. Whether or not the General Conference would endorse our own Church Temperance Society, and what it would do with reference to the Anti-saloon League, was a vital question before the meeting at Minneapolis. It is significant of the harmony that is to be that the General Conference re-endorsed the Anti-Saloon League, the W. C. T. U., and other temperance organizations that are working, each in its own way for the overthrow of the liquor traffic. That out of deference to the wishes of the prohibitionists it withdrew its commendation to local option, so called, and endorsed local prohibition, as a step toward State and National prohibition. It condemned the present administration in its attitude toward the Brewers' Congress and in its using the department of State to further the sale of American liquors, demanded the enforcement of our anti-canteen law, and indited a statement that will be quotable literature in all future prohibition battles. It established the Church Temperance Society on a firm basis, elected twenty leaders among our ministers and laity to form its Board of Managers, appointed Bishop W. O. Shephard its president, ordered an apportionment of fifty thousand dollars annually for its support; provided a statistical column where in may be recorded all offerings of the churches for the Church Temperance Society; changed the headquarters of the Society from Chicago to Topeka, Kansas, recommended the Board of Managers to incorporate under the laws of that State, designated the First Sunday in November as Annual Temperance Sunday, in which all Sunday Schools shall use the Church Temperance Society programs and take free will offerings for the enlargement of this work.

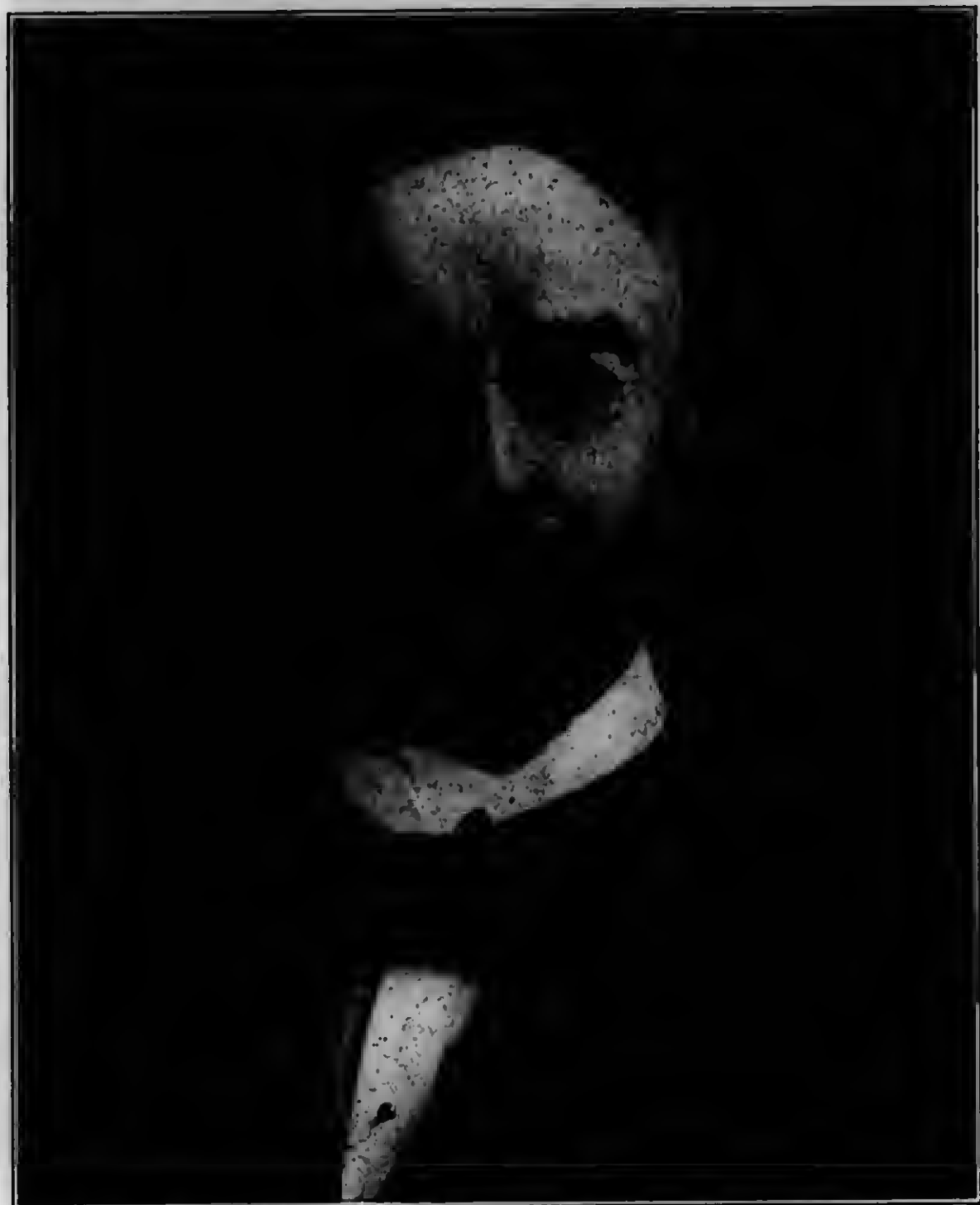
The Constitution of the Society was broadened that the effectiveness of this work might be increased and the administration of the work commended in the highest terms.

What is still more pleasing the committee that looked into the accounts and the methods of the Anti-Saloon League and of the Church Temperance Society reported: "We find that these two organizations are operating in entire harmony with each other."

But still more important is a quiet piece of work that was done by the Board of Bishops. Although the Board permitted a paragraph to be printed in its Episcopal Address that questioned the necessity for a Church Temperance Society, the Committee on Temperance made up of about two hundred representatives unanimously agreed upon the statement "We cannot concur with that part of the Episcopal Address." It was evident that no back track was to be taken by this General Conference no matter who recommended the retreat. But at the close of the General Conference the Church Temperance Society requested the Board of Bishops to name in the Conference course of study a strong book on the liquor question, and they have selected a book just published by the book concern and written by Dr. E. L. Eaton "Winning the Fight Against Drink."

It thrills my heart as I write to think of the new equipment that will come to the leaders of Methodism when no more men will

way every phase of the great liquor problem. I name the placing of this book among the standard studies of our future ministry



DR. CLARENCE TRUE WILSON, D.D.,  
General Secretary of the Temperance Society of the Methodist  
Episcopal Church

be ordained for the pastorate of churches until they have passed an examination on this monumental work, discussing in a masterly

the crowning temperance achievement of the General Conference.  
Shawnee Building, Topeka, Kansas.

## From the Crescent City to the Golden Gate

By Dr. Charles M. Melden, President New Orleans University

"See America first," cry railroad men, guides and hotel keepers who make their living out of the traveling public. This advice, while not always inspired by patriotism nevertheless is essentially sound. America is well worth seeing. The journey from the banks of the Mississippi River to San Francisco Bay via St. Louis, Denver and Salt Lake City takes one through greatly diversified scenery, richly cultivated fields, mighty cities, rolling and thinly populated prairies, inland seas, barren deserts, towering mountains succeed one another in an endless panorama. To describe it all adequately would require the gifts of both artist and poet. As I am neither, I shall not attempt the impossible. However, a word or two of stops en route may interest your readers.

At Denver we were entertained at the home of two old Clark University teachers, who, during their service there, met and concluded to stay together. Their hospitality knew no bounds. Among the pleasant memories of our stay in this beautiful city is our visit to Denver University. Through the courtesy of Chancellor Buchtel we attended the Commencement Exercises. There were held in the splendid hall of the Auditorium, and were enjoyed by a large and enthusiastic audience. The address was delivered by Bishop Hughes. It is sufficient praise to say that it was worthy of the occasion and the man. Dr. Buchtel is a miracle worker. He has accomplished marvels. During his administration he has raised two-thirds of a

million dollars transforming an apparently hopeless enterprise into one full of promise. Denver University is his monument.

From Colorado Springs we visited William's Canon and the Garden of the Gods. This was a day in which we lived close to the Infinite. His handiwork was all about us. Jehovah was originally the "God of the hills." We felt that he still dwelt in his former habitations. His presence pressed in upon us. We were awe-inspired, uplifted, humble. We lifted up our hearts. From the hills came strength.

Salt Lake City was our next stop. Whatever else may be said about Brigham Young all must admit that he was a master builder. The Mormon Church is one of the most thoroughly organized bodies on earth. Salt Lake City laid out on the original plans one of the most beautiful cities of the West. Of course we went to the Tabernacle. Young People's Conference was in session. We listened to Pres. Smith, to Ex-Congressman Roberts, and to two young women. With the exception of an incidental allusion or two one might have imagined himself at an Epworth League gathering. The music was very fine.

It is claimed that at no time were there more than three per cent of the Mormon polygamists, and that now it is not practiced at all. How much truth there is in this only the Mormons themselves know. They have ceased from their iniquitous customs it is because they have made a virtue of necessity.



Their leaders are shrewd far-seeing men. They plan wisely and execute patiently and relentlessly. Their history has been such as to cause us to regard their professions of reform with suspicion.

Methodism has some very good churches here, and, like the other denominations, is endeavoring to save the community to righteousness.

San Francisco! The resurrected city! Phoenix like it has risen from its ashes. The greatest sight in San Francisco is the city itself. It seems incredible that so much could have been done. It is estimated that the total expended since the fire and earthquake for building operations is not less than \$261,000,000. Splendid structures adorn the streets, although here and there are vacant lots which, like scars, show how deep

## The Contribution of Our Methodism to the Educated Ministry of Other Churches

By the Rev. Valcour Chapman, D. D.

Methodism was born in a university; hence, we can readily perceive why it takes such interest in educating its ministry and that of other churches, that they might be fitted to administer to the intellectual, moral and spiritual life of the people.

Every Annual Conference is a theological school of its own. There is a curriculum carefully selected by the Bishops of the Church, and each local preacher is expected to pursue a four-year course as laid down and pass a satisfactory examination annually and review carefully the four-years course before seeking admission into the traveling connection; and, if he is admitted on trial, he is to pursue the four-years course as laid down for traveling ministers and is expected to pass a satisfactory examination in each of the the four years' study before he is ordained elder. He will then find himself a fairly good theological student fitted to administer to the people in the things of God. This is not the limit of his training for the Christian ministry, but this is the course prescribed in cases of emergency.

Every young aspirant is advised to pursue a course in one of our schools before applying for admission into any of our Annual Conferences.

This recommendation is made because the church knows no one can give the best service possible unless some preparation is made before entering his work of catching men. Hence, the Church has provided schools for the educating of all of our young ministers; and not only has the church made such provisions, but our late Dr. E. H. Gammon and his devoted wife built Gammon Theological Seminary, library, residences for professors, and even cottages for married students, at a cost of over \$100,000, and bequeathed at their death \$600,000 as endowment, not only for the ministry of our Church, but for the ministry of other churches in the South which may desire to take advantage of the opportunity thus offered.

Not only does Gammon's gates stand open to receive young men of other denominations to fit themselves for the Christian ministry, but all other schools of our Methodism stand and cry aloud unto all aspiring youths: "Come, go with us and we will do thee good, not that we desire to proselyte you, but that you may be better fitted for work wherever the Master sees fit to use you; and we shall have the consciousness to know we have striven to fit you for the Master's use that you may carry out His injunction to preach the gospel to every creature—white, black, red, yellow and brown. This is done by us when we better fit men to preach, send them forth to preach and help support them while preaching."

Our work has not been confined only to the fitting of men to preach, but we are glad that God has so arranged it that we are blessed with the means of educating missionaries,

were the wounds made on that fateful occasion.

Our Methodism is slowly recovering from the terrible experience through which our churches passed. At the Preachers' Meeting I met a number of loyal and devoted brethren who gave me a cordial greeting and an opportunity to say a word concerning our work in the South.

We have completed our journey. Have crossed the continent and looked out upon the broad expanse of the Pacific. It seems a long distance. But as one stands at the Golden Gate he is obliged to remember that instead of being in the far West he is only midway between the Atlantic and the western boundary of Uncle Sam's continental possessions. It is a vast empire, this nation of ours. It must become in deed as in name the possession of our Christ.

teachers who shall take their place in all of the different denominations to better the conditions of mankind.

Not only is our church educating the religious youth, but it is educating the irreligious as well, and is seeking to lead them in to the higher and larger life. We do not seek to force them into our Church as the Lutherans who do the children who attend their parochial schools, but we give them the privileges of connecting themselves with the church of their choice.

Among the denominations towards which we have contributed in educating their ministry are the following:

- The African Methodist Episcopal.
- The African Methodist Episcopal, Zion.
- The Colored Methodist Episcopal Church of America.
- The Baptist Church.
- The Congregational Church.
- Presbyterian Church.

Among some of the ministers and church officials of the African Methodist Episcopal Church educated by us, are these: Bishop Evans Tyree, D.D., L.L.D., a former student of Walden University; Bishop C. S. Smith, of Walden University; Bishop Abram Grant, Revs. H. T. Johnson, editor of the Christian Recorder, educated at Boston University; O. W. J. Scott, of the Metropolitan Church of Washington, D. C., now chaplain of the U. S. Army, educated at Denver University. The following are graduates from Gammon: Revs. A. L. Gaines, pastor, Baltimore Conference; James W. Walker, pastor Central Alabama Conference; Thomas W. Haiger, Tennessee Conference; Edmund M. Coit, member of Columbia Conference; James A. Lindsay, North Georgia Conference; P. W. Walls, Arkansas Conference; William W. Beckett, corresponding secretary of the Mission Board; Peter W. Greatheart, Macon Conference; Peter F. Curry, Georgia Conference; William Flagg, Jr., West Tennessee Conference; George C. Taylor, Baltimore Conference; Daniel H. Butler, president of Campbell College; William H. Lacy, New York Conference; Charles W. Abington, Texas Conference; John Adams, Allen University, Columbia, South Carolina; Robert L. Pope, Alabama Conference; Cyrus L. Williams, Samuel S. Morris, Virginia Conference, John C. Roberts, Edward J. W. Day, Atlanta Conference, Emanuel L. Hogans, Alabama Conference; L. H. Reynolds, Prof. David Abner, Jr., president Guadalupe College, Texas, and Rev. Lee, and a host of others who are not graduates, but have been trained by us. Those of the African Methodist Episcopal Zion Church: Mrs. Clinton, wife of Bishop Clinton, is a graduate of Clark University; Rev. J. F. Moreland, secretary of the Brotherhood, is a graduate of Walden University and Gammon; W. H. Coffey, formerly secretary of the Board of Church Extension, and J. S. Cooper, also attended our schools. The following are

graduates from Gammon: John P. Thweatt, Jarrette T. Jones, Ether D. W. Bell, Central Pennsylvania Conference; William H. Howard, North Carolina Conference. The Colored Methodist Episcopal Church of America, a disinherited child of the Methodist Episcopal Church, South, is very poorly provided for by its mother in the education of its ministry. Among those educated by our Church are the following: Bishop Charles H. Philips, Revs. R. T. Brown, for a number of years editor of the Christian Index, a graduate of Walden University; Bishop George W. Stewart, Rev. H. S. Doyles, a graduate of Clark University. The following graduated from Gammon: Robert E. Hart, Tennessee Conference; Frank H. Rogers, Mississippi Conference; Robert K. Harris, Washington Conference; Nathaniel F. Haygood, Georgia Conference; George W. Moore, Georgia Conference; Coleman L. Bonner, Atlanta Conference; Crawford C. Neal, Atlanta Conference; William T. Moore, Atlanta Conference; Jesse S. Roebuck, Washington Conference; John Hughes, Texas Conference; James S. Wiggins, Atlanta Conference. Those of the Baptist Church are: Dr. J. F. K. Moreland, Revs. E. W. Isaacs, secretary of the Baptist Young People's Union; Dr. Solomon T. Clanton, a graduate of the New Orleans University; Mrs. Sarah Gates (deceased), wife of a Baptist minister, a graduate of New Orleans University. The following graduated from Gammon: Melvin N. Royal, Samuel J. Rice, Frederick W. Wells and J. T. Labeaux, educated at Gilbert College. The Presbyterian Church has one graduate from Gammon, Edward T. Flemmings. The Congregational Church has one, Thomas L. Routt.

The Methodist Episcopal Church will continue in this glorious work of redemption, in elevating and fitting men for a higher and more abundant life in Christ Jesus, irrespective of color, creed or denomination, for we are conscious of the fact that we are doing as our Lord would do, preaching the Gospel to every creature, not to some because they claim to be white, others because they are called black, others because they are yellow, and still others because they are red. There is but one universal Savior, and there should be a universal gospel and preached by a universal ministry.

Forty-eight years ago, when scarcely the fire and smoke from the altars of the battlefields had cleared away, here comes the Methodist Episcopal missionaries with lanterns in hand and carpet bags filled with Bibles and spelling books. They wandered up and down the bayous, lagoons, swamps, plantations, cities and towns, crying: "Ho! ye that thirst, come ye to the water and drink. Whosoever will let him take the water of life freely."

"It's a poor black; does 'whosoever' mean me? Yes, it means you. For God has made of one blood all nations of men for to dwell on all the face of the earth. God is your Father; Jesus Christ is your Savior, and you are my brother, and I have come to bring to you this blessed salvation."

Yea, even before Father Abraham marked that paper, the Methodist Episcopal Church had crossed the Atlantic and landed on the west coast of Africa, as she had heard there were those there who had never heard the story of the cross and she desired to tell it to them.

New Orleans.

### Editing a Paper

Most anybody can edit a newspaper and make it interesting for awhile. Some people can keep up the interest for a month or two without fagging, but it takes a natural-born pencil-shaver and a hard worker to grind out an interesting batch of local and editorial items week after week for a term of years. There is no profession that is more exhausting or less remunerative for the work done than the editorial or journalistic profession, but how few believe this.—Free Press.



# THE CHRISTIAN LIFE

## The Helpful Guest

A modern writer whose name is not recalled has given us some very beautiful and suggestive verses which make real and practical this thought of Jesus as our present Guest, our Comforter, giving strength and courage, our supreme Helper:

"Homely work is mine to-day—  
Floors to sweep and fires to lay,  
Plates to wash, and clothes to mend,  
Work which never seems to end;  
Yet I pray,  
Jesus be my Guest to-day.

"Not as one to dwell apart  
In the spare room of my heart,  
But as one to whom my prayer  
May confide the smallest care,  
Thus I pray,  
Lord, be Thou my Guest to-day.

"He reproves me if I fret  
Over work unfinished yet;  
Checks me if I make a task  
Of some work He does not ask.  
My dear Guest  
Wishes me to work and rest.

"At the closing of the day,  
When once more my heart shall say  
In this busy life of mine—  
'All the glory, Lord, is Thine.'  
Christ, I pray,  
Be the guest of every day."  
—Northwestern Christian Advocate.

## The Empty Tomb

By Dr. Daniel Steele

**E**MPTY things are generally regarded as calamitous—an empty purse in a foreign land, an empty larder in a house full of children, a nation's empty treasury, an empty crib from which death has snatched an only child, a heart empty of love on the way to a divorce court. A ghastly sight is an empty grave, plundered at night by surgical students, or robbed in broad daylight to adorn a historical museum with a mummied Pharaoh.

But there is one empty tomb that is a thing of beauty and the joy of the whole universe, from which streams a light illumining the valley and shadow of death and giving to all believers victory over the fear of the King of Terrors; a light revealing to the righteous a life of eternal blessedness. It verifies the "divine peradventures" of Plato, and answers the perplexing question of Job: "If a man die, shall he live again?" It justifies the exultant psalm of Paul: "O Death, where is thy sting? O Grave, where is thy victory?" That light comes not from the tomb itself, but from its risen and glorified Occupant, by a miracle—the greatest in the annals of time, making all His other miracles reasonable and natural.

The wiseacres of the twentieth century, who are constructing an improved brand of Christianity by the elimination of miracles in the interest of "philosophy falsely so-called," are sorely perplexed by the third day and the empty tomb. They have found no way to adjust these to their own theory of the spiritual resurrection of Christ, when He bowed His head on the cross and gave up the ghost. How, then, became the tomb empty on the third day, if He did not bodily arise? Immanuel Swedenborg's method of resolving these difficulties cannot wisely be resorted to, for it implies a secret miracle. Wesley thus describes this religious founder as "one of the most ingenious, lively, entertaining madmen that ever set pen to paper." This ingenious sophistry appears in his theory that it takes three days for the human spirit to disentangle itself from the body. This accounts for the third day. The tomb was made empty by God's miraculous concealment of the body, to prevent the disciples' worshipping it—as Jehovah did with the body of Moses, which Jehovah secretly buried. But to make the likeness of the two complete, there must be an empty grave on Mt. Pisgah, and Moses subsequently talking with the

Israelites in bodily form, saying: "Handle me; a spirit hath not flesh and bones as ye see me have."

The practical lesson of the empty tomb is its incentive to the spiritual, the higher life. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." This applies only to those, like Paul, who have been crucified with Christ and can say: "It is no longer I that live [Am. Standard], but Christ liveth in me." Christ is now a mighty magnet in the sky, by the attraction of love drawing upward all loving hearts. Love reverses gravitation from downward to upward. Love is the power that drives our heavenly airship, and, unlike gasoline, the longer it burns the more it increases, so that there is no need for the heavenly aviator to descend to the earth for a new supply of power. Individuals in every age have proved this. It still remains for the church as a whole to seek the things that are above in this divine vehicle; to say:

"Rise, my soul, and stretch thy wings,  
Thy better portion trace."

Paul was thus on the upward wing when he exclaimed: "To depart and be with Christ is far better;" or, as the sainted Timothy Dwight, of Yale, used to translate, "far far better." What a blessed Easter it would be if, in the case of professors of faith in Christ, it should be preceded by a Good Friday crucifixion with Him! And then, in newness of life, such persons would realize that Love is driving their chariot-wheels and that Death must yield to Love.

Milton, Mass. —From *Zion's Herald*.

### Just a Little Song

Just a little song, dear,  
When the heart is gay;  
Just a lilting measure  
In the lonesome day;  
Just a thread of melody  
On the weary way.

Just a little song, dear,  
When the burden binds;  
Just a snatch of music  
When the toiler flinches  
Life a little wearing  
And the day's work grinds.

Ex.

### Moses the Great Legislator

By T. DARLEY ALLEN.

A recent writer, in giving a list of the greatest men of history, places Moses in the first place, because he gave the world its most remarkable system of legislation.

According to Milman, the historian, Moses "has exercised a more extensive and permanent influence over the destinies of man than any other individual in the history of the world." Sir Matthew Hale asserts that to the Mosaic legislative system England is greatly indebted for its laws. Sismondi says that Alfred the Great inserted a number of statutes from the laws of Moses in his republication of Saxon jurisprudence. In France Pepin and Charlemagne introduced much into their laws from the Mosaic code. Swedish legislation, says Holis Read in "God in History," is based on the Hebrew laws. "And," says the same writer, "Plato's ideal republic is perhaps a fairer specimen of the real conception which the intelligent Greeks had of civil liberty than any realization of liberty which they could furnish. The ideal republic bears evident marks of being borrowed from the Hebrew commonwealth, and Plato's ideal laws and institutions from the code of Moses."

Professor Huxley, the agnostic, said: "There is no code of legislation, ancient or modern, at once so just and so merciful, so tender to the weak and poor as the Jewish law. One provision of this code was that every man was provided with a home, and could not be deprived of this right. His land could be leased until the year of jubilee, which occurred every fifty years, but at the end of this period it again was his. An exception to this was that in cities and villages property could be sold, but farms and fields could not pass permanently from a man's possession."

Henry George declared that no intelligent student of economics who investigated the Mosaic code could fail to be impressed with the excellence of its provisions.

Infidels have had a great deal to say about the "mistakes of Moses;" but such persons should be asked to explain how it is that the great Hebrew legislator, so many centuries ago, was able to formulate laws that furnish the basis of modern jurisprudence and are the admiration of the wisest men of to-day. Holis Read thinks that any other view than that Moses received the knowledge that enabled him to produce his code from God is unreasonable; and well says that it is not merely in one or two points that Moses showed supreme wisdom, but in a vast number of details. He was "the first man to recognize the equal right of the citizen, reverence for law, constitutional government, general education, freedom of opinion, social order, and individual enterprise and industry as sources of national prosperity and happiness."—From *Nashville Christian Advocate*.

You should make a special point of asking God every morning to give you, before all else, that true spirit of meekness which He would have His children possess. You must also make a firm resolution to practice yourself in this virtue, especially in your intercourse with those persons to whom you chiefly owe it. You must make it your main object to conquer yourself in this matter; call it to mind a hundred times during the day, commending your efforts to God. It seems to me that no more than this is needed in order to subject your soul entirely to His will, and then you will become more gentle day by day, trusting wholly in His goodness. You will be very happy, my dearest child, if you can do this, for God will dwell in your heart, and where He reigns all is peace. But if you should fail and commit some of your old faults, do not be disheartened, but rise up and go on again as though you had not fallen.—*Saint Francis de Sales*.



# OUR YOUNG FRIENDS

## Buttons and the Game

Peggy was growing a wee bit discouraged, and it frightened her. She had been so easily the champion in her own "crowd" that she had accepted the challenge of the Rogets' city cousin without a thought. It stood to reason that a city girl could not play tennis—especially a little frilly one. But the little "frilly" girl was a surprise. Her brilliant returns baffled Peggy, who knew each play of her other comrades. She was actually beginning to lose nerve a little, and then it came—a hearty call from behind her:

"Good work, Peggy!"

Peggy's eyes flashed, and her round brown arm felt suddenly tireless, unconquerable. Five minutes later the set was ended, and she was still champion.

"But it was you who did it," she told Bob. Peggy had not yet been found any other boy so good a comrade as this big brother.

"Nonsense, Peggy-sew-your-buttons on," Bob responded.

Peggy laughed and glanced down at her sweater, where one button was missing and two dangling by threads.

"It is queer how things just won't stay in order on me," she confessed. "I suppose it's because I always seem to have so much more important things to do than mending. But never mind—I won't out."

"There are games sometimes where buttons count, Peggoty," Bob answered.

Peggy sighed, and then brightened up. "But not in comparison with other things," she declared. "Grit and perseverance—I have got those, Bob."

"Sure thing," Bob agreed, warmly. "I'll back you every time, Peggoty. Only you know it isn't impossible to have grit and buttons, too."

It was three months later that Peggy, bewildered but courageous, found herself looking for work. Bob had not wanted her to, but she could not let him carry all the burden. Uncle Stephen had offered her a home for a year, and that would enable her to send nearly all her earnings back to the little village home. That is, as soon as she found a place. She set out confidently to look—Peggy was not used to being refused.

Yet refused she was, day after day, at everything she tried. The fifth day, upon a sudden impulse, she went back to a pleasant-faced forewoman.

"I want to know *why* I am refused everywhere," she said, bravely. "I know I can work well. Why can't I get the chance?"

The woman hesitated a moment, then she beckoned the girl to a glass. "Look at yourself," she said; "a button missing, your stock tripped, shoes unpolished, and bow coming off your hat. Do you think you would be a good advertisement for any firm?"

The girl looked back at her with burning cheeks. Buttons did count in the game it seemed, as she had never dreamed possible. But—she did not intend to be beaten again.

—*Youth's Companion.*

Take heart of hope; look up and trust;  
It's better further on!  
The clouds will pass for pass they must;  
It's better further on!  
Though life be hard and dull to-day,  
With leaden skies of dismal gray,  
Look up and sing along the way,  
"It's better further on!"

J. W. Bengough.

## Table Rules for Little Ones

In silence I must take my seat,  
And give God thanks before I eat;  
Must for my food in patience wait,  
Till I am asked to hand my plate.

I must not scold, nor whine, nor pout,  
Nor move my chair or plate about;  
With knife or fork or anything,  
I must not play; nor must I sing.

I must not speak a useless word,  
For children should be seen, not heard;  
I must not talk about my food,  
Nor fret if I don't think it good.

I must not say, "The bread is old,"  
I must not say, "The soup is cold,"  
I must not cry for this or that,  
Nor murmur if my meat is fat.

My mouth with food I must not crowd,  
Nor while I'm eating speak aloud;  
Must turn my head to cough or sneeze,  
And when I ask, say, "If you please."

The table-cloth I must not spoil,  
Nor with my food my fingers soil;  
Must keep my seat when I have done,  
Nor round the table sport or run.

When told to rise, then I must put  
My chair away with noiseless foot;  
And lift my heart to God above  
In praise for all His wondrous love.

Old Rhyme.

## Children's Time Table

Sixty seconds make a minute;  
How much good can I do in it?  
Sixty minutes make an hour—  
All the good that's in my power;  
Twenty hours and four a day—  
Time for work and sleep and play;  
Days three hundred and sixty-five  
Make a year in which to strive,  
Every moment, hour and day,  
My dear Master to obey.

## Who is She?

Perhaps you know the little girl  
Who's always losing things;  
Her head is in a constant whirl—  
Her property has wings.

She's very sure she puts away  
Each article in place,  
But when she wants them they're astray  
And thus begins the chase:

"O mother, have you seen my hat?  
It's nearly half-past eight.  
I thought 'twas earlier than that—  
I'm sure I shall be late!"

"And where's my coat? I hung it there  
Upon that hook last night.  
Well, yes, perhaps 'twas on the chair,  
Or under it—you're right.

"Some pixie hid my books there. No,  
I'm sure it wasn't I.  
Hat, coat, gloves, books—a kiss! And so  
I'm ready now. Good-by!"

What work and worry she could spare  
Herself, and others, too,  
By just a little thought and care.  
Now, can't this little girl be you?

Alice L. Carson.

## Physiological Righteousness

Some of the most rigidly respectable people, who shudder at the mere thought of a broken moral law, can walk all over the laws of physiological righteousness without a tremor. Elbert Hubbard advances the theory that it is a greater disgrace to be sick than to be in jail, for if you are sick you have broken a law of nature, but if in jail you may have broken only a law of man, and it is indeed a far advance in the line of right thought when people learn to regard sickness not as a virtue to be proud of, but as an admission of failure to keep the laws of health, and something of which we should be rather apologetic.

There was a time, not so very long ago, when the pallid cheek and lack lustre eye were considered highly romantic and interesting. Jane Austin's heroines fainted on one page, burst into hysterical weeping on the next, and were confined to their room with a raging headache on the next. In spite of all this they married and did well at the end of the book. But it can't be done to-day. Ill-health is repulsive, and rightly so.

If you want to succeed and "make good" in any line of life you must first of all have physical health, and it is within reach of all. There are, of course, sad cases of people who have come into life with an intolerable burden of inherited disease. Of these we do not speak, but of the average man or woman, boy or girl.

Nature plays fair, but shows no mercy. Lack of sleep, too much excitement, improper eating, improper thinking, will bring pain and disease, and the remedy is not to be found in a patent medicine. But there is health, peace and abounding vigor for the person who is willing to pay the price.

Plenty of sleep, regular meals (and quit before you are quite satisfied), lots of fresh air and work will keep the average person well and happy.

The mental attitude toward life is the most important thing. Be good friends with yourself, be in love and charity toward all men. Think of pleasant things; claim health and happiness as your right and you will be ashamed to say you are not feeling well.—*Jennie Lonford.*

"I have on my desk," said the writer, "a list of 1,000 successful men of this nation. By 'successful' I do not mean mere money-makers, but men who have given us new conceptions of steam, electricity, construction work, education, art, etc. These are the men who influence our moral as well as our physical lives. They construct for better things.

"How these men started in work is interesting. Their first foothold in work is a fine study.

"Three hundred started as farmers' sons.  
"Two hundred started as messenger boys.  
"Two hundred were newsboys.  
"One hundred were printers' apprentices.  
"One hundred were apprenticed in manufacturing.

"Fifty began at the bottom of railway work.

"Fifty—only fifty—had wealthy parents to give them a start."

## What Matter?

What if your coat be patched and old?  
The worth of a coat is easily told.  
A handful of gold will quickly bring  
A coat that is truly fit for a king;  
But an honest heart and a willing hand  
Can never be bought in the whole wide land.

Remember that patches may cover a boy  
Who some day will be the world's greatest joy  
If your soul be pure and your heart be true,  
What can an old coat matter to you?

Children's Star Magazine.

"Charity begins at home and often ruins its health by staying there too much."



## Health Papers—An Unclean Mouth and Tooth Decay as Related to the General Health

By D. H. Kress, M. D.

We appreciate the need of keeping clean our back yards. When offensive odors arise we do not rest until the cause of them has been removed. We recognize these odors as a source of great danger to health. Odors arising from the body as a result of lack of cleanliness are not tolerated.

Frequently the mouth does not receive the attention it needs. An offensive breath due to a dirty mouth and germ-coated tongue is often tolerated as something that can not be remedied. There is no need of any one's having a bad breath. There always exists a cause so simple that it can readily be removed. Sometimes the cause is found in the mouth. Stomach and intestinal putrefaction may be caused by the bacteria that are cultivated in the mouth and mixed with the food in the process of mastication.

The saliva, when normal in quality and quantity, is capable of inhibiting the growth of germs of disease in the mouth; but it must be normal in quantity, and this necessitates thorough mastication—a process that is frequently ignored.

Imperfect mastication results in degeneracy of the salivary glands. The limited quantity of saliva that is then formed is also inferior in quality. In the absence of nature's disinfectant, the mouth becomes a convenient nook for the cultivation of bacteria. Foods that readily undergo decay when lodged between the teeth, or when their juices are smeared on the tongue and gums, especially render the mouth filthy and encourage tooth decay.

The mucous membrane of the mouth, being very vascular, and supplied with a rich network of lymphatic capillaries, not only readily absorbs the poisons formed by the growth of bacteria, but if the mucous membrane is lacerated the opening forms a gateway for germs of disease to enter the lymphatic circulation. It is probable that this accounts for the prevalence of tubercular glands of the neck.

Tuberculous meat and tuberculous milk may be directly responsible for these tubercular glands and even for lung tuberculosis, since they afford the germs, and also the soil favoring their cultivation in the mouth. Those who subsist on foods that readily become putrid, should see that the mouth is frequently cleansed.

Stiff, hard bristle tooth-brushes should not be used to cleanse the teeth and mouth, for by vigorous brushing with hard bristles the gums and mucous membrane may be lacerated, and through the punctured areas the germs of disease may gain an entrance into the lymphatics. The tooth-brush should be soft, and should be kept clean. If proper care is not taken, the brush, by gathering food particles, may itself afford an excellent medium for the cultivation of bacteria. The best time to employ the brush and paste or powder is at night before retiring, and before breakfast. After each meal the mouth should be thoroughly rinsed with water.

Care should be exercised in the use of toothpicks. In the use of sharp toothpicks the gums may be punctured and inoculated with bacteria. The simplest and best toothpick I have discovered is a partially burned match. It has the following advantages: It is free from germs; it is soft and sufficiently pointed, containing no sharp pieces; and the burned portion, when brought between the

The best aid in keeping the mouth clean is the thorough mastication of well-baked breads, as zwieback, crackers, etc., at each meal. These foods not only tend to keep the mouth clean, but they improve the circulation of blood through the salivary glands, and thus not merely improve the quantity, but also the quality of the saliva secreted. By improving the circulation of the blood through the gums, the teeth are built up and become hard and thus less apt to decay. The better the food is masticated, the less need will there be for tooth pastes, tooth powders, and tooth-brushes.

Monkeys usually have fine teeth, yet they employ no tooth pastes or brushes. The savages who live on natural foods which do not readily ferment or decay and which necessitate thorough chewing have remarkably fine teeth.

A few years ago, when I was visiting one of the islands of the Pacific, the chief of one of the native tribes desired me to taste a piece of their sugar-cane. He vigorously tore off with his teeth the outer portion. This called my attention to his teeth. Although he was a man fifty-four years of age, I found every tooth sound and perfect. I was informed that tooth decay was seldom seen among that tribe. The people live upon nature's simplest foods. Tooth decay is common in Australia and other flesh-eating countries. Of eighty patients and helpers connected with a sanitarium in Australia, only two were found who had perfectly sound teeth, and these two were young women who had never used flesh-meats.

It can be readily seen that the fibers of meat, lodging between the teeth, favor the cultivation of germs of putrefaction. The product thus formed softens the enamel just as vinegar dissolves the shell surrounding the contents of the egg. When the enamel is removed, these germs lodge in the interior or

pulp of the tooth, where it is difficult to get at them, and tooth decay proceeds.

Meat is also lacking in bone-forming elements. The animal that feeds on grain, etc., is supplied with all the needed body elements. After the food has been digested and absorbed, it is carried throughout the body. The muscle-forming elements are stored up as muscle, the bone-forming elements as bone. By eating meat fiber, therefore, men obtain merely the muscle-forming element, and very little of the bone-forming element, of the original foods. Meat and white bread, which is also deficient in bone-forming elements, are therefore foods that favor tooth deterioration and decay. I have found that in countries like Australia and New Zealand, where meat and white bread are relied upon chiefly as food, tooth decay prevails to an alarming extent. In fact, the people in the countries are threatened with toothlessness.

While general deterioration of the body favors tooth decay, there can be no doubt that tooth decay is responsible for many bodily ills.

To guard against tooth decay I would recommend:

Wholesome foods that contain all the elements of nutrition in about the right proportion.

The thorough mastication of foods.

The careful employment of a soft toothbrush morning and night, rinsing the mouth thoroughly with water after meals, and the use of toothpicks that will not puncture the gums—*In the Signs of the Times.*

### BUTTERMILK FOR COMPLEXION

Question: You have recommended the use of buttermilk for the skin. How would you use it to have the best effect. X. Y. Z., Miss.

Answer: It may be used on the face at any time without any ill effects. For most people it is better to wash the face at night and apply just before going to bed. It will whiten the skin considerably. One good way to use buttermilk is to drink it. A Russian scientist claims that one will live twice as long a life if he will drink buttermilk.

## "Where More is Meant Than Meets the Ear"

By the Rev. Robert T. Miller, LL. D.

In 1784 "The United Societies in America" were formed into an Episcopal Church whose system of episcopacy was "itinerant" in its plans and whose superintendency was "general" in its relation. After nearly twenty-five years' experience under this system and plan, the following restriction—having the force and effect of a permanent injunction—was placed in the organic law of the Church in 1898, for the perpetuation of this system and the protection of this plan, viz.:

"The General Conference shall not change nor alter any part of our rule or government so as to do away Episcopacy, nor change the plan of our Itinerant General Superintendency."

For nearly a century the supervision of the spiritual and temporal business of the Church was the special function constitutionally committed to the bishops, and any part of the work or territory within the jurisdiction of the Church itself could be assigned and distributed to the general superintendents. But in no case was a general superintendent assigned to a given part of the work, or his episcopal jurisdiction limited to within less than that of the Church. Our system of episcopacy was distinctly *itinerant general* as contradistinguished from that known as *diocesan*. This distinction was well known and was fundamental.

In startling contrast with this system and plan of episcopacy is the following resolution in the report of the Committee on Episcopacy, adopted May 20th, by the last General Conference, viz.:

ing more economical and efficient presidential administration we earnestly recommend that the Board of Bishops arrange our American connection into at least four divisions, and we urgently request the Board of Bishops to assign each bishop for presidential administration to the Annual Conferences within the division of which his residential Conferences form a part." (Italics ours.)

That the intention of the report was to assign the Annual Conferences to the bishops, rather than the bishops to the Conferences is beyond all question. And yet the phrasing of the resolution does precisely the reverse of this. It is just such misplacement of words as this that begets confusion in the minds of many of our best writers and legislators as to the real meaning of the document that contains them, and gives rise to perverted views of the real nature of our system of episcopal government and leads to much dissatisfaction and mischief among our best people.

A given work, territory, or episcopal residence may unhesitatingly be assigned to a given bishop for the time being, by the Board of Bishops or by the General Conference, but, under our system of itinerant general superintendency, no general superintendent can be "assigned" to a given work, territory, or "residence."

The one is legitimate under "the Plan of our Itinerant General Superintendency;" the other is *Diocesan Episcopacy*—pure and simple—the constitutionality of which is hardly a question among us.



## The Growth of the Kingdom

International Sunday School Lesson for July 1, 1912

(Mark 4:26-32; Matt. 13:33.)

Comm. vs. 26-28.

Golden Text: "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10.

Time: In the autumn of A. D. 28.

Place: By the shores of the Sea of Galilee.

By the Rev. E. B. Burroughs, D. D.

It is the purpose of God that there shall be a universal kingdom of grace and of glory—a kingdom where universal peace and joy and happiness shall reign supreme. So far as we know our world is the part of the great circle of worlds about us that has not yet reached the place where it may become a part of this great kingdom. It used to be, but entered and caused it to get out of harmony with God and its sister spheres, consequently the will of God, as done in heaven, and, possibly, elsewhere, is not done on earth.

But the earth, though sinful, is as dear to His great heart as any other part of His creation; therefore, when the fullness of time had come, God sent His only begotten Son, into the world, that the world through Him might be saved.

The coming of Jesus means the swinging back into line of that which is noblest and best and purest in the world. The coming of Jesus was and is the coming of the kingdom in which is contemplated the re-creating of all institutions and the bringing of new life into existence; the reformation of social habits and customs, and the readjustment of the relations of man to man and of man to the universe. It contemplates the creation of ideal men and women, and to produce ideal conditions of life. The end being accomplished the will of God will be done on earth as it is in heaven.

But the kingdom has yet to come. It is still a long way off. Nevertheless it is growing. Daily it is making progress. From the islands of the seas, from the banks of the Ganges, and from the snow-capped peaks of the Himalayas may be heard the sound that the kingdom is coming.

To the servants of the King it is our duty as well as our privilege to hasten the coming of the day when the kingdoms of this world shall have become the kingdom of our Lord and of His Christ. The prayer, "Thy kingdom come," is the trumpet call to action; it pledges us to the furtherance of the kingdom which we profess to desire. If you mean that prayer, live up to it; do the little every-day duty now and then strenuously and sincerely, so will you promote that kingdom most effectually.

Our lesson to-day our Saviour tells us about the growth of the kingdom and shows how, from a small beginning, it shall ultimately cover the earth as the seed covers the great deep. In this extension we have a part. True it is we may not be able to see nor to discern the growth that is most certainly going on. Our individual development may be imperceptible. Nevertheless the kingdom is growing, and we, too, provided we are conforming to Divine requirements. Prof. Thomson closes his telling of this parable as follows: "With many in-ward Christians the subject of their spiritual life is too often one of anxiety, because they cannot recognize its daily increase. The best cure is for the man to go about his Master's business as the farmer did about his, and let the seed grow for he cannot tell either how it grows, or how it is growing most."

### Light On the Text.

The kingdom of God. The kingdom of grace and glory. As if a man should cast seed into the ground. "It always begins by seed sown, in the individual and in community as earthly crops start with seed cast into the ground." The Word is the seed and preachers, teachers and disciples of Christ are the sowers. 27. And grow, he knoweth not how. The farmer knoweth not how the seed he has sown springs up and grows, so spiritual sowers know not how the kingdom grows. 28. For the earth beareth forth fruit of herself. The earth knows not how seed planted in her bosom grows, but grows up, and bringeth forth fruit. First the blade, then the ear, and after that the full corn in the ear. The order of natural growth, and where there is

life there is always growth. It is the same in the spiritual kingdom. First the Word, then the life, and after that the perfect man in Christ Jesus. 29. But when the fruit is brought forth. When the fruit has matured. He putteth forth the sickle, etc. It was towards this end the seed was planted and the fruit grown. And as certainly as Jesus has planted the seed, "so sure is the time coming when the kingdom of God shall include the whole world." 30. Liken. Compare. 31. It is like a grain of mustard seed. Small, very small; yet good; yes, very good. Is less than all the seeds that be in the earth. Though not scientifically true, yet the mustard seed was the

smallest seed used by Jewish farmers. 32. Become greater than all herbs. The common herbs of the garden. And shooteth out great branches. In comparison with the herbs around it. In Palestine this plant grows as high as nine feet. This being true, it would not be difficult for the birds of the air to lodge under the shadow of it.

Matt. 13:33. 33. The kingdom of heaven is like unto leaven. "Like the leaven working in the meal," that is causing the dough to multiply or expand to larger proportions than ordinarily. It is unlike leaven in that it does not produce corruption. "The Son of Man who puts the leaven into the mass of meal is represented by a woman because bread-making usually devolved upon women. It is persons who are filled with the living spirit of Christ, who are leavening the world." Full measure of meal. Five or six quarts. "The meal represents the whole world of men to be permeated and transformed by the Gospel."

Charleston, S. C.

## The Advantages of a Religious Home

Epworth League Devotional Meeting Topic for July 21, 1912

(Luke 2:51; Gen. 37: 1-11.)

BY THE REV. A. PRESTON SHAW, B. D.

### CONCERNING THE SCRIPTURE.

Whether we believe it or not, religion is at the basis of every truly successful life. The men and women who have contributed most to the progress of civilization almost invariably have been those who were born and reared under religious influences. In fact, all progress comes from God and men are able to make progress only as they work in harmony with Him.

Nowhere can religious impressions be made more permanent than in the home. There the first lasting impressions are made, there the seed of eternal life find good soil in which to spring up, grow and there holy ambitions and aspirations are born which find their fulfillment in after years.

In our scripture lessons we have two striking examples of the products of religious homes. It is altogether unthinkable to expect that Jesus should come from any other kind of home. His was a task which only one who always lived in a religious atmosphere could accomplish. Only by thorough religious instruction on the part of his parents could He have arisen to such lofty religious ideals and practice as was His.

While He was born the Son of God, the Scriptures clearly show that He was Son of Man as well, and that His physical and religious growth were gradual, and for the most part normal. We are liable to imagine that the Christ Child was the leader of the home, but He was not. He went back to Nazareth with His parents and became subject unto them. He heard and heeded the commandments of God as received from them. He carefully followed the custom of all Jewish children and learned His father's trade. He received in that religious home a large part of the inspiration which made His after-life so successful, and though Son of God as He was, He was willing to be subject to influence of a religious home.

In Genesis 37:1-11, we have the picture of another religious home. The customs in this home differ from those in the home of Jesus, but here God was above all, as there, and its inmates trusted in Him. Joseph was then the youngest of Jacob's eleven sons. He was his father's favorite, not perhaps on account of paternal arbitrariness but on account of the religious tenor or his mind. His brethren loved the green pastures and herds of sheep and cattle more than they loved God and His commandments. Joseph was otherwise. His mind was open to God and His revelation of Himself and of His plans. He was a dreamer, not of worldly pleasure and power, but of the pre-eminence which God should give him because of his devotion to Him. Sold, as he was, into Egypt, his early religious training served him well there. His father's God was with him and gave him favor with the king and made him the means of saving the life of his brethren, who so cruelly had sold him into slavery.

### THE MEANING AND APPLICATION TO US

The importance of a religious home cannot be over-estimated. They who wish their sons and

daughters to live the best lives cannot afford to fail to surround them in their youth with the best of religious influences. How often this is otherwise. How few religious books worth reading are found in our home libraries! How often the family prayer is neglected! How often the theme of conversation in the home is about the faults of neighbors while God's name is seldom mentioned! It was different in Israel. The Hebrew mothers gathered their children about them and told them the stories of God's mighty acts and those of His servants who followed Him closely and trusted in Him. The Hebrew home was a religious center in which God was held up first and foremost to the children that they might learn to love and obey Him. It is not strange that there came out of them such giants as Sampson and Gideon, and Joseph, and David and Elijah and Isaiah and Moses and Peter and John and Paul and Miriam and Deborah and Mary all filled with His spirit and power, all winning victories in the conquest of this world and making it a part of the Kingdom of God.

God forbid that the day will ever come when we shall fail to make our homes religious centers. We cannot afford to trust to the Sunday School and Church the religious instruction of our children. This kind of religious instruction is too irregular. To make the best of our children, the ideals of the life as it is in Jesus Christ must ever be before them, and nowhere can this be accomplished better than in the home.

Winchester, Va.

### Attention Atlanta Conference

At all district conference meetings of the Atlanta Conference, I understand time has been given to present the work of the Woman's Home Missionary Society on Friday afternoon at 2:30. Let us use this time well in awakening an interest and securing pledges to be paid at Annual Meeting in September. Make your gifts to the work at this time liberal, and secure receipts that proper credit may be given your district.—Flora Mitchell.

Mrs. J. A. Rush, Secretary of Young People's work of the Woman's Home Missionary Society will be glad to visit any of your churches to organize Queen Esther circles in the Atlanta Conference. Can we not have many live Queen Esther Circles to report at our conference in September. If you wish her to come to organize, address her at 611 Martin street, Atlanta, Ga.

### Children's Day Report

Escatawpa, Miss.—Children's Day was observed at Davis Chapel June 16th. Miss Lucy Well of Davis' Chapel, Superintendent, deserves credit for her faithfulness. Also Brother P. W. Stringfield, superintendent of Summerville. Davis Chapel raised for Education, \$5.35. Summerville, \$5. Total, \$10.35.—A. H. Lathan pastor.



## Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Baton & Mains, and all communications intended for publication to the Editor.

### BISHOPS PRAISE GENERAL CONFERENCE

The Bishops, in their final word to the General Conference, had this to say concerning the session which was on the eve of closing:

"Your Bishops congratulate the members of the General Conference upon having come so near to the end of their arduous duties, and heretofore commend the industry and fidelity with which they have met their grave responsibilities. We have not known a General Conference more faithful and conscientious in patient application to the demands made by its high trust."

### EUROPEAN CIVILIZATION IN AFRICA

Mr. Robert F. Parks former Secretary of the Congo Reform Association in a significant address delivered at a recent International Race Conference on the Negro said:

"The effect of European civilization upon Japan has been to awaken that country and make it bloom. But wherever European civilization has touched Africa it has been on the whole a disintegrating destructive force and, in spite of all the effort that has been put forth, I cannot see that Europe has yet begun, in any adequate way, to repair the damage it has wrought."

"It seems probable that this destructive and disintegrating influence will continue, and that Africa must expect to serve a long and hard apprenticeship to Europe, an apprenticeship not unlike that which Negroes in America underwent in slavery."

### AN EXHIBITION OF BRUTE FORCE

Nose bursting, face punching and body jabbing was the program in at least a dozen towns and cities on the nation's birthday. This day was made a holy day by its sacred relation to the cause of liberty. But here freedom ran riot and wild and men lent themselves not in wholesome contest, striving for mastery, but literally to a brute force contest. The contest resolved itself practically into determining which man could stand the more punishment and who could in turn hit the hardest blow and thus "knock out" his opponent. This was the program in a number of cities and towns. And to this exhibition of the brute in man the daily papers gave considerable space and even issued extras, and bear in mind the extras were bought and read. They were in demand. At one of these places 17,000 persons gathered, and included in this number were several hundred women. Special trains ran from one locality to the scene of the fight, bearing the loyal rooters to the scene of the conflict to urge the victory of their brute. And the game comes high. Seats at the ring side brought almost fabulous sums and the winner got for his share, win lose or draw, \$31,000.00. This is the price the American people paid for brute force in a twenty-seven minute drama where the chief requirement was physical force or to state it in bald naked truth, where the participant had brought himself to the nearest point where his body was supreme. We have but sheer pity for men who would lend themselves to this sort of exhibition but what shall we say of the people who demand it and who are willing to pay the price? And the number interested in such a display are not just the few of what is sometimes called the sporting set, or else the extras giving the rounds of the fight would not be bought and the bulletin boards on that occasion would be passed by unnoticed.

In the presence of all of this we taunt Mexico about bull fights and it is a good deal more humane and in keeping with common decency for bulls to cut each other to pieces than it is for men to beat each other to the point of drawing blood by smashing noses and breaking ribs and jaw bones. There ought to be some corrective even for new states.

### THE SOUTH AND THE NEGRO

Under the above title *The Outlook* in a recent number has the following item which will be of peculiar interest to our readers:

"Two recent events in the religious and educational world deserve record on account of their relation to the Negro problem in the South. Dr. Wilbur P. Thirkield, President of Howard University of Washington, D. C., has been elected a bishop of the Methodist Episcopal Church and will be stationed at New Orleans. Although Bishop Thirkield is a white man and a Methodist of eminence, he has been identified with Negro education in his post as President of one of the leading universities for Negroes of the country. That he should be chosen for the important post of bishop of his Church and assigned to a Southern city like New Orleans is in itself significant, but it is perhaps of even more significance that both he and the Methodist Church should be dedicated upon his election as bishop and his appointment to his new post in a public meeting in Washington at which President Taft and Justice Anderson, of the Supreme Court of the District of Columbia, were the chief speakers. This meeting was unusual both in size and in the character of the people who came to express their appreciation of Bishop Thirkield's work in the city of Washington. The audience was composed of the white citizens of the capital who are intimately familiar with all the difficulties that confront those who are working for the development of the Negro race. The wisdom of the Methodist Church in electing Bishop Thirkield to the highest office within its organization is indicated not merely in this deserved recognition of his meritorious service, but also by the action which confers the largest powers of the Church upon a man who has shown ability in solving the problems of a struggling people. He has developed a sympathetic knowledge of all types of education and of every phase of religious activity. His election as bishop of the Methodist Church, with his assignment to a Southern post, is only one of the many signs that the direction of Negro betterment is to be found along educational rather than political lines. The other event of a similar nature is the recent creation of a Commission of Southern university professors the purpose of which will also be to deal with the Negro problem from an educational point of view. This Commission has been formed through the influence of Dr. James H. Dillard, formerly Professor of Latin at Tulane University, but now Director of the Jeanes Foundation. The Commission is composed of one professor from each of eleven State universities in the South—those of Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas, and Virginia. Professor C. H. Braugh, of the University of Arkansas, is President, and Professor Hunley, of the University of Virginia, is secretary. The chief aim of the organization, to quote the words of Dr. Dillard, 'is to study the Negro in his relation to Southern life. I know that student groups in many of the Southern universities have been studying this question. They have done this systematically and with high promise. So I was led to conclude that we should look to our State universities for the prosecution of the work, and it appeared that the work could best be prosecuted through co-ordination and co-operation by all the institutions.' The members of the Commission will receive no remuneration for their services, and each member has either been appointed by the president or elected by the faculty of the

university which he represents. The formation of this Commission is a manifestation not only of the vital work which Southern men are doing in social economics, but of their real leadership in matters of education for the primary function of education is to enable men to learn how to live in right relations with one another, whatever their race and whatever their country."

### MODELS OF BRIEF ADDRESSES

Some one has said that brevity is the soul of wit. Brevity is often the indication of man's common sense, as well as of his ability to take in the proprieties of an occasion and make a direct, but brief, and, therefore, forceful address.

During the recent session of the General Conference, after a long and tiresome session, a brother was called on for a closing prayer, and he put in fully ten minutes of the job. It was an "eloquent and powerful prayer," and he knew it. It was seriously doubted by many if it was a prayer at all. He certainly prayed without ceasing for at least ten minutes.

One of the models for brevity of address was delivered by the Rev. Seth Reed, the patriarch, who came from the Detroit Conference. He was a member of the General Conference in 1848, and is 89 years of age. He was introduced to the Conference after the facts just mentioned had been stated and he was received most cordially. He was called upon for an address. Because of his distinguished appearance, his long and hoarse life, his clear and resonant voice, the Conference would have been willing to listen to an address of moderate length. But this was what he said:

"God's blessings on you. My thanks to you. My prayers for you. Yours truly, Amen."

Another model of a direct but brief address was delivered by Bishop Lewis as part of that stirring scene during the morning of May 13, when the resolution was passed calling upon the American Government to recognize the new Chinese Republic. It certainly must have been an occasion that warmed the heart of Bishop Lewis as it thrilled the heart of Bishop Bashford. And he who could not have spoken under such circumstances would have been indeed slow of speech. We give, herewith, Bishop Lewis' address:

"This is a proud moment for America, a great moment for China. I thank God for what I have seen and heard this hour. It will thrill my heart as I take the long journey up the river. China loves America, America loves China. These two great peoples will march side by side to the conquest of the world for Jesus Christ."

These two addresses should serve as models to many public speakers.

### THE NEGRO'S CLAIM TO MANHOOD

Is the Negro a man? What an absurd question. Of course he is; he is proving every day. Only the prejudicially blind are unable to see the unmistakable evidence of his claim to a place in the Brotherhood of Man; not a small place, but a large place. The Negro is moved by the same motives as the white man, and he aspires to the same life as the white man. He does just in proportion as he is developed and brought into touch with life and given an uplifting vision. We could multiply instances. We give only two.

A Negro died recently at Clarkston, Missouri. He was born in 1833 in Halifax County, Virginia. At his death he left an estate worth between forty and fifty thousand dollars, all of which goes to his wife during her lifetime, and at her death (he is now 71 years old) the entire estate goes to Tuscaloosa Institute, at Tuscaloosa, Alabama, an institution which was founded by Northern philanthropists and dedicated to the education of young colored men for the ministry.



Another instance of the Negro's claim to manhood of the heroic sort: At Seattle, Washington, very recently, Newton Johns, a Negro, saved the lives of ten women and children. There was a disaster at the Coleman Dock, and Johns plunged in the icy waters unsolicited and rescued the half score of human lives. He is an expert swimmer. He was practically unknown and was not seeking notoriety. It was a fitting recognition of the act of this humble man that the Mayor of Seattle should publicly thank him.

Just such evidences of the Negro's claim to manhood can be found repeatedly.

Recently in the columns of this paper we referred to Simpson Memorial Church, this city, and made an appeal in its behalf. Simpson is one of our best churches. It is not the largest in the point of membership but the building is well located and is a large structure and perhaps has a larger seating capacity than any other of our denomination in the city. To lose the present site and building may mean the scattering of the congregation which has been in existence for thirty or forty years, and has had an important part in the life of our people in this city. The community is aroused and is anxious to save Simpson Church. Next Sunday the Baptist churches of the city together with those of the African Methodist Episcopal and those of other denominations are coming to the relief of Simpson. Next Sunday will be Inter-denominational Day. And these friends are anxious to save this church.

To the protestant forces of the city this fraternal spirit is sufficient testimony for the saving of this church. None should be more interested in the saving of Simpson than the Louisiana Conference. The city churches of our denomination have each subscribed from \$10.00 up. We are now appealing to every church in the Louisiana conference to take an after collection on next Sabbath for Simpson. Any amount will be appreciated and any amount will help. Mr. M. S. Davage, our business manager, is the treasurer of this fund for the saving of Simpson. Any amount sent to this office will be duly acknowledged in this paper and securely placed where it is intended to go. This is a direct personal appeal to every church and pastor within the bounds of the Louisiana Conference. And we hope a substantial amount will come from our eighteen thousand members in the state in response to this appeal which is in every way worthy. Whatever is done must be done at once. The sale takes place July 18th. There must be sufficient funds in sight to buy the church. Will you help?

Before the meeting of the Republican National Convention there was much conjecture as to the sticking ability and purchasableness of the Negro delegates from the South. They were instructed for President Taft. They stood pat all the way through in spite of the glittering offers, it is reported, that were made to cause them to change from their instructions. It seems as though the assertion that the Negro could be bought fell through, at least in this instance.

The recent decision of the Supreme Court declaring that it was not an infringement upon the rights and prerogatives of the white Pythians for the Negro Order to use the same emblem is far-reaching. In this decision thousands of our people were intensely interested. Had this decision been the reverse it would have been the beginning of attacks of all sorts upon the avenues of activity carried on by Negroes. The lines of these orders never crossed. It was an effort on the part of rank prejudice to destroy the Negro order. That the effort failed is a source of general congratulation. It was a pleasing surprise to note the attitude of Chief Justice White, in this decision, Justice White rendered the verdict for

the majority of the bench, sustaining the appeal of the Negro order. Those who had charge of this matter deserve the thanks of the race. Supreme Chancellor Green and his co-laborers of the Knights of Pythias fought well and won and the victory is not the victory for their order alone but for all of our people.

## Of General Interest

### MONEY PLENTIFUL

In spite of the hard times it may be consoling to some to know that there is more money than ever in America according to the reports given out by the Treasury officials, recently. In other words, the American government and the people began the new fiscal year with \$3,640,407,621. All of this with the exception of \$363,621,008, is in circulation. With a population estimated at 95,656,000, if there would be a pro rata distribution of this money each person would receive \$34.26. This is 6 cents more than a year ago. Therefore let the discouraged ones take note that generally speaking money is not scarce.

### AERIAL DISASTER

The past week has been marked by the occurrence of a number of serious accidents in many of which numerous lives were lost. One of the most notable of these catastrophes was the destruction of the airship "Akron" at Atlantic City, July 2nd. This great airship was built at a cost of approximately \$500,000, for the purpose of flying across the Atlantic. Melvin Vaniman, the commander and the entire crew numbering 100, lost their lives in the tragedy. The accident was caused by the explosion of gas. Thus the second great attempt to fly across the Atlantic has failed. Probably it will be sometime before there will be others to make a like experiment.

### POLITICAL ACTIVITIES

The Republican and Democratic parties are now in process of organizing their several committees for the forthcoming campaign. Since the nomination of Gov. Wilson by the Democrats many have been wondering concerning the organization of a third party. Some have thought that the Republican "Progressives" would turn to Gov. Wilson and that the organization of a third party would be worse than useless. It now appears that Col. Roosevelt is still standing by his intention to lead a third party to be known as the "National Progressive" party. Those in sympathy with the movement are called to meet in convention in Chicago August 6th.

The Republican party has for its symbol, the elephant and the Democratic party, the donkey. The new party, not to left behind, will have for its symbol the bull moose.

### THOMAS WOODROW WILSON NAMED

Gov. Thos. Woodrow Wilson of New Jersey was named by the Democratic National Convention at Baltimore for president after the convention had balloted for the 46th time.

Gov. Wilson is well known as a jurist, teacher, historian and politician. He was born in Staunton, Va., December 28th., 1856. His boyhood days were spent chiefly in the state of South Carolina and Georgia. After having studied in private schools in his home states he entered Princeton University in 1875 and was graduated four years later. He returned to his native state and took the law course at the University of Virginia. He practiced law for a few years but gave up that profession to become a teacher in Bryn Mawr University. He afterward taught at Wesleyan University and Princeton. He was called to the presidency of the latter, institution in 1902 and was the first layman to occupy that position. He is the author of a number of writings on historical and political subjects. It was his

success in bringing about a number of reforms in the state of New Jersey during his administration as Governor as well as his progressive ideals that caused the Democratic party to name him as its standard bearer at this time.

## People of Interest

### A CORRECTION

In last week's issue we gave an incorrect date of the first election of Dr. James M. Buckley as editor of the CHRISTIAN ADVOCATE. He was elected on Saturday morning, May 26th, 1888. Miss Frances E. Willard was placed in nomination together with Dr. Buckley for editorship for the CHRISTIAN ADVOCATE. Only one ballot was taken and 395 votes were cast. Dr. Buckley received 284 and was declared elected, Miss Willard received 105. Following this election was the election of the editor for the *Western Christian Advocate* when Miss Willard was again nominated in opposition to Dr. J. H. Bayliss. Dr. Bayliss was elected, however, by a very large vote, Miss Willard receiving only 16.

Rev. Dr. J. O. Randall has been elected corresponding secretary of the commission on Evangelism.

Dr. C. A. Tindley of Philadelphia is one of the managers of the Board of Home Missions of the Church Extension.

Dr. W. H. Brooks, pastor of St. Marks Church, New York, is one of the new members of the Board of Foreign Missions.

Messrs. Moore and Killinsworth who are loyal members of our church at Lagrange, Georgia are doing a fine business in groceries.

Our St. Paul Church at Shellmound, Mississippi was recently damaged by a storm. Repairs are being made. Rev. W. H. Golden is pastor.

Announcement is made of the engagement of the Rev. W. H. Smith of the Central Missouri Conference, to Miss Ida May Bell, of Mexico, Missouri.

Dr. M. C. B. Mason is open for engagements for addresses and lectures during the summer and fall. His address is 2231 St. James Avenue, Cincinnati, Ohio.

The date of the Central Alabama Conference, by the request of the District Superintendents, has been changed to December 11th. Bishop Thirkield will preside.

The Rev. Jerry McLeod of the South Carolina Conference was taken suddenly ill last week after attending two funerals. His condition is reported critical. His children have been summoned.

President A. P. Camphor, of Central Alabama College, Mr. David D. Jones, International Secretary of the Y. M. C. A. are among the students of the summer school of Chicago University.

The Rev. W. R. A. Palmer, pastor of St. Thomas Church, Frankford, Penn., delivered the address to the graduating class of the Rice Industrial and Literary Institute, New Brunswick, N. J., June 27th.

Wesleyan University, under the leadership of President Wm. A. Shanklin, has just added One Million Dollars to its endowment. This is a great victory for Wesleyan and President Shanklin is entitled to the thanks and congratulations of the entire church.

Bishop Scott, of Africa, has been requested by the Board of Foreign Missions to spend the time between now and the November meeting of the General Missionary Committee in the South. He will work in co-operation with the special campaign which the Board has inaugurated for Relief and Re-inforcement. He will be in touch with the resident Bishops and District Superintendents, as well as many of the pastors and laymen. The missionaries on furlough in the South will co-operate with him in the work.



## Gleanings from the Field

### ALABAMA

Oneonta.—The members here were divided into two clubs for a rally June the 15-16. A grand picnic with various refreshments for sale began the rally. The 16th, was a busy day among us. Preaching at 11 o'clock by Rev. A. Hirt, and at night by Rev. W. J. Smith, our pastor at Village Springs. Club No. 1, Miss Jannie Green, leader, raised \$34.25. Club No. 2, Miss Norah Murphy, leader, raised \$28.25.—J. T. M. Willis, pastor.

Decatur.—We have been laboring faithfully in the vineyard of the Master an account of which follows: Five weeks ago we put on a rally for means with which to finish building King's Memorial Methodist Episcopal church and under the wise leadership of Rev. J. C. Chuman, pastor, and energetic efforts of the members and friends of the church, we were successful. The leaders of the rally and amounts raised are as follows: A. E. Martin, \$64.96; J. B. Tony, \$46.85; Addine Turner, \$51.80; E. J. Sloss, \$14.00; Benjamine White, \$3.65; Dave Tony, \$4.45; T. M. Byniam, (Bynum), \$15.75; Lizzie Carpenter, \$32.00; Pastor and wife, \$28.30; Womens Home Mission, \$53.20; Ladies Aid Board, \$65.54; Total, \$380.60. We have not had a revival but have added 12 members to the church.—E. J. Sloss, reporter.

Bessemer.—Succeeding for the last year, both as a pastor and a revivalist, I am indeed grateful to God. Led the Marion district last year in my Conference report, and by my own request was left without an appointment, to attend Gammon Theological Seminary. School being out on April 25th, I came direct from Atlanta to Anniston, Ala., on the 26th, and conducted a ten-days' meeting at our church—St. John. Twenty-odd accessions were the results. Then went to Besemer and from there to McCalla, Ala., and conducted other revivals, in which several souls were saved. I am now in Attalla, Alabama, and we are having a glorious revival here at our Antioch Church, of which the Rev. B. G. Smith is pastor. I am called to go to Decatur, Alabama, on the 30th inst., to join the Rev. J. C. Chuman in a series of meetings in our church there. Any brother who desires my help during the summer or fall may write me at 810 Twentieth Street.—T. S. Sanders.

### ARKANSAS

Newport.—The second quarterly conference was held June 14-16 in Emory Methodist Episcopal Church, the district superintendent presiding. The officers made splendid reports among all the departments at work. On Sunday we had splendid services all day, the district superintendent preached strong sermons at 11 a. m., and at the evening service. We had with us during this quarter the fourth Sunday in March, the Rev. W. J. Powers a member of the Missouri conference who preached for us, and the second Sunday in April, the Rev. S. D. Brown, a member of the Lincoln Conference was with us. The Rev. G. T. Saxton and Rev. C. H. Brooks our pastor, at Jacksonport, came Tuesday morning and the Rev. Brooks staid until Friday evening and assisted us in our services. The church has brick piers which cost \$45.50. The parsonage will have

blocks put under it in ten days from date. Everything is moving on smoothly and the district superintendent is well pleased. Collected for this quarter \$120.00. We are looking after all the interests of the church.—J. W. Terrell, pastor.

### COLORADO

Denver.—Our first quarterly conference convened in Scott Methodist Episcopal Church June 15-16th, with the Rev. D. Smith the district superintendent presiding. It was the most successful quarter in the history of the church. All the reports were interesting as well as encouraging, showing clearly the possibility of a great work to be accomplished. Unity was the key note of the quarter Sunday was a success, spiritually and financially. Three stirring inspiring, sermons were preached by the district superintendent and four members were added to the church. Paid the district superintendent \$20, raised over \$300 during the quarter. On Monday night a reception was given in honor of the district superintendent. Short speeches were made by the following members: Prof. L. H. Lightner, J. D. Rice, Mrs. F. D. McPherson, J. F. Thomas, Mrs. Claude Pash, F. D. McPherson, Lela E. Rice, Geo. B. Pash, Mrs. F. Dooley, Mrs. Anna Rice, Mrs. Ada Castry, after which a very appropriate response was given by the district superintendent. The Pastor, Dr. J. N. Wallace, who is an excellent young man, full of energy and enthusiasm is worthy of much praise for the success of this quarter. He is a faithful and earnest toiler, one who has certainly received the Divine commission, one of which the church as well as the community, is proud.—Joshua D. Rice.

### FLORIDA

Key West.—Appointed to the Island City as pastor of Newman Methodist Episcopal Church, for the present year, after returning from Louisville, the seat of the Florida annual conference, we returned to our old charge with the new pastor, the Rev. J. M. Deas, whom we introduced to the members of his flock. We arrived in Key West, February 23, and found awaiting our arrival a goodly number of the members of the church here who were very hospitable. At the parsonage, we found that everything was in readiness for us, thanks to the kindness of some of the sisters of the church. Our Sunday services have from the beginning been very good. A rally for building purposes ended very successfully June 2nd. Money has been scarce because of the suspension of the work of the Sponge and cigar factories, however, on June 1st, the forces rallied. Several contributors gave \$7 apiece and a large number gave \$5, \$3, \$2, \$1, down to smaller sums, making a total of \$151.34. This was a glorious occasion. We have already ten thousand feet or farming with which to begin the erection of a modern church. With a loyal membership anxious to have a better place of worship, I see nothing to block our success.—W. P. Pickens, pastor.

### NURSING MOTHERS AND MALARIA

The Old Standard Grove's Tasteless Chilli Tonic drives out malaria and builds up the system. For grown people and children, 50c.

### KENTUCKY

Cloverport.—May the 26th was a great day with Methodists in Cloverport. Our new district superintendent, Dr. R. L. Dickerson, was with us, and preached a soul-stirring sermon. The pastor and members of the Methodist Episcopal Church of Cloverport are more than delighted with Dr. Dickerson as superintendent. \*Cloverport is Dr. Dickerson's old home. He was born and reared here, and it is believed that he preached the best sermon of his life to his home people. The people of Cloverport are certainly proud of this man. Collection, \$36.75. Everybody in Cloverport is much attracted by the powerful sermons that are being preached by our new pastor the Rev. R. D. Hines. He is a great preacher, and a soul-winner. He never holds a service without offering Christ to the unsaved.—Lucy Walker, reporter.

### LOUISIANA

Pineville.—Our second quarterly conference was held according to schedule time and reports were in order. The Rev. J. O. Richard, district superintendent preached an excellent sermon on Sunday afternoon at 4 p. m. At night the Rev. T. A. Bailey one of our pastors in the overflowed district, was present and preached. Six converts this quarter. Three from other churches and four backsliders reclaimed. Total, 13, and some among the best people.

### MARYLAND

St. Michaels Union Church.—St. Michaels held our fourth quarterly meeting. Occasion was a great day in Zion. Such a time has not been witnessed here for many a year. In the love feast service one hundred and eight persons participated. This service was conducted by the pastor, Rev. J. U. King. At 10:30 the pastor preached. At 7:30 District Superintendent J. E. A. Johns' sermon stirred the very souls of our people. Monday evening we held our quarterly conference. The reports were all good. We had, after the conference, a ministerial concert. Those who participated in the conference were D. A. Rideout, The Rev. J. M. Dickerson of McDaniel, The Rev. T. W. Cooper, Royal Oak Methodist Episcopal Church, the Rev. D. A. Rideout of Oxford, the Rev. S. S. Jolly of Cambridge Church, Mrs. Anna R. King, the pastor, wife and Miss Hazely Chaney, one of our home girls. C. H. Miller rendered the music for the occasion. The Rev. Mr. King, our pastor, also took part. The Rev. S. S. Jolly made an effective address. Three persons joined the Church on Sunday.—T. H. Caldwell.

### MISSISSIPPI

Earle and Smithdale.—Our pastor, the Rev. W. B. Morton, is a hustler and a great power in the church. Since he has been here, in spite of high water and other disadvantages, he has made quite an improvement and has created a new spirit among the people in general.—Mrs. Minnie Blake, reporter.

Louisville.—At the Pleasant Grove Church, May 19-20, our Second Quarterly Conference convened. Forty-five dollars were raised during the day; 115 persons partook of the Lord's supper. Our District Superintendent, the Rev. Isiah, preached two most helpful sermons.—Dovie Holman, reporter.

DeKalb.—Children's Day was a success on this charge at St. Mark. The program was fully rendered. Col-

lection \$11.50. At Newhope things were up to date under the leadership of Mr. Lee Rosh, superintendent. Collection, \$20.50. Total for the day, \$32.00.—A. B. Britton, pastor.

Marion Circuit.—Five persons have united with the church this quarter. One was a convert and four came from other churches. I am presenting the SOUTH WESTERN CHRISTIAN ADVOCATE urgently before the people.—T. B. Anderson, pastor.

Durant.—On my return from the General Conference held at Minneapolis, my first quarterly conference was held at Durant. The membership of this charge greeted me with one of the biggest banquets I have ever attended. They had everything in grand style. Twelve waiters served six courses to a packed church and still there was enough left to serve many more. It was indeed an elaborate affair. During the occasion everybody was merry and their faces beamed with delight. This is one among the best congregations in the Upper Mississippi Conference and they never do things by halves. The Rev. J. C. McGee, one of the popular pastors of this section and this good people will make anybody happy for brother McGee is a man that knows no failure. I shall always look back to this occasion with a pleasant memory.—W. H. Gilliam, district superintendent.

Caledonia Circuit.—Our second Quarterly Conference convened in Frierson Chapel, June 1-2, with the Rev. J. M. Marsh in attendance. He dispatched the business to the delight of all. We raised this quarter for all purposes, \$100.000. Paid District Superintendent in full. Brown, Lee, Military were well represented in the quarter. We cannot give the women of the church too much praise for their hospitality. Sunday was an enjoyable day for all. The District Superintendent preached splendidly.—G. W. Baker.

Harriston.—May 25, our second Quarterly Conference was held, with the Rev. J. E. Holmes, District Superintendent, in the chair. Most of the officers were present with reports. On Sunday, the Rev. J. E. Holmes preached a strong sermon, after which the Sacrament of the Holy Communion was administered with 89 communicants. We paid the Superintendent in full, \$18.40; paid pastor, \$34.00.—A. A. Randolph, Reporter.

### MISSOURI

Blackburn Circuit.—Our first Quarterly Conference convened at Pennyville, May 22nd-23rd, by the Rev. W. H. Wheeler, our newly appointed Superintendent. Though the meeting was held in the middle of the week, it was well attended. Reports were full. The quarter was only five weeks from the Annual Conference session, but in the history of the charge it never showed better work done. One hundred and twenty-six dollars were raised for all purposes. We judge from the work done with us that the entire district certainly will move on under the Rev. Mr. Wheeler. The members here received the present pastor with satisfaction, and we hope for a great year's work. Sunday, June 2nd the trustees raised for the erection of a new parsonage \$60.00. Here we have some of the most loyal members in the Central Missouri Conference: Messrs. Berry, Garner, Barney, Finley, Mrs. Ada Finley, Susan Combs, Letitia Carter, and others deserved special mention. The Sunday School and



League are doing their full duty. I must not fail to mention the work at Pennyville. No better work can be found. The entire membership is loyal. We hope to let you hear from again soon.—A. J. Williams, Pastor.

**Marshall Charge.**—The pastor, the Rev. W. H. Smith, coming to this appointment, took up the work where former pastor left off and started with a splendid membership. All things pertaining to the work of the church are not up to what should be, yet the membership of the church is doing a splendid work. On coming to this charge I found the parsonage in very poor condition, hence, we at once set about to remedy the situation. The parsonage was moved from the rear part of lot to the front. With this location the parsonage gives a better appearance and affords better sanitary conditions. The congregations have been good; the spirituality of the meetings has been excellent and all things considered, the church is succeeding. Our first quarterly meeting was held May 19-20, with the new District Superintendent, Rev. W. H. Wheeler, presiding. The meeting was successful in every way. Two persons were baptized and two joined the church. Four persons came forward for prayer. The claims were paid. Total collection \$37.83.—William M. Brown, reporter.

**Blackburn Circuit.**—Our First Quarterly Conference convened at Pennyville, May 22 and 23, by the Rev. W. Wheeler our newly-appointed Superintendent. Though the quarter was held in the middle of the week, it was well attended. Reports were full. The quarter was only five weeks from the annual Conference session, but, in the history of the charge, it never showed better work done. One hundred and sixty-six dollars were raised for all purposes. We judge from the work done with us the entire district certainly will move on under the Rev. Wheeler. The members here received present pastor with satisfaction. We hope for a great year's work. Sunday, June 2nd, Trustees raised for erection of a new parsonage \$60. We have some of the most loyal members in the Conference. Messrs. Garner, Barney, Finley, Mrs. Finley, Susan Combs, Tisha Carothers and others deserve special mention. The Sunday School and Epworth League are doing their full duty. I must not fail to mention the work at Pennyville. No better work is to be found. The entire membership is loyal. We hope to let you hear from again soon.—A. J. Williams, pastor.

#### NORTH CAROLINA.

**West Asheville.**—Sunday, June 2nd, Trustees' rally was very good, everything considered. The clubs reported as follows: J. P. Lincoln, \$17.33; J. Young, \$12.15; Lela Burton, \$10.00; Elsie Harris, \$8.08; Channie Shepherd, \$5.16; Pattie Graves, \$5.75; Pickens, \$3.56; Martha Ann Kling, \$2.77; J. C. Justice, \$2.77. In the morning the pastor filled the pulpit; in the afternoon the Rev. Henderson delivered the message; in the evening the Rev. M. Slade, Conference evangelist of the Blue Ridge Conference of the African Methodist Episcopal Church. Our collection amounted to \$71.54, for which the members and friends of West Asheville Methodist Episcopal Church have thanked the pastor in charge.—Caldwell, Pastor.

#### NEW YORK.

**New York.**—On last Sunday at Salem Church the Rev. F. A. Cullam preached two spiritual sermons to a large and appreciative audience and at 4:15 the Lyceum held its meeting. The Choral Union, under the leadership of its chorister, B. F. Rieley, made its first public appearance and rendered a most excellent program. This organization is only a few months old but is doing a great work in helping to build up the Lyceum and the church. Last Monday evening the boys club of the church presented Mr. Richards, the basso, and Madam Lula Robertson Jones, to a large and appreciative audience. Each number was encored. Next Sunday Miss Grace Harrell will have charge of the program. Sunday, June 30, the Lyceum and Brotherhood will hold a mens mass meeting at 4:00 o'clock. Mrs. F. A. Cullen has returned after spending ten days with her mother in Baltimore.—G. H. Allen, reporter.

#### TEXAS.

**Gilmer.**—The Rev. P. H. Jenkins, District Superintendent, held the second Quarterly Conference of this charge April 7, 1912. The pastor and officers rendered reports. The District Superintendent addressed the members of the Conference upon their duties to God and to their fellow-men. It was a very timely and impressive address. This was a splendid day. The sermon preached by the District Superintendent was also inspiring. The quarterage was raised; the amount of \$10.10 was paid the District Superintendent. The good work is still going on, under the leadership of the Rev. S. A. Andrews, who is going to raise all of the indebtedness this year. April 7 was also our Easter celebration and we had our rally, which was very good. Notwithstanding the heavy rains Mrs. Olie Griffens led with \$14.00; Miss Barkie Boner, \$12.00; Mrs. M. Smith, \$5.15; Mrs. Mattie Luster, \$1.23; W. Hartie, 35 cents; Brother Geo. Henderson, \$1.75; T. E. Bonner, \$4.15.—T. E. Bonner, Reporter.

**Bremond Circuit.**—We have just closed a very successful two weeks' revival at Bremond, Texas, notwithstanding we were hindered by unfavorable weather and completely rained out two nights. The hearts and minds of the people were turned toward St. James Methodist Episcopal Church, and they came and there was a great awakening among the church people. Such manifestations of the Holy Spirit are seldom seen in this ago. Eight persons claimed a part in Christ, four of whom joined our church and four the Baptist Church. The Rev. M. B. Burke, of Waco, assisted us three nights in the meeting, and rendered valuable service. We came to this new field and were kindly received and found plenty of work to be done, to which we at once set our hands, with the Lord to help us. Up to this time we have done some repairing on each of our three churches and have completely renovated the parsonage on the inside, at a cost of \$35.00. Our congregation has increased from a handful to a full house. The Sunday school has taken on new life under the management of Mr. George Mitchell, son of the late Rev. W. J. Mitchell. The Woman's Home Missionary Society has been organized with Mrs. J. W. Stone as its president and Mrs. Sarah Wright as secretary.

tary, and they are moving off nicely. We are working for a year of success on all lines.—J. W. Stone, Pastor.

**Luling.**—Under the leadership of Dr. S. E. Jones, a graduate of Gainmon Theological Seminary, our church is making a name for his "alma mater," his church and himself, as a great pastor, a powerful preacher and a Christian gentleman. Last year he surpassed all of the former records at this place and this year he comes forth with a new vision. At every service our church is crowded. Our revival conducted by the pastor was one of the best we ever witnessed. The worst men in town were converted, from four to six each night, and now they are among our best members. We have raised this quarter, \$430.33. Our second quarter was a decided success. Our church was crowded with officers, members and visitors from other churches. On Sunday our District Superintendent, the Rev. F. L. Kirkpatrick, preached three splendid sermons. Five persons joined the church on this occasion. At this time we raised for District Superintendent \$52.00; total \$72.00 for the day. Sunday, April 4th, we installed our new pews, which cost \$700. Luling is to entertain the West Texas Conference in her next annual meeting. On last Sunday, at the close of the installation services of our pews, the Epworth League and Queen Esther Circle, under the management of Mrs. O. K. North and M. J. Frazier respectively, presented Dr. Jones and his wife with two beautiful gifts as a token of respect for their untiring efforts.—M. L. Taylor, Reporter.

**Mexia Circuit.**—The Rev. J. S. Wyatt, District Superintendent, held our third Quarterly Conference June 1-2. Due to the heavy rain that fell Saturday evening, June 1st, the District Superintendent deferred the Conference until morning at 10:30 a. m. But, however, on Sunday, after the waters subsided the people came to the church from every direction. Consequently the Rev. J. S. Wyatt preached to a large and appreciative audience at 3:30 p. m. Sacrament was administered to about 200 people. As usual the District Superintendent called for sinners and three men gave their hands for prayer. The Quarterly Conference on Monday was a success. Owing to circumstances the claims were not raised in full, but class leaders are making every effort to collect balance and send to the District Superintendent at once. The total collection was \$26.40.—(Miss) Catherine D. Conner, Reporter.

**Harrisburg.**—Our program for Easter Day was postponed until April 14th, when the Sunday School Superintendent, Miss S. G. Kay, had the church most beautifully decorated and a good program perfected. At 7 o'clock in the evening the program was carried out after a pointed address by Prof. E. W. Petaway, one of our best teachers. A collection of \$16.25 was raised. We cannot praise sufficiently Miss Kay, who labored so diligently for success.—F. W. Johnson, pastor.

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Agents wanted to sell a wonderful Book called "The Negro is a Man." Will sell you sample copy for \$1.00. Send dollar and receive Book. Write for particulars. Dr. Armistead, the Author of this book has recently died. I will sell the 800 books on hand, the type and right to print for \$1,500.00. This book is in reply to Prof. Carroll's infamous book "The Negro is a Beast." This book is filled with valuable information and ought to be in the hands of all good people, and also all bad people. Write

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Georgia Life Building Macon, Georgia

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Chairs, Pews, Altars, Desks, Etc., direct from our factory to your Church at wholesale prices. Ask for catalog 198-L. State fully your requirements and send floor plan.

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Men and women to take orders for a handsome picture of the Steamship Titanic, 22 1/2 x 15 inches. Shows where it went down in the Atlantic Ocean. Every family wants one. Sells at sight. Big pay. Send 25 cents to-day for a full sized copy and agent's commissions.

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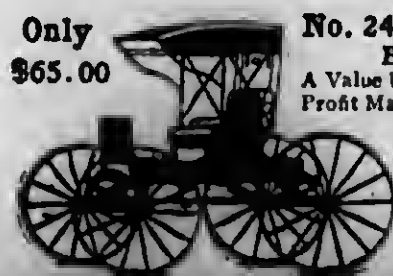
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## Conferences and Conventions

### DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
San Angelo	.....	July 16-21.....	E. L. Jackson
Chattanooga	.....Soddy, Tex.....	July 17.....	E. J. Cox
Palestine	.....Bryan, Tex.....	July 23-24.....	M. Q. A. Fuller
Muskogee	.....Porter, Okla.....	July 24.....	S. A. Stripling
Gulfport	.....Richton, Miss.....	July 24.....	S. H. Connor
Savannah	.....Jesup, Ga.....	July 24-27.....	E. D. Giddens
Beaumont	.....Beaumont, Texas.....	July 24-28.....	W. L. Duncan
Vicksburg	.....Harriston, Miss.....	July 24-28.....	J. E. Holmes
Nashville	.....Springfield, Tenn.....	July 24-28.....	T. W. Johnson
Florence	.....Kingstree, S. C.....	July 24-28.....	I. H. Fulton
Western	.....Lowville, N. C.....	July 24-28.....	H. L. Ashe
Bluefield	.....Gary, W. Va.....	July 25.....	W. T. Marley
Jackson	.....Canton, (Ct.) Miss.....	July 25-28.....	A. J. McNair
Brookhaven	.....Chinagrove (Miss) Ct.....	July 25-28.....	P. H. Rembert
Griffin	.....County Line, Georgia.....	July 30-Aug. 1.....	J. D. Lovejoy
Austin	.....Lagrange, Texas.....	July 30-Aug. 1.....	F. D. Kirkpatrick
Anniston	.....Roanoke, Ala.....	July 31-Aug. 4.....	S. J. Jordan
Clarksdale	.....Highlandale.....	Aug. 4.....	C. W. Butler
Waynesboro	.....	Aug. 5.....	W. M. Bellinger
Paris	.....Clarksville, Texas.....	August 6-11.....	K. W. McMillan
Holly Springs	.....Ripley Miss.....	Aug. 6-11.....	N. R. Clay
Atlanta	.....Corinth, Ga.....	Aug. 7.....	C. L. Johnson
So. New Orleans	.....So. Mansville, La.....	Aug. 7.....	J. W. Turner
Louisville	.....Hawesville.....	Aug. 7-11.....	R. L. Dickerson
Tupelo	.....Bellefontaine (Miss) Ct.....	Aug. 7-11.....	E. L. Scarborough
So. New Orleans	.....Slidell, La.....	Aug. 7-11.....	J. W. Turner
Savannah	.....Jesup, Ga.....	Aug. 7-11.....	E. D. Giddens
Huntsville	.....Cedar Grove, Ala.....	Aug. 7-11.....	A. W. McKinney
Way Cross	.....Eastman, Ga.....	Aug. 8.....	F. R. Bridges
Ohio	.....Bellaire, Ohio.....	Aug. 8-11.....	Joseph Courtney
Columbus	.....Victoria, Tex.....	Aug. 13-18.....	J. W. Warren
Huntsville	.....Conroe, Tex.....	August 13-18.....	W. H. Jackson
Navasota	.....Navasota.....	August 13-18.....	B. M. Taylor
Kansas City	.....Slater, Mo.....	Aug. 14-17.....	W. H. Wheeler
Mexico	.....Fulton, Mo.....	Aug. 14-18.....	W. G. Ellis
Alexandria	.....Boyce La.....	Aug. 14-18.....	J. O. Richards
Gainesville	.....Duluth, Ga.....	Aug. 14-18.....	J. A. Richie
Dallas	.....Corsicana, Tex.....	Aug. 20-25.....	J. S. Wyatt
Aberdeen	.....Macon (Miss) Ct.....	Aug. 20-25.....	J. M. Marsh
Marshall	.....Pittsburg, Tex.....	Aug. 20-25.....	P. H. Jenkins
Starkeville	.....Louisville.....	Aug. 20-25.....	W. F. Isiah
Sedalia	.....Joplin, Mo.....	August 21.....	J. H. McAllister
Winona	.....Indianola, Miss.....	August 21.....	H. B. Hart
Lexington	.....Lexington, Ky.....	Aug. 21-25.....	P. T. Gorham
Greenville	.....Indianola, Miss.....	Aug. 21-25.....	H. B. Hart
Meridian	.....DeKalb, Miss.....	Aug. 21-25.....	J. M. Shumpert
Houston	.....Richmond.....	August 21-25.....	W. H. Logan
St. Louis	.....E. St. Louis, Mo.....	August 21-25.....	R. E. Gillum
Forest City	.....Auvergne, Ark.....	Aug. 21-25.....	A. T. Stephens
Shreveport	.....Fairfield, La.....	Aug. 21-26.....	B. J. Reddix
Guthrie	.....Meridian, Okla.....	Aug. 22-25.....	I. W. H. Terrell
Staunton	.....Winchester, Va.....	Aug. 27-Sept. 1.....	C. E. Hodges
San Antonio	.....San Antonio, Tex.....	August 27-Sept. 1.....	A. M. Mason
Marion	.....Near Eutaw, Ala.....	Aug. 29-Sept. 1.....	J. W. Martin
Fort Smith	.....Little Maumee, Ark.....	Sept. 4-8.....	H. P. Coulter
Live Oak	.....Lake City, Fla.....	Sept. 12.....	W. P. Holmes

### CONVENTIONS

August 22-25—Little Rock District Sunday School and Epworth League Convention, Batesville, Ark.

### Special Notices

The Board of the Preachers' Aid Society of the Louisiana Conference of the Methodist Episcopal Church, is called to meet in New Orleans, La., at the office of The Southwestern Christian Advocate July 17, 1912. Business of importance and must be attended to at that time. The following members of this Conference constitute the Board: P. W. Clark, P. Landry, J. J. Obee, F. T. Chinn, B. M. Hubbard, V. Chapin, J. O. Richards, W. H. Lang, C. W. Reeves, M. P. Franklin, H. Daniels, T. H. Monson, W. S. Harris, J. O. Brown, H. J. Wright.  
P. W. Clark, President.  
Joshua J. Obee, Secretary.

### WINONA DISTRICT.

Dear Pastors: Remember the District Conference will convene at Goodman, Miss., July 30. Please bestir each president of the Epworth League chapters on your work and have them write me a report of their work. I am studying, planning, praying and working

### GREENSBORO DISTRICT.

All delegates who are to attend the convention and District Conference at West Raleigh, when on reaching the station can take the street car and ride within three-quarters of a mile of the church for 5c.; and all who prefer riding all the way to the church will call for Mr. John H. O'Kelly, who operates five first-class carriages, and he will be glad to take you out to the church, cheaper than anyone else.—J. C. Robbins, pastor.

### WOMAN'S HOME MISSIONARY SOCIETY, LOUISIANA CONFERENCE.

There will be a special meeting of the executive board of the Woman's Home Missionary Society Thursday, July 11, at 3 p. m., Peck Home, corner Leontine and Pitt Sts. Members that are connected with the board, and out-of-town officers, are urged to be present, as business of importance requires your presence. Order from the president, Mrs. D. C. Mead.

The Aberdeen District Conference convenes August 20-25, at New Hope, on the Macon Circuit.—J. M. Marsh, D. S.

### GREENSBORO DISTRICT.

The pastors of the Greensboro District, North Carolina Conference, will please send to me at once the names and number of all who are to come from your charges to the District Conference which is soon to convene at West Raleigh, and oblige.—J. C. Pastor, 187 West Raleigh, N. C.

### ANNISTON DISTRICT.

The Anniston district conference will convene in Roanoke, Ala., July 31st to August 4th, 1912. All ministers and delegates attending this conference are hereby notified to secure certificates from railroad agents of the several railroads at the starting point. If you are traveling by the way of Talladega, change cars at this place for the seat of the district conference at Roanoke, Ala. Do not forget to secure new certificates at Talladega as you will travel by the way of the A. B. & A. R. R. to Roanoke. Those traveling by the way of the Central of Georgia will govern themselves accordingly.—W. T. Trammell, Railroad Secretary.

### BROOKHAVEN DISTRICT.

The Brookhaven District Conference will convene at Chinagrove, Miss., July 25-28, 1912. All who will attend should come on the Illinois Central railroad to Fernwood, Miss. Change cars and take the Fernwood and Gulf Railroad to Knox, Miss. Rev. E. M. Dukes, pastor, and his good people, will have conveyances at Knox, Miss., July 24th and 25th, at 1:45 p. m. Pastors are asked to bring three cash subscribers to the District Conference, for the grand old SOUTHWESTERN. We must secure fifty subscribers during the conference session. Local preachers and exhorters licenses will not be renewed, if they are not subscribers for the SOUTHWESTERN. Pastors please don't fail in your benevolent collections. Remember that your benevolent collection will have lots to do with your appointment at the next Annual Conference. Pastors, bring your Freedmen's Aid money to the district conference and come prepared to stay for service on Sunday.—P. H. Rembert, district superintendent.

### VICKSBURG DISTRICT.

Those planning to attend the District Conference to be held at Harrison, July 24, are requested to get here in the day. All of the morning trains meet here about 10 o'clock from four ways. This is the meeting point. In the evening we have two trains from New Orleans, one gets here at 3 and the other at 9 p. m. The train from Vicksburg at 6:40 p. m., and from Jackson at 6:40 p. m. Come on the morning trains if you can, and I will be able to send every brother to his home before night.—Wm. Herman, pastor.

### NORTH CAROLINA WOMAN'S HOME MISSIONARY SOCIETY

The eighth annual meeting of the Woman's Home Missionary Society of the North Carolina Methodist Episcopal Conference will convene August 14th-18th, 1912, at Lumberton, N. C. All the conference officers are requested to be present. Each Auxiliary and Circle is expected to send a delegate with substantial reports. Sisters let us combine our best efforts in God's name to make this

our best convention. To those who have not sent in their annual reports, etc., see to it that it is all brought up at this meeting, and the minutes for minutes also. We urge those who live within a convenient distance of our meeting will send themselves of the opportunity of attending each session that a thorough knowledge of our work may be acquired especially by the women of our state.—Mrs. Anna E. Peck, corresponding secretary.

### FORT SMITH DISTRICT.

The Fort Smith District Conference and Sunday School and Epworth League convention will convene in Paul Methodist Episcopal Church, Little Maumee Charge, Sept. 4-8. Pastors, local preachers, Sunday school superintendents, presidents Epworth League and Ladies' Aid Societies, District Stewards, and all delegates, requested to be present first day. We are planning to make this a great meeting. We ask that the District Superintendent pay \$2; each pastor pay \$1, each local preacher \$1, each exhorter \$1, each Sunday school superintendent \$1, each president Epworth League \$1, each president Ladies' Society \$1, each delegate \$1, each district class leader, \$1. And each member of the Church who is not a delegate to convention pay 25c; each official who is not a delegate, 10c; each member of the Sunday school, Epworth League who is not a delegate, pay 10c. Don't any one exempt him or herself. Let us make a strong pull. I am yours for work.—H. Coulter.

### THE WOMAN'S HOME MISSIONARY SOCIETY, TEXAS CONFERENCE.

Dear Sisters: I am writing about our work. I often think of you as you may be engaged in forward with your year's work, am hoping that you all are succeeding nicely. I see from The Southwestern Christian Advocate that district meetings will come as follows: Palestine, at Bryan, Tex., 23-24; Beaumont, at Beaumont, July 24-28; Paris, at Clarksville, Aug. 6-11; Huntsville, at Conroe, Aug. 18; Navasota, at Navasota, Aug. 18; Marshall, at Pittsburg, Aug. 25, and Houston, at Richmond, Aug. 21-25.

We are still meeting along the respective District Conferences and I hope you are planning to make these meetings a greater success. District Superintendents have shown us many courtesies in the past. I feel safe in saying that they again this year give us their valuable support.

I desire to urge upon the district presidents to begin in time and range their programs, so as to work to as many of the members as possible. This will likely be one of the best ways to inspire girls and young women on our work which will result to their intellectual and religious uplift. Our organizations to work on these lines no less this year than they have in the past, and I hope that your annual reports will show a marked increase at every point.

I desire very much to visit some of the conferences this summer will do so if possible. However, I ask you, one and all, to labor a beautiful year's service. Each auxiliary should count one in the vivals of your church.

S. E. PARKER  
Conference President



# BOARD OF CONFERENCE CLAIMANTS

CHICAGO, ILL.  
14 W. WASHINGTON STREET  
E. B. HINGELEY, COR. SECRETARY

THE RED CROSS Society of the Methodist Episcopal Church, so Dr. S. S. Jolley of the Delaware Conference characterizes the Board of Conference Claimants. As in war the members of the Red Cross follow up battle, bringing help and relief to the wounded and suffering, so the Board of Conference Claimants follows up the spiritual battles of the Church and brings help and relief to the pastors and widows. Join this Red Cross Society by sending a donation.

These LIFE ANNUITY BONDS are on sale by the Board. The purchase of a thousand dollar bond at the age of fifty gives a semi-annual income of \$25, or at the age of sixty, semi-annual income of \$30, and at the departure the \$1,000 goes to help the Conference Claimants. Buy a bond now. Your security is the great Methodist Episcopal Church.

Wanted a SANE and SAFE Fourth of July. This can be secured and the month of July best celebrated this year and every year by spending less on fireworks and sending the amount to the Board of Conference Claimants for the help of Superannuates.

At Prescott, Canada, is the splendid monument that American and Canadian Methodism has erected to the memory of BARBARA HECK. She, simply doing her duty, became the address of Methodism on this continent. Why not some benevolent person start a Barbara Heck endowment to be administered by the Board of Conference Claimants? Brother, do your duty.

With the June number the VETERAN PREACHER will be sent free the last time. The September number will be entered in the mail as a class matter, thereby securing great saving in expense. The number of free copies sent out depends on the number of paid subscribers. Everyone who reads this become an actual subscriber by sending fifty-five cents for the Veteran number.

Make a COLLECTION for Conference Claimants. The Board must have money for its next annual dividend or thousand preachers and widows suffer. Will every pastor in Methodism take a collection for the Board and forward to J. B. Hingeley, Corresponding Secretary, Board of Conference Claimants, 14 W. Washington Street, Chicago, Ill.

## CONFERENCE NOTICES

### District Rounds

#### LOUISVILLE DISTRICT.

Second Round.  
Haven, July 2-3; Upton, 4; Mun-  
ville, 5; Bowling Green, 6-7; Mor-  
town, 8-9; Auburn, 10-11; Drakes-  
ville, 12; Hartford, 14-15; Beaver Dam,  
16; Taylor Mines, 18; Greenville,  
19; Letchfield, 21-22; Smithland, 23-  
24; Paducah, 25; Grand Rivers, 26-  
27; Louisville, August 1-2; Dulaney, 4 a.  
Princeton, 3-4 p. m.; Hawesville,  
5; Owensboro, 18-19; Lewisport,  
20-21; Clinton, 22-23; Cloverport, 24-25;  
Point, 26-27; Vine Grove, 28;  
St., September 1-2; Mt. Wash-

ington, 4-5; Coke Chapel, 8-9; New  
Haven, 10; Boston, 11; Lebanon Junc-  
tion, 12; Hardingsburg, 14-15; Harned,  
16 3 p. m. 16; Thirti-fifth St., 21-22;  
Lloyd St., 29.—Dear Brethren: Our  
District Conference Sunday school and  
Epworth League Institutes and W. H.  
M. convention convenes at Hawesville  
August 7-11. District Stewards meet  
Friday, 3 p. m. Our slogan is \$1 per  
member for benevolence. Insist on  
this and you will succeed. The Con-  
ference banner will be awarded to the  
victor. Bring your minute money in  
full. Your brother for success.—R. L.  
Dickerson, District Superintendent, 805  
Hancock St., Louisville, Ky.

#### KANSAS CITY DISTRICT.

##### Second Round.

Glasgow, August 3-4; Glasgow Ct.,  
10-11; Slater, 17-18; Armstrong, 24-25;  
Arrow Rock Ct., 29-30; Mars Hall, Aug.  
31-Sept. 1; Blackburn, 7-8; Wellington,  
14-15; Lexington, 21-22; Malta Bend,  
28-29; Kansas City (Centennial), Oct.  
5-6; Kansas City (Clark), 10-11; Inde-  
pendence, 12-13; St. Joseph, 19-20; Des  
Moines, Iowa, 26-27; Mason City, Ia.,  
30-31; Oskaloosa, Ia., Nov. 2-3. Ad-  
vances have been made along many  
lines. Members of the Kansas City  
Dist.: You have wrought well in the  
first quarter. The Lord hath blessed  
our work. However, there is always  
room for improvement. Let's keep in  
mind the standing motto: "Save souls,  
raise money; push all departments of  
the Church; begin internally, work ex-  
ternally, and keep everlastingly at the  
benevolence and to get subscribers for  
The Southwestern Christian Advocate,  
and on, on, to higher heights. The  
District Conference Sunday school and  
Epworth League convention convenes  
August 14-17, 1912, Slater, Mo. The  
pastor, A. A. Tolson, and good people  
of the crescent little city, are putting  
forth strenuous effort to make the oc-  
casion a memorable one. A good pro-  
gram has been prepared by the effi-  
cient committee, and we kindly urge  
the pastors to see to it that they, with  
a good delegation, are present (the  
Lord willing), prepared to share their  
part of responsibility and expenses.  
The District Superintendents and  
General Conference officers are re-  
spectfully invited. We would feel  
highly honored if Bishop Smith could  
spend a little time with us. N. B.—  
Please preserve these rounds, we may  
not this time issue any quarterly  
booklet.—Wm. H. Wheeler, D. S., No.  
2410 Flora Ave., Kansas City, Mo.

#### GUTHRIE DISTRICT.

##### Second Round.

Ardmore, July 7-8; Ardmore Cir-  
cuit, 10-11; Purcell Circuit, 13-14;  
Earlsboro Circuit, 13-14; Shawnee,  
13-14; Waurika, 20-21; Anadarko, 22-  
24; Chickasha 25-26; Hennessey, 27-  
28; Guthrie, August 3-4; Meridian  
Circuit, 24-25; Chandler Circuit, 10-  
11; Cleveland Circuit, 17-18; Luther  
Circuit, 10-11. Oklahoma City blank,  
Quayle, August 31-September 7; War-  
ren, September 9; Caldwell, blank.  
Dear Brethren—The District Confer-  
ence will meet at Meridian, August  
22-25th, at which time each pastor  
is expected to make a creditable re-  
port of his work. Have your bene-  
volences well in hand. Have a revival  
in your charge—to save men is your  
calling. A failure in this is a con-  
tradiction of your profession. The  
church relies on you to be one among  
the successful pastors. Bring things  
to pass.—I. W. H. Terrell, district  
superintendent.

#### MERIDIAN DISTRICT.

##### Third Round.

Haven, July 12-14; Boneta, 15; Rose  
Hill, 20-21; Meridian Circuit, 20-21; De-  
kalb, 20-21; Tamola, 26; Lauderdale,  
27-28; Sechoha, Aug. 3-4; Meehan, 6;  
Chunky, 7; Lake, 8; Hickory, 10-11;  
Rose Hill, 17-18; Dist. Conf., 21-25;  
Montrose, Aug. 31-Sept. 1; Trenton,  
Sept. 3; Lillian, 5; Forest, 6-8; Forest  
Cir., 7-8; Daleville, 14-15; Fort Stephen,  
17; Preston, 18; Stallo, 20; Philadel-  
phia, 21-22; Garlandville, 26; St. Paul,  
27-29; Southside, 29-30.—Dear Breth-  
ren of the Meridian District: Please  
take due notice and govern yourselves  
accordingly. Please push every inter-  
est of the Church, and I trust that you  
will be able to report your benevolent  
collections in full at our District Con-  
ference, which is to be held at Dekalb  
Aug. 21-25. Please let every member  
of the District Conference be present  
at roll call Wednesday, Aug. 21 at 10  
o'clock a. m. Rev. A. B. Britton, pas-  
tor, and his good people are preparing  
to give the ministers and delegates  
quite an enjoyable and an excellent  
reception. Let us all be present. All  
of our General Conference officers are  
cordially invited to be present. Yours  
faithfully.—J. M. Shumpert, District  
Superintendent.

#### WINONA DISTRICT.

##### Third Round.

Kilmichael, July 13-14; Vaiden Ct.,  
20-21; Vaiden, 19-21; Duckhill, 26-28;  
Elliot, 27-28; Hesterville, Aug. 8; Sal-  
lis, 10-11; Durant, 16-18; Lexington,  
17-18; Goodhope, 20; Owens, 24-25;  
Blackhawk, 28; Kosciusko and B., 30-  
Sept. 1; Kosciusko Ct., 31-Sept. 1;  
Pickens, 31-Sept. 1; Tchula, Sept. 4;  
Vaiden, M. 7-8; Winona, 6-8; Eben-  
ezer, 14-15.—Dear Brethren: Let us  
have a great revival in each church  
throughout the district; prepare for a  
great endowment rally and send ten  
subscribers or more to The South-  
western. We hope to make a full re-  
port of our benevolence at the first  
District Conference.—W. H. Gilliam,  
Dist. Supt.

#### STARKVILLE DISTRICT.

##### Third Round.

Ackerman, July 13-14; Rock Hill,  
20-21; White, 27-28; Louisville, Aug.  
2-4; Maple Springs, 3-4; Weir, 10-11;  
Bradley, 17-18; Hopewell, 24-25 Mahen,  
31-Sept. 1; Crawford, 31-Sept. 1; Eu-  
pora, Sept. 6-8; Eupora Cir., 7-8; West  
Point Cir., 14-15; Starkville Cir., 14-15;  
Starkville, 20-22; Liberty Hill, 21-22;  
Bell, 28-29; Cedar Bluff, 28-29.—Dear  
pastors and members of the Starkville  
District: The District Missionary Con-  
vention, Woman's Home Missionary  
convention and Epworth League con-  
vention will meet in connection with  
the First District Conference on the  
Hopewell Charge, Rev. L. V. Kinard,  
pastor, Aug. 20 to 25, inclusive. Del-  
egates will be conveyed from Louis-  
ville to seat of Conference. A full  
attendance is expected. Brethren, re-  
member there will be two great ral-  
lies during the conventions—Rust Uni-  
versity rally and rally for the South-  
western Christian Advocate. Let the  
Starkville District lead.—W. F. Isaiah,  
Dist. Supt.

#### CLARKSDALE DISTRICT.

##### Third Round.

N. Carrollton, 13-14; Carrollton 20-  
21; Mone, 27-28; Phillip's Cir., Aug. 3-  
4; Tourne's Chapel, 8-11; Minter City,  
10-11; Shell Mound, 17-18; Bedford, 24-  
27; Webb, 31 and Sept. 1; Clarksdale,  
6-8; Clarksdale Cir., 7-8; Drew, 14-15;  
Coahoma, 7-8; Lambert, 21-22; Tunica,

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every form—Muscu-  
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bago, Gout, etc., no matter in what  
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Mich.

10; Falem, 28-29; Belen and Marks, 19;  
Dublin, 18; Rome and Quiver, 17;  
Summer Mission, 24. District Confer-  
ence, August 13 to 18, at Highlandale,  
Miss., at Nebo Methodist Episcopal  
Church. Come one, come all. Every-  
body invited. Drs. Jones, Lucas and  
Thomas will be with us. Each pastor  
bring five subscribers to the paper.  
All members and delegates will be ex-  
pected to pay \$1 at roll call. Each  
pastor will be expected to report his  
endowment money for Rust and a  
good report in his benevolent money.  
Have good revivals and save souls for  
Christ.—Chas. W. Butler, D. D.

#### WAYNESBORO DISTRICT.

##### Third Round.

Hughland, July 17; Millen, 20-21;  
Pulaski, 27-28; Rocky Ford, August 3-  
4; Augusta, 10-11; Waynesboro and  
Asbury, 17-18; Sylvania, 24-25; Hagan  
and Belleville, August 31 and Septem-  
ber 1; Undine, September 2; States-  
boro Mission, 7-8; Waynesboro Circuit,  
14-15; Summit, 14-15.—My Dear Breth-  
ren: The District Conference con-  
venes at Asbury Thursday, August 15,  
1912, at 9 o'clock. Every pastor, with  
his local preachers, district stewards,  
exhorters, with one representative  
Sunday school Superintendent, Ep-  
worth League president, class leader,  
president of Ladies' Aid Society, must  
be present. Purchase a ticket to Idle-  
wood, Ga., the nearest railroad point  
to the church. You are expected to  
be there on the afternoon train,  
Wednesday, Aug. 14, so as to be pres-  
ent to hear the annual sermon Wednes-  
day night. Remember to bring two  
cents per church member for Confer-  
ence expenses. Yours in Christ.—W.  
M. Bellinger, D. S.



## Marriages

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

**CUNENT-BRYANT.**—Mr. J. T. Cunent and Miss E. P. Bryant of Indianapolis, Ind., the second daughter of G. R. Bryant, the Superintendent of the Indiana District, Lexington Conference, were united in marriage by the Rev. Charles Jones at the home of the brides father, June 18.—C. Jones.

**JOHNSON-SHERRELL.**—Recently Mr. Samuel Johnson and Miss Annie Sherrell of Newport, Ark., by the Rev. J. W. Terrell, pastor.

**FLEMMINGS-ANDERSON.**—Mr. John Flemmings and Miss Flora Anderson, by the Rev. J. W. Terrell, at Newport, Ark.

**ALEXANDER-DAVIS.**—With many friends present Mr. John Alexander and Miss Delphine Davis were married June 19. They received many presents. Miss Davis is a loyal member of Godman Church, Baldwin, La. The Rev. Wm. Emmett, performed the wedding ceremony.

**BROWN-WILLIAMS.**—At Winona, Miss., June 24, Mr. William Brown and Miss Christine G. Williams, at the home of the Rev. W. H. Golden, the bride's father, by the Rev. J. J. Johnson.

**Bentley-Lee.**—At Bastrop, La., Sunday, May 26th, by the Rev. F. M. Lashington, Mr. Bedford Bentley and Miss Clara Lee, at the residence of the bride's grand-mother. The bride is a member of the Mt. Nebo Methodist Episcopal Church.

**Wimberly-Casey.**—Mr. Lewis Wimberly and Miss Mary Casey, by the Rev. George Thomas of Bayou La-chute, La., May 30. The bride is a member of our church, and the groom is a member of the Baptist Church.

**Thompson-Moore.**—At Oxford, Miss., May 23rd, Mr. Fred Thompson, of New York City, and Miss Bessie Moore, of Oxford, Miss. The bride is a splendid young woman, prompt in church life and a teacher in the county of Lafayette.—J. M. Thompson.

**Ragsdale-Collins.**—At Oxford, Miss., June 12th, Mr. Fred W. Ragsdale and Miss Lena Collins were quietly united for life in the presence of many friends at the home of the bride. The bride is one of our best young women, is a teacher in the city school, and rendered constant service to the church. She was a model among us and is loved by all who know her. Their future home is in Muskogee, Okla. The groom is a fine young man, who has accumulated some of the world's goods. We pray that a long and prosperous life may attend them.—J. M. Thompson.

**Evans-Enge.**—Mr. Frank Evans, of Groesbeck, Tex., and Miss Mary Enge, at the residence of the bride's grandparents. The groom is an excellent young man, a steward and class leader in his church at home. His bride is one of our best young women and a graduate of Samuel Huston College, and a loyal member of Davey Methodist Episcopal Church. She holds a first-grade certificate. The Rev. R. H. Warren, Pastor, officiated.

**Willson-Whitmore.**—On May 22, 1912, at Clinton, La., Mr. Lee Willson and Mrs. Mattie Whitmore, at the

home of the bride's parents. A large number of relatives and friends were present. They are members of the church and of the best families of this place.—I. C. Dougherty, Pastor.

**Bullock-Ware.**—On Tuesday, May 7, 1912, at the residence of Mrs. S. J. Bullock, Hernwood, Miss., her son McWillie and Miss Viola Ware, by the writer. McWillie is a member of our church. His bride is a member of the Baptist Church. D. D. Dukes.

**Simpson-Jones.**—At the home of the bride's parents, in Texarkana, Tex., Miss Valrie Jones and Mr. B. Simpson, by the Rev. C. A. Taylor. They were the recipients of many costly gifts.

**May-Jones.**—At the home of the writer, on Wednesday, in Hernwood, Miss., May 8, Mr. Shack May and Miss Lillie Jones, in the presence of the bride's mother, Mrs. Julia Jones, and others. Both parties are Baptists and of good families. D. D. Dukes.

**Smith-Lenair.**—Mr. Peter Smith and Mrs. Mattie Lenair, at the home of the groom, May 29, 1912. Mr. Smith is a member of the Methodist Episcopal Church, and his bride is a member of the African Methodist Episcopal Church. C. Hibbler.

**Duncan-Grandberry.**—Mr. Spencer Duncan and Miss Mary Grandberry, May 15, 1912, of the Methodist Episcopal Church, Escatawpa, Miss., the Rev. A. H. Lathan, Pastor, officiating.

**Solomon-Magee.**—Mr. Dudley Solomon and Lener Magee, the daughter of O. Magee, a local preacher of our church, at Franklinton, La. The Rev. C. E. Bradford read the service.

**Stratton-Reeler.**—At Mason City, Iowa, May 22, 1912, at 11 o'clock, at the home of the bride's parents, Mr. and Mrs. John D. Reeler, 1431 Eighth Avenue, occurred a very pretty home wedding, when Miss Edna Marion Reeler was united in marriage to Mr. Russell O. Stratton, son of Salomon Stratton, of Worth County, the Rev. F. Douglass Woodford, of the Union Memorial Methodist Episcopal Church, officiating. The bride wore a white marquisette and carried white sweet peas. Miss Ella Stratton and Mr. Roy Stratton, brother and sister of the groom, attended the couple. Laverna Carter, ring-bearer, a sweet little miss of 5 years, bringing the gold circle is on a hank of pink and white apple blossoms. The bride is the daughter of Mr. and Mrs. John D. Reeler, and has made her home in this city since she was four and a half years old. She attended the public school here and is a young woman esteemed and highly regarded by all who know her. The groom is a farmer, living near Manly. He is well known among the colored people here and his many friends join in their good wishes for him and his bride. Immediately following the ceremony the guests were invited to partake of an elegant wedding breakfast. There were two long tables. Apple blossoms and white carnations were used in the center of the table and at each plate a lily-of-the-valley place card lay. Mr. and Mrs. Stratton received a number of pretty gifts from their friends. They will enjoy a two weeks' honeymoon in Des Moines and points in the West. Upon their return they will go to their new home at Manly. The wedding was attended only by the immediate relatives, those from out of the city being: Mrs. Dover and Mrs. Anderson, cousins, from St. Paul; Mrs. Lillian Taylor, of Marshalltown, Iowa; Mrs. Hunter, of St. Paul, Minn.—Mrs. William Carter.

**Thompson-Lorry.**—Mr. Arthur T. Thompson and Miss Olympiah Lorry, May 9, 1912. Both are of good families and members of the Methodist Episcopal Church here at Estatawpa, Miss.

**Whitehead.**—Samuel Whitehead, a faithful member of St. Paul Methodist Episcopal Church, Shell Mound, Miss., died March 4. He was born in Motison County in 1852, and was 60 years of age. Mr. Whitehead joined the church in 1882, and lived a consistent Christian life. He was a class leader for twenty-nine years. His wife, eight children, three sisters and one brother survive him.

### INQUIRY

I want to inquire for my people. My mother's name was Martha Legans. Name by second marriage was Davis. She lived in Prince Edward County, Va., near Prince Edward Courthouse. Silas Flowers and I were sold by Ned

Treadway. I left an uncle in Virginia, also, who was named Dave Booker. My brothers' names were Mat. Legans and Frank Davis. I am Station Legans. There was also a sister, whose name was Sarah Legans, and the rest of my kindred was at Jack Hues. If anyone knows of the whereabouts of these whom I inquire, they will greatly oblige me by writing to Station Booker, R. F. D. 1, Box 72, at Medill, Tex.

### Died

**BEACHAM.**—Jackson Beacham, died May 2, as he had lived sinfully. The funeral service was read by the Rev. J. D. Wilson.

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## Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

**COLLINS.**—Fred Collins, Baldwin, Louisiana, a member of Goodman church, died in the Christian faith at the age of 74 years. He was converted 35 years ago and leaves a wife, five sons, six daughters, 39 grand-children and many friends to mourn their loss.—Wm. Emmett, pastor.

**BEAUCHAMP.**—Mr. Jackson Beauchamp, of McKinley, Louisiana, departed this life June 2nd. Age, 21 years, two months. He professed a hope in Christ on his sick bed. He leaves a loving wife and five children, also his father, mother and four brothers and two sisters, who mourn his going. This young man was a member of one of our best families in this parish. His mother is a stewardess of St. Peter Church.

**RICHARDSON.**—Mrs. Georgia J. Richardson, wife of the Rev. D. C. Richardson was born April 12th, 1855 in the City of New Orleans, La. She departed this life June 12th, 1912. She was converted at the age of 8 years old, and for the last 25 years of her marriage life she was a beacon light in the Methodist Episcopal Church. She was held in high esteem in the Atlanta Conference of which her husband is a member. She prepared dinner and was very cheerful throughout the day. "During the morning devotional exercises the day of her death she chanted the 24th Psalm and expressed great hopes in the Christian triumph. Just a few moments before death claimed her she remarked when relieved from pain: "Lord you know your promise," and with these words upon her lips she passed away. The funeral service was conducted by Dr. J. A. Riche, district superintendent of Gainesville, Ga.; Rev. W. M. Bailey of Commerce, Ga.; and the Rev. P. E. Edwards of Atlanta, Ga. The following were the pall-bearers: Mr. C. Drake, Mr. T. C. Miller, Mr. W. P. Hopson, Mr. J. G. Taylor, Mr. J. J. Norflett, Mr. A. A. Avery.

**BURROWS.**—Lucy Burroughs, the oldest member of Forest Methodist Episcopal Church, Jeffersonton, Ky., departed this life June 10th, 1912, at the age of 87 years. She was the mother of eight children; five of whom with her husband had preceded her and she is survived by three children, seven grand children and twelve great grand children. For forty years Mrs. Burrows' home was the stopping place for ministers both Methodists and Baptists. The funeral was conducted by her pastor, the Rev. J. T. Leggett, assisted by Messrs. W. H. Bloomer, Anchorage, Ky., James Bowen, Watson, Ind., being her former pastors and Reynolds of the Baptist church, Jeffersonton, Ky. The solo, "Cross the Bar," was rendered by Miss Annie K. Leggett. Appropriate music was furnished by the choir.

**KELLY.**—At Pleasant Hill, Louisiana, Mrs. Alice Kelly, a member of Taylor Chapel, died in peace. The funeral was conducted by the Rev. B. Moore and the writer, the Rev. B. Henderson.

**DUNLAP.**—Mr. Jackson Dunlap at the age of 107 years, died May 15th. For many years he was class leader and trustee and steward. He was a member of St. John's Methodist Episcopal Church at DeSoto and two sons and many grandchildren survive him. The funeral service was conducted by the Rev. C. Washington.—I. McCarty, reporter.

**RYAN.**—Charles Ryan, of Portsmouth, Ohio, age 78 years, a veteran of the late war and a member of the Methodist Episcopal church, died May 16th, 1912. The funeral services were conducted at his home by the Rev. T. R. Fletcher. His aged and afflicted widow and family have moved to Bloomingburg, Ohio.—T. R. Fletcher.

**BYARS.**—Mr. Bott Byars, one of the old members of Charles Wesley Methodist Episcopal Church, Abingdom, Va., departed this life May 5, 1912. He leaves an aged wife to follow, his children had all gone before him. "Asleep in Jesus, Blessed sleep."—W. A. Webber, pastor.

**FAIRLEY.**—Mrs. Martha H. Fairley was born January 23, 1874, at Franklin, Louisiana; was converted in 1888 in her 14th year and connected with the Methodist Episcopal Church which she served for 24 years. She was a true and devout member of St. Paul Methodist Episcopal Church and was loved by all who knew her. She died in full triumph of faith. Her funeral was held in St. Paul Church and the body was taken to Ocean Springs for interment. The funeral service was conducted by the Rev. W. H. Smith.

**STEWART.**—Armstead Stewart of Mason, Tennessee, spent his time profitably by lending his efforts to the betterment of the church. He lived for others realizing increasingly as the years went on that the best fruits of human endeavor is service and to this he gave himself absolutely. He was a member of Alexander Methodist Episcopal Church for 24 years, holding important positions in the church. During all that time, he was prompt and faithful. His relatives and many friends mourn his passing.—H. P. Gorden, pastor.

**CLARKE.**—Mr. John A. Clarke, born in the year 1887, passed from this life, the 9th of June (at the age of 25 years. Mr. Clark, was a member of Quitman church but had grown careless and lived out of the church in which condition he died, after five weeks' illness in Galveston, Texas. His funeral service was conducted by the pastor of Quitman Church, the Rev. P. L. Jackson.

**PARSON.**—Mrs. Catherine Parson, a true and tried worker for Christ and member of St. Paul Baptist Church at Lafourche crossing, Louisiana, peacefully passed away in death at her home May 13, 1912, at the age of 76 years. Mrs. Parson was the mother of the Rev. W. M. Reed who founded and pastored St. Paul Church. She was greatly beloved by all who knew her and is keenly missed.—James Edwards, pastor.

**BELL.**—Mrs. D. C. Bell, a faithful member of St. Peter Methodist Episcopal Church, Louisiana, of which the Rev. J. D. Wilson is pastor, passed into the Beyond May 19, the same day that her child died. The pastor, being absent, the Rev. J. H. Rylander conducted the funeral service.

**WILLIAMS.**—Eugene Williams passed into the life Beyond, May 21. The funeral was under the leadership of the Rev. J. D. Wilson.

**MURRAY.**—James Mills Murray, born at Alexander, Louisiana, age 33 years eight months and seventeen days. The third son of Mr. and Mrs. William Murray and brother of Dr. William Murray of Baton Rouge, La. His mother and father are among some of the best people of this city. They are among the leading people or members of our Newman Memorial Church and all well-known by all the people of this city. They own a very neat home within one block of the Union depot on Jackson avenue from where James was buried. The writer has known the family for forty years and they were always foremost in church work and some of the best people have made their abode at their home. James was a brakeman for years on the Iron Mountain Railroad running out from here to St. Louis. He was run over by his train at an early hour Tuesday morning June 18, 1912, between McGehee and Dermott, Arkansas. He was buried from the church his father and mother helped build and where he served for seventeen years as a Sunday School scholar. As the Rev. M. P. Franklin was attending the Missionary Convention and could not make connection in time the Rev. H. J. Wright, pastor at Pineville, for many years a friend of this estimable family, conducted the funeral service. Salesman's Traveling Lodge No. 18 of the Mosaic Fraternity of which James was a member, took part in the service. James leaves a young wife, father, mother, brothers, sisters and other relatives with a host of friends to mourn his sudden demise. A large crowd were in attendance. The beautiful casket was covered with fragrant flowers and he was borne to the Methodist Cemetery in Pineville to await the final call. Dr. Murray of Baton Rouge was present as were also relatives and friends from Monroe, Natchitoches and other places. May the Blessed peace abide with the bereaved.

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### Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

WILLIAMS—Services on Friday, 7, at Williams Church, the Rev. T. B. Cooper, pastor, were enjoyable. At the 11 o'clock services, the Rev. John A. Lindsay assisted and sacrament was administered to the old people. At 8 p. m. the song service was conducted by Messrs. W. Fisher and J. Barnes. At this time the pastor spoke 20 minutes and two persons joined the church. 108 persons partook of the Lord's supper.

A concert was given Saturday night, July 6th, by Miss Ora J. Wilson, for the benefit of the church, which was very enjoyable. Prof. H. A. Colwell and Miss Ellen Colwell, and Mr. R. Willis by their respective numbers added greatly to the enjoyment of the occasion.

Our rally will occur July 21st, at 3 p. m.—T. B. Cooper, pastor.

### CONFERENCE NOTICES

#### Special Notices

District Superintendent C. W. Butler will hold his third quarterly conference at Coahoma, Miss., Sept. 7-8.

#### TO MEMBERS OF MISSISSIPPI CONFERENCE.

The Rev. A. C. Smith, pastor Laurel circuit was shot by an officer on the 14th instance. His leg is broken. He will be in the hospital no doubt quite a while. He has a large family and they are suffering for support. Will you please send one dollar or what you can to help the dear ones. Send to Mrs. A. C. Smith, Laurel, Miss.—Wm. McMorris, district superintendent.

#### District Rounds

##### FORT SMITH DISTRICT. Third Round.

Roland Cir., Aug. 3-4; Marche, 10-10; Conway, 17-18; Morrilton and Soigo-hatchie, 23, 24, 25; Springfield Cir., Aug. 31-Sept. 1, Little Maumee, 7-8; Fayetteville St., 15-16; Bentonville Cir., 21-22; Van Buren, 29-30; Charleston Mission, Oct. 2-3; Ft. Smith (Eb.) and Mission 5-6; Ft. Smith (Mal.) 6-7; Danville Cir., 12-13.—Dear Brethren: Push every interest of the Church. I am ready to help you in any way that I can in His name. Get your benevolences and make good reports on all lines. Take subscriptions for the Southwestern Christian Advocate. I am yours for the Master's cause.—H. P. Conley

##### FORREST CITY DISTRICT. Third Round.

Reese, Ark., August 10-11; Park Place, 13-14; Mariana, 17-18; Auvergne, 24-25; Mariana Circuit, August 31-September 1; Bill, September 1-2; Palestine, 7-8; Colwell, 14-15; Forrest City, 21-22; Haynes, 24-25; Madison and Widner, 26-27; Hunter and Hillman, 28-29; Cotton Plant, October 5-6; Cotton Plant Circuit, 5-7; Brinkley Circuit, 12-13; Brinkley, 12-14; Augusta, 19-20; Earls and Porkin, 22-23; Crowfordsville, 26-27; Bardstown and Ocoola, November 2-3. Dear Brethren—If there is any change will write you as you know the first three months we were not scarcely able to do anything on the account of the continued high waters. The water has now receded. Let every man to a man do his very best in saving souls, raising his benevolences, re-build the churches that have been washed down, build new ones and look after the SOUTHWESTERN. Put the paper in every home; it will help you. In order that we might make a creditable showing at the District Conference the district superintendent will pay: \$2.00; each pastor, \$1.00; each local preacher and exhorter, \$1.00; each official of the quarterly conference will pay 50 cents; each layman of the church, 25 cents; each Sunday school scholar and Epworth League, 10 cents; Junior Leagues one cent up to five cents.—A. T. Stephen, district superintendent.

#### Change of Address

The address of the Rev. C. E. Hodges, District Superintendent of the Staunton District, Washington Annual Conference, is 411 N. Market St. Staunton, Va.

#### A PATHETIC APPEAL FOR LOST RELATIVES.

I take this opportunity to appeal to the sympathetic public, asking aid if possible toward locating my father and two sisters. I am most anxious to get in touch with my relatives. My means for successfully finding my people are somewhat limited, owing to my unfortunate position, hence my appeal. I am colored. The last news I had of my people was in 1896. At that time my oldest sister was living at St. Louis, Mo., with her uncle and aunt, Mr. and Mrs. Hennieta and Tony Gant. I can't recall the address. My sister's name is Fannie Bell Gray. I should say that was her name at that time. My other sister, Rockie Gray, was living then at Memphis, Tenn., also with an uncle and aunt, Mr. and Mrs. "Dock" and Fanny Griffin. My father, at that time was living at Pontotoc, Miss., with his mother and father, Mr. and Mrs. Jeff and Emmeline Trott. My father's name is Sam Trott. I have always taken my mother's maiden name, Gray. This is slight information concerning my people—it is very meager, yet I am unable to add more. To locate either of my sisters or my father, means the finding of all my long-lost family. Any information concerning any of the above-named parties will be most gratefully received.

FRANK GRAY.  
No. 8237 Box, B, Dannemora, N. Y.

Rally.—Gadsden, Ala.—Rally at the Sweet Home Methodist Episcopal Church, June 23rd. The Lord was with us and blessed us in our efforts. We raised \$358. We had the church

## Prairie View State Normal and Industrial College

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## SONGS OF CONQUEST

The new gospel song book, compiled by BISHOP BERRY, and used by the General Conference, has had a remarkably cordial reception. It is already selling like hot cakes. This may be accounted for in two ways: First, the quality and scope of the book, and, second, the extraordinarily low price at which it is sold.

"Songs of Conquest" has 295 songs, about 40 of which are new. Many of these new compositions have become instantly popular. And the choicest of the old favorites appear. The book is especially adapted to evangelistic campaigns, camp-meetings, and devotional services. It has fifty pages of the standard hymns of the church, and is being used by many congregations for public worship.

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divided Brother William Garner reported, representing General Grant, raised \$149. Bro. Hodgins, representing George Washington, raised \$199, which made \$348, after which the public raised \$10, a total of \$358. The Rev. C. S. Reddick, my nephew, pastor of the Beulah Baptist Church, preached two able sermons. We are

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very thankful to the people of Gadsden for their heroic work.—N. H. Reddick, pastor.



# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
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## THE CHURCH AND SECRET SOCIETIES

In the early history of the Negro's freedom the church was supreme. It was the center of his social, intellectual and educational, as well as his religious life. Recent years show a change. The Negro is dividing his attention between the church and fraternal and secret societies. There is a reason for this that on the face of it is justifiable.

The Negro has been seeking insurance. He has been discriminated against by nearly all of the insurance companies, certainly every old line insurance company discriminates against him in rate and many of them will not write Negro risks.

The social nature of the Negro yielded easily to the fraternal and secret societies. This avenue was open to him for social life and co-operation among the fellows of his own race. These orders merely offered at first, relief while sick, later on they began to do fraternal insurance and this feature became very important. In the state of Mississippi alone the Negroes handle more than a million dollars a year in fraternal insurance. This has attracted a large number of Negroes to these organizations. And as the most natural the Negro has been dividing his attention between the church and these societies. And there is no special antipathy between the church and these societies, or rather there should not be.

The city of New Orleans faces a very peculiar situation. Sunday is a great day for the holding of fraternal organizations and for social clubs. Many of the latter are gambling in disguise. By their charters gambling is permitted among their members. But secret societies and social clubs, alike, make much of Sunday parties by a brass band. Some of these organizations have gone so far as to hold banquets and balls after the sermon on Sunday. In the case of social clubs they have been guilty of such desecration of the Sabbath as to rule them, at once, out of association with religious society. These clubs and other organizations have Sunday services and the anniversary services as a part of the show in the church.

So grave is the situation that the interdenominational Ministerial Alliance of this city looked into this matter recently and resolved that they would positively refuse any fraternity, union or society of holding their anniversary in the churches if these societies paraded the streets on Sunday with music and held a ball or banquet at the conclusion of the service. The resolutions stipulate that this had special reference to social clubs. The Ministerial Union went further, urging upon the ministers to use their influence to change their anniversary services from the morning or evening to the afternoon so as not to conflict with the usual worship. The ministers also agreed that all services conducted in the church should be according to the ritual of the respective churches and not in accordance with the ritual of the society or club. Further the ministers agreed that in the case of funerals the ceremony held in the church shall be that of the church and not that of the secret society or order participating. It was agreed that the ceremony of the order should be held at the grave. There are well founded reasons that will support each of

these contentions on the part of the ministers and with all of them we most heartily agree. While all classes of persons are to be welcomed to our churches the church should not lend itself to the desecration of the Sabbath by permitting a lodge or club to use the church as a part of its Sabbath desecration. It is plain to all that no organization should seek to interfere with the regular services of the church. It is still more plain that the ritual of the society should not supersede the order of service of any regular organized church. The position of the ministers in reference to funerals is simply carrying out this point.

The action on the part of some of these societies has become especially objectionable to the church. This is particularly true when men whose lives are notoriously bad and who frequent saloons and who are in no way allied with the church, claim the right because of their official position in societies to take seats in the chancel of the church and conduct services. This invasion of the sacred precincts and rights of the church are justly resented.

Then again a certain order in visiting churches claims the right to remain in the church with their hats on as a part of their uniform. This we believe, with the ministers, is without due regard for the church as a holy sanctuary. This matter was recently tried out when a Masonic fraternity participating in the funeral service of one of their deceased members desired to conduct services in Central Congregational church this city the Rev. H. H. Dunn, pastor. These men were approached by the pastor and asked if they would remove their hats in the church. They refused. The Rev. Mr. Dunn, the pastor, promptly replied: "Then no service can be held in the church." We want to commend Brother Dunn for this position and congratulate the church on having a man with sufficient stamina to stand up for the rights of the church.

It is no surprise in view of the statement, just made, that some of the leaders of the societies are claiming that the ministers are making an attack on the societies. Certainly this is not the case. The Ministerial Alliance in a recent meeting felt it necessary to address an open letter to the societies' leaders on this point. The ministers after referring to the resolutions which formed a basis of the above, the substance of the resolutions being given, say: "There is nothing in them of the nature of an attack. This is more to establish a proper relationship between the church and society wherein the rights of each shall be recognized and respected. The societies have their rules and customs which all must obey and conform to when entering their halls so fair play demands that the rules and regulations of the churches be respected by all who enter the sanctuary of the Most High God. The church is the Lord's house dedicated to the service of God and all who enter there should reverently uncover their heads and humbly seek his blessings. The thoughtful mind should perceive this fundamental truth and seek the Lord's house for his blessings and not to show himself. No people can subordinate the interest of God and His kingdom and live. God in his church comes first in all things.

"Then let all misunderstandings pass and let all of his children come at the appointed time and church and seek God's blessings."

A moment of sober thought will convince any person that the ministers do not mean an attack. Many of them belong to these societies and are loyal to them and know what these societies call for. But the ministers are clearly right in vindicating the church, if they do not do so they are unworthy of their high calling. On the other hand let it be thoroughly understood that while we respect many of the fraternal organizations and will co-operate with them in such features of their work that mean the uplift of the people that the church is supreme and the church cannot surrender to any worldly organization be it ever so good, any of the rights and privileges that adhere in the church. If so the church would be unworthy of its great history and the Divine unction which gives it pre-eminence.

## GROUND FOR OPTIMISM

The Southwestern, we trust, without being in the least supine and indifferent to the difficulties and embarrassments that our constituency must constantly face, is, nevertheless, optimistic. Occasionally our own people, as well as others, ask how can we be optimistic in the face of the lynchings and discriminations and injustices and oppressions heaped upon our people from time to time? In the first place, we just must be optimistic, that's all. Any other course would be suicidal. A discouraged people is beaten, to start with. Only the man who has hope and keeps it, has any chance to win. In the next place, there are abundant, good reasons for being hopeful. The trouble is that most people do not know the reasons for hope. The newspapers of this country do not exploit our achievements and virtues as readily as they exploit our crimes and failures. Then, again, many people have opened themselves to expect little or nothing from the Negro, and hence they do not give themselves to the finding out what is best in the race's life. But there are abundant reasons for all our optimism and more. Recently the *American Missionary*, the official organ of the various benevolent enterprises of Congregationalism, in its department of Note and Comment, under the sub-heading, "Making Good," gives the following summary of achievements of individual Negroes. Read this and throw up your hat and shout, and believe that God lives and that the Negro's day is coming, in spite of the calamity howlers, in spite of prejudiced men, in spite of Southern anti-racial legislation.

"Negro students have shown ability. Edith Palmer, of Philadelphia, won the free scholarship prize to Cornell University. Edward Winthrop Robinson was awarded a scholarship at Amherst College. Bessie Ganner was valedictorian of her class in the Hülburn, N. Y., High School. She finished a four years' course in three years. Marion Reed, of the Brighton High School, was the best student to be graduated from a secondary school in Boston. She was valedictorian of her class and received a \$100 scholarship to Simmons College. The fly-fighting committee of the American Civic Association of New York City offered a prize of \$10 for the best essay on the house fly as a carrier of disease. Willie Henderson, a 13-year-old colored girl, won the prize. Ethel Davis, of Boston, in a competitive examination against 1,400 other pupils, won a scholarship of \$500 per

(Continued on Page Eight)



## The Conference Claimants' Law and the General Conference

By the Rev. Daniel C. Riehl, D. D., of the Michigan Conference

A large number of changes were made in the Conference Claimants' Law. The Board of Conference Claimants had practically rewritten the whole law. The General Conference acceded to its every request, except in such instances where it seemed that, if the requirements were granted, it would seriously interfere with the rights of the Annual Conferences and of the Claimants.

The law, as it now stands, will not, in every particular, please everyone. So varied are the interests involved and so widely divergent are the ideas as to what should be done that no law can be passed that will please all. However, the law as it now stands has this very high quality which should commend it for favorable consideration; it not only is in good, workable condition, but, also, it is just to all interests involved; that of the Annual Conferences; that of the Board of Conference Claimants; that of the claimants themselves; that of the benevolent collections, and that of the pastors' salaries.

The more important changes are as follows. All my references to paragraphs, sections, etc., are as they appear in the *Daily Advocate* of Thursday, May 30, 1912, pages 814 to 816; and I presume as they will appear in the Discipline of 1912 when it is issued.

The Board asked for two important changes to be made in Paragraph 309, Section 2. First, defining who shall be the widow claimants; insert in parenthesis (during their widowhood and while they remain members of the Methodist Episcopal Church) On good authority it has been stated to me that there were claimants who had withdrawn from the Church, and, while abusing the Church, they still demanded their share of the Annuity Fund. The above change will speedily and surely cure that abuse.

Secondly—Insert "For a year at a time, and without prejudice, such claimants may voluntarily relinquish their claim, or on recommendation of the Conference Stewards the claim may be disallowed by action of the Annual Conference, taken after opportunity to be heard has been given."

In the Committee there was a strong and general sentiment in favor of this change. And this is in the right direction—namely, giving more discretion and authority to the Annual Conferences, thus making the law more flexible. The primary aim of this change is to enable the Annual Conference to handle effectually the extreme cases. Two were reported where in the same Conference there were two claimants, each with an annual income of \$600, which, coupled with the fact that they were recipients from Conference funds, very naturally greatly interfered with the raising Conference Claimants' Funds in that Conference. Notice the word "may." The change is not mandatory, but simply gives to the Annual Conference authority to use its best judgment in this matter.

While these two changes are important, the really vital changes are in Paragraph 313, Section 1. Firstly—The Apportionment. In order to effectually remove all friction caused by the attempt of the Board of Conference claimants to make an apportionment and to clearly define where the authority rests. In Paragraph 313, Section 1, there was inserted: "There shall be only one apportionment. It shall be the right, and duty, solely, of the Annual Conference to make its own apportionment." Also in Paragraph 423, Section 2, there was inserted: "Provided, however, that it (the Board of Conference Claimants) shall not have authority to make any apportionment whatever, either to the Annual Conferences or to the Pastoral Charges."

Secondly—Retaining the 5 per cent collections from charges and dividing same by giving 3 per cent to the Connectional Fund for immediate distribution, and 2 per cent

towards the maintenance of the office of the Corresponding Secretary.

A dividend is of no benefit to an Annual Conference until it is net, that is, until the Conference receives from the Board more than it pays to the Board in any given year. Out of \$38,000 dividend, year 1911, only \$6,397 was net dividend. And in the three past years the total dividend of about \$95,000 resulted in only about \$17,000 net dividend. This taking from the Conferences only to hand it back again to each Conference as dividend; a total in 1911 of \$31,603 was not business. So far as the stronger Conferences are concerned this has been stopped.

In some measure this method of procedure was occasioned by the law of 1908, Paragraph 426, Section 5, last clause, "but the allowance to such Conferences ('the more needy') shall not exceed one-half the moneys subject to distribution." In order to safeguard the rights of the "more needy Conferences," this clause has been cut out, and, consequently, the Corresponding Secretary has authority to serve the "more needy Conferences" first, up to their need, before distributing the remainder to the rest of the Conferences.

While in 1911, fifty-nine Conferences received the above \$6,397 as a net dividend; the 3 per cent of collections from charges, now set aside for the Connectional Fund, will annually yield for the "more needy Conferences," if they need it, about \$12,481, which is about double that of 1911. And this amount will increase from year to year as the collections from charges increase. Further to this amount can be added such sums as the Board of Conference Claimants can give from the income from the Connectional Permanent Fund, and from other sources.

The law of 1911 made no provisions for the support of the office of the Corresponding Secretary, an injustice and a serious mistake. The law of 1912 gives, for this purpose, 2 per cent of collections from charges up to \$10,000 per year. The two per cent will at present yield about that. All surplus is to be turned over to the Connectional Fund for immediate distribution to the Annual Conferences.

Besides this amount the Board has authority to use the income from the Connectional Permanent Fund (now about \$81,000 present income from same \$5,000) as it deems it wise. In whole, or in part, to add to the

## The Table of Many Pieces—Representing World-Wide Methodism

The beautiful table used by the presiding officers of the General Conference is absolutely unique—the only one of its kind ever manufactured and one which can never be duplicated because many pieces of wood of historical interest cannot be replaced.

It was designed by Dr. J. S. Hill, President, and made by the students of Morristown Normal and Industrial College. We are, at last, presenting pictures of this table.

Every Methodist Conference in the world, and every mission field in the world is represented in the table, by a piece of wood. The legs and body are made of solid mahogany from Honduras. The top is handsomely inlaid, in a beautiful Mosaic design, with specimens of wood gathered from every corner of the globe. The various divisions on the top of the table, representing the grand divisions of the United States and the various mission fields, are separated by narrow strips of native maple and walnut from the timber tracts surrounding Morristown.

One hundred and sixty-one Conferences, 34 of which are foreign, are represented by a total of 706 pieces of wood. The United States is divided into four sections—the Eastern, Central West, Western and South-

Connectional Fund for immediate distribution or to use the same for the expense building up the Connectional Permanent Fund toward the \$1,000,000 mark, now aimed at by the Board.

In Paragraph 361, Section 2, No. 2, there is inserted "including two years on trial." It is but just that a preacher's effective years should include at least two years on trial, for these years are often his hardest ones. In the Michigan Conference, without expressed authority, we have always allowed all the years while on trial. At present we have five claimants who were three years on trial and one who was four. The limiting law to two years should spur up the man on trial to attend strictly to business and get into full membership in the two years.

Made necessary by the foregoing legislation there is one more important change in Paragraph 86, Section 4, Statistics No. 4. Since there is to be no more collecting for the Connectional Fund, there is to be heading "Permanent Funds," with two sub-heads "Annual Conference Permanent Fund," and "Connectional Permanent Fund." This should end all those hitherto too frequent mistakes of sending Conference funds to the office in Chicago. No more money should be sent by the charges to Chicago, but such as is clearly intended to build up the Connectional Permanent Fund of a million dollars.

The following benefits should accrue from the changes made in 1912. So clearly are the rights and duties of the Annual Conferences and the Board of Conference Claimants defined that all friction should at once cease, a consummation devoutly to be prayed for and striven for by all.

The Annual Conference relieved from outside interference; free to do their own work in their own way should make material advance in caring for their own claimants during the next quadrennium.

The Corresponding Secretary relieved from the tedium and minutiae of corresponding with each charge; and assured of a liberal and constant income, can devote his whole time to the larger problems; such as building up the Connectional Permanent Fund and tactfully aiding the Annual Conference in increasing the annual income for their own claimants.

Among other things the office should be sort of clearing-house in gathering and disseminating throughout the connectional methods of procedure and ideas which have especially proven successful in advancing the interests of Conference Claimants within the bounds of the Annual Conferences.

Oshtemo, Mich.

ern divisions. Domestic missions, among foreign speaking citizens of the United States, are presented independently from the foreign mission fields.

It has been the custom for several years have donated for the use of the bishops, a table made by some mission or school for the use of the presiding Bishops of the General Conference.

The custom originated with the Italian Mission school in Venice several years ago. All of the tables furnished since that time have come from foreign schools. This is the first time in the history of the General Conference that the "bishop's table," as it is called, has been furnished by an American school, and the citizens of Morristown, and Tennessee Methodists generally, are congratulating themselves upon the fact that the honor has fallen to the Morristown Normal and Industrial College.

In the center of the table is a piece of wood from Wesley's pulpit. Grouped around this in a circle are pieces of wood from the famous rigging loft, John Street Church, New York, and the Strawbridge Meeting House and Strawbridge Oak, Baltimore.

In the second circle are specimens of wood



from the U. S. steamer Constitution, the John Hancock house, and a piece of orange wood representing Rev. H. Presson, who preached the first sermon in Omaha, Neb., and is the oldest living Methodist minister in the world. In the next circle are specimens from the first Asbury church west of the Alleghenies, Saltville, Pa.; Barrett's Chapel, near Wil-

rence, Allegheny, Central Wesleyan and Iowa Wesleyan Colleges; the old slave pen and slave block, New Orleans; Studebaker Memorial Church, South Bend; First German Church, Chicago; Geo. O. Robinson Orphanage, Porto Rico; first church organized by "Free-Born" Garrettson, New York. In the next circle are represented Lake

John Wesley's motto: "The World is My Parish." On a sterling silver plate on the drawer is inscribed the name of the school. To accompany the table, a massive chair of solid mahogany was made and handsomely upholstered with Spanish leather. To attest the genuineness of the specimens, a mammoth portfolio of 250 pages will contain the original letters which accompanied each specimen of wood. This is bound in Morocco. This table was sold at auction on May 22, during the regular session of the General Conference, and was bought by Congressman John E. Andrus of New York, who paid \$2,600 for it.



TABLE USED AT THE GENERAL CONFERENCE MADE BY THE STUDENTS OF MORRISTOWN NORMAL AND INDUSTRIAL COLLEGE

mington, Del.; Asbury Church, Wilmington, Lovely Lane Church, Baltimore; Asbury Church, Chucky, Tenn.; St. George Church, the oldest Methodist Episcopal Church in the world, in which consecutive services have been held, Philadelphia, and the Philip Embury House, New York. The fourth circle contains specimens of wood from the buildings in which the Woman's Foreign Mission, the Woman's Home Mission, Freeman's Aid, Epworth League, Church Extension, Conference Claimants, and other societies of the church were first organized. There are also specimens from the first church in Trenton, N. J., Wyman's homestead, Long Island, in which Bishop Asbury was entertained in 1768, and where James Bradley, the founder of Asbury Park, was born. The next circle represents the first Norwegian-Danish church in the United States, at Duluth, Minn., the first church west of the Mississippi, St. Louis; bamboo from a hill near Tokio, Japan, where seven priests were crucified in the sixteenth century; the

Creek Church, North German conference, church in which the first German sermon was preached in the United States; McKendree College oldest Methodist Episcopal College in the world; Bromfield Street Church, Boston; a specimen of trees planted by U. S. Senator Henry Lane, of Indiana; town elm, Plymouth, Mass.; Lairds Mills, Winona, Minn.; teak wood from Java; specimen from the exploration ship Roosevelt; eucalyptis from Australia, from seed brought by Bishop Wm. Taylor; Korean ironing stick; church in which first Negro Conference was organized, Philadelphia; examination hall, Peking, China, which contains 20,000 rooms; elm tree under which Sam Houston made his treaty with the Indians, and where Robert E. Lee encamped during Mexican war; catappa from the West Nebraska Conference; counterfeit Chinese seal; Koa wood from Honolulu; pulpit of the oldest church in West Virginia; Montezuma's Palace, Mexico; Dr. Monroe's trunk; Dr. James Buckley's desk; red birch from Bishop Heddign's church, Randolph, Vermont; red birch from Fin-

### A School of Specialists for Religious and Social Workers

The Nashville Institute for Christian Workers has recently been organized in Nashville, Tennessee, for the purpose of training specialists for work and leadership in religious and social service. The school is a challenge to the confidence to the public; for on the board are some of the wisest leaders in educational work in the country. It is a striking fact that the board is composed of white and Negro men, representing practically all sections of our country, and several of the leading denominations.

The school has recently purchased the Hoffman Hall property and some additional land. The property consists of about three acres and three buildings well adapted for school work. It is located immediately across the street from Fisk University, so that the two institutions can co-operate in giving a much better training than would be otherwise possible.

The purpose of this school will be to train both men and women of all denominations alike. No student will be admitted under 18 years of age. Men will be trained as Bible teachers, foreign missionaries, directors of social settlements or reformatories, and of charity organizations, secretaries, and Young Men's Christian Associations, evangelists, and others who may need special training for religious and others who may need special training for religious and social work. Women will be trained as Bible teachers, foreign missionaries, deaconesses, pastors' assistants, kindergarten teachers, church musicians, trained nurses and directors of institutional life in orphanages, prisons, hospitals and schools.

We have many perplexing problems in the South, but every one of them can be solved just as soon as enough thoroughly-trained men and women take hold of the task. The greatest need in America to-day is that of discovering, enlisting and training religious and social workers. This school will undertake to enlist and train men and women, and to help them find places of useful service in the various churches.

The first session of the school will open January 1st, which is the fiftieth anniversary of the Proclamation of Emancipation. I trust this is a prophecy of a better day in the South. The past fifty years has been one of slow progress. The first day of next January will witness an event, the significance of which will be appreciated more and more fifty years hence. Fifty years after the Proclamation of Emancipation, Southern and Northern white men, together with the prominent leaders of colored denominations will stand on the same platform to co-operate in building a great institution for the religious and social uplift of the colored population of this country. I trust that this event will prove to be a prophecy of a generous and sympathetic co-operation which will increasingly characterize the leaders of both races in the South during the next fifty years.

J. E. McCULLOCH,  
General Secretary.



VIEW SHOWING THE TOP OF THE TABLE

Farmers Church, New York; the Boston Elm, where Jesse Lee preached his first sermon in Massachusetts; First Church, Omaha, Neb.; narrow wood from the Methodist Episcopal Church, Manila, Philippine Islands; the Teeter Town Meeting House, New York; Old Waymark Church, Wyoming Conference; teak wood from Japan; John Stewart Church, where the first missionary preached to the Wyandotte Indians, on the upper Sandusky, Ohio, and a piece from John Wesley's desk. Next comes a circle in which are represented the first church south of the Mason and Dixon line; the battlefield of Plevna; John Brown's cabin, Kansas; the famous Lincoln-Stephens debate tree; Simpson, Law-

land; quasi wood from North Africa; first French pulpit; Wesleyan University; cane made by Dr. Butler, after the Indian uprising, from Barielly, India; first church in southern Asia; first church west of the Hudson river; Howard University; Dutch Wind Mill, Kansas; Bethel Church and for thirty-one years used as school room; Morristown Normal College, Morristown; myrtle, one of the rarest of woods, from Oregon; Chinese chess; ebony from India; Utah Street Church, Baltimore.

Two squares on each side of the center are devoted to foreign missions; one square on each side of these represents the domestic missions among the foreigners.

Carved in the body of the table in front is



# THE CHRISTIAN LIFE

## Morning Messages

### The Pre-Eminence of Jesus Christ

By Bishop McDowell

If you could have your way, whose presence would you most like to have in this great body this month?



Bishop McDowell

If you were inviting the only person, whose leadership would you like to follow, who would that person be? If you were choosing some one to guide and control your personal conduct, your thought, your own plans, the thoughts, conduct and plans for this great body, whom would you choose? One name leaps to all our lips, we all speak with common accord, the name of Jesus Christ, who is above every other name. If you were to ask me to name the particular word of Scripture which should serve as the key-note for this day and for all days, I wonder if you would choose any other word than this,—“That in all things He might have the pre-eminence.” I was reading last night in a modern translation a slightly different translation of these wonderful words. And that sentence began in this fashion, “He is the head of the body, the Church.” Of course, And then the end, “That in all things He might have the foremost place.”

Now the difference is not a difference in translation. We say *pre-eminence* in one version and we say *foremost place* in another, but that is our struggle to express what we want to do with Jesus Christ; we want to set Him in front, in the foremost place as our leader. We want to set Him on high in foremost place as our leader. He is to have the leadership and Lordship through all this Conference. And when the month is over, is it too much for us to pray for and to expect that as we go down to the ends of the earth personally we shall go with a new sense of the sovereignty of Jesus Christ? Is it too much to expect that the whole world will feel that these Methodists have in a new way set Jesus Christ out in front and up on high.

Shall we, O my brethren, shall we begin each day with the practice of the presence of Christ and the acknowledgment of the supremacy of Christ? Shall we test everything we do, everything we say, by the supreme test? Let us give Jesus Christ the foremost place? Who were chosen yesterday to places of trust and responsibility? Men whom we honor, men whom we love; men whom we trust, and placed in high positions in chairmanship and secretaryship. Who shall give Jesus Christ the pre-eminence? Whom shall we elect as the days go on? Various brethren whom we shall honor, love and trust? Whom shall we elect to special opportunities in the business of the Church? What shall we do? Pass this law and pass that law and pass the other law? We shall reform our Discipline and amend our Discipline. But if in our reformation and in our amendments we fail to give Jesus Christ the pre-eminence, we shall be false to the duties reposed in us. “That in all things He may have the foremost place, that in all persons He may have the foremost place, that in all lives He may have the foremost place.” This is His wish this morning. O help us, Master of our lives, not to disappoint Thee.

Suppose each morning He came in and sat down here in our presence! Suppose each

morning He came in and stood here by every man who speaks! Suppose each morning and each day He drew near to every committee, to every group, to every delegate! What would He hear? What would He hear of the plan to give Him the pre-eminence? Heaven help us! Suppose His Father came in and looked us in the face every morning and said to us, “What place are you going to give to my Son to-day?” What answer would you give? Heaven forgive me for saying “Suppose.” I take that back. Those whose eyes are opened will see a form like unto the Son of Man. Those whose ears are opened will hear a voice that only the open ear can hear, and the voice will be saying to us, “What place are you going to give this day and every day to My Son whom I have highly exalted?”

### Weakened Through Unthankfulness

The causes of our failure are very subtle, and our work is often nullified by influences which nobody ever names. It is easy to understand how indolence or temper or narrowness may undo us; but who ever gives much thought to the possibility that a man's work may just miss the mark because the element of praise is wanting in it? In speaking of one who was a most diligent and really consecrated worker a close friend and observer said of him, “I am afraid he is going to spoil every thing because of his habit of complaint.” With all the will in the world to work and to do good for others, his work was silently but steadily neutralized by a habit of complaint against circumstances and conditions. No doubt he believed that complaint was the only way to better things; but praise holds its ancient place among the powers by which God works, and when it has quite ceased there is likely to be a cessation also of effective results.

The trouble is that while all of us accord a very high place to thankfulness when we stop to think about it, we think it is an easy matter, which may be attended to at any time. But let any one try to go beyond the few familiar and general forms of gratitude, and he will soon discover that it is real work to be thankful in any proper sense. We can think of a hundred things that we need, but somehow past favors have a way of slipping out of our memories. It sounds the very soul of poetry for the Psalmist to say, “My cup runneth over,” and we fancy him as a man deluged with good things. The real fact probably is that not in some moment of sudden good fortune and exuberance did he write this praise; rather is it likely that when he brought his mind strongly to bear upon the whole past he saw how good it had been. And bringing the mind strongly to bear on anything is exacting business.

Praise is the missing element in our prayers. The want of it makes much prayer go to waste. We may have prayed with all the diligence that even Heaven could ask, and yet the result has been an utter disappointment. Lower the percentage of some necessary element in a manufacture and instantly you have a poorer product. Word comes back from the customer to the manufacturer that the last consignment did not measure up to the mark. And perhaps one of the reasons why the world of to-day distrusts the church a little is that it misses that note of praise which seems to be a hallmark of true religion.

The apostles never ceased talking about

thanksgiving as a necessary ingredient of the Christian's work. But some of us say, “Oh, yes, of course, that is to be taken for granted.” We do not realize that the apostles were men whose words were condensed to the last possible degree. We fancy they were men who said what they felt they ought to say, and so they courteously put in a good word for thanksgiving, as was proper. But the fact was to them it was not so much proper as it was indispensable. When that element disappeared his prayer would become barren. Prayer and supplication without thanksgiving would be strangely disappointing. For somehow there is not much use in God's continuing to do more and yet more and yet more for men who do not grow in appreciation of what He has done.

Answered prayer has sometimes become a veritable poison in the soul that has never stopped to dwell on what it meant. It may even impoverish and wither us. And so, as carefully as men would make out an equipment for a difficult expedition, the apostles never failed to put in the element of thankfulness. They were naturally no more exuberant than other folks. Their conditions were mainly dispiriting and monotonous. The readiest growth in their circumstances would have been complaints if they had not taken special pains to root them up as weeds. They attended to praise and thankfulness as coolly and deliberately as men might go to work to assemble the parts of a machine or the supplies for a journey. They dwelt much and powerfully on what God had done, no matter how much they must still ask God to do.

Have we not all seen the weakening effects which are spread over a character that has fallen into emphasizing troubles and defects? Such a character seems to do nothing downright bad, and yet all the time he is becoming a bad character. He falsifies the real proportions of things, although he would never tell a downright lie. We are apt to lay all this mercifully to temperament, but it really belongs far more to character. At last the finer results become impossible to it. It may keep to the end a sort of rectitude, but the “fine consummate flower” is gone. Dante speaks of some whom he found in one of the circles of the lower regions who confessed that when they were on earth and in the joyous sunshine they were sad, doubtful about God's gifts, deficient in His praise, and now in that nether darkness they were sad. They were weakened into the most pitiable characters by neglect of that great energy of thankfulness.

We have to stop and force ourselves to think sometimes how a multitude of possessions is not making life more splendid. Life may become too full of sensations and experiences to leave any room for thankfulness. Then happens what Browning calls the worst of deaths—“a lamp's death when, replete with oil, it chokes.” Some lack, some going without, is necessary if we are to find place and growing room for the power of thankfulness.

“Nothing is supremely great that has not in it the note of joy.” That was why Christ and His apostles kept it to the fore. They pleaded with men to let the great note ring out in all the experiences and situations of the soul. We can do little good unless men hear it. The want of it stunts many a Christian character. Many a Christian message fails to carry because that note is missing. A great power is dying out when we have forgotten to be glad and have not practised thankfulness. It is a sort of atmosphere without which many virtues may still exist but never flourish. Though we know not how, there is something creative about it, and without it our whole output is weakened. Our strength is still in the “joy of the Lord” just as much as it used to be, and the weakness and inefficiency of many of us is just in this, that we thought this was something which would come of itself if it came at all, instead of being something which we must work at deliberately and constantly.—From *The Sunday School Times*.



# OUR YOUNG FRIENDS

## A New Poem by Rudyard Kipling

If you can keep your head when all about you  
Are losing theirs and blaming it on you;  
If you can trust yourself when all men doubt you,  
But make allowance for their doubting too;  
If you can wait and not be tired by waiting;  
Or, being lled about, don't deal in lies;  
Or, being hated, don't give way to hating,  
And yet don't look too good, nor talk too wise;

If you can dream—and not make dreams your master;  
If you can think—and not make thoughts your aim;  
If you can meet with Triumph and Disaster  
And treat those two impostors just the same;  
If you can bear to hear the truth you've spoken  
Twisted by knaves to make a trap for fools,  
Or watch the things you gave your life to broken,  
And stoop and build 'em up with worn-out tools;

If you can make one heap of all your winnings  
And risk it on one turn of pitch-and-toss  
And lose, and start again at your beginnings,  
And never breathe a word about your loss;  
If you can force your heart and nerve and sinew  
To serve your turn long after they are gone,  
And so hold on when there is nothing in you  
Except the will which says to them: "Hold on!"

If you can talk with crowds and keep your virtue,  
Or walk with kings—nor lose the common touch;  
If neither foes nor loving friends can hurt you;  
If all men count with you, but none too much;  
If you can fill the unforgiving minute  
With sixty seconds' worth of distance run,  
Yours is the Earth and everything that's in it,  
And—which is more—you'll be a Man, my son!

## "I'm Pretty Little, but I'll Try"

Here is a story which the press dispatches carried last winter, and it is worth while for every boy and girl to read it, and to apply the remark of little Eileen Martin to the plain work of a plain, everyday life.

Eileen Martin is the daughter of a section foreman on a great railroad line. She lives in Alta, California, and near her home the Overland Limited flashes past on its journey between the East and West. Eileen is seven years old, and, though she is a girl, she loves to watch the railroad trains go by as well as any boy does.

One day she had gone to the track to watch the Overland Limited whirl past, and while waiting, her quick eye noted a broken rail.

She is only seven years old, but she knew that when the swift-flying train struck that rail destruction and death would sweep down upon it.

She also knew the semaphore signals. She knew that when the long arm on the high pole dropped, pointing downward, that a train had entered a given space, called a block.

When Eileen saw the broken rail she at once ran to the telephone and called the station agent nearest her, and told of the disaster awaiting the train. In an instant's glance at the clock he saw that he could not reach it in time to save it.

"Can't you flag it?" he shouted to the little girl standing on a stool and listening at the other end of his line.

"I'm pretty little, but I'll try," answered Eileen. Then, calling an older sister, they ran together down the track. The long arm of the semaphore had dropped. The time was short and death was near. Yet on they ran, waving their aprons, desperately trying to stop the train.

And they did stop it. The engineer saw them, and, with instant and quick action, brought the long, heavy train to a standstill.

Now, this story is worth reading because it is the account of an heroic act. It is worth reading for other reasons.

"I'M PRETTY LITTLE, BUT I'LL TRY."  
This is what makes it worth reading. Eileen was little—pretty little—but she was alert. Her quick eye saw the rail and the dropped semaphore. Her mind was not stupid, else she would not have known what these signs meant. She had listened when others talked of them; she had doubtless asked, when there was no other way to find

out. Her mind must have been always wide awake to observe things, to wonder what they meant, and to find out, if possible.

Beside a quick eye, she had more. Here was something wrong. It must be told, and told without delay. She could not run and ask mother or father or teacher. What was done, she must do at once. She was "pretty little," but she knew what a telephone could do. She knew that by its aid her voice could outrun the fastest horse—even the fast-flying train bearing down to destruction. She decided instantly what to do, and did it.

Then came the hardest strain of all. Past the agent the train had flashed. She alone could save it, if anybody could. "Can't you stop it?" came the demand over the wire; and without one moment's hesitation she replied: "I'll try."

It was the best she could do—little seven-year-old. But she nobly succeeded. And the qualities that made her success are worthy of consideration by every one. "I'll try!" "I'll try!" that spirit will accomplish things when every other fails.

No matter how young, how little, how weak, there is always something to be done, and Eileen's spirit is the way to do it. "I'm pretty little, but I'll try."—Exchange.

## The Road to Happiness

This is the road to Happiness:

Start Now, from Where You Are;  
"Turn to the Right and Keep straight on,"  
And you'll not find it far.

Along the Path of Willing Feet  
And over Heartease Hill,  
Across the fields of Sweet Content,  
The stream of Glad Good Will;  
Then through the lane of Loving Heart,  
The gate that's called Today,  
And down the steps of Little Things  
Into the Common Way.

And take the Cloak of Charity,  
The staff of Wise Employ,  
A loaf of Bread of Daily Grace,  
A flask well filled with Joy;  
A word of cheer, a helping hand,  
Some good to give or share,  
A bit of song, a high resolve,  
A hope, a smile, a prayer.

And in the Place of Duty Done,  
Beside the Door of Home,  
You'll find the House of Happiness—  
For Happiness does not roam.  
—Annie Johnson Flint, in the Sunday School Times.

## Influence of Bad Books

A fifteen-year-old boy in New York city ran away from home not long ago as a consequence of reading exciting tales of war and adventure. He began by "playing hookey," staying away from school to seek adventures in the city streets. Finally he disappeared altogether, leaving his father and mother to worry and grieve over his absence and wrongdoings.

Another boy who, after being arrested for stealing, had been allowed to go under a suspended sentence, broke his parole, ran away, was arrested again and sent to the Reformatory. While awaiting his sentence in the Tombs, he wrote a letter to the Judge pleading for mercy for his mother's sake. He begged the Judge to send him to a reform school instead of to prison, that he might not become a criminal. He said in his letter that he hoped to make a good man of himself by pursuing higher ideals than he had heretofore, saying, "Bravado and unworthy rivalry of my favorite dime-novel heroes have caused my downfall."

## The Secret of Success

Tact is a combination of good temper, ready wit, quickness of perception and ability to take in the exigency of the occasion instantly. It is never offensive, but is a balm allaying suspicion, and soothing. It is appreciated. It is plausible without being dishonest, apparently consults the welfare of the second party and does not manifest any selfishness. It is never antagonistic, never opposes, never strokes the hair the wrong way, and never irritates.

Tact, like a fine manner, eases the way, takes the jar out of the jolts, oils the bearings, opens doors barred to others, sits in the drawing room when others must wait in the reception hall, gets into the private office when others are turned down. It admits you into exclusive circles, where wealth abounds, even when merit is turned away. Tact is a great manager; it easily controls people, even when combined with small ability, where genius cannot get along.—Dr. O. S. Marden, in *Leslie's*.

## "It's a Pretty Good Plan to Forget It"

If you see a tall fellow ahead of the crowd,  
A leader of men, marching fearless and proud,  
And you know of a tale whose telling aloud,  
Would cause his proud head in anguish be bowed,  
It's a pretty good plan to forget it.

If you know of a skeleton hidden away  
In a closet, and guarded and kept from the day,  
In the dark, whose showing, whose sudden display,  
Would cause grief and sorrow and lifelong dismay,  
It's a pretty good plan to forget it.

If you know of a spot in the life of a friend,  
(We all have such spots concealed, world without end),  
Whose touching his heart-strings would play on and rend,  
Till the shame of it's showing no grieving could mend,  
It's a pretty good plan to forget it.

If you know of a thing that will darken the joy,  
Of a man or a woman, a girl or a boy,  
That will wipe out a smile, or the least way annoy  
A fellow, or cause any gladness to cloy,  
It's a pretty good plan to forget it.

If you know of a thing, just a least-little sin,  
Whose telling would work up a laugh or a grin,  
Of a man you don't like, for love's sake, keep it in!  
(Don't don't be a knocker! right here stick a pin!),  
It's a pretty good plan to forget it.

Ex.



## The Wheat and the Tares

International Sunday School Lesson for July 28, 1912

(Matt. 13:24-30, 36-43.)

Commit vs. 36-39.

**Golden Text:** "Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."—Matt. 13:30.

**Time:** In the autumn of A. D. 28.

**Place:** On the shore of the Sea of Galilee.

By the Rev. E. B. Burroughs, D.-D.

One of the greatest and most astounding announcements to be found in Holy Writ is that present conditions shall not always last; that there shall come a day that shall be the greatest and most momentous ever known to men or to angels. That will be the day that shall try the souls of men, the day when the eternal destiny of every man shall be irrevocably fixed. It is commonly called the Judgment Day, the day when the righteous, the wheat, and the wicked, the tares, shall be gathered, the one into habitations of everlasting bliss, and the other into regions of everlasting darkness and despair.

The thought of this separation is startling. That it will certainly come to pass is dreadful. Here we are in this life walking side by side, members of the same church and fraternal societies, sustaining the close relation of husband and wife, father and son, mother and daughter, sister and brother. Our intercourse is pleasant, so pleasant that we could well wish that it might continue forever. Outwardly everything appears all right, but inwardly with some, there is a difference. Some have consecrated themselves to the service of God, while others take no pleasure therein. Thus we go until the course of human life having been reached we lie down and die. Then comes the change. Then the everlasting line of separation is drawn. Some pass to everlasting life, some to everlasting death.

Thus shall it be until the end of the world; the wheat and the tares shall grow together. It could not well be otherwise. Sin is here, likewise righteousness. The seeds of both have been sown in the hearts of men. Each will bring forth fruit after its kind. But harvest day must come, and when it comes, the Supreme Husbandman will separate the one from the other.

We study, to-day, the parable of the wheat and the tares. This parable accounts for the existence of evil in this world and declares it is not from God; at the same time it assures us of God's perfect goodness, and of His desire and design that the whole world should be saved. The parable also assures us of the continuance of the Church invisible unto the end; of the future full and final victory of good over evil; and of the everlasting reward of virtue and the eternal punishment of sin.

### Light On the Text

24. Another parable. Another illustration. The kingdom of heaven. The kingdom of grace and of glory. Likened. Compared. Unto a man. Unto a husbandman. 2. While men slept. His servants. His enemy. Someone jealous of his success. Sowed tares. The dornel, a species of grass that is possessed of deleterious properties. If its seeds are mixed with the wheat, the bread thus produced causes nausea, paralysis, and in extreme cases even death. 26. But when the blade was sprung up. The tender shoot of the wheat. And brought forth fruit. Developed into maturity and fruition. Then appeared the tares also. Likewise grown and fruitful. 27. This verse shows with what surprise and astonishment the householder was filled when his servants announced the condition in which they found his field of wheat. 28. An enemy hath done this. He readily recognized the source of the evil that had befallen him. Wilt thou \*\* that we \*\*\* gather them up? A thoughtless question. 29. But he said, Nay. Personal interest makes one thoughtful and considerate. To separate the tares from the wheat at that time meant the possibility of the destruction of both. 30. Let both grow together until the harvest. As they now stand, neither can hurt the other, so let them alone until harvest day. I will say to the reapers. Those whose duty it was to cut and bind the wheat in bundles. Gather first the tares. Get out the dangerous, deadly weed, and bind them in bundles to burn. Gather the wheat into my barn. A place of safety. 36. Jesus sent the multitude away.

Having delivered the parable, sent the people to their homes in order that they might refresh themselves and meditate upon what He had said. Went into the

house. The home of a friend. His disciples came unto Him. Followed Him into the house. 37. The good seed. The Word of Truth. The Son of Man. The human title of Jesus. The good seed are the children of the kingdom. The righteous; those who have accepted Jesus as their Saviour and who conform their lives to the Divine precepts. The tares are the children of the wicked one. The wicked; those who refuse to accept and acknowledge Jesus as their Saviour.

Charleston, S. C.

## Seeing the Father in His World

Epworth League Devotional Meeting Topic for July 28, 1912

(Matt. 6:26, 28-30; Psa. 19:1-6.)

By the Rev. A. Preston Shaw, B. D.

### CONCERNING THE SCRIPTURE

God and the universe are not the same as the pantheist believers, but the universe is the expression of His thought and nature. The verdict of the Creator when He stood in judgment upon His handiwork saying, "It is good," is not mere fiction but fact. The wisdom and power and mercy and justice and holiness of God can be seen in His creation around us if we will only look for it. No body understood this fact better than Jesus. How often He opened the blinded understanding of His hearers as he showed them God in His works!

In Matt. 6:26, 28-30, Jesus illustrates God's care for His children by showing them His care for that which is of far less value and importance than they. The fowls of the air and the lilies of the fields, comparatively insignificant as they are, did not escape His solicitude concerning their welfare. He feeds the fowls that sow not and gather not into barns. He clothes the lilies of the fields with a beauty to which the man-made beauty of men and women is not worthy to be compared. O, that men would see God in nature and not a little science which at its best only shows the manner and means by which God in and through it all is working.

In Psa. 19:1-6, the Psalmist sees the heavens not as mere heavens in themselves but as a manifestation of God's glory and wisdom. Happy is the man who is far sighted enough to see God in nature. The scientist may boast of the accuracy of his knowledge and the minuteness of his investigation, but he is shortsighted unless he looks deep enough to find God. No matter how large the telescope that is directed toward the heavens, no matter how many more stars and worlds it may draw into the range of human vision, no matter how well modern astronomers may measure their distances and compute their weight and specific gravity, they are not worthy to be compared with the Psalmist who assisted by none other instrument than faith with naked eyes beheld the heavens and cried out: The Heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech and night unto night showeth knowledge."

### The Meaning and Application to Us

There is a tendency in this age to argue God out of the world of things, or push Him so far back that He amounts to nothing. This tendency must be carefully guarded against. Science has its proper place in explaining phenomena as it exists. It may discover things but it creates and conserves and does nothing. God alone can do that and to Him belongs the honor and glory. The more we are able to see of Him in the world about us is the better for us. It may appear to be a little simple to attribute so much of the works of nature to God but the most thoughtful scientist in the final analysis must do the same thing. Christ saw God feeding the fowls of the air. Why cannot we? Christ saw God painting the lilies of the fields in matchless beauty, why cannot we? Christ saw God taking care of the sparrow and clothing the grass of the fields which to-day flourish but tomorrow perish. Why will He not supply all our needs?

The more we see of God the more inspiration comes to us in the perfection of ourselves. They who exalt human strength and depend on mere human ability to rise fall and fall in the beginning. The fallen sons of God can attain unto perfection only as God's greatness and glory inspires and helps

them. God alone can make giants; God alone can elevate the race. The prayer of Paracelsus: "Make no more giants God, elevate the race at once."

We as to put forth just our strength, our human strength,

All starting fairly, gifted alike, equipped alike, all eagle-eyed, true-hearted.

See if we can't beat thine angels yet—

Such is my task," is the boastful expression of human sufficiency and no prayer at all. God in the beginning created us in His image and we produced fallen man. It is only as we see Him and are helped by Him that the race can attain unto its intended perfection. Let us see God and then we can have in our minds a pattern of the kind of vessel of honor like unto which we can ask Him make us.

Winchester, Va.

### Tide Water, Virginia

Our work with but few exceptions is doing well all over this great district, but I want in this communication to speak of the work in Virginia.

We have a little Mission in Portsmouth; which is doing very well with Rev. Brother Bethea as pastor; then our work at Pleasant Ridge is in a prosperous condition; and bids well to do much better in the very near future; the membership here in this place is loyal; and will work with their pastor for the uplift of the work.

Brother N. S. T. Shamhorguer is doing a very good work at this place; he is loved by his people; and he sticks to his work; indeed he is a hard worker.

At Newport News—Our work at this place is not what it ought to be; doubtless the work would to-day be in a much better condition; but in March Brother Tuttle (our pastor here) lost his wife, and the work has not prospered so well since.

In Norfolk—The Rev. C. I. Withrow, pastor; this work is doing well; two years ago we had less than 10 members, but now we have here in Norfolk more than 100 members belonging to our beloved Methodism. I wish to say here that too much cannot be said I think and done for our work in Norfolk; this is a great city and constantly our members from other places are coming into Norfolk; now if we be not in position to look after these members who come to this place; you may well know that some one else will. I wish that some great hearted person somewhere would give this place something like \$1,500, with this amount with what we could get from the members, I think would give to us a very good place in the city where we could care even better for our members; and carry a much larger congregation. We have in our church in Norfolk some of its best citizens, persons who are good, and now I think that every thing should be done to get others into our church and keep them.

At Clarksville, Va., also we have a good prospect for building a church for our fast growing membership; Brother A. B. Leonard is doing his best to get a church here for the glory of God and the uplift of the people.

S. F. Peace.



## Bishop Theodore S. Henderson Visits Nashville

On June 28, 1912, at Clark Memorial Methodist Episcopal Church, we were honored by an Episcopal visitation from our new Bishop, Bishop Theodore Henderson, residence Chattanooga, Tennessee. He will supervise the following Conferences—Tennessee, Central Tennessee, East Tennessee, Tennessee, Blue Ridge-Atlantic, and North Carolina. He delivered a wonderful address, subject being "Evangelical Education and Educated Evangelism." The beautiful words that fell from his lips filled every heart with joy and enthusiasm. The impressions made on the many present will long live with them. He brilliantly portrayed the necessity of cooperation in the ministry in order that the best might be attained. He emphasized the importance of a superior advantage of every pastor being an evangelist. His whole heart being in the work, he urged every minister to do his best at all times to accomplish this end. The interest the Bishop has shown in us at the beginning of his Episcopacy, and the loyal support he has promised, is in itself a stimulus. Strong is our love for him. In our prayers we shall remember him. As our leader we admire him.

There were also other distinguished visitors present, among them Dr. I. Garland, Penn., secretary of Freedman's Aid Society, who spoke forcibly on behalf of his department; Bishop I. B. Scott, who spoke words of encouragement of the great work of Bishop Henderson. Dr. George W. Hubbard, dean Meharry Medical College, added prestige to the occasion. Bishop Henderson with Dr. Hubbard also visited the various departments of Walden University Monday evening, July 1, and took a general review of the university, and Dr. Hubbard was much encouraged by his presence and promised help.

THOMAS W. JOHNSON,  
District Superintendent.

## Anti-Saloon League Slanderer Proved to be Liquor Agent

One "Rev." U. G. Robinson, of St. Louis, who, as the editor of The National Issue, has for more than a year been engaged in a vicious campaign of slander against the Anti-Saloon League and its officers, under the pretense of being a sincere temperance advocate who was trying to rid the cause of unworthy men, has at last been completely exposed as one of the most contemptible tools ever employed by the liquor traffic to do its dirty work.

The American Issue, official organ of the Anti-Saloon League, in its various state editions this week will print an article by William E. Johnson, known in religious and temperance circles everywhere as the former special agent of the Government's Indian Service and as a staff correspondent of prohibition papers, which shows by conclusive and incontrovertible documentary evidence Robinson's direct connection with the National Liquor League. The writer has in his possession a full set of photographic copies of the letters themselves and Robinson's envelopes in which they were sent to Mr. Hugh Harvey, the congressional representative of the Liquor League.

This covers only one branch of the liquor trade. Robinson evidently played no favorites, as this is but all the evidence in the League's possession. In addition to this, as established by affidavits in the possession of League representatives, Robinson also helped many prominent party prohibitionists who were opposed to the League, into contributing to the campaign of slander, by assuring them that he had no connection with the liquor interests and was simply trying to purge the temperance movement of unworthy workers.

Anybody who reads the full text of the article, which can be secured by sending stamp to the American Issue Publishing Co., Westerville, Ohio, will realize: (1) The diabolic ingenuity of the liquor traffic at bay; (2) that any temperance agency which actually endangers the life of the liquor traffic is certain to be slandered as long as there are foolish Christian temperance people who believe their natural enemies; (3) that the League management was wise in waiting quietly to secure conclusive proof, instead of allowing itself to be stampeded into law suits which would simply help spread the slander and accomplish no good.

WILLIAM H. ANDERSON,  
Legislative Superintendent Methodist  
Temperance Society.

## Missionary Institute

A missionary institute, under the auspices of the Stewart Missionary Foundation for Africa, convened with the Metropolitan Methodist Episcopal Church, Rome, Ga., June 13-16. The Rev. J. H. Hubbard, assistant secretary of the foundation, was present and presided at most of the sessions. A lively interest in foreign missions was manifested throughout the meeting. Well prepared papers and thoughtful discussions added interest. The history, aim and purpose of the Stewart Missionary Foundation for Africa and its relation to the Afro-American were explained and made the subject of interesting discussion by many of the speakers. At 11 o'clock Sunday morning Dr. Hubbard preached a strong and eloquent sermon. At 3 o'clock the Missionary Mass Meeting was well attended. Addresses were delivered by Dr. Hubbard and the Rev. F. M. Gordon and the pastor. The institute closed with a revival service Sunday night at which there were three conversions and four additions to the Church. The Metropolitan choir rendered splendid music at every meeting and all the sessions of the institute were well attended. Resolutions endorsing the work of the foundation and commending the secretaries in their effort to arouse and inspire out people to active interest in the redemption and evangelization of Africa were adopted. An interesting feature of the meetings was the exhibit of the pictures of our Foreign Missionaries.—E. D. Petty, pastor.

## The Autobiography of an Ex-Colored Man

By Charles Alexander.

is the title of a new unique book. It is an anonymous publication brought out by Sberman, French and Company, 6 Beacon Street, Boston, Massachusetts. It is bound in cloth, contains 210 pages and sells for \$1.30 per copy, postage paid.

This autobiography is an open confession of weakness as well as a showing of strength; weakness in this, that the writer had not the courage to stand with the despised, because he saw by doing so he would lose valuable opportunities to exhibit his talents and to gain material wealth and social standing, and so he deserted the race; strength in this, that the author proves himself (notwithstanding his Negro blood) susceptible of the highest training along various lines, and especially in the arts of music and language.

It is the honest confession of a man of Negro blood who could and did easily "pass" for white. Not all who are "passing" for white in this country have yet confessed. And this fact makes this book unique. The narrative is intensely interesting. While it reads like fiction, it is, nevertheless, a record of real life, lived in our own day.

The temptation to leave the Negro race by those who can is very strong in the United States, not so much for social reasons, perhaps, as for economic, commercial and industrial reasons, for wherever the mulatto turns in this country he is confronted by the obvious, self-evident, irrefragable fact that the Negro race represents a downtrodden and subordinate element of the population; that for this race, and this race alone, "Jim Crow" laws are enacted, discriminations in public places are enforced, segregations plans carried out in town and city, admission to labor organizations denied, and the door of opportunity in store and workshop and factory ruthlessly closed. The mulatto realizes, too, that identification with this race spells hardships, obstructions and discouragements without number. Hence he is often led to risk all of the essentials to race-building, renounce all blood-ties and leap over the inexorable gulf.

The awful tragedies of the color-line are everywhere to be seen. Then sensitive soul like that of the author of this autobiography, appreciating the serious difficulties of the black man, feeling keenly the extent to which he is cramped and circumscribed in his upward strivings, and wishing to save himself from the slights and stings and sufferings to which the black man is subjected, breaks through the color-line and "passes" for white.

When the white man looks upon the black man with a sort of strange metaphysical-theological interrogation point in his glance, as if to say, with blame in his voice, "Why are you black and different from me?" or, "You ought to be ashamed of yourself for being black,—there is no excuse for it," he does not appreciate the fact that the black man is not responsible for his complexion,—that he is a part

of God's mysterious work, and that no device or invention of art or science or cunning or prayer can permanently change the Negro's inharmonious color-contribution to the human race, as long as his blood is kept pure.

But the wise people of the world are urging that the color of a man's skin is not a badge of inferiority; that it ought not to furnish those of a different complexion with an excuse to hate, demean and debar. And the wise people of the world are agreed that the sooner all men learn to respect the doctrine of the brotherhood of men and the fatherhood of God, the sooner will the necessity for men of the same race, but of different hues, crossing the color-line be obliterated.

To fully appreciate the worth of this remarkable book, it must be read. It must be read from cover to cover. It will furnish entertainment as well as instruction. It should have a wide reading among the Negroes of this country, because it tells the story of a soul-life of the race in an inimitable manner, by a member of the race who has lived two lives, or in two worlds, the black and the white. It is a fascinating narrative. There are spiritual offerings that will give the reader a vision of the world beautiful. In part it is a passionate rhapsody; in part it is a ravishing torrent of splendid eloquence; in part it is a melodramatic climax. There are bits of exquisite pathos running through the narrative and there is also subtle humor. And there is the story of love-making during the tender years, and close friendships, and inexplicable longings, and hopes and aspirations. There are heart-songs that tell of lofty ideals, but you must read the book for yourself. Its perusal will prove profitable, especially if you belong to the Negro race. There will come to you from its pages a charm and a fascination as real as the narrative is truthful.

## Children's Day Report GEORGIA

Bascom—Children's Day was observed here and was an interesting occasion. Good collections for education.—T. L. Strigles, Superintendent; Sallie Lovett, secretary; W. B. Hester, pastor.

## The Souls Satisfaction

Every unconverted person, who is honest with himself, will confess that there are times when he yearns for a satisfaction of soul which he cannot obtain from any earthly source. There is a vacancy in the soul which cannot be filled by human philosophy, nor by worldly literature, nor by false religion. Atheists may say that they have satisfaction in their denials of the existence of a supreme and sovereign God, and of the divineness of the Bible; but they are not true to the secret testimony of their own souls, for it is a fact that even in such ones there is an aching dissatisfaction with their inward condition. The late Bishop Whipple said: "I once met a thoughtful scholar, who told me that for years he had read every book he could, which assailed the religion of Jesus Christ; and he said that he should have become an infidel but for three things:

"First, I am a man. I am going somewhere. To-night, I am a day nearer the grave than I was last night. I have read all that such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the guide and leave me stone-blind. Second, I had a mother. I saw her go down into the dark alley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream. Third, I have three motherless daughters,—and he said it with tears in his eyes,—they have no protector but myself. I would that they should die, rather than that I should leave them in this sinful world, if you blot out from it the teachings of the Gospel."

That man found no soul-satisfaction outside of the Christian religion. In skepticism, misery came to his soul. The speculations of doubters were a mockery to his longing heart. O, unsaved soul, you will never have a sweet and blessed satisfaction till you let Christ save you.



# Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

## GROUNDS FOR OPTIMISM

(Continued from Page One.)

year in Wellesley College. George W. A. Scott won the second prize in the Curtis medal contest at Columbia University in 1910, and first prize in 1911.

"James B. Clark, a junior Negro student at Cornell University, was awarded the prix d'honneur in the annual competition in French essay writing and translation, held under the auspices of the Society of French Professors in America. Charles Henry Crippen, of New York, in a competitive examination, won the State scholarship in Cornell University. Dorothy C. Guinn, of New Bedford, Mass., won a \$200 scholarship at Radcliffe College. Thomas S. Lowry, a graduate of the medical department of Howard University, stood highest in the Florida State medical examination. P. E. Robinson, of Durham, N. C., graduated with the highest honors from the Northwestern University Dental School of Chicago. He was appointed demonstrator in clinics, the first time a colored man has ever held such a position. L. Aldridge Lewis, of Nashville, out of fifteen competitors, received the highest grade, 95 5/8, for internship at the city hospital and the city dispensary at Indianapolis, Ind. James B. Murphy, in a recent test at the St. Paul, Minn., postoffice, made an average of 99.75 per cent., the highest general average ever established by a government employee in the Northwest.

Governor Hooper of Tennessee and United States Senator, the Hon. Luke Lea of Tennessee, have just accepted re-election as trustees of Fisk University. When it is recalled that this institution stands for the highest and best training possible for Negroes and is located in the heart of the South, the acceptance by these distinguished gentlemen of a place on the Trustee Board means much. Governor Hooper, in referring to Fisk University, said: "I have had an opportunity to observe the work of Fisk University at close range. There can be no question but that this school is doing a great and permanent work for the colored race of the whole nation, and especially the South. It holds high rank as an educational institution and commands the respect of both races." Chancellor Kirkmain of Vanderbilt University, in referring to Fisk University, said: "I know of no other institution of like character that is held so constantly to high standards and ideals."

## HOW IS THIS?

The Methodist people know whom they want in the way of Episcopal Administration and they will have it in the long run. Increasing the number of Bishops of the last General Conference and the fixing of Episcopal residence will prove very satisfactory to the Church in America. Bishop Henderson at Chattanooga has entered enthusiastically upon his work. The *Advocate Journal* in a recent number published the Bishop's schedule of District Conferences. Note the closeness of dates and rather full program. We quote the *Journal*:

BISHOP HENDERSON'S SCHEDULE OF DISTRICT CONFERENCES

"June 25, 26, Clyde District Conference, Clyde, N. C. 26, (evening) Methodist Rally, Knoxville, Tenn. 27, 28, Baxter District Conference, Dodson's Chapel, Tenn. 28, Meeting in Nashville (evening). 29, 30, Lawrenceburg District Conference, Evans' Chapel, Wayne County, Tenn.

"July 1, Conference with President Kummer, Nashville, Tenn. 2, 3, Harriman District Conference, Harriman, Tenn. 5, 6, Knoxville, District Conference. 6, (5:55 p. m.) arrive in Chattanooga. 7, Sunday: Preach in or about Chattanooga, subject to appointment of District Superintendent Cairns. 8, a. m., Look up prospective residence. July 8, 3:45 a. m. and 9th a. m. Chattanooga District Conference at Cleveland, Tenn. 9, 10, Johnson City District Conference, Mosheim, Tenn. 10, 11, Bristol District Conference, Marion, Va."

This is what the section around Chattanooga needs and wants. This is what we all want and will get it yet. Thanks to the last General Conference.

## Of General Interest

### NATIONAL EDUCATIONAL ASSOCIATION

The National Educational Association, representing more than fifteen thousand educators, met in Chicago during the past week.

After a spirited contest E. T. Fairchild, of Topeka, Kansas, was elected president. The Association adopted a lengthy platform advocating a number of reforms, some of which are as follows:

Woman suffrage, "because women teachers realize the responsibility of training youth for citizenship."

Promotion of international peace.

Investigation of teachers' salaries throughout the country, with reference to the high cost of living.

Uniform Federal law for marriages and divorces.

Promotion of plans for National University.

Extension by Congress of plans for training in agriculture, domestic economy and other industrial work in various institutions.

Greater attention in the public schools to the health of pupils.

More attention by teachers to the individual necessities of pupils for training that will fit them for a definite occupation in life.

Condemning compulsory military training in schools not especially designated as military schools.

### NOTE CONCERNING THE INTER-BOARD SECRETARIAL COUNCIL

On the 21st and 22nd of June, 1912, the Secretaries of the Benevolent Boards met in New York City for the primary purpose of arranging a plan of conference visitation. It soon appeared, however, that there were many other matters of mutual concern which needed careful consideration. It was therefore proposed that an Inter-Board Secretarial Council be formed with a chairman, secretary, and the necessary sub-committees, and that this council should meet semi-annually, or at the call of the chair. The Rev. Thomas Nicholson, D. D., of the Board of Education, was made chairman of the council and the standing committees were appointed to consider various lines of possible co-operation. A delightful spirit of harmony prevailed and at the close of the session one of the secretaries was heard to remark that "the formation of the council formed a new era in the history of our benevolent work." The council agreed that so far as possible the general publicity and the field work of the Societies should be carried on co-operatively.

The secretarial council convened just before the meeting of the commission on finance and the secretaries passed several resolutions which were referred to the commission on Finance for its consideration.

### "OUR CENTRAL AND SOUTH AMERICAN NEIGHBORS"

According to Manuel Ugarte, perhaps the greatest novelist and poet of the Argentine Republic, the United States is not greatly beloved by the several Central and South American Republics. Instead of the Monroe

Doctrine being looked upon as a strong safeguard against European aggression, it is rather regarded with distrust and suspicion by those governments. Concerning the Monroe Doctrine, Mr. Ugarte, who is delivering a series of lectures at Columbia University, spoke as follows:

"The Monroe Doctrine, at first a safeguard of all America, has been converted into an instrument of tyranny, and does not now mean as before, that no country shall have colonies in America, but, rather, signifies that Latin-America is our own colony. We should not be amazed therefore, if we see Latin-America turn our eyes toward Germany or Japan, seeking the counterpoise and equilibrium that the United States fails to accord us?"

In concluding his address he referred to the charge constantly being made against several Central and South American countries because of their frequent revolutions. In answer to the charge, he said:

"You reproach us for these revolutions but it is your own nation that has opened in New York and New Orleans a species of stock exchange for dealing in revolutions where disorder and the hunger and ruin of many a Spanish-American country are speculated in."

While the diplomatic relations of this Nation with these several republics may not have been altogether altruistic, there is no doubt but that Mr. Ugarte is rather radical in many of his statements, being probably greater poet than statesman.

### POLITICAL ITEMS

The Eleventh National Prohibition Convention met in Atlantic City, July 10th. After an enthusiastic session marked by a tendency towards progressiveness the convention concluded its labors on July 12th.

Eugene W. Chafin, of Arizona, who was the standard-bearer of the party four years ago, was nominated for president by acclamation after the first ballot. Aaron S. Watkins, of Ohio, was named for vice-president.

The Prohibitionists are planning to make a more strenuous campaign than ever before.

The Third Party Convention, which will meet in Chicago, on August 5th, will have about 532 delegates in attendance. There will be one delegate for each United States Senator and one for each member of Congress. There is much conjecture as to the platform which the new party will give out. It is expected to declare for an immediate revision of the tariff.

Iowa Republicans rejected resolutions endorsing the platform adopted at the Chicago Convention.

While no candidate received the endorsement of the Convention, the mention of Roosevelt's name called forth much cheering.

Seagirt, the summer home of Governor Wilson is the political Mecca for Democratic leaders. Speaker Champ Clark was among the recent visitors.

The question of sectionalism was raised with reference to Gov. Wilson's candidacy, by Gen. Daniel E. Sickles, of New York. He declared that because of Gov. Wilson's birth and early training in the South, and the fact that his family had fought in the Confederate army he was unfit for the presidency of the Nation. Col. Roosevelt, however, disclaimed any intention of building up a sectional party.

President Taft has announced that he will not make any speaking tours in the interest of his candidacy in the coming campaign.

### DR. H. W. KEY IS DEAD

The Rev. H. W. Key, D.D., the nestor of the Tennessee Conference died at his home, Madison, Tenn., at 8:00 p. m., Sunday night, July 14th. He was sick only twelve days. His death removed from our midst one of the most unique characters of Southern Methodism. His activity during the last General Conference will be remembered by all who were present. He loved intensely and was



thoroughly loyal to his church and never failed to speak of the church's attitude towards the Negro in the most glowing terms. Dr. Key's death will be a distinct shock to our people in many sections of the Church. A more extended account will be given next week.

## People of Interest

The election of Dr. Edgar Blake to the secretaryship of the Board of Sunday Schools



has met with approval on every hand. He begins his work with the full confidence of the Church. That guarantees his success at the start. Big-hearted, big-brained, alert, courageous, clear in thought, fearless in debate, vigorous on the platform, he will make a profound impression on the Church and will prove a tower of strength in this new responsibility.

Dr. Ezra Squire Tipple, scholar, preacher, author, teacher, servant of God and man, has been elected to the presidency of Drew Theological Seminary, succeeding Dr. Henry A. Butt, who was recently made President emeritus.

Although Dr. Tipple is 51 years of age, he has the vigor of youth, and is easily taken for a man of two-score of years. But who's who against him?

Dr. Tipple was born in Camden New York in 1861. Graduated from Syracuse University in 1884; received his Master's Degree from the same institution in 1885, and his Doctor's degree in Philosophy the following year. The next year he graduated from Drew Theological Seminary. He began his ministry in 1887 and served three churches—St. Luke, Grace and St. James—all in the city of New York. As a pastor he showed marked ability both as preacher and administrator. For three years he was corresponding secretary of the Metropolitan Thank Offering Commission, and in this work raised more than a million dollars. For the last seven years he has been professor of Practical Theology in Drew Theological Seminary, succeeding the venerable Dr. Upham.

Dr. Tipple is the author of the "Heart of Asbury Journal," "The Minister of God," "The Life of Free Born Garrettson," and "Some Famous Country Parishes." Besides these he has edited six volumes of Drew Seminary. In addition to this amount of literature Dr. Tipple has contributed regularly to the church press. To the SOUTHWESTERN he has been generous; not only contributing at various times to our special numbers, but recently he contributed a series of articles under the title of "Paragraphs for Preachers." These contributions were widely read and made a profound impression upon our preachers.

We congratulate Drew Theological Seminary upon its new president, and predict for him a brilliant career.

Bishop Thirkield is summering at Marshfield Center, Massachusetts.

Bishop Wilson is the new president of the Board of Foreign Missions.

Bishop Cranston is at Ludington, Michigan, and will be there during the remainder of the month and the month of August.

Mrs. I. B. Scott and her daughters, Miss Cornelia and Miss Mabel, and her son, Mr. Ira Benjamin, are spending the summer in Chicago.

Col. Theodore Roosevelt has endorsed most

heartily the National Religious Training School at Durham, N. C., of which Dr. J. E. Shepherd is president.

Bishop Luccock is now at Helena, Montana. He has been most cordially received. He takes hold of his great task with a grip that prophesies success.

Professor M. C. Collins, of the Department of Mathematics Meridian Academy, is doing post-graduate study in the University of Chicago during the summer.

Bishop Scott is to be in this city this week. The Bishop and Dr. Lucas are making a campaign in the South in the interest of the reduction of the debt of the Board of Foreign Missions.

Both Governor Wilson and Governor Marshall, candidates for the presidency and vice-presidency of the United States on the Democratic ticket are members of the Presbyterian Church.

Miss Bessie M. Garrison, during the months of July and August should be addressed 220 W. Fourth Avenue, care Woman's Home Missionary Society Room, Cincinnati, Ohio.

Bishop and Mrs. Walden celebrated the 53rd anniversary of their marriage on July 3rd. Both the Bishop and Mrs. Walden are still vigorous and still interested in the problems of the Church.

The Hon. S. W. Green, at the recent Grand Lodge of the Knights of Pythias of the State of Louisiana, was re-elected Grand Chancellor,—a fitting tribute to his hard work and devotion to the best interests of the Order.

Miss M. Minniola Jackson, daughter of Dr. J. Will Jackson, is pursuing a special course in the American Conservatory of Music, at Chicago, Ill. Miss Jackson is the teacher of music in the George R. Smith College, at Sedalia, Mo.

Bishop Thomas Bowman passed his 95th birthday on Monday of this week. Forty years ago he was elected to the Episcopacy. He was placed upon the retired list in 1896. He is now living with his loved ones at E. Orange, N. J. The Church extends to the senior Bishop its hearty congratulations.

Dr. R. S. Lovinggood, President of Samuel Huston College, Austin, Texas, has been in Chicago since the close of the General Conference in Minneapolis, studying the work of the Hull House and other social settlements and taking lectures in education and sociology in the University of Chicago.

Bishop Henderson's itinerary of Eastern Tennessee and Western North Carolina made a profound impression. He visited District Conferences, individual churches and charges and entered sympathetically and thoroughly into the life of the people. He was most cordially received. The reason is not far away.

Bishop Hamilton left, on July 16th, for Europe to attend to several Methodist interests. As a member of the Commission on Ecumenical Methodism he will attend the executive committee. The Bishop hopes to return to this country about October 10th. He is accompanied by Mrs. Hamilton and their daughter, Miss Helene.

The last commencement of Howard University was the greatest in the history of that institution with 144 graduates taking degrees in the College of Arts and Science, the Teachers College, and the Schools of Theology, Medicine, and Law. There were 74 non-degree graduates from other departments. A bequest of \$28,000 from Mrs. Moire of New York was announced.

Dr. W. R. A. Palmer our pastor at Frankford, Penn., had a series of unique entertainments for the benefit of his church, the latter part of June. Among the attractions were the Clafin Jubilee Singers, The War of Roses, and a Juvenile Cantata, "the Fairy Queen Crowned." Among the preachers at Dr. Palmer's church on the last Sabbath in June was Dr. J. G. Bickerton, Corresponding Secretary of the Philadelphia City Missionary and the Church Extension Society.

The United Garage Company, capitalized at \$15,000, is the name of a new corpora-

tion operated by colored men, which has recently been organized in Boston. Its object is to build, maintain and lease buildings for the storage and keeping and repairing automobiles and other motor vehicles, also to sell and operate the same. A tract of land 6,000 square feet has been purchased on Minon Street, Back Bay, at a cost of \$6,000, on which to put the necessary buildings of the plant. Jesse Goode, of Goode, Denison & Henry Company, the wholesale and retail grocery firm of the South End, is the president, and James R. Jones, one of the few colored men to own motor trucks, is the treasurer. Mr. Goode is a former student of Bennett College, Greensboro, N. C.

At the regular meeting of the managers of the Board of Foreign Missions, provisions were made for the outgoing as a missionary of Miss Dianna Bralrah McNeil. She is a young woman of the Grebo tribe who was brought as a child to this country by Bishop Wm. Taylor. Bishop Taylor presented her to the General Conference some years ago in the native garb of Africa. Since that time, as has already been noted in the columns of this paper, Miss McNeil has graduated from a university in Southern California with the degree of Bachelor of Arts and later took from the same university the Master's Degree. At a recent session of the General Conference she was invited to a seat on the platform.

Miss McNeil returns to her native country, Liberia, and will become a missionary to her people.

The prize of Prof. F. S. Goodrich, offered through the Methodist Church Temperance Society, resulted in two ties. Two orators received the identical marking on the first prize. Arthur F. Smith, of Missouri Wesley College, Cameron, Missouri, and C. J. Boddy, of the Methodist University, at Salina, Kansas. The second is divided between W. J. McClarinon, of Dakota Wesleyan, Mitchell, South Dakota, and Miss Clair M. Parker, of Chicago Training School, 4949 Indiana Avenue, Chicago, Illinois. The prize of \$100.00 is divided as follows: \$30.00 each for the first prize winners and \$20.00 each for the second. Thirty-seven colleges participated in the contest and some of the best literature has been sent in. The judges were Alonzo E. Wilson, James K. Shields, and Miss Grace Murray, Editor *The Deaconess Advocate*. These annual contests conducted among the undergraduates of Methodist Colleges are creating great interest in the schools of Methodism.

## PRESIDENT DOGAN HONORED

Mr. William T. Johnson, second vice-president of the Appomattox Club, Chicago, gave a complimentary dinner recently in honor of Dr. M. W. Dogan, president of the Wiley University, Marshall, Texas, and Dr. R. S. Lovinggood, president of Samuel Huston College, Austin, Tex. The Illinois Idea says:

"All of the leading business and professional men of the colored race in Chicago turned out en masse to pay homage to these two distinguished southern educators, who are doing such a necessary work along the educational pathway for the teeming millions of the race in the state of Texas."

Continuing the *Idea* says:

"The Chicagoans will long remember these two Samaritans, teachers, leaders and trainers of the brain, hands and heart. Any one experienced in the reading of expressions of the face, the movement of the eyes, could readily pick Dr. Dogan and Lovinggood out from a thousand men and guess their calling; as being true and honorable representatives of their chosen profession. In the history of the club no other speakers have ever surpassed the thoughts, ideas and practical arguments and pleas which was the pleasure of Chicagoans to hear from the guests on this auspicious occasion."

The honor was deservedly placed. The race has no better representatives than these two educators of whom the whole Methodist Episcopacy is proud.



## Gleanings from the Field

### GEORGIA.

**Palmetto**—At Harris Methodist Episcopal Church the Children's Day Program was successfully carried out. The music was very good, with Mr. J. H. Clark at the organ. Mrs. Alice H. Jackson did well her part in the management of the children. The drill was carefully and attractively arranged with Misses Christola, Elnora Smith, Carnella Smith and Mr. Millard Gray. The Silver Drill young people raised \$14.00 and the congregation gave \$17.40. Total collection, \$31.40.—W. R. Hinesmon, Superintendent.

### KANSAS.

**Clay Center**—The trustees and members of the Second Methodist Episcopal Church at this place are glad to report that the Church is in better condition spiritually and financially than it has been for a long time. The membership had run down but under the administration of the new District Superintendent, the Rev. D. Smith, and pastor, the Rev. L. E. Hays, new life is being given to the work. Recently we held a rally and raised \$87.50.—John Massey, Secretary Trustee Board.

### KENTUCKY.

**Louisville**—Sunday, June 23, witnessed the First Quarterly meeting at Jackson Street Church under the new regime. The Rev. R. F. Broadus, and District Superintendent Rev. R. L. Dickerson. This was a most excellent quarterly meeting. The services all day being spiritual and the good time continuing until after Love Feast Tuesday night. The District Superintendent preached an able sermon in the morning. The Rev. Simmons, of Jeffersonville, Ind., in the afternoon and Sister Dollie Lewis, our conference evangelist at night. The day's collection was \$60.50 and 185 communion. Miss Leggett of Jeffersontown, Ky., rendered a beautiful solo in the afternoon and the Rev. Brooks from Texas was a pleasant visitor. The new pastor and his people are doing an excellent work and the new District Superintendent and all give God the praise.

### LOUISIANA.

**Shreveport Magnolia Methodist Episcopal Church**—The Second Quarterly Conference of the above named Church was held at Shreveport, June 18, Rev. John McKee presiding. The pastor had things well in hand. The officers were present with written reports. Paid the District Superintendent in full. The Church and Sunday School have become active. Several auxiliaries have been organized to solicit funds to remodel the Church. The members are proud of their pastor, the Rev. F. D. Bowers.—M. Bird, Reporter.

**Perry**—Sunday, June 23, was a grand occasion. Our pastor, the Rev. H. C. Wilson, led the army. Raised by subscription and public collection \$48.94. Rev. W. H. Willis, of the Baptist Church, the Rev. Heard, of the Congregational Church, the Rev. John Wilson and the Rev. Richard, of our Church, preached able sermons indeed. There was about three hundred and fifty persons present.—Mrs. Mary Jackson, Reporter.

**Wilson**—A concert was given by the Sunday School of Neeley's Church at Wilson, La., Saturday, June 22. An excellent program was rendered by the members of the school and a prize was given the girl that sold the most

tickets, and little Miss Viola Franklin was the winner. There was also a great contest between the St. Paul Baptist Sunday School and the Neeley's Methodist Episcopal Sunday School. St. Paul's School was represented by Miss Lillie Beatrice, and Neeley's School by Miss Ruth Gair. Miss Gair having raised the largest amount of money was presented a handsome prize. The presentation speech was made by Mr. W. M. Thomas, Superintendent of the St. Paul Baptist Sunday School. Sunday, June 23, the Trustees of Neeley's Church had a rally for the indebtedness of said Church. The collections on both Saturday night and Sunday were good. All was paid on the indebtedness of Neeley's Church. This place is alive under the leadership of our efficient pastor, the Rev. J. R. Williams. We are doing a good work.—H. O. Gair, Superintendent; J. R. Williams, Pastor.

**Campit**—Through the efforts of the members whose names are given below, a sufficient sum has been raised to meet all the indebtedness on the Church. These men have put forth a strong effort and deserve great credit for their heroic work: Messrs. H. Bunstein, Walter Faulkner, Brooks Freeman, C. Griffin, E. Kimpis, Alex Jackson and Mat imps.—J. J. Woolridge, pastor.

### MISSISSIPPI.

**Webb**—The Second Quarterly Conference was held at Providence Methodist Episcopal Church with Rev. C. W. Butler, District Superintendent, chairman, was successful. The reports showed improvement. Because of high water we could not being our work properly until May. But we began our work for the Master with a determination to do our whole duty as servants of God. Assisted by a loyal set of officers and members and friends of other churches we are determined to make this our best year. The Rev. C. W. Butler preached two able sermons that will be long remembered on this charge. Received two into the Church. Collection for the day \$50.55.—D. P. Shaw, pastor.

**Lake Circuit**—Observed Children's Day at each Church on the Circuit. The superintendents and teachers had the programme well in hand. Lawrence R. D. Simmons held a grand exercise. Pleasant Valley, led by George Walker, was a success. Lake, under the management of Miss Dora Gray, with her hosts, had a grand exercise. Mrs. Atward Williams presided at the organ and rendered sweet music. Collection for the Circuit, \$28.50.—W. L. Willis, Pastor.

**Montrose**—Children's Day at Springhill Methodist Episcopal Church on the third Sunday in June, was quite a success. Praise must be given to our wide-awake Superintendent, W. L. Smiley, and that beautiful host of girls and boys who are students of our own Meridian Academy, and are members of our Church and Sunday School. There are about 20 of these students here on vacation, and while they are here they are bringing things to pass both in Church and Sunday School. The programme was indeed delightful. Raised for education, \$5.42; pastor, \$8.00. Total, \$13.42.—C. G. Gavin, Pastor.

**Meridian**—Children's Day was celebrated at Haven Chapel Sunday School with a splendid programme. Collection, \$48.00.—Jas. A. Lagrone, District Superintendent.

**McCool**—Our Second Quarterly Conference on the White charge, convening May 25-26 with District Superintendent, the Rev. W. F. Isafah, presiding, reports showed improvement on all lines of Church work. There never was a time in the history of the charge when men and women members of the Conference seemed to be more united in the spirit of our common Christ to do the work of the Church. The District Superintendent preached two able sermons to about three hundred hearers. The Conference was held in the new Church, just completed, under the pastorate of the Rev. E. D. Cameron, who knows no failure. It would grace any community. Paid the District Superintendent in full, \$25.00. Collection, \$53.00.—L. L. Ashford.

**Wautubbee**—Our Children's Day-service was held at Friendship Methodist Episcopal Church, June 23. It is said that the programme was one of the best ever rendered at this place. A large attendance. Visitors from other churches. Superintendent R. Mack did all he could to make Children's Day a success. Those who contributed freely: Prof. W. M. McLain, \$1.10; Rev. R. B. Taylor, \$1.10, and a great many others gave 25 cents. Collection for Children's Day, \$10.21.—Mrs. S. S. Mack, Reporter.

**State Line**—Our Second Quarterly Conference was held by the Rev. W. M. McMorris, District Superintendent. The reports showed some advance. The District Superintendent preached three enjoyable sermons. We raised \$25 in the quarter. The total amount raised during the quarter for all expenses, \$100.10. We are grateful to our Sunday School superintendent, Mrs. D. A. Twyner, and also Mrs. L. L. Powe who worked so zealously for

the success of Children's Day collection. The programme was well rendered. Collection, \$7.00.—J. M. Butler, Pastor.

Children's Day was successfully carried out. Miss Lizzie Howell conducted affairs with great skill and grace. Mesdames May Belle McNair, Rachel Webb and Amanda Street each contributed \$1.00 in the collection and \$16.41 was raised in the public collection, making a total of \$19.41.

**Starkville**—Our Children's Day exercise held at Ball Chapel was a great occasion. A crowded house witnessed the service. At this time six children were baptized. The members worked faithfully and earnestly. Lottie Yates and Cella Moore raised more than \$3.00; Grace Gillespie, M. A. Norman, Effie Seals, more than \$2.00; R. E. Bishop, \$1.61, and others smaller sums, making a total with the general collection of \$25.63. We take this occasion to thank all who helped so nobly on this occasion.—L. L. Ashford, Reporter.

**Grenada**—Children's Day at Springhill Methodist Episcopal Church was rendered excellently under the guidance of Superintendent S. H. Edwards, assisted by P. R. and H. Dunaway and Miss Henrietta Clay. The choir, under the leadership of Misses Nellie and Frances Clay and Mrs. Dorah Elliott. The pastor was absent but we were glad to hear at this time, the Rev. S. M. Higgue. Collection, \$20.18.—S. H. Edwards, Reporter.

**Durant**—The following are the names of the girl leaders in the recent rally at Durant and the amount each raised: Miss Ella Holmes, \$4.55; Miss Mattie Smith, \$8.00; Miss Anna Sallis, \$9.55; Miss Minnie Harrington, \$10.04; Miss Nancy Ann Griffin, \$10.05; Miss Linnie Foster, \$2.50; Miss Mat-

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B. Conninham, \$5.00; Miss Guila per, \$3.55; Miss Mary Jane Mailer, \$2.35; Miss Katherine Lashley, \$2.35. Total for the day, \$67.66. This is the kind of girls the Methodist Church has in Durant.—J. C. McGee, pastor.

## OHIO.

Dayton.—Since Rev. W. C. Statesman has been in charge of McKinney Methodist Episcopal Church it has been progressing wonderfully, both spiritually and financially. The members have learned to love both him and his wife and feel in the close of the year they will have done wonderful work for the Lord at Dayton. The church here is broad and there is much to be done and we are glad to see that Statesman has taken in the situation and has entered into the work with his whole soul. We had a rally for the Trustee Board the 26th of May and raised a very neat sum, \$153.00. Statesman is leader of woman's meeting every Sunday afternoon, her aim being to get the women closer together and more in touch with God. They are preparing for a rally for the week ending the 28th of July. A number of candidates were baptized June 30th. Our weekly meetings are so full that could be desired and we are asking God to increase the numbers. Mrs. Fannie B. Keith, Reporter.

## SOUTH CAROLINA.

Gaffney.—The Spartanburg Circuit is doing ground. Each church is alive spiritually and somewhat financially. The hard winter has passed. Pine Grove has been lathed and the windows are about ready to begin painting. The Sunday School, under the leadership of Mr. Adam Simpson, and devoted teachers, has been awakened and is doing its part well. Collection for Children's Day: From the children, \$4.06; from congregation, \$1.00. Total, \$7.37. Collection from Chapel: From the children, \$1.22; from the congregation, \$10.55; total, \$11.77. Sims Chapel on this occasion showed herself to be equal to the occasion. Our brother, I. E. Sims, stirring in devotion to the Church of Christ by some means had heard of the results of the Pine Grove and Allen Chapel, he then bestirred the faithful at Sims Chapel and the result was excellent. Collection from the Sunday School children was \$7.38, and from the congregation, \$6.30. Total, \$13.68. Grand total on Children's Day, \$22.22. The choir of Sims Chapel, Zina and Golden Grove furnished delightful music at Sims Chapel during the day, for which we are thankful.—Robert C. Campbell, reporter.

## TENNESSEE.

Molenville Circuit.—Our Third Quarterly Conference convened at Molenville, June 15, Rev. Dr. T. W. Johnson, District Superintendent of the Nashville District, presiding. We had a successful quarter. All of the conference officers took an active part in the conference. Sunday was a day of great interest. Dr. Johnson preached a splendid sermon at eleven o'clock. In the afternoon at three o'clock the Children's Day programme was rendered. It was conducted by Miss Fronteron, the Sunday School Superintendent. Our beloved pastor, the Rev. W. D. Pettus, who is wide awake in all departments of the Church, and whose estimation stands second to none as being a true pastor and leader, was delighted with his large and liberal congregation. The collection was \$100.—J. L. Hyde, Reporter.

Rockwood.—The Trinity Street Methodist Episcopal Church just closed the most successful rally ever known in the history of the Church. The Baptist pastor and his entire Church, the Zion Methodist Episcopal Church and their pastor turned out to help us. We went far beyond our expectation. Mrs. Rosa Huston, Captain Club 1 raised \$85.41; Mrs. Mariah Lincoln raised \$70.86; raised by cards—Mrs. C. F. Hatcher, \$8.30; Mrs. Maggie Bangs, \$7.20; Mrs. Veima Eskridge, \$3.60; Mrs. Maggie Golahar, \$1.50; Mrs. Minerva Eskridge, 70c; total, \$156.27. Mr. L. W. Jones of Harriman, who was with us, preached two able sermons. At night, our pastor, F. A. Hatcher, also preached excellently. Second Sunday in September is Southwestern Christian Advocate day. We have raised most all of our benevolences.

## TEXAS.

Hufsmith.—Children's Day was carried out at this point. Praise must be given to Mrs. Purley Wair, Mrs. M. A. Brooks and Mrs. M. E. Hants for their faithful work in carrying out this day. We raised \$7.85. Two of the oldest members in our Church came out on that day and put \$1.00 on the table. God bless these women.—Jas. Hants, Pastor.

Madisonville City.—Our Second Quarterly Conference met with Midway Methodist Episcopal Church, June 8-9; Rev. M. Q. A. Fuller, District Superintendent, present. All officers were present with reports, which showed improvement this quarter. Paid the pastor this quarter \$117.00; paid the District Superintendent, \$23.75. Total, \$146.75. Sunday was a great day. At 11 a. m. the District Superintendent preached a good sermon to a crowded house. A large crowd was present and enjoyed the meeting. The District Superintendent had just returned from the General Conference with a store of knowledge worth any one listening to. Among some of the things he said the Methodist Church was the greatest body of religious people in the world. No church on earth can compete with it. We do not regret what we did to help him to see this great meeting. Miss Martha Washington, of Madisonville, raised \$10.00 to help our worthy District Superintendent. We are planning to build a new parsonage on this Circuit. Pray for our success in this new field of labor. We expect nothing but a full report at the Annual Conference, December 18. The Lord is our leader and victory must be ours.—A. L. Gabriel, Pastor.

Queen City.—At Queen City our Second Quarterly Conference was held by the Rev. E. H. Holden, of Texarkana. He preached three great sermons to the delight of all. Thirty-three partook the Lord's Supper. Our collection during the quarter was \$75.00. Our Church is in better shape than ever. We have a good preacher and we all love him and family. His wife and daughter are great workers.—P. A. Johnson, Secretary.

## BRIEF MENTION.

Mulford, Ohio.—Calvary Methodist Episcopal Church held a May Fair, Celebration, May the 17th and 18th. We had a large crowd and great success. Receipts for the two days amounted to \$50. Our beloved pastor, the Rev. H. B. Mayo, was very much elated to receive this sum.—Walter Jameson.

Covington.—Our church has just closed a revival conducted by Mrs.

Dolly Lewis. Fourteen conversions, and additions, and the church greatly revived. Our May entertainment was a phenomenal success. Cleared \$123.56. Our first quarterly meeting was above the average. Dr. J. S. Bailey preached with unusual freedom and power.—E. A. White.

Columbia, Miss.—A grand rally was given at Columbia Valley Church on May 25th, with great results. Two clubs were organized, Meridian Club, Miss H. M. McGowan, J. E. Conley; Brookhaven Club, Miss Elvy Brown, and J. W. Woodson. Meridian Club raised \$43.00; Brookhaven Club raised \$38.00; total, \$81.00, which sum was applied on pastor's salary. Meridian Club gained the prize which was awarded by the Rev. S. H. Hart. Miss H. M. McGowan paid: Jeff Kennedy, \$2.50; D. M. Marshall, \$2.50; J. E. Geerston, \$1.50; M. Brown, \$1.00; J. C. Conley, \$2.00; M. McGowan, \$1.00; Ella Cole, \$1.00; Lettie Aurette, \$1.00; Annie B. Crosby, \$1.00; Ed. Kennedy, \$1.00; R. Ellis, \$1.50; Sam Sandford, \$1.50; Viola Sandford, \$1.00; Catherine Kennedy, \$1.00; G. L. Crosby, \$2.50; Emma Charles, \$1.00; M. Woodson, \$10.00; A. Marshall, \$1.00; J. W. Woodson, \$10.00; B. Pitman, \$1.00; M. Pearson, \$1.00; D. Taylor, \$1.00; Ella McAmose, \$1.00; M. Kennedy, \$1.00; Elvy Brown, \$1.00; S. Pickens, \$1.00.—J. E. Coleman, Pastor.

Lawrenceville, Ga., March 27, 1912.—On the above date there was given at the home of Mr. and Mrs. F. F. Rokestraw, by the good sisters of Mount Calvary Methodist Episcopal Church, a very fine reception in honor of our District Superintendent, the Rev. J. A. Richie, of Gainesville, Ga. There were many fine courses served in the best style by Sisters Creag, Rokestraw, Worner, Gilston and others. The table was nicely decorated and heavily laden with fruits of all kinds and the Rev. J. F. Dorsey, our pastor, who is a pastor indeed, was at the head of the arrangements and everything was carried out in style. Quite a number of the official members of the church were present, also some friends from the active churches. This shows that the spirit of the church is good. This was the District Superintendent's birthday dinner and he is anxious for it to come again.—(Mrs.) J. F. Dorsey.

## RALLY—MT. AIRY, N. C.

At Mallalieu Temple, Sunday, April 21st, was rally day. We had a very nice time, and though the day was very unpleasant we were successful in our effort. The Rev. P. I. Wells preached morning and night to a fine congregation. The pastor of the African Methodist Episcopal Church preached at 3 p. m. Total amount collected, \$120.27.—W. R. Lovell.

## MARRIAGES.

Garrett-Martin.—The Rev. J. L. Garrett and Miss Maggie Martin were joined in holy wedlock, June 26, 1912, at Canton, Miss., by the Rev. I. C. Rucker. A large audience witnessed the ceremony. The Rev. Garrett, who is pastor at Couparie, Miss., was for several years Treasurer of the Annual Conference of Mississippi. The bride is one of the leading teachers of the county and a worthy young woman. After the ceremony the many friends were entertained in the vestry hall, where an enjoyable time was spent.

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Agents wanted to sell a wonderful Book called "The Negro is a Man." Will sell you sample copy for \$1.00. Send dollar and receive Book. Write for particulars. Dr. Armistead, the Author of this book has recently died. I will sell the 800 books on hand, the type and right to print for \$1.500.00. This book is in reply to Prof. Carroll's infamous book "The Negro is a Beast."

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## Conferences and Conventions

### DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
Palestine.....	Bryan, Tex.....	July 23-24.....	M. Q. A. Fuller
Muskogee.....	Porter, Okla.....	July 24.....	S. A. Stripling
Gulfport.....	Richton, Miss.....	July 24.....	S. H. Connor
Beaumont.....	Beaumont, Texas.....	July 24-28.....	W. L. Duncan
Montgomery.....	Brenton, Ala.....	July 24-28.....	P. G. Golns
La Grange.....	Greenville, Ga.....	July 24-28.....	J. S. Stripling
Vicksburg.....	Harriston, Miss.....	July 24-28.....	J. B. Holmes
Nashville.....	Springfield, Tenn.....	July 24-28.....	T. W. Johnson
Florence.....	Kingstree, S. C.....	July 24-28.....	I. H. Fulton
Western.....	Lowsville, N. C.....	July 24-28.....	H. L. Ashe
Bluefield.....	Gary, W. Va.....	July 25.....	W. T. Marley
Jackson.....	Canton, (Ct.) Miss.....	July 25-28.....	A. J. McNair
Brookhaven.....	Chinagrove (Miss) Ct.....	July 25-28.....	P. H. Rembert
Griffin.....	County Line, Georgia.....	July 30-Aug. 1.....	J. D. Lovejoy
Austin.....	Lagrange, Texas.....	July 30-Aug. 1.....	F. D. Kirkpatrick
Winona.....	Goodman.....	July 30-Aug. 4.....	W. H. Gilliam
Anniston.....	Roanoke, Ala.....	July 21-Aug. 4.....	S. J. Jordan
Clarksdale.....	Highlandale.....	Aug. 4.....	C. W. Butler
Paris.....	Clarksville, Texas.....	August 6-11.....	K. W. McMillan
Holly Springs.....	Ripley Miss.....	Aug. 6-11.....	N. R. Clay
Atlanta.....	Corinth, Ga.....	Aug. 7.....	C. L. Johnson
Louisville.....	Hawesville.....	Aug. 7-11.....	R. L. Dickerson
Tupelo.....	Bellefontaine (Miss) Ct.....	Aug. 7-11.....	E. F. Scarborough
So. New Orleans.....	Franklin, La.....	Aug. 7-11.....	J. W. Turner
Savannah.....	Jesup, Ga.....	Aug. 7-11.....	E. D. Giddens
Huntsville.....	Cedar Grove, Ala.....	Aug. 7-11.....	A. W. McKinney
Way Cross.....	Eastman, Ga.....	Aug. 8.....	F. R. Bridges
Ohio.....	Bellaire, Ohio.....	Aug. 8-11.....	Joseph Courtney
Columbus.....	Victoria, Tex.....	Aug. 13-18.....	J. W. Warren
Huntsville.....	Conroe, Tex.....	August 13-18.....	W. H. Jackson
Navasota.....	Navasota.....	August 13-18.....	B. M. Taylor
Kansas City.....	Slater, Mo.....	Aug. 14-17.....	W. H. Wheeler
Mexico.....	Fulton, Mo.....	Aug. 14-18.....	W. G. Ellis
Alexandria.....	Boyce La.....	Aug. 14-18.....	J. O. Richards
Gainesville.....	Duluth, Ga.....	Aug. 14-18.....	J. A. Richie
Baton Rouge.....	Wilson, La.....	Aug. 14-18.....	H. Daniels
Maysville.....	Flemingsburg, Ky.....	Aug. 14-19.....	J. S. Bailey
Waynesboro.....	Asbury.....	Aug. 15.....	W. M. Bellinger
Dallas.....	Corsicana, Tex.....	Aug. 20-25.....	J. S. Wyatt
Aberdeen.....	Macon (Miss) Ct.....	Aug. 20-25.....	J. M. Marsh
Marshall.....	Pittsburg, Tex.....	Aug. 20-25.....	P. H. Jenkins
Starkeville.....	Louisville.....	Aug. 20-25.....	W. F. Isiah
Sedalia.....	Joplin, Mo.....	August 21.....	J. H. McAllister
Winona.....	Indianola, Miss.....	August 21.....	H. B. Hart
Monroe.....	Bonita, La.....	Aug. 21-25.....	T. H. Munson
Birmingham.....	Corona, Ala.....	Aug. 21-25.....	J. W. Thomas
Lexington.....	Lexington, Ky.....	Aug. 21-25.....	P. T. Gorham
Greenville.....	Indianola, Miss.....	Aug. 21-25.....	H. B. Hart
Meridian.....	DeKalb, Miss.....	Aug. 21-25.....	J. M. Shumpert
Houston.....	Richmond.....	August 21-25.....	W. H. Logan
St. Louis.....	E. St. Louis, Mo.....	August 21-25.....	R. E. Gillum
Forest City.....	Auvergne, Ark.....	Aug. 21-25.....	A. T. Stephens
Shreveport.....	Fairfield, La.....	Aug. 21-26.....	B. J. Reddix
Guthrie.....	Meridian, Okla.....	Aug. 22-25.....	I. W. H. Terrell
Staunton.....	Winchester, Va.....	Aug. 27-Sept. 1.....	C. E. Hodges
San Antonio.....	San Antonio, Tex.....	August 27-Sept. 1.....	A. M. Mason
Clow.....	Gurdon, Ark.....	Aug. 29.....	L. G. Hodges
Marion.....	Near Eutaw, Ala.....	Aug. 29-Sept. 1.....	J. W. Martin
Fort Smith.....	Little Maumee, Ark.....	Sept. 4-8.....	H. P. Coulter
Live Oak.....	Lake City, Fla.....	Sept. 12.....	W. P. Holmes
Little Rock.....	Richwood, Ark.....	Oct. 24-27.....	G. T. Saxton

### CONVENTIONS

August 22-25—Little Rock District Sunday School and Epworth League Convention, Batesville, Ark.

September 26-29—Vicksburg District Missionary at Clinton, Miss.

October 4—Clow District Sunday School and Epworth League convention at Murfreesboro, Ark.

### Special Notices

The Holly Springs District Conference will be held at Ripley, Miss., Aug. 6, 1912.—N. R. Clay, District Superintendent.

The Central District Conference will be held at Parsons, Tennessee, July 31-Aug. 4, 1912.—S. M. Upley, District Superintendent.

The Annual Meeting of the Woman's Home Missionary Society of the Atlanta Conference will be held at Douglasville, Ga., Sept. 19, 22.

The Church extends a cordial invitation to the women of the Conference. We hope to have a large representation. Send a report if you cannot come, but we covet your presence.

During the month of June 4-22 I have attended the district meetings of the Woman's Home Missionary Society of the North Indiana Conference. This has been to me a great privilege.

Each district besides its membership dues made pledges to the general work of the society, according to the strength of the district, but in advance of the pledges made last year—the Woman's Auxiliary, the Young Woman's Auxiliary, the Queen Esther Circle and the Home Guards, each assuming some part in the pledge.

The dues are not counted in their pledges. The membership dues are what they owe the society. The pledges represent their gifts to the society.

\* I trust every Auxiliary may come prepared to pledge toward the new building at Thayer Home. There are other claims that will be presented. The presentation of these will give us a broad vision of the work of the Women's Home Missionary Society in the Atlanta Conference.

FLORA MITCHELL,  
Cor. Sec. Atlanta Conference.

### ALEXANDRIA DISTRICT.

The last Preachers' Meeting on this side of the District Conference will convene at Lecompte, July 17 and 18, M. P. Franklin, president; J. T. A. Hampton, secretary; J. O. Richard, D. S.

### VICKSBURG DISTRICT.

The Vicksburg District Missionary Convention will convene at Clinton, Sept. 26-29, at 9 a. m. Each district officer is expected to be present. Each Sunday School Epworth League, Ladies' Aid, Women's Home Missionary Society, Young People's Auxiliary is to be represented and the F. Mission. Let us come together and pay the Natchez church out of debt.

W. A. Oates, District President.

### District Rounds

#### CLOW DISTRICT, Third Round.

Caddo Gap, August 17-18; Gurdon, August 24-25; Camden, August 27-28; Canfield, Sept. 4-6; Lewisville, Sept. 7-8; Texarkana, Sept. 14-15; Texarkana Cir., Sept. 15-16; Paraloma, Sept. 21-22; Saratoga, Sept. 22-23; Bengin, 28-29; Murfreesboro, Oct. 5-6; Nashville and Tolett, Oct. 8-9; Center Point Oct. 10-11; Locksburg, Oct. 12-13; Horatio, Oct. 19-20; Clow Cir., Oct. 25-27; Clow, Oct. 26-27.

Dear Brethren, I see increased efforts along some lines. Let us make greater efforts that the result may be larger. A revival on every circuit and charge. Souls must be saved through our labor of love. Remember the Southwestern. Bring a full report of benevolence to the District Conference. Don't forget our obligation to Philander Smith College.—L. G. Hodges, district superintendent.

### SOUTH FLORIDA MISSION.

#### Third Round.

Ft. Myers, Aug. 3; Punta Gorda, 5; Charlotte, 6; Bradley, 7; Barton, 8; Arcadia, 10-11; Ft. Meade, 11-12; Mulberry, 13; Hernando, 15; Twin Lake, 17; Tampa City, 20; West Tampa, 21; College Hill, 22; St. Petersburg, 23-25; Clear Water, 26; Brodowntown, 31; Sarasoto, Sept. 2; Tampa, 6-8; Plant City, 14-15; Lakeland, 15-16; Key West, 20-22; Miami, 28-29; Daina, 30; Hollensdale, Oct. 1; Ft. Lauderdale, 2; Delroy, 3; West Palm Beach, 5-6; New Smyrna, 8; Daytona, 9; Omond, 10; Deland, 12-13; Sanford, 13-14; Woodbridge, 19-20; Orlando, 20-21; Taft, 26-27; Kissimmee, 27-28; Davenport, 29.—Dear Brethren: The work on the Mission is going steadily on to success. The reports for the past two quarters are very encouraging. They show that our loyal and energetic pastors are leaving no stone unturned to thoroughly develop the work entrusted to their care. Only God Himself knows the sacrifices many of them are making to care for this hard and difficult mission field.

Yet, being encouraged by the promises of our Great Leader, head of the Church, Lo! I am with thee always, even to the end of the world." They go persistently and cheerfully on to success. Rev. P. A. Daniels, to whom Methodism owes so much, has erected a beautiful church and parsonage at Clear Water, and we organized there on June 23 with eleven strong Methodists. Rev. Daniel's health failed him for several months, to the regret of the Church, yet he stands firm to his post. The prayers of the Church ascend for his recovery. The Rev. W. Perciles Peckins is succeeding grandly at Key West, over a thousand feet of new lumber are on the ground to commence the new Church. Rev. J. S. Bartley at Bradenton is ready to commence his new stone church, but has been hindered by the incessant rain. Rev. D. W. Deming is succeeding grandly at Ft. Myers and Punta Gorda. Rev. W. L. Jenkins purchased a beautiful building at Ft. Meade for church purposes. After holding several successful services it an incendiary set fire to it and burned it down. The fellow was afterwards caught and put in prison. But this leaves our struggling people without a place to hold services. Rev. E. W. Garrison deserves special mention for his heroic work at Plant City. With his own hands his own means he has inclosed a church there. Many other wonderful deeds are being done by our Pastors too numerous to mention here. Notwithstanding these achievements, however, we must appeal to you to make every possible effort to gather precious souls into the Master's Kingdom during the ensuing quarter. Let the revival fire be kindled in every heart and upon every altar be the watch word of every pastor. Study and pray and preach it in every service. Organize praying bands to go from house to house on a revival campaign. Close with a special rally for benevolence and the Southwestern Christian Advocate. And God will give a mighty victory during this quarter.—S. A. Huger, District Superintendent.

### THE CENTURY'S FICTION.

The July Century will be the first of three numbers specially given to fiction, with short stories by O. Johnson, author of "Stover at Yale," Charles D. Stewart, author of "The Fugitive Blacksmith," J. J. Bell, author of "Wee Macgregor," and Lucy Furman, author of "Mother on Perilous," Freeman Tilden, Charles Johnson Post, and Hilaire Belloc.

### WASHINGTON, D. C.

Ebenezer Methodist Episcopal Church of which the Rev. W. H. Dean is pastor, recently entered into a plan to liquidate the church debt which proved very successful. At this time \$2,804.05 was raised. The capital reported as follows: Mrs. Georgia Miller, \$372; Mr. Peter Butler, \$286; Mr. The Rev. W. H. Dean, \$261; Miss Ella H. Dean, \$248; Mrs. Amelia Spriggs, \$225; Mrs. Nannie Ware, \$205; Miss M. Griffin, \$204; Mrs. Estelle Jordan, \$192; Mrs. Emma Gilbert, \$175; Mrs. Virginia Allen, \$100; Mrs. Elizabeth Mas, \$89; Sunday School, Mr. Edolph Wheeler, superintendent, \$58; Epworth League, Mr. Grant Coulter, President, \$58. The pastor, officers and members, thank the white and colored friends who aided them in this successful effort.—H. Dean, pastor.



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### BRIEF MENTION

#### WESSLEY EPWORTH LEAGUE.

Waterford, Va.—Morning Star Chapter observed Anniversary Day, May 5. The League marched from the president's house (Miss Eleanor Deans), led by the Cabinet, followed by the Junior League, led by the Junior Superintendent, Mrs. Lydia Boyd. They marched to the church where they entered singing, "Behold the King." The pastor, the Rev. J. W. Dockett, presided. A beautiful program was rendered. Each department was represented. The president, Miss Eleanor Dean, represented her work. The spiritual department was represented by Mrs. Mollie Lewis; World-Wide Evangelism, Mrs. Amanda Parmes; Mercy and Help, Miss Sadie Robinson; Social and Literary Work, Mrs. Dillie Perkins; Secretarial Work by Miss Martha Parmes; Treasurer's Work by Mrs. Hampton Gaskins. The church was tastefully decorated for the occasion. The service was a grand and inspiring one. Mr. George Robinson, a great organist, and Mr. Hamp Gaskins, who assisted with the cornet, deserve great credit for helping to make the singing unsurpassed. Rose of Mount Zion's Chapter, was present. The Chapter marched around

the house singing, and came before the pastor for installation. The Junior League was ably represented by Mrs. Lydia Boyd. This chapter is only eight months old, but has a splendid outlook. It has a young and promising president, Miss Eleanor Dean, with a good staff of officers. Collection for the day, \$13.00.—Martha Parmes, Secretary.

Laplace.—Ninde Chapel has in progress a very worthy movement—an organization under the auspices of the young sinner men of the community. Its object is to raise funds to remodel and enlarge the church building. They meet and conduct programs of interest every Monday night. Mrs. V. Lawless, principal of Wallace public school, was asked to address the large number of young people who gathered in the interest of the association work. Her speech was practical and brimful of encouragement and cheer. At the close of the meeting the friends, young and old, instead of retiring to their various homes, simply waited over in the church to carry out the unfinished business, which was a hearty surprise party gotten up in honor of the speaker, guest of Mr. and Mrs. O. F. Woodlands. Led by Mr. and Mrs. Peter Leban and Miss Almata Murray and a host of other young gentlemen and ladies, they strolled quietly to the home laden with a variety of refreshments and flowers. Prof. E. Augustus told how the friends and patrons of St. John had long since sought opportunity to express their esteem for such a hearty leader, and only wished to unseal the alabaster box of their love and appreciation while the deserving one's eyes could appreciate it.

### Gleanings from the Field

#### VIRGINIA

Mout Zion Epworth League, Rose of Sharon, No. 8118, observed the twenty-third anniversary May 19th, at Hamilton, Va. The League marched at 2:30 p. m. from the Oddfellows' Hall to the church, headed by the president, Mrs. Kate R. Collins, and the cabinet followed by the Junior League, Mrs. Eppie Clark, superintendent. They entered the church two abreast. The church was filled to its utmost capacity. A fine program was rendered. The singing was good. Each department was well represented. Spiritual department, Mr. C. A. Browne; of World-Wide Evangelism, Mrs. H. E. Randolph; Mercy and Help, Mrs. Lue Cox; the Social Department, by the Rev. J. W. Parker. Mrs. Minnie R. Rector represented the secretarial work, and Mr. Lewis Rector the treasury. A beautiful solo was rendered by Miss Mary L. Johnson. Three Leagues were present—Morning Star, from Waterford, and Golden Blend, from Hillsboro. Mr. H. A. Barrett, District Field Agent from Alexandria, was introduced. The Leagues arose and gave him the Chautauqua salute. Mr. Barrett ably addressed the League Chapters. His address was encouraging, uplifting and inspiring. A resolution of thanks to the District Field Agent was read by Miss Amanda Lee, signed by the Cabinet. The officers of two Leagues—Rose of Sharon and Golden Blend—marched around singing "We Are Willing Workers," and came before the Field Agent for installation. He was assisted in the installation by the pastor, the Rev. J. W. Dockett. Collection for the day,

\$20.00. The president, Mrs. K. R. Collins, deserves great credit for the progress the League has made from last anniversary day up to the present. Her report showed that the membership had increased 10 per cent and over forty-five dollars had been raised for League and other benevolent purposes. Mrs. Eppie Clark deserves great credit for the way she has handled the Juniors. She had an excellent report. Mr. Robert Tyler, organist, was at his best. —Minnie Rector, Corresponding Secretary.

LaGrange.—In Kynett Chapel, our first Quarterly Conference was held at LaGrange Charge, May 19th. We had a delightful conference. The District Superintendent was well pleased with the reports and gave us a deal of encouragement. After the Conference a banquet was given in honor of our District Superintendent, the Rev. P. T. Gorham. He was introduced and extended a hearty welcome in behalf of the church by Prof. S. H. Sweeney. The house was filled with friends. The occasion was a great surprise to Superintendent Gorham, whose appreciation was happily expressed. On Sunday our services were inspiring. Collection, \$25.00.—S. W. Duncan, Pastor.

Piney Grove.—We have a loyal and willing set of people at this point; though few in number. Our club rally on April 28th was a success. Club No. 1 realized a total of \$3.75, Mrs. Mary Montgomery of this club raising \$1.80. Club No. 2 raised a total of \$3.93, Mrs. Rachel Hicks raising \$2.50 of the amount. Total, \$7.68. This is a fine farming country; everybody sociable and free to give of their substance. We are planning for bigger things in the future.—J. M. Watson, Pastor.

Berwind Charge.—Our Second Quarterly meeting convened at Yukone, W. Va. I am pleased to say that Yukone and Berwind brought their forces together seemly in a great contest, to make the meeting a success. We are few in number but we are accomplishing things. Our District Superintendent, the Rev. W. Marley, preached two stirring sermons. The people of Berwind charge thank God for such a leader. Bro. Thomas Quarles, a member of the Baptist Church gave \$9.00. We paid the District Superintendent in full, \$14.00. Our Quarterly collection was \$29.25. Paid to Pastor \$15.25. Raised and paid to Pastor during the second quarter \$90.30. Total money raised, \$104.30.—J. M. Hogans.

#### DEATHS.

Washington.—Sister Callie Washington a member of Pleasant Grove Methodist Episcopal Church, Longstreet, La., for twenty years, departed this life in full triumph of faith, June 7, 1912. She leaves husband, five children, one brother and other relatives, who mourn her demise. The funeral was conducted by the pastor, J. L. Augustus.

Young.—Mrs. Annie Young, of Corinth, Miss., departed this life June 24, after an illness of six years, which she bore with Christian fortitude. She was a faithful member of Concord Methodist Episcopal Church for a number of years. She leaves a husband and six children and many friends. Sister Young was a noble woman and was beloved by all who knew her. She was laid to rest by the Christian Union Society of which she was a member. The funeral was conducted on Tuesday at 2 o'clock by the pastor, The Rev. G. E. Tyler.—Miss Geneva Page, reporter.

Seymour.—Carrie Seymour, a mem-

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ber of Williams Methodist Episcopal Church, Navasota, Texas, died June 12th, age 28 years. She leaves a husband and seven children to mourn her passing. The funeral was conducted by the Rev. M. M. Muldrew, and the pastor, the Rev. W. M. Josey.

Jyles.—Mary Jyles died at Collins, Miss., on June 6, 1912, in full triumph of faith. She leaves husband, one daughter and a host of friends.—W. R. Walker, pastor.

Green.—Death broke into our ranks and on the 29th day of February, 1912, Mrs. Sinda Green a faithful member of Union Grove, Mississippi, went home. She leaves many to mourn. Funeral officiated over by the pastor and the Rev. John Marshall.—P. A. Leman, pastor.

McGinnis.—Ardella McGinnis died March 11, 1912. She was a member of Davis Methodist Episcopal Church, Marvel, Ark. She was possessed of every characteristic of a noble young woman. She had been a teacher for a number of years. She was loved by all who know her. She lived a consistent Christian life. Miss McGinnis leaves two sisters, two brothers and many friends who mourn her going. She was a member of the Household of Ruth and this organization took part in the funeral. The funeral was preached by the Rev. Z. R. Fields and the pastor, T. R. Barns.—J. R. Buckingham.

Holly.—Joe Holly, born August, 1847, died May 27, 1912 at Clinton, Mississippi; age, 64 years. He had been a member of the church 33 years and was an exemplary Christian and an ideal class leader. He died in the full triumph of faith.—L. L. Shumpert.



## Gleanings from the Field

### FLORIDA.

Leavyville and Adamville Charge.

We the members of Leavyville Methodist Episcopal Church are very proud of our new pastor, the Rev. J. J. Williams. On the first Sunday in May the good stewards and our pastor arranged to give a rally for the pastor the first Sunday in June. Just 30 days. The second day of June this committee reported thirty dollars. Our pastor preached an able sermon the fourth Sunday in May. Our church is revived. We honor and admire our pastor, a Christian gentleman and brother. We will pay him more than his salary this year.—Gettie Martin.

### MISSISSIPPI

Escatawpa.—Our second Quarterly Conference convened in St. Mark Church June 22d, with the Rev. S. H. Cannon, District Superintendent, presiding. The business of the conference was dispatched with ease. All present had good reports; the reports showed a marked improvement of church work on all lines. Paid District Superintendent in full. Raised in quarter \$25. Amount raised for benevolence this quarter \$10; raised for all causes this quarter \$80. The District Superintendent was at his best this quarter; he preached strong sermons, which were much enjoyed by all. Sixty-five communed at night; four young men came forward for prayer.—A. H. Lathan, pastor.

Richton.—The Gulfport District Conference will convene here in July. We had a grand time on Sunday in our Children's Day effort, which was carried out by the Superintendent. Our organist gave good service—Miss Daisy Colleen. Collection, \$8.67. Now we are planning for a rally for the Church on this coming Sunday. We are making ready for the District Conference that will convene here the 24th of July, and we are expecting for it Drs. R. E. Jones, I. G. Penn, E. M. Jones and Dr. W. W. Lucas.—S. McDavils.

Sanford.—The church has put on new life at Sanford, Miss. One thousand feet of ceiling has been bought and put up. The trustees and leaders paid in the collection on the fourth Sunday of June as follows: J. S. Harris, C. Foster and J. S. King, \$3 each; Mr. W. H. O'Donnell (white), \$1; Mrs. Delia Brown, \$1.15; Mrs. Robertson of the Baptist church, \$1.55; Mrs. Randull of the Baptist church, \$1.70; Mrs. L. Gransted, of the Baptist church, \$1.00. Total, \$16.90.—W. R. Walker, pastor.

### TENNESSEE.

The captains and members of Alexander's Methodist Episcopal Church,

gave their third rally Sunday, April 28, 1912. The rally was quite a success. Each captain reported enthusiastically. The collection was as follows: No. 1, Mrs. A. H. Stewart, \$4.15; No. 2, F. H. Alexander, \$40.80; No. 3, Mrs. Lucy Sydney \$8.15; No. 4, Mrs. Elizabeth Taylor, \$7.50; No. 5, Mrs. M. C. Boyd, \$8.15; No. 6, Mrs. Fannie Hughlete, \$3.25; No. 7, Mrs. Eliza McBride, \$2.75; No. 8, Mrs. Ada Boyd, \$11.00; No. 9, Mrs. B. P. Fields, \$28.69. Total, \$114.44. We are indeed grateful to friends for their aid in this rally for the new church.—H. P. Gorden, pastor.

### TEXAS

Brookston.—We were delighted to have the Rev. K. W. McMillan, Superintendent of Paris District, with us in our third Quarterly Conference, which was held June 8-9. He held the Conference Saturday. Excellent services all day Sunday. At 11 o'clock service was opened. Text: (Leviticus 25-10) "It shall be a jubilee unto you." Our hearts did burn while he preached the word. Collection for the quarter, \$79.13. Forty partook of the Lord's Supper.—M. H. Harrison, Pastor, Brookston, Tex.

Tyler.—Our second Quarterly Conference was held. The Rev. P. H. Jenkins, District Superintendent, was present. This was his second visit and his sermons and lectures have proven a benediction to the work in Tyler. The church has taken on new life. Our collections are improving along all lines. We are growing. We shall be able to bring a full report from Tyler this year. The Superintendent has planned a great rally for his next round. The Rev. P. H. Jenkins is on to his job. He has the church at heart. Marshall District will succeed under his stewardship.—Aaron Taylor, Pastor.

### VIRGINIA.

Coalwood.—We have had a rally at Coalwood. We had two clubs: Club No. 1, Mrs. Flora Few Holston, captain, raised \$32.05; Club No. 2, Miss Octavia Moore, captain, raised \$10.71. This rally was in connection with the Quarterly Conference. Paid District Superintendent in full. On Sunday night the Superintendent preached, to the delight of the people. At eight o'clock the Rev. J. W. Johnson, pastor, preached. Total raised for the day, \$47.76. After which each captain was rewarded. First prize was \$5.00 in cash; second prize, \$2.00 cash, were bestowed after a few remarks by the Rev. Mr. Pittord, principal of the Colored School at Coalwood. We have a good people here, both Methodist and Baptist.—J. W. Johnson, Pastor.

Abingdon.—We are now working on our church and hope to have it in nice shape soon. Our third quarterly conference was held June 2-3. The Rev. J. A. Pickett, district superintendent of the Pulaski district, presiding. We had two able sermons by the district superintendent on Sunday. Collection, \$25.01. Paid district superintendent in full, paid pastor, \$100.22. Great improvements have been made in our Sunday School and Epworth League work.—W. A. Webber, pastor.

Waynesboro.—The Waynesboro Charge is moving to Zion. Our "Loyal Legion's" recent rally was successful. Rev. Dr. C. I. Withrow, pastor at Norfolk, Va., preached three powerful sermons at 11 a. m., 3 p. m. and at 8 p. m.

There were about one hundred persons that came from Staunton to help us in our struggle. These were all members of Augusta Street Methodist Episcopal Church, of which Dr. Withrow is pastor. He is a powerful preacher, a Christian gentleman and an earnest worker in the Master's cause. May he live long to do much good. After the benediction following the 11 o'clock service all were invited to the lecture room, where the ladies of the church had prepared an excellent dinner. At 3 o'clock sharp we returned to the main auditorium, where we greatly enjoyed a season of spiritual growth. At 6:30 p. m. the friends from Staunton, Stuarts Draft and Fisherville returned to their homes. The people of Waynesboro Charge are loyal people. Through the faithful efforts of the Loyal Legion Clubs Nos. 1 and 4 combined. Mrs. Alice Leech and Mr. Thos. Vaughan, president, raised \$42.25. Clubs Nos. 2 and 3, Mrs. Nettles V. Young and Mrs. Julia Dorcus, president, raised \$47.75. Public col-

lection, \$32.47. Total, \$122.57.—C. Young, Pastor.

### THE PREACHERS INSTITUTE THE SHREVEPORT DISTRICT

Met at Franceville Mt. Zion Church June 12. Quite a number of preachers were present, also the district superintendent, the Rev. B. Reddix. "Nature, a Source of Natural Theology," was given by Rev. W. L. Dyas. "Theology, a History of the Bible," by the Rev. T. Oville. Collection for the Mansfield Academy, \$55.00. The next meeting will be held at South Mansfield, June 17th. Brothers please don't fail to meet us. Business of importance done by order of

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## Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

**Roberts.**—Prof. J. H. Roberts died at Mansfield, La., February 28, 1912. He was educated in Wiley University and received the degree of A. B. He taught school in the State of Texas for more than seventeen years. A ripe scholar, the Board of Directors of Mansfield Academy elected him to the principalship of that institution. Prof. Roberts came to us at a time when the school was in its incipency. His two years' service was a success. Students were gathered from all parts of the district. The faculty was well organized and he had his work well in hand. Had he lived Mansfield Academy would have been blessed. The student body was loath to give him up, but God took him.—W. O. Dyas.

**Freeman.**—Mr. C. B. Freeman, of Mansfield, La., went Home April 22. He at all times lived truly so when the day of death approached it found he was ready. Mr. Freeman was 44 years of age, and leaves his wife, four sons, four daughters, his mother, two brothers and three sisters, who miss him greatly. The Rev. G. W. Ogilvie conducted the funeral services.—G. W. Ogilvie, Pastor.

**Williams.**—Mr. John Williams, a local preacher and a faithful member of Mallalieu Church, Houston, Tex., died May 11. He suffered three months with dropsy. During this time the church provided food and medicine for him. At his death the church made all necessary arrangements for his burial expenses. The membership is small, but they rallied to his rescue. He died as he lived, true to the cause of his Master. His body was laid to rest in College Park Cemetery. He leaves his wife to mourn her loss. A host of friends also mourn. Rev. Stephen A. Pryor, the pastor, officiated. Brother Williams was fifty years a Christian, and one of the founders of Mallalieu Church. He was 74 years of age.

**Standbeck.**—Mrs. Henrietta Standbeck, Starkville, Miss., departed this life April 18th. She was a faithful Christian, a good mother and a loving wife. She lived consistently for twenty-seven years. All who knew her learned to love her. She was a kind mother and friendly to everybody. Her remains were laid to rest by the household of Ruth. The funeral was preached by the pastor, W. M. R. Lester.

**Somerville.**—It has pleased our heavenly Father to take from our midst on April 13, 1912, Mrs. Sarah Somerville. The 4th captain of our Building Club of Alexander, La., Methodist Episcopal Church. She was a faithful and successful Christian, always ready to do her duty. We, her club sisters, bow in humble submission to His will, although we miss her loving co-operation. Signed: Mesdames F. H. Alexander, chairman; B. P. Fields, M. C. Boyd, A. H. Stewart, Ada Boyd, Eliza McBride.—H. P. Garden, pastor.

**Tatum.**—St. Paul Methodist Episcopal Church, Laurel, Miss., loses one of its faithful members in the death of Mrs. Elvira Tatum, who leaves one daughter, three boys and a host of

friends. She was loved by all. Burial by the United Woodmen Circle. The funeral was conducted by the Rev. E. Goodwin and R. N. Jones. She was a loving mother, a devout Christian.—R. N. Jones.

**Thomas.**—Mrs. Mady Thomas passed to her Eternal reward May 20, 1912. She joined Christian Banner Methodist Episcopal Church, Morton, Miss., in early childhood. Remained steadfast and faithful to the end. She endured her sufferings with patience. She lived a pure Christian life in this community to which all could point with pride, and say a Christian woman has gone to live with Jesus. Her mother, father, one brother, grandmother, one aunt and many friends are left. The deceased was 22 years of age. Funeral sermon preached by the writer.—P. W. Baldwin, pastor.

**Thompson.**—W. J. Thompson was born in the year 1851 and went to his Reward on the 10th day of May, 1912, from Mineola, Texas. Age, 60 years. He was one of the faithful worshippers of Quitman Charge. He held the offices of Steward, trustee and class leader. He leaves a loving family. His son, Barney Thompson, takes up the class. The funeral was preached by our pastor, P. L. Jackson.

**Jones.**—Mrs. Agnes Jones died at Boyce, Louisiana, June 5, 1912. The funeral service was attended at the Baptist Church by the writer and the Rev. W. M. Banks; the Rev. Joseph Haszel and the pastor, the Rev. Jordna Premon. She died and she lived in full triumph of faith leaving nine children, two brothers, mother and a host of relatives. The deceased was the widow of the Rev. Touer Jones.—A. B. Newhall.

**Wallace.**—William Wallace was born in the year 1846, and died at Clinton, Mississippi, May 12, 1912. He has been a member of the Methodist Episcopal Church 13 years. He was one of our best class leaders.

**Turner.**—Mrs. Salina Turner died at Talladega, Alabama, Saturday, June 1, 1912. She was a devoted and consistent Christian, ever loyal to her church. Her mother, several brothers and sisters survive. The funeral was conducted by the Rev. W. T. Tramell, pastor.

**Moore.**—On May 26 Joseph Moore went to rest after suffering for four long years. He had been a faithful member of Charles Wesley Methodist Episcopal Church, Abingdon, Virginia, for many years and he was an honorable member of the Masonic order and an Odd Fellow. He leaves a wife, seven children and many friends.—W. A. Webber, pastor.

**Allen.**—J. L. Allen of Hattiesburg Mississippi joined the church in 1872. He has been a resident of Hattiesburg for 14 years. Had been a member of St. Paul, but of late had joined little Zion, Hattiesburg Mission. He died June the 6th in full faith. He leaves a daughter, two sons, both local preachers and several grandchildren. The pastor being absent the funeral was conducted by the Rev. Richardson of the African Methodist Episcopal Church.—J. C. Hibbler, pastor.

**Thomas.**—Mrs. Lucy Thomas of Newport, Arkansas, passed to her Reward recently. The funeral service was under the leadership of the Rev. J. W. Terrell of Emory Methodist Episcopal Church.—J. W. Terrell.

**Glider.**—Maude Ruth Henry Glider, born June 6th, 1892, at Galveston, Texas, died May 18th, 1912, at Monroe, Texas, age, 19 years, 11

months, 17 days. When but a child she sustained a broken limb which evidently affected her all through life, while growing into womanhood nature exposed a malady that was stealthily undermining life producing and irritable state of melancholy, but through all she bore it bravely and uncomplainingly. During the time of her suffering with the broken limb, being forced to lie upon her back for thirty-one days, she was never heard to cry or complain, but instead she would lie there and sing "Hallelu-gah, 'tis done; I believe in the Son." She accepted Christ when a child, testifying in the class services. She was of a loving disposition. Peculiar only to strangers she was always ambitious and willing to serve; it was her delight to help her papa in his church work by singing in the choir and teaching in the Sunday School, from which posts of duty God called her. In the home she was the cook and housekeeper. She was devoted to her sister and parents, and to the church. She died in the full triumph of faith. Dr. Abner, president of the Conroe Industrial College, had his family and student body to turn out in a body, and paid a fine tribute to the memory of our beloved daughter. We take this method of thanking the many, many friends who looked after our every need and kept vigil night and day over our daughter, Maude Gilder, during her illness, and then spared no pains nor means in arranging for the funeral services after her demise. The decorations and floral offerings were numerous and more than beautiful. Please accept our sincere thanks friends. May God's blessing forever be upon you.

REV. J. W. GILDER, pastor  
Metropolitan Methodist Episcopal Church,  
MRS. GENORA GILDER,  
MISS BLANCHE M. J. GILDER.

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## Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Mrs. A. Foster of Baton Rouge, spent some time in New Orleans recently, the guest of Mrs. A. L. Bell and Mrs. L. Murray.

Mr. Joseph M. Josua, manager of The Joshua Tailoring Company, Lake Charles, La., is in the city visiting his brother, Mr. M. Luster Joshua, principle of the Night School, New Orleans University.

Boynton.—Our services of recent date have been quite encouraging. Our revival closed with some good results, two converts and five accessions were added to the church.

The Rev. Walter S. Chinn was with us recently and in his usual way, he

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carried his audience as it were by storm.

A grand pound party, led by Brother John T. Lyvers, was quite a success.

The pastor and wife wish to thank them for the choice groceries received. Our Second Quarterly Conference was held recently. The reports were good. The quarterage paid in full.

Union M. E. Church.—The hot sultry weather has not hindered us from having fine services at Union. On Sunday, July 7th, the Ladies and Young Ladies' Veterans, held their anniversary at our church, with a great concourse of people. The sermon was preached by the pastor, to the delight of the hearers. Our communion services on last Sabbath was inspiring indeed. We are pushing every interest of the church to be ready to make a good report at the District Conference. The Women's rally will be July 28, and we hope to bring up some causes that are in the rear. Our district superintendent, Dr. Vaicour Chapman was with us not long since, and preached a strong sermon.—R. P. Threlkeld, pastor.

Haven Memorial.—Our second quarterly conference held July 11, with Dr. Vaicour Chapman, district superintendent, in the chair.

In addition to the order of business, our pastor said he was glad to report to the district superintendent, that the insurance on the church and parsonage property, which had lapsed more than a year, had been replaced, to extend for a period of three years, at a cost of \$60.

The rally of June 30, for pressing claims, resulted well, for the brief time it was in preparation. Mrs. Laura Bundy on one side brought in \$58.06 and Mrs. E. L. Bolden on the other side brought in \$23.40. From a subscription list aside from this \$20 was reported; total \$101.46.

Dr. J. F. Marshall, our pastor, and our people are rejoicing most of all over the insuring of the church.—Geo. W. Forrest, reporter.

St. Matthew.—The Ladies' Aid Society was installed by the pastor, Wednesday night, July 10. The sisters had the church nicely decorated with flowers and ferns. After the installation ice cream and cake were served to all the members and friends. The steward brethren were also installed. Officers: Nancy Cooper, president; Clara E. Shap, secretary; Fannie Williams, treasurer; Mamie Jackson, vice-president; Julia Anderson, chaplain. Among the stewards Henry Rozier, recording steward.

On Friday night, July 12, 1912, the King's Daughters and Sons gave the pastor a surprise pound party, which was grand. It was one of the best since the parlor's service here. There were 100 pounds of groceries presented to the pastor and family. Brother Alexander McCall made the presentation speech, the pastor responded. The promoters are Brother Alex McCall, Sister Ursel Norris, Odial Middleton and a host of others too many to mention.

### Deaths

Watson.—Philomel Watson, a member of Wesley Methodist Episcopal Church, Napoleonville, La., died in peace May 7, 1912. She was 68 years 4 months and 12 days old. She was ill for more than a year. Her husband, Clarence Watson, a minister

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of the Baptist Church, preceded her on February 14, 1912. She leaves a daughter, one brother and four sisters.—M. L. Baldwin, pastor.

McInis.—Ed. McInis died at Ellisville, Mississippi, May 13, 1912. He was born in Mobile, Ala. Age 45 years. On Thursday morning he called the family in the room and told them that he was just waiting on the Lord and that all was well. He was a devoted husband, and a true Christian. His funeral was largely attended. The Revs. Messrs. Pipers, Taylor Randolph and the pastor, R. N. Jones, conducted the service.—R. N. Jones.

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# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
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NEW ORLEANS JULY 25, 1912

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## BEAUTIFY THE PARSONAGES OF THE COUNTRY CHURCHES

Elsewhere in this issue we are publishing a letter from the Rev. James Hants of the Texas Conference, calling upon the ministers who are serving the rural charges to form a compact for the betterment of the parsonages of these charges. Brother Hants calls attention to the improvement of the surroundings of the home, by planting flowers and trees, especially fruit trees. Life will be made more tolerable for the preachers on the rural charges if they would realize more definitely that they are a part of a big brotherhood. If each preacher would strive to beautify the parsonage home, whenever he moves he would be assured of a reasonably comfortable home and certainly an attractive one. A little whitewash and energy and forethought in planting trees, shrubbery and flowers would change a home in a most remarkable way. A preacher moves out of one parsonage to another one. Instead of living in the parsonage as though he would be there for only one, two, three years, or more, as the case may be, he should realize this is to be the home of some preacher for all time and as he beautified this parsonage so will some one in turn prepare a place for him. And thus, while profiting immediately, no doubt, by the improving the parsonages, at the same time, other preachers are doing the same thing, would make a chain of exceedingly comfortable parsonages.

Some years ago we visited a parsonage on the edge of a large cane field located near the church. It was a house of three or four rooms, but rudely constructed. There was practically no yard; for what there was of the yard had been covered with grass and weeds. And the path to the home was narrow and seemed to be there by necessity only. The building lacked in attractiveness, it was poorly kept, and, as has been intimated, not a flower nor shrub around. In the line of duty we were called upon to visit the same parsonage several years later. There had been a change of pastors, and, therefore, a change of the lady of the parsonage. Although this was the same house and the same site, the whole situation had been wonderfully changed. The yard had been scraped for a number of feet around, plant beds and edges had been made and were filled with blooming and graceful plants. The house had been whitewashed thoroughly on the outside, and instead of the waving cane field being a detraction, it was, as a matter of fact, a background which showed to a great advantage this little home nestled in the midst of the growing crop.

The inside of the parsonage also had taken on a different appearance. There had been a liberal use of whitewash. The floors were clean, even the corners and all the space under the bedstead were clean. There were fine bedspreads, but sheets bleached immaculately white were used for bed covering. It was a good place to be in. Cleanliness was on every hand. We have seen in finer and more attractive homes, but seldom where entertainment was more comfortable. It does not matter so much what

we have as the use we make of what we have.

We are quite sure that Brother Hants is along the right line. And we hope he will assume a general superintendency of this movement for the cleaning up and beautifying of the parsonages. He could well afford to extend his appeal not only to the rural charges, but the charges of the cities and towns as well. We will be very glad to allow Brother Hants and his associates all the space desired for the promotion of this idea. Keep at it, brethren, until the waste places have been made to blossom as the rose and the forlorn and uninviting parsonages cease to be an imprisonment where terms are served by pastors, but by the power of industry and economy transform them into castles of pleasure and comfort so that we shall have a chain of comfortable homes. Thus will the Methodist itineracy lose a part of its dread, and parsonage life will become more inviting.

## A DEFINITION OF SOCIAL EQUALITY

The *Northwestern* quotes a correspondent to one of the Advocates of the Church South as saying: "I have been in favor of the union of the Methodist Episcopal Church and the Methodist Episcopal Church, South, but the front page of the *Christian* (New York) *Advocate* of the issue of May 16th has changed my mind. There is too much suggestion of social equality for me."

Seeing the front page of the *Advocate* showing the fraternal delegates to the General Conference, inspired the above remark. Included in the group were Dr. R. K. Harris of the Colored Methodist Episcopal Church, and Dr. B. W. Arnett of the African Methodist Episcopal Church, two Negroes of undoubted culture and character. This is what the correspondent of the Church South calls "social equality." This may seem as a strange definition to some—namely, that the mere association of photographs together is a question of social equality. As ridiculous as it appears, this is the spirit of many of those who are referred to as our "best friends," and to whom the country would refer the fixing of the status of the Negro because *these people know the Negro best*. Now, all the South is not so sensitive to the race question as is this correspondent. But the men are few and far between in the South who will defend the Negro when the attack is made under the cover of social equality, even though the veiling may be as thin and foolish as the incident referred to. As a matter of fact, the question of social equality is simply a good phrase to conjure with. Every self-respecting man knows that he must not intrude himself upon those who do not desire his company. Hence, every intruder is looked upon in disdain and as obnoxious. But social equality means anything. We actually have heard of a town that refused Negroes telephones because it would put them too much in social touch with the white people, and that they might hear conversations of white people when the lines were crossed.

To logically carry out the proposition of this correspondent on the question of social

equality not only would separate streets have to be provided for Negroes in all the towns and cities, not only separate local churches and National organizations, but a separate entrance to the Courts of Heaven, and separate quarters in heaven itself, which quarters could be visited by the Master of Us All only at such times as the white people did not need Him, and then He must visit with the distinct understanding that He does not mingle with the Negroes on the terms of social equality.

## "CHRIST DIDN'T HAVE NO AUTOMOBILE"

During the session of the General Conference one Sunday afternoon we took a stroll toward the river front of Minneapolis and visited a number of groups on the crowded thoroughfares where the people were being addressed. In one instance a man not prepossessing in his appearance stood on a broken chair. He was speaking on the labor question. His language at all times was not such as could be used in Sunday School but he had by far the largest group of street hearers that we met on that occasion. And he gripped his auditors in a most remarkable way. He was talking to them directly on a subject in which they were extremely interested. Just across the way was another group. The singers and the preacher occupied an automobile. Their auditors stood around with an attitude of curiosity more than that of sympathetic interest. The songs sung were, of course good, the message that was delivered was pointed but the whole thing fell flat. The crowd was not reached. There was a barrier which the appears, the messengers did not see, nor were they conscious of it. They evidently meant well; they wanted to help the people who were down and out, but they failed.

There is absolutely no way to help a man until first you have his confidence, then you have secured an easy and direct entrance to his sympathy and to his heart. To read the faces of those who listened, one got the impression that they were saying "It's easy enough for those who live well, those who can afford automobiles to stand in the machine and deliver a message, but why not come closer to us." The message would have been more helpful had the machine been out of sight, or, at least, if those who spoke could have gripped those who listened in such a way they would have forgotten the social difference. As the car went away one of the auditors said, "Christ didn't have no automobile." And he no doubt, voiced the sentiments of the crowd.

We will yet learn the lesson that to carry a message to the unfortunate, to the man "down and out," to the man farthest down, we must somehow make him feel that our interest is personal and sympathetic rather than professional and perfunctory. Our attitude is of more importance than the message. This is the reason that a poor messenger at times, is more effective with a certain class of people than one of higher training and different social standing. We must never forget that the crowd is not unthinking, they have their point of view, to be sure they have their prejudices but they must be reached.



## The General Conference of 1912 and the Negro

By the Rev. W. H. Brooks, D. D., in *The Christian Advocate*

The General Conference of the Methodist Episcopal Church is one of the largest deliberative, legislative, religious bodies of the world. It is composed of men from the ends of earth, representing every legitimate profession and business known to man. It is in great contrast, both in numbers and high moral conceptions, to the one held in New York just one hundred years ago. Then, ninety men; now, more than eight hundred. Then, they voted down a proposition which forbade preachers selling spirituous or malt liquors and buying lottery tickets; now they passed a resolution prohibiting the election of any man who used tobacco in any form to any office. While the Church is not yet angelic, there is not a single Bishop who falls under the criticism of William Cowper's English Bishop:

Behold your Bishop: well he plays his part,  
Christian in name, and infidel in heart,  
Ghostly in office, earthly in his plan,  
A slave at court, elsewhere a lady's man,  
Dumb, as a senator, and as a priest,  
A piece of mere church furniture at best.

In the seating of the delegates fortune appeared to have turned up the bag and scattered them with sublime indifference as to their fate; hence, Anglo-Saxon and Chinese, Afro-American and Hindu, Mexican and South American, Swede and German, Italian and Korean, Norwegian and Danish were so mixed throughout the great hall "that I don't see how they'd parted if the trump had chanced to blow."

The Negro is about one-tenth of the body, and it cannot be said truthfully that he did not receive his share of attention. The farther away any people get from dependence the stronger will be the sense of racial consciousness and the less sympathy they desire, and the less sympathy will be wasted upon them. Liberty and justice become the new watch words.

The Church is proud of the progress of the Negro and her part in his uplift; she extends to him a warm heart and open hand and wonders why he is not content, regarding his restlessness as indicative of ingratitude. Few mothers realize why their growing boys are no so happy in their laps as once they were; and boys grown large wonder that their mothers expect them not to outgrow such attentions. The Negro appreciates the Church, believes in her and carries to the grave the unquenchable love he bears her. But he feels that the Church's best cannot meet the needs of this perplexing socialistic day, to say nothing of to-morrow, and grieves that mother does not perceive that he is a man with a man's instincts for initiative and government. New conditions demand new adaptations, and the unadaptable becomes embarrassing, if not, indeed, useless.

### RACE LEADERSHIPS

It is not historically true that races and nations are better led by those of a different nationality. It is true only up to a certain point—the development of qualified leaders. No self-respecting nation will tolerate any foreign military genius any longer than she can find one of her own. England endured William of Orange, honored and crowned him, but never loved him or forgot that he was a Dutchman.

Notwithstanding many mistakes and some failures, both the Church and the Negro believe that there have been developed among us those possessing in a very high degree elements of real leadership; men whose Christian characters have been tested and proven; whose mental abilities are unquestioned; whose sympathies are broad and genuine; whose judgments are sound and wholesome; whose visions are large and clarified; whose natures are gentle and unselfish; whose confidence in themselves and their race is unswerving; sun-crowned men who tread where

saints have trod. These are the men for whom we are asking, that they may lead us unto larger activities and greater service for Christ and humanity. The Church has heard our appeal and responded with one Missionary Bishop, one secretary of the Freedmen's Aid, one editor, one assistant secretary of the Epworth League, one field secretary of the foreign and one of the home missionary societies, two field secretaries of the Sunday school, and representation upon all the boards of the Church; so that we come in touch with every interest of the Church the world over. Is not there just cause for mutual congratulations—the Church that she has not toiled in vain and the Negro that he has been given an opportunity for deep thinking, high living and heroic achieving?

### NEGRO BISHOPS A CERTAINTY

The Negro Bishop is as much a certainty

## The Food of the Gods and Where it Grows

By the Rev. Walter J. Yates, Ph. D., Secretary to Bishop Hartzell

Everybody eats chocolate. It is the favorite confectionery of the time. Its use is rapidly increasing. One dealer advertises forty-seven kinds and new varieties are frequently appearing. The flavor suits most tastes. As a drink either hot or cold cocoa and chocolate now rank with tea and coffee and are superior to them both in nutriment.

It may not improve the flavor of a thing to know where it comes from and how it is made, but it certainly is a satisfaction of mind to know something of its origin and processes of preparation. The story of cocoa and chocolate has special interest just at present for several reasons.

It was the great naturalist Linnaeus who gave the name "theo bromia," (Food of the Gods), to the product of the cacao tree. It was well applied, for no other natural product, except milk, contains both nourishing and stimulating elements in such well-balanced proportions.

When the Spaniards discovered America they found the natives of Mexico and Central tastes. As a drink either hot or cold cocoa bean which they esteemed the most delicious of beverages. The Mexicans called it "Chocolatl." We have adopted both the article and the name from them. The natives also used the beans for money instead of coins of metal.

Cocoa was introduced into France in 1861 by the Jesuit monks. When the English captured Spanish vessels, with cacao as a cargo, they threw it into the sea as worthless. It was not till the time of the Commonwealth that it began to make its appearance in England as a new drink. The price was ten to fifteen shillings per pound, which restricted its use to the aristocracy. It grew steadily in favor till its popularity made it an object for taxation by the government. Dealers in it had to be licensed, and there was a penalty of a thousand dollars for having more than six pounds of it in one's possession, and five hundred dollars for the customer who encouraged illegal trade in it. A duty of one shilling ten pence per pound was levied on Colonial cocoa. In the early part of the last century five shillings ten pence per pound was levied on all which did not come from British Colonies. It is only since 1853 that the duties have been reduced to the reasonable rate of two pence on manufactured, and one penny on the raw, material.

The term cocoa is an unfortunate inversion of the native name of the tree "cacao," pronounced ka-kow. It is more unfortunate to confuse the article itself with the so-called cocoa-nut, which is really coco-nut. Nor has it anything in common with coco-de-mer, which grows on a tall tree in the Seychelles Islands in the Indian Ocean. The coca or

as that the stars move in their courses. Many things may retard it, probably ourselves may tether ourselves; but the flood-tide is as certain as the ebb, and the Lord has said to Moses: "Speak unto the children of Israel that they go forward."

The Church neither in the North nor in the South is anxious to have a Negro Bishop preside over its Annual Conferences, and the Negro is no more anxious to preside than they are to have him. But the law demands that a General Superintendent shall travel through the connection at large; this makes it impossible for anyone to be elected a General Superintendent and then limited to any particular field or people. Diocesan episcopacy is contrary to the spirit of our Methodism and suffragan bishopric odious to our people.

Provision for the restricted Bishop, with all the rights and privileges of the General Superintendent, may not be all we desire, but is a pronounced step in advance. If the Negro makes good in this, who can tell how soon the Church may say: "Come up higher?"

New York City.

cuca, from the leaves of which cocaine is made is of another family of plants growing in Central America.

Cocoa is the ground-up kernel or seed of the tree. In its preparation there is almost no waste, for nine-tenths of the nib, as the kernel is called, is pure nutriment. It only needs that part of the natural fact, called cocoa-butter, be removed. In the manufacture of chocolate this excess of fat is absorbed by sugar, which is added. Sometimes milk, starch and various other substances are, also, added.

Ecuador produces the largest amount of cacao of any country. That from Venezuela and some of the West India Islands is excellent. Trinidad has some fine plantations. In recent times the St. Thome group of islands in the Guinea Gulf near the West Coast of Africa have been found specially adapted to the culture of the cacao tree, and at the present time it raises one-fourth of the crop of the whole world.

The St. Thome islands are of volcanic origin and the soil is of marvelous fertility. They lie directly on the Equator. The largest island is not more than thirty-five miles across it in any direction, but every square mile is covered with densest tropical vegetation to the summits of the mountains. There is some level ground, but most of the surface is covered with steep hills and deep valleys. The highest peaks rise six thousand feet from the sea-level. The enormous evaporation from the surrounding sea condenses against the mountain slopes and wraps the upper heights in continual cloud, while from the plains the steam rises as in a vapor-bath. The ground is saturated with moisture, and the heat is high and steady. These conditions of soil and climate are what is needed to bring the cacao tree to its perfection. Deep interest has been taken by English philanthropists in the past few years in the condition of the native laborers on these islands. The report was widely circulated that the Negroes brought from the continent for work on the plantations were held in virtual slavery. This led to the boycott of the crop from here by the English manufacturers and the attempt to get the manufacturers of the United States to join them in the movement. The Portuguese planters on the islands invited the closest examination into their treatment of the laborers. The Portuguese government adopted stringent measures to correct any abuses in the method of recruiting the laborers from the interior of Angola and provided a system by which one-half of their wages must be deposited in the bank at Loanda to be drawn at the expiration of their term of service.

In company with Bishop Hartzell, I had



the opportunity to visit, during the past winter, both St. Thome and Principe Islands, and examine somewhat carefully into these matters. Through the courtesy of His Excellency, the Governor, Senhor Marianno Martino, and with the assistance of his lieutenant, Senhor Francisco Pedro Curado, we were invited to visit some of the largest rocas or plantations, and were guests during the stay of the steamer in the port, at the rocas Boa Entrada and Rio de Ouro.

The road from the town of St. Thome led, for several miles, through tropical forest and cacao plantations to the Boa Entrada estate, so named from its beautiful entrance. The massive archway of masonry is almost hidden under the profusion of flowering vines. At this central station is the residence of the manager, a finely equipped hospital, commodious brick buildings for the housing of the laborers, drying sheds and all the buildings needed for the various industries connected with the business of the plantation. A mountain stream carried in cemented channel through the grounds, furnishes water for fountains, laundry pool, electric lights and other power purposes. A flower garden, with many strange plants and a wealth of bloom, is on one side of the grounds, and a fine poultry yard on another side.

The plantation surrounds the central station on every side, a scene of tropical luxuriance. The cacao trees cover the ground thickly, and interspersed among them are towering palms and other tropical trees, whose abundant foliage gives shade, for the cacao needs protection from the sun and the earth must be kept damp. Bananas and plantains in clumps here and there give shade and furnish fruit for the laborers. Pineapples grow wild as undergrowth. Several varieties of rubber trees are propagated here and a large tract planted with them. Sugar-cane and coffee are grown in considerable quantities.

Adjoining this roca is that of Rio de Ouro—The River of Gold. Its name is as appropriate as is that of the Boa Entrada. Its output of cacao is \$150,000 per month. Its laborers number 3,000. The cultivated grounds extend for miles up the ravines and steep hillsides to the mountains of the interior. Over thirty miles of narrow-gauge railway run through the plantation connecting the seven out-stations with the central station, and that by the sea from which the cacao is shipped.

We gave particular attention to the treatment of the laborers on these rocas, because of the agitation in England and the United States on that subject. We found the houses provided for them to be roomy, clean and furnished with furniture and bedding comfortable and ample for all their needs. The food was abundant and of good quality. The work was not too heavy nor exhausting, and the hours of labor were reasonable. The women workers outnumber the men and are fully as efficient. The generality of the laborers are of a superior type, well-formed and vigorous. Everywhere they were on the best of terms with the managers. While perfectly respectful at all times, there was a cordiality of manner and familiarity of approach rarely seen where overseers are either English or American. The impression made upon us was that the condition of the laborers here is far above that which they ever know in their homes in interior Angola. It is in many respects much above that of the Negro laborers in the South, in the United States.

The way in which the cacao grows is interesting. The blossom is very small, white and yellow, borne on stems three or four inches long, growing directly from the trunk and limbs of the tree, sometimes very close to the ground. These develop into pods seven to twelve inches long. The color, when ripe, is either yellow or purple. They have a resemblance to a small squash, round in the center and cone-shaped at both ends, corru-

gated from end to end. The rind is half an inch thick. The inside is filled with a white, pasty pulp like cold cream, with an acid taste which surrounds thirty or forty pinkish, bean-shaped seeds. These are the cacao beans or nibs. The pods are gathered in heaps under the trees, cut open and the seeds scooped out and put into wooden bins. Here they ferment for a day or two and the pulp runs to water and drains off. The beans are then spread on the drying platforms in the sun, or, in case of wet weather, dried by artificial heat. The refuse and shriveled beans are picked out by hand, the good sacked in bags holding two hundred pounds are then ready for shipping.

The dried cacao is of a light brown color, but it varies considerable in shade and size. There is room for the application of considerable science both in the cultivation and the marketing of the cacao, though great advancement has been made in the past dozen years, particularly under the skillful management of the owners of these great rocas of St. Thome.

The cacao tree begins bearing fruit at four years of age, is in its prime at twelve years, and continues to yield until fifty. A full-grown tree will bear from fifty to one hundred pods. On the average, eleven pods will produce a pound of the cured beans. Four hundred-weight per acre is not unusual. The trees bear some all the year, but the chief crops are harvested in the spring and autumn. It takes about three months for the pods to mature.

The whole crop of this group is shipped to Lisbon. Only Portuguese vessels are allowed to engage in this trade. The sales are conducted in London and Hamburg and the prices are fixed there.

What a chance is here for some American, who knows how to do things to organize this whole traffic. The Portuguese planters would welcome the co-operation of American capital. The United States consumes more cacao than any other nation. The St. Thome crop is as fine as any in the world. Why should not our manufacturers import direct from the producers? Why should not our capitalists invest in the production? Much of the finest land on both St. Thome and Principe is still virgin forest, which can be acquired at reasonable rates. Modern modes of cultivation can be as successfully applied to this crop as they have been by Americans in Hawaii and Porto Rico in the cultivation of sugar, and with returns equally satisfactory.

Meanwhile, we who only eat and drink The Food of the Gods, will drink to the health of those who labor under equatorial suns, in the midst of tropical luxuriance, or who aid in any manner to prepare it for our use, hoping for them a fair share in the profits and pleasures and products which flow from these Rivers of Gold.

Fall River, Mass.

### The Rural Community

The basis of any successful church work for the rural community, must be a thorough knowledge of its conditions. This is best secured through some form of social survey. A practical scheme for such an undertaking has been prepared by George Frederick Wells, of Drew Seminary, who has graduated from the country church and is also a thorough student of the literature on the question. The value of his scheme lies in the fact that it is adapted for the use of local workers, and that it is in sectional studies so that parts which do not apply to any locality can be omitted. Another good feature of the scheme is that it does not require a lot of blanks. Such an inquiry may well furnish a series of studies for a class. The reports in each section could furnish the basis for discussion of plans of action. The pamphlet can be secured from the author, Room 512, 150 Fifth avenue, New York City, for 10 cents per copy.

### Social Services and the General Conference

By Harry F. Ward.

The General Conference adopted a report on social questions which gives our church both a platform and a program.

The historic statement of the General Conference of 1908, which was the Social Creed of Methodism and has since been developed into The Social Creed of the Churches, was re-affirmed in the form which has commended itself to the representatives of all denominations as the best brief statement of the principles and measures for which the church must stand. This Social Creed will soon be printed and distributed until it will become a household word in all the churches.

The principles and measures which were selected for immediate action are:

- (1) One day's rest in seven.
- (2) Reduction in the hours of labor.
- (3) A living wage.

The churches are urged to throw their support into the nation-wide campaign to protect the workers from industrial accidents and industrial diseases, and to provide swift and sure compensation to the sufferers from such accidents and diseases. The churches are also urged to active participation in the campaigns for Child Welfare, for Public Health, for Social Purity, for Community betterment, for international peace, against poverty and against crime.

The fundamental principles for whose realization the churches should labor are declared to be:

(1) The democratic control of industry; the immediate application of the principle of collective bargaining as the first step toward the co-operative control which will be the ultimate expression of Christianity in industrial relationships.

(2) Social justice, equality of opportunity for all men to secure health, education and the fullest realization of life, justice between social groups as well as between individuals.

(3) Conscious control of social progress, bringing to bear spiritual forces to direct the progress of society toward the perfect social order.

The Methodist Federation for Social Service is recognized as the executive agency to rally the forces of the church in support of the principles and measures thus approved by the General Conference.

### To the District Superintendents and Pastors

I expect to have my report as Treasurer of General Conference of 1912 printed in the Discipline. The same will show the amount paid by each District on its apportionment for this quadrennium.

Would you not like to have the report in the Discipline show that your District has paid its full apportionment? For the standing of your own District, as well as all others see the *Daily Advocate* for May 27th, which shows amount paid up to May 22d.

If you wish to have your District reported in full, kindly send in the amount due to me within the next three weeks. Up to date 300 Districts have met their apportionments in full. Our slogan for this quadrennium is "Every District upon the Honor Roll."

If this is accomplished it will be because every District Superintendent and pastor has done his duty. May we count on you?

OSCAR P. MILLER, Treasurer.

Rock Rapids, Ia.

### A Little

By Veni McDonald Porges.

Live a little, give a little, just a little mirth,  
Sing a little, bring a little happiness on earth;  
Smile a little, while a little idleness away;  
Care a little, share a little of your holiday.

Pray a little, play a little, be a little glad;  
Rest a little, jest a little if a heart is sad;  
Spend a little, send a little to another's door—  
Give a little, help a little, love a little more!

The Christian Observer.

Yonkers-on-Hudson, N. Y.



# THE CHRISTIAN LIFE

## Morning Messages

### The Need of Methodism Today

By Bishop Bashford

Jesus said, "Tarry ye in Jerusalem until ye be endued with power from on high." There is the strength promised by Christ, the wisdom promised by Christ, and the sanctification promised by Christ, for the accomplishment of our tasks. Our tasks are the evangelization and Christianization of the world. Our power is the Holy Spirit. "Receive ye the Holy Spirit." And you remember that when He came, the very first day, three thousand were converted. You remember a little later how on a single day five thousand were brought into the kingdom. Ah, there was more than that accomplished by the coming of the Spirit. It was not simply the gathering of numbers. That would have been a light thing, because other movements have created immense enthusiasm, and have swept great numbers out in their train; but this was the transformation of those persons who were brought, until Stephen, dying as a martyr, until Peter, preaching and dying as a martyr, until John, becoming so spiritual as to give us that marvelous Gospel, and dying in banishment, until Paul, with his multitudinous labors, invading all of Europe with his faith, and dying as a martyr, in some measure worthily represented the Christ. That was more marvelous than the gathering of numbers; and that came as the result of obedience to this command: "Receive ye the Holy Spirit." O that Pentecost might be repeated at this General Conference! And not only that, not only the gathering of the large numbers, the establishment of the Church, and the transformation of the membership, but the Holy Spirit gave us the New Testament. It would not have been in existence if it had not been for this day of Pentecost. The Holy Spirit re-dated history, reorganized society, and made the Church a living force from that day to the present. There is the power by which we are to accomplish our task. But if you imagine that we are to receive the Holy Spirit this morning by bowing our heads for a moment of silent prayer, and saying, "Come, O blessed Spirit," I fear you fail to realize not the objective difficulty, but the subjective difficulty. You remember that parable of the Great Supper. There was a time when it struck me that Jesus, who showed marvelous art, art unexcelled in adapting himself to conditions, peoples, and in the choice of parables, had made a mistake here. It speaks of inviting people to a great supper, and everybody declining. That does not seem natural. That is not the way we do. We ministers have invitations to go to feast, and whatever else we do, we accept. So it seemed at first as if this were a case where Christ had lost his art. But if you look a little deeper into the human heart, you will find that Christ showed marvelous foresight and insight in that parable of the Great Supper, sometimes, think the most marvelous parable of all. The art of receptivity is the most difficult art on earth to acquire. And it was that art that Jesus was trying to teach us to acquire. The invited guests began to make excuses; and it almost falls into hu-



mor in portraying those excuses, to show how ridiculous they were. One man had bought a piece of ground, and was going to examine it. Anybody who buys a piece of ground without first examining it deserves what he usually gets. Another man had bought a yoke of oxen and must needs go and try them. If any of you ever drove oxen, you know very well that a man had better try them before he buys them. A third man was almost lovable. He had married his wife and could not come. In a case like that the neighbors usually feel that they must invite him, but in this case he could not come. In all these, Jesus is trying to show us how difficult it is to acquire this art of receptivity. Often in our prayers we go to God attempting to bring Him over to our view, instead of receiving the Holy Spirit and taking His view at the conclusion of the prayer. Was it not a striking commentary on the loss of the art of prayer, in the great struggle between the North and the South, when certainly we did pray on both sides, that nevertheless there was almost no change of sentiment in answer to our prayers! You remember the man who said to Abraham Lincoln, "I hope God is on our side," and how Abraham Lincoln, with more insight into theology in a minute than that man had in a week, replied, "I hope we are on God's side." So we find it difficult to acquire this art of receptivity. There are three difficulties, but I will mention only one this morning. Professor Munroe, our teacher in the School of Oratory, said to our class when we came to our last year's work, with one more year before us, "You have made marvelous progress." We always knew that when he began with great compliments, he had a great lesson to give us before he got through. "You have made marvelous progress. You have mastered the particular arts in which I have endeavored to instruct you quite well, and I have only one more lesson to teach this year." We braced ourselves and began to look hopeful, because we thought that with only one more lesson to learn before we would become orators, we certainly could master that during the last year. He said, "Young people, this is the last lesson; you have not yet learned to get rid of yourselves, and to let the truth get possession of you." Alas, alas, we have not learned the lesson yet. That is the essential condition of our receiving the Holy Spirit. What does the New Testament mean when it speaks about our being crucified with Christ? What does it mean when it speaks about our being buried with Him? What does Paul mean by his statement, "I live, and yet not I, but Christ liveth in me"? What does Christ mean by His statement, "if ye abide in me, and my word abide in you, ask what ye will, and it shall be done unto you"? That is not mere rhetoric; that is a sound assurance of divine power, when we empty ourselves of self and fulfill the conditions for receiving the Holy Spirit. Chang Po Ling, of Tientsin, was a descendant of a Chinese family of officeholders for generations, one of the finest specimens of physical manhood that I have ever seen, six feet and perhaps two inches tall, with a marvelously fine face. His father had died from the excessive use of opium, reducing his family to poverty before his death. The young man began as a teacher; but he was so discouraged over the family history, and over the history of the

Chinese nation, and over the struggles that were going on in his own soul, that he said to his students, "The best thing that could happen to China is that none of us should marry, and that the race should die out at the close of the present generation." He was filled with pessimism, and yet his was such a transparent and noble character that he had marvelous power over his students. Christians began to talk with him, saying, "Yes, that is just what one would say who did not have Christ. The only possible help for China is Christ." "O," he said, "Christ cannot save China. Christ cannot even save me." They began to tell him what Christ had done for others, and finally brought the man to a point where he simply lost himself, and made a complete and total self-surrender. And strange to say, and yet not strange to say, Jesus Christ came fully into his heart. The next morning he went out to his school with his face all radiant, and said to his students, "Boys, I have some news this morning for you. Chang Po Ling is dead." They all looked up at him in amazement. He said again, "Chang Po Ling is dead. That old Chang Po Ling, that man, who was always discouraged, that man who was always looking on the dark side, has gone, and Jesus Christ has come into Chang Po Ling." And he has gone everywhere delivering the message. He is the most representative personality in the new China, in all that northern region. He has been put at the head of that new indemnity school, training young men to send them here; and our college presidents will have to measure up pretty high if they represent a higher type of manhood and Christian manhood than these young men under Chang Po Ling. The orator is the man who empties himself of self, and becomes a mere hollow tube through which the aspirations, ambitions, and desires of his audience voice themselves. The poet is the man who empties himself of self, and becomes a mere hollow tube through which the aspirations of his age voice themselves. Shakespeare was our greatest poet, because he was the most brilliant of mind that we have. Dante became the representative of the Middle Ages because he emptied himself of self, and became the hollow tube through which the aspirations of his age poured themselves out. The prophet is the man who empties himself of self, and becomes a mere hollow tube through which God speaks to men. Would it be God that all God's people were prophets! I live, and yet not I, but Christ liveth in me. That means the crucifixion of ambition, the crucifixion of all that holds you captive, the death of the "old man" that Christ may live in you, and that you may become, like Stephen, like John, like Paul, in some measure worthy representatives of our Lord Jesus Christ on earth. That is the need of Methodism today.

### Just to be Understood

By Anna Evans Marconnet.

'Tis not the wealth of earth I'd seek,  
Nor fame for deeds both true and good;  
Just let me know that when I speak  
Each word is rightly understood.

'Tis not the voice of singer rare,  
Nor sculptor trying, as he should,  
To make his image chaste and fair,  
This would be I—just understood.

'Tis not the wand of power to wave  
O'er thousands of the men who could  
In peril's hour a nation save,  
In peace let me be understood.

How many countless wrongs which stand  
Like giant trees in forest wood,  
And cast a shadow o'er our land,  
Because we were not understood.

May time deal kindly with our woes,  
And friends sift gently ill from good;  
Then when our life is near its close  
Our King will say, "You're understood."  
In "Western Christian Advocate"



## OUR YOUNG FRIENDS

### Childhood

By Mrs. Effie T. Battle.

Childhood days are golden treasures  
Which doth brighten every life;  
O, how precious is their mem'ry  
In the after years of life.

Childhood paints the sky with wonders  
Fills the air with myrlads bright;  
Finds perfume in every flower,  
Deems the earth a world of light.

Childhood sees not earth's rough places,  
All its paths are filled with flowers;  
In the cloud it sees the rainbow  
And forgets the time of showers.

In its realm it knows no falsehood,  
On the face sees but the smile;  
Innocence is its companion,  
Fahey does its hours beguile.

Mem'ry keep within thy casket  
These fair scenes of childhood bright,  
And in hours of gloom and sadness,  
Bring these visions to my sight.

Like the brilliant hues of sunlight  
Doth the clouds with silver line,  
So through cares and disappointments  
These fair visions will entwine.

### Pluck the Thistle Plant the Rose

For many years a girl prayed that she might become worthy of having the gift to heal and bless and bring happiness to every being with whom life should bring her into contact, and that she might never hurt any living creature. That her prayer was answered may be inferred from the fact that another said of her: "She leaves a trail of something like sunshine and fragrance after her. Hers is a personality actually healing in quality."

It is the privilege of every one as we pass through this world to leave a trail of just such loveliness in our wake; to extract and scatter the sweetness which lies at the heart of all life. We find in all about us that which is closely akin to something in our own nature. The spider draws poison out of the flowers; the bee gets honey out of the thistle. Whoever calls out the beauty which lies latent in life is a co-worker with God. To build for beauty is to build constructively; it is to transmute the negative and transient into the positive and permanent, for beauty is of the eternities.

A charming story is told by a traveling man of an old lady whose custom it was when traveling to lean out of the window and scatter flower seeds along the railroad track. Another pretty story of wayside ministry is told of a woman in Maine who puts in a can bouquets and loose flowers, and places the can near the sidewalk in front of her house, so that any passer-by may help himself from the floral surplus of her flower-beds. The idea soon became generally understood, and passers-by gratefully made free with the floral offerings. Those taking most of them are laboring men, who take single blossoms on their way to work in the early morning. They generally put them in the button-holes of their coats. Children are the next best patrons.

The planting of fruit trees along the roadside is another substantial way of expressing good will toward all men. If he who

plants a tree plants a hope and loves others beside himself, he who plants a fruit tree deliberately for the love of his fellow men does well indeed. Now is the time to plant. Scatter beauty of all kinds as you go along.—*Deaconess Advocate.*

### The Violet

By Bessie B. Bever.

Beside a little babbling brook  
A humble violet grew,  
A tiny little flower was she  
With face of darkest blue.

A simple little flower is she,  
Content to always grow  
Beside the little laughing brook  
And listen to its flow.

A sturdy little flower is she,  
Her head so bravely rear,  
Although the clouds be dark o'erhead,  
Or though the skies be clear.

O tell me, little violet,  
Your secret now so true:  
What makes your face so smiling,  
What makes your eyes so blue?

She smiled and gently whispered,  
"I'll tell it now to you,  
'Tis from always looking heavenward,  
I've caught the sky's own blue."

### O Sweet Little Birds

O sweet little birds! a-wing in the air,  
Why is it you're happy and free from all care?  
Why is it your songs like a jubilee ring  
As you circle and soar and dart on the wing?

O sweet little birds! a-nest in the tree,  
Why is it you seem so contented to be?  
Why is it you fear not the elements rude  
As you cosily cuddle and cover your brood?

O sweet little birds! teach my spirit your faith;  
Teach me God is the Father and Friend of us both.  
Let me trust in His love so my carol may be  
Like the carol you're singing—a glad jubilee.  
Susie M. Best.

### Signs of Spring

By Cara A. Black.

When the sky is blue about you,  
And the grass is growing green,  
When the apple trees are blooming,  
And the violets are seen,  
When the robin's singing sweetly  
In the maple over there,  
It is spring!

When the South wind whispers softly  
'Mong the newly-budding trees,  
When the lilac's purple blossoms  
Send their perfume on the breeze,  
When the brook is rippling, merry  
O'er the pebbles in its bed,  
It is spring!

When the lightning flashes, blinding,  
And the thunder's booming's heard,  
When the rain comes down in torrents  
Frightening every beast and bird,  
When the windows rattle, chilly,  
And the wet wind sweeps the plain,  
Still 'tis spring.

When the sun peeps out and, smiling,  
Greets the weeping world again,  
When the glistening bow of promise  
'Stretches over all the plain,  
When the brook, the birds, the flowers  
Send a song of praise to heaven,  
O, it's spring!

Brookings, S. D. From "The Epworth Herald."

### The Individual Note

"Listen to that," laughed the summer traveler in the South. The resident paused and smiled as his ear caught the rollicking notes of a mocking bird.

"Yes, isn't that a medley, and not a note of it his very own," was the reply. "Folks like to hear him rattle off his stolen songs; but he gets only a laugh for his shallow wit, while the rightful owners of the songs get the real admiration."

Which was true in more ways than just bird ways. There are boys and girls, or young men and women, who feel that they are not making enough noise in the world, that their part in life is too small to win any praise or success for them. They want to do more than just the simple things given into their hands; they are not contented to perform the humble, everyday duties that fall to their lot; but long for greater worlds to conquer.

For these discontented ones there is a real lesson in the mocking bird and his copied songs. The thing that really counts in life is the individual note—the song that you can sing, the work that you can do, better than any other. You could see clearly enough the mistake of anyone else attempting your work in place of his own, for which he is better fitted. The rule applies to yourself as well. His individual note in life is best for him, yours for you. So soon as you either start mixing them up, borrowing from each other, making a medley of your efforts, so soon you are missing the way to the best accomplishment, the thing that God meant you to do and to win your joy from, and lay yourself open to the laughter of those who laugh at the mocking bird but applaud each of the birds from whom he steals his notes.

### A Dozen Don'ts

Don't call that gain whose acquisition costs character.

Don't depend upon uncertain doctrine to produce devoted Christians.

Don't call him narrow-minded who cannot agree with you in everything.

Don't prize too highly that inalienable right to make a fool of yourself.

Don't expect cold storage New Year's resolutions to do good service in June.

Don't try to keep a chip on your shoulder and the Lord in your heart.

Don't cry out for equal rights as long as you are slave to fad or fashion.

Don't consider the Bible mastered until it has completely mastered you.

Don't advocate a double standard of morality unless the tricter part is for yourself.

Don't place a high estimate on the man who always has about fourteen grievances.

Don't permit the society of the parlor to kill the sanctity of the prayer-meeting room.

Don't think you will win men to your position if you go the whole length with them to their position.—From *The Religious Telescope*.

### Pins and Needles

Pins and needles had a party,  
But they quarreled so  
That they all went home a-crying  
'Fore 'twas time to go.

"What a creature!" groaned the needle,  
"Hasn't any eye!"  
"What's a dozen eyes worth, stupid?"  
Heads come twice as high!"

When they met, pins tossed their heads up,  
Needles shut their eyes.  
'Tis in little bits of quarrels  
That the danger lies.

—Deborah Ege Olds, in St. Nicholas.



## Health Papers—Visiting the Sick

By D. A. Bethea, M. D.

No matter how healthy a family or individual may be, rest assured that the sick day will come. Then, if we are so sure that we will be sick at some time, there is certainly no excuse for not being ready when that day—the rainy day—arrives. Not many people can have much money laid up for these dark days, but any one can belong to a good lodge, and also have a sick and accident policy. Right here I want to say that many persons go to the extreme in this particular. They belong to so many lodges that they can't keep up any.

Some one may say "Doctor, you forgot to mention the church membership and the life insurance policy as a very important factor for the sick day." No, the church membership and the life insurance policies are for use after death, which is all right, but what I am speaking about in this talk is the preparation necessary to keep from dying. The minister and the church member will come in and pray with the sick man, and also show a great deal of sympathy, but what good does that do when he needs money for medicine and nourishment. As the church is fighting to save his soul then somebody must look after the body. We must have insurances that those who are depending upon us may be provided for, surely we have no criticism to offer to any of these agencies; but we are making a plea now for the man that is down flat of his back, unable to help himself.

The lodge seems to approach more closely to the proper way of visiting the sick. As an organization they will send one of their members to sit up with their sick brother at night when needed. They will also give a certain amount each week to help keep the wolf from the door. Who could help from liking an organization like this. If this same brother is a member of the church about the only thing that they will bring him is flowers, and when he gets worse more flowers, but when he dies they will cover him up in tears and flowers. The story is told of a little girl seven-years old, a member of the mother's jewels of the Woman's Home Missionary. She visited an old man who was in great need; he was sick and had nothing to eat. This little girl bought a large bunch of flowers and took them to him. After her visit for a few minutes she said "let us pray." This is said to have had a great effect upon the old man. But how much greater effect it would have had, had she brought him something to eat and then had prayer, for most people can serve the Lord better when they are not hungry.

Sometime visiting can be made a bane instead of a benefit, by making these visitations at the wrong time, some would say that there should be no wrong time to go see the sick, but this is not true; there is time for all things. The best time to go to see the sick is when you can do the most good. So many people wait until Sunday, then crowd the sick room, making the patient much worse. Then, to make matters even worse, each one will persist in asking him how he feels; and, to make matters still worse, will try to make the poor man talk, when he is too weak. This kind of visiting does more harm than good. When one calls to see the sick he should try to call at a time when there is no crowd, if possible. Should the patient be very ill do not ask him how he is, but ask the family. Do unto the sick as you would have them do unto you.

Some times people say: "I would take something, but I do not know what he can eat." If at a loss to know what to take, I would say take a piece of money. No matter how small an amount it is, you will find that it will be well received. Tell the family that you wanted to bring something but did not know what he could eat, so just give this little money that they may buy what is best suited to his condition. Or, you may not be in the position to give a piece of money, nor you

may not have any thing that the patient can eat—nevertheless, you may have something that can be used in the family; this would be greatly appreciated. The writer was attending a man once who had such a friend. This friend did not have money nor any thing that he thought the sick man could use, except some choice wine, which he brought in large bottles every time he made a visit. But the patient, being a minister, would not use it under any circumstances. The good preacher gave all the wine to the doctor and told the doctor to make medicine out of it if he choose. Just what the doctor did with it is of no consequence to the reader; it suffices to say that there was not a drop of it wasted.

While it is a good thing to be able to take something to a sick brother; no one should fail to visit on that account. It is the spirit of the visit that counts. One who is sick needs sympathy as much as anything else, but not the kind of sympathy that depresses. Occasionally some one will go into a sick room and display his feelings to an alarming extent. He whispers around in the room. Or, if he does not do that, he will tell of everybody that he ever knew that died with the disease that this patient has, and in many other ways display thoughtlessness.

Many times one's friends from a distance come in to make visits. Such friends and relatives should remember that the family is under a great expense, so, if possible, they should try to help bear the financial burden in some way. Cases have been reported where the man died from worrying about how he was going to pay the bills incurred by his relatives, but up to this writing we have never heard of any one worrying himself to death because he could not pay his doctor's bill.

### Parental Neglect

By THE REV. C. H. WETHERBE.

The fact needs to be many times repeated that a very great responsibility is placed upon parents in respect to the teaching and moral training of their children. While it is true that some children, although carefully trained by their parents, do go into evil ways, yet the parental responsibility is none the less great and binding. If the parent has tried hard to fulfill his obligations to his child, and then the child, in later years, goes astray, the parent can have a measure of satisfaction in the thought that he or she has tried to do his or her duty as fully as possible. But when the parents make a practice of neglecting the proper moral discipline of their children, and the latter go into wicked ways, the parents have great reason for condemning themselves. The later Dr. T. DeWitt Talmage said: "Doctor Potter tells the story of a young man who stood at the bar of a court justice to be sentenced for forgery. The judge had known him from childhood, for his father had been a famous legal light, and his work on the Law of Trusts was the most exhaustive work on the subject in existence. 'Do you remember your father?' asked the judge, sternly, 'that father whom you have disgraced?' The prisoner answered: 'I remember him perfectly. When I went to him for advice or companionship, he would look up from his work on the Law of Trusts and say, 'Run away, boy, I am busy.' My father finished his book, and here I am.' The great lawyer had neglected his own trust, with awful results." How much that father's neglect of his son's training had to do with the son's committal of crime, we do not know. It is possible that the father frequently gave the son the best counsel that he was capable of giving. I would not condemn the man just because, in the midst of important mental work, he did not drop everything and spend some time with his son. The mother had much responsibility in the son's moral culture.

### Anent Famine

By THE REV. WM. R. CHASE.

The fact of famine prevailing now in China, where multiplied thousands are starving to death, coupled with the certainty of like conditions sooner or later to prevail on some other part of the globe where it will then exact the same fearful toll of human lives there that it is now exacting from China, ought to arouse Christendom to the necessity of a more successful way of meeting this ravaging monster than we now have.

Private and individual and church benefactions are not able to meet the case. It is impossible for them to act quickly and with enough force. Very much suffering is averted in this way. But such response can never meet the demands of the case. China's dying thousands demonstrate this.

What should be done by every Christian nation is this. Each and every year there should be put in the budget of that nation a provisional amount to be used as the case might require to meet and fight famine whenever and wherever its gaunt head appeared. Had the nations now such a fund that could be poured into China untold suffering would be averted.

### For Mother

The tall, awkward boy, just in from his work at the shop, carefully unrolled the big bundle he carried and disclosed a blooming plant. As his toil-roughened hands busied themselves with folding up the paper and string, a woman in the kitchen—one who felt that her slight relationship and neighborly services gave her a right to free speech—looked at the flowers and remarked:

"It's pretty; but there are plenty of things needed a sight more than flowers in the house."

"It's for mother," answered the boy, with a brusqueness intended to conceal any deeper feeling. "She's had a whole lifetime of doing without things she liked because something else was needed worse. She's going to have flowers now if I can get them."

It would not be for long; they both knew that, and the invalid, in her plain little room, caressed with loving fingers and eager eyes the treasures that were brought to her. She was too weak to question now with voice or brain how such things were procured; she only watched for and enjoyed them, and the boy saw to it—at what cost of self-sacrifice and overwork he only knew—that the supply did not fail; but the well-meaning woman in the kitchen shook her head, and murmured to herself, if to no one else, that it was "shame to spend money for just flowers with so many things worse needed about the house."

Love's lavish offerings have often a reason and meaning not fathomed by those who coldly compute the pence they cost. The flowers in the sick-room were pleasure and comfort to the dying mother, but who shall estimate what threads of fineness and nobility their purchase wove into the character of the boy?—Forward.

### Spring Time

MRS. EFFIE T. BATTLE.

Earth has changed her once dull garments,  
And has robed herself in green;  
Easter lilies deck her bosom,  
Modest violets, too, are seen.

Buttercups stand out all golden,  
Hyacinth's bells begin to ring,  
Fragrance comes from sweet Narcissus,  
Little birds now chirp and sing.

Nature seems so full of gladness,  
That her face breaks in a smile,  
As the sun with ardent glances,  
With her rays doth her beguile.

Father, may our hearts be ever  
Full of sunshine, free from care,  
And tho' spring may change to summer,  
May we e'er find gladness there.  
Okolona, Miss.



## The Worth of the Kingdom

International Sunday School Lesson for August 4, 1912

(Matt. 13:44-53.)

Read Matt. 8:24-27.

Commit vs. 45-46.

International Sunday School Lesson for August 4, 1912.

**Golden Text:** "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."—Matt. 6:23.

**Time:** The autumn of A. D. 28.

**Place:** A house in Capernaum.

By the Rev. E. B. Burroughs, D. D.

Man is by nature a seeker. This trait is manifest in early life and becomes more intense as the years come and go. The restlessness of the present age is due to this fact. Go where you will or may, and you will find men busily engaged in seeking the things which appear unto them as being of the greatest value. Thus the scholar seeks more knowledge, the politician a higher office, the soldier greater glory and fame, and the already rich, greater wealth. The pleasure seeker never grows weary in his efforts to find new diversions. Thus in proportion as men value the things of life are the efforts they put forth to secure them.

But the things of this life are transitory. They have no permanency. They are hardly secured ere they are gone. Riches, fame, position and pleasure, abideth not. Therefore, he who seeks them and them alone, labors in vain. He is like a hungry man trying to satisfy his hunger with the apples of Sodom.

Seek first things first. This is the teaching of our Golden Text. There are first things. They are the kingdom of God and His righteousness. They alone are everlasting. They alone possess true value. With them change is impossible. He who seeks and finds them shall possess wisdom, honor, wealth and everlasting fame. He shall be wise unto salvation, honored in being accepted of God, rich in being an heir of God, and famous as one redeemed by the blood of Jesus.

And more than that, he shall have added unto him all the things of this life necessary to his comfort and enjoyment. He shall have the Divine guidance, protection, and support. God shall give His angels charge concerning him and they shall keep him in all his ways. Truly it is worth while to seek the kingdom. Truly the kingdom is of incalculable value and wise are they, who turning a deaf ear to the siren voices of the things of this life, have sought and found their way into the kingdom.

Our lesson to-day is intended to show the value of the kingdom of heaven and to impress upon men the necessity of seeking it first rather than the things of this life. As had been His custom, the Master uses a parable in order to fasten the truth He taught upon the hearts and minds of the people. His appeal to their commercial spirit was well calculated to arouse their attention and cause them to carefully consider what He had said.

His second parable shows the universality of the kingdom; that it shall include all races, kindreds, tribes and tongues; that the way thereunto is open to all.

### Light On the Text

44. The kingdom of heaven. The kingdom of grace and of glory. Is like unto. May be compared unto. A treasure. A great sum of money, or a large lot of gold or silver. Hid in a field. There being no banks in those days, this was a common practice. Which when a man hath found. Cometh across. He hideth. Says nothing about it. And for joy thereof. "Because of the great value of the treasure." Selleth all that he hath. Disposes of all his other possessions of value. And buyeth that field. Purchases it of its rightful owner, but says nothing about what he had found. Let it be noted that nothing is said about the morality of the act. The idea is simply to show that he is a wise man who sells things of less value in order to purchase things of greater. The kingdom of heaven is of greater value than all the things of this world. Therefore, men should seek it first. 45. Again. Once more. A merchant man. One who travels through various countries and examines the treasures of dealers to find what was in the market. Seeking goodly

pearls. "The pearl is a thing of beauty in itself." 46. One pearl of great price. "A pearl of the first quality is unquestionably the most beautiful object in nature. However brilliant and hard and cold diamond may be, yet it cannot approach in loveliness the bright but delicate luster of the pearl. Hence when the merchant man found one pearl of great price he went and sold all that he had and bought it, for it was better to possess one thing of great value than many of less. 47. A net. Such as was commonly used by fishermen. Cast into the sea. In such places where fish are found. 48. Gathered the good. They were worth saving. Cast the bad away. They could not be saved. The end of the

world. The day of the final judgment. The angels shall come forth. In obedience to the Divine command. And sever. Separate. 50. The furnace of fire. The place of everlasting torment. There shall be wailing and gnashing of teeth. Great weeping and sorrow and bitterness of soul, caused by the recollection of lost opportunities of salvation. 52. Have you understood all these things. Have you grasped the deep meaning of the parables spoken? Yea, Lord. Not of themselves did they understand, but "by the aid of Jesus' own interpretation." 52. Therefore. "Because you have understood, every scribe, student and teacher of the Bible and religion." Which is instructed. Who have received instruction and become a disciple. It is like unto a man that is a householder. "At the head of Christ's household, or any division thereof." Which bringeth forth. Sends or comes forth. Out of his treasure. Treasury. Things new and old. "Some of the new things are far better than the old. Sometimes the old are better. Both are needed."

Charleston, S. C.

## The Growth and Culmination of Decision

Epworth League Devotional Meeting Topic for August 4, 1912

Jesus Assumes His Life Work.

Mark 1:9-11; Isa. 61, ff.)

By the Rev. A. Preston Shaw, B. D.

### Concerning the Scripture

During the month of July our thoughts have been concerning Jesus in His growth to manhood. We now shall study His life work.

The preparation which His home and village life gave Him was not an end in itself. His was a greater task than preparing. He leaves the seclusion of His home life at Nazareth and makes His way to the banks of the Jordan, where John is baptizing. With that motley crowd He comes to the Jordan, with them also as if He needed remission of sins He was baptized of John. But straightway the heavens were opened and a voice from heaven assured Him "Thou art My beloved Son in whom I am well pleased." The Sacred Record gives us no account of the plans which Jesus made before leaving home to go to the Jordan, but all may agree that this baptism of John, this greater baptism of the Holy Spirit, marked the turning point in His career and the beginning of His life of active service.

In Isa. 6, 1, ff, we have a graphic picture of a decision, made by Isaiah, the Prince of the Prophets. In the year that King Uzziah died He saw the Lord. This vision of the Lord in all His majesty and glory made him see his own shortcomings and imperfections. It made him realize how frail he was and how without God's help he could do nothing. "Woe is me!" he cried, "for I am undone, because I am a man of unclean lips and I dwell in the midst of a people of unclean lips." Thus humbled before God, God was able to help him and use him. One of the seraphim flew to his rescue, bearing a live coal of fire from off the altar and touching his lips, thus taking away his iniquity and purging his sin, so that he was able to answer the call, "Whom shall I send?" with that glorious decision, "Send me."

### The Meaning and Application To Us

Preparation for life work is a necessity. No man or woman can do any work successfully without preparation. Preparation, however, is not a life work in itself. The great task of life is doing that for which we have prepared. This rule is equally as true in the realm of the spiritual as in that of the temporal. As we seek earnestly to prepare ourselves to do some work whereby we may earn a livelihood in temporal things, we must also prepare ourselves for helping to further God's kingdom in the world among men.

The best preparation we can make for furthering God's kingdom is to get a vision of Him. We must know what God is like before we can become like Him and have Him rule over us. This was what Isaiah did. He saw the Lord, and in seeing Him saw how insignificant and sinful he himself was in His sight. But our preparation is not yet complete until He makes us like Himself—until He takes away our sins and our iniquities.

God's servants who serve Him have His approval. The voice which spoke to Jesus was not spoken without a cause. He needed encouragement in the

undertaking of the great task before Him. What cheer must have come to His uncertain, questioning, soul as He was deciding to undertake His life work when the voice spoke to Him, "Thou art My beloved Son, in whom I am well pleased?" We also, who try to do His will, may have a like comfort and cheer, for the greatest joy that can come to us is the assurance that God is pleased with us.

Winchester, Va.

### Notice to Pastor in Rural Districts

Since the laymen in some rural districts manifest such little interest in regards of the comforts of their pastors, I offer the following suggestions to that class of ministers who have these conditions to deal with:

(1) Every man going to his appointment, finding things in bad shape, no comfort for himself or family, no interest taken by the laymen, I think it wise—that each of us do what we can towards the improvement of the home and its surroundings, there by making the day come when we, who labor in rural districts will have a place fit to live. Let each of us plant a few trees, you may not stay to enjoy them, but the next man will. If this is done, you will have the pleasure of enjoying those the "other fellow" set out.

Those who have not experienced the uncomfatableness that some of us have to undergo may not see it as I do; but brethren, these things are needful.

For instance, plant fruit trees. I am quite sure we all like it. If you don't get the first peach, your successor will. If this spirit is cultivated among the pastors we would find that our moving from place to place would be more satisfactory. This does not apply to all of our preachers. They don't have it to do and I am thankful for it.

We have some laymen that have deep reverence for their ministers. They seem to feel that he would like a front and back porch; also they feel that he would like a glass window as well as they; and they try to make the home comfortable.

Then there is another class who fix nothing for his own family, therefore he has no interest in us. Still we have to labor among them.

Brethren, let us do what we can to avoid our hardships

JAS. HANTS,  
Hufsmith, Texas.

### Personal and General

Mrs. Anna Troupe, the wife of the Rev. T. D. Troupe of Oxford, Miss., is spending a few days with her daughter, Viola Page of Mississippi.

Mrs. Amelia Urner left the city this week for Lake Charles, La., to spend a month with Mrs. Lawrence Jackson and Mrs. L. Priest and other friends.



# Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Baton & Mains, and all communications intended for publication to the Editor.

## YOUR ATTENTION, PLEASE

Has your district met the full apportionment of the General Conference expenses? If not, your district should at once begin to raise the balance due and enter itself with the more than half of the districts of the church that have met their apportionments in full. This is the only equitable thing for our districts to do and we sincerely trust that the appeal of Mr. Oscar P. Miller, treasurer, of the General Conference Expense Fund may be heeded at once. According to the Discipline, the Fall Conference have until the end of the Conference this year and the Spring Conferences have until next year in which to raise the deficiency. Any over payments made during the quadrennium will be credited to the apportionment for the next quadrennium. We hope our brethren will give attention to this matter.

## DR. H. A. MONROE, SOLDIER AND MINISTER, DEAD

We learn with regret of the death of the Rev. H. A. Monroe, D.D., of the Delaware Conference, which occurred at his residence in Philadelphia the morning of July 16th.

During his active ministry he was one of the most prominent colored men of the Church, holding the confidence of the Church in a most marked degree, and was recognized as one of the foremost leaders. He was a member of five General Conferences and delegate to the Ecumenical Conference, which held its session in London. For a number of years he was a member of the Board of Managers of the Missionary Society. In his Conference he held a number of the leading pastorates and served several of the districts as Presiding Elder, retiring during his term as District Superintendent of the Philadelphia District. Among the charges he has served were Greenville, Md.; Cambridge, Md.; Ezion, Wilmington, Del.; St. Marks Church, New York City, and Zoar Church, Philadelphia, and Camden, N. J. During his pastorate in New York City, the Church was moved from Thirty-fifth Street to West 48th Street.

Dr. Monroe was born in New Bedford, Mass., in 1848, and served during the Civil war in Col. Shaw's famous regiment, the 54th Massachusetts. He was always a patriot, proud of his country and proud of his service as a soldier. Immediately after the war he became a school teacher at Fairmount, Md., and was active in politics, serving before he entered the ministry as inspector at the Port of Baltimore, Md. In 1869 Dr. Monroe was united in marriage to Miss Christina A. Wilson of Upper Fairmont, Md. This union was blessed with nine children, among whom five survive—namely: A. W. Monroe, New York; Mrs. S. B. Waters, Bridgeville, Del.; Mrs. M. E. Webb, New Bedford, Mass.; Mrs. C. D. Jones, Philadelphia, and Frederick Monroe, Atlantic City, N. J.

His first wife died in New York City in 1888. Two years later he married Miss Madeline Carter of Savannah, Georgia, who survives him. The funeral took place Friday, July 19th, from Zoar Church, Philadelphia. Dr. James H. Scott presided. The officiating clergymen were Rev. W. H. Brooks, D.D., pastor of St. Marks Methodist Episcopal Church, New York; Rev. Ernest Lyons, D.D., of Baltimore, Md., and Rev. M. W. Thornton, D.D., Presiding Elder Philadelphia District of the African Methodist Episcopal Church. Many other prominent divines were present. The interment was at Wilmington, Delaware, where rest the remains of his first wife.

## Of General Interest

### NEGRO YEAR BOOK

Negro Year Book, by Mr. Monroe N. Work, in charge of the research and records of Tuskegee Normal and Industrial Institute, is just out. It is a remarkable compendium of information concerning the Negroes. It is a ready reference on many subjects concerning the race and will prove an indispensable and valuable aid in studying the race situation. The information gathered is reliable and conveniently grouped. The volume shows a great amount of labor in gathering this information from wide and varied sources. An annual volume of this kind would become a valuable and almost indispensable piece of literature on the race question. Among the subjects treated are: "A review of the Negro in 1911;" "The Economic Progress of the Negro;" "The Negro in the Religious Field;" "Negro Education;" "Negro Soldiers and Heroes;" "A Chronological History of the Negro in America." It contains directories of Negro banks, Negro towns, business leagues, hospitals, newspapers and National and fraternal organizations. There are, also, carefully classified lists of books and articles relating to the Negro.

We congratulate Mr. Work on the volume he has put forth and bespeak for the production the cordial reception it richly deserves. The present volume contains 229 pages and may be had for 30 cents, including postage. Address, Negro Year Book Co., Tuskegee Institute, Alabama.

### GOV. WILSON AND THE NEGRO.

Governor Woodrow Wilson is reputed to have said: "I am proud to say that no Negro has ever entered Princeton as a student since I have been president." If this is true Mr. Wilson is not of the calibre of man to be the president of all the people. However, he is in line with his traditions. Born in the South, he could easily glory over the fact that he had not extended the helping hand to a race struggling upward against many odds. Such sentiment is entirely too progressive for us. It may be that there are those who think that we should surrender our contention in the interest of large questions that concern the Nation as a whole. But life itself is the first consideration; and the Negro is struggling for life, for civic and political life. If the quotation here presented represents Governor Wilson's true attitude towards the Negro, can he deal fairly by us? That is the question.

### GERMANY'S PREPAREDNESS ALARMS ENGLAND

In these days when men are crying "peace" it is strange to see what unusual preparations for war are being made by many of the world's leading powers. Germany is said to have nearly four-fifths of her magnificent war fleet ready for instant war. England, fearing that her mastery of the seas is being disputed and imperiled, is planning an extensive naval program, which will require years and many millions of dollars for completion.

In a recent speech, before the House of Commons, Winston Spencer Churchill, first lord of the admiralty, declared that Germany's preparation was remarkable, and, so far as he was aware, found no example in the previous practice of modern naval powers.

A. J. Balfour, former premier, and Premier Asquith, both advocated the further strengthening of England's navy as the only means of securing peace.

Premier Asquith said: "Further expenditure is necessary to maintain the security of our shores, of our dominions and of our commerce, and to insure the peace of the world. We are most reluctant competitors in this naval rivalry, which was not provoked by us." Canada will assist England in her naval programme.

## THE COMMISSION ON FINANCE

The Commission on Finance, appointed by the recent General Conference, held its first meeting at the Book Rooms, New York City, June 25-26. The membership of the Commission is as follows:

Bishops: Earl Cranston, J. W. Hamilton and C. W. Smith.

Ministers: A. J. Coultas, E. J. Lockwood, W. A. Layton, D. D. Forsyth, W. F. Conner and L. C. Murdock.

Laymen: E. W. Halford, John Walton, F. C. Evans, Charles Gibson, W. R. Comfort, Hanford Crawford, together with the Corresponding Secretaries and Assistant Secretaries of the several Benevolent Boards of the Church. There was a large attendance and vigorous and careful attention was given to the work in hand.

The Commission has a large program mapped out for it. It is to seek co-operation and correlation in the work of the various benevolent boards, to inaugurate an effective system of finance for the local church, to study the entire question for the unification of our benevolences, and report at the next General Conference. It is, in a word, to formulate and put into active operation a unified and massed financial campaign for the whole church.

A permanent organization was effected, by-laws accepted and the following officers elected: Chairman, Bishop Earl Cranston, Vice-Chairman, Bishop C. W. Smith; Secretary, A. J. Coultas; Treasurer, Col. E. W. Halford. The Executive Committee consists of the officers, together with Ward Platt, D. D.; Mr. S. Earl Taylor and Thomas Nicholson, D. D. Six standing committees were appointed indicating the scope of the work: Publicity, field work, stewardship, finance, conference sub-commissions and investigation.

A new method of determining the amounts necessary for the church's benevolent work and of making the apportionments it to be adopted. The amount each benevolent board is to ask of the denomination for its work is to be determined by the Commission on the presentation, through its representative, of each Board's present and probable future needs, and the apportionments, made out accordingly, are to be sent by the Commission to the various conferences, districts and churches. The time set for the presentation of these needs and askings is August 27th, when the commission will hold its second meeting in Detroit. The apportionments will then be prepared for the Fall conferences, and for the Spring conferences which follow, and the new order will thus be inaugurated.

The Commission gave extended and careful consideration to the nature of the functions and powers given to it by the action of the General Conference. Its conclusions were unanimous and afford the basis for the action of the several sub-committees which will report to the commission at its second meeting to be held in Detroit on August 27th.

The following publicity campaign was recommended to be put in operation, if possible, not later than January 1st, 1913:

(1) That the several Benevolent Boards publish one periodical that shall represent all the boards.

(2) That the several Benevolent boards enter upon a joint field campaign for the presentation and massing of the entire benevolent appeal upon the church.

(3) That the several Benevolent Boards publish a common leaflet literature for use by the pastors, and for distribution among the people.

The National Association of Local Preachers of the Methodist Episcopal Church will hold its annual meeting at Chester, Pennsylvania, October 10-13.



## People of Interest

The Old Centenary Church, Charleston, S. C., was recently renovated at a cost of over \$5,000. The program of re-opening covered an entire week. Among those who took part in the program were Dr. J. H. Hubbard, of Atlanta; Dr. Wm. Hanna, of Sumter, and the Rev. B. S. A. Williams. Dr. M. M. Mouzon, the efficient and successful pastor, has had marked success in this historic

church. We are pleased to present a good picture of Dr. Mouzon in this connection.

Bishop Warren is suffering from an attack of intercostal and lumbar rheumatism which has effected his heart and right lung. Pneumonia has also developed. While the physicians are hopeful for his recovery, his condition is regarded serious.

Bishop Scott preached at Simpson Church this city last Sunday.

Secretary Penn of the Freedmen's Aid Society will take up his residence at Cincinnati the first of August.

The Reverend Stephen Morrell Newman is the successor of Bishop Thirkield as president of Howard University.

The Rev. W. H. Young of Fulton, Mo., and Miss Rachel Geneva Cowles of Zenia, Ohio, were united in marriage July 2nd.

Dr. A. B. Leonard was entertained at a dinner recently by the Missionary Bishops of the Methodist Episcopal Church.

Miss Helen Keller has been appointed by the Mayor of Schenectady, New York, to serve on the Wellfare Board of that city.

Dr. C. M. Melden, President of New Orleans University, addressed the San Francisco Preachers' Meeting on a recent Monday. The *Catholic Telegram*, in republishing a report of Bishop McIntire's puts the word "bishop" in quotation, and spells it with a small "b."

The population of Alaska is 64,356; of these 36,347 are white, 25,331 Indian, 1,209 Chinese, 913 Japanese, 209 Negroes; all others 347.

Dr. A. J. Bucher the new editor of the *Times and Herald*, will direct the music of the world's Sunday School Convention to be held next year at Zurich.

The Honorable R. L. Smith was elected president of the Texas Negro Business League, which held its annual session in Palestine, Texas, July 4 and 5.

Dr. A. B. Leonard, General Corresponding Secretary emeritus, at the recent meeting of the Board of Foreign Missions, was elected honorary member of the Board.

The parsonage of Trinity Church, St. Augustine, Florida, was damaged recently by lightning. None of the inmates were injured. The Rev. J. M. Trammell is pastor.

Miss Maud M. Donnell of the SOUTHWESTERN force is visiting relatives at Jeffersonville, Kentucky, and vicinity. Miss Virginia Jones, of this city, accompanied her on the trip.

Prof. Charles H. Moore, national organizer of the Negro Business League, has been doing effective work in Kentucky, Indiana and Illinois, in the interest of the national meeting to be held at Chicago in August.

The Rev. J. H. Blake of the Delaware Conference delivered a very fine address before the Brotherhood of the Charles Wesley Memorial at Centerville, Md., on Flag Day, June 14th, on "The Higher Development of the Church."

Dr. James M. Buckley has been elected lecturer on Ecclesiastical Law and Philosophy of Christianity in the Drew Theological Seminary. The Church will be gratified to know

that this distinguished minister has found an outlet for his talent and energy in a channel for which he is so eminently fitted.

The Rev. George A. Simons, Superintendent of the Russia Mission, sailed from New York City on the steamship Kursk Saturday, July 13th, returning to St. Petersburg. Dr. Simons came to America in April for the purpose of attending the session of the General Conference, in which he represented the Finland Conference.

The *St. Marks Sun Beam*, edited by Dr. W. H. Brooks, of St. Marks, New York; the *Texas Courier*, edited by Dr. J. M. Johnson of Trinity Church, Houston, and *Court Street Methodist Episcopal Church Rally Herald*, edited by Rev. A. J. Mitchell, pastor at Bedford City, Virginia, are some of the publications put out in the interest of local churches.

The *Western* says: "Bishop David H. Moore is surely busy these hot days. He led in the debt-raising campaign in First Church, Elwood, Indiana, on July 7th; preached for the centennial celebration of the Chillicothe District, Waverly, Ohio, on July 16th; laid the corner-stone for the new church in Mt. Sterling on the 20th; will preach at Deputy, Indiana, camp meeting, August 18th."

The Negroes Religious Business Revival is a movement under the direction of Rev. J. W. Wesley, pastor of St. Joseph Church Jacksonville, Fla. The purpose of this movement is to bring the masses in direct touch with the lawyers, bankers and physicians and business men of the race in the interest of mutual helpfulness. It is also proposed to adopt some plan in the interest of public health and to reduce the large death rate among Negroes and to increase Bible reading in all the homes.

Mr. P. S. Hooker, a prominent merchant of Bluefields, Nicaragua, has been spending some time in the city looking after matters of business. He was accompanied by Mrs. Hooker, and his sister, Miss Julia. Mr. Hooker was greatly impressed with the progress of the Negro in this country, although this is not the first time he has visited America. He is familiar with the conditions of the Negro in many of the outlying islands and in Central and South America; and says that the Negro is doing better here, industrially and commercially, than in any other place with which he is acquainted.

Dr. I. Garland Penn, one of the corresponding secretaries of the Freedmen's Aid Society has been in labors abundant since the General Conference. Until his successor in League work has been chosen he has had to fill engagements for the League which he began immediately at the close of the General Conference. At the same time he has been in the Freedmen's Aid office at Cincinnati for routine office work and attended the first meeting of the Board of Managers, the meeting of the Secretaries of all the Boards of the Church in New York and the Trustee Boards of Gammon Theological Seminary and Clark University, Atlanta, Ga. He addressed the Atlanta Preachers' meeting during the month of June and they unanimously endorsed his plans for the Jubilee movement for the Freedmen's Aid Society for 1913. He wound up a rally in June by attending the first rally of Colored Preachers and People of the Tennessee Conference at Nashville called by Bishop Theodore S. Henderson who has residential supervision of the Tennessee Conference.

The Rally was one of the best ever held in that conference. Preachers and people thanked Bishop Henderson, Bishop Scott and Secretary Penn for their presence and speeches. The Freedmen's Aid Society and the forthcoming Jubilee of 1913 were put upon the hearts of the people. Walden University and Meharry Medical School were thoroughly looked into on the occasion of Secretary Penn's visit. The Secretary takes up residence in Cincinnati in August after his successor in League work is chosen by the Board of Control August 9th.

## News Paragraphs

Dr. Charles M. Melden, the brilliant president of New Orleans University, prepared for college by the route of the cobbler's bench. He is still pegging away, and that, too, most effectively.

The Annual Meeting of the Woman's Home Missionary Society of the Methodist Episcopal Church will be held in First Church, Des Moines, Iowa, beginning October 16, 1912, and continuing eight days.

The fourteenth annual meeting of the National Medical Association will be held in Tuskegee Normal and Industrial Institute, Alabama, in August, 1912. Tuskegee Institute is fast becoming a "Convention City."

Kansas is to have the largest fish hatchery in the world. It will contain one hundred ponds, each one of which will comprise an acre and be six feet deep, and is now in process of construction at Pratt. It is to cost \$150,000, six times as much as any of those built by the government. The Kansas Legislature is responsible for the enterprise.

Dr. W. H. Wiley recently connected with the Department of Agriculture, who is now receiving \$7,500 a year as editor of a household magazine, has recently signed a contract with a lecture bureau for a year's series at \$10,000 and it is said that Major Fitzgerald, of Boston, will offer the Doctor the position of chairman of the board of health at \$7,500 a year.

The Interdenominational Conference of Home Mission Women for the East will be held at Northfield, Mass., beginning July 19, and continuing 5 days. A fine program promises much help and inspiration to all who will attend. These conferences which have been held during the past four or five years have steadily increased in numbers and in interest, and this year promises to be the very best of all.

The Gilbert Haven Home, in Savannah, Georgia, has been sold and possession was given July 1st. Pending the building of the new home the teachers and students—as many as can be received, will be housed at the Speedwell Home, a mission at Sand Fly, a suburb of Savannah. The Speedwell Home is an outgrowth of the work at Haven Home. Miss Flora Baldwin, who has been many years in the work, remains as the capable superintendent.

The Thirteenth Annual Meeting of the National Negro Business League will be held in Chicago, Wednesday, Thursday and Friday, August 21, 22 and 23, 1912. The Local Negro Business League of Chicago has secured the Seventh Regiment Armory for the sessions. Delegates intending to be present should, as early as practicable, notify W. D. Neighbors, Secretary Chicago Negro Business League, 3517 State Street, Chicago, of such intention, so that proper accommodations may be reserved.

Home Mission week, which will be celebrated by thirty-six societies connected with the Home Missions Council and the Council of Women for Home Missions, November 17-23, 1912, will be preceded by a preliminary campaign of three months' duration. This will not be a campaign of great speeches and banquets, but will proceed along the lines of information. Rev. Dr. Stelzle of the Presbyterian Board of Home Missions is in general charge of this campaign and programs, leaflets of organization for the committee in each city and local church, striking posters, representing American social and religious problems, will be sent out from the headquarters. In addition there will be, during the three months syndicated articles in newspapers, magazines, etc., in at least one hundred cities on various Home Mission problems. It is hoped and expected that the auxiliaries will assist largely in distributing denominational literature and in working up meetings in their own local churches.



## Clafin University: One of the Factors in Preparing the Negro Youth for Good Citizenship

By Rev. J. L. Grice, D. D.

That Clafin University stands for industrial, classical and religious training of the Negro youth principally of this Southland is a fact long since conceded, not only by a few, but her many friends everywhere. Such training greatly helps and inspires the youth to fix and more definitely decide in his mind as to what shall be his real future work after his graduation than anything else.

This institution also purposes by its present, as well as its past reputation, to make the Negro youth a good, intelligent citizen, and to make him capable of performing that service which will be a blessing both to himself and his fellow-man.

Let us look more closely at Clafin University, as one of the leading factors in preparing the Negro youth principally of the South for good citizenship: a citizen who enjoys the freedom and privileges of a city wherever he lives in the United States or outside of it.

We use the word factor herein the sense as one of the elements, circumstances or influences which contribute to produce result.

Clafin, as she stands before our eyes today, is making a very strong record for her perpetuity along with other institutions of similar character; because of her many graduates she has already sent out into the world.

It will well pay us to notice at this junction a few of her many graduates, whose standing is high; as good, moral, upright citizens, turning up and bringing things to pass in their professional callings where they now reside.

Professor W. L. Buckley of Brooklyn, New York, teaching both white and colored pupils in a graded school of that city, is a good citizen, an educator and writer and lecturer that all of us who know him will admit that he stands second to no other person of his race doing similar work.

Professor N. J. Frederick, of the City of Columbia, South Carolina, as principal of the Howard Graded Schools, towers as a scholar and a man of careful executive ability over some of his predecessors, who held the same office years ago.

Professor J. E. Wallace, a member of the faculty of Clafin, is also a ripe, brilliant scholar; everybody in Orangeburg respects him as a good citizen and a gentleman. His instruction and influence in the university are giving him a name that not only his present race may well boast of, but his future generation in years to come will rise up and honor his good deeds.

Jacob Moorer, of Orangeburg; E. B. Burroughs, of Charleston, and Marion Frederick, of Sumter, these good citizens and lawyers take their rank with many of the white, learned lawyers of the State of South Carolina.

Dr. Daniel Moorer, of Orangeburg; Dr. H. C. Hardy, of Spartanburg, and Dr. W. H. Marshall, of the City of Chicago, as physicians their names are already written in the splendid galaxy of other eminent physicians where they are known.

The Rev. C. C. Jacobs, D.D., of Sumter, who is still actively engaged in the Sunday School work of the great Methodist Episcopal Church, is known in many places of this country as a strong, intelligent and influential preacher of the gospel of Christ.

Professor N. C. Nix, D.D., of the State Colored College on the adjoining Campus to Clafin, is making a great name for himself in the chair of mathematics of that school.

Rev. J. B. F. Coleman, who so recently went to the dark continent of Africa, accompanied by his wife, who is also a brilliant graduate of Clafin University, is beginning to bring things to the front as a missionary preacher and teacher in Liberia, Africa.

Professor Wilson W. Cooke, for a long

time the skillful architect of this institution, who is now filling the position of Superintendent of construction of government buildings in the City of Washington, District of Columbia, is making a record there as an architect of first rank, which will stand as a splendid monument to his name.

President D. M. Minus, of Sterling College, Greenville, South Carolina; Dr. W. M. Hanna, of Sumter; District Superintendent E. B. Burroughs, of Charleston; also, J. W. Moultrie of Sumter; Dr. J. B. Taylor, of Orangeburg; Rev. J. S. Thomas, A. M., of Orangeburg, and A. G. Kennedy, B. D., of the City of Anderson, are able, well-cultured and polished ministers filling acceptably the various pulpits of the South Carolina Conference of the Methodist Episcopal Church in this State.

Clafin University is at the same old stand and doing the same work; instructing, disciplining and preparing the Negro youth for the enjoyment of good citizenship, and opening the door for him to enter upon the duties of whatever his professional calling may be.

So we want the friends and good people of Clafin University to wake up and bestir themselves as never before by putting their boys and girls into this school.

This institution is sending into the world both young men and women who will be wanted somewhere, beyond the shadow of a doubt.

This educated youth will be wanted. The merchant will want him for a salesman or a clerk; the master mechanic will want him for an apprentice or a journeyman; those

with a job to let will want him for a contractor; clients will want him for a lawyer; patients will want him for their physician; religious congregations will want him for their pastor; parents for a teacher of the children; and the people will want him for an officer.

He will be wanted most assuredly. Towns will want him as a citizen; acquaintances as a neighbor; neighbors will want him as a friend; families will want him as a visitor; the world as an acquaintance; and girls will want him for a beau and, finally, for a husband.

The graduates of Clafin should own the school, talk to people about it, as being one of, if not the, best Negro institutions of learning in the South, and thereby inspire many other boys and girls to come to Clafin. The graduates of institutions like Fisk, Allen, Benedict, Tuskegee and others, are talking up and owning their schools wherever they go, and take much pride in making them known.

Some of Clafin's graduates have already been criticized in some places of this State, and that, too, by some of our leading Methodist people, as well as those of some other denomination, that the Clafin graduates of these places fail to own their schools.

We hail with delight President Dent and his noble, Christian-hearted, ever-persevering, wise wife, and the untiring band of intelligent, Christian and unselfish professors and teachers composing the faculty. We voice the sentiments of the members of the Board of Trustees of Clafin University of South Carolina Methodism by saying we are more determined to stick by them in the coming efforts to carry forward the arduous work of Clafin University than ever before.

## "In His Way"

By Minnie Leona Upton

Ruth Bryant was singing, as she flew about the sunny sitting-room, on that radiant June morning—changing water in vases, straightening rugs, setting chairs in place, and doing a baker's dozen of little things to brighten and beautify the home.

"June, June, dear June!  
Now, God be praised for June!"

The stream of song rippled through the room and out of the open window. Ruth was always singing. And no one ever thought she sang too much.

At the open window appeared a saucy face, wearing an exaggerated expression of curiosity, which gave way instantaneously to one of equally extreme relief.

"Oh, so thankful! I knew that a new prima donna was in town, and hearing the singing, I thought that she must have run in to have breakfast with us. Thought 'twas awfully kind of her, but I didn't feel exactly dressed for the occasion."

Still singing, Ruth flourished her dust-cloth full in the impish face, that, with a choked splutter of "Germs!" disappeared.

The intruder, Ruth's big twin-brother Sydney, presently came to view in the kitchen, where Mrs. Bryant was putting the finishing touches on an omelet.

"Say, mother," he cried, "Isn't Ruth's voice getting great. I don't believe there's another seventeen-year-old-girl in town who can come anywhere near her!"

"I can't help agreeing with you, Sydney even if she is our girl. I suspect that we shall be proud of her, some day."

"I'm proud of her now, mother—but don't you tell her!" He grinned sheepishly. "She's going to be the star at the Children's Day concert, even if Carver Place church is noted for its fine music. The soprano isn't in it with her, no matter if she has studied abroad! Sis is the one folks won't want to have stop."

"I honestly think you're right, Sydney," Mrs. Bryant flew about the kitchen with beaming face.

"But say, mother, you know I've got straight that Grace Colson is simply why because that solo wasn't given to her. All the other girls are tickled, for everybody likes Ruth, and nobody likes Grace. The reason Grace wanted it so badly is that rich old uncle of hers is to visit them on Children's Day—and Grace thought that he could once hear her sing in church—hear her to good advantage, and see that she was thought something of here—she give her a start at the Conservatory, and perhaps see her through. Of course, she has a nice voice, but it's Ruth's chance as well as hers. No knowing who might be there, and hear her, and want to give her a start! Dad can't help her, and you can't help her at home, so she can't earn money for herself; and I can't earn enough to do much good yet. If somebody'd just give her a start! Don't you breathe a word of her about this. She hasn't heard of it, and the girls don't mean that she shall, for she's such a——"

"She's heard it now, anyway!"

Ruth stood in the doorway, with shining eyes, half laughing, half crying. "Yes, I've been eavesdropping! Marmie dear, at noon I shall tell Grace that she must take the solo—that I don't feel equal to that bit of C! It is pretty much of a flight for me."

"My dear little girl!" Her mother was hugging her tight.

Sydney saw that the matter was settled. "Well, I'll be—hatted! If it's not a matter of shame!" And the scowl didn't come off his handsome face all breakfast time. And the way to High School he treated Ruth with the most distant courtesy.

It was not till the end of the afternoon session that Ruth had an opportunity to speak to Grace. Making the excuse



she had an errand in that direction, she walked along with her to her home. But her arguments and pleadings were of no avail. Grace would not take the solo "at hand," as she ungraciously termed it. She turned abruptly in at her own door, hardly bidding Ruth a civil good afternoon. But Ruth knew that she had come in to rush up to her room, and throw herself on her bed, and cry. She walked home, puzzled and baffled, but determined not one whit resentful. "I'll find a way," she said to herself, softly, as she hung up her wraps. "A way to what?" Sydney, whom she had not distinguished from the cushions in the hall cosy-corner. "A way to my way, Sir Grumpy!" And that led to a pillow fight, in which Sydney's grumpiness disappeared.

Next day, Ruth took a long walk after school, to see Mrs. Atherton, chairman of the entertainment committee.

"If you'll only tell her, dear Mrs. Atherton, that you're afraid I'm not equal to that note, and that you're anxious for her to take the solo, I'm sure she will."

But Mrs. Atherton, usually so gracious, only smiled grimly:

"But I'm not afraid, and I'm not anxious. I want your voice for that solo. And mean to have it! It's only a dream about that uncle of hers, anyway. I know him. He's an old skinflint. He'd never help her under any imaginable circumstances."

And with all her arguments Ruth got no further.

"But I'll find a way, yet," she murmured to herself. And this time Sydney was not bound to hear her.

But the days flew by, and still no "way" appeared. It was the day before Children's Day. Ruth was hurrying home from final rehearsal, when she heard her name called in a quavering voice. Down a shaky ward walk, from a little brown house, came a trembling old figure, trying vainly to make haste. It was Grandpa Jerrold, who, with Grandma Jerrold, had long been deeply dependent on the bounty of Carver place church.

Ruth sprang to open the gate, and support her old friend, who seemed almost ready to fall.

"It's mother, Ruthie. She fell an' broke her hip. An' the doctor says it can't be set 'she's too old. Her head's bad now. There's a nurse here, but she keeps callin' for you. Can ye come—can ye?"

"Of course I can!"

She helped the trembling old man into the house, and then hurried to Grandpa Jerrold's room. And there she stayed all night long—having sent a message home—sitting by the bedside, and crooning lullabies. The poor old soul steadily refused anesthetics, and pleaded that they might not be given "unbeknownst," saying, "I'll be gone soon, an' I want to go with my bones by me, so as to know Father at the very last!" And so they granted her request. Grandpa Jerrold sat and held her hand, but it was Ruth who, with sweet, low, musical notes soothed the racked nerves, and coaxed sleep to visit for a few moments at a time, the too-bright eyes. There was little that could be done—except to sing—and wait.

Morning found Ruth heavy-eyed but unflinchingly faithful at her post. At seven o'clock she asked the nurse to go with a note. It was addressed to Grace Colson. And it was Grace who sang the solo at Carver place church that morning—sang it with a hitherto unknown gentleness in face and voice.

And all the forenoon Ruth murmured lullabies, and sweet old hymns to the poor old woman who looked at her with some unseeing eyes, but tossed and moaned whenever the singing ceased.

Suddenly she raised her head from the pillow. "Why, it's Children's Day—and I can count on the special music! And

now I shan't hear it! Dearie, sing one of them upliftin', soarin' songs—do!"

And Ruth, smiling into the eager eyes, rose above her hoarseness and weariness,—and sang her solo. Clear and full, the music rose and fell and flooded the little room with melody.

"Glory! Glory!" cried Grandma Jerrold's exultant voice. She half rose from the pillow. Then she fell back, pressed one of "Father's" hands and one of Ruth's against her trembling lips—and all was over. Ruth hid her face in the white coverlet. "Oh, I'm so glad I found the way—and followed it!" She went home by back streets, and no one but her mother saw her until next morning. When she came down, Sydney greeted her with a shining face, but with a strange shyness.

"Say, Sis, perhaps you'll like to hear that Grace Colson's uncle is going to give her a full Conservatory course—that solo convinced him."

"Oh, I'm so glad!" replied Ruth.

"And, Sis—I've—I've decided to walk in His way, as you've asked me to do. It—it—was the way you managed about that solo—and the rest. I knew you were thinking, 'Even Christ pleased not Himself.'"

"O Sydney, Sydney," was his sister's response, "this is best of all,—best of all. We'll follow His way together."—*American Messenger*.

An Appeal

The privation and suffering among the colored people on the Lake Charles District cannot be correctly stated in this article, for it heggars discription. The loss of over eight million dollars (\$8,000,000.00) in the sugar cane crops of last fall was destructive, both to the planters and laborers, on account of whch loss, many planters were unable to pay off their laborers for the year of 1911. In March, April and May this year's sugar cane crop promised well, to all concerned, being in a state of high cultivation. The Hymelia and Torras crevasse waters, have swept over a vast area of th most fertile sugar lands in Louisiana an dnow devastation is in evidence everywhere.

Those who have escaped the floods have flocked to the high lands and towns of the district and have conjested these communitles. The refugees have suffered greatly from want of food, shelter and clothing. It is easy to find famillies huddled together, with nothing to eat, except what comes to them through the charity of the people, who divide their scanty supplies and means with them. All railroad operations on the main lines, have been abandoned for many weeks. From Lafourche crossing to New Orleans, the lands are submerged from the Mississippi river to the Gulf of Mexico. Those who could not get away are living in the lofts or on raised floors of houses not washed away, and on floating rafts in awful suffering, there to remain until the waters subside.

The owners of farms, plantations and mills in operation are assisting greatly to relieve the immediate sufferin of the refugees, but the task is too great for thm alone. It is unusual to see colored people begging for something to eat, but existng conditions have brought them to that. Our ministers are in most cases, hearing their responsiblilties and doing what is in their power to relieve suffering humanity. It is hoped that the appeal involved in this article will reach the hearts of those who may be willing and able to contrihute anything which will alleviate the suffering. Old or new clothing, food, money or anything which might be used in the home will be accepted.

Address all communications to, P. W. Clark, Lake Charles, La.; Revs. E. C. Golns and J. B. Johnson, Jeanrette, La.; Rv. T. P. Norris, St. Martinville, La.; Rev. J. S. Weaver, Welsh, La.; and T. A. Jackson, Lak Areture, La.

The following ladies hav consentd to become sollicitors: Mrs. A. Lawless, Mrs. H. H. Dunn, Miss O. Smith, Mrs. G. L. Gibson and Mrs. Mary Aikens.

All contributions will be acknowledged through the columns of the Southwestern.

PIERRE LANDRY,  
District Supt. Lake Charles Disfrict.  
220 Franklin Street, Lake Charles, La.

Home Missionary Convention

Little Rock.—The Woman's Home Missionary Society of the Little Rock Conference convened at Marianna, Ark., July 4-7, 1912. Mrs. M. F. Thornton, presiding. The meeting was held at Scott's Valley. This was indeed a splendid session considering the hard times, bad weather and many other hinderances that were in the way, yet we held a profitable meeting. he people were expecting a full delegation, but those who were present did their part to make the meeting a blessing. The Rev. Z. R. Fields, the pastor, made things pleasant for us. Many thanks to him. Miss Beulah Thornton did the secretarial work. The following ministers were present: the Revs. J. W. Jackson, W. A. Smith, and A. T. Stephens, the district superintendent of Forest City District. They said this was the best session in its history. Saturday was the election of officers for the year 1912-1913. Mrs. M. F. Thornton, president Forest City, Mrs. Grees, vice-president Pine bluff, Mrs. A. C. Freeman, recording secretary Pine Bluff, Mrs. G. H. Johnson, cotton plant, corresponding secretary, Mrs. G. A. Gray, treasurer, Little Rock, Mrs. G. H. Morris, temporary secretary Cotton Plant, Mrs. H. M. Nasmuth, Mitc Box Secretary, Little Rock; Mrs. G. T. Saxton, secretary Youngs People's Work, Pine Bluff; Mrs. Ida B. Terrell, Literature Secretary, No. 902. Rammel Ave., Newport; Mrs. Hattie Hayes, Reading Circle Secretary; Mrs. Bettie Brinker, Systematic Secretary, Cotton Plant.

Sunday The Rev. J. W. Jackson preached at 11 o'clock. Preaching every day during the session. Ten subscribed to The Woman's and Children's Home Mission. We adjourned to meet in Hot Springs, 1913. There were other preachers present. —Ida B. errell, Literature secretary, reporter.

FALL CONFERENCES, 1912.

Plan of Episcopal Visitation August to December. Conferences in the United States.

(CHRONOLOGICAL)				
Conference	Place	Date	Bishop	
North Montana	Fort Benton	Aug. 14	Luccock	
Wyoming Mission	Wheatland	Aug. 15	McConnell	
Montana	Missoula	Aug. 21	Luccock	
Pacific German	Spokane, Wash.	Aug. 21	Cooke	
Nevada Mission	Quincy, Cal.	Aug. 22	Shepard	
Utah Mission	Salt Lake	Aug. 22	McConnell	
Pacific Chinese Miss.	San Francisco	Aug. 27	Shepard	
Cincinnati	Troy, O.	Aug. 28	Anderson	
North Swedish		Aug. 28	Quayle	
West Swedish	Roxholm, Neb.	Aug. 28	Bristol	
Idaho	Twin Falls	Aug. 28	Luccock	
Colorado	Canon City	Aug. 28	McConnell	
Columbia River	Ellensburg, Wash.	Aug. 28	Cooke	
Chicago German	Almond, Wis.	Aug. 29	McDowell	
Pacific Jap. Miss		Aug. 29	Shepard	
Pacific Jap. Miss	Portland, Ore.	Sept. —	Cooke	
Alaska		Sept. —	Cooke	
Central Swedish	Moline, Ill.	Sept. 4	McDowell	
West Wisconsin	Richland Center	Sept. 4	Quayle	
St. Louis German	San Jose, Ill.	Sept. 4	Smith	
Iowa	Newton	Sept. 4	Hughes	
West German	Eustis, Neb.	Sept. 4	Bristol	
West Nor.-Danish		Sept. 4	Cooke	
Kentucky	Barbourville	Sept. 4	Thirkield	
Pacific Swedish	Los Angeles, Cal.	Sept. 5	Shepard	
Northwest Nebraska	Atkinson	Sept. 5	McConnell	
Central German	Marletta, O.	Sept. 11	Cranston	
Detroit	Alpena, Mich.	Sept. 11	Berry	
Illinois	Decatur	Sept. 11	McDowell	
Wisconsin	Milwaukee	Sept. 11	Quayle	
South Illinois	Calro	Sept. 11	Smith	
Des Moines	Boone Ia.	Sept. 11	Hughes	
Nebraska	Beatrice	Sept. 11	Bristol	
West Nebraska	Scott's Bluff	Sept. 11	McConnell	
Puget Sound	Seattle, Wash.	Sept. 11	Cooke	
California German	San Diego	Sept. 12	Shepard	
Northeast Ohio	Cleveland	Sept. 17	Anderson	
Michigan	Big Rapids	Sept. 18	Berry	
Central Illinois	Normal	Sept. 18	McDowell	
Erie	Kane, Pa.	Sept. 18	Burt	
Northern German	Menominee, Wis.	Sept. 18	Quayle	
Indiana	Jeffersonville	Sept. 18	Smith	
North Nebraska	Madison	Sept. 18	Bristol	
East Tennessee	Knoxville	Sept. 18	Henderson	
California	Pacific Grove	Sept. 18	Shepard	
Oregon	Ashland	Sept. 18	Cooke	
Central Alabama	Gadsden	Sept. 18	Thirkield	
Norwegian-Danish	Omaha, Neb.	Sept. 19	Hughes	
Central New York	Auburn	Sept. 25	Burt	
Central Ohio	Kenton	Sept. 25	Anderson	
Minnesota	Worthington	Sept. 25	Quayle	
Upper Iowa	Marshallton	Sept. 25	Hughes	
Northwest German	Stoux City, Ia.	Sept. 25	Bristol	
Blue Ridge-Atlantic	Marshallburg	Sept. 25	Henderson	
Arizona	Bischo	Sept. 26	Shepard	
Pittsburgh	Bialrsville, Pa.	Oct. 2	Cranston	
Rock River	Evanston, Ill.	Oct. 2	McDowell	
Genesee	Buffalo, N. Y.	Oct. 2	Burt	
Ohio	Columbus	Oct. 2	Anderson	
Northern Minnesota	Morris	Oct. 2	Quayle	
Northwest Indiana	Indianapolis	Oct. 2	Smith	
Northwest Iowa	Storm Lake	Oct. 2	Bristol	
North Carolina	Lenoir	Oct. 2	Henderson	
Southern California	Long Beach	Oct. 2	Shepard	
North Dakota	Williston	Oct. 2	Luccock	
New Mexico	Raton	Oct. 2	McConnell	
Missouri	Hamilton	Oct. 9	Smith	
Tennessee	Gallatin	Oct. 9	Henderson	
Dakota	Yankton, S. D.	Oct. 9	Luccock	
West Virginia	Elkins	Oct. 16	Cranston	
Oklahoma	Conthrie	Oct. 16	McIntyre	
Central Tennessee	Parsons	Oct. 16	Henderson	
South Carolina	Anderson	Nov. 20	Leete	
South German	New Orleans, La.	Nov. 21	Thirkield	
Holston	Chattanooga, Tenn.	Oct. 23	Henderson	
Savannah	Ly. Grange, Ga.	Nov. 27	Leete	
Atlanta	Newnan, Ga.	Dec. 4	Leete	
Alabama	Foley	Dec. 4	Thirkield	
West Texas	Luling	Dec. 11	McIntyre	
Georgia	Mount Zion	Dec. 11	Leete	
Texas	Hempstead	Dec. 18	McIntyre	
Italian Mission			Wilson	



## Conferences and Conventions

### DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
Griffin.....	County Line, Georgia.....	July 30-Aug. 1.....	J. D. Lovejoy
Austin.....	Lagrange, Texas.....	July 30-Aug. 1.....	F. L. Kirkpatrick
Wlnona.....	Goodman.....	July 30-Aug. 4.....	W. H. Gilliam
So. Florida Mission.....	.....	July 24-28.....	S. A. Huger
Anniston.....	Roanoke, Ala.....	July 21-Aug. 4.....	S. J. Jordan
Clarksdale.....	Clarksdale, Miss.....	July 30-Aug. 4.....	C. W. Butter
Paris.....	Clarksville, Texas.....	August 6-11.....	K. W. McMillan
Holly Springs.....	Ripley Miss.....	Aug. 6-11.....	N. R. Clay
Atlanta.....	Grantville, Ga.....	Aug. 7.....	C. L. Johnson
Louisville.....	Hawesville.....	Aug. 7-11.....	R. L. Dickerson
Tupelo.....	Bellefontaine (Miss) Ct.....	Aug. 7-11.....	E. F. Scarborough
So. New Orleans.....	Franklin, La.....	Aug. 7-11.....	J. W. Turner
Savannah.....	Jesup, Ga.....	Aug. 7-11.....	E. D. Giddens
Huntsville.....	Cedar Grove, Ala.....	Aug. 7-11.....	A. W. McKinney
Way Cross.....	Eastman, Ga.....	Aug. 8.....	F. R. Bridges
Ohio.....	Bellaire, Ohio.....	Aug. 8-11.....	Joseph Courtney
Columbus.....	Victoria, Tex.....	Aug. 13-18.....	J. W. Warren
Huntsville.....	Conroe, Tex.....	August 13-18.....	W. H. Jackson
Navasota.....	Navasota.....	August 13-18.....	B. M. Taylor
Kansas City.....	Slater, Mo.....	Aug. 14-17.....	W. H. Wheeler
Mexico.....	Fulton, Mo.....	Aug. 14-18.....	W. C. Ellis
Alexandria.....	Boyce La.....	Aug. 14-18.....	J. O. Richards
Gainesville.....	Duluth, Ga.....	Aug. 14-18.....	J. A. Richie
Baton Rouge.....	Wilson, La.....	Aug. 14-18.....	H. Daniels
Maysville.....	Flemingsburg, Ky.....	Aug. 14-19.....	J. S. Bailey
Waynesboro.....	Idlewood, Ga.....	Aug. 15.....	W. M. Bellinger
Dallas.....	Corsicana, Tex.....	Aug. 20-25.....	J. S. Wyatt
Aberdeen.....	Macon (Miss) Ct.....	Aug. 20-25.....	J. M. Marsh
Starkeville.....	Louisville.....	Aug. 20-25.....	W. F. Isaiah
Sedalla.....	Joplin, Mo.....	August 21.....	J. H. McAllister
Rome.....	Cedartown, Ga.....	Aug. 21-25.....	G. W. Arnold
Monroe.....	Bonita, La.....	Aug. 21-25.....	T. H. Munson
Birmingham.....	Corona, Ala.....	Aug. 21-25.....	J. W. Thomas
Hattiesburg.....	Enterprise, Miss.....	Aug. 21-25.....	Wm. McMorris
Lexington.....	Lexington, Ky.....	Aug. 21-25.....	P. T. Gorham
Greenville.....	Indianola, Miss.....	Aug. 21-25.....	H. B. Hart
Meridian.....	DeKalb, Miss.....	Aug. 21-25.....	J. M. Shumpert
Houston.....	Richmond.....	August 21-25.....	W. H. Logan
St. Louis.....	E. St. Louis, Mo.....	August 21-25.....	R. E. Gillum
Forest City.....	Auvergne, Ark.....	Aug. 21-25.....	A. T. Stephens
Shreveport.....	Fairfield, La.....	Aug. 21-26.....	B. J. Reddix
Guthrie.....	Meridian, Okla.....	Aug. 22-25.....	I. W. H. Terrell
Staunton.....	Winchester, Va.....	Aug. 27-Sept. 1.....	C. E. Hodges
Atlanta.....	Grantville, Ga.....	Aug. 27-Sept. 1.....	P. H. Jenkins
San Antonio.....	San Antonio, Tex.....	August 27-Sept. 1.....	A. M. Mason
Clow.....	Gurdon, Ark.....	Aug. 29.....	L. G. Hodges
Marion.....	Near Eutaw, Ala.....	Aug. 29-Sept. 1.....	J. W. Martin
Fort Smith.....	Little Maumee, Ark.....	Sept. 4-8.....	H. P. Coulter
Live Oak.....	Lake City, Fla.....	Sept. 12.....	W. P. Holmes
Annapolis.....	Ellicott City, Md.....	Sept. 18-23.....	Jos. Wheeler
Little Rock.....	Richwood, Ark.....	Oct. 24-27.....	G. T. Saxton

### CONVENTIONS

August 22-25—Little Rock District Sunday School and Epworth League Convention, Batesville, Ark.

September 26-29—Vicksburg District Missionary at Clinton, Miss.

October 4—Clow District Sunday School and Epworth League convention at Murfreesboro, Ark.

Aug. 21-25—Annapolis District Washington Conference—The Epworth League Convention will meet in St. Paul Church, Baltimore, Md. Rev. J. H. Goodrich is the pastor and Rev. Jos. Wheeler is District Superintendent.

### Special Notices

Special notice and call to the commissioners appointed by Bishop Hamilton, E. D. Giddens, Jos. Jackson and J. S. Stripling and our conference board of trustees, viz.; Revs. Jos. Jackson, E. D. Giddens, F. R. Bridges, J. S. Stripling, Wm. Bellinger, W. M. Daniels, J. H. Pinknig, J. C. Williams, W. A. Holmes, D. G. Grier, C. W. Prothro, S. P. Bryant, W. H. Brown, G. H. Lennon, R. R. Oneal, Prof. H. Pearson. You are requested to meet in Waynesboro, Georgia, in the Haven Academy chapel, 10 a. m. August 21st., 1912, with representatives of the Freedmen's Aid Society, Drs. McVeety or Penn and Bishop Looote to put this school on a solid foundation.—E. D. Giddens, Jos. Jackson.

To all the Epworth League Chapters of the Aberdeen District, Greet-

ing. You are hereby notified to send at least two delegates from each chapter, which will meet at New Hope Methodist Episcopal Church five miles east of Macon, Aug. 20. You will be met with conveyances Tuesday, there will be a praise meeting Tuesday night.—J. Burton, district president.

The North New Orleans District Woman's Home Missionary Society, Louisiana Conference—Dear Brethren as District President of North New Orleans District Woman's Home Missionary Society we are planning to hold our district meeting in Slidell, with the district conference. We are asking each pastor to send a representative from the auxiliary of their church. I am very anxious to have this district thoroughly organized. We are looking out for christian women that are willing to assist in this great work.—Miss Rosa Lindsay, district president.

### NOTICE.

The Jackson district conference will convene in Hopeville church, Canton circuit, July 25-28. All delegates, visitors and ministers will come to Canton, Miss., on Wednesday, July 24 on I. C. R. R. The good people will have buggies, wagons, vehicles, sufficient to carry all out to the church, the seat of the district conference. Come without fail on the date of the 24th.—A. J. McNair, district superintendent.

### TUPOLO DISTRICT.

Pastors and delegates who will attend the Tupolo District Conference of the Upper Mississippi Conference will note that the seat of the conference is Pleasant Ridge six miles south of Derma, Mississippi. All delegates are requested to arrive at Derma on August 6th. They will on that day be conveyed to the seat of the conference.—A. A. Wright.

### SOUTH NEW ORLEANS DISTRICT.

Dear Pastors—Put forth every effort to raise your benevolent claims and send the same in as soon as you collect it. We must have at least fifty subscribers for the SOUTHWESTERN during the session of our district conference at Franklin, La., August 7, 1912. Let each pastor bring at least five subscribers. Local preachers and other lay members select your own subjects for the district conference.—J. Wesley Turner, district superintendent.

### ANNISTON DISTRICT.

The delegates composing the Anniston district conference are notified that the carriers have through the proper passenger official, respectfully declined to make any reduced rate arrangements for our district meeting as published last week. Therefore each person attending the conference must pay full fare, each way, except those holding permits.—W. T. Trammel, recording secretary.

### District Rounds

#### HUNTSVILLE DISTRICT.

##### Fourth Round.

Gurley's Mission, Aug. 18; Hollywood and Bynum, 25; Scottsboro and Stevenson, Sept. 1; Guntersville and Albertville, 8; Mount Moriah, 13; Cedar Grove, 22; Oakland, 29; Lowen's and Fuller's, Oct. 6; Athens and Johnson's, 13; Triana and Madison, 20; Huntsville, 27; Centre Grove, Nov. 3; Decatur, 10; East Decatur, Miss., 17; Sheffield, 24; Beulah Mission, Dec. 1.—A. W. McKinney, district superintendent.

### INITERARY LEXINGTON CONFERENCE.

Miss Bessie M. Garrison, field secretary, The Woman's Home Missionary Society, Methodist Episcopal Church. Paris, Ky., July 26; Maysville, Ky., 28-29; Washington, Ky., 30-31; Mayslick, Ky., August 1; Flemingsburg, 2; Georgetown, 4-5; New Zion, 8-9; Shelbyville, 8-9; Louisville, 11-13; Hartinsburg, 14-15; Cloverport, 16; Owensboro, 18-19; Evansville, Ind., 20-21; Jeffersonville, 22; N. Vernon, 23; Shelbyville, 25; Rushville, 26; Indianapolis, 27-28; Anderson, 29. It is the aim of this itinerary to energize and strengthen the work of the Women's Home Missionary Society in this conference. Where there are no Auxiliaries, and where there are no Young People's organizations we are very desirous of organizing.

### A MONEY MAKING PROPOSITION!

Agents wanted to sell a wonderful Book called "The Negro is a Man." Will sell you sample copy for \$1.00. Send dollar and receive Book. Write for particulars, Dr. Armstead, the Author of this book has recently died. I will sell the 800 books on hand, the type and right to print for \$1,500.00. This book is in reply to Prof. Carroll's infamous book "The Negro is a Beast." This book is filled with valuable information and ought to be in the hands of all good people and also all bad people. Write

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We earnestly request all district superintendents, pastors and auxiliary members and officers to co-operate heartily with us in making this at each point a success.—Mrs. D. Williams, general corresponding secretary; Miss Bessie M. Garrison, general field secretary.



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Have you been receiving the VETERAN PREACHER free? Will you now become a PAID subscriber by sending twenty-five cents to the VETERAN PREACHER, 14 W. Washington Street, Chicago, Illinois.

**Cleanings from the Field**

**ALABAMA**

Linesville.—The Children's Day exercises on the Ashland and Linesville circuits were successfully carried out, under the leadership of Mrs. Etta Owens, Prof. J. S. Ingersoll and Jessie May. Collection, \$23.10; total collection for the day, \$38.25. All enjoyed the excellent program rendered by the children.—Chas. Coleman, pastor.

Selma.—Children's Day was a happy day with us in the Griffin Street Methodist Episcopal Church. Mrs. Mattie Derman led the children. Dr. A. Parker of our church paid \$1 for education; J. Perry, 60c. Sermon by the Rev. R. M. Gilbert. Collection, \$59.—G. W. Washington, pastor.

**Malaria Causes Loss of Appetite.**  
The Old Standard Grove's Tasteless Chill驱除 drives out malaria and builds up the system. For grown people and children. 50c.

**LOUISIANA.**

The Rev. J. W. Turner, District Superintendent, held the second Quarter Conference at Woodlawn Methodist Episcopal Church, June 29-30, 1912. The officers presented written reports for this quarter. All the local preachers were present except one, and after the Conference there was a grand reception tendered the District Superintendent—one of the largest in many years. On Sunday, at 12 o'clock p. m., the District Superintendent preached an excellent sermon. Paid for this quarter \$58.66; District Superintendent, \$15.00, in full for the quarter; New Orleans University and Gilbert Academy, \$2.00; raised

**The Great Northwest and the General Conference**

Allow me to tell briefly of my trip to the great northwest and the General Conference:

"I shall not attempt to enlarge on the work of the conference and on the many problems of interest that came before that body, but will be pleased to do so at some future date. I shall speak in a condensed manner only of the conditions, the beauty, the advancement of that part of the great North as we viewed it. It is needless to say that the general church could not have selected a more agreeable city both for its geniality and hospitality, not only to the white membership of the church but to ninety-two colored delegates as well. The prominent hotels, first-class restaurants, cafes, cream parlors and beautiful homes all added to our comforts without any prescription in the least. Our colored delegation was located in hotels and both white and colored private homes with every courtesy wished for. The homes, the banquets and receptions were ours as far as we cared to enjoy them. There was no disposition on the part of the citizens to deprive us of any pleasure or privilege desired. While we discovered no strong racial disfavor as far as association was concerned, we did, on close observation see that our people are not given the same opportunity nor the same liberties to earn a livelihood as that of our white brother. Our friend and brilliant writer, Ray Stanard Baker, speaks in strong terms of this condition in his article on 'Color Lines.'

"Minneapolis is a city of three hundred thousand inhabitants, four thousand of whom are Negroes. It is noted for its fertility of soil surrounding it, great wheat fields, its vast commercial wealth, its beautiful waterfalls and numerous lakes. The scenic effect is so wonderful, that one is deeply impressed by the omnipotence of the God of nature as he views these masterpieces of His glorious handiwork. Minneapolis is rapidly developing into a truly metropolitan city, ranking with some of the great cities of the East.

"Much is written of the 'Twin Cities,' of the north Minneapolis and St. Paul, but one can not imagine

during the quarter, \$17.25; grand total for the quarter, \$138.91.—A. C. Mitchell, Pastor; M. Rhynes, Reporter.

Lees Creek.—On the fourth Sunday in June the Lord blessed us. Five were added to the church and fifteen came up for prayer. Raised for the day, \$13.00.—C. E. Bradford, Pastor.

Longstreet.—At Pleasant Grove Methodist Episcopal Church, Children's Day was fully observed. The program was enjoyed under the management of Mr. A. Ogilvie, the Superintendent, and Mrs. Rosa A. Powell. Collection was good.—Mrs. Rosa A. Powell.

Olivier.—Sunday, June 16th., was a great day in Mount Zion Methodist Episcopal Church. Our rally to liquidate the indebtedness of our church was a financial success and we are more than gratified with results. Class number 1 raised \$11.55; class number 2 raised \$10.35; class number 3 raised \$7.25; class number 4 raised \$10.40; class number 5 raised \$2.50. Our leaders, Messrs. Charles Frielow, Cornelius Jenkins, Isaiah Franklin, Ben

their grandure and beauty until he sees them silhouetted against the northern skies like two great stars.

"The percentage of our people in these two cities is very small considering the large numbers of other races, but we noted with pride the improvement both in church and home life over that of many of our cities elsewhere.

"In the absence of the Methodist Episcopal, for our people we worshipped in both the Baptist and African Methodist Episcopal Churches, pastored by capable, congenial and respected ministers.

"On Sunday preceding the closing of the General Conference, the Missouri Delegation, consisting of Dr. R. E. Gillum, Dr. A. W. Abbott, Ministerial delegates; Dr. A. W. Craddock, and L. M. Clark, lay delegates, enjoyed the pleasure of dining in the home of George W. Duckett, whose wife was a Missourian and a graduate of Lincoln Institute, Jefferson City, in the class of '79, having taught in this state for several years before taking up her residence in St. Paul, where we found her comfortably situated in a beautiful home surrounded by a genial atmosphere of culture and refinement which was indeed gratifying to her delighted guests.

"We were informed that many of the handsome residences occupied by colored citizens were being purchased by them. It may be said without bias that the social activities among the citizens in St. Paul, are a bit in advance of that in Minneapolis, but, the citizens of both places among the best to be found anywhere and made our stay in Minneapolis a pleasant and lasting memory. Both of these cities have their lawyers, doctors, dentists, undertakers and real estate men, progressive citizens enjoying lucrative professions and business among both white and colored patrons.

"Our men in railway service are progressing, investing their salaries profitably. Many of our people who are members of the Methodist Episcopal denomination are connected with the white churches of the two cities and attend their services without any apparent discrimination.—L. M. Clark, Joplin, Missouri."

Boseman and Lowrence Robinson worked most faithfully for the cause. We wish to thank in this way the Revs. D. M. Seals of New Iberia, J. W. Cooper of Patterson, Albert Parker of Olivier, Charles Lee and E. O. Merritt of Jeanerette and their congregations for their loyal support. Our pastor, the Rev. M. R. Walker, is also to be commended for his unstinted efforts in the cause of the work. Collections, \$50.10. A club composed of the following young men raised \$8.05 in our rally: W. Gynn, Herbert Buprgess, Nathan Stevenson, Henry Robinson, Edward Lucky, Clifton Prince, James Lewis, Frank Olivier and Martin Sams.—Cornelius Jenkins, reporter.

Alexandria District.—The Home Mission and Church Extension Board Convention met at Marshall Methodist Episcopal Church, Bunkie, La., June 19-20, 1912. The Rev. J. O. Richards, district superintendent, presiding, called the meeting to order. The Rev. W. J. Hampton, was elected Secretary. The Rev. I. L. Thomas,

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D. D., of Baltimore, Md., Field secretary of the Boards mentioned was present, as was the following pastors of the district: Rev. M. P. Franklin, A. B. Venable, S. Carroll, W. L. Amos, J. B. Woolridge, S. Green, H. Taylor, Sley and the Rev. C. Landry, the pastor in charge. Papers were read by Brothers Woolridge and Amos, and discussion was entered into by the convention. Dr. Thomas, taking part. The subjects discussed according to the program were: "The Object of the Convention," "Our Relation as Pastors to the Boards," "Is the Spirit of Loyalty on the Part of the Members of the Church Commensurate with the Benefits Derived Through the Board." "The True Missionary Spirit." Several very interesting points were brought forward. Dr. Thomas addressed the preachers. At night Dr. Thomas addressed a large crowd. A good number of the white citizens were out and were delighted with Dr. Thomas' lecture so much so he was asked to speak again that they would bring more of their friends out. The Pastor of the Methodist Episcopal Church, South, was present and spoke. On Thursday, the news had found its way through the city and larger crowds came out during the day and overflowing night service. Several of the preachers preached acceptable sermons during the meeting. At the night services Dr. Thomas was greeted by a crowd that could not get into the church. The convention was well cared for by the painstaking pastor, Rev. Landry and his people, as well as the loyal Baptists. They always help along with any good thing, that pertains to the welfare of the race. Mrs. Landry is the ideal lady of the parsonage. The reports of the pastors were in keeping with previous years. Owing to a part of the district being overflowed, several of the pastors were not present.—H. J. Wright, reporter.



## Gleanings from the Field

### MISSISSIPPI

Meridian.—St. Paul Methodist Episcopal Church is still on the upward move. When we arrived here last February I found nothing in the parsonage to sleep on, to sit on or to eat out of, and of course nothing to eat. "What shall we do?" was the question that was passed around. Finally we answered by organizing a Ladies' Aid Society and named it "The Silver Leaf Club." We placed Mrs. Minnie Holly, President; Mrs. R. H. Alston, Secretary, and Mrs. Julia Nicholson, Treasurer. The pastor and these ladies and others went down to the furniture and hardware stores and purchased a \$75.75 outfit. These good women went to work and Sunday night, June 9th, they called the Board of Trustees together and turned over to them receipts for \$75.75, thus canceling the entire debt and had money over. A shout went up in the church and a public collection for the treasury of the Silver Leaf Club, as a beginning of their \$75.00 to be raised for the "big rally" followed. Now the pastor is sleeping, sitting, eating and working. God bless these good sisters of the Silver Leaf Club. They say their other \$75.00 for the "big rally" will be ready when called for.—L. W. Price, Pastor.

Jackson.—Pratt Chapel, West Jackson.—Our Children's Day was a treat to the city. Mrs. Jessie Kelley had charge of the children at Pratt's and raised \$26.00. Mrs. Sallie Little had charge of Mount Pleasant; raised \$17.00. The Ladies' Aid Society, under Mrs. Katy Warner and F. Henderson, raised \$97.00 on the church debt. Twenty-six new members have been added to the church this year. Mrs. Hester McCarter has charge of the Woman's Home Missionary Society; raised \$12.00. The Rev. Henry W. Woods is pastor.

Hub.—Prof. and Mrs. S. E. Shannon, formerly principal and assistant of the Globe Academy of this place, have been elected to the principalship and first assistant of the Columbia Graded School, at a substantial increase of salary and a longer term. The people of Columbia are indeed fortunate in securing such able teachers. The people of this community regret very much to be forced to give them up, for their equals will be hard to find. Prof. and Mrs. Shannon are both graduates of Aicora Agricultural and Mechanical College. They carry the best wishes of the good people of this community.—David McKinzie, Reporter.

Webb.—Our Children's Day observance was held at Providence Methodist Episcopal Church, on the fifth Sunday in June. The following named persons paid \$1.00 each: Clabe Jackson, D. P. Shaw, pastor; Frank French, James Anderson, I. B. Jackson, A. J. Johnson, of the Zion Church; Y. W. Gagan, A. W. Hays, York Wesley, of the African Methodist Episcopal Church. Public collection, \$16.00; total, \$25.00.—D. P. Shaw, Pastor.

Hollandale.—The Rev. Dr. H. B. Hart, District Superintendent of the Greenville District, held his second Quarterly Conference at the Methodist Episcopal Church. The Lord was with us in this quarter. Dr. Hart is truly a great church worker. We are planning to build a church in this little Delta city. Dr. Hart is on the ground seeing after the work. He always goes and sees about his own work. The Greenville District led last year, and we are going to have it lead again. Look for some subscribers to the Southwestern.

We are standing by the District Superintendent to make the District in subscribers.—W. M. Clark, Pastor.

Spring Creek.—To Miss Melissa Gordon, Sunday School Superintendent, and Miss Grace Fifer is due credit for the splendid rendition of the program. It was carefully and thoughtfully rendered. Collection, \$1.66. The pastor preached a stirring sermon to the children of the charges on his circuit.—H. W. Rucker, Pastor.

Livingston Circuit.—Our Children's Day celebration was very enjoyable. At Livingston, Mrs. Hattie Bolton and Miss Millie J. Simpson at the organ, had everything in good shape.—H. W. Rucker, Pastor.

Cane Ridge.—The Methodist Episcopal Church enjoyed its Children's Day, the fourth Sunday in June. Miss Maud Garriette, Sunday School Superintendent, and Miss Mary Pointer, worked faithfully for the success of the program.—H. W. Rucker, Pastor.

Bentley Charge, Hattiesburg.—June 30 was a great day in the history of this work. This small but generous band of members did well. Our Quarterly Conference, in conjunction with a rally, was held at the above named place. The rally was for the purpose of raising funds to build a new church, in order to get the best results. Club 1, Mrs. Jennie Smith, captain, raised \$22.00; No. 2, Mrs. Viola Brown, captain, \$36.70; No. 3, Mrs. Martha McDonald, \$23.00; total, \$81.70. Paid District Superintendent \$9.60. The following are the names of those who gave largely: N. Smith, \$5.40; J. A. Jordan, \$7.70; W. H. Brown, \$7.05; Mrs. J. Jordan, \$2.20; E. McClinton, \$3.85; M. McDonald, \$3.50; H. McDonald, \$3.00; H. Blouch, \$1.75; A. M. Brown, \$2.50; H. Brown, \$2.50; D. B. Watkins, \$1.50; D. Hayes, \$3.65; R. Page, \$1.10; S. Donald, \$2.10; A. McGrue, \$1.00; F. Brown, \$1.15; S. McClinton, \$1.00; J. Smith, \$2.50; V. Brown, \$6.40.—J. A. Jordan, Pastor.

Summit.—Sunday School under the direction of Superintendent B. Preston, assisted by Mrs. Fannie Buckley, made a success of the children's day program. A fine attendance and a collection of \$8.25. The church held a rally which was quite a success, assisted by the Reverends F. Smith of Magnolia, and Rev. M. M. Martin of African Methodist Episcopal church. We raised for pastor \$90.51. Summit is alive.—J. E. Thompson, pastor.

### TENNESSEE.

Jefferson City.—Jefferson City was honored with a visit by Dr. J. L. Thomas of Baltimore, Field Secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church. At 3 p. m. Sunday, June 16th., Boyd's Methodist Episcopal Church was crowded to overflowing. Dr. Thomas spoke eloquently to an appreciative audience which bade him a hearty God-speed upon his departure an hour or so later. A handsome collection was taken for the Home Mission Board.—Thomas G. Howard, pastor.

### TEXAS

Sulphur Springs.—The rally at St. Paul Methodist Episcopal Church was successful in spite of the heavy rains. The Rev. Bowen acted as leader of first club and raised \$3.00. The regular leader of this club, being ill. Club 2 led by the Rev. W. L. Bartlett, pas-

tor of the first Baptist Church, and Mrs. Lockel raised \$21.75. Club 3 under the leadership of the Rev. J. H. Garrett, reported \$8.40. Club 4 led by Mr. Tony Boyd and Mrs. Mattie Rollin raised \$7.00; total amount raised, \$54.90. On June 26th., the Rev. K. N. McMullan, district superintendent of the Paris district, visited us and lectured upon the General Conference. A reception was tendered the district superintendent and he and Rev. S. C. Frazier departed for Pillsbury to visit the Rev. Gillespie.—W. L. Lockett, pastor.

Stonehamville.—A local Sunday School Institute and Rally took place June 27-30, with the pastor, the Rev. Micheaux, presiding. Interesting papers were read on vital subjects. The rest of the service was given over to the rally which resulted in \$67.—R. W. Franklin, reporter.

Galbaro Circuit.—The second quarterly conference was held at Stoneham Methodist Episcopal church June

22-23, 1912, with the Rev. A. R. Luter in the chair. A goodly number of the quarterly conference members were present with good reports. Paid pastor \$103.50. Paid district superintendent \$10.80. Raised for benevolences \$41.—E. Micheaux, pastor.

### VIRGINIA.

Pittsville.—We held children's day at Ridgeway Methodist Episcopal Church Sunday, July 7, and had a very good day. People came from far and near. Prof. Trigg of Morgan College, Lynchburg, Virginia, spoke in the morning and preached in the afternoon and at night and the people were very much pleased with his visit. Mrs. Trigg was with him and spoke to the mothers along the line of training the girls and boys in the home. We also raised \$28.12. Paid for us.—J. S. Roberts, pastor.

Malaria Makes Pale, Sickly Children. The Old Standard Grove's Tasteless Chills Tonic drives out malaria and builds up the system. For grown people and children.



The Shortest  
AND  
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## Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

### THE REV. M. C. CAVENES.

The Rev. M. C. Cavenes, pastor of Brothers Methodist Episcopal Church, Cuero, Texas, was born in Lockhart, Texas, August 10, 1856, and died suddenly in Cuero, Texas, June 8, 1912, while making a pastoral visit. He knew that the end of his earthly life was not far distant, and made full preparations for eternal life. He spoke of his death several months prior to its coming and selected the Revs. Harry Swann and M. Carmichael to preach his funeral at Cuero, and at Lockhart, his home town. He told his wife to keep everything in readiness for his burial, for he felt that he would soon be freed from his labors, and he believed that he would be suddenly called at any time and place. She urged him to refrain from active service and take rest, saying that this would prolong his life, but he wanted to die at his post. And so it was, he was persuading a backslider to Christ when he fell. He dictated all the affairs of his church in his final hour. The Rev. Mr. Cavenes was converted 30 years ago and joined the Methodist Episcopal Church. Soon after his conversion he felt the call to the ministry. He received local preacher's license and afterward admitted to the West Texas Conference and filled the following appointments: Wilmer, two years; Austin Circuit, two years; Goodyear, two years; Waco, St. James, two years; Calvert, two years; Marlin, two years; Luling, two years; Dalhart, two years; Lockhart, two years; Temple, two years, and Cuero, his last appointment, six months. He had great success in all his work as a revivalist and financier. He brought several hundred souls to Christ during his ministry. He was married in 1880 to Miss Mattie Robinson. They were born ten children, six boys and four girls. Six children and a devoted widow are left and mourning his passing. The funeral services were conducted at Cuero, at 10 a. m., with the writer in charge. The choir sang "Nearer My God, To Thee." Preceded by the Rev. Mr. Harper. Scripture reading by the writer. "Lead, Kindly Light," was sung by the choir. Preceded by the Rev. J. C. Eusan. The Rev. S. Pleasant, of Macedonia Baptist Church, Cuero, and J. R. Carnes, of the Methodist Episcopal Church, Houston, arrived in time to deliver appropriate addresses. Prayer was offered by the Rev. J. R. Carnes. Solo by Miss Willie Wofford. The body was then shipped to Lockhart, Texas. Burial of service in Lockhart, the Rev. J. C. Eusan in charge. The choir sang "Nearer, My God, To Thee." Preceded by the Rev. G. M. Mallory, pastor Methodist Episcopal Church, Lockhart. Scripture reading by the Rev. R. Soda, pastor Methodist Episcopal Church, Yoakum, Texas. Biography of the deceased by the Rev. J. C. Eusan. Sermon by the Rev. S. Jones, pastor Methodist Episcopal Church, Luling. Prayer by the Rev. J. Reed, Union Hill. The entire funeral expenses were borne by the members of Brothers Methodist Episc-

copal Church. A large number of the members of Brothers Chapel, also the pall-bearers, accompanied the remains to Lockhart. The floral offerings from Cuero, which consisted of the choicest white lilies and roses, were very numerous. The grave had the appearance of a mound of roses. The services were largely attended at both Cuero and Lockhart.—J. C. Eusan, Pastor.

**McKinney.**—Emma Elizabeth McKinney, born in the parsonage at Marion, Alabama, 1882 on July the 7th, was baptized in the church by the Rev. A. S. Lakin, who was at that time presiding Elder of the Marion District of the Central Alabama Conference. Growing up in the church in which she was baptized she was received into full membership by the Rev. N. H. Speight, pastor of Lakeside Methodist Episcopal Church at Huntsville, Ala. Miss McKinney was a consistent Christian. Her literary education was begun and completed in Central Alabama Academy from which she graduated in 1901 with a class of six others. She taught in the public schools of the State of Alabama first at Sparta, Poplar Hill and Chelsea, Madison County, and one year in one of the City schools of Birmingham. At this time she obtained a position as bookkeeper in one of the insurance companies which position she filled both in Birmingham and in Montgomery until her health failed about two years ago. Her funeral was conducted at Lakeside Methodist Episcopal Church by the pastor, assisted by the Rev. Harris McLinn and others.—William Jones, pastor.

**Jenkins.**—Andrew Jenkins, who was for 25 years a member of the Methodist Episcopal Church fell dead whilst at his work plowing, May 25th., 1912. His age is reported as 63 years. He was a faithful worker in his church, at Pleasant View. His services will be greatly missed. He leaves his wife, other relatives and friends.—B. T. Perkins, pastor.

**Anderson.**—Kye Anderson, a class-leader in Providence Methodist Episcopal Church, Webb, Mississippi, died May 21, 1912. He died as he lived a faithful Christian. He was a member of the Methodist Episcopal Church about 30 years. Age, 65 years. He leaves a wife and two sons. The funeral was attended by the writer, assisted by the Rev. Carr of the Zion Church and the Rev. Joe Bird of the Baptist Church.—D. P. Shaw, pastor.

**Dyer.**—Miss Berna Ann Dyer of Springfield, Ill., born June 18, 1894, died April 30, 1912. Age, 17 years and 10 months. She leaves to mourn her loss her mother, Mrs. Sarah Dyer, two sisters, Alice and Mabel Dyer, two brothers, David Giles of this city and Wilmer Dyer of the U. S. Army. She united with Grace Methodist Episcopal Church at the early age of 13, under the pastorate of the Rev. T. W. Fulghem. She was assistant Superintendent of the Sunday School, Secretary of the Epworth League and Organist of the Junior League Choir. She was a Christian in the truest sense of the word. She rests from her labors and her works do follow her.—J. P. Roberts.

**Walker.**—George W. Walker a faithful member of Ebenezer Methodist Episcopal Church, Morton, Miss., Circuit, passed from labor to Reward, March 22, 1912. He joined Ebenezer Church in 1878; was recording steward class leader, trustee and Sunday School Superintendent. He was a true and loyal member to the Church. The

end came peacefully. His wife, two sons, four girls, and many relatives and friends are left. The Church has lost one of its faithful members, the wife a true husband, the children a loving father. His remains were laid to rest by the Good Templars. Funeral preached by the pastor. Age, 54 years.—P. W. Baldwin, pastor.

**Wilson.**—Mr. Eli Wilson, born in 1834, and a faithful member of the Mt. Carmel Methodist Episcopal Church, Woodland, La., for more than 40 years, passed from labor to rest June 24, 1912. The church loses a faithful member, the community a loyal citizen, and his family a loving husband and father. Interment in the Pineville Cemetery.—M. S. Golins.

### Marriages

**Stringfield-Moffatt.**—At Escatawpa, Mississippi, June 27, 1912, there was a beautiful wedding at the home of the bride's parents. The daughter of Mr. Lewis Moffatt and Mrs. Jane Moffatt, Miss Madora Moffatt, to Mr. John W. Stringfield. All of Escatawpa (Miss.) and members of our church—quite a crowd—were present.—A. H. Latham.

**Lee-Taylor.**—June 27, at Bunkie, La., Mr. L. J. Lee and Miss Mary Taylor, a daughter of the Rev. Henry Taylor, of the Louisiana Conference. The bride is a graduate of New Orleans University and a member of the Methodist Episcopal Church. Mr. Lee is a railway mail clerk. The Rev. J. W. Turner performed the wedding ceremony.

**Turner-Reed.**—Mr. Isalah Turner and Mrs. Della Reed were united in Holy matrimony, May 29th., 1912, at the residence of Mr. and Mrs. Oscar Leroy, Bastrop, La. Both bride and groom live here.—L. Henry Smith, reporter.

**Bolden-Kemp.**—At Compti, La., June 9th, Mr. Henry Bolden and Miss Rebecca Kemp. The groom is a resident of Mansfield, La., while the bride resides in Compti.—Dan Kemps, reporter.

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## Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Trinity.—Thursday, July 18th., with District Superintendent Chapman present and upward of 200 or more members, the Simpson Memorial Congregation was dissolved and reorganized anew with the above name, Trinity Methodist Episcopal Church. New officers were elected and such other changes made as will enable the church to continue without further encumbrances financially. Larger plans are on for this great and heroic people, and pretty soon we hope to make a public statement in relation to our future possibilities. The recent rally of thirty days brought \$1,570, and its our plan to keep working until we accomplish something definite. District Superintendent, Pas-

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tor, officers and members, are all working in harmony. Those desiring to help us may remit either to Prof. Davage or myself. Pray for us.—W. Scott Chinn, pastor.

Scott Chinn.—On Tuesday night, July 16th, a grand surprise was tendered the Rev. A. B. Harris by a committee headed by Sister Annie Johnson. The pastor was presented a large box containing shirts, vests, collars by M. Bremaire on behalf of the committee. The pastor appropriately responded. Refreshments were served. Committee: Mrs. A. Johnson, Mr. Jos. Francis, Mr. E. Carter, Mr. Gus Mack, Mrs. T. Kennedy.—M. Bienaime.

### SPECIAL NOTICE

The seat of the Holly Springs District Conference has been changed from Ripley, Mississippi, to Calvins Chapel on the Holly Springs Circuit. The date remains the same.—N. R. Clay, district superintendent.

### Gleanings from the Field

#### MISSISSIPPI.

Escatawpa.—The pastor was recently invited into the church and presented with a large box of groceries. Mr. A. Jackson, one of the oldest members of the church and a local preacher, presented the box containing 125 pounds in all. At this time there was also a handsome sum of money presented by Mr. J. H. Tatum. The Ladies' Aid Society served dainty refreshments.—A. H. Latham, Pastor.

Basin.—The rally for the church building amounted to \$129. We have our church up ready for covering. The shingles are on the ground. We have a good people here at work for the church who gave as follows: R. Furrile, \$9.50; L. Laurance, \$5.80; A. Laurence, 70c; McKinsley, \$4.69; D. Chandler, \$3.19; E. E. Taylor, \$2.36; J. M. Thomas, \$8.67.—J. E. Webb, pastor.

#### FLORIDA.

Lake City.—The recent rally was a success. Club No. 1, Mrs. Frances Jones, leader, reported \$21.15; No. 2, Mrs. Evaline Graham, \$4.70; Club No. 3, Mrs. Mattie Hawkins, \$3.40. The following contributed \$1.00: G. R. Howard, pastor; the Revs. J. P. Page, C. H. Boyer, Frank Francis, J. J. Jackson and Gordon Jones; Mrs. Amanda Williams, \$2.25; Mrs. Lizzie Jones, \$2.70; Mrs. Hackney, \$1.15; Many others gave 50 cents and smaller amounts. We are getting ready for the Live Oak District Conference in September.—C. R. Howard, Pastor.

#### ARKANSAS.

Cotton Plant.—The Rev. A. T. Stephens, District Superintendent, presided over the second Quarterly Conference of Taylor's Methodist Episcopal Church, June 30 and July 1st. On Sunday, after a lecture to a large Sunday School the Superintendent preached at 11 o'clock a. m., with the Revs. J. A. Swift, pastor, and G. N. Johnson, ex-pastor, as armor-bearers. The entire congregation was interested and great spiritual fervor was manifested. The formal session of the Conference was held Monday night. Upon roll call, but one mem-

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ber failed to answer to his name. It is also noteworthy that the attendance upon the part of the laity and friends was unusually large. The Conference was a success in every way. Though young as District Superintendent, the Rev. A. T. Stephens exhibits rare ability as an executive. Collection, \$20.00. Our pastor, the Rev. J. A. Swift, is sparing no pains, energy and means to push successfully every interest of the church.—B. Jones, Reporter.

#### ILLINOIS.

To the Brethren of the Lincoln Conference, Oklahoma, Kansas, Nebraska and Colorado: At the last session of the Conference I was appointed Conference Evangelist. I stand ready to assist you in revival meetings, for ten days or more, if need be, at any time. Please allow me to suggest that to be successful in revival meetings you must prepare for it. Let nothing get in the way of the ten days. Much prayer and a house-to-house canvass are needed to awaken interest.—A. W. White, 326 East North Street, Carbondale, Ill.

#### KANSAS.

Asbury Methodist Episcopal Church has had a splendid revival, which resulted in several conversions. Following this was the Children's Day observance, which was under the

leadership of Mrs. Delia Smith, Mrs. Hayes and Mrs. Laura Williams.—McDonald, Pastor.

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# Southwestern Christian Advocate

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NEW ORLEANS AUGUST 1, 1912

Vol. No. 41--No 30

## BISHOP HENRY WHITE WARREN—A LEADER OF MEN

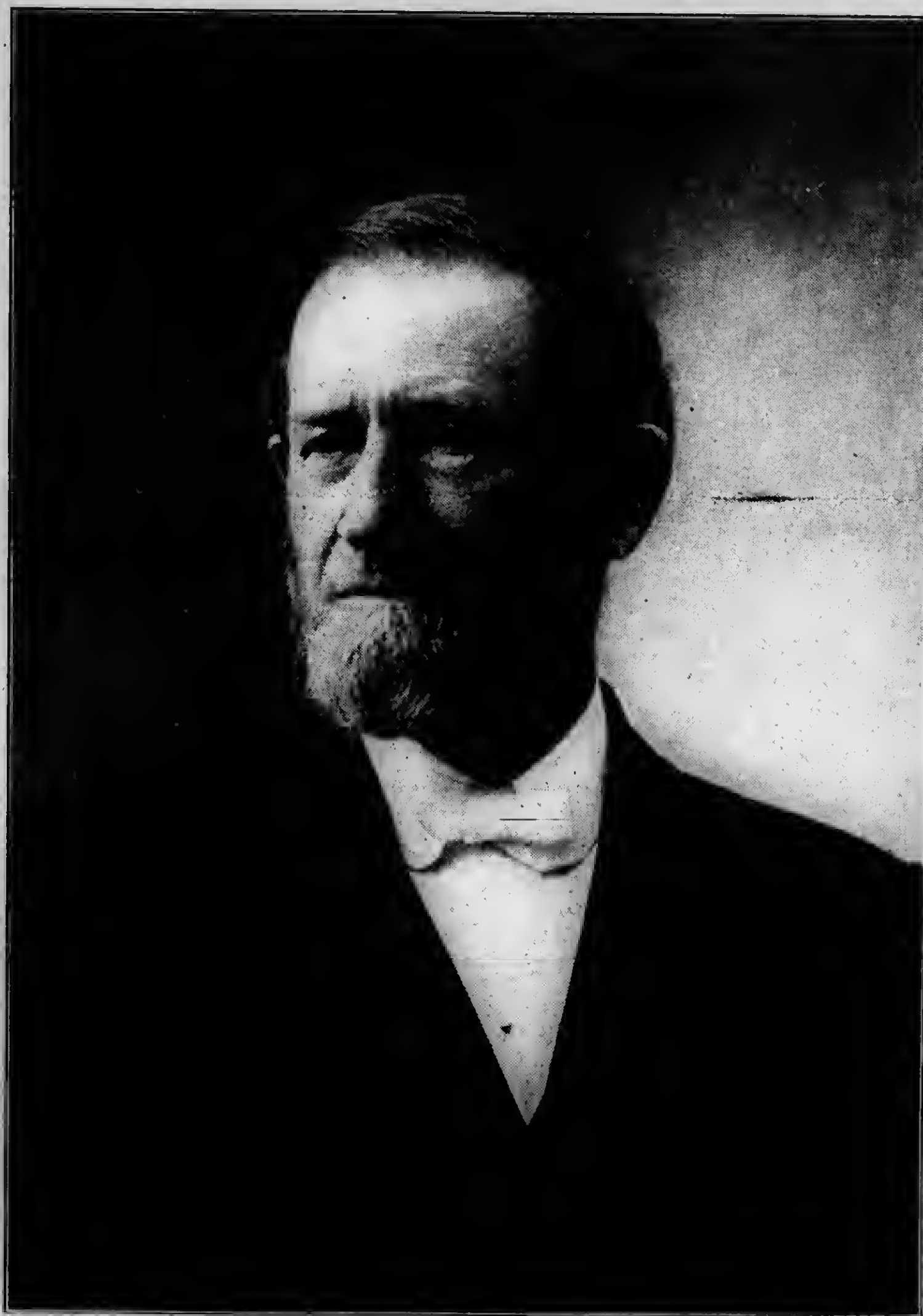
When Bishop Henry White Warren uttered his closing benediction of the General Conference at Minneapolis, no one thought that

at was practically the close of his long life, as it was, also, the close of the General Conference. In those moments he seemed so strong, with untouched and known reserve of body and of spirit. The closing moments of the General Conference were usually impressive. The personality of the great Bishop Warren, who was presiding, added no little to the impressiveness of the occasion. Dignified, without being austere, cultured and refined, without the least suggestion of affectation, it is safe to say that there was never warmer regard for him than in those closing moments. There was pathos in the occasion. While there were few, if any, who thought that death was so near for the great and good Bishop, all knew this would be his last official act as the senior effective Bishop of the Methodist Episcopal Church. His every word was hung upon every movement of that hand which has been uplifted as it is in holy benediction upon hundreds of thousands of persons who watched with keenest interest, for the Church loved him, perhaps in a more fervent and sincere way than any man that has come within the personal knowledge of the present generation of Methodists. There was a disposition on the part of some to leave the Episcopal residence at Denver vacant, with the thought that it would be occupied by Bishop Warren; so sanguine were they for his continued life and so anxious for some outlet for what appeared to be, at least a measure, superhuman energy, crowned with the rarest wisdom. But it was not to be. Instead of entering in-

to new activities and completing enterprises he had upon his heart he had time only to introduce to the constituency of the

this one of our favorite sons, this white soul, mountain spirit, the unselfish man and brother, Henry White Warren.

The characterization of Bishop Warren is so beautifully done by several of our brethren, elsewhere in this issue, that little is left to be said. If there is any one thing that stood out in this remarkable life, it was the ever readiness for any service for which he was called to perform. We have seen him on many occasions when there was required delicacy of taste, the act of doing just the proper thing, and he always was equal to the occasion. He has never appeared awkward in the most delicate situation, neither did he ever appear lacking in ability to measure up or wanting in any sense to discern the appropriate thing to be done. How often has he arisen to a question of privilege mindful of the birthday of a colleague or friend, of the sorrow of someone nearby, or an exigency, and utter a suggestion that met ready response in every heart. He was a keen and masterful interpreter of the life about him. Even more masterful in the expression of the thing to be done. None will forget the report of the Committee on Federation at Baltimore, and the address of the Rev. Dr. Thos. H. Lewis, of the Methodist Protestant Church. Bishop Warren was presiding. A response to that address of matchless eloquence of Dr. Lewis was necessary. All hearts turned to Bishop Warren as he



BISHOP HENRY WHITE WARREN, D.D., LL.D.

DIED  
July 23, 1912  
Denver, Colorado

BORN  
January 4, 1831  
Williamsburg, Massachusetts

Rockies his successor, and make ready for the beginning of life anew in another world. When the news came to the Church that he was ill, and the nature of the disease was made known, there was little ground for hope, and yet, as it were, hoping against hope, the Church looked for the recovery of

arose to respond, and he satisfied, both in his deliverance and in his manner, the most critical. And just as he uttered the appropriate word, no more, no less, just as he assumed the proper attitude, at that particular time, just so did he have the ability to

(Continued on Page Eight)



## Methodism as a Joyous Religion

By the Rev. James A. Bray, D. D.

In the unfoldment of human history, celebrated men, remarkable events and great institutions that mark their period or century with a peculiar distinction, have been presented from Divine involution. From the beginning here and there the scroll is made radiant with spots that glow, where stands or has stood a distinguished man or a human institution, the lengthened shadow of a great man. This is true whether we contemplate sacred or profane history. In truth this fact stands out more conspicuously in religious history than elsewhere. For every religion rests almost wholly upon the religious views and character of one man as its exponent.

The cylinder revolves and Abraham, the Father of the Faithful, appears as one who gives impetus to Hebraism. Succeeding this prince was the "Great Lawgiver," who on Sinai's lofty smoking top received the Divine Laws, and the pattern after which the tabernacle and all things therein were made. Moses at that critical period in Israelitish history set forth and expounded Hebraism, which has been the rallying point for the great Jewish race until this day.

A further evolution of religious history and Budda comes forth with that largely professed but Godless religion. In Buddhism, ancestors, ancient teaching and customs are embalmed, which belief fastens upon its devotees darkness and backwardness as well as cheerlessness.

A still further unfolding and the incarnate word, Shekinah's Promise, appears from Divine involvement, and Christism or Christianity bursts forth bearing aloft the radiant torch of hope and good-will to all men. Faith in God was established, hope for redemption made secure. Men that walked in darkness saw a great light. Old things passed away. God was among men. Whether from the intensity of light of Divine truth, resulting in dissensions and confusions and thus beclouding rather than clarifying their minds, the truth is that for many centuries Christianity as revealed by Christ was in obscurity.

Catholicism was a false and pompous claim possessed of arrogance and weighted down with ceremonies, enslaving the mind and conscience of men, reigned supreme for centuries, until bold and devoted men such as Martin Luther, John Knox and John Huss pleaded for freedom of conscience and the triumph of reason. Then in the 16th century Protestantism, that victory of reason over submission and abject enslavement, spread over the greater part of the European continent. It was a light in the valley, a vessel for the wrecked, a hand in the dark, a voice to the lost, and a haven to the helpless. Yet Protestantism, with her freedom of conscience and of thought, was destined opinions and beliefs. The two principal divisions separated into divisions of distinct religious visions, doctrinally speaking, into which Protestantism divided were Calvinism and Arminianism, the chief adherents of the latter being the Methodists. Calvinism cries aloud that God has decreed and ordained some of the human race to everlasting life, and others to eternal punishment. Methodism shouts a joyous hope that "God desires that all men shall be saved, gives them a free will to choose the way to salvation, and promises to help them on to road."

Calvinism holds that infants are lost or saved accordingly as they are predestined by the Divine will. Methodism holds that all infants are saved through imputed righteousness. Calvinism declares that "those whom God has chosen to eternal life, he effectually calls unto salvation, and they are kept by Him in progressive faith and righteousness until the end." Methodism preached a free and full salvation to the world and the number finally saved is limited only to those who will—"whosoever will, let him come and take of the water of life freely." In this we are one. For wherever the banner

of Methodism is unfurled hope is preached for the world. Methodism knows neither class nor condition, kith nor kin, race nor color, latitude nor longitude. "Christ for the world we sing."

### THE BIRTH OF METHODISM

From that day in Oxford in 1729, when the four met under the leadership of John Wesley, a religion of fire, of joy and of the Holy Ghost was an accomplished truth. When the purpose of Methodism was announced as being "to reform the nation and more particularly the Church, and to spread scriptural holiness over the land," the world felt a thrill of joy, such that as this purpose has been heralded over land and sea, nations have rejoiced and Methodism has been hailed with delight as this purpose has been wrought into fruitful results.

When Methodism, with her life-giving institutions, was established, a joyous religion spread among the people. The rich seized upon it with gladness, the poor are lifted to the heights of ecstatic joy; the learned are made happy; the simple rejoice; the old sing loud hosannas; the young shout anthems of praise; saints adore, and sinners fall prostrate at the mercy seat.

A religion that promotes a feeling of oneness among its followers and emphasizes the Fatherhood of God and the brotherhood of all men is grounded upon the eternal verities and must be a joyous religion. The value of the institutions of Methodism promote not only oneness in organization, but a oneness of mind and spirit. Among some of the characteristic features of Methodism that have so wonderfully adapted it to the human hearts and impulses and sentiments stand the following:

### DISTINGUISHED FEATURES OF METHODISM

First: The simplicity and plainness of Methodism have ever been among her distinguished features. The Methodist faith is a simple faith. The Methodist gospel is a simple gospel. Others may pride themselves on their philosophic Sabbath discourses, dealing with unsettled scientific questions. They may dress their sermons in the garb of the skilled rhetorician and the subtle logician, but the Methodist knows that the people thrive best on a simple gospel, plainly preached so that all the people may understand. Mr. Law, on one occasion, in addressing Mr. Wesley said: "Religion is the most simple thing in the world, it is only we love Him because He first loved us." Methodism is but a return to a simple evangelical work. It brings back the days of spiritual fervor, zeal and enthusiasm of the apostles.

Secondly: What shall I say of the open pulpit and even of the out-door pulpit, in which respect Methodism follows the custom of our Lord Jesus Christ? He preached at one time in the temple, at another from a boat on the sea, and yet at another the mountain was his pulpit. Methodism preaches the gospel.

## Dr. Neely's Speech

By Bishop Thomas B. Neely

The SOUTHWESTERN CHRISTIAN ADVOCATE for July 4, 1912, contains what is stated to be "A speech delivered May 19, 1904, by Dr. Thomas B. Neely, in the General Conference held in Los Angeles, California."

In this statement there are a few errors. In the first place it was not delivered in Los Angeles; and, in the second place it was not delivered in 1904. The supposed speech was delivered in 1900 in the General Conference which met in the City of Chicago.

At it appears, and as it appeared in the *Daily Christian Advocate* of 1900, the print is not, and was not, absolutely correct, but just now be lay no stress on that point.

She selects a house, or sets aside a stone, mounts a stump in the forest or consecrates a hill. The people must have the Word. Wesley and Whitefield of blessed memory set the pace. When there were so many thousands of hungry souls that no edifice could contain them, the fields were sought where the teeming hundreds could hear the gospel and fill the air with their "Hallelujahs, Amens and Thank God." Many are the pentecostal scenes and beautiful expressions witnessed in the open air services.

Thirdly: The old Methodist class meeting in which new recruits of repentant sinners and veteran "soldiers of the cross" stand side by side and bear testimony to the operation of the Holy Spirit upon the human heart and tell so many sweet and edifying experiences this old class meeting is one of the glorious and joy-giving landmarks of Methodism.

Fourthly: I must not omit the "love-feast" and the Lord's Supper celebrated in the Methodist way, among sweet melodies such as "Children of the Heavenly King," and "Come Ye That Love the Lord." The unifying influence of these two institutions is peculiarly strong.

Fifthly: The dear old Methodist Mourner's Bench, to which millions have come groaning under a load of sin and whence they have gone with burdens of their hearts rolled away, whence they have gone leaping and praising God, possessing a new experience, exercising faith and rejoicing in a new life, and joining in the chorus, "How Happy Every Child of Grace," and then joining the hearts of those saved by grace, chanting the song of invitation, "Come Sinners to the Gospel Feast."

### CHRISTIANITY IN ACTION

These institutions have a rich social value affording the most splendid occasion for the mingling and commingling of all classes of the loftiest plane of fellowship. The fellowship is enriched, sweetened and given practical value through the spiritual, social, and benevolent features. Every Methodist society offers opportunities for the exercise of spiritual gifts, promotes social communion and emphasizes charity with system and order.

Well has Methodism been called Christianity in action. Her earnestness, zeal and enthusiasm united with her plain gospel preaching, and her simple doctrine of free grace and full salvation make it remarkably adapted as an evangelical religion to all races and conditions of men. The truth of this is attested in the fact that all nations of the world are joining in the joyous chorus of the world-wide Methodism. To the great Methodist gatherings are coming the ends of the world, the sons of Shem from their tents, the sons of Ham out of the devil-bush, the sons of Japheth from their scepticism, agnosticism and atheism. China is gradually laying aside Confucianism. Japan is deserting Shintoism. India is being called from Brahminism. Africa and the islands of the sea are leaving their idolatries. From everywhere representing diversity of tongues they come with oneness of mind and heart to the drum-tap of universal Methodism.

This reprint in the SOUTHWESTERN is introduced by the following statement from the pen of the editor: "This utterance has been referred to so often recently in Methodist circles that we reproduce it as a matter of general interest."

Perhaps one should deem it a compliment to have his speech quoted and reprinted more than twelve years after it was delivered. What an impression it must have made to have been remembered for so long a time, and what a present value it must be deemed to have to be so conspicuously quoted at this time!

It might be taken as a compliment if



motive were clearly known and that motive was of a friendly character. In what "Methodist Circles" has reference been made to it, who originally introduced it into these circles, and for what purpose was it started around?

It seems to have been put into circulation not long after the recent General Conference and because of something that happened in the said General Conference. It is perfectly evident that there was a purpose in the mind of the party who remembered the speech, revived it, and set it going in certain "Methodist Circles." At first the circle had a small diameter, but, like the result of the pebble cast into the water, there is a widening circle until it breaks on the distant shore—perhaps of the Gulf—and then has a watery grave.

Did the original starter intend to help or to hurt Bishop Neely? It might be difficult to see how it could help him, and, perhaps, it will not hurt him.

The individual who initiated the movement meant to apply it to a certain matter belonging to the late General Conference, but unfortunately for him, it does not apply. In 1912 the question was as to the superannuation of Bishops, but the question in 1900 was as to the "life tenure of Bishops," or, in other words, whether the phrase, "Once a Bishop, always a Bishop" was correct, so that, no matter what may be the circumstances, the Bishop must remain a Bishop all his days. The question of 1912, however, was not the question of a possible termination of the episcopate, for a superannuated or "retired" Bishop continues to be a Bishop. Consequently the speech of 1900 does not apply.

As to the power of the General Conference to do what is stated in the 1900 speech, the party who resurrected the above-men-

tioned was evidently laboring under a misconception. The possession of power is one thing; its right exercise is another thing.

Because the General Conference has power to do a certain thing, it does not follow that it has a right to use that power in a particular case or in an illegal or inequitable way, and even if it has physical power, that it has the moral right to use it in a given case in any way it pleases.

On the contrary, the 1900 speech teaches that the General Conference has no right to use power except under the constitution and in a constitutional way. As the speech says, "The General Conference can command, under the constitution . . . being limited by the terms of the constitution."

The question now is not so much as to the possession of power, but as to the proper use of power. So the General Conference must use its power in a proper way. It cannot act regardless of the rights of the individual concerned, no matter who he may be, or what position he may occupy.

Every individual in the Church has constitutional, legal, equitable and natural rights which even a General Conference has no right to ignore, and if it does disregard them, the courts would hold that, by failing to recognize the rights of the individual, it had vitiated its own action.

This is a principle which should be recognized and maintained by the whole Church so that protection shall always be guaranteed to the humblest member.

Whatever power a body has must be exercised rightly, and if the right power is exerted in the wrong way, it is not legally exerted, and, by that fact, is nullified. One of the natural and constitutional rights of each and every person is the right to hear and answer every point.

Ocean Grove, N. J.

## The New Africa

By the Rev. Walter J. Yates, Ph. D., Secretary to Bishop Hartzell

It is not many years since an English missionary-explorer was lost in the interior of Africa. The owner of an American newspaper sent one of his reporters to find him. He found him. "How Stanley Found Livingstone," made the best newspaper story of modern times.

This bit of work opened the eyes of the world to American journalistic enterprise. It did more. It turned the eyes of the world upon Africa as they had never before been turned, and opened Africa to the eyes of the world as it had not been opened in all previous ages.

Africa is old. It is very old. It was the home of a primitive civilization so ancient that all memory of its birthday has long since been lost. But that civilization made no appreciable impression on the continent as a whole, so vast is it, so strange and full of contradictions. All other continents have been explored, opened to settlement and development, have made a history of advancement in human institutions. This land has remained unknown to the world at large, its natural resources unused and to a great measure undiscovered. Its social order barbarous or lowest savage. Its population is divided into tribal groups which have for ages made no progress in arts and science, never increased in knowledge of the world nor bettered their own conditions of life.

This is the popular idea of Africa: "Africa, the Dark Continent" as it is generally called. This notion is only a half-truth, however, and unless properly qualified is most misleading and untrue. Africa is usually thought of as the home of the Negro only. This has led to serious errors, as well as to some comical ones. It has caused the cry to be raised by some men of influence, reputed to be also intelligent: "Africa for the Africans," meaning that as this is the native home of the Negroes, they and they alone have right to occupy and govern it. All others should be ex-

cluded, peaceably if possible, forcibly if necessary. This would be utterly comical were it not that some foo-man, black or white may take it seriously. Then, there would be trouble. In actual fact the real Negro race forms but a small part of the population. The bulk of the black tribes cannot be classed as Negro. The true Negro lives on the shores of the Guinea Gulf. He has never repelled any invader, has emigrated considerably, usually as a slave. Neither he nor any other of the blacks govern any considerable part of the continent at the present time. The white man is in control and probably will be for some time to come. It would be a mistake to forget this in making any calculations about the future of Africa.

North Africa has in times past occupied a large place on the stage of the world's history. The black man has never been a large element in the population of those lands. The Soudan and east Africa are peopled by people of varying shades of color who show relation to the Hamites and Semites of Asia as clearly as they do to the Negroes of Africa. The tribes of the centre and southern parts of the country are dark, but are a distinct stock from the west coast Negro.

Africa is coming to be better known. It is in very fact the "New World," the Land of Promise, the New Eldorado. A few years since the British government refused to extend a protectorate over any more territory in South Africa, considering what she already had as a serious burden. Ten years changed her attitude completely. To-day there is no part of Africa which is not claimed by some one of the great European nations, and all future re-adjustment of boundaries will be as jealously watched as though they were in Europe itself. The eyes of Europe are on Africa and all Africa is open to her sight.

Britain exercises a protectorate over Egypt, the eastern Soudan and part of east

Africa. The South Africa Union and Rhodesia occupy the larger part of the southern end of the continent and extend far up toward the center and lake region. Portugal retains a strip on the southeastern coast at Mozambique and Inhambane. On the west she holds the great territory of Angola and the incredibly rich islands of the St. Thome group in the Guinea Gulf. Germany has a slice of the east Africa region, a small section on the southwest coast and a new strip on the Congo. She is said to look with longing eyes on Angola, and there are many who wish she might acquire control of it soon and push its development, as she undoubtedly would. The west coast is portioned off in small areas to various nations with Liberia independent, but of small account and without influence.

In the north France has for nearly a century been quietly extending her influence until she now controls a magnificent empire stretching from Tripoli on the east to the Atlantic ocean on the west, from the Mediterranean across Morocco, Algeria, Tunisia, the Soudan and upper Nigeria to the Congo. It is in one solid block—an enormous stretch of the finest part of the continent. It is incredibly valuable. France is sparing nothing to make its development rapid and permanent.

Between the French possessions and Egypt lies Tripoli. Italy is determined to have it. Her conquest of it has not been so rapid as was anticipated, but her grip is tenacious. It is well worth all her efforts.

No part of Africa is at the present time without thrilling interest to one who watches world progress and the making of history. The gold and diamond mines and recent wars of the south have drawn special attention to that section. The wealth and reported atrocities of the Belgians on the Congo brought that region into prominence. Events in other parts have been taking place which are of great importance, but have attracted less notice of the world at large. The copper trade of the world is likely to be profoundly affected by the opening of the great mines in the Katanga country. They are reputed to be the richest and most extensive deposits of the world. They may prove of greater value than all the diamonds and gold of the south. They lie where Rhodesia, Angola and the Belgian Congo meet, far in the interior. The railroad from the south had been built within reach of them, but the long haul to the east coast and the ports of the south is too expensive and so a railroad is being rapidly pushed in from the west across Angola, starting from Lobito Bay a short distance south of Loanda. This will not only give an outlet to the ore from the mines, but will open the twelve hundred miles of its length to civilization and settlement. This immense tract has some of the finest farming and grazing lands of the world. It is high, healthful and well adapted to the white man. The natives are of a high type and very teachable, but will never develop either themselves or the country without guidance from the white man. The one pressing need is an intelligent, progressive and strong government. Portugal will see her opportunity and meet it, or power will pass into other hands, as it did in the Boer country when the exigencies of the times demanded change.

Another strategic point is the group of islands in the eastern part of the Gulf of Guinea, of which St. Thome is the largest and most important. One-fourth of the world's supply of Cacao, from which cocoa and chocolate are made, is raised here. The plantations are worth \$200,000,000, and only a part of the available land is yet under cultivation. The report that the native laborers were held in virtual slavery awakened the interest of English philanthropists and led to a boycott on their part of the product of the islands. The Portuguese government quickly remedied the abuses of the system under which the laborers were recruited in interior Angola. Impartial investigation

(Continued on Page Seven)



# Tributes to Bishop Henry White Warren, Inspired by Gratitude and Love

## His Best Quadrennium

By Bishop W. P. Thirkield, D.D., LL.D.

Bishop Warren was a lover of the mountains and the stars. With fine courage and daring he climbed the high peaks of tallest mountains. He often stood above the clouds. He gave long nights to the study of the stars and was at home amid the constellations. He heard the music of the spheres.

And Bishop Warren was a man of the mountain type—rugged, virile, high-souled, sun-crowned. Great and lofty thought appealed to his mind. He dwelt on high themes. No matter what the occasion, he dignified it by his utterance. He ever eschewed the petty and the trivial. Always genial, fraternal, kind, he magnified his office and adorned the Church by the nobility of his spirit and bearing. He was the friend and helper of all who would live in the Spirit. To this man of keen spiritual vision came "sights and insights," unseen of earthly eyes. Profound interpreter of the Word of God, in a voice keyed to music, he preached on great themes. Ah! what a voice to add its vibrant note to the music of the "choir invisible!"

Yet this man, withal, dwelling in thought and aspiration amidst mountain peaks and stars, was intensely practical. He brought things to pass. First sent to Atlanta as Bishop, within thirty days of his consecration to the office, he had founded Morristown Normal College. During the year he opened an industrial department at Clark University. Later, the religious needs and possibilities of the Negro race appealed strongly to him. He saw a membership of a million and a half in colored churches, and the ministry poorly equipped, yet the center of power, and to a great extent holding in its grasp the spiritual weal or woe of oncoming millions. The call for trained ministers was urgent; soon to be imperative. Yet he saw not a single school in the South with liberal equipment devoted solely to ministerial training. The vision of a school of the prophets possessed him. He bought a fine elevated campus; secured in Mr. Gammon a partner to give \$25,000—himself pledging \$20,000, largely secured through months of lecturing. The beautiful hall was erected and Gammon Theological Seminary was opened in 1883 with an endowment of \$20,000. To some it seemed like small business—a theological school with a single professor for the first two years, and beginning with two students. Happily, he lived to see it with its half million endowment and with its hundreds of graduates—the strongest single intellectual and spiritual influence over the colored ministry of the nation. More than once he said to me that after all he thought that, in God's sight, the work of this quadrennium was the best of his life.

It has always seemed to me that a special Providence brought together Bishop Warren and Mr. Gammon. The mind of the latter had been turned toward the South as a possible field for profitable investment for the Kingdom of God. During Mr. Gammon's travels the Negro race appealed strongly to him as a people who, since emancipation, had shown elements of stability and power in their intellectual and religious life. With a genius for religion, with largely an untrained ministry, with their future hinging

on the intelligence, purity and stability of their church life, Providence uttered a Macedonian cry for an institution especially devoted to the preparation of a trained and consecrated Christian ministry. In some hour of conscientious meditation, some such call must have reached Mr. Gammon.

Now, it is no mere happening that about this time Bishop Warren began his episcopal labors in Atlanta. God laid on his heart also the burden of a trained ministry for the colored race. The story of the beginning and progress of their work, in which they builded larger than they knew, may best be told in the words of dear Bishop Warren himself:

"Having been in partnership with him in his most important business, I wish to put on record some knowledge gained in that intimate relation. While I was under a burden of soul and unfortunateness in prayer for the means of educating the leaders of our half million church members in the South, Brother Gammon caused it to be intimated to me by Dr. Fuller that he was interested. I immediately stated for Chicago. The result of a long, earnest and comprehensive conversation was that we would go into partnership to establish a theological school in Atlanta. He was to put in \$25,000 and I \$20,000. I depended on the Lord's treasure in the hands of his stewards to back me. He needed no backing. Before we got through we each had put in more than we proposed. When the school building was finished we dissolved the partnership of business, but kept the one of heart, which had grown to be far dearer and more important than the other. To the end of his days, we were known to each other as 'my partner.'

"Soon after the school was finished he took out all the money I had put in and built a hall for Clark University, adjacent, and honored me by calling it by my name. He never knew that the theological seminary was to be called by his name till it was done. When he saw that the Seminary had a need, he met it. One day he said to Dean Thirkield's wife: 'This great school hall is not a fit place for you and your children. Come out on the campus and select a spot for a house!' He built it. And then built three more for other professors. A library building was needed. He met it with one of the most artistic buildings that ever delighted a well-trained and appreciative eye.

"Then he took the school into full membership to love and cherish till death part. He meant to endow it with a quarter of a million dollars. He did. The result may turn out that he wrought larger than he knew; certainly larger than we knew. It was a wonderful and rare opportunity, and this old-time abolitionist from Maine had matured the insight to perceive it. The opportunity was not far behind Lincoln's. Millions, for thousands of years, shall call him blessed."

This prophet and saint will also be remembered as the founder of Iliff School of Theology. I had cherished the hope that as the aged St. John passed his closing years in training the ministry at Ephesus, so he might be spared to give the inspiration of his teaching and the benediction of his presence to this school of the prophets, amid the snow-clad mountains he so much loved.

The word that Bishop Warren wrote on the death of his friend and "partner," Elijah H. Gammon, comes to me over the years with added emphasis as now most befitting this ascended prophet of God:

"The chariots of Israel and the horsemen thereof have stooped for another Elijah. Whether it was honored more by the first passenger than the last, God only knows." Center Marshfield, Mass.

## His Work Continues

By Bishop I. B. Scott, D.D., LL.D.

After hearing of Bishop Warren's Home-going, I asked myself this question: "Was his work done?" Then, I thought of that supreme and ever-to-be-remembered moment, after the General Conference had said to him: "That will do, just stand aside," when he delivered his brief but sublime valedictory. He may have felt some heart pangs because of this sudden turn in his life, he must have felt them, but who knew it? I never saw him appear to better advantage; and it did look as though it all indicated that his work was done. But I am confident it was not. No, it was not done then, and was not done when the summons came. What a busy life he had led; how much he had done and how much he had been compelled to leave undone. The General Conference made it possible for him to change his occupation to some extent, and you may be sure that at once his mind was full of the many things that must have attention as soon as possible. And now, again, a change of occupation has come. The busy hands cease, but new activities are inaugurated and our brother finds a plenty to do in his new home.

He was a tall cedar on the hills of our Zion; one of the tallest. He was great in ability, especially so in his versatility and practicability. He was sympathetic and brotherly, easy of approach. He stood for man—man of all races. God bless his memory to the good of his Church.

"Servant of God, well done."

Nashville, Tenn.

## He Never Grew Old

By John A. Patten, LL.D., Chairman of Book Committee

In the passing of Bishop Warren we have lost a Bishop whose like we shall not soon see again. Perhaps no man in a generation has had the peculiar place in the affection of the Church that he held. Our feeling for him was mingled love and pride, and both emotions strengthened as his years increased. Patient in counsel, rich in knowledge, gracious and dignified in demeanor, a perfect master of assemblies—words fail adequately to characterize this many-sided man.

A secret of our pride in Bishop Warren lay in the fact that he never grew old. He was the living link between the old and the new, but he was never a man of yesterday. He held his place among his peers, not by virtue of his past record, but by present strength of mind and body. And now this great servant of God goes from us while we are still under the influence of his living presence as he mingled among us in the weeks just gone.

Chattanooga, Tenn.

## Helpful to Students and Teachers

By Professor W. H. Croghan, Litt. D.

Bishop Warren lived here at Clark University during the first four years of his bishopric. He lived in the family of President Thayer, whose wife was related to him by marriage. He did much for Clark University within those years. Among other things he raised half the money to build Warren Hall, which cost \$27,000. He lived as one among us, a most cultured and genial man, princely in his bearing, tender of heart, and sympathetic. The students enjoyed his presence in the chapel, for he knew how to interest the young people. His frequent, informal talks, as well as his forceful and eloquent sermons, were helpful to us all.

Atlanta, Ga.



### One of God's Rarest Noblemen

By the Rev. W. H. Brooks, D.D.

In the passing of Bishop Henry White Warren the world in general and the Methodist Episcopal Church in particular loses one of God's rarest noblemen. The strength and culture of his mind, the greatness and richness of his soul, and the purity and simplicity of his life would have made him extraordinary in any profession. He was too big to be little, too wise to be narrow, too good to be selfish, too manly to be false. He represented humanity at its best—tall enough to reach the stars, humble enough to kneel among the lilies.  
New York City.

### A Princely Man of the Heavenly Kingdom

By President S. E. Idleman, D.D., Gammon Theological Seminary

Bishop William F. Warren was a "Princely Man of the Heavenly Kingdom." He lived as he wrote "among the forces" of the Eternal Empire. He dwelt so near to the majesty of the heavens that his translation to the eternal world seems a natural promotion.

He was a thinker of an unusual order.  
He was a speaker of great magnetism and power; the man for an occasion.  
He was a writer of depth and charming beauty of style.  
He was a leader always in wise and righteous measures.  
He was a statesman of great fore-sight.  
He was an administrator with quick and keen perceptions of right.  
He was a friend beloved.  
He was a Bishop.

Twenty-five years ago Bishop Warren spent much time on the Campus of Clark University at Atlanta. So charming was his spirit, so potent his influence and so true his sympathy that after all these years the memory of his presence here is yet rich and pure and treasured by all who knew him.  
The Kingdom of Heaven looses in him a mighty presence for good.  
Atlanta, Ga.

### "The meekest, the kindest and the gentlest of men"

By the Rev. W. W. Lucas, D.D.

"Not nations, nor armies have advanced our race; but here and there, in the course of the ages, an individual has stood up and cast his shadow over the world."

Methodism is but the lengthened shadow of a line of men in whose glorious succession Bishop Warren walked worthily and in conspicuous grandeur.

He was noble in thought, lofty in spirit, and his body partook of the character of his mind, enabling him to stand like Saul, among his brethren.

He was fond of astronomy, and dwelt himself in the heights, and yet, withal, he was the meekest, the kindest and the gentlest of men.

I once saw him perform the task of "reprimanding a minister in open conference," at the request of a committee appointed by the conference. The brother was not really rebuked in words at all; but, when it was over, the minister under charges felt, and the whole Conference felt, that the greatest rebuke after all, was the shrinking from the task and the heart ache, and heart-yearning, of the Bishop for the reclamation and wel-

fare of the man. It will take Methodism some time to build a man into the place made vacant by his taking away. He was not only popular throughout the Church; he was beloved, and, hence, sought after from all sections, and yet so full of the spirit of the Master was he, that scarcely a school or any helpful movement had a beginning in the South among God's handi-capped children. But that Bishop Warren was there to give help, guide and inspire.

May God give us another like him.

### The Episcopacy Fitted Him

By the Rev. M. C. B. Mason, D.D.

Bishop Henry W. Warren was one of the most princely men Methodism has ever produced, either on this side or on the other side of the sea. The episcopacy just fitted him. He seemed to have been made for it. He possessed an intellect of a very high order, always capable of successfully grappling with the most difficult and profound questions, and was so versatile and accurate in scholarship that his impromptu deliverances were almost as chaste and finished as his most carefully-prepared efforts. He was a great preacher and a great administrator of the work of the Conference. Nothing gave him greater pleasure than the fact that, during the thirty-two years of his work as a Bishop, so few of the appointments made had to be changed.

He was a great lover of men—white men, brown men, yellow men, black men—he loved men, and that was the secret of his remarkable success in his work among them. He will be remembered always for the splendid and unique service he gave our people when his episcopal residence was in Atlanta. He did not patronize them—he simply loved them, and, during all the years of his residence there, it was said of him as it was said of the Master, He went about doing good.

A little incident characteristic of the man I remember clearly. It occurred more than fifteen years ago during a session of the Savannah Conference, over which the Bishop was presiding. After the sermon Sunday morning—and what a message it was, from the text "Seek ye first the Kingdom of God, and His righteousness, and all other blessings shall be added unto you"—one of the ministers of the Conference brought his infant son forward for baptism. As the good Bishop took the little child into his arms and baptized it, he tenderly folded the little one to his bosom and kissed it. The incident was not marred by the fact that it was strange and unusual. His manly bearing, his Christ-like spirit completely overawed that immense throng and no one for a moment imagined that the Bishop kissed the little black child as a spectacular show of his love for the race. They felt that it was an unconscious act of a man who simply loved folks. As far as I know he never referred to the incident.

The memory of a life nobly lived like his is immortal. I have been made stronger and better because I knew him and had the privilege of the touch of his great heart.

Cincinnati, Ohio.

### He Was Easy to Approach

By the Rev. W. H. Logan, D.D.

In 1881, the Texas Conference convened in Ebenezer Church, Marshall, to hold its fifteenth session, December 8th. Bishop Henry W. Warren, presided. I was there for reception on trial and was charmed beyond expression with the pleasing manners, timely addresses and courteous bearing throughout, of the presiding Bishop. He was the first Bishop of our own church I had ever seen. I will never forget the way he came up and shook hands and had a kind word for a group of the brethren, of whom I was one,

just before entering the church to open the Conference.

My pre-conceived notion of a Bishop was, that only a few prominent brethren could approach him; but Bishop Warren, on the contrary, was the very embodiment of politeness, and just drew you to him without the saying. When the late Dr. R. S. Rust came into the church while the Conference was in session, he rose to his feet and said: "Brethren, here comes the best friend you ever had. Sing 'And Are We Yet Alive.'" Brother Anderson Williams, of precious memory, struck up the song in an air that was appropriate; the Conference rising, presenting not only a beautiful scene, but making a profound impression, both by the unctious in the singing and the way the Bishop and Dr. Rust mingled with the brethren, shaking hands and joining in the singing. Our people held the first religious service on Sunday at 3 o'clock, and that was the hour Bishop Warren preached, from 1 Tim 2-8: "I will, therefore, that men pray everywhere, lifting up holy hands without wrath and doubting." The sermon was one of great strength; portions of which I have never forgotten, and the text I will always remember. He held the Conference fourteen years later, and I had an experience with him, regarding my appointment. I did not agree with him in his decision to continue me on a district, my time having expired as Presiding Elder. We had three different conferences, I protesting and he listening, but he was so gentle and showed such deference to me, that when he had heard me on as many occasions as I desired, he answered by saying: "It comes to me from heaven that you should go to that appointment." The appointment proved beneficial to our denomination in many ways, and the results seemed clearly to prove that he was right. No man could come in close contact with Bishop Warren without going away feeling that he had been in touch with one of God's choice spirits, and a faithful servant of the church. I have seen him among the thousands from the ends of the earth during six General Conferences, and that first impression which he made upon my mind by his gentle bearing and Christian courtesies at the Conference in Texas, grew into a passion. He will be missed by the militant host, but he shall mingle from henceforth with the redeemed.

Houston, Texas.

### Greatly Beloved

By Dr. J. M. Shumpert

The daily papers convey the sad news of the death of Bishop H. W. Warren, of the Methodist Episcopal Church. Throughout the country many thousands of hearts have been filled with sorrow, for he was greatly beloved by all who knew him. I first met him in Pike's Opera House, Cincinnati, Ohio, in May, 1880, at the General Conference, at which time and place he was on May 19th consecrated, being presented by Dr. Wm. Butler of the New England Conference and the Rev. William J. Paxson, of the Philadelphia Conference. Bishop Simpson received the candidates, gave the charge and conducted the examinations. It was indeed a very impressive service. I had the very great pleasure of meeting him at every General Conference since that time. I shall never forget his kind words, great sermons at our annual conferences. He was always a welcome visitor to the Mississippi Conferences. His visit and addresses to the students of Rust University, and friends, were very helpful. His fatherly, brotherly and kind words in Minneapolis at the close of the last General Conference will live on for many years to come. A great and good man has gone to his reward.

"Servant of God, well done!

Thy glorious warfare's past,  
The battle's fought, the race is won,  
And thou art crowned at last."

Columbus, Miss.



## A Troubled Sea and a Troubled Soul

International Sunday School Lesson for August 11, 1912

(Mark 4:35; 5:20.)

Read Matt. 8:28-34.

Commit vs. 38, 39.

**Golden Text:** "God is our refuge and strength, a very present help in time of trouble. Therefore will we not fear, though the earth do change, and though the mountains be moved in the heart of the sea."—Psalms 46:1, 2.

**Time:** In the autumn of A. D. 28.

**Place:** The eastern shore of the Sea of Galilee.

By the Rev. E. B. Burroughs, D. D.

There is nothing that gives greater comfort to a child of God than the knowledge that the arms of the Eternal are ever about him. This knowledge is based upon the word of God. There he is assured that come what will or may, no harm can befall him, no evil come upon him, save as permitted by his Father in heaven, and who will at the same time be round about to protect and deliver him.

The life of a godly man is one of great trial and daily conflict. Having identified himself with all that is noblest and purest and best, he at once becomes the object of Satanic hatred and worldly attacks. At times his way is rough, his burdens heavy, his temptations many, and his conflicts sharp. The forces of evil combine against him, and hurl themselves upon him with such strength and fury as to cause him to fear that in the end he may be overcome. Then it is that God manifests Himself unto him as He doth not unto the world. Then it is that he hears the Captain of the hosts of Israel say, "Peace; be still; it is I; be not afraid."

He who walks humbly with his God communes with Him and enjoys Him as the daily tenor of his life, sees the night of adversity darkening around him without consternation. When skies grow dark, when friends are few, when health fails, when losses and bereavements and old age come on, and misfortunes thicken every hour, he can feel that all is safe—that the real portion has not been touched—that God is still the same. In these shakings of the earth and sea he does not behold the tokens of a departing God. On the contrary he can sing with the Psalmist, "God is our refuge and strength, a very present help in trouble."

Our lesson to-day shows the power of Jesus as manifested in quieting a raging sea and in bringing quietness, peace and happiness to a restless and troubled soul. Thus He shows Himself Master of laws physical, mental and spiritual. The lesson is that if you will let Him He will come on board your boat and safely pilot you over life's troubled sea; that by His power the evil influences of life shall have no dominion over you; that at His command, they shall flee away.

### Light On the Text

35. And the same day, when the even was come. The day thus spent was "a great day of great deeds." Naturally He was tired, consequently He said unto His disciples, Let us pass over unto the other side. Thus He hoped for a while, at least, to escape the great crowds still pressing around Him. 36. When they had sent away the multitude. Had left the multitude. They took Him. The disciples. Even as He was. Gave Him no time to change His dress. Other little ships. Little boats. 37. There arose a great storm of wind. A hurricane. Matthew speaks of it as "a shaking," such as attends an earthquake. The waves beat into the ship. Rose to great heights so that it was now full. 38. And He. Jesus Was in the hinder part. In the stern. Asleep. Tired nature was seeking rest. On a pillow. On a cushion. They awoke Him. Aroused Him, as was perfectly natural. Master. An acknowledgment of His lordship. Carest Thou not that we perish? Though in the form of a gentle rebuke, it was not so intended. It was the natural outburst of their fears. 39. He arose. Awoke. And rebuked the wind. "As a master rebukes his slave for disobedience." Peace, be still. Be silent. And the wind ceased. Sank into a calm. "The sea sank to rest as if exhausted by its own beating."—(Vincent.) And there was a great calm. "The lake sank back, like an exhausted creature, into motionless repose."—(New Century Bible.) 40. He said unto them. Now that He had spoken the storm into a calm He addressed the disciples. Why

are ye so fearful? Having seen manifestations of His power, they should not have been so fearful. He being at the time, on board. Ye have no faith. "He ye not yet faith?"—(R. V.) They had some faith, but it was not strong enough to control them. 41. And they. The disciples and sailors. Feared exceedingly. Not the fear of terror, as in the storm, but the fear of awe in the presence of such stupendous power. That even the wind and the sea obey Him. The forces of nature were obedient to His commands. 5:1-20. 1. The country of the Gadarenes. A region southeast of Capernaum on the other side of the Lake or Sea of Galilee. 2. There met Him. Came up to Him. A man with an unclean spirit. An evil spirit. No man could bind him. Because of his almost superhuman strength. 4. Tame him. Could not cause him to become rational and calm. 5. Cutting himself. Beating himself. 6. When he saw Jesus afar off, he ran. Hurriedly came up to the Master, hoping, it is thought, to have Him help him. And worshipped Him. Did this because he saw in Jesus the "Holy One of God." It is indeed remark-

able that those possessed by an unclean spirit invariably recognized the Master thus. 7. What have I to do with thee? What common ground is there between us? I adjure thee. Beg of thee. Torment me not. Trouble me not. 8. For He said. Jesus. Come out of the man. Bade the evil spirit to come out of the man. 9. My name is Legion. "A unit under one empire." 10. Do not send them away out of the country. "Into the abyss." "Send us anywhere, anywhere, but to perdition." 11. A great herd of swine. About 2,000. The Jews did not eat pork, but dealt in it commercially. It was the staple article of food of the Roman soldier. 12. Send us into the swine. "How demons could enter into swine we do not know, but it is no more a mystery than the connection of mind and body with us." 13. Jesus gave them leave. Granted their request, thus showing the man that the demons had actually left him. 15. Clothed and in his right mind. His tumultuous mind had sunk into a calm. He was no longer a raging demoniac, but a man of calm and gentle demeanor. 17. They. The citizens and owners of the swine. To pray. "Beseech."—(R. V.) Him to depart. To take His leave as He apparently possessed the power to do them great harm. 19. Go \* \* \* and tell them, etc. Make known the change that has come to thee. 20. Decapolis. The district of the ten cities, lying for the most part east of the Jordan, and east and south-east of the Sea of Tiberias. Charleston, S. C.

## The Renunciation of Self-Dependence; The Power of Need

Epworth League Devotional Meeting Topic for August 11, 1912

(Matt. 4:1-4; Exodus 3:11-12.)

By the REV. A. PRESTON SHAW, B. D.

### Concerning the Scripture

After that glorious scene on the banks of the Jordan, when Jesus was baptized of John, and the Voice from heaven was heard speaking unto Him, "Thou art My beloved Son in whom I am well pleased," one would naturally expect that Jesus would have gone immediately into His life work. This He did not do. He went into the wilderness to fast and afterwards to be tempted. The Sacred Record has sealed up the events which transpired there in the wilderness during those forty days of fasting except the mere fact that He fasted, but subsequent events seem to show that these were not mere days of abstinence. They were days of meditation and revelation in which His spiritual man fed as never before upon the Bread of Heaven. What a spiritual feast the Son of God had while fasting! Although His physical nature hungered, His spiritual nature had gained such strength that even the wiry Satan was not able to withstand Him.

Satan, however, tried Him at His weakest point. He was hungry. Satan suggested to Him that He should now make a test of His Sonship to God—"command that these stones be made bread." Satan, himself, had underestimated His strength. He had meat to eat which Satan knew not of. In His former life and in the wilderness was necessary to sustain life. He had read and was necessary to sustain life. He had read and understood and was willing to practice what was written: "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." In His own strength Jesus Himself could do nothing. All that He did was given Him of the Father.

In Exodus 3:11, 12 we have a graphic picture of the call of Moses. While tending the flocks of his father-in-law, he saw a burning bush that was not consumed and turned aside to see this strange sight. As he looked on in astonishment God spake to him and called him to the leadership of that great task of delivering the Children of Israel out of Egypt into the wilderness and afterwards into the Promised Land.

Moses realized the hopelessness of the task, so far as his own strength was concerned. He had made a rash and futile attempt to help his brethren in Egypt before, but for it he himself had become an exile. "Who am I," he cried, "that I should go to Pharaoh?" And who was he but a weak and erring exile from home. But in the wilderness he had learned of Him who was greater than the Pharaohs and trusting His promise, "Cer-

tainly I will be with thee," he went to Egypt assured that success would crown his efforts.

### The Meaning and Application To Us

From this lesson many valuable lessons may be learned that are helpful to us.

As great as the temptation of this life may be by the help of God we can win the victory over them. How can it be done? In the same manner as Jesus did it. He was full of the Word of God. He believed that God would fulfill His promise. He trusted not in His own strength but in God. Too much emphasis cannot be placed on the fact that Christ is our example and we are expected to be and act and win victories like Him. The weakness of God's sons by adoption is not His fault, but their own. He promises to come and dwell in us with all His strength to help us if we will let Him.

"Certainly I will be with thee." There is victory in these words. His presence made a hero out of Moses and a vacillating weakling out of Pharaoh. His presence was a pillar of cloud by day and a pillar of fire by night to His wandering children. His presence made heroes out of the unlearned fishermen whose devotion to God and courage and victory in their battles against evil shall ever be praised among the sons of men. There can be no defeat in any worthy endeavor of our life if He goes with us.

Winchester, Va.

### Personal and General

Mr. and Mrs. J. E. Richardson are elated over the arrival of a fine baby boy, Wednesday, July 10th, 1912. Mother and babe doing well.

Mrs. J. A. Vincent, wife of the Rev. J. A. Vincent, of Keithville, La., is now spending several weeks at her home in the city of New Iberia, La.

Mr. W. H. Pleasants, Jr., son of Rev. W. H. Pleasant just graduated from Howard University, Washington, D. C., June 5, 1912, with the degree of bachelor of arts. He has made a most excellent record in this institute where he has been for the past four years and is highly commended by the President and faculty.—L. A. Fisher.

The St. Mark Methodist Episcopal Church, Washington Charge, that was destroyed by fire July 28, 1911, has been rebuilt at a cost of \$2,700. The pastor and members of this charge kindly thank the Board of Church Extension for donating us a sum of \$500 to aid us in our district Sunday, May 26, was rally day. Raised the sum of \$50 on the church debt.—D. G. Taylor,



## Health Papers—Visiting the Sick

By D. A. Bethea, M. D.

The physician, no matter how skillful he may be in the healing art, can do but very little without the aid of good nursing. A trained nurse is a valuable asset to a person undergoing a serious illness. However, a trained nurse is not always necessary—if necessary, it is not always possible to have one. Therefore, the most of the nursing must be done by some member of the family. This is the case, everyone should spend some time trying to perfect himself in the essentials of home nursing, for no one knows when he or she will be called upon to wait upon some member of their own family.

There are three qualities necessary for the nurse—without which his labors are worse than useless. They are observation, obedience and optimism. An individual who has a sick and seeth not has no business waiting on a sick, as this is the one place where a person needs to be wide awake. In a large percentage of cases the physician sees the patient only once during the 24 hours; therefore, the condition may be different during his absence from what it is when he is there. It is evident that he must depend upon the nurse for a large part of his information.

The nurse should watch every symptom and report the same to the doctor on his arrival. No matter how trivial or unimportant it may seem to you the symptom may have a serious bearing that will enable the physician to distinguish between two similar diseases. While the nurse may tell the medical man all the symptoms, she must not exaggerate, she must be accurate, tell the truth, and nothing but the truth, so help you, etc. The expression of the face should be noted. The eyes, the tongue, the color, the temperature, the bowel movement, the sleep, the digestion, and everything about the patient should be carefully noted. The mental condition should be noticed. Sometimes the sick man will tell you he has not slept a wink, when, in reality, he has slept many hours; or he may tell you that he has not eaten any food for many days, when he has been taking milk, tea, broth, or some egg-nogg several times a day. This shows that you can no more believe what the sick say when they are sick than you can when they are well. This is no reflection on the person who is ill, because the mind is often impaired by long illness to the extent that he does not know what he is doing. It is ought to put a quietus on those people who believe in death-bed repentance.

We are often asked what is the best kind of disinfectants. In reply we would unhesitatingly say sunlight and fresh air. The excretions from the body should be noted but promptly removed from the room. It is an unpardonable sin to leave in the room the excretions from the kidneys, the intestines, or any other waste from the body. The windows should be raised so that plenty of air can come through the room. The blinds and curtains should be readjusted so that the sunlight can shine in in abundance. Keep the sick room smelling sweet all the time. It is well to have flowers in the room in the day, but they should be removed at night, as they take up the oxygen that is needed for the patient. The bed clothing should be changed often.

As valuable a quality as observation is, it is useless without obedience. The nurse must obey literally the doctor's directions as a soldier obeys a superior officer. This is where some of our trained nurses fall into disrepute. They think they know so much that they do not have to do what the physicians says, as they know as much about it as he. Some of the medical men call to see his patient only to find that some old granny has changed his directions, and, as a result his patient is worse. Of course, what the doctor thinks of these people who deliberately disobey his directions would not look well in print.

If there is any place in the world where an optimistic attendant is needed it is in the

sick room. A person who is ill is naturally depressed, so, if the individual who does the nursing is gloomy, sour and impatient, the unfortunate sufferer is in a hard "row of stumps." It is not necessary to carry on a lot of foolishness, like some folks do, but it is absolutely essential, to scatter cheer and sunshine, by looking pleasant and talking of agreeable things. Do not talk about fights, deaths and funerals; in fact, no one should be allowed to bring bad news into the room where a person is very ill. People should use a little common sense—if they have it—about such things. A case has been reported where an undertaker called to see a friend who was sick, and, after he got ready to go, he left his card, saying: "If there is anything in my line that I can do for you, I am at your services."

Another habit that should be tabooed is that of leaving food in the room. The food should be daintily prepared and daintily

served, as one cannot eat much anyway. Only a small amount should be brought in at the time, so that, in that way, the patient will have a great deal was brought in at once. One reason a mother makes such an ideal nurse is that she never forgets any of these things that have been mentioned.

### QUESTIONS.

Question: I have heard that sand could be used as a laxative. Is there anything to it? I suffer from constipation so much I would take a bushel if I thought it would do any good.—X. Y. Z., Ohio.

Answer: Yes; sand is said to be very good in some cases of severe constipation. Benarr Macfarland, the great physical culture advocate, recommends it very highly. He says get clean white sand, boil or bake it, and then take a tablespoonful every other day, or every day in stubborn cases, drinking enough water to wash it down. Do not take much at first, until you see just how it will agree with you. Unless you are heavily insured I would not advise you to take a bushel.

Terre Haute, Ind.

## The New Africa

(Continued from Page Three)

shows the condition of the laborers to be far above that of the natives on the continent and superior to that of the mass of negro laborers of the south in the United States. The Portuguese planters fear that this humanitarian interest has beneath it the desire to prevent the sale of their cacao, ruin their business, and then at a low rate buy up the plantations. If that is the game the stake is certainly a high one and the play is keen. It will bear close watching. The planters would welcome closer relations with the American buyers and manufacturers of their cacao. Here is a chance for big business for some one who has the knowledge and the nerve.

But the questions of supreme interest concerns the Moslem lands bordering the Mediterranean. Here is a country in which the whole of the United States, including Alaska, could be put down and leave ample margin all around. It is not principally barren, sandy desert, as so many seem to think. It contains large tracts of the most fertile lands on the globe. It embraces ancient Numidia, which was the "granary of Rome" when Rome was mistress of the world. For centuries its industries, commerce, culture and political power led the world. Here was Carthage, which ruled and held in peace and prosperity for seven hundred years all this part of the earth before Rome rose to the supreme place. This was the stronghold of the early Christian Church. It was the home of Tertullian, Cyprian and Augustine, whose influence shaped the history and policy of the Church for ages. Under the Roman Empire no part of the world was more advanced. Its cities were numerous, populous and filled with the finest public buildings. It was a close rival of Italy. The Moslem invasion of the seventh century wrecked and completely obliterated the preceding civilization and put an end to the Christian religion throughout this whole vast region. Islam ruled and ruined.

The Moslems invaded and subdued Spain. But for the victory of Charles Martel at Tours all western Europe would have become Moslem. Eventually they were expelled from Spain, but no efforts of Christian Europe could recover the lost lands of north Africa. The combined powers of the Christian nations did not protect their commerce from the continual depredations of the pirates of Tunis and Algiers. These corsairs also raided all coasts, and Christian slaves were sold in the bazars of North Africa by the tens of thousands. Our term "tariff" comes from the town of Tarif, a short distance west of Gibraltar, whose chief levied tribute on all vessels which passed through the Strait of Gibraltar.

The first check to the insolence of these Moslem pirates was given by Stephen Decatur in 1805-1815, who taught them to respect the flag of the United States. This was followed by a naval victory over them by Lord Exmouth of England in 1815. In 1830 France invaded Algiers to protect the interests of her people. From that time dates a new era. In 1880 France assumed the protectorate of Tunisia, and within the past year has taken over the government of Morocco. This is the most decisive blow given the Moslem power in twelve centuries and marks the beginning of the end of the power of Islam over the Mediterranean lands.

During the short period of her occupation France has expended \$750,000,000 in public improvements in Algeria and Tunisia. When she began there were no railways, no highways, public buildings, schools, waterworks or lighthouses. Now there is a line of railway from Tunis to Oran, a distance of eight hundred miles and the line is being rapidly pushed toward Tangier in the far northwest of Morocco. Other lines are building toward Fez and the interior of the country is being opened by rail where through all the centuries have been seen only the caravan trails. From Algiers the line is being surveyed across the Soudan to Timbuctoo and upper Niger, and thence to the French Congo. It is reported that Italy and Germany have agreed upon a road from Tripoli to the German Congo, and that the rails are delivered. So, the problem of the Soudan will be solved neither from the east nor west, but from the north and by France and Italy with the help of Germany.

And all this activity in the north of Africa has a goal far beyond. It is no less than the control of the commerce of the far East. Watch to see a line of rail laid east through the Soudan to some Red Sea or other Indian ocean port as soon as seem opportune. The British guard the Suez canal, Germany seeks a line of rail by the Euphrates valley route, the United States has a Panama canal; France and Italy will tap the riches of the Orient by way of Africa.

France is covering North Africa with a net work of the finest macadam highways, developing agriculture and mining, as well as manufactures. Schools, waterworks, sewer systems, lighthouses, public buildings equal to the best of Europe are rapidly being established. Few countries can show a finer highway than that from Algiers to Tunis. This is an ideal land for the automobilist and tourist. Hotels are excellent and travel as safe as in France itself.

The military system keeps pace with the industrial and commercial progress of the

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# Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Editor & Editor, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.

## BISHOP HENRY WHITE WARREN

(Continued From Page One)

arise to all occasions.

He was a brother to man, to all men—not only men of all colors, but men of all conditions. Bishop Warren was too great to narrow his sympathies and interests to any one race or nation of men. He lived in the fullest and best sense the spirit of Christian brotherhood. His interest in the Negro was strong and abiding. He founded Morristown Industrial College, thirty days after his election to the Episcopacy and was projector and finder of the founder of Gammon Theological Seminary. These two incidents are mere indications of Bishop Warren's interest in the colored man. He was a friend not of the gushing spectacular sort, but one to be relied upon at all times. As he was a friend to the colored man, so he was a friend to all men in need. He could speak with the burning passion of the needs of men in all parts of the world, and seemed to be equally interested in all. He was at perfect ease among the great and the good, for he was among the best of those who are great and good. He could always make himself at ease in the presence of the humblest folk, for there was nothing in his bearing that made the common people feel that he was ill at ease or disturbed by their presence. He had a big heart that took in all men. And those who were fortunate enough to get close to him realized this in a most inspiring way.

He was a leader of men. There was something in his bearing, there was something in his personality that really charmed men, and they delighted to follow his lead. Of course he had ability and character that at once commanded respect in any circle. As he was tall in body, so was he tall in mind and ideals. As men looked up to him physically, so they looked upon him in an intellectual and spiritual sense. He was a dominant force without attempting to be so. Few men were more successful in leadership than he, with apparently so little effort. Put him down in an assembly of men and he would soon be a recognized leader among them. This trait, which was prominent in his life, stood him in good stead as a Bishop.

In many regards he was an ideal Bishop, serving in that capacity for thirty-two years, having been elected to that office on Wednesday afternoon, May 12, 1880. Four Bishops were ordered elected. Three hundred ninety votes were cast on the first ballot of these Henry W. Warren received 260, Cyrus D. Foss 254, and John F. Hurst 253. The second ballot was taken, but there was no election. On the third ballot, with 375 votes cast, E. O. Haven received 250, and was declared elected.

The consecration service took place on May 19th. At the time of Bishop Warren's election he was a member of the Philadelphia Conference and pastor of Spring Garden Street Methodist Episcopal Church. He was presented by William Butler of the New England Conference and William J. Paxson of the Philadelphia Conference. The Bishops-elect of the class of 1880 remained in their seats as delegates until May 18, at which time, upon request of each, the alternates were seated. It appears that the Bishops-elect at that General Conference, on their own initiative, requested a relief from further duties as delegates to the Conference. From that day until the close of the General Con-

ference of 1912 Bishop Warren was a most acceptable Bishop. As a presiding officer he was dignified and impartial; as an administrator, observant and kind, yet firm; as a preacher spiritual and intellectual—at times he had a sweep of eloquence that was over-powering. He never shown to better advantage as presiding officer than at the General Conferences, for he was a master of assemblies. Methodism, rich in its men, found in Bishop Warren one of the very best expressions of its life and spirit. He was a scientist, poet, preacher, orator and author.

Henry W. Warren was born in Williamsburg, Mass., January fourth, 1831. He was prepared for college at Wilbraham Academy and graduated from Wesleyan University in 1853. During the next two years he was professor of Natural Science at Amenia Seminary, New York, and professor of Ancient Languages at Wesleyan Academy, Wilbraham, Mass. In 1855 he entered the New England Conference. In 1857 he was ordained deacon by Bishop Baker and in 1859 he was ordained Elder by Bishop Ames. In 1858 Wesleyan University conferred upon him the degree of A. M. He at once began to take high rank as a preacher, and his fame spread abroad. In 1871 he was transferred to the Philadelphia Conference, and assigned to Arch Street Church. Three years later he was transferred to New York East Conference and stationed at St. John's Church, Brooklyn. After three years at this appointment he was re-appointed to Arch Street Church, Philadelphia, and, after a term at that church, in 1880 he was assigned to Spring Garden Street. This last appointment he served just two months, when he was elected Bishop at the General Conference held at Cincinnati. In 1863 he was a member of the Massachusetts Legislature, and in 1877-8 he was president of the Rocky Mountain Climbing Club.

He selected as his episcopal residence Atlanta in 1880, and in 1884 chose Denver as his residence. The latter he chose not only because of the need of the work in that section, but because of his love for the mountains, and the opportunity for the study of the stars.

He was the author of "Recreations in Astronomy," "Sights and Insights, or Knowledge by Travel," "Studies of the Stars," "The Bible in the World's Education," "Among the Forces," "Discourses of Miracles," "Radio-Active Texts," "Fifty-two Memory Hymns," "Exegesis of the Pentateuch of Moses," and "Studies in the Addresses of Isaiah."

## THE WARREN MEMORIAL CHURCH

For a number of years we have had a church in Atlanta, Georgia, among our colored membership, known as Warren Chapel. It is strategically located in the midst of a very large population, there being 10,000 colored people within eight hundred yards of this church. There are in this area thirty-two beer saloons that are open day and night; not one place where Negro men or women, boys or girls can meet at all hours in a social way and for the improvement of their moral and intellectual life. Some eight or ten years ago the Rev. Dr. E. H. Oliver was assigned to this work and he has wrought most nobly. He plunged into the task with a vim and foresight that prophesied success. He has organized three Mission Sunday Schools in the slums of the city that have over three hundred pupils on roll. A young man is employed who does mission work among men and boys.

For some time Dr. Oliver and his people have been struggling to erect the "Henry W. Warren Methodist Episcopal Church," which is to be operated on the institutional plan in the very heart of the colored section of Atlanta. These people have a lot worth \$2,500 and something like three or four thousand dollars cash on hand. The enterprise will cost between twenty-five and thirty thousand dollars. If there was ever a movement that

deserved success it is here. We have been planning to call attention to this matter for some time. Now, no more appropriate time could be than in this issue in connection with the announcement of the death of the Bishop, after whom the early organization was named.

It was in the city of Atlanta where Bishop Warren spent four very fruitful years, and, according to his own statement, made at the last General Conference, "four of the best years of his life." What could be more appropriate than for the friends of Bishop Warren, and those who are friendly to poor and oppressed people, than to join in and make this movement a success.

Mr. John J. Eagan, having studied this enterprise in making a contribution, has this to say:

"I was so much impressed with the need of the work that I agreed to subscribe five hundred dollars toward the enlargement of the work, provided it was completed free from debt. My reason for making this subscription conditional upon the erection of the building *free from debt* was that I feel the burden of conducting the large institutional work made possible by the building planned will be quite heavy enough tax on those in charge without the burden of debt.

"I do not believe the people of our race can stand acquitted in the sight of God unless we display a much greater interest in the religious welfare of our brother in black.

"The field occupied by this church is one of the most needy, and, at the same time, offers one of the greatest opportunities for Christian work of any kind in our city, and I should like to see established there a model plant which I believe would be an example to other denominations and to other cities.

"Those who live in the community surrounding the church, if one can judge by the character of the homes, will be unable to make a large contribution towards this work. I have no doubt, however, that what they will give, will represent a greater sacrifice than the larger sums given by the men of our race."

The attention of the Hon. Courtland Winn, Mayor of Atlanta, was directed to this enterprise, and he said:

"Dr. Oliver, to my knowledge, is doing great work among the people of his race and is worthy of what encouragement all citizens of this city can give him. His church is located in the midst of a large Negro settlement in this city and at the present time he is engaged in an undertaking of enlarging his church sufficiently to accommodate the people of his race among whom he is laboring.

"Dr. Oliver is a worthy representative of his race and is accomplishing great good among his people, and any assistance that may be rendered him in his undertaking will be worthily bestowed and will be appreciated by him and properly utilized in benefiting and uplifting his people."

We cannot refrain from giving just a few other testimonials of this enterprise.

Dr. John E. Patten, the Chairman of our Book Committee, made a liberal subscription to this movement, and, in writing, Dr. Oliver said:

"I am prompted to do this by the strategic location of your work and the strong testimony of its value given by leading citizens of Atlanta, and my complete confidence in your ability to successfully handle the enterprise.

Bishop Thirkield is thoroughly familiar with the conditions of Atlanta. He knows the strategic location of this church. In referring to the enterprise he says:

"I believe tremendously in your enterprise which is important not only locally in a needy section of Atlanta, but is more important as an example of what can be done by an alert, capable and consecrated leader in other cities where such conditions prevail. In my judgment, one of the greatest problems we have to face is the present condition and outlook of the Negroes massed in our great cities, North as well as South. We



raise up successful men who will be able to do constructive and permanent spiritual work among these needy masses."

If endorsements are needed they are here efficient to rest the attention of any person, and would warrant a liberal giving by the most careful philanthropist.

The Warren Institutional Church in Atlanta would be a fitting memorial to our great and good Bishop who has just gone to his reward.

## Of General Interest

### A BEGGAR, THOUGH RICH

The beggar familiar to the streets of Los Angeles, California, recently, on examination, was found to be crazy. She was driven insane by counting pennies and small pieces begged of passersby. Her accumulation is said to have amounted to over \$300,000.

### JAPAN MOURNS THE END OF THE MIKADO, MUTSUHITO

Although everything known to science was brought into use, the Emperor of Japan passed away early Tuesday morning of this week at the age of 59 years. Mutsuhito, greatly beloved by his people, was the most enlightened of the 121 emperors that have ruled Japan, and dies, mourned by his subjects, thousands of whom stood silently for hours, about the gates of the imperial palace waiting news of his condition. His work for the betterment of his people was always done quietly and unostentatiously. When, during the recent war with Russia, finances were low, at his suggestion, the expenses of the Imperial Palace were greatly reduced and the amount saved was turned over to campaign use. Under the Emperor's reign Japan was opened to foreigners. In this and various other measures of progress he received the hearty co-operation of his wife, Haruko. She was deeply attached to him and was eager to see Japan stand for all that means advancement. The new Emperor is Yoshihito, the third son of the dead Emperor. He has been married for several years, and is the father of three sons. Yoshihito has been in service both in the army and navy.

### AMERICAN RAILROADS

For the year ending June 30, 1911, the railroads of America did a record-breaking business, surpassing all previous years. The Interstate Commerce Commission, in a preliminary abstract of its twenty-fourth annual report, gives out a number of interesting facts.

The number of passengers carried was 97,409,882, an increase over the previous year of 25,726,683. The average receipts per passenger for each mile traveled was a trifle over 1.9 cents. The tons of freight handled was 1,781,637,954, a decrease from the previous year of 68,262,147 tons. The average receipts per mile for each ton hauled was a fraction over three-quarters of a cent.

During the year 246,124.4 miles of track were operated, the total mileage being 362,101.8 miles. The roads employed 61,327 locomotives and 2,359,335 cars, a considerable increase in equipment.

The total number of persons on the pay-rolls of the steam roads was 1,669,809, a decrease of 29,161 as compared with the previous year.

Par value of railway capital was \$19,208,081. Of the total capital stock outstanding 32.35 per cent paid no dividends. The aggregate amount of dividends declared during the year was \$460,195,376, being equivalent to 8.03 per cent on dividend-paying stock.

The operating revenues were \$2,789,761,559, while their operating expenses were \$1,505,400,005. These figures show an increase in operating revenues of \$39,094,234, and an increase of operating expenses of \$92,423,000.

## People of Interest

At the National Negro Teachers' Association, which closed on Sunday of this week,



the Rev. M. W. Dogan, D. D., Ph.D., president of Wiley University was elected president. This is a distinct honor to our denomination and deserving tribute to one of our most successful educators. It is also a recognition of the work of Dr. Dogan as president of Wiley University. It will be recalled that Wiley ranks fourth in the colleges doing work among

colored people of this country in this order: Howard, Fisk, Atlanta and Wiley. That Dr. Dogan will make an admirable presiding officer is not to be doubted. He showed his capacity in this line in presiding over several meetings of our colored delegates at the General Conference. He was unanimously chosen chairman of those meetings. We congratulate him on this new honor.

Dr. W. W. Foster, formerly of Rust University is superintendent of the Albany District, Troy Conference.

Mr. Isaac B. Delaney, of Van Wert, Ohio, the father of the Rev. Frank S. Delaney, the pastor of Rust Methodist Episcopal Church, Oberlin, came to his death very suddenly on Thursday morning, July 25th. Mr. Delaney was a soldier and served in the 55th Massachusetts. His funeral was conducted from the home where he had lived for more than thirty years.

The recent Legislature of Louisiana, manifested its feelings against the Negro by passing a segregation law prohibiting Negroes from building in sections occupied by whites. In New Orleans, in particular, the Negroes own some valuable property scattered variously throughout the city. This will put this property at the mercy of the whites, or else the Negroes must carry it from year to year and pay heavy taxes. They cannot even build houses on this property for rent.

Professor George A. Owens, principal of Public School No. 106 of Baltimore is one of our foremost and most representative laymen. He received his educational training in the public schools of Baltimore, and in John Hopkins and Harvard Universities. School No. 106 is one of the largest schools for colored people in the city of Baltimore. Prof. Owens is superintendent of the Metropolitan Sunday School, and is deeply interested in all phases of church life.

Our readers will be shocked to learn of the death of Dr. R. F. Boyd of Nashville, Tennessee, which occurred Saturday, July 20th, from a case of acute indigestion. Dr. Boyd was sick only a short while. He had almost nation-wide reputation, having obtained prominence years ago as a practicing physician, and because of his interest in various movements seeking the uplift of his race. For years he has been connected with our Meharry Medical College and has seconded every movement of Dean Hubbard for the building up of that institution. Dr. Boyd stood high in all circles of our people in the city of Nashville and the State of Tennessee. Only recently, during the first days of July, he accepted from the city as president of the Negro Board of Trade, Hadley Park, which has been provided especially for Negro citizens by the city of Nashville. Dr. Boyd was Supreme Medical Director of the Knights of Pythias. He had accumulated considerable property and was regarded as a very safe business man.

## News Paragraphs

The place of publication of the *African Methodist Episcopal Church Review* has been changed from Nashville to Philadelphia.

Oklahoma, according to a cotton expert, will be the fifth State in the production of cotton this year; and will raise 250,000 bales more than last year.

The first wireless message ever sent from a hydro-aeroplane was received at Annapolis, Md., Friday, July 26th. The message was sent from a distance of 300 feet.

Three newly-wedded couples sailed from Philadelphia July 27th, with a party of thirteen young missionaries of the Presbyterian Church, who are on their way to Africa where they will work in the fever-infested region of Matadi. All of the brides are under 22 years of age, one of whom is Mrs. McQueen of New Orleans.

Because of the cattle plague, the city of London faces a situation in which the price of meat is soaring skyward. The closing of the London markets is likely to have a far-reaching effect and the authorities are fully alive to the dangers of the situation, and examination by veterinary surgeons of cattle and sheep for the markets are insisted upon.

The finest church building in Oklahoma, and owned by the Baptist Church, situated at Chickasha, just completed at a cost of \$50,000, has just been deserted by its entire young membership. The pastor, the Rev. G. W. Sherman, declared that members must either quit card-playing and dancing, or the church; hence, the action of the younger element.

Strife among the Baptists of New Mexico ended when delegates at the Northern Baptist Convention, in the recent session, at Des Moines, Iowa, cast a practically unanimous vote to turn the State over to the Southern Baptist Convention. The report called for the withdrawal of the American Baptist Home Mission Society from New Mexico and for the turning over of the work of that society to the Home Mission Board of the Southern Baptist Convention. It also required that the Baptists of New Mexico, now days.

At the recent commencement exercises of Howard University, Bishop Thirkield, after conferring the diplomas and degrees and voicing his gratitude for the generous support that had been given him by the deans, faculty, student-body and citizens, said:

"My new field of labor will be New Orleans. I go there with joy, because of the opportunity it gives me for a continuation of the service. I have tried to render the people who stand in the greatest need of help. For years, I have been saying to you 'Go South!' and meet the largest needs of your race. Now I say to you 'Come South!' where golden rewards are offered for valiant service. It is with a joyous sense of consecration that I leave Washington to give my life to the service of all men of all races."

Perhaps the largest drug store owned by colored men in the United States is the one in Chattanooga, Tennessee, the proprietors of which are Messrs. Allen and Wickliffe. They are engaged in a wholesale as well as a retail business, operating upon a capital of about \$20,000. The drug store is located in the James Building, worth about \$15,000, and owned by a colored man of that name.

Two young men born in Texas, but bred in California, have invented an electric device for controlling traffic in congested districts. The invention looks like a four-sided semaphore. It is electrically operated and obviates the necessity of the crossing policeman standing in the middle of the street. Instead, he may stand on any one of the corners and, by pressing a button, sound a signal and change the signs. The inventors are C. R. Bailey and W. O. Warren.



## The New Africa

(Continued From Page 7)

country. This is the original home of the Zouave. The native troops in training make a fine showing, and, if France should ever again become involved in war, this part of her army will be a factor for her opponents to reckon with. It is currently believed that a million fighting men could be easily raised here, and what fighters they would make!

So long has the country been closed to Christians, except those who came in as slaves, that our knowledge of it is yet meagre and imperfect. It astonishes many to learn that here are elegant cities like the finest in Europe springing up alongside the old Arab settlements. Algiers has a population of 180,000. Its water front is unsurpassed in beauty, if it is equalled by any other in the world. Oran has 100,000, Constantine 60,000, Tunis 20,000 inhabitants. The coast line from southern Morocco to Tripoli is 1,500 miles. Great mountain chains with snow-capped peaks, wide valleys, great upland plains of marvelous fertility, desert oasis, ruined cities unnumbered, the strange life of the Orient more primitive than that of any part of Asia are all here.

A new life stirs and is rapidly shaping all into other forms. This is a new Africa. Power has passed from the Moslem forever. The Arab realizes it and accepts the fact as inevitable fate. He will adjust himself to the new conditions, but it will take time. His women still weave the cloth for the household on the hand loom under the black tent in the desert, but his son is learning to weave with the Jacquard loom in the school at Tunis, and, ah, well! who can tell where the changes will stop. Allah knows and it is the will of Allah. There is but one God and Mohammed is his prophet. But the boy will bring home more than a new style of weaving. He meets Christians and the new life and knowledge will inevitably loosen the hold of the Prophet. Will it lead him to the Christ? That is the gravest of all the problems yet unsolved. Will the new Africa be Christian?

## East Tennessee Conference

This Conference was organized something over thirty years ago. Many changes have taken place since that time. There are only two ministers serving as pastors that were in its organization. The territory extended then 265 miles. The Conference was under the care of two Presiding Elders, the Revs. Eli Provine, who has finished his mission and gone to the Better Land, and the Rev. S. J. Harris, who is now a supernumary. The men did heroic work for God. The Conference started out with bright prospects of extending its borders. Churches were organized in almost every town. Ministers traveled over hills and mountains and through valleys, preaching the Gospel of Christ, without money and without price. Most of these God-sent preachers have finished their work and reported to God. It is said God buries His workmen and His work goes on. The Conference has always been under the care of competent leadership. And to-day our work extends over a territory of more than 430 miles. We have four Districts presided over by competent men whose work will compare favorably with other Conferences. E. J. Cox, the quiet orator, is guarding the West; James A. Pickett, the scholar and teacher, is pushing every interest of the work on the East; J. W. Tate, the theologian and financier, is marshalling the forces on the South; W. T. Marley, the preacher and thinker, is leading the army on the North. With such men at the head of affairs the church knows no failure. This Conference is composed of a noble, intelligent body of ministers, who are willing to sacrifice their lives for the work they represent. Intellectually they measure up with other Conferences. A few years ago there were only one or two men who could serve as secretary, but to-day two-thirds of the Conference can very easily fill that office. Most of the ministers have had some training in our schools, so they are able to fill their places in the Conference with credit. We are teaching our people the need of reading our church papers, and when the members understand the work of the

the benevolences will be more easily collected.—D. T. Turner, Pastor at Graham.

## Negro Lawyers Will Meet

The second annual session of the National Negro Bar Association will be held at Chicago, August 21st to 23rd, as an auxiliary to the National Negro Business League. The Association enjoys a large membership already and the coming session is expected to be an unusually large one, for much interest is being manifested in all sections of the country and several states have already organized State Bar Associations, and from the many responses it would seem that every state in the Union will be represented at this session. Josiah T. Settle, of Memphis, is president, and Perry W. Howard, of Jackson, Mississippi, is secretary, and these officers are sparing no pains in their effort to make this the strongest auxiliary to the National Negro Business League. All attorneys who will be present at this session will notify Attorney J. Gray Lucas, 145 North Clark Street, Chicago.

## The Day Nursery

By Mrs. Eloise Bibb Thompson

Former Head Resident of the Social Settlement of Washington, D. C.

Mrs. Noah D. Thompson, nee Eloise Bibb, formerly of this city, inspires the Negro women of Los Angeles to help themselves and build a day nursery for the poor children whose parents must work out by the day.

A day nursery is an institution erected for the sole purpose of caring for the children of wage-earning mothers who cannot possibly remain at home to rear their own children because they must support the family. The Day Nursery has come into existence to help only this class of mothers, and by so doing, decrease the infant mortality which has grown alarmingly large all over our country during the past decade due wholly to the poverty, ignorance and neglect on the part of the mothers of the working class.

The ideal Day Nursery is a large airy structure equipped with all sanitary conveniences. But in nine cases out of ten, day nurseries, like all noble efforts, have small beginnings and gradually work up to the ideal completion. The Day Nursery may be carried on in a suite or in a cottage, but it should have most, if not all, of the following requirements: A rest-room fitted out with small and large beds, where the little ones of various ages may take the daily nap, so necessary for the health of the child, a bath room, provided with hot as well as cold water to make the daily bath possible for every little inmate. In connection with this, there should be a locker or wardrobe containing garments of various sizes suitable for infants and children. These clothes—undergarments and play dresses, stockings, night gowns and coats for all seasons of the year, are an absolute necessity; although they may be gradually secured from patrons who are willing to give the cast-off clothing of their own children for use in the Day Nursery. This supply of clothes, I repeat, is an absolute necessity, for the majority of Day Nursery children are meanly and untidily clothed, and their own garments must be taken off at once and replaced with clean, suitable clothing, and kept on until evening when the mother comes for her child; then the little one is again undressed, the Day Nursery clothes put aside, and he is provided with his own garments.

The Day Nursery should contain a roof-garden or, if not, a play ground. Of course, a roof-garden, with its sand-piles and various other delights suitable for children of different ages, would be ideal, but if such a luxurious necessity, if you will permit the phrase, is out of the question, then a large sunny play ground must be planned for, where swinging, hoop-rolling, etc., can be carried on.

The milk station is another absolute necessity for the Day Nursery—a room set aside for the dispensing of pure, pasteurized, modified milk put up according to formulas prepared by a good child's doctor.

The Nathan Straus milk is known to be reliable in every respect. Whether it could be secured now or not in California, or elsewhere, I should have to investigate. However, California is not lacking in her good milk supply, I am sure.

The Day Nursery can be of immense service to the people of its immediate neighborhood, if it

have proven to us that the infant mortality is so outrageously large because of condensed milk and impure, weak cow's milk that the babies have been fed on. The formulae that the doctors give to be used in the milk stations all over the country contain barley, sugar and various other ingredients to strengthen the child. These are diminished or increased as the child grows in age and in strength. Besides, barley water is put up in bottles to be given to the child instead of milk when the inevitable summer complaint attacks the little one. Now if this milk can be dispensed to the mothers of the neighborhood who stay at home and can care for their own children for a nominal fee, the Day Nursery's milk station will be a great, grand work for its vicinity.

The milk station should be in the hands of a trained nurse, who weighs the baby weekly, changes the formula to suit the age of the child, discovers the early indication of disease, etc. I am quite sure a district nurse could be secured without charge to the institution.

Day nursery attendants should not keep children at night, for there is great danger of turning the Day Nursery into a hospital. Mothers should be compelled to care for their children at some period; and wise dispensers of charity should see to it that the Day Nursery does just what its name implies—and that nothing will induce it to add to its list of activities. Lastly, the Day Nursery should be provided with a kitchen and dining-room where the meals for the children of various ages may be prepared and served. Children in the Day Nursery usually receive two or three meals daily, for a nominal sum which varies in different cities—some requiring five cents from each child for a day's board and others ten cents.

In California, some of the public schools have added a Day Nursery to their scheme of work and are accomplishing a good work for the immediate neighborhood. It is to be hoped that public schools in other large cities will follow suit, and the work of saving the little ones will be spread broadcast over the whole country.

## Recent District Meetings

### TWELFTH ANNIVERSARY MEETING LEXINGTON CONFERENCE WOMAN'S HOME MISSIONARY SOCIETY

The twelfth anniversary of the Woman's Home Missionary Society of Lexington Conference, was held June 27-30, at Ninth Street Methodist Episcopal Church, Covington, Kentucky. We are proud to state that the Woman's Home Missionary Society of this Conference had its origin in this church.

Owing to the illness of the president, the first day's session was presided over by Mrs. J. T. Leggett, the first Conference president of the Society. The entire sessions showed that interest in the work was growing and as for business, the women acquitted themselves heroically. The program was brimful of enthusiasm and rich in thought. So many were the good thoughts advanced, the brilliant ideas suggested and the many encouragements given that we might, with credit have called it a Chautauqua instead of an anniversary.

The records will show that this was the largest delegated body of the Woman's Home Missionary Society that has met in any of the annual meetings of the Lexington Conference. Among the delegates were about twenty Queen Esthers and Mothers' Jewels. This was their initiative annual meeting. On Sunday afternoon the Queen Esthers and Mothers' Jewels from Covington, Cincinnati, and Cummingsville beautifully entertained with songs and demonstrations of the work. Mrs. Robert Clay, the Young People's secretary, and her faithful co-workers, deserve much praise for this part of the work.

Also we were favored by having read the original minutes of this society by its first secretary, Miss Ella Brown. This bit of history enabled us to have some of the founders of the Lexington Conference Woman's Home Missionary Society present with us, among whom were Mrs. J. T. Leggett, president; Mrs. Dollie Lewis, vice-president; Mrs. D. E. Skelton and Miss Ella Brown, secretary.

The words of welcome were beautifully given by the Rev. E. A. White, Mesdames B. J. Ward, Carrie Turpin and E. A. White, in behalf of the church, citizens, the members of the District and of the Auxiliary. Each of these addresses made us feel welcome; yea, thrice welcome. Our appreciation and thanks were expressed in the noble



quent response made by Miss Hattie Courtney, of Indianapolis, Indiana. Throughout the entire meeting many distinguished visitors were introduced and made brief remarks. The Rev. J. S. Bailey, District Superintendent, Maysville; P. T. Gorham, Lexington District; Bessie M. Garrison, Field Secretary; Miss I. D. Supervisor of Colored Deaconess Work; Mrs. C. B. Mason, the Rev. G. R. Bryant, Ind.; the J. W. White, Dr. M. C. B. Mason, and D. E. Mesdames Faust, Phoebe Allen, Miss Elma and many others.

The Conference Department Secretaries seemed to vie with each other in making the best report and giving the best program. None, to my mind, brought forth greater applause than that of the Treasurer, Mrs. A. C. Stanley. Her report showed that in twelve years the Woman's Home Missionary Society of the Lexington Conference had increased from two Auxiliaries and twenty-four members to sixty-six Auxiliaries and 552 members. The dues have increased proportionately. Amounts for this year: for the general treasury, \$722.63; for local work, \$900.00; making a grand total of \$1,622.63. Let every minister take notice of the work done locally by the Woman's Home Missionary Society. Truly we are making this a Woman's Home

In all this was the best meeting in the history of the Society and every one went away feeling that it was good to be here and with a determination to bring up greater and grander reports at our next annual meeting to be held in St. Mark Methodist Episcopal Church, Chicago.

May we not sing, "Praise God, from Whom all blessings flow"?—May L. Woolfolk.

#### WOMAN'S HOME MISSIONARY SOCIETY, ANNUAL CONVENTION, LITTLE ROCK CONFERENCE

The seventh annual meeting of the Woman's Home Missionary Society of the Little Rock Conference convened in Scott's Valley Methodist Episcopal Church, Thursday, July 4-7, 1912. The president, Mrs. M. F. Thornton, presided with efficiency. Her very excellent address noted interest and love for the society and co-workers. Mrs. A. C. Freeman, recording secretary, was absent, caused by severe illness of her daughter; she was the worthy delegate to the late General Conference, representing the above Conference. Miss Beulah Thornton was elected recording secretary *pro tem*. Despite of the many disadvantages confronting the work all winter and spring, illness of the secretary (rheumatism in the arm and hand) caused less correspondence, the flooding rains causing many people to be destitute of home comforts and panic-stricken, hence the failure to come up to our desires and plans. But the money paid by the pastors at Conference, the reports of the following secretaries of depart-

scribers to *Woman's Home Missions* Friday night the temperance program was presented. Saturday night the Queen Esthers, Home Guards, Jewels, rehearsed their program. The memorial services were held first. Both programs were excellent. The secretary of Literature, Mrs. J. W. Terrell, of Newport, has but recently come to our Conference work and we greet her with cordiality. To do her duty means a great burden lifted from the Corresponding Secretary. Four new Auxiliaries organized, with an increased number added to the old ones, several old ones revived from their dormant state is a record of which we are proud. A large portion of the pledges have been sent in. Secretary, president and treasurer and others looked after this interest. At Conference all reports were presented in writing. Miss Beulah Thornton's beautiful solos, the church choir's music, the young men's quartette and the Baptist Bethlehem choir deserve special mention for the lovely music which added much grace and enthusiasm during the convention. The Rev. Mr. Fields said it would be a record breaker. He and his noble people left no stone unturned to make the convention a success, and to them is due a large portion of credit. Last, but not least, the Sunday service, all day, was unique. Sunday school at 10 a. m., Mrs. G. T. Saxton, acting superintendent; Mrs. G. N. Johnson, teacher first Bible class. Collection fine. 11 a. m., the Rev. J. W. Jackson, Forrest City, preached the annual sermon, which was logical, noble and enthusiastic. The mass meeting at 4 p. m. was one of the greatest meetings held. Afterwards, the Rev. Mr. Green, pastor of Kynett Chapel, Forest City, preached a very thoughtful and appreciative sermon. Mesdames Thornton, president; Morris, Johnson, Saxton, Terrell, Bunyan, Barabin; Brothers Mitchell and Moore, gave inspiring talks on the subject, "How Early Should a Child Be Trained?" Afterward the Senior Auxiliary was organized; number of members, 20, 18 women and two men. Each bought a copy of the Thirtieth Annual Report of the Woman's Home Missionary Society. The Auditing Committee reported the Treasurer's Report accurate and appreciative. Our treasurer, Mrs. Gray, was the organist during the convention. The music was full of missionary thoughts and enthusiasm. For the coming year we have pledged two scholarships to Adeline Smith Home. We were fortunate in securing Dr. J. W. E. Bowen to preach the Conference anniversary sermon. His clear, comprehensive and forceful words regarding the work were inspiring and enthusiastic, giving many a greater knowledge and the duty towards the movement. Mrs. H. M. Nasmyth, superintendent of Adeline Smith Home, with her girls' musical voices, added greatly to morning worship while mighty Gospel words fell from Bishop Moore's lips. Our watchword, "More and better service for God and humanity for this year." Officers elected as follows: President, Mrs. M. F. Thornton, Forrest City, Ark.; vice-president, Mrs. Nancy Greer, Pine Bluff; corresponding secretary, Mrs. G. N. Johnson, Cotton Plant; recording secretary, Mrs. A. C. Freeman, Pine Bluff; treasurer, Mrs. Abraham Gray, 1313 Gaines Street, Little Rock; temperance secretary, Mrs. G. F. H. Morris, Cotton Plant; Young People's secretary, Mrs. G. T. Saxton, Pine Bluff Literature secretary, Mrs. J. W. Terrell, Newport; Systematic Beneficence, Mrs. Bettie Brinker, Cotton Plant; Mite Box secretary, Mrs. H. M. Nasmyth, Adeline Smith Home, Little Rock. Forrest City District: President, Miss Bunyan, Mariana; secretary, Miss Beulah Thornton, Forrest City, Ark. Clow District: President, Mrs. Alice Curtis; secretary, Mrs. Sarah Neal. Fort Smith District: President, Mrs. Appleby, Van Buren; secretary, Miss Susie Pettierew, Fayetteville. Pine Bluff District: President, Mrs. C. W. Whitehead; secretary, Miss Lucinda Alexander. Little Rock District: President, Mrs. Bessie Walton; secretary, Miss Lydia Jackson.—Mrs. G. N. Johnson, Corresponding Secretary.

#### Sunday School Exhibit

The plan of the board of Sunday Schools, Sunday School Editorial Department, and the Methodist Concern to show to the church the work and possibilities of the Sunday School during the session of General Conference held in Minneapolis during May was productive of great educational results. For the first time in the history of the church there was brought together under one roof information, data and exhibit material such as showed to those visiting it that the future of the church depends in a large part upon the sort of work done by the Sunday School today.

Working through a committee which represented



MRS. M. A. SISSLE,  
President

missionary Work. It will be remembered that the Lexington Conference has won back the financial member. Pray that we may ever retain it through work and merit. The Ohio District, of which Jos. Courtney is president, carried off the financial and membership banner, the latter going to Auxiliary at Springfield, O. The Lexington District was awarded the mite-box banner and Mrs. J. Ward, president of Maysville District, received the prize of a year's subscription to the Woman's Home Mission for having the largest number delegates present at each session.

With a few exceptions all of the old Conference officers were re-elected, besides four new officers be added, namely, Mrs. R. B. Scott, Louisville, Ky.; Hattie Courtney, Indianapolis, Ind.; Mrs. R. Crolley, Chicago, and Miss May L. Woolfolk, Maysville, Ky.

We would not close without mentioning the social features of our meeting. Too much praise cannot be given the Rev. E. A. White, his faithful wife, our genial hostess, Mrs. Georgia Saunders and her workers and the members of Ninth Street Methodist Episcopal Church, who so bountifully cared for and looked after our interest in every way. They spared no pains in giving us all the comforts necessary. Especially do we wish to thank Dr. Watson, of Covington, Ky., who had foreseen all that had been laid in store for us in the dining room, and therefore offered his medical services free gratis to any and all of the members of the convention who were in his city.

Beautiful music was furnished by the sweet voices of Cincinnati and Covington and interspersed with solos by the delegates accompanied by Mrs. E. S. Hammond. The social functions ended with a ride through Cincinnati and a reception at the Colored Girls' Home on Saturday, under the auspices of Mrs. P. J. Monroe, Corresponding Secretary, of Lexington Woman's Home Missionary Society.



MRS. JOSEPH COURTNEY  
A Prominent Worker of the Lexington Conference  
Woman's Home Missionary Society

ments, viz: Mrs. G. T. Saxton, Young People's Work; Mrs. G. F. H. Morris, Temperance Work; Mrs. Ida E. Terrell, Literature Work; Mrs. H. M. Nasmyth, Mite Box Work; the writer, the Conference Work; Mrs. Abraham Gray, the Treasurership. Auxiliary reports all showed co-operative efforts to advance the work and great devotion, unflagging zeal and no small sacrifice during the past year. But, sisters, we must pay all of our pledges to Adeline Smith Home. We urge each Auxiliary to pay \$2.00 aside from membership dues. Start now; by the first of September every cent due will be raised and all will feel glad to know we have done our duty. Send it to Mrs. H. M. Nasmyth, Adeline Smith Home, Little Rock. She will credit the amount on pledges. In many respects the annual convention was one of the best in the history of the Conference. The pastors, the Revs. Smith, Green, Fields, Donelson, J. W. Jackson, Wheeler, of the African Methodist Episcopal Church, and District Superintendent A. T. Stevens, Mrs. V. Y. White (Thursday evening), delightfully addressed and enlisted the sympathy and co-operation of a large audience of women and men in behalf of the convention of the Woman's Home Missionary Society of the Little Rock Conference. Their helpful, encouraging words will result in many new Auxiliaries as well as strengthening the work generally.

The welcome addresses delivered by Drs. E. J. Money, Barabin and the Rev. Mr. Wheeler were excellent. The Rev. J. W. Jackson responded with well-chosen words, hard to excel. Mrs. V. Y. White welcomed us cordially and extensively with fitting words. She closed the program for the evening. Superintendent Stevens, of Forrest City District, conducted the program. The temperance leaflets, Young People's literature, Senior Society leaflets were distributed in abundance. The large number of 30 annual reports of the Woman's Home Missionary Society were bought, also a large increase of sub-



these several departments, the Rev. Ralph Welles Keeler, Assistant Editor of Sunday school Publications, who acted as Executive Secretary of the General Conference Sunday School Exhibit and Institute brought together and organized the Exhibit and carried through the program of the month assisted by a local Minneapolis executive committee of which The Rev. Ulysses S. Villars, D. D., was chairman. The illustrated addresses which occupied the evening included two on the Adult Bible Class by Mr. Keeler, one by Dr. Wade Crawford Barclay; two addresses on Teaches Training, by Dr. Barclay, one on Grants, by Miss Ruth Chamberlain, Chicago, City Sunday School, Mr. Frank L. Brown, Brooklyn, Country Sunday School, Dr. L. O. Hartman, Columbus, Ohio; Modern Pioneers, Dr. M. J. Trenery, Milwaukee; The Graded Lessons, Mrs. J. W. Barnes, New York and Dr. Henry H. Moyer, New York, The Manufacturing Side of the Sunday School, Mr. Arthur F. Stevens, New York; The Sunday School on Distant Shores, by the Rev. Ralph Welles Keeler. These addresses were all illustrated with pictures made especially for the occasion, a large number of Minneapolis and St. Paul adult Bible classes being shown in the addresses on that movement. The address on the manufacturing side of the Sunday school, had pictures of the plant of the Book Concern in New York and Cincinnati.

The great General Conference Anniversary of the Board of Sunday schools was held on Sunday afternoon, May 12th at the Auditorium, where enthusiastic and enlightening addresses were made by Bishop McDowell, Dr. David G. Downey and Dr. Edgar Blake, to a full house of General Conference delegates and Sunday school workers. At the same hour a mass meeting for boys and girls was held at the Wesley Methodist Church where addresses were made by Bishop Huelsen and Mrs. A. A. Lamoreaux of the Department of Methods of the Board of Sunday Schools.

### The National Negro Business League

Presidents and Secretaries of State Negro Business Leagues throughout the United States, as well as officers of Local Negro Business Leagues, are busily engaged arranging for special Pullman, Tourist or Chair Car accommodation for delegates who plan to attend the Thirteenth annual meeting of the National Negro Business League to be held in Chicago, Wednesday, Thursday and Friday, August 21st, 22nd. and 23rd., 1912.

It has been found that the Passenger Agents of the railroads are disposed to heartily co-operate in making such arrangements for delegates. The following recommendations are made for the benefit of those who have not already made plans for their State or Local delegations. In all cases make the special Pullman or Tourist Car party a personally conducted affair. Select the most attractive route for the going trip to Chicago to arouse interest among the delegates. Start early enough to permit stop-overs at points of interest en route. The one in charge of the party should make a careful study of points of interest, etc., that he may in his correspondence, advertising and on the trip, speak with authority.

Get the active co-operation of all the railroads and especially of the initial line in your state. When you have decided upon the route, write (or better, see personally) the General Passenger Agent of that particular railway. Tell him you will undertake the work of securing a special car party to the Chicago meeting, if you have positive assurance of his active co-operation on the lines; (a) The railroad to furnish full information to all prospective members of the parties giving date covering itinerary and points of interest en route to Chicago. (b) The railroad to circulate this information and itinerary with your co-operation among the members of your Local or State League. (c) The railroad to advertise the special Pullman or Tourist Car party in all the Negro newspapers of the state. (d) The railroad to send instructions to its agents throughout your state to carry out the active canvass for members for party, with your co-operation. Persons intending to organize such Pullman or Tourist Car parties are urged to keep the Corresponding Secretary, Emmett J. Scott, Tuskegee Institute, Alabama, in close touch with their plans, so that he may assist in bringing parties in the same territory together. Attention to this request will be cordially appreciated. It will facilitate the whole movement.

Delegates intending to be present should send early notice of such intention to S. J. Evans, Chairman, Committee on Homes, 417 East 42nd Place, Chicago, Illinois. Mr. Evans and his committee will assign these various delegations in accordance with such instructions as may be sent them.

The Chicago Negro Business League in planning for the social entertainment of the delegates has arranged an Automobile Tour of the city, taking in the various points of interest, the monster business houses, the Board of Trade, etc., also for a Boat Excursion on Lake Michigan in honor of the delegates, and a banquet at the Seventh Regiment Armory on the last evening of the Convention. In addition to these social features which have been arranged for the entertainment of the delegates, entertainments are also being arranged for at the various clubs of the city, a reception in honor of the wives of the delegates promises to be the event of the meeting.

The daily sessions of the League will be held in the Pekin Theatre, 27th and State streets. The program for the meeting will be issued from the press not later than August 1st. Instead of being closely confined to stories of personal "experiences" as in other years, specialists have been invited to speak on various subjects of commercial interest to the delegates: Messrs. J. Rosenwald, President of Sears, Roebuck & Company; the philanthropist; Edward B. Butler, of Butler Brothers; and a number of Chicago's most prominent business men, have been requested to be present, and deliver short addresses. Such addresses from these Captains of Industry and Finance, should be most delightful. The morning session, Thursday, August 22nd., will be used altogether by the National Negro Bankers' Association.

### The College and University Dinner at the General Conference

It was considered on all hands that one of the outstanding functions of the General Conference of the Methodist Episcopal Church at Minneapolis was the college and university dinner at the West Hotel, Thursday evening, May 16th., 1912. The papers emphasized the "jest and youthful polity," which was joined in by gray-haired bishops and young students alike, in such a way as to leave the impression in some quarters that this was the chief feature of the occasion. Far from it! There was boys' glee, mirth, jest, good fellowship such as we have seldom seen, joined in by old and young, and later college songs, "grinds," jokes, everything which contributed to innocent fun, but the really great features of the occasion must not be overlooked.

First: There was one of the most notable gatherings which ever graced a General Conference, bishops, governors, senators, judges, college presidents, bankers of national repute, capitalists, of world-wide fame, millionaires mingling with college professors and undergraduate students representatives. What a company! We took the pains to "pass around the paper" and get the names and addresses of the guests, and when space permits they will be published in *The Christian Student*. They are worth the space. They show the great diversity and the fine character of the people who are interested in our church schools. This list of names will make interesting reading.

Then the range of our educational work was emphasized as never before. Here was the quartette from India, representing thousands of students from "India's coral strand." Here was a group of Koreans. There were Chinese. Here was a bishop from Japan with the president of one of the Methodist schools in Japan near him. Here was the man from Africa, yonder one from South America and so on the world around. Our own land, what of that? Well, here was the mountaineer from the South. Among his representatives in the General Conference were some of the brightest and most serviceable men in its membership. People were surprised when told that this man or that was one of our native mountaineers, trained in one of our Southern schools. Here was the man trained in a small college in Illinois with the man trained in one of our great universities. Here was old Wesleyan, with her long table around which were gathered some of the notable men of the nation, graduates of that splendid institution which has lately added another half million to her endowment. Here was a large group of Northwestern students, representatives of its more than one dozen professional schools of law, medicine, pharmacy, dentistry, commerce, and

so on. It was a gathering to be proud of. No wonder many a discerning educator, minister or layman, remarked: "This is epoch-making." A statesman of national reputation said to the Corresponding Secretary: "This Fusion of such widely diversified elements into one unified conference is a great achievement. This meeting marks the beginning of a new forward movement in Methodist educational work. I congratulate the board of education."

Then the speaking. Was there ever better speaking, briefer, more to the point, more inspiring, more suggestive, at such a gathering. The writer has not been privileged to hear it, if there was. Bishop McDowell, Bishop Hughes, Doctors Shanklin, Tople, Crawford, McConnell, Honorable R. A. Boyd, President A. W. Harris. Every man said something "quit" before he grew tiresome, but made a speech worth while.

And that Hamline Glee Club, how well they did! Compliments and thanks for the Hamline boys! And still there were other features too numerous to mention. It was a great event. It was worth while.

We cannot speak of the Anniversary of the Board of Education, of the notable speech delivered by the Honorable Charles Warren Fairbanks, D. D., former vice-president of the United States, one of the most able and telling address of our time, of Bishop William F. Anderson, LL. D., a former efficient corresponding secretary of the Board of Education.

### Methodist Young People in State Institutions

The General Conference wisely adopted the report of its Standing Committee on Education on religious work in educational institutions. earnestly requested the Board of Education to study the problem of large numbers of Methodist students in State institutions and assist local churches in the most important duty of holding these students to Christ to the Church. The Committee also recommended that wherever practicable appropriations be made by the Board of Education in conjunction with other agencies for the support of workers in the strategic centers of student life. This is well. This subject is one of the most important that can engage our attention. The Corresponding Secretary has emphasized it in at least three of his annual reports to the Board, and the Board itself has given careful attention to the work. It would have done much more had it the funds. After passing action, the Committee on Education amended the resolution asked by the Board of Education by a clause which limits the use of the money derived from the Public Educational Collection, 20 per cent of which now goes to the Board of Education, these words: The money shall be used only for educational purposes in connection with our schools of learning in the United States." This prevents the Board from aiding either schools in foreign lands or the work of caring for Methodist students in State institutions from its regular funds, even though it should be successful in largely increasing its collections. That money can only be used for sustentation and endowment purposes in our schools.

What is to be done? The need is great; Board of Education really desires to emulate the splendid work being done by our Presbyterian brethren in State institutions, but it must secure money in a special fund for that purpose. Here is an opportunity for scores of Methodists who have expressed great interest in this particular work who are not giving in any large way to our colleges. Send on your gifts for this religious work in State institutions and the Board of Education will promise wisely and safely to administer everything which comes into its hands.

There are at least four places where assistance is needed: pastors or persons giving special attention to work under the direction of our church are now action. They are working for a mere pittance, the true missionary spirit, because they feel the greatness of the work. The Board of Education would like to help them. Any money forwarded through its office, with the express will be used for that purpose, and the donors will be duly informed of the exact use made of it. Let interested people send on their gifts to Corresponding Secretary Thomas Nicholson, 150 Fifth Avenue, New York City.



## Conferences and Conventions

### DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
Griffin	County Line, Georgia	July 30-Aug. 1	J. D. Lovejoy
Austin	Lagrange, Texas	July 30-Aug. 1	F. L. Kirkpatrick
Winona	Goodman	July 30-Aug. 4	W. H. Gilliam
So. Florida Mission		July 24-28	S. A. Huger
Anniston	Roanoke, Ala.	July 21-Aug. 4	S. J. Jordan
Clarksdale	Clarksdale, Miss.	July 30-Aug. 4	C. W. Butter
Jacksonville	Jacksonville, Fla.	Aug. 1-4	J. S. Todd
Paris	Clarksville, Texas	August 6-11	K. W. McMillan
Holly Springs	Ripley Miss.	Aug. 6-11	N. R. Clay
Atlanta	Hogansville, Ga.	Aug. 7	C. L. Johnson
North New Orleans	Slidell, La.	Aug. 7	V. Chapman
Louisville	Hawesville	Aug. 7-11	R. L. Dickerson
Tapelo	Bellevue (Miss) Ct.	Aug. 7-11	E. F. Scarborough
So. New Orleans	Franklin, La.	Aug. 7-11	J. W. Turner
Savannah	Jesup, Ga.	Aug. 7-11	E. D. Giddens
Huntsville	Cedar Grove, Ala.	Aug. 7-11	A. W. McKinney
Way Cross	Eastman, Ga.	Aug. 8	F. R. Bridges
Ohio	Bellaire, Ohio	Aug. 8-11	Joseph Courtney
Columbus	Victoria, Tex.	Aug. 13-18	J. W. Warren
Huntsville	Conroe, Tex.	August 13-18	W. H. Jackson
Navasota	Navasota	August 13-18	B. M. Taylor
Kansas City	Slaters, Mo.	Aug. 14-17	W. H. Wheeler
Mexico	Fulton, Mo.	Aug. 14-18	W. C. Ellis
Alexandria	Boyce La.	Aug. 14-18	J. O. Richards
Gainesville	Duluth, Ga.	Aug. 14-18	J. A. Richie
Baton Rouge	Wilson, La.	Aug. 14-18	H. Danels
Waycross	Flemingsburg, Ky.	Aug. 14-19	J. S. Bailey
Waynesboro	Idlewood, Ga.	Aug. 15	W. M. Bellinger
Holly Springs	Holly Spgs (Ct.) Miss.	Aug. 20	N. R. Clay
Dallas	Corsicana, Tex.	Aug. 20-25	J. S. Wyatt
Berdeen	Macon (Miss) Ct.	Aug. 20-25	J. M. Marsh
Markeville	Louisville	Aug. 20-25	W. F. Isiah
Topoka	Fort Scott, Kan.	Aug. 21	D. Smith
Medalia	Joplin, Mo.	August 21	J. H. McAllister
Home	Cedartown, Ga.	Aug. 21-25	G. W. Arnold
Conroe	Bonita, La.	Aug. 21-25	T. H. Munson
Birmingham	Corona, Ala.	Aug. 21-25	J. W. Thomas
Attiesburg	Enterprise, Miss.	Aug. 21-25	Wm. McMorris
Lexington	Lexington, Ky.	Aug. 21-25	P. T. Gorham
Greenville	Indianola, Miss.	Aug. 21-25	H. B. Hart
Meridian	DeKalb, Miss.	Aug. 21-25	J. M. Shumpert
Easton	Richmond	Aug. 21-25	W. H. Logan
St. Louis	E. St. Louis, Mo.	August 21-25	R. E. Gillum
Forest City	Auvergne, Ark.	Aug. 21-25	A. T. Stephens
Greenville	Fairfield, La.	Aug. 21-26	B. J. Reddix
Meridian	Meridian, Okla.	Aug. 22-25	I. W. H. Terrell
Winchester	Winchester, Va.	Aug. 27-Sept. 1	C. E. Hodges
Pittsburg	Pittsburg, Tex.	Aug. 27, Sept 1	P. H. Jenkins
Grantville	Grantville, Ga.	Aug. 27-Sept. 1	P. H. Jenkins
San Antonio	San Antonio, Tex.	August 27-Sept. 1	A. M. Mason
Gurdon	Gurdon, Ark.	Aug. 29	L. G. Hodges
Near Eutaw	Near Eutaw, Ala.	Aug. 29-Sept. 1	J. W. Martin
Little Maumee	Little Maumee, Ark.	Sept. 4-8	H. P. Coulter
Lake City	Lake City, Fla.	Sept. 12	W. P. Holmes
Ellicott City	Ellicott City, Md.	Sept. 18-23	Jos. Wheeler
Richwood	Richwood, Ark.	Oct. 24-27	G. T. Saxton
Gordon New Bell	Gordon New Bell	Sept. 26-29	J. F. Elliott

### CONVENTIONS

August 22-25—Little Rock District Sunday School and Epworth League Convention, Batesville, Ark.

September 26-29—Vicksburg District Missionary at Clinton, Miss.

October 4—Clow District Sunday School and Epworth League convention Murfreesboro, Ark.

Aug. 21-25—Annapolis District Washington Conference—The Epworth Convention will meet in St. Paul Church, Baltimore, Md. Rev. J. Goodrich is the pastor and Rev. Jos. Wheeler is District Superintendent.

### Special Notices

Dear District Ladies' Aid Society: We are near District Conference to convene at Annapolis, Miss., Aug. 21st, and we the work of the Ladies' Aid Society will be pushed to the front by each charge on the district and supported by our pastors, making a fair report. We have had a set back in our work on account of high water on our district, but we have intended to rally to the front. The reports are expected tomorrow afternoon. Let each sister make this part of the work a priority. We hope to have a report each charge. — (Mrs.) C. A. District President.

### District Rounds

#### INDIANA DISTRICT.

##### Second Round.

Cannelton and Tell City, July 30-31; Boonville, August 2; Princeton, 3-4; Browns (Ill.), 5; Rockport and Newburgh 5-6; Evansville, 10-11; Shelbyville, 17-18; Bloomington, 17-18; Indianapolis, Scott, 19; Indianapolis, Barnes, 20; Indianapolis, Simpson, 25-26; Chicago, St. Mark, September 1-2; Chicago, Scott, 7-8; Anderson, 14-16; Muncie 16; Greenfield, 17; Newcastle, 21-22.—Our District Conference, Sunday School Institute and Epworth League Convention will convene in Evansville, Ind., August 7-11; please report all of your minute money and half of your benevolent

money. Success will be ours if we pay the price. Faithfully yours.—Gloster R. Bryant, 828 Camp Street, Indianapolis, Ind.

#### TOPEKA DISTRICT.

##### Second Round.

Rosedale, August 3-4; Burlingame Circuit, 3-4, Rev. G. T. Wooten; Mt. Olive, 10-11; Alma Circuit, 10-11, Rev. J. H. Taylor; Dunlap, 10-11; Rev. Wm. Danson; Clay Center, 10-11, Rev. S. E. Saunders; Valley Falls, 12.—The work of the district is progressing, and the men are zealous for the Kingdom of God. We hope to make a good report at the annual Conference. The District Conference will convene at Fort Scott Methodist Episcopal Church from Aug. 21 to 25. All are invited to come. Dear Brethren: Raise your full apportionments of your benevolences this quarter if possible.—D. Smith, Dist. Supt.

#### GAINESVILLE DISTRICT.

##### Third Round.

Mont Brook, August 3-4; Liberty Hill, 3-4; New Bell, 10-11; New Bell, 11; Lacrosse, 17-18; Rosewood, 11-18; Bell and Williford, 17-18; Noble Hill, 24-25; Cedar Key, 24-25; Sand Hill, Sept. 1; Haynesworth, 1; Alachua, 7-8; Hague, 8; Pleasant Plains 14-15; Newberry, 15; Mikesville, 21-22; High Springs, 22; District Conference, N. N. Bell, Sept. 26-29; Pineville, Oct. 5-6; Archer, 6; Sanpulaski, 12-13; Paradise, 12-13; Adamsville, 19-20; Cadillac, 19-20; Mt. Pleasant, 26-27; Newnan Lake, 26-27.—J. F. Elliott, Dist. Supt.

#### NEW ORLEANS, NEW DISTRICT.

##### Third Quarterly Round.

Mandeville, August 12-13; Pleasant Plain, 10-18; St. Matthew, 21-22; Litcher and Laplace, 24-25-26; Gretna 28-29; Franklinton Circuit, 30-31-Sept. 1; Angie Circuit, Sept. 6-7-8; Malden, 8-11; Trinity, 12-15; Thomson, 15-16; Scott Chinn, 18-22; Darrow Circuit, 20-21-22; Union, 23-29; Mt. Zion, 25-Oct. 6; Springfield, 28-29; Haven, Oct. 2-3-6; Mallaneu, 9-10-13; Central, 12-13; Camp Parapet, 17-20.—Each member of the quarterly Conference will be prepared to purchase a copy of the 1912 Discipline and each quarterly Conference be prepared to purchase a quarterly Conference Record.—Valcour Chapman.

#### JACKSONVILLE DISTRICT.

##### Fourth Round.

Wrightsville and Ortega, September 27-29; Pottsburg and Pablo Beach Mission, October 1; Simpson Memorial Church, 4-6; Lincoln and S. A. L. Shops Mission, 6; Ebenezer, 11-13; North Jacksonville Mission, 13; St. Joseph, 18-20; Clarksville Mission, 20; People's Chapel, 25-27; West Jacksonville and Marietta, 27; South Jacksonville and Philips, November 3; Cosmo and Mayport, 9-10; Lone Star and Arlington, 10; Hibernia and Green Cove Springs, 16-17; Switzerland Circuit, 18; Fernandina (Trinity), 22-24; Franklinton and South Fernandina, 23-24; Chester Mission, 25; Greenland Circuit, 29; St. Augustine, November 30th-December 1st; New Augustine Mission, December 1; Armstrong and Elkton Mission, December 2; East Palatka and Hastings Circuit, 3; Roy and Yelvington Mission, 4; Bunnell and Dupont Mission, 5; Crescent City, 6; Palatka, 7-8; Westcoi and Bostwick Mission, 9.—Dear Brethren: We are to be in the Annual Conference in a short while from now. By all means let us have better reports than we had at the last Conference. I know you can, if you will, go beyond last year's report. Let us reach the high mark. When all the reports

### A MONEY MAKING PROPOSITION!

Agents wanted to sell a wonderful Book called "The Negro is a Man." Will sell you sample copy for \$1.00. Send dollar and receive Book. Write for particulars. Dr. Armistead, the Author of this book has recently died. I will sell the 800 books on hand, the type and right to print for \$1,500.00. This book is in reply to Prof. Carroll's infamous book "The Negro is a Beast."

This book is filled with valuable information and ought to be in the hands of all good people and also all bad people. Write

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are in let us have the privilege to cheer the twelve hundred dollars for the benevolent collections from the Jacksonville District. Make the struggle. Do your best. Let us win out. We are to hold the Conference in the new church at Palatka. Please finish all of the new churches that are now being built. Push the work of revivals and add to your membership.—J. S. Todd, Dist. Supt.







## Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

**TUBBS.**—Miss Prudie Tubbs, who was a faithful member of Mason's Chapel, Lancaster, (Tenn.) Methodist Episcopal Church at Temperance Hall, Tenn., was called in her youth from labor to reward on March 27, 1912, at the age of 17 years. In the death of this good girl the Church loses one of its positive forces. In Sunday school and church her's was a lovely spirit, causing all who came in contact with her to love her. She professed hope in Christ at the age of years under the pastorate of H. P. Belcher. During her illness, when she felt that her call had sounded, she was patient and ready to wait her Master's desire. Her last moments were peaceful and calm. She leaves a loving mother, one sister, two brothers and a host of friends and relatives to mourn.—Mrs. Kate Stokes.

**EDWARDS.**—Sister Bettie Edwards, member of Richmond Grove Methodist Episcopal Church, Bellville, Tex., died June 7, 1912. She had been ill for some time. She leaves a husband and five children, three brothers and two sisters, and a host of relatives. She was a member of class No. 4.—J. A. Tillory.

**RUPERT.**—Mrs. Lexa Rupert, a faithful member of Bethel Methodist Episcopal Church on the Macon Circuit, Mississippi, died July 4th at the home of her father-in-law, Jackson Rupert. She was buried July 5th by the Sacred Order of Perfection, of which she was a loyal member. Rev. D. W. Crump, of Macon, Miss., in the absence of our pastor, preached the funeral.—S. J. Hunter.

**HENDERSON.**—Mrs. Ollie S. Henderson, the wife of the Rev. I. B. Henderson of Pleasant Hill, La., departed this life and went home to her reward May 30, 1912. She was born in De Cade Parish and converted at an early age, and lived a true Christian until her death. She knew how to make friends wherever she went and was a good mother and loving wife. She knew how to help her husband in the ministry when the days seemed dark with him. She knew how to cheer him and have him know that there is better day coming. She leaves to mourn her passing a husband and nine children, mother and father, four sisters and a host of relatives. Her body was taken back to her home and laid to rest in the Shady Grove Cemetery.—Rev. E. W. Jackson.

**COOK.**—Mr. Ferdinand Cook departed this life June 30, 1912. He made full confession of his sins and profession of faith in Christ on his sick bed and was baptized and admitted in the church May 22, 1912. He maintained the esteem of his acquaintance. He was an affectionate husband and father. He is survived by his wife, two daughters and two sons.—J. O. Brown, Pastor.

**THOMAS.**—Sister Sarah Thomas, one of the most faithful members of St. Paul Church, Moss Point, Miss., fell suddenly asleep June 28. She was a member of St. Paul of long standing. She died as she lived, in full triumph of faith. Sister Thomas was seemingly well and in splendid spirit at 6:30 and walked out in the yard and dropped and instantly died. The funeral services were held in the



church. She leaves five girls and two sons.

**KING.**—Sister Sophia King departed this life June 26, 1912, in full triumph of heaven, aged 83. She was a faithful member of Ross Church, Dyersburg, Tenn., and Fowlkes' Circuit, Tennessee Conference. She lived a consistent Christian for forty or more years in the old Church. She was much beloved by all the people with whom she came in contact. She was perfectly willing to die and said to the pastor she would rather be in heaven than to be here suffering in her old age.—Jesse T. Price, Pastor.

**ROSS.**—Mrs. Amanda Ross of Augusta, Kentucky, was a member of St. Paul Methodist Episcopal Church for more than 58 years, being one of the pioneer members of the church from its infancy. At the age of 83 years, 11 months, 24 days, on June 28, 1912, passed to her reward, after a long and useful life of service and in the full triumph of faith. She leaves one daughter, six grand children and two great grand children and many friends to mourn.

**OREE.**—Brother Eson Oree, a faithful member of Conparle (Miss.), Methodist Episcopal Church, was born in South Carolina in the year 1819, and joined the Church in 1832, and was a true Christian for 70 years. He was a class leader and exhorter for 50 years. He was ready and willing to go. He died July 13, 1912.—J. I. Garrett, P. C.

**CANADAY.**—Mrs. Julia Canaday passed to her reward March, 1912, at Vicksburg, Miss., aged 83 years and member of Wesley M. E. Church. She leaves many relatives to mourn her loss.

**FOREMAN.**—Mrs. Victoria Foreman, a member of Wesley M. E. Church, died in full triumph April, 1912, at Vicksburg, Miss., leaving one daughter to weep for her.

**VICK.**—Sister Martha Vick was summoned to meet her God July 1, 1912, at Vicksburg, Miss. She was a member of Wesley Chapel, and she leaves two daughters and three sons to lament her loss.

**DANDRIDGE.**—Mrs. Emma Dandridge was released from the toils and struggles of this life by that grim monster Death. She leaves a sister and a husband in this world of trials. She died at Vicksburg, Miss., July 19, 1912, and was a faithful member of Wesley M. E. Church. The Revs. S. A. Cowan, John Platt, R. L. Middleton, J. S. P. Reed, G. W. Stith and J. A. Rollins, assisted the pastor, Rev. D. J. Price.

**RANKIN.**—Sister Eddie Rankins, wife of Brother J. R. Rankin, was born September 25, 1857, in Marion county, Tennessee. Died July 12, 1912, at Cotton Plant, Ark. She lived

a Christian life and departed this life in peace with God and mankind. She was a member of this church for ten years. She leaves a husband and six children and a number of grand children. She was 54 years, 9 months and 17 days old.—J. A. Swift.

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## Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Williams Church.—Sunday, July 28, good services all day. Early morning prayer meeting led by Bro. H. Parker. At 11 a. m. Bro. H. Parker preached. At 8 p. m. song service led by Wm. G. Stewart. The Rev. Edw. Fields preached a good sermon to an appreciative congregation. One person joined the Church. Mrs. T. B. Cooper left for Schriever, La., Saturday morning, where she was summoned to the bedside of her sister, Mrs. R. Balls, who is very ill. On the fourth Sunday in August Dr. John H. Reed, from Africa, will lecture at Williams' Church. The public is invited to hear this great missionary. Admission free. On the second Sunday evening there will be a sacred concert given by the choir and young

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people of our Church. Collection good.—T. B. Cooper, Pastor.

Trinity.—Services excellent all day Sunday, and every one appears to be in good spirit, and ready and willing to work. We plan to raise another \$1500 in 60 days, so as to be able to buy in the property and put this great church in good shape, and thus enable us to pay off the debt. A special program is arranged for every Sunday in August, and will be worth attending. A sunrise "thanksgiving" service will be held this Sunday at 5 a. m. and Sacrament at night. An illustrated sermon, Sunday, Aug. 11, at night. All welcome to see this treat. Those desiring to help us may do so, and we will be thankful for whatever amount given. Strangers and visitors always welcome. The Sunday School is wide-awake, and Miss Jones and her able body of teachers are working hard and preparing for a picnic and annual outing.—W. Scott Chinn, Pastor.

## CONFERENCE NOTICES

### Special Notices

The Atlanta District Conference will meet at Hogansville, Ga., Aug. 7, and Not Grantville, Ga.

### BIRMINGHAM DISTRICT.

Pastors of the Birmingham District: Our District Conference will open in Corona, Ala., Aug. 20. We hope all will come to this place and have a good time. We have selected good homes for you all. Don't fail to come prepared to make full reports. We want to get 100 new subscribers for our Southwestern. Write me and send me the names of your delegates.—H. Brown.

### ALEXANDRIA DISTRICT.

Dear Pastors: Our District Conference will convene at Boyce, La., Aug. 14-18, 1912. The roll will be called for beneficiary collections. Let us do our best to make a good report along all lines. Let each pastor bring three cash subscribers for the Southwestern Christian Advocate, and each local preacher one. Let the watchword be, "Advancement along all lines.—J. Owens Richards, District Superintendent.

### MERIDIAN DISTRICT.

District Conference meets at DeKalb, Miss., Aug. 21-25. Delegates, ministers and friends who may visit said District Conference, leaving Meridian on the morning or afternoon train will purchase their tickets to Sucarnooche on the Mobile and Ohio R. R. From Sucarnooche they will go on the Snoody Valley R. R. to DeKalb, where our pastor, the Rev. A. B. Britton, and his good people will meet you and give you a most cordial welcome. As there has not been a district conference held in the historic town of DeKalb in four thousand years the people there, both white and colored, are anxious to have you visit their town. It is expected that this is to be one of the largest and most interesting district conferences ever held upon the Meridian District. Ministers, delegates and friends, you can not afford to miss

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OUR MECHANICAL DEPARTMENT is under the supervision of Professor W. Terrell, graduate of the Kansas Agricultural and Mechanical College, at Manhattan, Mo., of the Boston Institute of Technology, Boston, Massachusetts.

OUR AGRICULTURAL DEPARTMENT is under the supervision of Professor C. Waller, student of the Moody School, Mt. Hermon, Massachusetts, and a graduate Pennsylvania State College.

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this Conference. It is hoped that all the pastors in charge will bring at least three cash subscribers from their charges for the Southwestern Christian Advocate. Dr. R. E. Jones is expected to be present, as well as other General Conference officers.—J. M. Shumpert, District Superintendent.

### CHANGE OF DATE.

South Carolina Women's Home Mission Society.

For several reasons it was found necessary to change the date of the South Carolina Woman's Home Mission Society meeting from July 28, 29 and 30, inclusive, to August. Meeting will convene in Silver Hill Methodist Episcopal Church, Spartanburg, S. C. All delegates please take note and be governed accordingly. —Mrs. M. S. McLead, President.

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NEW ORLEANS AUGUST 8, 1912

Vol. No. 41—No. 31

**"A Call to the Ministry is a Call to Prepare for the Ministry"**



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## What the Negro Should Do for His Own Education

By Prof. W. T. B. Williams,

*President's Annual Address, National Association of Teachers in Colored Schools, Chattanooga, Tenn., July 24, 1912.*

In writing of his aims in building up Hampton Institute, Gen. Armstrong said in one of his early reports: "It is not simply a school that we are establishing. I would not appeal to people for the large sums we need were it simply to educate so many pupils; but we mean to bring up a class of men and women whose business shall be the education of the Negro. If we send out fifty men who must have schools, there will be fifty schools; we shall send out fifty people whose business it is to keep the Negroes determined on education." This great apostle of practical, vital education for Negroes expressed not only the purpose of Hampton Institute but that of all the great group of pioneer schools and their best successors, which have wrought so well in Negro education. But gifted seer as he was, Gen. Armstrong could hardly have conceived in its fullness the present day in Negro educational progress. This National Association of Teachers in Colored Schools, representative of every section of this country where Negro education is a pronounced and distinct endeavor, composed almost entirely of the products of those schools of which our great educational leader wrote, is a concrete fulfillment of his hopes. The purpose of this organization is, indeed, "to keep the Negroes determined on education" no less than to give guidance and color to efforts in that direction.

As teachers we belong to an ancient and honored calling. But as teachers of Negro youth in this country to-day, we enjoy peculiar privileges. We have the opportunity that comes to but few people in the history of any race. Negro education is yet in its infancy, and it has the experiences of all the races of all the centuries to draw upon. And we, the Negro teachers, have the training of practically all the Negro youth in this country in our hands. The responsibility is all but appalling, but the opportunity is magnificent. The service in which we are engaged is no mean calling. And more and more our communities and our great commonwealths are coming to recognize the tremendous potentiality of the Negro teacher and to appreciate the value of his services. We hold in our hands the very future of this Southland. For good or ill we are to give color to the future history of this section. If we are recreant to our duty, our section must suffer at our hands, but if we use what opportunities are provided by a somewhat indifferent public, and do our part in awakening deeper interest and securing better working conditions, the South will reap the rich rewards of our labor.

Some indications of what the Negro teacher has accomplished in the last decade are shown in the Census of 1910. In 1900 44.5 per cent of the Negro population were reported as illiterate; but in 1910 the illiterates formed only 30.4 per cent of the Negro population—a reduction of 33.33 per cent in ten years. "In 1900 there were four States—Louisiana, Alabama, South Carolina, and Georgia—with an illiteracy of over 50 per cent among colored people. In 1910 only one state—Louisiana, with 48.2 per cent—remained above 40 per cent." This record reflects great credit upon both the Negro teacher and the Negro people generally. It is a bit of progress of which we may all justly be proud.

Our first duty and greatest opportunity lies in the field of *elementary public education*. However ineffective our public schools have been, and there is no contradicting the fact that the mass of them are the weakest sorts of institutions, to them belongs the credit, in the main, for the reduction of our illiteracy. And if we are ever to become an educated, efficient people, the great masses must get their training in improved, liberalized, practical public schools. Our first fight must be for effective primary and grammar schools within reach of every colored child in

this country. This means schools everywhere with continuous sessions of at least six months, and in the more favored localities longer terms still. It means schools that will not only give all the literary training that is needed for practical, intelligent living, but also such a training in the elements of the industries of their several localities as will fit pupils to earn a good living with their hands. To bring about these conditions for our Southland or even for one commonwealth means an amount of hard work and self-sacrifice difficult to estimate. And it means the giving of money in unusual amounts on the part of colored people for public education. But there is no point in our coming together from all over the South year after year to consider Negro education unless we are willing to go back to our several communities and work for the realization of these simple ideals. Every member of this organization, and indeed every member of our race in this section, is in duty bound, in the interest of his race and his country, to do all in his power to secure for his town, county, or district, good, modern schools. This will require personal effort on the part of each one concerned. We need a general educational awakening. There is no better place for the revival to begin than among the colored teachers.

I am aware that the task I would lay at the feet of this organization is a great one. And I know something, too, of the meager public support given the colored schools, and of the poverty of the colored people. Such a work, however, has been admirably handled by the white people of the South. They had, of course, ampler power and far greater means with which to work than the colored people can command. But they have shown that the needs can be met and the obstacles overcome. And there are numerous local instances of the colored people themselves doing the same things.

Virginia furnishes an excellent example of constructive effort on the part of the colored people to improve the public elementary schools for their race. The following report, covering the year 1911-12, is given out by the Department of Education for the State: Jeanes supervisors were employed in 18 counties; in these counties there were 469 colored schools; 299 of these schools were visited by the Jeanes supervisors; 121 of the 299 schools visited lengthened their terms from one to two months; the average term was six months; nine new schoolhouses were built costing \$5,200, not including labor given by the colored patrons; 12 buildings were enlarged; 69 buildings were whitewashed; 37 sanitary outhouses were built; 348 school leagues were operated; 102 schools adopted the use of individual drinking cups, and the colored people gave toward all these purposes, over and above their labor, \$13,744.16. For the other 82 counties of the state we have no official record. But in most of these counties something of the same sort of work was done. And what is being done in counties in Virginia is similar to the work of colored people in behalf of public education in certain counties of practically every Southern state.

It is easy to see that this work is not confined to any particular state or locality. But in every case the results have come from special effort on the part of some one interested in creating better educational conditions. The remarkable thing about it all is the almost universal response that comes to such undertakings. Colored people and white people too are reached by it. And good work done in one place is almost sure to be the occasion for similar work elsewhere. The ef-

fort is contagious. The directors of the Jeanes Fund are besieged with applications for supervisors for counties all over the South. Owing to their limited means, however, they can help in but a comparatively few cases. Such workers, nevertheless, as are employed by the Jeanes Board could readily enough be secured by local organizations anywhere. It is especially gratifying to find that a beginning is being made in that direction. For instance, in Virginia the officials of one county were so well pleased with the Jeanes work in a neighboring county that they have adopted it and will pay for its support in full. A second county will pay half the salary of the Jeanes teacher for next year. Why might not any member of the organization go back to his county, raise from \$350 to \$500 for salary and traveling expenses of a supervisor, and thus set his county on the direct road to constructive improvement along educational lines?

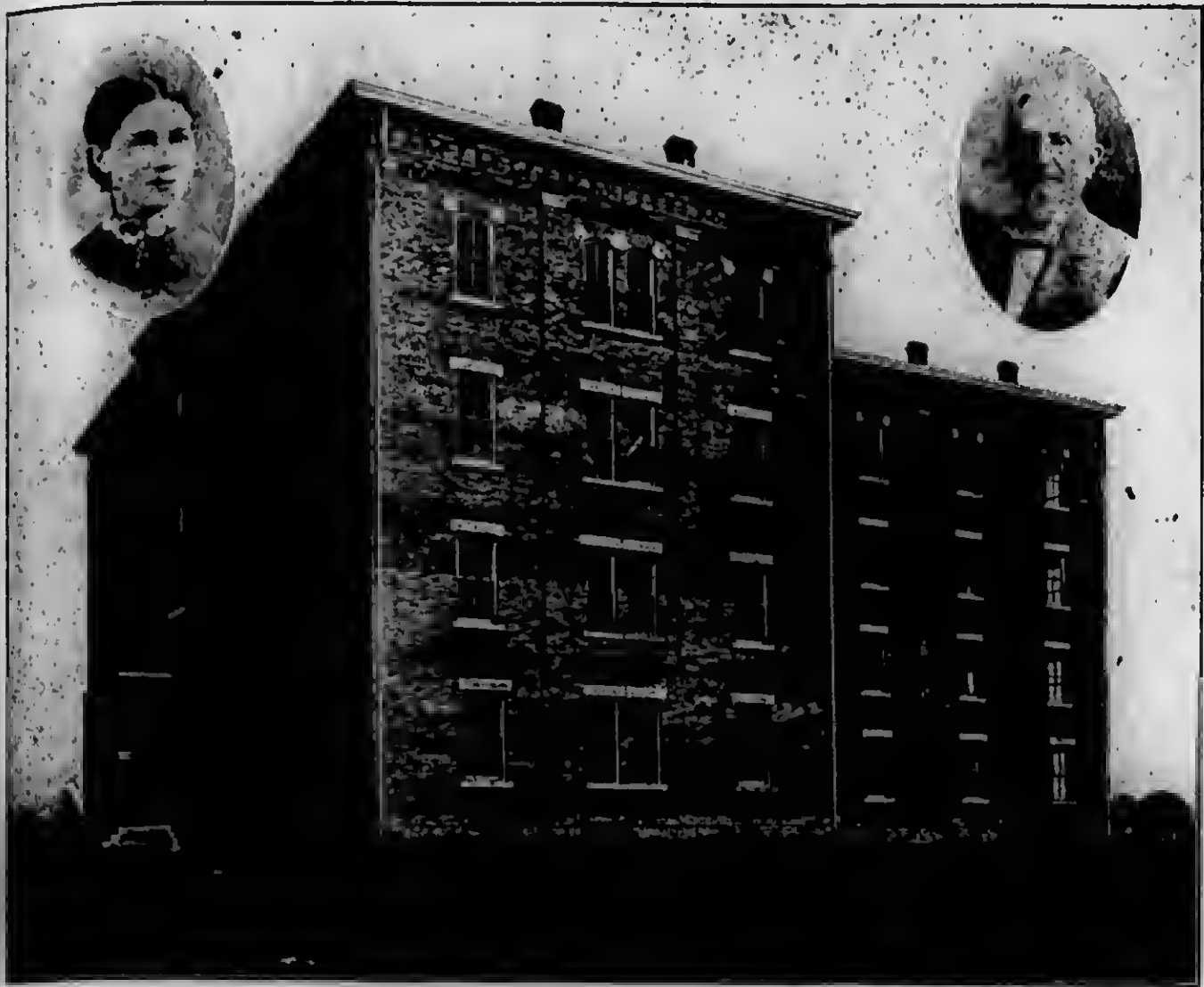
A state-wide movement for school improvement that would seem to be applicable to conditions in any of the Southern states is the Negro Organization Society of Virginia. This is an effort to unite all the organizations among the colored people of the state—churches, Sunday schools, secret societies, social clubs, school leagues, business clubs, etc.—in one general movement for better schools. Organizations and individuals may become members of the society. Their dues and membership fees go to the support of the work. Organizers and speakers are sent into the various sections of the state to form the people into school improvement leagues which in turn take up the work of education in their respective localities. And this year an executive secretary has been placed in the field to take charge of the work of the whole state. His special effort will be directed towards the work of the teachers in their schools and in conducting institute work from county to county. He will do some organizing and, with the assistance of others, help in raising the \$2,000 which it is confidently expected the Society will get from the colored people for the prosecution of this work.

Such work as I have indicated above renders not only an immediate service to a particular locality, but it awakens a general interest in education not only among the colored people, but among school officials as well. The colored people are led to do more for, and accordingly to care more for, their schools, and the school authorities are attracted to the schools and usually make ample provision for their support, as they come to know them and to appreciate what they are really doing. To get such results worthy of the best efforts of this or any educational associations among us. If we can arouse the whole South to the value of real vital elementary education for the Negro by means of a number of practical, convincing illustrations that will strike the thought and imagination, the solution of our educational problem will be in sight.

There are already a number of communities where fairly ample provisions are made for elementary education for colored youth. Some of the larger cities especially do very well in this respect. But the complex life of the cities makes severer demands upon its citizens than the life in the country. It is necessary, then, that city boys and girls be given completer training than is offered in the ordinary elementary school. If we are really "to keep the Negroes determined on education," we should turn their attention next to the importance of secondary training for their youth. Every city of importance at least, should have its colored high school, and some opportunity for training of the grade should be provided in every county where Negroes constitute a large proportion of the population. The need for such schools is steadily increasing, and we should set out

(Continued on page 10)





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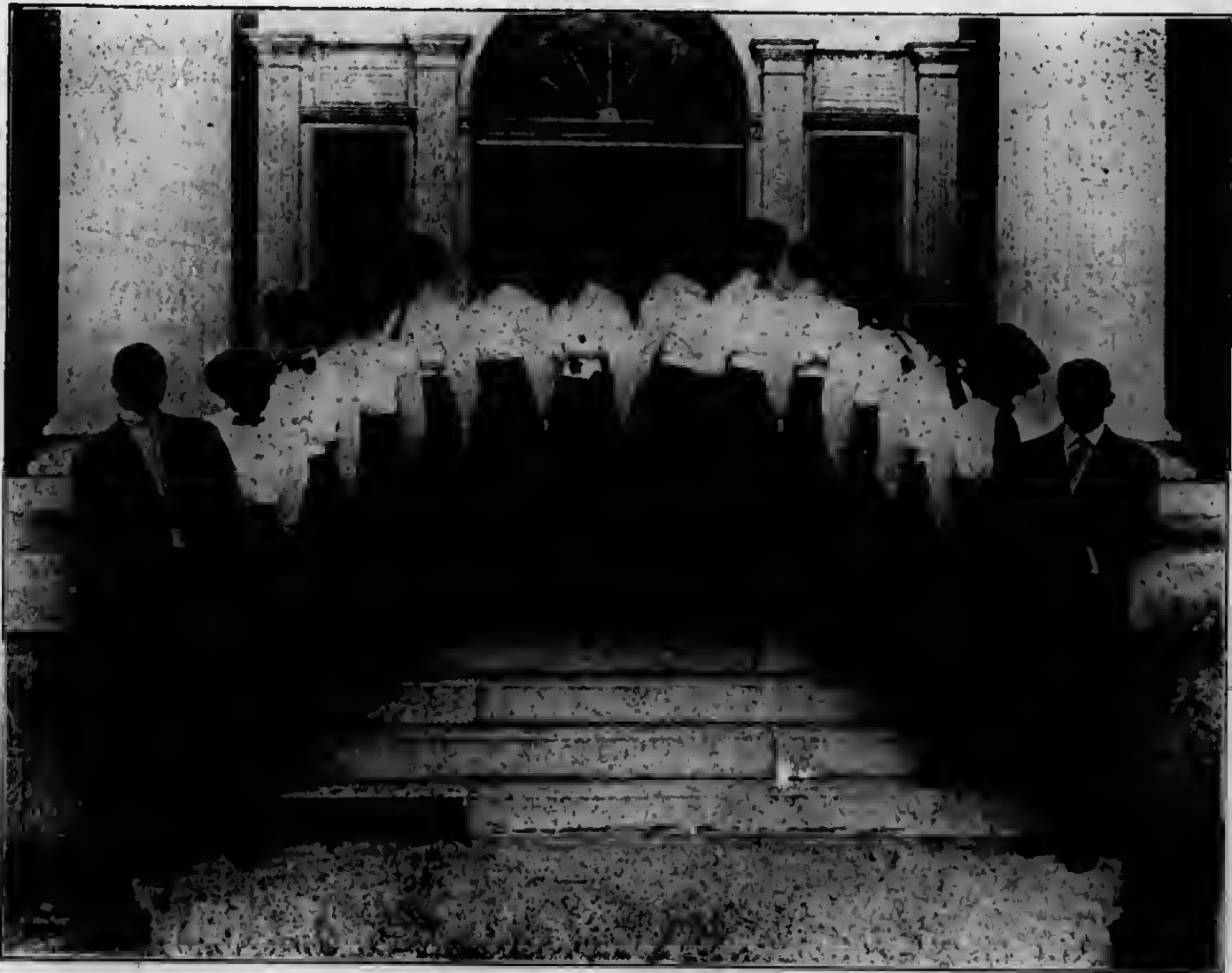
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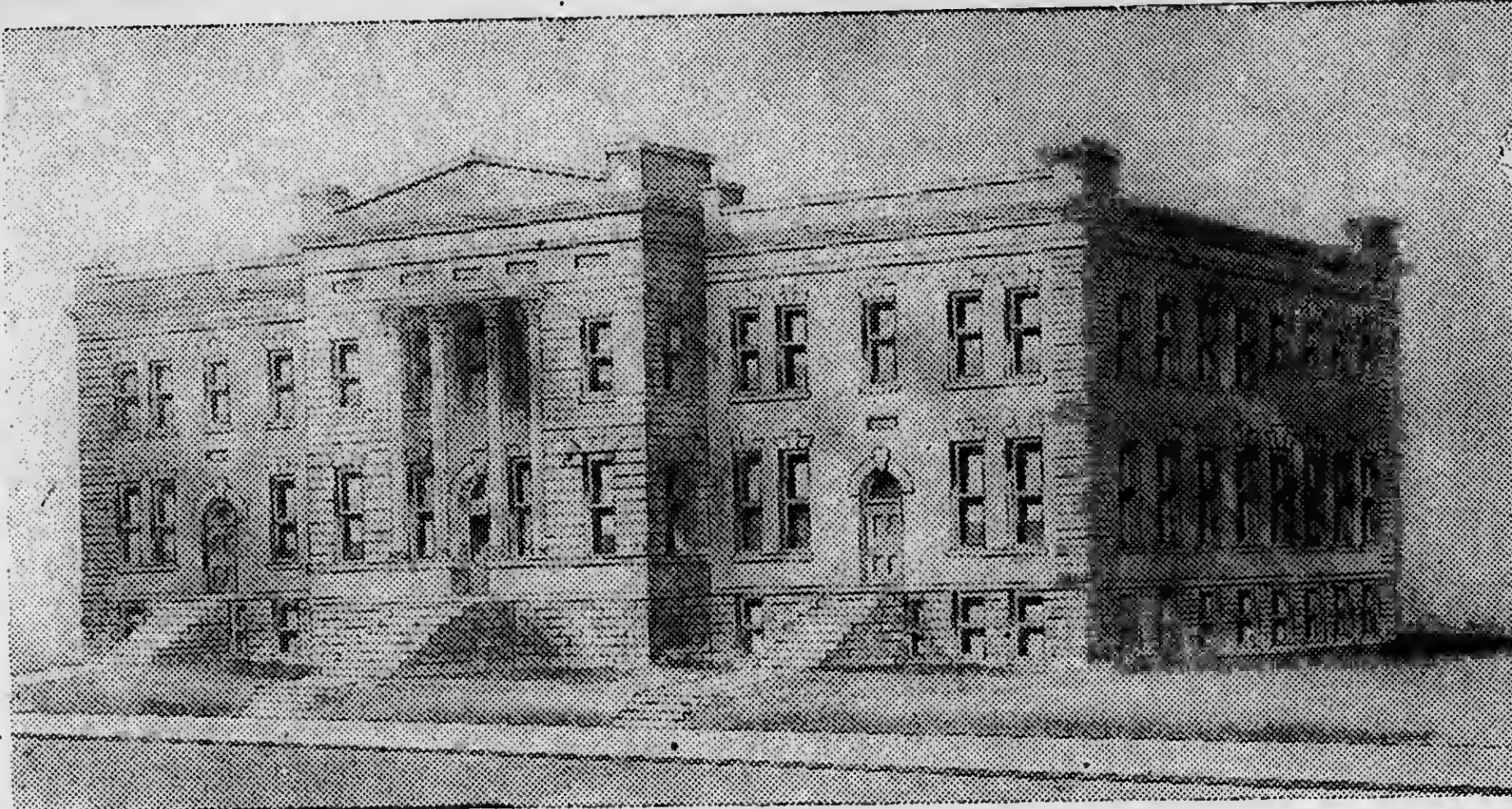
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NASHVILLE, TENNESSEE



## Standardization of Negro Colleges

By the Rev. M. W. Dogan, Ph.D., D.D.

Notwithstanding the many criticisms that have been justly expressed against our colleges, and the use of weaknesses in curricula and equipment, such as will later on be pointed out in this paper, we are proud of the showing they have made in spite of hinderances of the stubborn kind. These institutions of learning, supported exclusively for the most part by Negroes, manned for most part by Negroes, and operated in a large measure on their own money, have weathered storms that have sent less strongly built crafts to the bottom of destructive rocks, and covered the distant seas with reminders of crews too daring to be lost.

There are thirty-two such institutions in the United States, measured by fair educational standards, but the number falls to sixteen when passed upon by recognized educational authorities. There were enrolled in these colleges last year 13,725 pupils, of which number 1,131 were taking regular college work. The number of graduates from these colleges is about 4,000, fully 500 being women. It is estimated that 75 per cent of successful professional men, and 80 per cent of unchallenged race leaders come from these 4,000 graduates of Negro colleges. Real estate and personal property owned by them may be safely placed at \$15,000,000.

We often hear talk of dark problems, uninviting conditions and serious situations, but we cannot picture the predicament that would have been ours in this country if it had not been for the men and women sent out from the Negro colleges.

There are wrongs to be righted in our system of education, and this paper is extended to call attention to certain of these wrongs, and give means as far as we are able of ridding ourselves of them. We sometimes make mistakes by congratulating ourselves upon what has been accomplished without seriously thinking upon what remains to be done. Certainly rejoice over battles won, but care should be taken not to lose sight of the fact that there are other and more serious conflicts ahead.

Our system of college training needs to be restructured to meet the constant-increasing demands both of our people and of the times. We accepted somethings back without a murmur, we cannot do it without subjecting ourselves to severe criticisms. The Negro worth while who to-day demands the best, and he ought to have it. We cannot expect men to continue with aggressive, twentieth century contentions, unless they have had necessary preparation. The unprepared goes down more quickly now than at any time in the history of the world, let the contest be in politics or religion or education or what

is used to be some argument in delay until it comes to strengthening our Negro colleges, for there are those who thought the Negro in need of real college training should go North where he could get much better training than he could ever hope for in the South. But from what we are able to gather from Northern college no longer gives the Negro student a hearty welcome. The novelty of his presence has worn off, and he is being obnoxious. The president of a great Methodist University said recently, when he saw how colored were received in his institution: "They are not wanted, but are tolerated." Dr. Elliott, the former head of Howard, said a few years ago, if Negroes could come to Harvard in such numbers as to raise a protest from the white students, would favor instructing the Negroes at Harvard from the whites. A graduate student of Wiley University attended the summer school of the University of Michigan summer before last, and he was so openly abused and insulted by both teachers and pupils because of his color, he had to withdraw out of self-respect. Oberlin no longer welcomes

Negro students, to the writer's certain knowledge. And we read only recently that as a result of protests coming from white students, several Howard University young men attending Columbia University Summer School were forced to give up their nice rooms on a lower floor and go to the top of the building. These conditions emphasize the necessity of strengthening our college work to care for the increasing numbers of Negroes now looking for college training.

We might say, in this connection, that we do not look with favor upon Negroes attending Northern institutions in large numbers, even though they do not meet embarrassing situations such as we have described, except as post-graduates and that usually means for the purpose of specializing. We raise the objection for two reasons—namely: A large number of those who go North and remain for years pursuing courses of study are so out of touch with conditions when they return South that they fail to fit in, and, in far too many cases, become grumbling discontents. They yearn for the comparative freedom of the North—the public libraries, the lecture courses, the theatres, the parks and the numerous other comforts and pleasures of which they are largely deprived in the South, and, therefore, fail to bring about an uplift in keeping with their splendid preparation along intellectual lines. In the next place, too much valuable material is lost to us by large numbers remaining North after finishing their education, as they are unwilling to give up the privileges just referred to. That numbers will continue to go North to specialize ought cause no objections; even Southern whites, with their colleges greatly in advance of ours, find it necessary to go North for post-graduate work, but it is hoped we can so build up our institutions that there will be no need to leave our territory for the regular college training leading to a bachelor's degree.

I think all who have made any kind of a study of our system of higher education will agree that we have far too many institutions at this time operating under the name university and college. Every Southern State has its share of such institutions, frequently the results of misdirected philanthropy, many of them not doing high school work of a low grade, and presenting themselves to the thinking, knowing public as educational jokes. That some were ever allowed to go before the public under false names, is an indictment against every Negro educator in any way connected with them. The only excuse that can be furnished for their present and continued existence in such large numbers is that they furnish places for the over-supply of Church leaders, and serve as degree mills for turning out the far too numerous and meaningless, D. Ds. Certainly educational standards cannot be maintained until an educational pruning has taken place.

All Negro institutions of high grade are supported by the different Negro churches. Not one such throughout America is supported otherwise, except Howard University, the gift of Uncle Sam; so church leaders must be appealed to to help in the matter of setting standards. If such leaders could be made to see the false colors under which we parade, and the very great harm done our race in the eyes of great Educational Boards which are more and more having an oversight of educational systems, surely there would be a hastening to remedy the wrongs so justly complained of.

We do not want anything we have said in this connection to be interpreted as meaning we think all the colleges among us that are not doing college work should be suppressed; not that. One needs only visit Arkansas and Alabama, also Louisiana—and since hearing from a representative of Atlanta the other day, Georgia—to discover a crying need for church schools and other

private schools to supply something like educational advantages for our people made necessary by failure of the States to do so. No, we do not want them abolished, but we do insist that they be properly named, and do only such work as properly comes under such name. There is an inviting field for well equipped preparatory schools. Our institutions really doing college work have no feeders. High schools are not in sufficient numbers to furnish suitable material, and we have no institutions advertised as preparatory schools, so our colleges have been forced to the necessity of operating grammar and preparatory departments to furnish material for college work. Why should not some of our churches that are burning up with a desire to help along educational lines, build up strong preparatory schools, with certain other things as a side issue giving them denominational prestige, to fill this long-felt need? They would be in a most worthy business, and would have lavished upon them the praise of a grateful people. This will be accomplished when denominational aggressiveness can be kept within reasonable bounds, and when fitness and consistency get a proper hearing. But it cannot be done as long as church educational interests are placed in the hands of narrow leaders who exist by keeping up denominational fights and who represent as efficient and doing splendidly that which they and everyone else know to be the reverse.

If some organization of the race cannot succeed in having controlling boards regulate the work in our denominational institutions, and properly name the same, the day of greater humiliation is near at hand. While educational boards, whose chief duty is to help deserving institutions, know the character of work carried on in quite all of them, they have not, up to this time, published a result of their investigations. But we are reliably informed that the Carnegie Board, the organization that really investigated the medical schools of this country a few years ago, and made such startling disclosures that some of them had to go out of business, plans to make a study of the colleges and universities for the purpose of enlightening the public respecting them. Unless we can regulate or close up some of our colleges, concerning which we have made such extended complaint, before the investigation takes place, our educational system is destined to receive a great jar.

In this connection I am pleased to state that the Methodist Episcopal Church, through its Board of Education and University Senate, began advanced operations three years ago. At that time it was ordered that no institution would be recognized as a college in the Methodist Episcopal Church that did not have at least fifty pupils doing regular college work, its college professors holding degrees from reputable institutions, fair library and laboratory equipment and at least \$100,000 productive endowment. These conditions are to be met in 1913, but on a request from the Freedmen's Aid Society, the time when the Negro colleges of the Church will be required to meet the conditions named has been extended to 1916. An effort was made by some misguided friends of the Negro to have this rule not apply at all when it comes to the Negro schools of the Church, but the boards wisely ordered that two standards of education could not be maintained in the Church.

A commission was appointed by the Freedmen's Aid Society recently for the purpose of thoroughly investigating the schools under its auspices—twenty-two in number—with the view of selecting four to be made colleges, the others to be operated as feeders. The plan is to make these colleges in all that the term implies, the preparatory and industrial work of whatever character

(Continued on Page Seven)



# RUST UNIVERSITY

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## Standardization of Negro Colleges

(Continued from Page Five.)

for the entire patronizing territory to be carried on in the remaining eighteen schools in strategic centers.

What about the industrial in our colleges, and how is it affecting college standards? This very important feature of a rounded education, so recognized by popular authorities everywhere, is given a conspicuous place in our Negro colleges. They all make extended references to industrial courses in their catalogs, and georgeously display industrial outputs on commencement occasions. Lines of work are offered that every Negro should pursue that he might be better prepared for the battle for bread, and also as an appeal to the white man North as well as South for financial assistance.

A fear is that in our eagerness to please the giving hand and also to cater to biased public sentiment, undue prominence may be given the industrial side. Many of our state normals have been changed almost entirely into industrial plants, city high schools have had manual training and domestic science substituted for a majority of high school studies, and we know a few colleges that have shortened their courses to admit of certain industrial lines. We wish to repeat that we believe in the industrial; we think it a mistake to send a young man or a young woman from school unable to work with his or her hands. We need more industrial plants like Tuskegee and Hampton, institutions that are doing great things for the race and for the nation, and yet, however necessary the industrial training, I do not believe our Southern colleges made possible by the philanthropy of friends all over the nation should be turned into machine shops and planing mills and experimental farms. Let there be as much of the industrial as our courses of study will stand, but never at the expense of the college studies.

The pruning and suppressing done, and the industrial hedged within reasonable bounds, what next in the way of standards? Our college courses of study should be patterned after those of the best Northern colleges of the middle class. It is not to be expected, of course, that we should establish Harvards or Yales or Columbias at this time; we hope for a few some of these days; but we can have some Hiram and Bates and Hamlines and Alleghanays and Dennisons. The nation is obligated to these and others like them for the splendid men and women given the country, men and women who have held their own in every honorable walk of life. And then our courses can be fashioned in the main after certain of our leading Southern colleges and universities—say leading advisedly, for the entrance requirements of some of our best Negro colleges, as figured out by Dr. DuBois and Dr. Gilchrist, are stronger than those of the University of Georgia, the University of Virginia, the University of Alabama and the Washington and Lee University. And the entrance requirements of our leading Negro colleges are equal to University of North Carolina, and certain other well-known Southern institutions. These can be used as standards. A four years' college course of such length as obtains in any one of the last named will give the average mind plenty to do. The course that does not tie one down to real hard work is defective. We are fully opposed to electives and substitutions and eliminations for reasons usually advanced. The tedium of hard, persistent work with its constant grind, admits of no changes which tend to weaken, and the individual who is really after mind development gets none.

A common weakness shown in Negro colleges is a lack of enforcement of entrance requirements. The catalog requirements are satisfactory, but seldom are they lived up to. This laxity puts into our different numbers of unprepared ones, who turn the wheels, and, therefore, hinder progress. The fact that so little ground is

covered in advanced classes when it comes to the average Negro college shows all too clearly the truthfulness of the statement here made.

A phase of this leniency is also shown in the easy recognition of work done in other institutions. We have found on examination that not a few institutions of rank accept without examination the work done in high schools, and without any inquiry as to their standing, their course of study or their fitness generally. If recognition is given the high school of no standing, of course it is more readily extended to the numerous colleges. All these forms of irregularity in admitting pupils result in a lowering of standards that should not be tolerated in a college claiming rank. The only way to build up a healthy college department is to insist on stiff admission requirements enforced without fear or favor.

It is of the utmost importance also that instructors of known ability be employed. The proverbial log, with a Mark Hopkins even in these days of glitter and show, is much to be desired over a room full of teachers who are not on to their jobs. Many a young man has had the intellectual fires taken out of him as he has been ushered into the chilly atmosphere of the unprepared pedagog. A commendable feature of the small college is that the pupil is brought into direct contact with his instructor; rather fortunate, therefore, in one respect at least that the Negro hasn't the large college just at this point in his development, for he needs contact with his teachers of the most direct kind, but the contact should be with best teachers obtainable. Any institution is working against its interests when it goes through lists of teachers' agencies looking for cheap instructors. Better have a few good ones and resort to the doubling up process, as is done in quite a number of our schools, than to have the inefficient one in carload lots. *Cheapness is bad any place, but, to my mind, the most expensive cheapness is that variety found behind the teacher's desk.*

A great need of the Negro college that has too long been overlooked is that of productive endowment. Not more than three of our entire list of colleges have anything that approaches adequate endowments, and not more than a half dozen have anything in that line at all. All our institutions of higher learning are of a charitable character, and are, therefore, at the mercy of their respective contributing churches; but the time has come when a different means of getting support should be inaugurated. Many of the wrongs complained of in this paper could be righted if that independence of administration which endowments alone can give were made possible. It is a hard matter to pursue an independent course in dealing with educational problems when the office safe is empty. We know of institutions where courses of study are weakened to allow children of influential patrons to get through. Discipline is injured when in quest of a dollar, unless great care is taken, D. Ds are rained down to swell sickly bank deposits, inferior instructors must be put up with and *lied about*, and equipment which should not be tolerated is advertised as the most complete ever. The patronizing territory is often flooded with agents who break all rules of propriety in their bids for pupils. Nothing too damaging to be said of competing schools, and perspective students are confronted with offers outrageously liberal, especially so when their money to pay expenses is in sight. A certain Negro college conferred sixteen honorary degrees at a recent commencement. Of course, each degree had a string tied to it. It was bread cast upon the water to return in a few days. Endowments will stop such practices, indulged in to a greater or less degree by all our institutions. Let's have the endowments.

We repeat that we have done well, beginning with nothing, and dependent almost entirely upon others. A child race, we have stumbled along; but the time has come for

us to stand and do and demand. Contributing Boards will assist our educational plants, if they will but show just claims to existence. Healthy growth is slow, certainly so, *but it is growth*. If our institutions will struggle along in patience, being satisfied with the best only, they will attain unto full stature in due time.

Marshall, Texas.

## Bennett College

By PRESIDENT PEELER.

This institution emphasizes not only the traditional "three R's" of the early system of education but as well as "three H's" of the now all-inclusive system. The students who qualify here for life are drilled thoroughly in the traditional "Reading, 'Riting and 'Ritmetic." While we put emphasis on head training, the training of the *heart* and the *hand* is not neglected. Knowing that head training is useless unless it shows itself in the faithful and successful performance of the duties that the hand finds to do, we keep constantly before the students who qualify at Bennett College the opportunity to make practical about all that our system teaches. The supreme aim in the course of study adopted, manifestly emphasizes that the student should qualify to think; to think for himself; to think out his work; and, above all, that he should be able to work out what he has thought out. The following paraphrase suggests the trend of the work of this institution:

"The think of the head is the think that is dead;  
And the think of the heart is better in part;  
But the think that will stand is the think of the hand;  
For the think that will do includes the other two."

The mention of a few things that are being done will illustrate the character of the work. The boys who study agriculture are given ample opportunity on the thirty-acre campus to do practical farming. During the last seven years effort has been made to put one-half of the campus in the highest possible state of cultivation. The aim is to make this a model farm, so that the boy who qualifies here may know the disadvantage of the too large and poorly cultivated farm and the advantage of a few acres properly cultivated. At present this work is being done entirely by students under the direction of the President. The work so far is a gratifying success. Last year from one-tenth acre was sold five hundred heads of cabbage; from one and a quarter acres was gathered seventy-five bushels of sweet potatoes; from one acre were gathered quite six tons of forage. The yield of grain is more than twice as much as it was three years ago and three times the yield of five years ago.

Frequently the girls and the boys who have been in attendance for a sufficient time to show merit and trustworthiness are permitted to work in the city in order to help themselves through school. There is much in evidence to show that they render acceptable service. During vacation one girl was working in a family that quit housekeeping. They passed her to a next door neighbor, who paid her fifty cents a week more than she had been paying the girl for whom this one was substituted. The next vacation this family and five others applied for this girl. Three years ago one of the student girls did some sewing for a white family in Greensboro. Since then she has not lacked for opportunity to sew. The next summer she was offered more work than she could do. Several parties parties served by her have expressed themselves as being highly pleased. Not a word of dissatisfaction has been heard. In the city our students have established such a reputation for excellent service that every year we have more requests for boys and girls than we can supply.



# Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Main, and all communications intended for publication to the Editor.

We sincerely hope that the District Superintendents and Pastors, during the forthcoming District Conferences, will make every effort possible to increase the circulation of the Southwestern Christian Advocate. Brethren, we are absolutely dependent upon you. You are the only authorized agents that we have. If you fail us, then our list must necessarily decrease. It is a matter of impossibility for us to have a representative of the Office at each of the District Conferences. Appoint a special representative or a committee to look after the claims of the Southwestern, then let the District Superintendent in open Conference call the roll of his Pastors and take the number of subscriptions that have been sent, and then urge upon others who are present to subscribe for the paper. By this means we ought to have not less than twenty-five subscribers from each District Conference, and, in some instances, we ought to have as many as one hundred subscribers. We sincerely trust that the District Conference session will be utilized to the very best advantage and that the Southwestern Christian Advocate will be pushed vigorously by all our brethren.

During the recent District Conferences we had large reports from the Brookhaven District, the Rev. P. H. Rembert, superintendent; the Vicksburg District, the Rev. J. E. Holmes, superintendent; the Palestine District, the Rev. M. Q. A. Fuller, superintendent, and the Florence District, the Rev. I. H. Fuller, superintendent; Winona District, the Rev. W. H. Gilliam, superintendent; Opelika District, the Rev. L. S. Price, superintendent. As there have succeeded, so may others.

## WORKING ONE'S WAY THROUGH COLLEGE

"Where there is a will there is a way," is as applicable to the securing of an education as anything else. As a matter of fact, borne out by examples near at hand, a man who wants an education can get one. Poverty is the least of all embarrassments in the way. Former President Charles F. Eliot, of Harvard, says: "The experience of many students shows that if a man has health, energy, cheerfulness and a good preparation for college work, he need not hesitate to enter." No student who has manifested proper interest in education has ever been turned away from college. We are devoting considerable space this week to advertising matter, and otherwise, bearing directly on education. We sincerely trust that the matter of this issue will appeal especially to our young men and young women. There should be no hesitation about plans for entering school this fall. However poor one may be, he should not hesitate. Poverty of mind and morals is about the only poverty that is an embarrassment in the securing of an education. We have referred elsewhere to the proud record of the Negro people in reducing, in the last ten years, the illiteracy among them. But there is yet much to be done in the interest of the life of the race as well as in the interest of individuals. There must be pushing to a determined end this campaign of education until the last possible man and woman, boy and girl has been reached.

If one has not the necessary funds to enter college, there are two ways by which he can get there. One is for some philanthropist to pay all the bills; this may be a comfortable way, but it is not at all times the best way. Charity has its blessings, but it has, also, its evils. If it makes a man non-self-reliant, destroys his power of initiative, it has likely done him much more harm than good. One of the purposes of an education is to bring an individual into the realm where he has self-mastery, and this self-mastery includes the mastery of his difficulties, embarrassments as well as temperament and passions. The other way by which an individual can get through school when he has not funds, is to work his way through. This method, of course, has its disadvantages, especially so when it takes too much time from study hours. And yet a large number of men and

women have worked their way through college and have been none the worse for it. One of the exceedingly interesting volumes of the season, and one particularly applicable to this thought is edited by Calvin Dill Wilson, under the title "Working One's Way Through College and University." In the opening chapter this significant sentence occurs: "To-day, more than ever before, one of the chief symbols of a college student's life might be a youth with a book in his right hand, while his left hand grasps a tool with which to work his way." The opportunities for earning one's way through college are many. As a matter of fact, there are few colored students but who earn some part of their college expense. Many students in all the colleges of the country earn a part of their college money. At Dartmouth there are five or six hundred pupils who make a part of their college money during term time, and a few hundred more who earn money during vacation. In all the leading universities of the country, employment bureaus or self-helping agencies are conducted. We know a number of young men who have worked their way through East-

Let the prophets of pessimism read the following facts collected by Dr. Thomas Jessee Jones, of the Census Bureau. These facts speak volumes for Negro thrift and economy. These facts grow out of a family life and a desire to be a permanent and contributing force in civilization. These facts will not warrant the charge that the Negro is lazy and will not work:

"Negro farm laborers and Negro farmers cultivate farms whose area is approximately 100,000,000 acres. Negro farmers cultivate 42,500,000 acres of Southern land.

"Forty per cent of all agricultural workers in the South are Negroes.

"There are in the South approximately two and a third million Negro agricultural workers, of whom almost one and a half million are farm laborers and 890,000 are farmers owning or renting their farms.

"Of the 890,000 Negro farmers in the South, 218,000, or 25 per cent, are owners. In Virginia, for example, 67 per cent of all Negro farmers are owners.

"Negro farm owners of the South own and cultivate 15,702,579 acres which they have acquired in less than fifty years. Add to this sum the land owned but not cultivated by the Negroes of the South and the land owned by the Negroes of the North, and the total land ownership of the Negroes of the United States undoubtedly aggregated 20,000,000 acres in 1910.

"The total value of land and buildings on farms owned or rented by the colored farmers of the South is almost a billion dollars.

"Negro farms of the South have increased 20 per cent, while Negro population has increased 10 per cent. White farms, on the other hand, have increased 18 per cent, while the white population increased 24 per cent."

ern colleges; some of them by running pressing shops, waiting tables, tending the furnaces and doing various odd jobs. One of the favorite and most remunerative employments for students along the Eastern border of the Southern States is to spend their vacation in the hotels at Atlantic City. We know one young man who earned more than five hundred dollars one vacation. He was able to finish medicine and is now a most successful practitioner. In many of the towns and cities young men can find employment in the homes near the institutions, and those engaging this sort of service are often quite willing to do so because it assists the boys through school. In the City of New Orleans quite a number of boys earn their room and board, and, in some instances, in addition thereto their books and tuition, in this sort of employment. President Peeler, of Bennett College, says: "In the city our students have established such a reputation for excellent service that every year we have more requests for boys and girls than we can supply."

The volume to which we have just referred: "Working One's Way Through College," contains a number of instances of how students earn their money and complete their college education. If there is any student who is hesitant at all let him read this

volume. It is published by A. C. McClurg & Co., Chicago. One of the very notable examples is the following: "A unique example of how work may be crowded in between lectures and clinics is furnished by a colored student, who, for two years, acted as porter on the Twentieth Century Limited, between Chicago and Cleveland. He left Chicago at 2:30 p. m. one day, returning at 7:30 the next morning. He attended school all the day and next morning, leaving on the same trip again at 2:30. His earnings averaged eighty dollars a month and he maintained an invalid father, a mother, and a sister during his course."

Let no student despair, but make up his mind that he is going to secure an education.

## A WORTHY EXAMPLE

We know a young Negro who finished year ago with high honors the Bachelor of Arts course in one of the most reputable universities of New England. During the past year he has studied at Harvard and has finished his course for the degree of Master of Arts, also with honors and he is now determined to push his education to completion by taking his doctorate degree in philosophy at Harvard. But like many another Negro boy funds are not at his command so that he can with ease and comfort take care of the aspirations that move him to high endeavor. But not to be outdone he has entered the service of the Pullman Sleeping Car Company. There is only one position that Pullman grants to Negroes, that of porter and in that position this Bachelor of Arts and this Master from Harvard must polish shoes, serve tables and do the bidding of those who are by far his intellectual inferiors, and no doubt many of them inferior to him in character, for his life has been sweet and pure from the cradle up. But he is determined to win; he is giving us a modern interpretation of overcoming in spite of difficulties. And yet there are men who blatantly stand up in the face of example like the one we have given and declare that the Negro cannot substantiate his claim to manhood. There are still others who, although they theoretically concede the Negro's claim to manhood, deliberately refuse him a man's place among men. Is it any wonder that the Negroes look with pity upon a certain class of white men who nurse their superiority and defend it more largely by asserting it than by otherwise? The Negro may be a fool, and often he is, but he has sense enough to know that merit must ultimately win and when it does there will be a radical change of front in many of the near-by quarters.

## ASSIGNED TO A NEEDY FIELD

The Baltimore Southern Methodist says: "We may be pardoned for saying that we do not think the establishment of an Episcopal residence in Atlanta, by the Minneapolis General Conference, in a section where there is but a small membership of the Methodist Episcopal Church, but which is in the very heart of the territory occupied by our church where we have had a resident bishop for years, is the highest expression of fraternalism. It looks as if such a movement would encourage the building of altar against altar notwithstanding the florid and fervid rhetoric which is uttered against the wrong of such things."

Brother Methodist, Bishop Leete was assigned to Atlanta primarily to meet the needs of our Colored Conferences. He has under his residential supervision the following Conferences of our people: Atlanta, Florida, Savannah, South Carolina and South Florida. The South Carolina Conference alone has a membership of 55,500. In addition to this Bishop Leete will have residential supervision over Alabama, Georgia and St. Joseph River Alabama Conferences. It would appear that this would be sufficient work to keep any one man busy.



## People of Interest

### SECRETARY PENN

Dr. I. G. Penn, the new corresponding secretary of the Freedmen's Aid Society, has had twenty-five years' experience in public life. He has had superior training for the large responsibility that has come to him through the suffrage of the General Conference. He is an organizer of rare ability. The Young Peoples' Negro and Educational Congress, which was held at Atlanta, Georgia, some years ago, was the largest coming together that has ever been held of Negroes representing that which is highest and best in the race. This meeting made a profound impression upon the South in particular, and upon the country in general. It was Dr. Penn's ingenuity and leadership that was responsible not only for the inception of the plan, but almost for all of the details. Prior to that time he had shown initiative and force of leadership and organizing ability as Commissioner of the Negro Exhibit of the International Exhibition held in Atlanta. Dr. Penn literally dreams plans and movements, and has courage, perseverance, and skill in working them. At times he has almost superhuman strength in carrying forth a large and varied amount of work. These encomiums, as rich as they are, and which are acquiesced in by members of our own Church, are shared by the members of the race not of our Church, particularly by the educational and religious forces of all denominations.

Dr. Penn served for a number of years as principal of the public schools in his native city, Lynchburg, Virginia, and, later, was supervising principal. In this position he manifested tact and force of leadership. The sympathy and spirit of an educator have never left him. He comes to his new responsibility thoroughly in sympathy with the purpose of the movement of which he is now an official executive, and more, he knows at first hand, every school in the system, is thoroughly acquainted with the needs and conditions of his people in all parts of the South. He is conversant with the work of every board doing educational work among our people in the Southern States. These advantages, together with his race-wide acquaintance, prophesies for him a four years of unusual large service. Some years ago Rust University, of Holly Springs, N.C., conferred upon him the degree of Master of Arts, and later Wiley University conferred upon him the degree of Doctor of Literature. Dr. Penn is author of several books, the first of which, "The Afro-American Press," he put out at the age of twenty, and which had a large circulation. He was joint editor of "The United Negro," and "The College Educator." Since 1887 Dr. Penn has served as assistant general secretary of the Epworth League. And on each succeeding quadrennium he was unanimously re-elected by his board. He was secretary of the Epworth Standing Committee at the General Conference for several quadrenniums, and here he showed marked ability and superior knowledge of the details of the work. He has been a member of the General Conference since 1892. And, as a layman, in the point of continuous service among our people, was our oldest representative in the General Conference. Dr. Penn, although a layman, by his religious training and his devotion and interest in the Church, is as near a preacher as a layman gets to be. In fact, he is a local preacher, and has filled the pulpit on many occasions acceptably. He is an interesting speaker upon the platform, forceful in marshalling forces, convincing in his arguments, and always safe and sound in his conclusions.

The combination of his organizing ability, his force and initiative as administrator, his thorough knowledge of conditions of the people, his intense interest in the task before him, will make him a valuable man in the work of the Freedmen's Aid Society. With Dr. P. J. Maveety and Dr. I. G. Penn directing our Freedmen's Aid Society, we predict for the work during the quadrennium a most successful era.

### DOCTOR MASON

Dr. Penn succeeded in line of office the Rev. Dr. M. C. B. Mason, than whom the race has no more brilliant and forceful orator and pulpiteer. As a matter of conviction, in many quarters Dr. Mason is regarded to-day the most gifted orator of the Negro race on the American platform. Eloquent, thoughtful, original and courageous, he has served the race upon many a platform in his plea for equal justice and opportunity. During his



REV. IRVIN G. PENN, A.M., LITT.D.,  
Secretary Freedmen's Aid Society

twenty years of connection with the Freedmen's Aid Society he has wrought well. There is building after building now upon the campuses of various schools that owe their very existence to the power of his eloquence. He will be remembered by a grateful constituency for his years of heroic service. He began some years ago a thank-offering movement for the reduction of the debt of the Society. And, during his twenty years he saw the debt reduced to the point where it no longer gives grave concern; as a matter of fact, there is hope that the entire amount will be paid within the next year or two.

Dr. Mason retires from this large responsibility with the good will of the General Conference and the Church, as will be seen by the following resolutions, which were adopted by unanimous vote of the General Conference. The Doctor is still in the prime and vigor of life. Just the direction in which he will turn his energy and talent he has not yet determined; but we are quite sure that for many years to come the American people of both races will eagerly come to hear him in his pleas for racial uplift and emancipation as well as in lectures upon various sub-

jects which have thrilled many an audience. On Dr. Mason's retirement the General Conference took the following action:

"Whereas, Dr. M. C. B. Mason has served, for a period of nearly twenty years, in the service of the Freedmen's Aid Society; and,

"Whereas, He has been one of the corresponding secretaries for four quadrenniums, thereby reducing the long-standing debt of the society to approximately \$35,000; and,

"Whereas, Dr. M. C. B. Mason, one of the best products of our schools, by his superior services, great lectures, inspiring sermons and addresses at our colleges and Conferences, and by the worthy life he has lived among us, has wrought nobly.

"Resolved, first, That we record our appreciation of Dr. Mason's valuable service for the uplift of our people.

"Resolved, secondly, That we request the Board of Managers of the Freedmen's Aid Society to continue his salary until the meeting of his Annual Conference.

President J. C. Sherrill has been traveling extensively this summer in the territory of George R. Smith College.

Wilberforce University has conferred upon Register J. C. Napier the degree of Doctor of Laws.

Bishop W. S. Lewis is to give three lectures before the summer Bible Conference at Coe College, Cedar Rapids, Iowa, on "China."

President Taft has appointed Mr. T. V. McAllister, a Negro, to be Receiver of Public Moneys at Jackson, Mississippi. The appointment has been accepted quietly by the community.

Dr. W. P. Hayes, pastor of Mount Olivet Baptist Church, New York, is the son of a Methodist preacher, the Rev. W. P. Hayes, of the North Carolina Conference. Doctor Hayes is a Graduate of Bennett College, Greensboro, North Carolina.

Dr. J. W. E. Bowen has been filling lecture engagements during the month of July visiting, among other points, Springfield, Kansas City, Sedalia and St. Louis, Missouri; Kansas City and Topeka, Kansas; Colorado Springs, Pueblo and Denver, Colorado.

The Rev. M. J. Naylor, pastor of Sharp Street Church, Baltimore, has begun a canvass for the SOUTHWESTERN CHRISTIAN ADVOCATE, and hopes to put the paper into the hand of each official of his church, as well as in every home represented in his membership. We wish Doctor Naylor success in this endeavor.

Bishop Scott and Dr. W. W. Lucas are making a special campaign in the interest of the Board of Foreign Missions. Bishop Scott and Doctor Lucas, jointly, will hold a meeting in Montgomery, Alabama, August 7th. They will hold joint meeting, also, in Atlanta, August 12-13, and in Birmingham, August 15th. The following are the other immediate dates of Bishop Scott: August 8-9, Grantville, Georgia; August 10-11, Newnan, Georgia; August 16, Decatur, Alabama. Doctor Lucas' appointments are as follows: August 8-9, Eastman, Georgia; August 10-11, Jesup, Georgia; August 14, Rome, Georgia.

Dr. A. A. Leonard, whose twenty-four years of service as Corresponding Secretary first of the Missionary Society and later of the Board of Missions, have called forth statements of highest praise in the Church press, celebrated his seventy-fifth birthday Friday, August 2. Dr. Leonard's many friends will be glad to know that he is enjoying good health and that his election to the office of General Corresponding Secretary Emeritus of the Board of Foreign Missions has not rendered him less active in good works.

Hampton Institute began in 1868 with two teachers and fifteen students,



## What the Negro Should Do for His Own Education

(Continued from Page Two.)

selves the task of educating the white South to an appreciation of this necessity. White people are looking for constructive suggestions regarding the Negro. High schools are needed to provide teachers for the elementary schools in both the city and country districts. It seems not to have occurred to the South that it is making practically no provisions for securing an adequate supply of competent colored teachers. To employ others is a mere waste of public money. It is vain for the colored people to think that private philanthropy will indefinitely continue its work of training Negro teachers. The burden of this work is a just one for our Southland, with its rapidly increasing prosperity, to bear. Private philanthropy is unequal to the task of providing teachers for the mass of colored public schools, even if it were inclined to render this whole service. The great body of country teachers in colored schools get only such training as the country affords. This makes the country high school for colored youth a tremendous necessity. I am glad to be able to report that something in the way of training teachers in rural high schools has already been started.

A school of secondary grade in the country could not only train the teachers for the rural schools, but it could also train country youth along agricultural lines—a kind of education that must have steadily increasing value for the Negroes of the South. Four-fifths of the colored people of the South are in the country, and the last census shows that they are not going to cities as rapidly as the white people. For some time to come, if not indeed for all time, the masses of the colored people are to remain on the farms. And not only are they staying on the land, but, according to the census of 1910, they are rapidly increasing their holdings. This last census shows the following: "The total number of colored land owners in the Southern states was 218,467 in 1910. This represented an increase of 17 per cent in the last ten years. The states with the large increases are as follows: Georgia, 38 per cent; Arkansas, 22.8 per cent; North Carolina, 22.4 per cent; Delaware, 22.3 per cent; Virginia, 21.3 per cent; Alabama, 21.1 per cent; Maryland, 21.1 per cent; and Mississippi, 19.3 per cent." Colored farm owners increased in every Southern state during the last ten years. Even in Louisiana, where the number of colored farmers decreased, owing to the devastations of the boll weevil, colored owners increased from 9,378 in 1900 to 10,725 in 1910, or 14.4 per cent. Virginia leads in the proportion of all colored farmers who own their own farms—67 per cent in 1910. The total acreage owned by the colored farmers of the South is 15,702,579. Add to this the land cultivated by tenants, and we have 42,500,000 acres. If the farms cultivated by colored laborers are included, the acreage farmed by colored people approximates 100,000,000.

Now it seems to me vastly important that this large and rapidly increasing number of colored farmers and their children should have the best possible training in agriculture. Otherwise they are not going to be able to hold on to their farms in the face of the ever-increasing demands for Southern lands. Nor will they continue to be regarded as acceptable tenants unless they become as skillful as any other agricultural workers. This great mass of agricultural folk, 40 per cent of all the agricultural workers of the South, is being neglected by the agencies for agricultural training in all of our Southern commonwealths. That this is the policy of unwisdom is just beginning to be recognized by any considerable number of influential Southerners; that the ignorant, unskilled Negro is not as valuable an asset to any community as the intelligent, skilled Negro gains ground but slowly in the South; and that the way to keep the Negro in the country and

on the farms is so to train him that he can make as good a living there as elsewhere is apparent, it seems, to but few of those who are most responsible for the training of youth in our section. But for us colored educators not to emphasize the need and value of scientific agricultural training for Negro youth is to be recreant to our highest duty. Farming is the main industry of the colored people. The rural agricultural school, close to the colored farmer, and devoted primarily to his interests, is the best means of giving his children the training they must have to prepare them for the keen competition that is sure to be theirs.

The rural agricultural high school for colored youth is in keeping with the trend of agricultural training all over the South to-day, to say nothing of other sections of the country. Lest the rich inheritance of the Southern white boy be taken from him by people from other sections and other lands, the Southern states are stressing agricultural training for white youth. In his "Report of a Year's Progress in Education in the Southern States," before the Conference for Education in the South in 1911, Mr. J. N. Powers cited instances of progress in high school agricultural training for whites in practically every Southern state. Of Georgia he says, for instance, "An important feature is that the State now gives one hundred and ten thousand dollars per year for the support of eleven district agricultural high schools." Last year Louisiana was operating seventeen departments of agriculture in country schools; in Mississippi 23 counties had established agricultural high schools; in 1911 the North Carolina legislature passed an act creating "county farm-life schools." Ten of these schools may be established each year, one in each county; in the same year Virginia appropriated \$30,000 for agricultural departments in ten selected high schools. Not one school of this type in all the South is for Negroes.

Of course, the colored people have no such opportunity as the white, to make use of public funds, but the needs of the colored people are just as insistent as those of the whites. Accordingly we should make every effort to have the colored people realize their needs, and do all in our power to secure the schools that are necessary. We ought not to assume that because these schools have not been given to us, therefore we cannot get them, even at public expense. There is a growing sense of civic responsibility that is slowly making itself felt here in our Southland. White men as never before are giving attention to the needs of black men. They rarely take the initiative in our behalf, to be sure. But when we work out plans for ourselves and have the matter well in hand and go to white men for action, it is possible, often, to get their attention and sometimes their support. Southern men are studying the Negro. This matter of better agricultural training for colored people is a cause to which the Southern white man cannot afford to be indifferent. Let us see to it that the case is brought squarely before him everywhere. Then if we fail we must lead the colored people and their friends to provide the education that is required.

This brings us to a consideration of the colored private schools. Most of these schools are doing such work as, under any consideration, ought to be supported at public expense. They offer the courses of the upper grammar grades, the high school and the college and professional schools. They do the vital, intimate, personal work of educating youth and, being boarding schools in the main, they give a training in good habits, morals and manners not possible in the elementary public schools. These schools are very properly dear to the hearts of the colored people. And as far as any one can see, they will, for a long time, be a necessity in the lives of colored people. Meanwhile the colored people are bound to give them their heartiest support. To this, however, there are certain exceptions. Whenever the pri-

vate school is merely duplicating the work of the work of the public school and the existence of the former is working an injury to the public school, the private school forfeits its right to the support of the colored people and to that of the generous public. But colored people must be taught to give far more generously than they do towards the support of their schools. Naturally colored people look forward to sharing more largely in the administration of these schools. But this can only come when their contributions constitute a commanding proportion of the total receipts of the schools. In fact, the time cannot be very far distant when the bulk of the support of these schools must fall upon the shoulders of the colored people. Accordingly it is the part of wisdom to train colored people for this service, as is being done so well by certain of our schools and several of the great religious denominations among us.

The need of a reasonable number of thoroughly well equipped colleges and professional schools for colored youth was never so great as to-day. With the development of the colored people and the increasing complexity of modern life, the need of higher training for the leaders of the race increases. We have the same need of "group leaders," as Dr. DuBois calls them, and professional men generally as other people. And since they must stand the same sorts of rigid tests as other men of their type, they must be given the necessary training. All that we need to bear in mind is that these are schools for the "talented tenth," as they have been called, and that we need not key our whole educational system to that pitch. Nevertheless we must keep the approaches to these schools open to the exceptional youth all the way up from the backwoods elementary one-room public school.

If we, the colored teachers of this country, can do anything here, or after we leave here to "keep the colored people determined on education," if we can in any way heighten their interest in the importance of the elementary public school right about them and win their support towards its improvement, if we can lead them to insist that the work of this school shall be thorough, vital and practical, training mainly for effective participation in the life of the community and only incidentally for the next higher school, if we can center the interest of the masses upon sound agricultural training in rural agricultural schools as valuable in their farm work and essential to their success in gaining and keeping their lands, if we can encourage the training of rural teachers in central rural public schools of secondary grade that efficient teachers may be regularly secured for these very important schools, then I shall feel that we have at least made a beginning of securing that sort of public sentiment for our schools that will carry them on to highly effective service. Then, too, if by our precept and example our race may be induced to give so largely to our private schools that every boy with real mechanical ability may have a chance to develop it, and that the few whose best service can be rendered in science, letters and the professions may also have their chance at suitable preparation, we justly feel that our efforts have not been in vain.

"Say not, the struggle naught availeth,  
The labour and the wounds are vain,  
The enemy faints not nor faileth,  
And as things have been, things remain."

"For while the tired waves, vainly breaking  
Seem here no painful inch to gain,  
Far back, through creeks and inlets making  
Comes silent, flooding in, the main."

"And not by eastern windows only,  
When daylight comes, comes in the light  
In front, the sun climbs slowly, how slowly  
But westward, look, the land is bright.  
Hampton Institute, Hampton, Va."



## The Ruler's Daughter

International Sunday School Lesson for August 18, 1912

(Mark 5:22-43.)

Read Matt. 9:18-26.

Commit vs. 41, 42.

**Golden Text:** "And he took the damsel by the hand, and said unto her, Talitha cumi; which is, interpreted, Damsel, I say unto thee, arise."—Mark 5:41."

**Time:** In the autumn of A. D. 28.

**Place:** Capernaum and the seashore.

BY THE REV. E. B. BURROUGHS, D. D.

How gentle and sweet and inspiring are the words of Jesus! How full of kindness, good-cheer, and life-giving! Like the gentle breeze at evening time falling upon and cooling the heated brow of the wearied toiler, they fall upon the troubled heart of man and bring it peace. He has but to speak to cause the withered hand to be made whole, the blind to see, the deaf to hear, the dumb to speak, and the dead to come back to life. Is it any wonder that crowds flocked to hear Him; that the poor, and maimed, and halt, and lame, sought His presence? Nay, for they found in Him a friend, a brother, a helper. They saw in Him one who was touched with a feeling of their infirmities, who understood their needs better than they themselves, and who was always willing and anxious to relieve them.

He is the same to-day. His words are as sweet and loving and life-inspiring as ever. His "come unto me, and I will give you rest" is as full of meaning now as then. His "peace, be still; It is I, and be not afraid," is as potent now as when addressed to the raging waves and boisterous sea of Galilee. He has but to stand by the soul that is dead in sin and say, "Loose him, and let him go," in order to have him spring into spiritual life.

For the words of Jesus life would be a brightness dark and drear. They bring gladness and sunshine. His "Talitha cumi" brought joy and life to the sad and troubled heart of the ruler. "Lo, I am with you always," nerves the arm and strengthens the heart of the weary-worn traveler to the heavenly Canaan.

As He spoke to the multitudes and to individuals here and there in the days of His earthly ministry even so speaks He unto us of to-day. Let us rejoice that He thus speaks and continue faithful unto the end.

This lesson to-day shows the marvelous results of faith as manifested in the touch of the hem of the garment of the Master and the intercession of the ruler in behalf of his little daughter.

### LIGHT ON THE TEXT

And when Jesus was passed out again. Had returned to the side from whence He had come, and had returned to Capernaum. Much people. More crowds than before. He was nigh unto the sea. Was near the city. 22. One of the rulers of the synagogue. One of the elders of the local council, or council. Jairus by name. He was one of the more prominent Jews of the city and had been both seen and heard Jesus before. When he saw him. When he had come up to Him. He was at his feet. The Oriental form of reverence and worship. 23. And besought him greatly. Plead with Him earnestly. My little daughter lieth at the point of death. Thus he expressed his faith in the power of Jesus to restore his daughter to health again. And lay thy hands upon her. As a rule the ruler came into personal contact with those He healed. 24. Jesus went with him. Gave immediate response to his request. And much people followed Him. Curiosity and interest actuated them. 25. A certain woman. No name is given and it is only in this way that she is distinguished. 26. Had suffered many things of many physicians. Had been treated for by many physicians without permanent results. Had spent all that she had. In seeking a cure for her dreadful disease. 27. Where she heard of Jesus. Of His fame as a Healer. Came in the press behind. Came up in the crowd and touched His garment. Her faith was that His whole body was charged with healing power and that she needed but to touch Him in order to be made whole. 29. Straightway \* \* \* \* \*

she felt in her body that she was healed. Her touch of faith brought restoration to health. 30. Jesus \* \* \* \* knowing \* \* \* \* that virtue had gone out of Him. He knows all things. Though secretly touched He knew that power had gone out of Him—that the woman had been made whole. Who touched my clothes? The Lord knew who, but He must make her reveal herself. 33. The woman \* \* \* came \* \* \* and told Him all the truth. Withheld nothing but confessed all. 34. Daughter thy faith hath made thee whole. According to her faith was the blessing she received. 35. While He yet spoke. Was still speaking to the woman. There came \* \* \* \* certain which said. A servant or relative. Thy daughter is dead. Thus implying that it was useless to seek help at the hands of Jesus. Why troublest thou the Master any further? "They believed that the case had gone beyond even His pow-

er." 36. Be not afraid. Be not troubled nor grieved. Only believe. Simply trust in Me. 37. He suffered no man to follow him. The idly curious. Save Peter, and James, and John. The inner circle of the disciples and these because it was necessary that there should be witnesses to testify to the reality of the miracle. 38. Seeth the tumult. "There was always a horrible clamor at Eastern funerals; and the preparations had begun, for early burial was usual among the Jews."—(Schaff.) Them that wept and wailed. Relatives, friends, and professional mourners. 39. The damsel is not dead, but sleepeth. A figurative expression. (Luke 8:49-55.) 40. And they laughed him to scorn. "They were so sure that the girl was really dead; and they did not perceive that Jesus was speaking figuratively from the knowledge of what he intended to do."—(Peloubet.) Put them all out. Those who were a hindrance to spiritual good. 41. He took the damsel by the hand. His usual custom in healing. and said unto her, Talitha, cumi. Damsel, arise. 42. The damsel arose. Death released its hold upon the child. And walked. Thus showing the certainty of the cure. They were astonished. Her parents and those who afterwards saw her.

Charlston, S. C.

## The Renunciation of Vulgar Display as a Means of Recognition; The Modesty of Strength

Epworth League Devotional Meeting Topic for August 18, 1912

(Matt. 4:5-7; 1 Sam. 17:38-40.)

By the Rev. A. Preston Shaw, B. D.

The series of temptations through which Jesus passed after that forty days of fasting marks one of the most if not the most important epoch in His earthly career. These temptations were not mere tests of His strength. They were the means by which He took His hearings in the accomplishment of the task before Him. The mere fact that He could be tempted indicates that as yet there was no fixed and definite course in His mind, which He desired to pursue in establishing His claim to the Messiahship. The course which His better judgment suggested was long and difficult and hest with hardships—even the Cross. Along that way lay persecutions, ungratefulness on the part of those He sought to help, denials and betrayals by those nearest to Him and a cruel death, in it forsaken. It is not strange, therefore, that Satan's suggestion of a spectacular proof of His Messiahship by casting Himself down from the pinnacle of the Temple before the assembled crowd and thus secure their following at once appealed to Him. But His better judgment prevailed. Such a Messiah could never stand the test of the ages. He might win the approval of the assembled crowd, but that is all. Again the wily Satan is defeated. The Son of God is triumphant. There was something else written besides that which Satan quoted: "Thou shalt not tempt the Lord thy God." Thou shalt not invoke His power for spectacular effect.

In our second Scripture reference our attention is called to David and the victory he won by God's help over an apparently unequal foe.

Out from the camp of the Philistines had come the mighty giant, Goliath of Gath, challenging Israel for a single-handed fight. Before his mighty strength and armor the best in Israel looked like pigmies. This taunt from the uncircumcized giant fell keenly on the ears of that slip of a youth, David. He had learned that God was on the side of His people and that whoever insulted His people insulted Him. Though young and unequipped for the contest so far as armor was concerned,

"He took to arm him for the fight  
The panoply of God,"

and God fought for him and won the victory.

### The Meaning and Application To Us.

No more important lesson can be learned than the one we have in to-day's lesson.

The Son of God was to prove His Messiahship by following God's plan of proof. This He steadfastly sought to do and the ages following have clearly shown the wisdom of it.

The novel, the sensational, and the spectacular

have no part whatever in the construction of God's Kingdom. They belong to the devil and invariably lead toward him. God's work must be done according to the pattern "shown in the Mount," or it will not be done at all. The devil is always suggesting to us easy ways whereby we may win the world to Christ. Very often we crowd our churches with those who come because the minister looks well, or because they feel that at heart, at least, since not in office, he is something like they themselves. Unless the cross of Christ attracts them, unless the uplifted Savior draws them unto Himself, it all comes to naught. No amount of signing of pledge cards, no amount of gathering them in because of social preferment, no amount of open-door gathering-in methods will ever take the place of what is written—"Ye must be born again."

The disposition to try to bring Christianity down on a lower plane to make it attractive is altogether un-Christlike and un-Christian. There are too many little associations with the word "Christian" attached to them that are doing more to hinder the cause of Christianity than organizations that profess no Christianity whatever. About all they do is develop a society of sports with the word Christian as a cloak for their hypocrisy.

No spectacular Christ could save Israel from its sins. It took the Christ willing to suffer inconvenience, willing to endure persecution, ready to work day and night hearing Israel's infirmities and healing her diseases, ready to march through the gates of death to victory, to perform it. There is no easy wayway. To win the world for Christ we must be and act like Him.

Winchester, Va.

### Personal and General

Mrs. M. C. Bradford, the wife of the Rev. C. E. Bradford, pastor at Franklinton, La., has been very ill, but we are glad to say that under the care of Dr. Ella N. Prescott, she is on the road to recovery.

The Brookhaven Colored Normal enrolled 118 teachers who applied for State Licenses to teach in the different counties in the State. Prof. P. D. Gullage spared no pains in making the Normal a success. There were present several leading educators of the State—L. P. May, L. B. Smith, Hicks, Reed, Flowers, and Love. It was a real treat to see Mesdames May and Smith present in Normal in their old home. Quite a number of the teachers stayed over for Sunday at Kynett Chapel, of which Sister May addressed the Sunday School, and Mrs. Smith spoke at 11 o'clock. Baby Smith, the little daughter of Dr. and Mrs. Smith, spoke to quite a crowd. She also is Sister May's adopted daughter.



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President Charles M. Melden, Ph. D.,  
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# Conferences and Conventions

## DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
So. New Orleans	Franklin, La.	Aug. 7-11	J. W. Turner
Louisville	Hawesville	Aug. 7-11	R. L. Dickerson
Tupelo	Bellefontaine (Miss) Ct.	Aug. 7-11	E. F. Scarborough
So. New Orleans	Franklin, La.	Aug. 7-11	J. W. Turner
Savannah	Jesup, Ga.	Aug. 7-11	E. D. Giddens
Huntsville	Cedar Grove, Ala.	Aug. 7-11	A. W. McKinney
Way Cross	Eastman, Ga.	Aug. 8	F. R. Bridges
Ohio	Bellaire, Ohio	Aug. 8-11	Joseph Courtney
Indiana	Evansville, Ind.	Aug. 11-14	G. R. Bryant
Columbus	Victoria, Tex.	Aug. 13-18	J. W. Warren
Huntsville	Conroe, Tex.	Aug. 13-18	W. H. Jackson
Navasota	Navasota	Aug. 13-18	B. M. Taylor
Cumberland River	Algood, Tenn.	Aug. 13-18	J. B. Booth
Kansas City	Slater, Mo.	Aug. 14-17	W. H. Wheeler
Gainesville	Duluth, Ga.	Aug. 14-18	J. A. Richie
Mexico	Fulton, Mo.	Aug. 14-18	W. C. Ellis
Alexandria	Boyce La.	Aug. 14-18	J. O. Richards
Gainesville	Duluth, Ga.	Aug. 14-18	J. A. Richie
Baton Rouge	Wilson, La.	Aug. 14-18	C. H. Daniels
Maysville	Flemingsburg, Ky.	Aug. 14-19	J. S. Bailey
Waynesboro	Idlewood, Ga.	Aug. 15	W. M. Bellinger
Holly Springs	Holly Spgs (Ct.) Miss.	Aug. 20	N. R. Clay
Dallas	Corsicana, Tex.	Aug. 20-25	J. S. Wyatt
Aberdeen	Macon (Miss) Ct.	Aug. 20-25	J. M. Marsh
Starkeville	Louisville	Aug. 20-25	W. F. Isiah
Topeka	Fort Scott, Kan.	Aug. 21	D. Smith
Sedalia	Joplin, Mo.	Aug. 21	J. H. McAllister
Lake Charles	Jeanerette, La.	Aug. 21-25	P. Landry
Rome	Cedartown, Ga.	Aug. 21-25	G. W. Arnold
Monroe	Bonita, La.	Aug. 21-25	T. H. Munson
Birmingham	Corona, Ala.	Aug. 21-25	J. W. Thomas
Hattiesburg	Enterprise, Miss.	Aug. 21-25	Wm. McMorris
Lexington	Lexington, Ky.	Aug. 21-25	P. T. Gorham
Greenville	Indianola, Miss.	Aug. 21-25	H. B. Hart
Meridian	DeKalb, Miss.	Aug. 21-25	J. M. Shumpert
Houston	Richmond	Aug. 21-25	W. H. Logan
St. Louis	E. St. Louis, Mo.	Aug. 21-25	R. E. Gillum
Forest City	Auvergne, Ark.	Aug. 21-25	A. T. Stephens
Shreveport	Fairfield, La.	Aug. 21-26	B. J. Reddix
Guthrie	Meridian, Okla.	Aug. 22-25	I. W. H. Terrell
Staunton	Winchester, Va.	Aug. 27-Sept. 1	C. E. Hodges
Marshall	Pittsburg, Tex.	Aug. 27, Sept. 1	P. H. Jenkins
Atlanta	Grantville, Ga.	Aug. 27-Sept. 1	P. H. Jenkins
San Antonio	San Antonio, Tex.	Aug. 27-Sept. 1	A. M. Mason
Cumberland	Wheeling, W. Va.	Aug. 28-Sept. 1	G. E. Curry
Clow	Gurdon, Ark.	Aug. 29	L. G. Hodges
Marion	Near Eutaw, Ala.	Aug. 29-Sept. 1	J. W. Martin
Washington	Poolesville, Mo.	Sept. 3-8	E. S. Williams
Port Smith	Little Maumee, Ark.	Sept. 4-8	H. P. Coulter
Live Oak	Lake City, Fla.	Sept. 12	W. P. Holmes
Annapolis	Ellicott City, Md.	Sept. 18-23	Jos. Wheeler
Little Rock	Richwood, Ark.	Oct. 24-27	G. T. Saxton
Gainesville	Gordon New Bell	Sept. 26-29	J. F. Elliott

## CONVENTIONS

August 22-25—Little Rock District Sunday School and Epworth League Convention, Batesville, Ark.  
 September 26-29—Vicksburg District Missionary at Clinton, Miss.  
 October 4—Clow District Sunday School and Epworth League convention at Murfreesboro, Ark.  
 Aug. 21-25—Annapolis District Washington Conference — The Epworth League Convention will meet in St. Paul Church, Baltimore, Md. Rev. J. E. Goodrich is the pastor and Rev. Jos. Wheeler is District Superintendent.

## Special Notices

**LAKE CHARLES DISTRICT.**  
 The seat of the Lake Charles District Conference has been changed from McNary to Jeanerette, La., Aug. 25, 1912.  
**PIERRE LANDRY,**  
 District Superintendent.  
**SHREVEPORT DISTRICT CONFERENCE.**  
 All persons who expect to attend District Conference August 21-25 at Fairfield Methodist Episcopal Church, Shreveport, La., should take Fairfield Avenue street car, get at the end of the line and transfer. Those coming over the T. & P. Road should get off at Cedar Ave. Stop. In both cases transfers be had. Ten cents for the trip. L. Dyas, pastor.

## FORREST CITY DISTRICT CONFERENCE, SUNDAY SCHOOL AND EPWORTH LEAGUE CONVENTION.

Will convene at Auvergne, Ark., on August 21, 1912. Pastors, delegates and visitors, ask for excursion ticket, as I have secured the above rate over the R. I. & G. R. R.; also get your ticket for Irvin Switch. The train will stop at the church, two miles north of Auvergne. Don't fail to be there on the date mentioned above.—J. T. Hawkins.

## BROOKHAVEN DISTRICT.

The District Conference, without responsibility on anyone, asked each pastor to appoint a thrifty layman at each church, who shall collect 5 cents from anybody who wants a minute and forward the same to me and get a

receipt. Some of these are already appointed and at work. The money is to be in by September 1st. The minutes out in 90 days after Conference. Brethren, please help in the great movement.—L. G. Hicks, Brookhaven, Miss.

## MERIDIAN DISTRICT.

To all who may attend the District Conference which convenes at DeKalb Miss., Aug. 21-25. Special arrangements have been made with the Sa-noody Valley Railroad Company, which connects with the Mobile & Ohio Railroad at Sucarnocnee, Miss., to meet all the day trains, at one and a half fare for the round trip. This will give you an opportunity to see one of the greatest country towns in the world, and to attend a Conference of our people, which we guarantee will be one of the greatest ever held in the South. We extend you a hearty and cordial invitation to attend the Conference.

(Signed) SAM OVERSTREET,  
 WILLIE SCOTT,  
 CALVIN CRAWFORD,  
 A. B. BRITIAN, Pastor.

## District Rounds

### SAN ANGELO.

#### Third Round.

Lampasa, Aug. 24-25; Marble Falls, Aug. 31-Sept. 1; Temple, 7-8; Brown-wood, 14-15; Rogers, 21-22; Gatesville, 28-29; Moody, Oct. 5-6; Belton, 12-13; San Angelo, 19-20; Abilene, 26-27; El Paso, Nov. 2-3; Ballinger, 9-10; Wichita Falls, 16-17; Colorado, 23-24. Dear Brethren: We are on our last round. Now let this be our motto, "All men up with a round report." You have done well so far but I believe that you can do better.—E. L. Jackson, District Superintendent.

### SOUTH NEW ORLEANS DISTRICT.

#### Third Round.

Franklin, Aug. 6; Winsted, 17-18; Godman, 18-19; Centerville Circuit, 20-21 Pattersonville, 22; Berwick, 23-25; Morgan City, 25-26; Batteville, 29-30; Houma, September 1-2; Thibodeaux, 8-9; Schriever, 8-10; Plaquemine, 15-16; Bayou Goula, 17-18; Woodlawn, 21-22; Napoleonville, 22-23; Viron, 24; Donaldsonville, 29-30; Hahnville, October 5-6; Ft. Street, 9-13; Wesley, 10-13; Williams, 11-20. Dear Brethren: I can see success ahead, every man is doing his duty. You are looking after your benevolent money, you are paying the District Superintendent. Now, I call upon each pastor to make special efforts to raise balance due New Orleans University and Gilbert Industrial and Agricultural College. I am exceedingly anxious that we do our best for our schools. The District Conference will be held at Franklin, La., August 7-11.—J. W. Turner, District Superintendent.

### HOUSTON DISTRICT.

#### Fourth Round.

Houston Heights, September 1; Dowling Street Mission, 1-2; St. James 8-9; West Mission, 14-15; Mallaleu Chapel, 22-23; St. Mark's Mission, 21-22; Wesley Tabernacle, 29-30; St. Paul, October 6-7; Columbia Circuit, 12-13; Angleton Circuit, 19-20; Mt. Vernon, 27-28; Trinity, November 3-4; Liberty Circuit, 9-10; Crosby Mission, 10; Rosenberg Circuit, 15-17; Richmond-Kendleton, 16-17; Thompson Circuit, 23-24; Boynton Chapel, December 1-2; Harrisburg, 1-3; Sloan Street, 8-9; Dickenson, 7-8; Dyersdale,

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10; La Porte, 15.—W. H. Logan, District Superintendent.

## PARIS DISTRICT.

### Fourth Round.

Honey Grove, Sept. 1-2; Brookston, 8-9; Medill, 14-15; Bagwell, 21-22; Chicota, 28-29; Paris Circuit, Oct. 5-6; Free Hope, 12-13; Clarksville Circuit, 19-20; Clarksville Station, 27-28; Greenville, Nov. 3-4; Terrell, 9-10; Rosser, 16-17; Sulphur Springs, 23-24; Paris: Mt. Zion, December 1-2; Morgan Chapel, 1-3; Quayle Chapel, 1-4; Begota, Oct. 1-2-3. Brethren: This is the Fourth and last round before the Annual Conference convenes. We are very desirous of reporting in full our \$1,346. You can help us by raising your entire amount. We shall expect this and no less. Too, we are making every effort to enlist our five hundred souls for Christ and His kingdom. Will you bring them in I shall greet you at Hempstead, Texas, December 18th with a smile, for I know you are going to do your best. See to it that all of your committees are arranged for the Fourth Quarterly Conference, especially the Estimating Committee. The last General Conference ordered that it do its work in the Fourth Quarterly Conference instead of the first.

Yours sincerely,  
 KAY W. McMILLAN,  
 District Superintendent.

## Gleanings from the Field

### MISSISSIPPI

Fort Stephen—The third Sunday in June was a high day at Ebenezer Church. Under the guidance of Bro. L. S. Holmes the Children's Day was observed. Prof. Tinsley and Mrs. Erby drilled the children for the occasion. The people was much delighted with the program. Raised from envelopes and from the Ladies' Aid Society the sum of \$8.15. Total collection for the day was \$21.83. At Hope Well, on the second Sunday in June was a great day, under leadership of Bro. T. McAfee, the Sunday school superintendent, assisted by Mr. Johnson. The Children's Day program was carried out to the delight of all. Several well up-to-date papers were read by members of the school. The people say it was the best in the history of the church. Collection, \$3.11. Total collection for the day was \$6.46. Center Rigg on the fifth Sunday in June. The Children's Day and the second quarterly Conference come together. At 10:30 o'clock Prof. McClain began the service for the children. Elder J. M. Shumpert was very much delighted with exercises. Collection was then taken, \$8. At the close Dr. Shumpert preached one of his best sermons. Total collection for the day was \$28.73.—H. R. S. Erby, P. C.



## BOARD OF CONFERENCE CLAIMANTS

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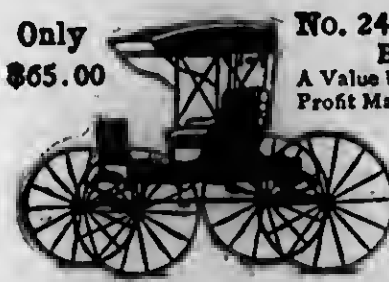
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## Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

**COLLIER.**—Sister Judie Collier, one of the oldest members of Union Methodist Episcopal Church at Lawrence, Miss., departed this life after suffering for some days. July 12th the Death Angel claimed her. For many years she lived up to her profession; she was a lover of her church. Each Sabbath she filled her seat except the third Sunday in June; then she was prevented by disease; too much can't be said of this good sister. She was well thought of throughout the community. We can only say a great woman has fallen. She was industrious, had a good home of her own. She leaves five children to mourn. Her funeral was preached by the writer. A long procession turned out. She was a member of the Jacobs Fraternity, in good standing. She leaves not only land to be divided and a policy for the beneficiaries. Her body was laid to rest in the Union Cemetery.—W. L. Mills.

**SHERILL.**—Brother Joseph C. Sherill departed this life Tuesday, June 25, 1912, in full triumph of heaven, near Friendship, Tenn. He was born in Jyles county, Tennessee, 1829, age 83 years. He professed a religion 42 years ago and joined the Methodist Episcopal Church at Hudson Grove, Crockett county, Tennessee, August, 1870, and he lived a faithful and dutiful member until death, and he served as a steward and a trustee of the old

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Church and some times as a class leader, with much credit to himself and church until death. He married Miss Violet Hill of Marshall county, Tennessee, in slavery time. Brother Joe was a true husband and a kind father, and he reared his children in the old Church. He leaves seven children to mourn him. Brother Sherril was a lover of his race and he believed in a perfect home life and he never missed church services. His children generally succeeded in this. William Sherril, now pastor of Methodist Episcopal Church at Pine Bluff, Ark., and served that Conference six years as district superintendent and delegate several times to the general Conference. Simon, Jerry, Stephen, Martha, attended Walden University, and were successful teachers in the public schools. He was perfectly sensible of his death and was willing to go at any time to live with Jesus. He requested his sons to be his pallbearers

from house to the hearse. Rev. K. H. Turner assisted in the funeral.—Jesse P. Price.

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You can buy a money order at your post office payable at the New Orleans post office.

## Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

**Cushman Memorial.**—On last Sunday the Sunday School was benefited by the presence of District Superintendent J. D. Richards, of the Alexandria District, and his good wife. After the lesson, the Rev. Mr. Richards spoke to the school effectively on the subject of "A Definite Aim in Life." We have a splendid Sunday School. Mrs. Burk, our superintendent, who has been ill for some time, was present Sunday; we were glad to welcome her. Miss Cecile Jones, our secretary and one of our teachers, gives us of her best. Miss Matilda Jones is always faithful. Cushman is blessed with the second Joan of Arc, in the person of Mrs. I. H. Norwood, who is a loyal, true and untiring worker. Our school grew to such magnitude that our quarters were too small. Mrs. Norwood, seeing the situation, at once went to work and secured the use of the pavilion of the Lincoln Park, where we have plenty of room. Sunday, August 25, is the day set for our great rally, and every loyal Methodist in the city of New Orleans and vicinity is asked to give something to help re-establish this once historic church. We extend a special invitation to every one of our pastors and their congregations to be with us on that day. Brethren, this is a needy call, and we prayerfully solicit your prayers, money and encouragement.—R. F. Long, Pastor.

**Williams Church.**—August 4th—Services good all day. Early morning prayer meeting led by Wm. G. Stewart. General speaking meeting at 11 a. m. At 8 p. m. song service, conducted by J. S. Scott. The Rev. J. W. Turner, our District Superintendent, was present, and rendered good service. Three persons joined the church. Collection good. Ninety-eight communed.—T. B. Cooper, Pastor.

**Trinity.**—We are starting off in splendid shape, and both spiritually and financially Trinity and her new set of officers promises to forge right ahead. Services were excellent all day Sunday, and upward of 200 communed. The testimonial and praise services were fine and enjoyed by all. The new class arrangement seems to give satisfaction and we plan to make this part of our church worth while. An acquaintance meeting was held Tuesday night, and many were present and sought the acquaintance of each other. The leaders served refreshment to all. Sunday night next, the pastor will have an illustrated sermon and invites the public to see and hear it. The following Sunday night, he will preach to a company of men. The Wheel of Trinity Circle, as well as other Auxiliaries, is working and we have gone in to raise that other \$1,500 by October 20. Watch Trinity grow. The Rev. Nolan McNeal was with us and rendered valuable services, as well as a number of visiting friends from other churches. Collection for the day, \$40.—W. Scott Chinn, Pastor.

### August Magazines

#### PANAMA CANAL PICTURES.

The United States Government has recently purchased for the print collection of the Library of Congress the entire set of lithographs of the Panama Canal by Joseph Pennell. This series of drawings was undertaken for "The Century" in February last, and several of them appear in the August number of that magazine. The historical value of Mr. Pennell's pictures is increased by the fact that with the letting in of the water the picturesqueness of this part of the canal work will be largely obliterated.

### Gleanings from the Field

#### LOUISIANA.

**Mansfield.**—The fifth Sunday in June was a high day financially at this Church. Rev. J. E. Rolax commanding his twelve captains to victory. The rally was a record breaker. Results as follows: Club No. 1—Mathilda Howard, president, J. E. Mayo, secretary, and Nelson Gilbert, treasurer, \$20.00; No. 2—Lucilla Barland, president, John Barland, Jr., secretary, and Homer Louls, treasurer, \$10.50; Club No. 3—Synthia Gilbert, president, Anna Willson, secretary, and Georgia Dedlidge, treasurer, \$23.01; No. 4—Vesley McWilliams, president, Charles Sympkins, secretary, and Susan Tucker, treasurer, \$12.05; No. 5—Luceal Shallowhorne, president, Dr. W. E. Shallowhorne, secretary, and Evie Gilbert, treasurer, \$1.25; No. 6—M. E. Howell, president, Harriet Johnson, secretary, and Charlotte Smith, treasurer, \$23.80; No. 7—Ida Sharpe, president, Ellen Coldman, secretary, and Francis Rogers, treasurer, \$25.35; No. 8—Mary Washington, president, H. V. Gilbert, secretary, and Mrs. R. C. Robinson, treasurer, \$16.50; No. 9—S. B. Howard, president, Earma Howard, secretary, and Sallie Brown, treasurer, \$12.70; No. 10—Maggie Flenoy, president, Charlotte Creswell, secretary, and Ed Lee, treasurer, \$11.45; No. 11—Sarah Johnson, president, J. J. Coldman, secretary, and Mary Robins, treasurer, \$7.86; No. 12—V. A. Gardner, president, F. B. Rogers, secretary, and Alex Clabborne, treasurer, \$10.50. Total raised

by Clubs, \$174.97; Introductory sermon, \$3.30. Grand total, \$178.27.—Ed Lee, Writer.

**Napoleonville.**—The Second Quarterly Conference was held at Wesley Chapel July 1, 1912, with District Superintendent J. W. Turner in the chair, who preached to an agreeable crowd on Sunday afternoon and Sunday night. The District Superintendent was paid in full. The Superintendent extended an invitation to the choir to our District Conference to be held at Franklin, La., Aug. 7, 1912. On Monday night we had an old time Methodist love-feast meeting, which was well attended, although the weather being very bad. The Rev. T. F. Roberson of Thibodaux was with us. He preached a fine sermon. After service the willing workers gave a reception in honor of our District Superintendent. Under the leadership of our beloved pastor, Rev. M. L. Baldwin, we are marching on to victory.—Agnes Johnson, Reporter.

**Fairfield Methodist Episcopal Church** is rightly taking her place among the leading churches of the Shreveport District, especially in the City of Shreveport. Some years ago the church was three miles out of town; to-day the church is placed in the city limits, near the Cedar Grove addition. Fine large factories are located in the community; the working forces are about 5,000. Within six months more than 200 beautiful resident homes have been erected. Gas has been placed in easy reach, two large wells being drilled on the site, oil having been found within one mile of the church. Two telephone lines run right by the church, one street

car line and one railroad line operate near the church. The Second Street car line are now being built, when completed it will be the longest belt line in the city, running from Southern Avenue to Cedar Grove around by Fairchild out to the State Fair Ground. The pastor, Rev. W. L. Dyas, have just finished a modern parsonage at a cost of \$1,500; this building has five large rooms with full bathroom. The foundation rest on concrete stone work; the pastor's office is a beautiful octagon; the telephone is being installed for daily use. The ladies of the church are arranging to place a set of office furniture and parsonage furniture in the building. The church is being repaired; furniture is being placed in the church, such as chairs and light; paint is used where needed on both buildings. Our first rally took place on the fifth Sunday in June, raising \$135 in cash; total amount raised up-to-date for all purposes, \$610.40. Every claim will be met this year. An advance on all lines is our motto. The largest revival in the history of the church has been successfully carried out.—D. D. Wimberly.

### TENNESSEE

**Dyersburg.**—The Children's Day exercises was observed at Fowlkes the third Sunday in June, and Price's Temple July second Sunday. Our regular Children Day program was rendered to a letter, and our pastor, Rev. Jesse P. Price, gave a lecture and sermon, which contained much information for the cause. Dyersburg and Fowlkes Circuit is succeeding nicely this year.—Miss Mamie Blair, Reporter.

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## DR. JUDSON S. HILL

Morristown, Tennessee



# Southwestern Christian Advocate

ROBERT E. JONES, Editor.  
EATON & MAINS, Publishers.

NEW ORLEANS, AUGUST 15, 1912

Vol. No. 41—No. 32

## A PROUD RECORD.

Under a great handicap, the Negro is fighting against illiteracy. With all the disadvantages, growing out of a long period of slavery, it would appear that common decency, to say nothing of patriotism and Christianity, would lead all men to give the Negro a fair chance. In spite of the short school terms, meager facilities and constant legislative embarrassments, the Negro is cutting down his illiteracy in a way that should win the applause of the most unwilling. Read the record:

The last census figures show that Negro illiteracy has decreased as follows:

1870—79.9	.....
1880—70%	.....
1890—57.1%	.....
1900—44.4%	.....
1910—30.5%	.....

As a matter of further interest we give also the percentage of illiteracy in Negro population, according to States, for 1900 and 1910:

	1900.	1910
Delaware	38.1	25.5
Maryland	35.1	23.4
District of Columbia	24.3	13.5
Virginia	44.6	30.0
North Carolina	47.6	31.9
South Carolina	52.8	38.7
Georgia	52.4	36.5
Florida	38.4	25.5
Kentucky	40.1	27.6
Tennessee	41.6	27.3
Alabama	57.4	40.1
Mississippi	49.1	35.6
Louisiana	61.1	48.4
Texas	38.2	24.6
Arkansas	43.0	26.4
Oklahoma	37.0	17.7

## A FREAK OF RACE PREJUDICE

There is no telling the turn that race prejudice will take. It is not only unreasonable but at all times it is unjustifiable, often it is silly and ridiculous. We have often wondered how thinking men could permit themselves to be controlled by prejudices and still have the courage to seek the association of men of sober thought. "Freaks of Race Prejudice" would be a fitting title for an interesting article giving a resume of the varieties of caprices of race prejudices.

But here's an interesting example:

The city of Greensboro, North Carolina, recently had two contracts to award for primary school buildings. As is usually the custom, and the only fair way, bids were called for through the public press, plans and specifications being at the disposal of any reputable contractor. It happens that in this particular community one of the most successful builders is a colored man. He submitted a bid on these two school buildings, and his figures were considerably under the figures of any other contractor. The day finally came for the opening of the bids, and it was found that the Negro contractor's bid was the best one offered. One of the school commissioners remarked: "There is quite a difference in the prices." Whereupon one of the white contractors said: "Yes, some in color." To meet this contemptible statement, which should have no place in the business world, the Mayor of the city who was presiding, said: "I guess the color of the buildings will be the same." Whereupon the white contractors withdrew.

Now, was there ever a more ridiculous attitude on the part of any man than to want to be favored as a contractor on account of color, and wanting the city to pay

it be borne in mind that the colored contractor was abundantly able to give bond and that he had already erected a High School building, and a number of other substantial buildings in that city.

## A PAYING INVESTMENT

Large sums of money have been invested in the Negro. The investment was made upon faith in the ability of the Negro to learn, to meet the responsibilities of citizenship and to prove himself in life and thought a worthy follower of Jesus Christ. For every dollar that has been invested, and for every

Well, this incident only goes to show how rank, unreasonable, unwarranted, foolish, silly and criminal is this distinctive American product which, for convenience, we have designated "race prejudice."

compare favorably with any sixteen men who could be picked up at random. Indeed, they are far above the average in personal attainment as well as in personal service. New Orleans University could have made equally as good a showing, for its group would have included Doctors Bowen, Mason, Lyon, Reed, Camphor, Hubbard; Messrs.



First Row, Left to Right—Dr. J. C. Coggins, pastor, Covington, Ga.; Postmaster L. J. Price, So. Atlanta, Ga.; President Reuben Shannon Lovinggood, Samuel Huston College, Austin, Tex.; Miss Bessie M. Garrison, Field Secretary Woman's Home Missionary Society; C. A. Arnold, real estate, Minneapolis, Minnesota; Prof. S. E. Moses, Public School, Anniston, Ala.; Dr. G. W. Arnold, District Superintendent, Atlanta Conference; President E. L. Gordon, Mississippi Institute for Colored Deaf and Dumb.

Second Row, Left to Right—R. A. Crolley, Clerk Methodist Book Concern, Chicago; Rev. N. J. Crolley, pastor, McDonough, Ga.; Dr. E. R. Miller, pastor, Atlanta, Ga.; Dr. J. P. Morris, pastor, Asheville, N. C.; Dr. W. W. Lucas, Field Secretary Board of Foreign Missions; Rev. E. D. Petty, pastor, Rome, Ga.; Dr. E. H. Oliver, pastor, Atlanta, Ga.

hour of sacrifice given there have been gratifying returns. As a matter of fact, one of the most inviting investments to-day for returns in good morals and good citizenship is to be found among the Negro people.

One of the brightest chapters of the mission work of the Methodist-Episcopal Church is the work among the Negroes in the South. The Church has every reason to be congratulated upon the success of the system of schools that has been operated through its philanthropy during the past forty years. These schools have had great influence upon our membership. At the last General Conference the Negro delegates were taken more seriously, perhaps, than in any previous General Conference, and on a whole they measured up better in address and in general deportment. There was courage of conviction among them, there was clearness of understanding of the problems in hand, and facility and elegance in public address. Our Freedmen's Aid Society is largely responsible for this result.

We are printing, in this connection, a picture of a group of Clark University graduates, who attended the General Conference.

Davage, Smith, Brazier, and others. Rust University, also, could have made a fine showing.

Let us analyze, for a moment, this Clark University group, which is but a type of the groups that could have been presented by several institutions: Ten of the sixteen hold college degrees; three have pursued post-graduate studies in Northern colleges. There are in the group two field secretaries, one college president, two district superintendents, one principal of a State institution, one principal of a city public school, one postmaster, one clerk in the Methodist Book Concern, one real estate dealer, six pastors holding important charges. Clark University should be proud of this group of former students; the Church should be proud of the product of its school.

For a moment study these faces—there will be found character, intelligence, alertness, optimism, determination, manhood—in fact, a long list of elements that go to make manhood and womanhood. This is the kind of work that the Church is doing, a work that should justify all that has been done and encourage the Church to larger endeavor in



## Two Poems By Bishop Warren

### The Pure in Heart See God

O floweret lush, creation fresh, dew pearled  
And atmosphered with love like Eden's world,  
What may thy essence be?  
"The pure, God's beauty see in me."

O mountain strong, afar enribbling earth,  
Whose heights to valleys' bloom and wealth give birth,  
What may thy essence be?  
"The pure God's strength behold in me."

O firmament high arched with suns that be  
Unchanged and calm as eternity,  
What may thy essence be?  
"The pure, God's strength behold in me."

O manhood ruling all, and sainthood pure,  
That far beyond these blazing suns endure,  
What may thy essence be?  
"The pure, God's image see in me."

### Supersensible

The harp is ever singing to itself  
In soft and soul-like sounds we cannot hear;  
The stars of morning sing, and soundless words  
Make God's commands run swift from sphere to sphere.

Each flower is always sending incense up  
As if in act of holy worship,  
Till fragrant earth is one great altar, like  
To heaven where saints their prayer-filled censers swing.

The stars sent out a thousand rays, writ full  
Of mysteries we cannot read nor see,  
Of histories so long and going forth,  
So vast, the volumes fill infinity.

Celestial presences have walked with man,  
Alluring him to Nebo's lofty height;  
Transfigured forms in tender light, too oft  
Invisible to our low range of sight.

O Source Divine of things so fine and high,  
Touch all thy children's souls with power to see  
That vibrant earth and air and boundless sky  
Still throb with Immanent divinity.

## Tributes to Bishop Warren

### The Race Loses a Friend

BY DR. I. G. PENN.

Bishop Warren dead? It seems well nigh impossible to believe it, as we remember his vigorous form at the General Conference. What a lesson this is that in the midst of life we are in death. He was one of the really great men of our times. One of the greatest men in the last General Conference remarked in my hearing that Bishop Warren was as near the model man as he ever knew. Powerful in speech, Christly in life and act and gentle as a lamb, this towering, massive man always challenged my admiration from the first day I laid eyes upon him when but a boy in Virginia. It has grown from that day to this moment until, at the last General Conference, I always looked upon him when he came to the front as our greatest man in Methodism. I heard none who did not share the same view.

But what a friend our race has lost. It seems selfish to talk about the loss to our race when the whole Church has lost so much in his death in spite of the years he had put in. As I dictate these lines I remember when the day is over I will rest for the night in Warren Hall, named for the great man and a part of Clark University to which he gave, with Gammon Theological Seminary, some of his ripest and best years. When one thinks of what this perpetual Gammon Theological Seminary has meant to Negro Methodism and what it will mean for all time and remembers that Henry W. Warren found Elijah Gammon, we may be pardoned when we seem to talk selfishly of our loss.

I met the great Bishop in a hotel at Boulder, Colorado, in the summer of 1911 and I shall never forget the words he used in emphasizing his wish that the colored people ever remain in the Methodist Episcopal Church. We so much need stalwart, influential friends like Bishop Warren. We feel keenly the loss. May God comfort the beloved family and the Church, and, although he is gone, his life will abide with us forever.

### A Friend

BY PRESIDENT R. S. LOVINGGOOD.

And Bishop Warren has returned into Heaven! I feel lonely to-day because of his going from us.

A big man will treat the despised Negro with kindness. A little white man delights to get far away and pass on the other side of the street. So it was in the days when our Bishops chose their own residences, Bishop Warren asked to come South, where he could give his great life to the poor, neglected black people.

It was my privilege to build fires in his room when he lived at Atlanta. He became my lasting friend. An occasional letter from him inspired and heartened me as I have struggled through life.

Towering in intellect, masterful in execution, Christ-like in spirit, one of God's noble men has gone from among us.

He presided the other day at the General Conference, and his spirit will preside long in Methodism and the world and influence each for good.

Austin, Texas.

## Religion of Science

By Bishop Thirkield

Years ago the Dean of a leading New England School of Theology read "The making of a Man," by James Wideman Lee, an Atlanta preacher. He was deeply impressed by this vibrant and strong new voice out of the South. He wondered if the minister could preach in the same brilliant and wonderful style. This spring by way of experiment he went to that beautiful Greek temple of the King's highway in St. Louis and found this man in the pulpit. In voice keyed high and in notes a bit strident he uttered his soul in a sermon that drove home great truths with genuine spiritual insight and power.

Now it is just such preaching that is found in "The Science of Religion," recently from the press of F. H. Revell Company, New York, but even now in its second edition by the same James Wideman Lee.

This book is the outcome of a life. For over thirty years he has been absorbed in reading all philosophies and in keeping abreast of modern science. He has been loving all men with genuine Christ love and preaching the divinest of all religions, with a mind open to light and truth from whatever source it might break forth. This book is simply the outcome of high thinking, profound religious conviction, and the application of the scientific test to the facts and experiences of religion.

To me it is one of the most original stimulating and thought provoking books that I have read in years. Not that it solves every problem, but it is a long look in the right direction. The style is fascinating. Original illustrations crowd one upon another, yet all illustrate and enforce the thought in hand. It is a book for the

thoughtful preacher, whose privilege it is to represent simply and solely the realities of religion, but he should know how to do it in terms of the scientific method. My copy has text after text sketched in the margin on which some new light has flashed or some new relation or fresh enforcement has come from these vital pages. With Eucken and other philosophic evangelists of the new world of spirit and life, it makes its appeal to man's actual experiences and shows that these experiences are of scientific value and are capable of verification.

In the chapter, "What is Science?" he says: "Science is that part of truth man has been able to translate from the truth of the infinite mind. . . . Science is to omniscience as is a drop to all the ocean, but in a drop may be read the meaning of the sea. . . . Science does not create facts. It is only a humanly-devised structure built to house, arrange and domesticate facts already created. Science does not make anything; it is only the shelter under which ideas of things gathered by observation, induction and deduction, and inference from outlying reality are packed away according to system. . . . The time has come to take stock of humanity's spiritual assets—to test the value of religious facts. . . . The teachers of religion have as many doctrines they can verify in experience, and objectify in every day life, as the students of physical science have of theories they can prove to be workable in practical affairs."

Religion is the only important reality left unsystematized by the scientific method. Man has been able to establish a science for rocks because stones are facts. Now, history is all full of religious realities as nature is of rocks. Worship and prayer and sacrifice and other religious acts are as universal as plants. Religious is the universal furnishment of humanity. If man has been able to systematize the phenomena of exterior nature, why not that of his own interior life?

Now, religion needs a system organized in accordance with the scientific method to contain the laws, principles and generalizations thinkers have formed from the study of it, just as really as rocks need geology to house the ideas students have formed from the study of the rock-ribbed earth. Nature is not science; it is the subject-matter of science. God creates nature, but man creates the science in which to mentally hold it. Religion is not science; it is the subject-matter of science. "Unless religious facts are observed and systematized in a theology as completely scientific as botany is, they will remain to be tossed to and fro, and carried about by every crank's wind of doctrine, by the sleight of men and cunning craftiness whereby the charmers and rainmakers lie in wait to deceive."

The chapter on "Perception, the Beginning of Science," is luminous and convincing. We have intuitions of the outside order; these are sense perceptions. We have intuitions of the inside human order; these are self-perceptions. And we have intuitions of the universal spiritual order; these are religious perceptions. It is as impossible for a man to create perceptions out of nothing as it is for him to create atoms. He cannot out of whole cloth make things and see them. If religious intuitions do not imply God as sense perceptions imply nature, and self-cognations imply man, then civilization is an unsubstantial dream. If a man continue to talk into one end of the telephone and to get answers back when there is no one at the other end of it, a jury is called to inquire into the state of his mind. Now, if for thousands of years the human race has been perceiving God in nature, in conscience, in history, and answering back through prayer and reverence and song and liturgy and doctrine and temple when, in fact, no God has been perceived, then it is evident that human nature is constitutionally deranged.

Dr. Lee holds that the proposition to

(Continued on Page Ten.)



## Walden University

By the Rev. John A. Kumler, D. D., President

Walden University was the first institution organized for the education of the colored people in the South. It began soon after the battle of Nashville, and was the earnest beginning of the system of schools for the colored people. In the "gun factory" in 1865 it had over eight hundred pupils. The school was free. Teaching was free. Tuition was free. The pupils were from five years old to eighty years of age. The college was incorporated in May, 1866, as the "Central Tennessee College." The trustees were all distinguished men. They were Governor W. G. Brownlow, Thos. H. Pearns, W. J. Smith, T. R. Stanley, John Seyes, Wm. Bossom, Jos. S. Carels, A. A. Gee, James R. Ferris, Thos. H. Coldwell, R. G. Jamison, G. Ogden and Daniel J. Holmes. All these have died except Joseph S. Carels, who is, and for many years has been, the librarian and curator of Watkins Institute at Nashville, Tenn. He is still a trustee.

The Freedmen's Bureau, from the first, aided this school. This was encouraged by General Clinton B. Fisk, and in 1868 General O. O. Howard, through the funds of the Bureau of Refugees, Freedmen and Abandoned Lands, gave substantial aid in the erection of two buildings, which are still on the campus, to the amount of \$18,591.03, which was paid as the work progressed. The school, from the beginning, has been sustained by the Methodist Episcopal Church, and the friends of the colored people largely from the North. The student support has been large, constant and enthusiastic, but never equal to the expenses.

The first large and personal donation came from Hugh Meharry, Esq., of Indiana. His brothers soon after joined together with him and in a short time gave an endowment in the total sum of \$30,000. This endowment is for the use of the Meharry Colleges, which are a part of the Walden University. This constitutes about three-fourths of the total endowment in the university. These gifts of the Meharrys have already proved a great blessing to the college. They work night and day in the interest of the college, and never weary. This endowment should be multiplied and increased till it reaches one-half million dollars.

"The Tennesseans" many years ago in a tour through the Northern States, by their unrivaled melodies, "plantation songs" and soul-stirring harmonies in sacred songs, gathered some \$10,000 toward the erection of an administration building, which sum was increased to a sufficient sum by the Freedmen's Aid Society to erect and complete this administration building. This was a handsome and commodious structure, and gave the college many great advantages.

This building was destroyed by fire December 18, 1903. The fire was discovered at 10:45 p. m., when the inmates (about sixty) were in bed. Six persons perished in the fire, six persons were killed in leaping from the windows. Twenty-six persons were seriously injured in making their escape from the fire. Everything that could be done for the relief of the injured, and to meet necessities, and the burial of the dead and to pay expenses at the hospitals, and to provide clothing, medicine, nursing, money and transportation home, when desired, were provided to the limit of resources available. This kindness was shown by people white and colored, and by fraternal societies. The University exhausted her funds. The disaster was great and even threatened the life of the college. It was sad beyond description. There were twelve dead; twenty-six badly injured, and best building destroyed. Sorrow spread to homes in many States.

Soon after this great loss by fire and death and sacrifice, eleven suits were filed in the courts against Walden University for damages, in the total sum of \$145,000. These were in the Common Pleas Court, and

in the United States District court. The University was now compelled to defend in the courts, or be swept away by default. To defend was expensive: to make default was its overthrow. To defend was plain duty. The institution did make defense, in all the courts, and, after three years and six months, won in all the courts. When the University won in the lower courts the prosecution took an appeal to the Supreme Court of Tennessee. These three and a half years were a period of intense anxiety, much study and great embarrassment to the board and faculty. While these suits were pending, no aid from friends could be asked to build or endow the University, amid the uncertainties in the courts or in the final decision. With building and equipment destroyed, recitation rooms inadequate and prejudice against colored schools so wide and intense, it was a time to test the faith and courage of any man. There was only one thing to do and patiently wait results. The court—the Supreme Court—unanimously decided that the principle of law, as held by Walden University, was right—viz.: that the property, endowments, and franchises of the college belonged to a charitable institution, solely for such purpose, and that the same are not liable to execution, judgment or claims of persons for alleged damages, and, that such property, franchises and endowments were sacred, perpetual and not liable, and that the persons bringing suits against the University had no claim legally for any damages.

This decision of the Supreme Court of Tennessee, since confirmed by other courts, now becomes the supreme law, or rule, relating to such charitable institutions. By this decision, won by Walden University, the shield of protection was placed over more than \$3,000,000 of college endowments, and, also, an equal amount of college property and equipment besides, in the State of Tennessee alone. It was worth as much to others as to us.

The rule in this "Walden Case," as it is now styled, also relates to taxes, as well as to suit at law for damages, when State Constitutions or laws provide for charitable institutions and has already saved these institutions large sums of money by their exemption from taxes.

Under these circumstances it is a sure and safe investment when men and women make gifts, bequests, or leave legacies to Walden University, that the same cannot be diverted or taken to pay damages, or debts, or personal obligations, other than that which was intended by the donor, testator or benefactor. This was a great victory and made college property and assets secure.

During these three and one-half years in the courts, the Walden University was having a large attendance, a strong faculty and was kept out of debt. The attendance was about eight hundred, with about sixty teachers. We need new buildings and better and larger buildings. We need them now. In the coming year we do hope to have them, or get the means to build and endow them.

Fifty years ago this coming September and January, President Lincoln issued his proclamations of Emancipation. This is jubilee year. This should be a year of wisdom and of freedom. It is a fitting time for every American citizen to show some devotion to the interest of those to whom freedom came and to help them all to a better citizenship and better condition. Intelligence, education and better schools are the conditions required. To do so will help all the people, without regard to language, race, religion, or color. This has been the work of Walden University for the last forty-six years. She is now better able to do this work by her better courses of study and higher scholarship.

Walden University is centrally located,

at Nashville, Tennessee. This is the central city for the colored people of the United States. This city is the greatest school center as well as school atmosphere for educational uplift. There are here fifty-two schools of academic, college or university rank besides the public schools. More than twelve thousand (12,000) students are enrolled in all these schools. The school enrollment in higher education is about one-tenth of the entire population of Nashville during the college year. This is so besides the public schools. The tone and culture of the city in real life is educational. Thus Nashville, the seat of Walden University, is the educational, commercial and racial center for a great school for colored people.

The time has come when all young men and women, both white and colored, must have a better education and be better thinkers than was possible thirty or forty years ago. There is more need for it in all lines of business. Machinery, speed, chemistry, new methods of business, ability to adapt one's self to new relations, greater knowledge and responsibilities and more intelligence are now common and all combine in these requirements. The call everywhere is for skilled or intelligent labor. Ignorance is only answered by servile and degrading positions and low wages. The education of our young people is necessary if we expect to secure the blessings of liberty to ourselves or to our children, or if we expect to stay the tendency to disfranchisement, or to control rights of property, or the fruits of our labor, or secure protection to our persons and to our homes and families. In vain may we expect our children to enjoy civil liberty, or the pursuit of righteous and universal privileges as citizens without an education.

Americanism, freedom, liberty or citizenship, or even manhood are vain and empty words, or ideas, without some mental growth and education. No surer way to honor the great work and proclamation of freedom, issued by President Abraham Lincoln fifty years ago, is now open to us, than to build up our schools by a large increase of students, by new and suitable buildings, and by adequate endowments. The good citizen must be intelligent, be educated and be a thinker. Not to honor in a great jubilee the fiftieth anniversary of Lincoln's proclamation of Freedom to 4,000,000 of slaves and people would be base ingratitude and unworthy of a rising people. It cost millions of dollars each day to make good that proclamation of freedom, and hundreds of thousands of noble lives in the struggle that liberty might live. These were sacrifices made for our colored people as well as to insure freedom to the free. What will these people now do in return for so great a benefit? Or, for so great a sacrifice? Will they now help themselves, though poor? Will they make sacrifices to better their condition? Will they now consecrate themselves to the work of education for their children? And will they join with those who seek to help them to help themselves?

Schools are already established for them. Millions of money and many benevolent lives have been given to sustain them; and, out of these schools thousands of blessings have already come. Of these Walden University has been a most vivid illustration and argument. Consider the fruit this school has already borne; the defense and struggles through which Walden has so triumphantly won, and the mission in which Walden is now so earnestly working. Walden deserves support in the most liberal and practical form. She asks it by right and in the largeness of her needs, and for the sake of the people she would bless. Give her new blessings, larger equipment, two hundred thousand dollars endowment and a body of college students determined to take and complete the college course. We should have from these ten and one-half million of colored people at least five hundred in the college classes, when we now have only a number so small that it is a humiliation to report it. We ap-

(Continued on Page 11.)



# THE CHRISTIAN LIFE

## Morning Messages

### Uninterrupted Fellowship With God

By Bishop Bashford

Let us think together a little while this morning upon fellowship with God, or upon uninterrupted fellowship with Christ.



Jesus sums up his conception of fellowship with God in that first commandment, "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind." Of course, this first commandment is taken from the Old Testament, and Jesus is repeating the Old Testament law, but Jesus never merely repeats anything. One of the fundamental laws of

interpretation of the words of Jesus is to remember that they always come out of His experience. Remember that Jesus did not hesitate at all to modify and lift up that law of the Old Testament, "An eye for an eye and a tooth for a tooth." He did not hesitate at all to transform that statement of the Old Testament in regard to divorce; and Jesus would not have repeated these words simply because they were in the Old Testament, He repeated them because they were the outgrowth of His own experience. "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul and with all thy mind," that was Jesus' expression of His fellowship with the Father, and He even went further when He was challenged by His enemies and driven to a fuller confession of His experience by saying: "I and the Father are one," not simply one in intellectual sympathy, not simply one in moral sympathy, not simply one in moral fellowship, but He probably meant to go further than that and affirm the metaphysical unity between Him and God. That is the type of fellowship Jesus sets before us, growing out of His experience, an experience on earth, and not one in heaven. If you say "That is impossible of achievement," it is sufficient to reply that Jesus gave us the command and He did not give us a command that is impossible with His aid. "You are never," as Phillips Brooks said, "to seek tasks according to your strength, but to seek strength according to your tasks," and while this command is beyond us in our own strength, it is not beyond us with the Holy Spirit dwelling in our hearts.

Uninterrupted fellowship with God! Take Paul's experience, found in the third chapter of Philippians, where he has been speaking of his record as a Jew, a Benjaminite, and a Pharisee, and, as touching the law, blameless, and, yet, counts all this but loss that he may know Christ and the power of His resurrection, and then he uses a phrase, which would be very difficult for us to use in our desire for uninterrupted fellowship with God, "and the fellowship of His sufferings." Even that Paul craves if only he may have fellowship. O that fellowship which simply means fellowship in the joys, the triumphs, the wealth and the honors that other people have, is not this fellowship? What is the mother's fellowship with her children, or what is a man's fellowship with his wife if it does not mean fellowship in suffering? Paul even goes so far as to say in another place, "I live, and yet not I, but Christ liveth

which Paul sets before us. Now we are not dealing with the Son of God, now we are not dealing with the divine being, the God-man—we are dealing now simply with a human being like ourselves, touched with all our passions and struggles, and yet he sets this ideal before us, "That I may know Him and the power of His resurrection, and the fellowship of His sufferings," and be brought to that state where we can say, "I live, and yet not I, but Christ liveth in me." I think Dr. Keen was the sweetest and sanest advocate of sanctification that I ever heard. He once made this answer to a question which I asked him, "Have you never felt any condemnation since you made this profession of sanctification?" "O, yes," he said, "I have been condemned many times." I was astonished at that answer, and I said, "How does your experience then, since you came into this state of sanctification, differ from your earlier experience? Are you any better than the rest of us?" And he replied: "I cannot say about the rest of you, but I have not, since I have been in this new experience, suffered my fellowship to be interrupted, I think, for three minutes during the entire years I have experienced this joy of uninterrupted fellowship with Christ; the Holy Spirit deals faithfully with me, and the moment He finds a wrong impulse come into my heart, or a wrong word springing from my lips, He rebukes me and I instantly obey, I instantly respond, and do not remain under condemnation at all; I turn to God for forgiveness, and I turn to persons for forgiveness—didn't you notice in the meeting the other evening what I did? I had spoken on a theme which I felt of especial importance to my own soul, and in the prayer-meeting after that speech the people did not respond promptly and a sense of condemnation arose in my heart; I felt troubled, and I felt like condemning you, and I did utter one phrase, but that did not contain one-half of the condemnation that was lying back in my heart, and pretty soon you knelt down and prayed, and Brother So-and-so spoke and Sister So-and-so prayed, and another spoke, and the meeting had not gone on fifteen minutes after I had ceased speaking until I saw that the Holy Spirit was working, far beyond my expectations, with the people, that He had taken my sentences with a deeper meaning than I had seen, and I arose at once and apologized, and I have had to do that many times, but that does not even interrupt my fellowship with Christ."

I think we may find four types of fellowship with regard to the Christian life. First, there is the stage of broken fellowship; that is the stage of the backslider, the stage of interrupted fellowship; we have found Christ, we know Christ, we have had a sense of forgiveness, and yet do these things; we bring condemnation upon us, and we say, "We are only men, everybody else does that, Brother So-and-so does worse than I do; everybody falls into condemnation at times." But we remain in that way, and go further and further, and we feel restless and finally come back and make reconciliation, and again go on, and so we go in a state of interrupted fellowship we have not broken with God, we have not lost our Christianity, but it is interrupted fellowship. That is the stage of a great many regenerate people. But there is this blessed state described by Dr. Keen, the state of uninterrupted fellowship and

I believe this state we may all reach here and now in our personal lives. Professor Bartlett, of Cambridge, who wrote the article on sanctification in the Hastings Dictionary of the Bible, takes the exact position that John Wesley took in regard to sanctification. It is a marvelous thing that this latest theological utterance on this subject goes back to John Wesley's position. He uses the term, "Unembarrassed fellowship with God." Perhaps that is too strong a term. I can imagine Jesus here on earth, looking up into the Father's face unembarrassed, without the slightest shadow coming across His face, but I can hardly imagine that of you and me; that seems to me to be the state of Christ, but you and I can come to a state of uninterrupted fellowship with Christ, a state in which we shall not permit any word to escape our lips, or any thought to spring up in our hearts, which shall break our fellowship with Christ; and, yet, sometimes the thoughtless word may fall, sometimes the imagination will carry you to a point where you cannot look up unembarrassed into the face of Christ—then the only remedy is to obey the moment the Holy Spirit reveals it, and He will deal honestly and fearlessly, He will not let us go without condemnation if we will always be obedient to Him when He does reveal. It is only by disobedience we cease to hear His voice so that when He does speak we do not hear Him, but we will only be obedient He will not permit us to go in a wrong direction a single step without giving us warning, and if we turn to Him we shall find power and salvation, not at the very edge where we are fighting the battle, but back in our hearts. The weapons of our warfare are not carnal, but are mighty through God, the indwelling Spirit, to the casting down of strongholds, to the casting down of imaginations. I am afraid we should be ashamed even to reveal to our mother the imaginations that sometimes flash through our minds, but the weapons of our warfare are mighty through God to the casting down of strongholds, to the casting down of imaginations, and the bringing of every thought into subjection to the obedience of Christ. That is Paul's conception of the power of the indwelling Saviour, and so Paul came to the point where he could say, "I live and yet not I, but Christ liveth in me." May Paul's experience be your experience and my experience this day!

### Our Songs

The morning song is happy with the hope  
That does not know the windings of the day,  
It sends us forth along uncertain paths,  
Like children who run eager to their play.

The song at mid-day is weak and faint,  
Its halting strains close to the parched ear  
fly,—

It fails to urge or soothe the singer's heart,  
The burning strife and struggle see it die.

The songs that come at twilight truest are.  
Their notes are soft and low, the heart at rest  
For day is done, the hope, the struggle, o'er.  
The songs of peace at evening are the best.

Ralph Welles Keeler

### A Poem of Life

By ROSA BURTON.

Down the path of life we are gliding,  
Onward swiftly speed the time,  
May we always keep our footsteps,  
Always in the Father's line.

May we all ways scatter sunshine,  
In the path that we must trod,  
Scatter only seeds of kindness  
On the way to our God.

Do not let us be discouraged,  
As we journey on our way,  
For the Father, He will guide us,  
Until there comes a brighter day.

Though the road be rough and dreary,  
And it's end far out of sight,  
We shall some day be made happy,  
In that blessed world of light.

Mary M. M.



# OUR YOUNG FRIENDS

## A Lord's Prayer Week

(By Amos R. Wells)

"I don't believe that any one of you has ever prayed the Lord's Prayer!"

When Mr. Bradley thought his Sunday school class was getting sleepy or inattentive, he often woke them up with a startling statement, or one to which he knew they would not agree. This was the effect of that sentence, as he knew it would be. Every girl in the class lifted her head indignantly.

"Why," said Bess Tomlinson, "I pray the Lord's Prayer every night of my life."

"So do I."

"And I."

"I too."

Mr. Bradley laughed, "I thought you would object to that statement, and yet I insist upon it. I don't believe that anyone of you, taking the Lord's prayer in its full meaning, has ever really prayed it—all of it, from beginning to end. We have been talking for half an hour about its meaning. I don't know how much you will remember, but I mean to test you. And I will not test any of you with the whole prayer, for that would be too big a job. How many of you girls think that you could pray just one clause of the Lord's Prayer this week—I mean really pray it, really put it into your hearts and make it part of your lives?"

"All of us can, of course," said Mathilda Bennett, with a little toss of her head. "We could pray the whole prayer and mean it, too, every word. Couldn't we, girls?"

They all said "Yes," or nodded their heads; but Mr. Bradley stuck to his plan.

"Here," he said, "are a number of squares of cardboard. I have written on each a different clause of the great prayer, and I will place them face downward on my table. You may each draw one, and see what you can do with that clause this week."

Ella Bridge exclaimed over her square of cardboard. "Why," said she, "it's the very last of the prayer, 'Forever and ever. Amen.' What can that mean? Why can't anyone pray that?"

"It's for you to find out this week," said Mr. Bradley.

May Coleman drew the first words, "Our Father, who art in heaven."

"Why," she said, "that is just the beginning of a sentence. What is there that is hard about saying that?"

"And meaning it, too?" Mr. Bradley asked.

"Yes, and meaning it."

"Well, you are to discover, May."

All the girls had sentences or clauses, and there was one left over for Jennie Dunstan, who was sick that day. Mr. Bradley said he would take it to her, and explain.

There is just one condition I want to make," Mr. Bradley added, as the time came to dismiss the class. "I want every one of you to write me a letter just as soon as you discover the new meaning in your part of the prayer, the meaning that you did not know before. Tell me how you came to discover it. Then, next Sunday, we'll put all these letters together and read them, and we'll have a little commentary on the Lord's Prayer—the commentary of life."

The girls all agreed, though they said that they did not expect to make any discovery. And so they separated.

Mr. Bradley knew his girls, and was sure that they would do as they promised; but he was surprised when he received a letter as early as Monday evening. It had been written on that very morning, and it was from Bess Tomlinson. I will give it here just as it was written and punctuated, bad spelling and all; for Bess was a poor scholar.

"Dear Mr. Bradley: I guess I am the first of the class to write to you, but I found last night about my sentence of the Lords Prayer and why it is hard to pray and I thought of something in it that I never thought of before my part of the prayer was halowed be thy name."

"I did not see what there was hard to pray in that but last night in church I am sorry to say I sat and whispered all the time with another girl and giggled and I did not feel right about it when I got home and went to bed and thought about halowed be Thy name and I knew if God's name was to be kept holy so was his church and halowed but I had not halowed it at all but just the opsite."

"So I am going to pray that part of the prayer harder after this and remember that it takes in whatever belongs to God."

"Elizabeth F. Tomlinson."

"Good for you, Bess!" said Mr. Bradley to himself, on reading this letter; and he waited with much interest to see what the next mail might bring him.

Sure enough, there was another letter; and this was from May Coleman. It was not long, but to Mr. Bradley, who knew May's proud and reserved nature, it was full of meaning. It said:

"Dear Teacher: I found out this morning in school what it means—or, rather, what it ought to mean—to pray 'Our Father.' It means, of course, that God is our Father, ready to do for us all that the most loving father would do; but I have always thought of that. The new part—new to me—is that since he is my Father, and everyone's Father, then all people are brothers and sisters."

"I thought of that in school. Right in front of me is an Italian girl whom I do not like. She is not neat or clean, but she does study hard. She does not wear nice clothes, but I suppose she is very poor. Anyway, the prayer says she is my sister, and I am going to try this week to pray the prayer by acting sisterly toward her. From your pupil."

"May Coleman."

"God bless her!" Mr. Bradley exclaimed. "She will learn to love that Italian girl yet and help her mightly. See if she doesn't."

The next letter made Mr. Bradley laugh. It came Wednesday morning, and it was from the madcap of the class, Lil Fancher. This is all it said.

"Dear Mr. Bradley: I've found out what it means. Daily bread. All my life I've been praying for daily cake. Now I'll try to be satisfied with plain bread. At least for this week. Lovingly"

"Lil."

There wasn't much at Lil's house but "plain bread," as Mr. Bradley knew, and he was glad enough to learn that the Lord's Prayer was beginning to teach the dear girl to be contented with her lot till the Father should see best to enlarge it and enrich it.

Thursday night's mail brought two letters. One was from Matilda Bennett, and it was this:

"Dear Mr. Bradley: I always thought I prayed 'Thy will be done,' all right, but I see I didn't. I thought it just meant to do God's will, but Wednesday I hitched on the last part, the part about 'as it is in heaven.' Mother sent me 'way across town on an errand, and I wanted to practice a new duet with Bess, and I minded mother and went, but I was as mad as fire. But on the way I happened to say, 'Thy will be done,' and congratulated myself that I was doing my duty in minding mother, when I put 'as it is in heaven' on to the rest of it, and it flashed over me that in heaven they go on their errands singing and happy, and not mad sulky. And so I am going to try for the rest of the week to do God's will the way they do it in heaven."

"Thank you for getting me to see it. Your friend, Mathilda Bennett."

"Now that is what I call a thoughtful letter," said Mr. Bradley approvingly; and he opened the second letter, which was from Ella Bridge. It read as follows:

"Dear Teacher: My part of the Lord's Prayer means to stick to it—at least it means that to me. Mine is the forever and ever amen part. You couldn't have picked out a better part for me because I am always starting things and then getting discouraged and giving them up. I was in one of those discouraged fits this afternoon about my violin playing with which I thought I was going to do so much when 'Forever and ever. Amen,' came to me. I know it means in the prayer that God's glory and power and kingdom are forever and ever, but I am going to have it mean also that my stick-to-it is going to be forever and ever. Amen Your determined scholar, Ella."

"Hurrah!" Mr. Bradley swung his hand over his head, all by himself in his study. "If Ella will keep on along the line of that thought, it will be the making of her."

Mr. Bradley had taken the remaining card to Jennie Dunstan, and on Friday morning he received this brief note from Jennie:

"Dear Mr. Bradley: I am still sick in bed, but my fever is much less, and I think I'll be all right in a few more days now. I wondered at first what there was in 'Thy kingdom come' that I did not know already, and what the great kingdom of God had to do with my little bedroom. But then I remembered that verse about the kingdom not coming 'with observation,' and I thought if it were coming quietly, it couldn't find a quieter place than a sick room to begin in. So for the rest of the time, I have to stay in I am going to see what I can do to make the kingdom come here. Your affectionate "Jennie."

There were no more letters on Friday, and none came on Saturday, either; but Sunday morning, as Mr. Bradley went to church, Anna Sheldon met him and gave him a note.

"Dear Mr. Bradley: I did not learn the meaning of 'Thine is the glory' till last night too late to write. It means, for me, that I must give God the glory, and not think so much about people praising me for what I do. From "Anna."

Last of all, as Mr. Bradley went into his classroom, he was met by Florence Brown and Lucy Brackett. Their faces were shining, and they had their arms around each other. Mr. Bradley was delighted, for he knew that the two girls had quarreled bitterly a few weeks before.

"Now I can pray my sentence, Mr. Bradley," said Lucy. "It is 'Forgive us our debts, as we forgive our debtors.'"

"And I can pray mine," said Florence. "It is 'Deliver us from evil,' and I just wouldn't be delivered from the evil of that quarrel all the week, until now."

And that, as Mr. Bradley thought, was the best of all the experiences of the Lord's Prayer week.—From "The Classmate."



## Gilbert Academy and Industrial College

By the Rev. W. S. Harris

When Professor J. R. Reynolds was made Principal of Gilbert Academy and Industrial College last year, his many friends felt that the proper man had been secured for this work, the development of whose large properties has been a problem with the Society. During twelve years of work in the schools of the Freedmen's Aid, Prof. Reynolds has proved himself a solver of difficult problems. His success as a mathematician caused him to be called "the best teacher of mathematics in the Freedmen's Aid Work," while quite a distinction has come to him along the line of Electrical Engineering. At the invitation of Dr. Booker T. Washington, Principal Reynolds delivered an address at the National Negro Business League at Little Rock, Ark. last August, entitled "Installing an Electrical Light and Power Plant in a Negro Town." In Kempner's Theater before the assembled thousands he told the story, how a group of his pupils installed the electric system for the town of Boley, Okla.

Although the new principal has been in no hurry to start innovations at Gilbert, preferring to spend some time in an earnest endeavor to understand the problems with which he had to deal, yet material progress has been made and plans are maturing for a development of the work on a broad scale.

### A WHARF ON BAYOU TECHE

A large wharf was built on the Bayou Teche which put the school in touch with



Steamer Unloading at Gilbert Landing

steamers plying between the Gulf cities and inland towns greatly reducing freight rates and increasing facilities of transportation. A motor launch was secured and a class started in marine engineering. Now several of the boys understand the operation of motor craft. I have been taken to my appointment on the Teche by them in their launch to my great delight.

Just fifty years ago next New Year's day is the greatest day in history for the Negro people of America. On that day every slave in America became a citizen. How can we best celebrate this anniversary?

Southern and Northern white people, alike, are glad now that slavery is forever destroyed in our nation. As a striking evidence of this fact, a Board of Directors, composed of leading Southern and Northern white men and prominent colored men are working together to establish a great institution for Negroes at Nashville, Tenn. This institution is called The Nashville Institute for Negro Christian Workers. Its purpose is to train colored men and women for all kinds of religious and social work. Could anything be more significant than this? Fifty years after the Civil War, leading white men on both sides are working together with prominent colored men in build-

### A SYSTEM OF WATER WORKS

Scarcity of water during drouths is a serious menace to residents of this delta region as all depend upon rain water for drinking purposes. To overcome this difficulty the Principal planned a system of water works and



Pumping Station of the Gilbert Water Works

the class in engineering constructed it. Rev. Mr. C. E. Fry of Williamson, New York gave the first fifty dollars towards the work. Dr. Mason secured about as much more from lecturing, other small amounts from individual and from entertainments made up the rest and now a fine system with gasoline engine pumping station, elevated tank, a pipe line to every dormitory floor renders the school immune from water famines. The system is valued at five hundred dollars.

### CANNERY IN OPERATION DURING THE SUMMER

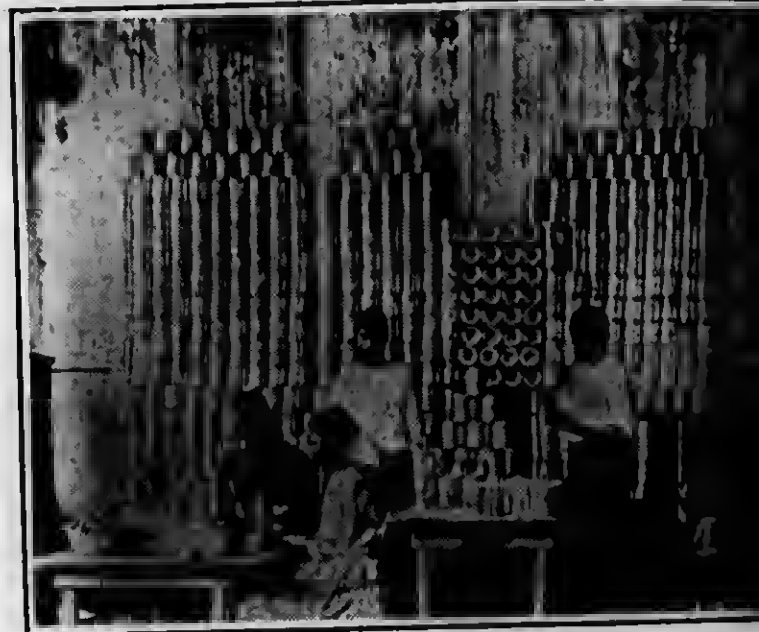
It is not generally known that Principal Reynolds has won some distinction as an economist whose methods successfully combat the problem of the high cost of living. The *New York Independent* one of the most exclusive and powerful journals in the United States published an article from the pen of Principal Reynolds entitled: "Meeting the higher cost of living halfway." In this remarkable article, which space forbids introducing here, was shown how the tables were turned on the grocerymen and a benefit derived from the higher prices of necessities of life. The principal intends to carry out at Gilbert the ideas explained in the article in the *New York Independent* (April 14, 1910). He believes that the salvation of Gilbert depends upon its being developed along the lines of its many advantages and resources and that the major part of the necessities needed for its operation should

be produced from its large gardens, farms and woodlands and accessible waters although paucity of equipment and limited means prevent any large undertaking along this line.

A few tools and instruments having been procured a small cannery was started to pack the large quantities of tomatoes, corn, etc., which were planted for that purpose. The success of the little establishment was the wonder of Baldwin. "Never saw so many tomatoes in all my born days," said an old resident as the Gilbert wagon went by with a load of these vegetables. The Baldwin merchants are enthusiastic and desire that the cannery be enlarged to take care of the trade. They promise to co-operate in every way possible.

### A TRAINER OF YOUNG MEN

Principal Reynolds has the rare faculty of finding out the hidden talents of a boy and giving him opportunity of development along this line. Much success has come to him in this work. A group of boys trained by him prepared a key to a college algebra for which they received a handsome sum of money in cash. Another group of his pupils set up the electric lighting system for the town of Boley, Oklahoma. Prof. Palmer, one of his first pupils is now superintendent of this plant, being the only negro superintendent of a town's electric system on



At Work in the Gilbert Cannery

ord. Many others are holding positions requiring skill and talent.

### GILBERT BELIEVES IN THOROUGH LITERARY TRAINING

Gilbert Academy has a strong faculty gives thorough training in english, no and preparatory work. Superintendent of the Parish schools speaks in high terms of the Gilbert graduates who are teachers in this and the adjoining parishes.

Besides literary work girls are taught dress making, millinery, domestic science, typewriting, while carpentry, broom-making, blacksmithing, engineering and horticulture are for boys and young men.

Other trades will be added as means become forthcoming.

## Fifty Years Ago

Nashville Institute for Christian Workers." ing a great school to train Negroes for Christian work.

This school will be open on next New Year's day in Nashville, Tenn. The Board has already bought a suitable campus with three buildings as a permanent location for the school. Our plan is to make this opening a great occasion as an appropriate celebration of the fiftieth anniversary of the Proclamation of Emancipation. Some of the most distinguished leaders of America, both white and colored, will speak. On that day we want some great noteworthy act of good will to prove to all the world that Negroes and white people have learned to work together as fellow citizens and friends. We propose to dedicate this institution on that day to the service of the Negro people of the world.

We shall need at least \$50,000 for buildings and equipment. We propose to raise an Establishment Fund of \$50,000. Our plan is to ask that Negroes themselves con-

tribute \$10,000, that the white people of Nashville give \$10,000, and that white people outside of Nashville give \$30,000. The name of every one contributing as much as ten dollars will be entered on a list to be known as the Founders' Roll. This list will be preserved in some appropriate and permanent form, and be kept in the school. The institution will stand forever as a record to the good will between the races in America and be an eloquent challenge for friendly co-operation in the future. In this way, therefore, on next New Year's day, we are to celebrate the Proclamation of Emancipation by enacting a proclamation of good will and mutual fulfillment between the white and colored people of America.

Note.—Contributions should be sent to the One Cent Savings Bank, Nashville, Tenn., marked, "For Establishment Fund of Nashville Institute for Christian Workers."



## Educational Notes

### New Orleans University Motto: "Education for Leadership"

New Orleans University stands for the higher education of the Negro. In making this statement we do not depreciate the value and importance of industrial education. But this is the day of specialists. Industrial education is expensive. It demands for its greatest efficiency an extensive and costly equipment. This few schools can afford. Many are attempting to work without means, and the result is disastrous. Slovenly and inadequate methods are employed with corresponding results.

New Orleans University attempts only the simplest forms of industrial training, and that in its lower classes. Its mission is to train men and women for leadership. There is no more reason why every Negro university should become an industrial school than there is for Harvard or Yale to become such. It is a grave mistake to think that the Negro is an exceptional being and that he requires an exceptional kind of education. The methods which have been effective in lifting other races will not fail when employed in his behalf. Industrial training alone will never save any race. Every race needs leaders of its own blood. Industrial training makes artisans, higher education makes men. The former fits one to make a living, the latter fits one to make a life.

The Negro race needs trained and effective workmen, but it needs more trained and effective leaders. This need is far from being supplied. There is room for every agency which is employed to educate our people, but there is especial opportunity for schools fitted to give the highest and best intellectual culture. New Orleans University purposes to meet this demand. From its halls have gone forth men and women well furnished, who are now leading their people on to better thinking and living. This is her mission. Faithfully she is seeking its fulfillment.

Some changes are contemplated in the faculty of New Orleans University for the next year. These are made with reference to enlarging and strengthening the teaching force. An educator of experience has been secured to have special charge of class work instruction and to see that it is thorough, up-to-date and effective.

Plans are also being made still further to improve and beautify the property. The students' rooms will be renovated and made more attractive. It is hoped, also, that increased classroom accommodations may be obtained.

### Two Notable Gifts

The General Conference of 1912 authorized the raising of a fund for the Aid of Institutions, the same to be securely invested and the income only to be used for the aid of our institutions.

On one of the closing days of the General Conference, the Honorable W. A. Rankin, of Onarga, Illinois, authorized the Corresponding Secretary of the Board of Education to announce that he would give \$25,000 toward this General Fund on condition that the remainder of the half million was raised within a reasonable time. Mr. Rankin has been increasingly interested in our educational work. He is a man of benevolent spirit, deeply devoted to his church and especially interested in the cause of education. He has given liberally to our Onarga Seminary, and by his personal interest and his offer of \$25,000 is the chief inspiring force of the campaign now on to raise \$150,000 for Missouri Wesleyan College. He was elected a member of the Board of Education by the recent General Conference, on the nomination of the Bishops, and will be a valuable addition to that Board. It is hoped that the challenge he has given to our laymen in the interests of our general educational fund will be accepted promptly by many others.

Shortly after the General Conference Mrs. E. S. Crossett, of Davenport, Iowa, died, and it was found that her will contained a bequest made in March last for this General Fund of the Board of Education in the amount of \$50,000. The terms of the will require it to be paid over within five years, but her son, Mr. E. S. Crossett, who is interested in education and is a member of the Managing Board of The Methodist Brotherhood, has informed the Corresponding Secretary that he will use every effort to have this money paid over at the earliest possible date, and thinks that without doubt it will be paid in cash within two years at least. This will make \$75,000 of the half million already in hand.

This is a matter of great moment. Educationally gifts from such a fund have far-reaching influence in stimulating generosity and self-support. The effect of the endorsement implied by a gift from such a fund, when wisely administered in accordance with a sound educational policy, as it must be by the Board of Education, will prove of great value to the individual institutions. A fund distributed in accordance with approved scientific methods of investigation to institutions whose business and educational methods stand the test, can be made a powerful element in elevating our standards. All this has been shown by the influence of the gifts from the General Education Board, popularly known as the "Rockefeller Board." It is clear that only a comparatively few Methodist institutions can receive gifts from the Rockefeller fund. The fact that many smaller institutions, which are none the less doing a really valuable work, cannot attract the attention of that Board renders all the more necessary such a fund on the part of our Church Board. The struggling college will not only be helped to larger usefulness, but it will be all the more ready to accept the righteous standards prescribed by the University Senate and by the various educational bodies of the country, if the Board of Education is rendering help to such institutions in meeting the increased financial burden imposed.

There are many other reasons. An ever-increasing number of generous donors cannot take time to investigate the multitude of institutions which appeal to them for help. Often the poorest cases have the best pleaders. It is a real protection to many a generous man to have the advice and counsel of an impartial board, which makes the most careful and conscientious study of the whole matter and bestows gifts only on worthy individual colleges, without fear, favor or affection. The Board of Education promises conscientiously to administer this fund and to give only to institutions where they are really needy and where they are doing a valuable and a permanent work. We appeal to our wealthy laymen everywhere to give most earnest consideration to this fund for the Aid of Educational Institutions, which has been so well started by these two generous gifts, and which will be administered by the Board of Education of the Methodist Episcopal Church.

### Day of Prayer for Schools

A national movement is on to have a Day of Prayer for Schools. The second Sabbath of September has been most appropriately designated. The schools are opening, the churches are filling, the Sabbath schools are rallying. How can the year's work be better introduced than by praying for the children and youth?

The magnitude of the moral and spiritual interests involved in this vast work of education, or affected by it, commend this suggestion to all Christian citizens. For more than seventy years the Day of Prayer for Colleges has been observed by Christian people interested in these institutions, and incalculable results for good have been

vouchsafed in answer to these prayers. But while the student world in the United States numbers not far from 300,000 persons, there are nearly eighteen millions in the common schools of the nation. For every student in our universities, colleges and professional schools there are seventy-five in our public schools. When we add the private schools, which, with certain classes, take the place of public schools, we have before us an agency which gathers under its influence, with insignificant exceptions, the children of the whole people, which is steadily making its work more thorough and complete, and which is confessedly one of the strongest moulding forces at work upon the character of the nation.

What ought to be the bearing and effect of this great agency on the morals and religion of the people? This nation is, in important respects, a Christian nation. The education provided for her future citizens ought to correspond to the national character in this respect, and should aim to transmit that character to the coming generations. The supreme need of the nation is not for intelligent or mental culture in her citizens, important as these are, but that they should be men and women of good moral character, able to distinguish between right and wrong, and resolved to do what is right and to avoid and resist what is wrong. The chief end, therefore, of the schools, to be held supreme above all mere intellectual culture, is to develop the moral nature of the pupils. If these positions are correct, it follows that any proposal to divorce education from the general, fundamental, unsectarian truths of religion, to make our education merely secular, and to absolve the teacher and the school from all responsibility except for the intellectual development of pupils, is subversive of the true American idea of education, and fatal to the chief interest for which our schools were established. And yet this bald secular theory of education is accepted in wide educational circles. Many cities and whole states are moulding their school system in accordance with it. This very disagreement as to the true nature and objects of education constitute a grave peril to the schools. Those who believe in God, and in the efficacy of prayer, will agree with us that interests so momentous and so urgent as these ought, by a Christian people, to be spread before the Hearer of Prayer.

The National Reform Association will send free of charge to all pastors who will use their pulpits any Lord's Day in September to inculcate vital Christian truth concerning the whole work of education, a valuable treatise on "The Bible in the Schools." This treatise in addition to being a strong argument in favor of the use of the Bible in the schools, contains, as the result of recent special investigation, an authentic up-to-date detailed outline by States and Territories of the situation of the Bible in the school question in America to-day together with a list of specially selected decisive opinions of United States Presidents, educators and famous men generally on the relation of the Bible to civil and national life. For this, address Dr. J. S. Martin, 603-604 Publication Bldg., Pittsburgh, Pa.

The Rev. Frank D. Gamewell, whose effective service as Superintendent of Education of the Methodist Episcopal Church in China is everywhere recognized, has been elected General Secretary of the Educational Association of China, an interdenominational and international society composed of missionaries. The Board of Foreign Missions has approved of Dr. Gamewell's accepting the office for the regular term of three years, with the distinct provision that the acceptance does not involve the severance of his immediate relation to the missionary work of the Methodist Episcopal Church in China.



# Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Baton & Malone, and all communications intended for publication to the Editor.

## DISTRICT CONFERENCE NOTES

Now is the season of District Conferences. Local preachers, class leaders, exhorters and other official laymen are having their inning. Churches are being renovated, parsonages put in order and fatted calves and aged oxen are being killed for the entertainment and sustenance of Conference visitors.

My round of District Conference visitation began at the recent session of the Brookhaven District which met at Bullock's Chapel on the China Grove Circuit. Rev. E. M. Dukes is the pastor in charge, and, though but recently recovered from a severe spell of sickness, was an admirable host. Rev. P. H. Rembert as the District Superintendent is all that the name implies. He is pre-eminently a worker and has the happy faculty of so inspiring his pastors with the same enthusiasm for work that things are being brought to pass on the Brookhaven District. All the interests of the Church are being zealously looked after. Special attention, however, was given to Meridian Academy and to the SOUTHWESTERN. Rev. D. L. Morgan, who ably represented Meridian Academy, was given more than \$80 in cash. The SOUTHWESTERN received fifty annual cash subscriptions. The following pastors contributed three or more cash subscriptions to this amount: A. Johnson, J. J. Goodwin, J. E. Coleman, I. L. Pratt, R. B. Davis, R. L. Carpenter, J. H. Cooke, F. L. Alford, J. E. Thompson and R. H. Patton. District Superintendent Rembert and Rev. E. M. Dukes, pastor in charge, each handed in six or more cash subscriptions. For this magnificent work the SOUTHWESTERN says: "Well done."

A feature of the Conference was the singing of the choir, under the leadership of Prof. Bullock.

After remaining here one day and night I was compelled to hasten away to visit the Vicksburg District Conference, which was then also in session.

The Vicksburg District Conference was held at Harriston. Rev. Wm. Herman is the pastor and Rev. J. E. Holmes Superintendent of the District. This was the first District Conference ever held in Harriston and Rev. Herman and his good people deserve much credit for the splendid entertainment given the Conference visitors. Great crowds were in attendance, and yet so great was the hospitality of the people that there were not guests enough to supply the homes which had been provided. This District has suffered somewhat from the recent spring floods. But, in spite of floods and other difficulties the pastors, led by their cheerful and optimistic District Superintendent are planning great things.

Dr. W. W. Lucas, representing the Board of Foreign Missions, and Dr. J. B. F. Shaw, President of Meridian Academy, had both visited this Conference and made fine impressions for their cause. The Conference Secretary, Mr. McAllister, a member of Wesley Chapel, Vicksburg, and a student of Rust University, was a most efficient secretary. His work merited all the praise given him. The Conference business was conducted in an efficient manner and with great good feeling.

The SOUTHWESTERN received twenty-five cash subscriptions. Some of the pastors, however, promise to double this number with in the next ten days. The SOUTHWESTERN, of course, hopes that they fail not. The following pastors handed in lists of subscriptions of three or more: Wm. Herman, L. L. Shumpert, W. A. Oates and R. Jennings.

M. S. D.

## LABOR SUNDAY

Labor Sunday was first instituted by the Presbyterian Bureau of Social Service seven years ago. Three years ago it was taken over by the Federal Council Commission on the Church and Social Service. This action and the observance of the day were endorsed last year by a conference of delegates representing seventeen denominations. The day is being increasingly observed throughout the country and the effect of its observance is notable both in the churches and in the Labor Movement. The American Federation of Labor endorses the day and co-operation in its observance.

It is an opportunity not simply to get men of the industrial group to church, but an opportunity of enforcing upon the community the religious elements in the industrial problem. The Social Service secretaries of the various denominations suggest that special attention be called this year to the question of One Day's Rest in Seven, which the churches are now demanding for all workers. Material on this question, as well as a pamphlet "Suggestions for Labor Sunday," prepared for joint use, and also programs for services can be obtained from Rev. Chas. S. MacFarland, 1611 Clarendon Bldg., 215 Fourth Ave., New York City.

Labor Sunday comes early this year, September 1st. Preparations in many cases need to be made before vacation. If the date proves inconvenient it is suggested that a Sunday later in September be observed.

During the last seventeen years the largest Negro Church in Greensboro has been served by six ministers. Five of these got their training at Bennett College. To have adequate knowledge of this phase of the school's work there must be added to this the fact that many of the smaller churches of this city and numerous churches of this and other states are served by students and graduates of this school. This institution has its full quota of teachers in both the city and county public schools. Of the physicians who serve faithfully the Negroes of Greensboro quite one half took a course of study at Bennett College. Greensboro has had two Negro dentists. One of these was educated at Bennett College. There are at present seventy-two effective preachers in the North Carolina Annual Conference. Thirty-nine of these have been students of Bennett College. All of the four district superintendents of the Conference above-named got their qualification in Bennett. In order for this institution to help many more boys and girls to useful living it should have better facilities and adequate means.

## People of Interest

Miss Lilla E. McDonald, teacher of dress-making in Meridian Academy, is spending the summer in Chicago.

The Rev. Dr. H. L. Phillips has become arch-deacon, in the diocese of Pennsylvania, for church extension among colored people.

Bishop McConnell succeeds President Welch of Ohio Wesleyan University as president of the Methodist Federation for Social Service.

Editor R. R. Wright, of Philadelphia, is one among the leading spirits in the organization of the Negro farmers of Pennsylvania, which was effected August 5th.

The name of the Rev. Dr. James Boyd Brady of the New England Conference, who died at Melrose, Mass., July 20th, appears first in the Drew Theological Seminary Record, he having been a member of the class of 1869, the first to graduate at Madison, N. J.

Mr. and Mrs. R. Cobb, of Brunswick, Ga., announce the engagement of their daughter, Bessie Clarabelle, to the Rev. W. V. Daughtry, of Savannah, Ga. The marriage is to take place on the morning of August

21, at 8 p. m., at their home, 1413 Lee Street.

The Rev. T. B. Oville, of the Louisiana Conference, has been granted, by the charges he serves—Daniel's Chapel and Round Grove—a three weeks' vacation. He will visit Beaumont, Texas, Little Rock and Hot Springs, Arkansas, and will also fill several engagements.

Mrs. M. F. Thornton, president; Mrs. N. Johnson, corresponding secretary, and Mrs. G. T. Saxton, secretary, Young People's Work, of the Women's Home Missionary Society, Little Rock Conference, are delegates to the National meeting of this Society, which meets in Des Moines, Iowa, Oct. 16th to 25th.

The Negro Business Directory of Springfield, Illinois, is before us. It is a well illustrated and reveals the enterprising business ability of the Negro of Springfield. The fact it sets forth as to the Negro's Church, business life and other avenues are encouraging. This Directory is published yearly by the Negro Directory Association of which A. Morris Williams is president; T. R. Thompson, treasurer, and Karl Monte, secretary.

Dr. I. L. Thomas was taken quite ill while attending District Conferences in North Carolina. He had to cancel immediate engagements and return home for medical attention. His engagements at District Conferences, etc., that shall take place within the next ten days will be filled by representatives chosen for these duties. Dr. Thomas is improving and has the sympathy and prayers of his numerous friends throughout the Church.

At a full meeting of the Board of Sunday Schools held in Chicago June 28, Dr. Edgar Blake, the assistant secretary for the past four years, was unanimously elected corresponding secretary to fill the vacancy caused by the resignation of Dr. David D. Downey, who was recently elected Book Editor. Dr. Blake comes to this new responsibility with full equipment. He is a hard worker ever ready on the platform and has a burning passion for Sunday School work. Dr. Blake was one of the out-standing delegates of the last General Conference. His many friends will be glad to learn of his promotion.

The Washington correspondent of the *Christian Advocate*, in a recent number says:

"The women of Washington Methodist tendered a farewell reception to Mrs. Bishop Thirkield, in Rust Hall. No woman has ever more endeared herself to the city's Christian women than has Mrs. Thirkield, whose timely and marked gifts have already been devoted to Christian work. In both the Woman's Home and the Woman's Foreign Missionary Societies in other denominations as well as our own, in the work of temperance and social service, she has been continually busy. Notwithstanding the inclement weather the day of the reception, the number of her friends who greeted her made it an event not to be forgotten.

The National Association of Colored Women met recently in Hampton, Virginia. The Association has a membership of eight hundred clubs, with a membership of 10,900 members. Among the officers for next year are Mrs. Booker T. Washington, president; Mrs. Ida R. Cummings, of Baltimore, corresponding secretary. We note among the heads of the National Departments the names of Mrs. S. F. Williams, New Orleans; Mothers' Clubs; Mrs. J. C. Napier, Nashville, Tennessee; Education; Mrs. C. W. P. sey, Hempstead, Pennsylvania; Art; Mrs. M. C. B. Mason, Cincinnati, Ohio; Temperance. In the resolutions, which were adopted by the National Association, the women declared in favor of full woman's suffrage and advocated the formation of political clubs to stir men up to, greater interest in matters concerning their own welfare. The next session will be held at Wilberforce University, Wilberforce, Ohio.



## News Paragraphs--Educational

A bill pending in the Arizona legislature prohibits consumptives from teaching in the public schools.

The eldest son of Bishop Edwin H. Hughes is to be a student at Wilbraham Academy the coming school year.

Walden University was the first institution organized in the South for the education of colored people.

Approximately, during the year 1911, \$20,000,000 were donated the colleges and universities in the United States.

Mr. N. W. Harris, of Chicago, has given \$20,000 toward the Methodist Deaconess' Training School that is being erected in Boston.

Bishop Bashop has extended an invitation to the World's Sunday-school Association to meet in its eighth convention in China in 1916.

Attendance upon the Negro Teachers' Institute is obligatory for teachers in the State of Alabama. This institute met recently in Montgomery.

It is announced that the farmers' cooperative demonstration work of the Bureau of Plant Industry will place thirty-two Negro agents in the field.

Bishop Thirkield is to be the guest of Rust University sometime during October and will be given a reception by the pastors and people in the Asbury church.

The Rust Home at Rust University is to be enlarged this fall and about ten thousand dollars spent on improvements, making the home the finest in the land.

*The Crisis* says that the one thousand four hundred Negroes employed in the Treasury Department receive salaries that aggregate more than \$1,000,000 per annum.

The province of Ontario, Canada, has passed a law empowering local school boards to require the attendance of boys and girls up to 18 years of age at day or evening classes.

The already strong faculty of the Rust University is to have added to its force of teachers for the coming year Prof. J. E. Jones, Ph. D., who has been engaged in post-graduate work during the past year.

"I should define culture," says Dr. P. P. Claxton, the United States Commissioner of Education, "not of the routine study of the so-called classics, but of the logical development of the child's tendencies and aptitudes."

The Keio Free School of Tokio takes the young Japanese at six months of age, and after a sixteen-year course it graduates him as a bachelor of law, of arts, or of political or economic science.

In Prussia an average of 54 pupils is allotted to a teacher in the cities and 61 in the rural districts. The state district of Potsdam has 82 schools reporting 100 or more pupils to a teacher.

A bill passed the House of Representatives that gives to the Board of Education of New Hanover County, North Carolina, thirty-four acres of land for the building of an industrial school for Negroes in Wilmington.

Miss Mary Neff, A. B., the Dean of the College department of Rust University, who has taught in our Freedmen's Aid Schools so successfully for many years, is taking a special course this summer in the Chicago University.

Fraulein Kowalewska has received permission to act as instructor in chemistry in the Medical Institute for Women in St. Petersburg. She is the first woman to receive permission to take such a position in any Russian institution of higher education.

Mrs. J. W. Jones, of Cincinnati, having charge of the Home Missionary Society work in Mississippi, spent some time last winter at Rust University, becoming greatly interested in the work, and has now pledged \$100 on the Rust endowment.

Dr. Edward J. Wheeler says: "Ten thousand capable boys and girls graduate each year from our high schools and academies,

who, though in character and ability entitled to every advantage of higher education, are compelled by lack of funds to forego a college course."

President Docking, of Rust University, reports that probably the new hospital will be built on the campus this year as there are already \$1,300 in the bank for that purpose. Dr. Docking also reports that the prospects are that Rust will have a great opening on October 2.

Clark University, Atlanta University, Atlanta Baptist College, Spellman Seminary, Morris Brown College and Gammon Theological Seminary, six schools of Atlanta engaged in the education of the Negro, have formed a federation for the improvement of the rural life of the Negro.

The decision of the Board of County Commissioners is that, unless colored children are also allowed to enjoy the playground, recently opened in the Courthouse yard at Indianapolis, Indiana, the same will be closed. Commissioner Kitley says: "The playground is for all of the children."

Douglass Institute of New Iberia, Louisiana, is enjoying marked prosperity under the principalship of Professor R. S. Barrow. Professor Barrow is not only developing the school under his immediate charge, but the schools of the entire parish have felt the touch of his influence. He is the supervisor of the Colored Schools of his parish.

Gen. Samuel C. Armstrong said: "A work that requires no sacrifice does not count for much in fulfilling God's plans. But what is commonly called sacrifice is the best, happiest use of one's self and one's resources—the best investment of time, strength and means. He who makes no such sacrifice is most to be pitied. He is a heathen, because he knows nothing of God."

Among the recent graduates from the New England Conservatory of Music, Boston, Massachusetts, were Miss Mary R. Page of Langston, Oklahoma; Mr. William Speight of Charleston, South Carolina, the first colored students to receive diplomas from the vocal department of the conservatory, and Miss Beatrice Lewis, of Washington, D. C., pianist.

A large room in Coe Hall, the boy's dormitory of Wiley University, will be set aside as the center of social and religious life among the boys and young men. There the youth of Wiley will gather to converse, sing, listen to good music, read, play innocent games, etc., under Christian home-like auspices. The room will be known as the Clorinda Burns Union and will be furnished by Prof. J. B. Randolph, in memory of his sainted grand-mother.

Dr. Kynett, Recording and Field Secretary of the Board of Home Missions and Church Extension, has just made a tour of the Anthracite Mission Field of the Philadelphia Conference, located on the Central District. He visited Shenandoah, Ashland (Central Pennsylvania Conference), William Penn, Port Carbon, Girardville, Frackville, Tamaqua and Mahanoy City, making addresses in the interest of the Board, and in some places securing collections and Frontier Memorial Churches.

Of the Church editors now in active service, the following are alumni of Drew Theological Seminary. It would seem that Drew Theological Seminary inspires to editorship from the fact that among her sons the following are now in the editorial services of the Church: Dr. George P. Brummitt, editor *The Christian Advocate*; Dr. Dan B. Brummitt, editor *The Epworth Herald*; Dr. Levi Gilbert, editor *The Western Christian Advocate*; Dr. John J. Wallace, editor *The Pittsburgh Christian Advocate*; H. E. Woolever, managing editor *The Northern Christian Advocate*; Rev. Robert E. Harned, missionary editor *Sunday School Publications*; and Dr. Gross Alexander, editor *The Methodist Review*, of the Methodist Episcopal Church, South.

## A Comparison

Negro illiterates in Southern States numbered 2,133,961, or 33.3 per cent in 1910, as compared with 48 per cent in 1900. Negro illiteracy in the United States was 30.4 per cent in 1910, as against 44.5 per cent in 1900.

White illiterates in Southern States numbered 1,210,406, or 7.1 per cent in 1910, as compared with 11.7 per cent in 1900. White illiteracy in the United States was 5.0 per cent in 1910, as against 6.2 per cent in 1900.

## Virginia Collegiate Institute

The Virginia Collegiate and Industrial Institute is situated in Southeast Lynchburg, Virginia, upon an eminence over-looking the city. This Institution has sent into the ministry a number of young men, some of whom have become missionaries to foreign lands. It is in easy reach of the city. The street cars are about five minutes' walk from it. The immediate neighborhood is being rapidly built up, thus increasing the value of the property. The building has recently received repairs and furnishings that make it comfortable and desirable.

It is said to be one of three schools in the State that offers college preparatory training to our youth. This fact is sufficient to claim the attention of Virginia. The colored population of the State of Virginia is nearly 700,000; the school population from five to seventeen is about 300,000. These three schools are supposed to furnish the members of this population normal training and preparation for college. It is impossible for them to meet this demand, therefore, many of our young people who might be prepared for advanced training must go out of the State for it.

This Institution claims the attention of our Methodism throughout the Virginias and needs its support. It is the plan to make it one of the best preparatory schools in the country.

The last scholastic year was one of the best in the history of the school. Its attendance nearly doubled itself.

## "Greatest Education Experiment of 19th Century"

Dr. Frederick Burke, president of the San Francisco state normal in lecturing to his school advocated the students to emulate the work of Tuskegee and did so in the following language:

"Down in Tuskegee there is a black man's school. It was established by Booker T. Washington, a black man who came up from slavery so hurriedly that he fortunately did not have time to familiarize himself with the white man's pedagogy. All wherein he had to clothe his school, pedagogically, was home-made common sense.

"After a quarter century this system of education has proved successful beyond the most optimistic hopes, while the Anglo-Saxon schoolmen, with far simpler problems and with libraries of ancient pedagogy, have ignominiously failed."

"That Negro school at Tuskegee has transformed several hundreds of hopeless shiftless Negroes into intelligent, self-supporting men and women whose social and moral habits and ideas are worthy of respect.

"Carpentry was not taught by means of the twelve sacred models of manual training cult, but by actual carpentry. The school exercises were identical with life pursuits.

"Here, by ignorance of pedagogical preconception, was wrought out the greatest education experiment of the nineteenth century, and the only one which the modern world spirit may call it legitimate offspring."



## Health Papers-Eugenics

By D. A. Bethea, M. D.

Oliver Wendell Holmes said that the first essential in a healthy race stock is to choose healthy grandparents. As we are not at liberty to choose our grandparents, we must do the next best thing, that is choose healthy parents for our grandchildren. It is upon this rock that the Science of Eugenics has builded its house. Eugenics is the Science which deals with all influences that improve the inborn qualities. In other words it is the Science of physical improvement of the human race. When Sir Francis Galton, a quarter of a century ago discovered the science of Eugenics and coined the name, he builded more firmly than he thought.

The farmer is very careful to plant the most choice seeds for his crop and in the breeding on the stockfarm and in the poultry yard, only the fittest is utilized. He would not think of allowing the defective to reproduce themselves. But in the human race there is no restriction. Any and everybody is allowed to marry who is "big enough". We cannot hope to raise up a strong, sturdy race until we become more careful about whom we allow to reproduce themselves. The father who endeavors to prevent his son from marrying a tuberculous woman is practicing eugenics; the mother who urges her daughter against a young man who drinks, or who has made a criminal record, is practicing the same thing. Young folks ought not to marry just because "everybody is doing it".

We are accustomed to call this a new science and to date the beginning in 1883, when Galton issued his famous book, "Human Faculty", nevertheless it is a very old science. It is as old as the Man. It is the basis of Jewish Law as expounded by Moses. The second commandment contains a striking reference to it. In recent times there has been a great deal of interest manifested in this subject by physicians and sociologists in this country and in Europe. There was world's congress on Eugenics held in London the latter part of July of this year which was a great success.

As much as we like to respect the views of former President Roosevelt, we cannot agree with him on his Race Suicide theory. It is all right to have large families if you can produce strong healthy children, and you can properly take care of them; but it is heartless to cause children to be brought into the world—just because you can—to run wild in the streets. What we want is not more babies but better babies. What the race needs is quality not quantity. This improvement in quality can only come by preventing the marriage of drunkards, epileptics, consumptives, and all unfit members of society. There was a time when the unfit was killed to protect the fit from contamination. Christianity has stopped this practice. In several states laws have been passed authorizing the prevention of parenthood to the habitual criminal.

A Chicago clergyman, Dean Walter L. Summers, has attracted a great deal of attention by the announcement that he would not perform the marriage ceremony in the case of any persons who had not possessed themselves with a health certificate signed by a reputable physician, in order that he might be assured of their fitness. This is a step in the right direction. We have no right to permit the diseased, the criminal, or the feeble minded to produce offspring. Dr. W. H. Sinclair, of Glasgow, Scotland, has shown that the sexual instinct is stronger in feeble minded persons and that they are more prolific, two to one, than in others. Yet it does not follow that everyone is feeble-minded who has strong sexual propensities.

The strong man or the young woman in choosing a life partner should think of their

unborn children as well as themselves. They should think of the future as well as of the present. For instance, it is unwise for cousins to marry; a dark and a light person, all things being equal, produce stronger children than two dark or two light individuals. It has been said that as long as women admire strength and men admire beauty there is but little danger of mistakes. But this is not the fact, because many of the most handsome and perfectly developed men are moral degenerates; and many a woman

who has the most irresistible beauty, when weighed in the balance will be found wanting.

Eugenics will in the future play a mighty part in the physical development of mankind. It will help eliminate the defective in body and mind by prevention and improvement through right marriages. We will cease to propagate the diseased in body and mind. They may not reach their ideal marriage but they can come up to a high level by "hitching their wagon to a star". Rome was not built in a day. Neither will Eugenics bring perfection to the Race in a day.

Terre Haute, Ind.

## "As I Know Him"

By the Rev. W. R. A. Palmer, D. D.

The Rev. Doctor Henry R. Monroe merits that matchless eulogy of Isaiah, the Evangelical Prophet, Milhu of Hebrew Literature, when, with the pen of inspiration, he tells, in sublime language, of the passing of a great soul, many talented, useful almost indispensable:

"For, behold, the Lord, the Lord of Hosts doth take from Jerusalem and from Judah, the stay and the staff, the mighty man, and the man of war, the judge and the prophet, and the prudent and the ancient, the captain of fifty and the honorable man; and the counsellor and the cunning artificer, and the eloquent orator."

If Dr. Monroe had not been pre-eminently distinguished as a minister of the Gospel of Jesus Christ, this unity in variety and variety in unity of gifts and graces, which was his in a peculiar sense, coupled with noble ambition would have made him as great on the platform, at the bar, in journalism, in commercial enterprise; in the laboratory, he was no mean chemist; in the professor's chair of literature and history, in the halls of Congress, yes, great as college president and Bishop, both of which latter positions he modestly declined.

Such a many-sided man was a worthy successor of Martin Luther, the reformer; of John Wesley, Methodism's founder, who said "The world is my parish!"

His intellectual strength and moral force like the genius of Addison touched nothing that it did not adorn. In the pulpit, at his best, like the Roman orator, he seemed. "Born, as it were, by a special gift of Providence, in whom eloquence was to make a trial of her strength." He came a thousand miles to help me, when for months I lingered between life and death. He was my friend, "faithful and just to me." There was no sacrifice, however great, he would not make for a friend, even at the cost of his own personal interest. I found him scrupulously reliable, and went to sleep on his promises. "The friends thou hast and their adoption tried, grapple them to thy soul with hooks of steel." He made and kept friends, because he showed himself friendly. "He that hath friends must show himself friendly."

"Green be the turf above thee, friend of my better days,  
None knew thee but to love thee, none named thee but to praise."

As I knew him for twenty-six years, he was one of God's noblemen, type of an aristocracy, not founded on money, for which he was too big to quarrel, yet he could have been wealthy had he been "disobedient unto the heavenly vision," nor yet on culture, which he had in abundance, though modest of his many attainments, and used effectively; nor was his an aristocracy of blood, although that of three great peoples "flowed in his veins." "Other aims his heart had learned to prize,

more bent to raise the wretched than to rise."

His nobility was the kind the present time demand; the people hunger and thirst after it; a nobility which like flowers cannot be monopolized, the poor can have it as well as the rich; a nobility of the right kind of character, of kind hearts, of simple faith the poor, foolish yeoman's rebuke to the wealthy heiress expresses it better than I can:

"How'e'er it be, it seems to me  
Tis only noble to be good,  
Kind hearts are more than coronets  
And simple faith than Norman blood."

His master passion was to make a life rather than a living, and in this he succeeded admirably; such a powerful, beautiful symmetrical life is his enduring monument, his priceless legacy to his children and his successors. Retirement did not impair his ever active intellectual vigor; he was busy on the Mary Queen of Scots controversy, and felt he might contribute to its settlement in his favor.

Unlike Napoleon, his historic idol and favorite lecture subject, he not only vanquished the natural foe on the field of battle, but also endured hardships like a good soldier of Jesus Christ, fought the good fight of faith, held on eternal life, and conquered death, the last enemy, on that early morning of his glorious triumph when the Shepherd and Bishop of his soul transferred from the Church militant to the Church triumphant. "Then was brought the saying which is written, 'Death is swallowed up in victory.' " O death, where is thy sting, O grave, where is thy victory? But thanks be to God, which giveth us the victory through our Lord, Jesus Christ, Judge Henry Augustus Monroe, by any standard excellence, from any angle of vision, and say in the language of the poet-king and warrior statesman, "Know ye not that there is prince and a great man fallen in Israel this day?"

He is not dead, he lives in hearts he has left behind; so to live is not to die. He believed in that Jesus of whom he preached thousands during his life, who says "He that believeth in Me, though he were dead, yet shall he live, and whosoever liveth and believeth in Me shall never die."

Servant of God, well done. Thy glorious warfare is past. The battle is fought, the race is won, and thou art crowned at last.

## Religion of Science

(Continued from Page Two.)

peal to our people to meet these responsibilities with intelligence and business methods which education, energy, sacrifice and character only can do. We have not too many colleges. Really we have too few; but, what we have need a far more liberal support; and the Church and the people to be benefited should render this support with gladness and liberality. May this jubilee year be blessed and realized.

Nashville, Tenn.



## The Visit to Nazareth

International Sunday School Lesson for August 25, 1912

(Luke 4:16-30.)

Read Matt. 13:54-58.

Commit vs. 18, 19.

**Golden Text:** "He came unto his own, and they that were his own received him not."—John 1:11.

**Time:** Early in A. D. 29.

**Place:** Nazareth, the home of Jesus' early childhood.

BY THE REV. E. B. BORROUGHS, D. D.

It is strange but, nevertheless, true, that a prophet is not without honor save in his own country. Columbus found no sympathy among his own countrymen and had to secure aid of a foreign people to carry out his plans. It has ever been thus. Jesus found it so in His day. Had He been moved elsewhere and then have gone into Palestine, into Nazareth, and profound the miracles He did, and preached as He did, He would have been received with open arms and loudly acclaimed as the long looked for and promised Messiah. But His great and wonderful deeds and marvelous words were overshadowed by the fact that He had been reared in their midst, that He was the son of Joseph, a common carpenter, and could not, therefore, be the promised Messiah.

It has been said that familiarity breeds contempt. Possibly this accounts for the rejection of the Master by His immediate countrymen. But whatever the cause it was without justification for it has been attested by His enemies, as well as by His friends, that He was shameless and without sin.

The Jews, as a nation, rejected the Savior. Throughout His whole ministry the progress of this wilful blindness is traced. Though Jesus had done so many miracles before them, yet they, believed not on Him. They refused to see in Him the Son of God. They declared Him an impostor, an adventurer. Because they rejected Him they crucified Him and His blood now rests upon them and their children.

It is a great sin to reject the Savior. He who does so places himself beyond the possibility of salvation, for in Him alone is eternal life. There may be some things about the plan of salvation that we do not understand, but this should in no way cause us to receive Him not. One thing is sure: He has come, and His coming has brought life and immortality to light. He alone can make the guilty conscience clean; He alone can bring man unto God.

Have you received Him? Listen as He says, "Behold I stand at the door and knock. If any man will open I will come in and sup with him and he shall sup with me." Why not open the door and let Him in? Remember that if you reject Him here He will reject you at the time you will need Him most.

Our lesson to-day tells us about a visit made by Jesus to Nazareth. Here was the home of His early childhood. Everybody there knew Him and, doubtless, recalled the times when the little curly haired and barefooted boy played in the streets and romped across the hills and valleys. But He was a man now and had been away from there for sometime. During that time strange things had come to pass. The little son of Joseph and Mary was now proclaiming Himself as the Son of God, the long looked for and promised Messiah. Of Him they had doubtless heard. Hence it is not to be marvelled at that they received Him with a suspicion. It is strange, however, that they finally rejected Him.

### LIGHT ON THE TEXT.

16 And he came to Nazareth. The home of His early childhood. It is thought that His disciples accompanied Him. As His custom was. He was moved in strict accordance with the Jesuite law—hence this custom. And stood up for to read. "The usual attitude in reading, either as requested by the president, or of his own accord as a now well known teacher." 17. and there was delivered unto Him a book. The roll. Opened the book. Unrolled the roll. Found the place. Either accidentally or specially selected. The passage is from Isa. 61:1, 2, and supplemented by a passage from Isa. 58:6, 18. The spirit of the Lord is upon me. The message about to be delivered was from God and not from man. Because he hath anointed me. That is, has set Him apart for this special work. To preach good tidings. To proclaim good news. To the poor. The despised and outcast especially the spiritually poor. To heal the broken hearted. The despairing, disap-

captains. Freedom to the spiritually bound. Recovering of sight to the blind. Not to those mentally and physically blind, but to those who are spiritually blind. To set at liberty them that are bruised. Those "who are shattered in fortune, and broken in spirit." 19. To proclaim the acceptable year of the Lord. To herald the definite time in which the Lord is gracious. 20. He closed the book. Rolled it up. The minister. The attendant who brought the sacred volume to the reader and restored it to its place. And sat down. The Holy Scriptures were read standing as a mark of reverence and respect, but taught sitting as an attitude of authority. 21. This day is this scripture fulfilled in your ears. The prophecies He had read and which He applied

to Himself as the Messiah. 22. Bare him witness. Expressed great wonder and admiration. Gracious words. Beautiful, rather than the ethical character of His words. Is not this Joseph's son? This shows that a change of feeling has come over the people. Their admiration now gives way to contempt and envy. 23. Ye will surely say. Though but faintly expressed He saw the change that had taken place in their feelings towards Him. Physician, heal thyself. An equivalent of "charity begins at home." In other words, "Do for yourself what you have promised others." Whatsoever we have done in Capernaum. This must refer to the period indicated in John 2:12. 24. No prophet is accepted in his own country. A self-evident proposition. 25. Soripta. Zariphath, a village half-way between Trye and Sidon. 28. They \* \* \* were filled with wrath. Suddenly became wrathful. 29. Thrust him out. Expelled Him. Led Him to the brow of the hill. This hill lay behind Nazareth. Up this hill they led Him that they might cast him down headlong. 30. But He escaped by passing through the midst of them and going His way.

Charleston, S. C.

## The Renunciation of Wordly Preferment Self-renunciation Prepares for Saving Service

Epworth League Devotional Meeting Topic for August 25, 1912

(Matt. 4:8-10; Job. 42:9-10.)

By the Rev. A. Preston Shaw, B.D.

Concerning the Scripture.

We have seen in the two lessons preceding how satan sought to turn Jesus from the path which His Father ordained that He should walk therein. Twice he had made a subtle attack upon Him at His weakest points, twice also his propositions had been cast aside as worthless, and, yet, hoping that he might still entrap Him, satan took Him up into "an exceeding high mountain and showed Him all the kingdoms of the world," and offered them to Him if He would worship him. Jesus, however, was wise enough to refuse even a world if offered at satan's hands.

To many this temptation appears to be the weakest of all three. The hollowness of satan's offer and his inability to deliver the world's kingdoms to Jesus seem at once apparent. This temptation is more subtle than one would imagine. Jesus had come into the world to win it unto Himself. Before Him lay the short-cut to power and authority which satan offered, and the long way which led through persecution, ungratefulness, trials, rebukes, scorn and the very valley and the shadow of death. Yea, more, even death itself, and long centuries of struggling and fighting to attain unto the end sought. It is no wonder that satan's offer somewhat appealed to Him. It is no wonder that the immediate coming in possession of the world, even by foul means attracted His attention. Satan also was not such a deceiver upon this occasion as we imagine. If there ever was a time when the world's kingdoms were his it was when he talked with Jesus on the mountain. Then, as never before, the powers of evil reigned supreme, and one of satan's arch-imps sat in his satanic majesty on David's throne.

Jesus, however, knew that this short cut to power was also short-lived. He came to reign forever and ever. This satan could not give. This alone could be received of His Father. This alone could be attained by obedience to His will. "Get thee behind me, satan: for it is written, thou shalt worship the Lord, thy God, and Him only shalt thou serve."

In Job 42:9, 10, we are introduced to a scene at the close of the Book of Job. "His friends who had turned against him in his adversity, have now returned." They realized that they had falsely accused Job and that, according to Job's words, the hand of the Lord was in all his afflictions. Fearing now for themselves, seeing that the hand of God is against them, they come to Job for help. This Job does not refuse. He prays for them and serves them in a manner for which his self-renunciation had prepared him.

The Meaning and Application to Us.

God's way, the way of struggle, the way of self-renunciation, the way of the cross, is the only way to do God's work. There is no short cut to power in God's kingdom. It is the same way throughout the ages.

In our efforts to further God's kingdom satan

if we worship him he will give us a kind of success. We may increase the roll of membership in our churches by lowering their standards and making them a safe refuge where worldliness will never be disturbed; and gather in the worldly and unregenerate by the hundreds and thousands, but such success is worse than a failure. We may add the devil to our roll of church membership, but he invariably subtracts from its power and influence of righteousness in the community.

Accept nothing at satan's hands. He is a deceiver everywhere and always. Jesus wanted the kingdoms of this world for His own, but He refused to take them from satan. In this age, no matter how anxious we may be to have success, let us accept it only as God and God's methods give them to us. It is easy to bluff. It is easy to grow conceited and count our conceit for wisdom and righteousness. Satan is invariably behind the conquest of the world to the Church by sensationalism and fads. God's way is the difficult way, but how effective! A few unlearned fishermen tried in the furnace of affliction, baptized with the Holy Spirit, gathered them in by the thousand—thousands of that true type of Christians who were willing to lose their lives for Jesus' sake.

Winchester, Va.

### Walden University

(Continued From Page 3.)

ploy the scientific method in dealing with the phenomena of religion is dangerous or destructive only when employed by those who identify religion with dogma; who think that without dogmatic underpinning religion will have no foundation. They do not see that Bible and church and doctrine, all together, have not made religion, but religion has made all of them.

Christian civilization has been created by the dynamics and not by the theoretics of the Gospel. He holds that Wesley was the first scientific preacher of modern times. He broke with convention and custom, and relied directly for his success upon the facts of religion. John Wesley forged a theology to let through the religious force that came boiling from his soul, but it was not the theology that changed the besotted Kingswood colliers and the brutish Cornish wreckers into devoted Christians—it was divine power; the theology only served as a conductor from the down-falling love of Calvary to the hearts of the sinners.

It is in reality the facts, and not their intellectual products, that have been making Christian history through the centuries. A house to accommodate the facts of religion is not necessary to make the facts more real. He believes that a science for religion will help us to come in direct touch with the facts instead of theories of them.—From Zion's



## Conferences and Conventions

### DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
Columbus .....	Victoria, Tex.	Aug. 13-18.....	J. W. Warren
Huntsville.....	Conroe, Tex.	August 13-18.....	W. H. Jackson
Navasota .....	Navasota.....	August 13-18.....	B. M. Taylor
Cumberland River.....	Algood, Tenn.	Aug. 13-18 .....	J. B. Booth
Kansas City .....	Slater, Mo.	Aug. 14-17.....	W. H. Wheeler
Gainesville.....	Duluth, Ga.	Aug. 14-18.....	J. A. Richie
Mexico .....	Fulton, Mo.	Aug. 14-18 .....	W. C. Ellis
Alexandria .....	Boyce La.	Aug. 14-18 .....	J. O. Richards
Gainesville .....	Duluth, Ga.	Aug. 14-18.....	J. A. Richie
Baton Rouge .....	Wilson, La.	Aug. 14-18.....	H. Daniels
Maysville .....	Flemingsburg, Ky.	Aug. 14-19 .....	J. S. Bailey
Waynesboro .....	Idlewood, Ga.	Aug. 15 .....	W. M. Bellinger
Holly Springs.....	Holly Spgs (Ct.) Miss.	Aug. 20.....	N. R. Clay
Dallas .....	Corsicana, Tex.	Aug. 20-25 .....	J. S. Wyatt
Aberdeen .....	Macon (Miss) Ct.	Aug. 20-25 .....	J. M. Marsh
Starkeville .....	Louisville ..	Aug. 20-25 .....	W. F. Isaiah
Topeka .....	Fort Scott, Kan.	Aug. 21.....	D. Smith
Sedalia.....	Joplin, Mo.	August 21.....	J. H. McAllister
Lake Charles.....	Jeanerette, La.	Aug. 21-25.....	P. Landry
Rome .....	Cedartown, Ga.	Aug. 21-25 .....	G. W. Arnold
Monroe .....	Bonita, La.	Aug. 21-25 .....	T. H. Munson
Birmingham .....	Corona, Ala.	Aug. 21-25.....	J. W. Thomas
Hattiesburg .....	Enterprise, Miss.	Aug. 21-25, .....	Wm. McMorris
Lexington .....	Lexington, Ky.	Aug. 21-25 .....	P. T. Gorham
Greenville .....	Indianola, Miss.	Aug. 21-25 .....	H. B. Hart
Meridian .....	DeKalb, Miss.	Aug. 21-25 .....	J. M. Shumpert
Houston .....	Richmond.....	August 21-25.....	W. H. Logan
St. Louis.....	E. St. Louis, Mo.	August 21-25.....	R. E. Gillum
Forest City .....	Auvergne, Ark.	Aug. 21-25 .....	A. T. Stephens
Shreveport .....	Fairfield, La.	Aug. 21-26 .....	B. J. Reddix
Guthrie .....	Meridian, Okla.	Aug. 22-25 ....	I. W. H. Terrell
Staunton .....	Winchester, Va.	Aug. 27-Sept. 1....	C. E. Hodges
Marshall .....	Pittsburg, Tex.	Aug. 27, Sept 1....	P. H. Jenkins
Atlanta .....	Grantville, Ga.	Aug. 27-Sept. 1..	P. H. Jenkins
San Antonio.....	San Antonio, Tex.	August 27-Sept. 1....	A. M. Mason
Cumberland.....	Wheeling, W. Va.	Aug. 28-Sept. 1 .....	G. E. Curry
Clow .....	Gurdon, Ark.	Aug. 29 .....	L. G. Hodges
Marion .....	Near Eutaw, Ala.	Aug. 29-Sept. 1....	J. W. Martin
Washington.....	Poolesville, Mo.	Sept. 3-8 .....	E. S. Williams
Fort Smith ....	Little Maumee, Ark.	Sept. 4-8 .....	H. P. Coulter
Live Oak .....	Lake City, Fla.	Sept. 12 .....	W. P. Holmes
Annapolis .....	Ellicott City, Md.	Sept. 18-23 .....	Jos. Wheeler
Little Rock .....	Richwood, Ark.	Oct. 24-27.....	G. T. Saxton
Gainesville .....	Gordon New Bell.....	Sept. 26-29.....	J. F. Elliott

### CONVENTIONS

August 22-25—Little Rock District Sunday School and Epworth League Convention, Batesville, Ark.

September 26-29—Vicksburg District Missionary at Clinton, Miss.

October 4—Clow District Sunday School and Epworth League convention at Murfreesboro, Ark.

Aug. 21-25—Annapolis District Washington Conference — The Epworth League Convention will meet in St. Paul Church, Baltimore, Md. Rev. J. H. Goodrich is the pastor and Rev. Jos. Wheeler is District Superintendent.

### Special Notices

#### HOLLY SPRINGS DISTRICT.

Ministers, delegates and visitors, on coming to Holly Springs District Conference, come to Watts, Mississippi, on the Frisco Railroad, August 19-20, so as to be conveyed from there to the church, Calvin's Chapel. Try to come Monday.—C. W. Evans, Pastor.

#### SAN ANTONIO DISTRICT.

Brother Pastors: We are on our way to the District Conference to be held in San Antonio, August 27-September 2, 1912. Each pastor is requested to bring two cash subscribers for the Southwestern. Kindly do this, it will be considered a part of your report. Push the business of the church on this line. Brethren: Let's have no blanks in our District Conference reports. Come Monday and bring your delegates with you. Rates on all railroads leading into the city of San Antonio. We are expecting many of our friends from afar. We invite all the District Superintendents and pastors of our Conference to the Alamo City. There will be a literary evening for the young people of San Antonio District, and a special pro-

gram for Samuel Huston. Pastors: names of the young people on your work. Each one programmed will be expected to bring in one dollar for Sam Huston College. This will be the greatest rally night in the history of the District.—A. M. Mason, District Superintendent, P. O. Box 775, San Antonio, Texas.

#### LAYMEN OF THE TEXAS CONFERENCE.

My dear Comrades: You have not heard from me since the General Conference, because I have been handicapped by pressing duties and a very sick wife nearly two months. I fear I shall not be able to visit but a few, if any, of the District Conferences. This I regret very much. I am anxious, however, that our interest as laymen in the great work of the church should not lag. I beg to impress you with the fact that this is the laymen's day in the church. This is the day of opportunities for the laymen in the great Methodist Episcopal Church. Shall we make good? At the last General Conference, laymen were much in evidence in recommending and shaping legislation. Shall we prove worthy of our place? There are debts to be paid,



At any time I will take back any medicine at my expense.

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please send in 5, 10, 15, 20 or more salaries to be raised, benevolences to be collected, churches to be built and repaired, parsonages to be improved, our educational institutions to be fostered, new fields of labor to be occupied, the spiritual interest of our local charges to be revived and many more things of vital interest to be looked after. Let us untie the minister's hands that he may get about soul saving. Let us get busy. Will your pastor be able to make a full report this Conference year? It is up to you. I trust the District Officers will get busy in this matter. Let me hear from you on any point of church interest. Your co-laborer, H. B. Pemberton, President Texas Conference Laymen's Association, Marshall, Tex.

#### LINCOLN CONFERENCE.

Brethren of the Lincoln Conference, Oklahoma, Kansas, Colorado and Nebraska: Brethren: At the last session of the Conference. I was appointed Conference Evangelist to assist you in revival meetings. I stand ready to come and give ten days or more, if need be. Allow me to suggest that you prepare for the meeting. Let Christ have the right for ten days. Pray much and have a house-to-house canvass.—A. W. White, 326 East N. Street, Carbondale, Ill.

#### LITTLE ROCK CONFERENCE.

Officers of the Auxiliaries and Pastors: I am your humble servant again for another year. We made a splendid showing at Marianna, Arkansas, July 4-7, 1912, and we want to surpass it at Hot Springs, in 1913. Let us pray and work more for this cause and talk it up. Consult your pastor more, don't leave him out, but get him to preach a sermon on its object and you will find that the work will grow along all lines. We want more readers of the Woman's and Children's Home Missions. I shall visit your district meetings whenever it is

convenient to do so, for the purpose of getting subscriptions for the Woman's Home Missions and circulating the literature. I shall be glad to hear from each president and literature secretary of each Auxiliary to the number of Woman's Home Missions being read in your charge and how all the departments are doing for this worthy cause. I will be glad to hear from each president concerning her Auxiliary.—Mrs. Ida Terrell, Literature Secretary, 194 Remmel Avenue, Newport, Arkansas.

#### MARSHALL DISTRICT.

Pastors and Sisters of the Woman's Home Missionary Society: Dear Sisters: Just a few weeks hence and our district meeting will be in connection with the District Conference at Pittsburg. Let me beg of you to be ready to meet all the demands of our work. Let those programs be prepared. The program will be in the hands of your pastor in a few days. Pastors, don't wait but get ready. We want a strong pull, all together. Remember bring your Home assessment and your yearly dues for the work of the Woman's Home Missionary Society. Have District pride. Pull up as you have done in former years. Let us surprise ourselves this year. I am the Marshall District lead.—Mrs. A. Johnson, District President.

#### CLARKSDALE DISTRICT.

Brother Pastors: Be kind enough send the names of the delegates coming to the District Conference to J. H. Hollman at Highland, Mississippi. Please start in time in fact, start at once—to collect money on Rust. We want to raise a large amount for the school at the meeting. Brethren, come to Moberly prepared to do your very best. We are preparing now for your entertainment. I am appealing especially to you. (Continued on Page 13 2nd Column)



## BOARD OF CONFERENCE CLAIMANTS

CHICAGO, ILL.  
14 W. WASHINGTON STREET  
JOSEPH B. HINGELEY, COR. SECRETARY

The Supreme Court of Methodism; that is, the General Conference, uttered some memorable decisions to the advantage of Retired Preachers and other Conference Claimants; and certain principles are now bound in the laws of the Church by a four-fold tie: (1) The Discipline stated the law; (2) The Bishops ruled as to the law; (3) The Committee on Judiciary endorsed the Rulings; (4) The General Conference—the Supreme Court—affirmed them.

There are many such decisions. We mention two. (See Report Number 25, Committee on Judiciary.)

**I. PROPRATING MINISTERIAL SUPPORT.**  
"It is our opinion that the law of the Church in regard to the pro rata division of the amounts raised for the Ministerial Support is binding; and it is incumbent on the pastors and District Superintendents to see that the pro rata division be made."

**II. BOARD OF CONFERENCE CLAIMANTS A BENEVOLENT BOARD.**

"The Discipline, Part VIII, Chapter IX, plainly gives the Board of Conference Claimants a like place and equal standing and authority with the other Benevolent Boards. The money contributed to the Connectional Fund and to the Permanent Fund of this Board should always be reported to the Annual Conference, be included by its Statistician in Statistics No. 4, and be paid by its Treasurer to the Board of Conference Claimants."

That Certificate of Deposit for \$50,000 looked good and is now being carefully placed on selected mortgages and is earning ten dollars a day for the Retired Veterans.

**IN YOUR WILL YOU** are going to GIVE to the Board of Conference Claimants money that is now in the Bank drawing a LOW RATE of interest. **WHY NOT PURCHASE** with it one of the Board's LIFE ANNUITY BONDS which will pay you five per cent if you are fifty years old, six per cent if sixty years old, etc.? Interest is paid semiannually and CONTINUES as long as you live, and at your death goes to help **NEEDY CLAIMANTS** in all the years to come. BONDS can be purchased jointly for husband and wife, continuing until both have passed away.

**SEND AT ONCE** names of LAYMEN who may be interested in the work of the Board of Conference Claimants. The Corresponding Secretary will forward LITERATURE and WRITE to them. A MILLION DOLLARS must be raised during this quadrennium and the Secretary needs the help of EVERY PASTOR in Methodism. The income of this MILLION DOLLARS will MEAN MUCH to you when you are RETIRED.

**PASTORS**, send TEN names of MEMBERS of your OFFICIAL BOARD with ONE DOLLAR, and a copy of the *Veteran Preacher* will be sent for ONE YEAR to each one. Pastors who have done this find it easy to RAISE MONEY for Conference Claimants.

Address all communications to  
JOSEPH B. HINGELEY,  
Corresponding Secretary,  
14 West Washington St., Chicago.

cially for Rust, being a member of the Endowment Board. Several of our Church officials are expected. Come to Greenwood and there change to the Web Branch train; get off at Highlandale, from which point conveyances will take you to the church.  
—J. H. Hollman.

### MARSHALL DISTRICT.

District Presidents and Members of Woman's Home Missionary Society Conference: Dear Sisters—This comes as a gentle reminder to you that the year 1912 is more than half gone and some have not as yet sent in their assessments for the work. I am sure you will begin to think about how far we are behind and at your district meeting will bring things to pass. This year seems to have been laden with many hindrances, but if we will trust God all will yet be well. I am trusting and praying that this may be the banner year for our success in the work of the Society. I trust that each woman of the Methodist Episcopal Conference will be aroused to a sense of her duty, and let us have a work worthy of emulation.—Mary A. Johnson, Conference Treasurer.

### OPELIKA DISTRICT.

The Woman's Home Missionary Society and Ladies' Aid Society Convention will convene at St. Paul's Church, Opelika, Alabama, September 12-15. We are asking each pastor to send a representative from each circuit and station. I am very anxious to have this district organized. We are looking out for Christian women that are willing to assist in this great work.—Mrs. G. W. Reeves, District President, 105 Geneva Street, Opelika, Alabama.

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### District Rounds

#### DALLAS DISTRICT.

##### Fourth Round.

Mexia Circuit, August 31 and September 1; Pelham Circuit, September 7-8; Hubbard and Dawson, 14-15; Corsicana Circuit, 21-22; Milford and Italy, 28-29; Waxahachie and Lancaster, October 5-6; Ennis and Ferris, 12-13; Fort Worth Circuit, 19-20; Fort Worth, St. Andrew's, 26-27; Fort Worth, North, November 2-3; Alvarado Circuit, 6; Denison, 9-10; Sherman, 13; Pilot Point and McKinney, 16-17; Dallas, St. Paul, 23-24; Hillsboro and Cleburne, November 30 and December 1; Dallas, North, December 4.—Brethren: I am expecting each of you to come to Conference with full reports like men. Remember that excuses on the Conference floor do not make valid statistics for Methodism. And, too, I hope none of you will come to Conference without having had some conversions in your charges. To do so means you have lost the Wesleyan fire. Those of you who have not raised your benevolence, I suggest you follow your people to the cotton fields each Saturday until you get the money. You know your assessments are less than one dollar per member, and we ought to collect every cent of it. This I confide in you to do. Also we are expecting a good District Conference, Sunday School and Epworth League Convention at Corsicana, August 20-25. Rates have been secured on all lines touching our District at one and one-third fare round trip. Tickets must be purchased August 19 or

20, only, to get the benefit of the rates. We are expecting pastors and members to show their interest in Samuel Huston College by their reports at District Conference. Remember your final report will largely determine your next appointment. If you cannot manage a small force, it is strong evidence you would not successfully lead a larger one. Your brother and co-laborer, J. S. Wyatt.

### ROME DISTRICT.

#### Fourth Round.

Douglasville, August 31, September 1; Tallapoosa, 7-8; Adairsville, 14-15; Cartersville, 21-22; Marietta, 22-23; Aragon, 28-29; Summerville, October 5-6; Chickamauga, 6-7; Villa Rica, 12-13; Rivertown, 19-20; Floyd Circuit, 26-27; Rome, First Church, 27-28; Bowdon, November 2-3; Carrollton, 3-4; Cave Spring, 9-10; Cedartown, 16-17; South Rome, 17-18; Temple, 23-24; Austell, 30, December 1; Cohutta, Nov. 30, Dec. 1. Dear Brethren—This, the fourth round, takes us up to the close of the Conference year. Strive to make this the most successful year of your ministry. Gather in members, and raise the whole assessment if possible. Put the Southwestern in every home.—G. W. Arnold, Superintendent.

### Gleanings from the Field

#### LOUISIANA.

Ellenwood.—The farewell sermon was preached on June 16 by the Rev. J. W. Queen. The collection was good, and we shall enter our new church June 23. The people in this section of our country are full of church pride. We ask all of our brothers and friends to help us. We shall enter our new church with \$100.—G. W. Morris.

#### MISSISSIPPI.

Jackson.—Our third Quarterly Conference convened at Pratt's Chapel, August 3. Dr. William W. Lucas presided. Dr. Lucas put new life in the officers of the two churches. On Sunday, at 11 o'clock, Dr. Lucas preached an able sermon at Mount Pleasant Church. On Sunday night he preached one of his very best sermons at Pratt's Chapel. The church could not hold the people. This work is in a better condition this year than it has been for twelve years. The Rev. H. W. Woods, our hustling pastor, knows how to get the people and hold them. All of our benevolences have been raised in full.—R. L. Pickens, District Steward.

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## Gleanings from the Field

### ALABAMA

Birmingham.—The work of Enon Methodist Episcopal Church is moving along nicely. The District Superintendent has been paid in full for the three quarters. The good people have ever shown their kindness to the pastor and his wife. On Tuesday evening, June 18th, the pastor was given a surprise birthday party, which occasion was very delightful. Among the many things received was a fine hat and a pair of trousers. Shirts, collars and a number of other useful things, made the pastor smile gratefully. The church is loyal to the pastor and the pastor is true to the church. The Methodist Brotherhood has been organized with sixteen members, and is doing good work. If the present interest is kept up this will be our banner year. We are looking forward to brighter things.—John L. Sneed.

### FLORIDA.

Rosewood.—We the officers and members of Pleasant Field Church are planning to make August 11th and 12th the greatest days in the history of the church. The above date will be the anniversary of our beloved pastor, Rev. D. S. Selmore, who came to us August 13, 1911, to carry out the unexpired term of Rev. J. B. Wilson, who departed this life July 24, 1911. In these twelve months we have purchased a new bell, painted the church and fellowshiped 26 new members in the church. For this cause we are going to give our pastor a great rally on Sunday and a great feast on Monday night. The five districts of the Florida Conference will be represented as follows: Gainesville district, Mrs. L. Graham; Jacksonville district, Mrs. E. Bradley; Ocala district, Mrs. M. Henderson; Live Oak district, Mrs. L. Jones; South Florida Mission, Mrs. S. Carrie. The public is invited to come and spend the above dates in our homes. Chickens by the coop, potatoes by the patch, biscuits by the barrel, beef by the cows, pork by the hogs, fish by the gulf, and mellons by the field, will be free to all.—E. D. Bradley, F. Jones, S. Jones, C. B. Hall, Rev. D. S. Seemore, pastor; Rev. J. F. Elliott, Dist. Supt.

### GEORGIA.

Waycross.—The good members of King Solomon Methodist Episcopal Church came out as usual and engaged in a glowing class meeting, and in the meantime listened to some timely remarks from the pastor, the Rev. J. S. Shuman, after which the collection was taken, amounting to \$3.25; then some announcements were made by the pastor, dismissal, after which all of the good members of the above-named church and the many friends came together and entered the home of our beloved pastor with a wonderful surprise. Mrs. E. F. Roberts made some remarks to the pastor and family. Value of the surprise about \$15. We feel that if we will stand by our present pastor we will do a good work for the Master this year. We think him to be the man we need for our church.—James Young, Reporter.

### MISSISSIPPI

McLain.—Rally Day here May 19 for the painting of Moody Church, and it proved the pluck and push that is in our people here at this place. We had twelve tribes, representing the twelve tribes of Israel crossing the

Promise Land, and those who failed to raise the amount would be left in the wilderness. Our people worked like heroes, and, in spite of bad weather and high water, two of the tribes crossed into the Promised Land; others viewed the land but did not reach the place. The captains and workers raised the following amounts: Tribe of Judah, Sister N. L. Patterson, captain, \$24.53; Reuben, Bro. E. Johnson, captain, \$6.15; Gad, Bro. L. H. Peavy, captain, \$9.23; Aser, J. Bolton, captain, \$5.25; Nephtalin, Bro. Walter Hartfield, captain, \$18.05; Manasses, Bro. Dennis Hartfield, captain, \$25.20; Simeon, Bro. S. Hartfield, captain, \$4.23; Levi, Sister Josephine Lawrence, captain, \$5.61; Issachor, Sister Amanda Lawrence, captain, \$5.33; Zebulon, Sister Juda Dantzler, captain, \$3.66; Joseph, Sister Octavia Hartfield, \$25.15; Benjamin, Sister C. Arrington, captain, \$2.68. Rev. C. H. Lindsay and Rev. T. S. McCarty were the two ministers who lead their tribes across the Red Sea into the Promise Land. The members of the Baptist Church worked as earnest as our own members did. The members of each church here delights in helping each other. Our pastor at New Augusta, Rev. J. W. Hill, was with us, and his people seemed to know their shepherd's voice and do follow him. Rev. John York and Rev. L. W. Hooks was with us and preached good sermons. Total collection was \$145.35 cents. One subscriber to The Southwestern Christian Advocate.—J. A. Patterson.

DURANT.—Mrs. Mary Scott, our popular Sunday School Superintendent and beloved class leader, of Durant, Miss., knows how to raise money for her church. She was instrumental in raising \$67.66 for her church a few Sundays ago. She has been a subscriber for the Southwestern Christian Advocate for eighteen years.—J. C. McGee.

### TEXAS.

Richmond.—I have just closed a very successful revival at Kendleton. With the assistance of Rev. B. R. Mack we succeeded in having fifty souls turn from darkness to light. A greater time has not been had in the history of the Kendleton church. Forty-seven of the number will be baptized the fourth Sunday in July. The people of Kendleton are a God-fearing, charitable and progressive people. The financial condition of the church is good. Quite a nice sum of money was raised during the revival for the pastor and other expenses. The District Conference will convene in Richmond the 21st day of August. We are planning to make it one of the greatest Conferences in the history of the Richmond church. We can do so. Let us bind our forces together and work for the upbuilding of the Church and for God. We also invite all to come out and be with us and help to make it a glorious time.—Wm. Mack, Pastor.

### OHIO.

Dayton.—Our Third Quarterly Conference was held on the 6th of July and communion on the 7th. The District Superintendent, Rev. Courtney, and his wife, were with us, also Rev. T. W. Mills of the A. M. E. Zion Mission. Rev. Courtney delivered two able sermons morning and evening. Rev. Mills preached the communion sermon, which was followed by a downpouring of the Holy Spirit. Fi-



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lection amounting to \$31.55. Mrs. Courtney held a meeting in the afternoon with the ladies, talking to them of the work of the W. H. M. S. Her talk was instructive. Mrs. Statesman has just completed a sock rally that she held for the Trustees. As far as has been reported she raised \$20.35. This is to be applied to the debt on the parsonage. We are now working for a rally for the Stewards, which closes July 28 and we are praying that it may be a grand success. The W. H. M. S. will have their district convention here Aug. 22 and 23. We are expecting a number of delegates here from all over the State and hope to make this one of the most successful meetings in the history of the W. H. M. S. Our Sunday School is growing under the superintendancy of Mr. Wilton P. Oldham. The auxiliaries have reorganized and we are starting to work with a zeal that can only men succeed. Rev. E. L. Gilliam, D. D., of the Eleventh Street Church of Columbia, Mo., lectured for Club No. 1

at McKinley Methodist Episcopal Church Friday evening, July 12. The subject was, "Which Way Are You Going?"—W. C. Statesman, Pastor.

### VIRGINIA.

Leesville.—The Mt. Airy Methodist Episcopal Church observed Children's Day on Sunday, June 30, 1912. The program was well rendered and the singing was of a high order. The pastor, Rev. E. Adolph Haynes, assisted in training the school. Collections, \$9.76.—W. R. Robertson, Secretary.

Pearlsburg.—We have many loyal people on this charge, yet the membership is small, but they believe in working. Our club rally at Pearlsburg on August 4th was a grand success. Miss F. A. Coleman, of Clarksville, raised \$19.20; Miss Mamie No. 1 raised \$19.20; Miss Mamie No. 2, \$24.76; total, \$43.96. They were cheerfully supported by members and friends who believe in the full support of their



## Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

### THE REV. R. H. FLEMINGS.

The Rev. R. H. Flemings, who for the past seven months has been in charge of the circuit embracing the Methodist Episcopal Churches at Thebes, Tensaw and Little Zion, on the Alabama River, was drowned July 18, 1912, at about 1 o'clock, about 75 miles above Mobile in the cut-off between the Tombigbee and Alabama rivers. The Rev. P. G. Goins, presiding elder of the Montgomery District, was in the skiff with the Rev. Flemings when it capsized, and, together with a man named Chestagne, who was rowing the boat, was an eye-witness to the drowning. The others barely escaped a like fate. The ministers had held their quarterly conference at Tensaw, and engaged Chestagne to row them in his skiff to the next appointment, to reach which they would have to cross the Alabama, go through the cut-off, a six-mile stretch of water between the Alabama and Tombigbee rivers, thence to the farther shore of the Tombigbee. The waters were high and the tide was very swift. They proceeded for not more than three miles through the cut-off when the boat struck a snag and capsized, throwing its occupants into the swollen stream. The Rev. Mr. Goins managed to catch a limb of a tree and was rescued some four hours later by Chestagne, who had clung to the drifting skiff and by heroic effort saved himself and the presiding elder. The Rev. Mr. Flemings was swept on in the current, and when about fifty yards from his comrades was seen to wave his hand and exclaim: "I am gone, Lord have mercy on my soul." He is survived by his wife and one child.

**SHOVAS.**—Frank Shovas, age 60, died on the 4th day of July. He leaves a wife and three small children.—W. H. Smith, Pastor.

**Mrs. C. H. BLAKE.**—Sister Mattie Blake, the wife of Rev. C. H. Blake, pastor of the Louisiana Circuit Methodist Episcopal Church, passed from labor to reward on December 17, 1911, after 21 years service spent in the ministry. She was in every way a Christian hero. She performed her work at all times without a word of complaint. She died without a long spell of sickness; only a few moments and all was over, though she was conscious of the approaching end. In the death of Sister Blake the husband loses a faithful wife, a loving housekeeper, a faithful and loving companion; the Church loses a faithful Christian worker, the world a good, law-abiding citizen. She is dead and yet she lives—"asleep in Jesus, blessed sleep, from which none ever wakes to weep." Her funeral was preached from her home church at Lavonia by Dr. M. M. Alston, pastor at Gainesville, Ga. Rev. Wm. Bailey, pastor at Commerce, Ga., and our beloved District Superintendent, Rev. J. A. Richie, of the Gainesville District. She rests at Lavonia, Ga. Sleep on, dear sister, we will meet you again, and by.—(Miss) Sallie McMustry, August 7, 1912.

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## Marriages

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

**CUMMINGS-BEARDEN.**—The Rev. Charles Gilmore Cummings, B. D., pastor of Asbury Methodist Episcopal Church, Baltimore, and Mrs. Rosa Catherine Bearden, daughter of Mr. and Mrs. H. B. Kennedy, Charlotte, N. C., were united in the bonds of holy wedlock Wednesday evening, June 26, at Greensboro, N. C. The ceremony was performed in the presence of a large company of friends at the residence of her daughter, Mrs. Anna L. Bullock, widow of the late J. L. Bullock, M. D. The Rev. C. K. Brown, pastor of Simpson M. E. Church, Charlotte, N. C., of which Mrs. Cummings is a member, had charge of the ritualistic service; and was assisted by Rev. M. J. Bullock and Rev. S. F. B. Peace, district superintendent of the Greensboro District of the North Carolina Conference. Mrs. Constance Peeler, wife of Dr. S. H. Peeler, president of Bennett College, presided at the piano. The bride was attired in a traveling gown of heliotrope pearly cloth, Persian silk and marquisette, with hat to match and carried a huge bouquet of sweet peas and fens. She was attended by Miss Mary Lynch, a teacher in Livingstone College. The groom had as best man, Prof. H. G. Griffin, principal of the High Point Normal and Industrial School High Point, N. C. Mrs. Cummings is State vice president of the W. C. T. U. and treasurer of the W. H. M. Society of the North Carolina Conference. She has served in the capacities of teacher and matron in Bennett College. At the last session of the North Carolina Conference, when the Laymen's Association was organized, she was chosen treasurer of the same.

**BROWN-LINDSAY.**—A beautiful quiet June wedding took place on the evening of June 26th at the home of the bride's parents, when Miss Clara Estella Brown, the daughter of the Rev. H. N. Brown, became the bride of Dr. E. A. Lindsey. Quantities of ferns and flowers were used to decorate the parlor and reception hall. Miss Jimmie L. Black sang "The Rosary" just before the ceremony, and the wedding march was splendidly played by Miss Georgia S. Penn. Miss Wilhelmina Penn, the bridesmaid, led the way into the parlor. She was followed by the bride, who entered with her father, who also performed the ceremony. The groom came in with the best man, Mr. J. B. Ware, and met the bride under a beautiful arch covered with Southern vines and

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white flowers, where the ceremony took place in the presence of relatives and a few very intimate friends. The bride was lovely in her wedding gown of white marquisette over satin made en train and trimmed with chrysanthemum bands and fringe. She wore a long tulle veil and her flowers were bride's roses and fern tied with white tulle. The bridesmaid wore a lovely white dress trimmed with broad bands of Irish crochet lace and pink ribbons; she carried a beautiful bouquet of pink Killarney roses. After the ceremony an informal reception was held in honor of the young couple, when delicious pink and white ices were served. They were the recipients of some handsome gifts of china, silver and cut glass. The bride has been prominently identified with social life of Opelika and has enjoyed an unusual and undivided popularity. She has for the past two years been a member of the faculty of Central

Alabama College. The groom, formerly of Montgomery, is a prominent and successful physician of Opelika. Much to the pleasure of their many friends they will make their future home in Opelika. The out-of-town guests were Mrs. A. P. Camphor, of Central Alabama College, Birmingham; Mrs. M. J. Harris, of Newnan, Ga.; Mrs. M. S. Lindsey, of Montgomery; Misses Wilhelmina and Georgia Penn, of Atlanta, and Miss Jimmie Black of Lafayette.

**TATUM-BAILEY.**—At the home of the bride, Mr. Ollie J. Tatum and Miss Lucinda L. Butler was joined in holy wedlock June 27. Miss Butler is a member of St. Paul Church. Both are of Moss Point, Miss. W. H. Smith officiated.

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## Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

The Colored Young Men's Christian Association.

is to present, in

SONG AND PIANO RECITAL, Miss Sylvia A. Ward, at Central Congregational Church, South Liberty and Gasquet Streets, Friday night, August 30th, 1912. Program to begin at 8:15. Admission 25 cents.

### Literary Notes

LIPPINCOTT'S AUGUST MAGAZINE.

Lady Make-Believe, a complete novelette, Florence Selden Peple. The Boulders of the Susquehanna, Submerged by the Great Power Dam, August, 1910, a poem, Lloyd Mifflin. Yellow Water, a short story, Will Livingston Comfort, author of "Fate Knocks at the Door," etc. The Poet of the Pine, an Appreciation of Paul Hamilton Hayne, La Salle Corbell Pickett. The Whip-Poor-Will, a poem, Helen Bates. A Belated Rosebud, a short story, Emily Newell Blair. The Heritage of the Serpent, a short story, Stanley Olmsted. "Twixt Thee and Me, Epigrams, Minna Thomas Antrim. First Lesson in Surf-Bathing, a sketch, Sigmund Spaeth. Evidence, a poem, Arthur Wallace Peach. Short Story Masterpieces Russian) I. "Silence," by Leonid Andreyev, translated by John Cournos, introduction by the editor. The Mortgage Bank, a financial article, Edward Sherwood Meade, Ph. D. Culture, a sketch, Thomas L. Masson. Walnuts and Wine. Investments, conducted by Edward Sherwood Meade, Ph. D. Twentieth-Century Travel, conducted by Churchill Williams.

### NURSING MOTHERS AND MALARIA

The Old Standard Grove's Taster's Chili Tonic drives out malaria and builds up the system. For grown people and children, 50c.

### Inquiries

I wish to inquire for lost relatives. My mother's name when we parted in New Orleans, many years ago, was Fannie Johnson. My sister's name was Caroline Johnson, and my name was Lizzie Johnson. Any information concerning either my mother or sister would be highly appreciated.—Lizzie Eggins, Box 305, Lecompte, La.

I am anxious to find my people whom I left in Petersburg, Virginia, before the war. My father was named Jeff Lewis, my mother Rebecca Lewis; my brothers, Cally, Saul and Isaac Lewis; my sisters, Phoebe, Rachel, Hannah and Eliza Lewis. We lived on Mr. Runic Semer's place near Petersburg. My mother was a slave, but my father was free and succeeded in buying my mother. I was hired out to a Mr. Knight and was stolen from there by Negro traders and brought to Louisiana and sold to a man in New Orleans. I would be glad to hear from anyone who knows anything of either of the above. My name is Jemima Lewis, Box 189, Morgan City, Louisiana.

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# Southwestern Christian Advocate

HERBERT E. JONES, Editor.  
T. J. MAINS, Publishers.

NEW ORLEANS, AUGUST 22, 1912

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## BISHOPS FOR RACES AND LANGUAGES

We subscribe to, and try to live in harmony with, that custom of the Advocates to project a discussion upon a General Conference topic in the earlier part of the year. While we have reported, in general way, the outcome of the agitation for election of a colored Bishop at the last General Conference, and called attention to the action of the General Conference on the proposition for Bishops for Races and Languages, nevertheless, in the interest of clarity, it seems that the whole question should be stated in another form at this time; not much that argument may be made for or against the proposition, but that the question should be placed before our people free from misinterpretations.

The chief interest of our people in the deliberations of the recent General Conference centered around their contention for representation of our colored membership in the episcopacy. This contention was natural and legitimate. While the claim was pressed that our work would be the more closely cared for by an efficient indigenous leadership, there was warm praise and love for those of our Bishops who had labored among us and hearty and cordial welcome for those who had been recently assigned to us.

This question, like many another question, must, and at all times, be approached from an impersonal standpoint. The principle, rather than the man, has always been uppermost in the contention of our people for Episcopal representation. The result of the General Conference, as regards this proposition, is quite well known to all. While it was a disappointment to the membership in general, the final result was not a disappointment to the rank and file of the delegates who, in the end, constitute the leadership of our constituency.

Prior to the General Conference, the SOUTHWESTERN CHRISTIAN ADVOCATE approached the subject in a frank, and what seemed to be a reasonable and practical way. The General Conference did not see fit to grant the request, and took no formal steps to answer the petition of our people, unless we read the preamble of Report No. 21 from the Committee on Episcopacy as a formal affirmation that "it has been officially decided that it is unconstitutional to elect any one to the itinerant General Superintendency of the Methodist Episcopal Church, and thereby expressly limit his episcopal functions or authority to any place or to any people." Prior to this action the special committee appointed to look into "the needs as to Episcopal supervision and conditions of growth of our 325,000 colored membership," reported that it found it impracticable to elect a colored General Superintendent who should preside over white Conferences, and that, under the constitution, a colored Bishop, exclusively for colored Conferences could not be elected, and to accomplish this end by amendment would not be feasible, and therefore, recommend the submitting of an amendment to the Constitution, providing a constitutionally limited Episcopacy. While this report was never adopted, it did come from a representative committee.

It is gratifying to state that there was a serious consideration on the part of the General Conference of the claims and needs

of our colored membership. In no recent General Conference has there been a more sympathetic and intelligent interest in our work than at the last General Conference. A large majority of the delegates were anxious to do the very best thing for our work. But, because of difficulties that entered into the situation, there was a division as to what really the best thing was. From the very first day, when the Negro was prominently before the General Conference by addresses which were delivered in the presentation of the table made by Morristown Industrial College, on to the very last day, when the last important debate was on the racial Episcopal supervision, the Negro had his hearing, which was, at all times, respectful, and at times tolerated with marked patience.

The question of Negro Bishops opened on the second day, when the Rev. Dr. W. W. Lucas, of the Mississippi Conference, presented a resolution calling for the appointment of a Commission to "study the needs as to Episcopal supervision and conditions for growth of our colored membership."

A Commission, appointed by the Bishops, reported on May ninth. It is only fair to state that the conclusion reached by this Commission was not satisfactory to our people. The whole report was referred to the Committee on Episcopacy. On the last day of the General Conference Dr. Thomas Nicholson, reporting for the Committee on Episcopacy, presented Report No. 21, the main paragraphs of which we herewith give:

"Resolved (1) That this General Conference propose the following amendments to the Constitution:

"1. To strike out from the Third Restrictive Rule, Paragraph 46, Section 3, of the Discipline of 1908, all after the disjunctive 'but,' and insert the words, 'may elect a Bishop or Bishops for work among particular races and languages, or for any of our foreign missions, limiting their Episcopal jurisdiction to the same respectively.' So that the whole paragraph shall read:

"The General Conference shall not change nor alter any part or rule of our government so as to do away Episcopacy, nor destroy the plan of our itinerant General Superintendency; but may elect a Bishop or Bishops for work among particular races and languages, or for any of our foreign missions, limiting their Episcopal jurisdiction to the same respectively."

"2. Such Bishop or Bishops shall take their turn in presiding in the General Conference. That Article VI, Paragraph 42, Section 2, shall be amended by inserting the words, after general superintendents, 'and the Bishop or Bishops elected for work among particular races and languages or for any of our foreign missions,' so that the section will read:

"Section 2. The General Superintendents and the Bishop or Bishops elected for work among particular races and languages or for any of our foreign missions shall preside in the General Conference in such order as they may determine; but if no Bishop be present, the General Conference shall elect one of its members to preside pro tempore."

The first proposition was carried by a vote of 520 to 45. The second was carried by a

vote of 430 to 112. The report as adopted was ably supported by Dr. M. J. Naylor of the Washington Conference, Dr. E. L. Gilliam of the Lexington Conference, Dr. R. S. Lovinggood of the West Texas Conference, Dr. C. A. Tindley of the Delaware Conference, Dr. A. P. Camphor of the Central Alabama Conference, Dr. J. F. Goucher of the Baltimore Conference and Dr. Thomas Nicholson of the Dakota Conference. The Minority Report was supported by Dr. J. H. Smith, the presenter, and Dr. J. H. ShumPERT.

This is the best proposition that has been brought before the Church that would provide for indigenous Episcopal leadership among our colored Conferences. We believe thoroughly, with an element of our people, that the General Conference might elect a Negro Bishop with the tacit understanding, such as was presented by us in an editorial prior to the General Conference, leaving this Bishop to serve where he would be most effective. This would be the most acceptable to all of our people in the solution of this vexatious question. We are frank to confess, however, after studying the situation, that we do not believe the Church will, in the near future, meet the question upon this basis. We regret that this is true, and it pains us no little to admit it. Nevertheless, we believe it is a true statement of the case and we had just as well face it squarely and sensibly. There are two lines of action: First, to continue the agitation and receive the usual disappointment, in the meantime our work would suffer for the leadership which we believe to be absolutely necessary to the largest and best growth. There is another line of action—namely, the acceptance of this compromise, which certainly is a step forward without the surrendering of any of our constitutional rights. The acceptance of this amendment would in no sense bar the election of a Negro to the General Superintendency at any time later on.

In the acceptance of the proposition we would not sign nor agree to any article shutting forever the door of the General Superintendency to the Colored man. As a matter of fact, this door would be as wide open to aspirants from among the Negro delegates, after the passage of this proposition, as at present. This constitutional amendment providing Bishops for Races and Languages no doubt would put the Negro nearer the General Superintendency than he now is.

There is no color-line discrimination in this proposition. It provides for definite Episcopal supervision for all groups of Conferences. Under this proposition a Bishop could be elected for the white American Conferences, as well as for the German Conferences, the Scandinavian Conferences and the colored Conferences. As a matter of strict construction, a Bishop need not come out of the group which he is to serve. A white American might serve a German group or a Scandinavian group, and a German might serve an American group. It is free from color discrimination.

A Bishop elected under this constitutional amendment would be a full-fledged Bishop. He would have all the rights and prerogatives

(Continued on Page Eight.)



## Jane Addams

By President E. L. Blackshear

Incarnate Spirit of Womanhood  
 Spiritual Mother of a redeemed Humanity  
 Whose love, devoted, pure—  
 More pure than Himalayan snows—  
 Broods o'er the sufferings of man!  
 At Hull House she gathers them  
 Who have lost the way—  
 The forgotten ones;  
 Her sympathy binds the broken hearts  
 Gathering up their bleeding tendrils;  
 Upon poor wounded souls  
 She pours the oil of Christly love,  
 This Mother Mary of our land:  
 Her heart bleeds for the fallen  
 Among children, men and women;  
 Her courage cheers the faint.  
 All races e'en the most despised  
 Are included in her plan  
 Of faith by works  
 Of salvation by loving deeds,  
 This sainted Joan de Arc  
 Of the modern spirit-struggle  
 Twixt woe and weal  
 Twixt vice and virtue,  
 This angel light shining  
 Amid twentieth century moral night.  
 Let all this mighty nation  
 Hail and reverence and homage  
 This Virgin Mother of Humanity,  
 This Incarnate Spirit  
 Of the Eternal Motherhood  
 That said "Let there be life  
 And there was life";

This Incarnate Spirit  
 Of the Eternal Motherhood  
 Brooding in our land  
 O'er mankind's sins and wrongs  
 And wielding the sword Excalibur  
 Against the foul dragons  
 Infesting the marshes and fens  
 Of our modern Babylons.  
 In her shines all the hero heart  
 Of the Anglo-Saxons,  
 The Spirit of King Arthur  
 And of the Holy Grail  
 And of the Venerable Bede;  
 Of Saint Patrick  
 And of the martyrs  
 That fell in Roman arenas  
 Combined with the humble love  
 Of the Blessed Mary.  
 Long may she live who is  
 The Nation's brightest ornament,  
 The Rainbow Promise of holler days,  
 That holiness, its capacity and desire,  
 Be not blotted from the Nation;  
 That holiness shall triumph  
 And become the world-spirit  
 And the guiding star of men;  
 That men may follow again  
 The Star of Bethlehem  
 And bring to the Manger  
 Where lies the Infant Child,  
 The Redeemer of the World,  
 Gifts of frankincense and myrrh.  
 Prairieview, Texas.

## A "Hike" to the Hills and Woods of California

By Dr. Charles M. Melden

He who has never seen the hills has missed much; but, he who has never climbed their rugged sides and looked afar from their lofty heights has missed more. The dweller in the flat country can have no conception of the grandeur, the majesty, the splendor of the hills. They lift themselves up at God's command, the symbol of His might and eternity. To live in sight of them, to accept their challenge and to conquer them is a vast and blessed privilege.

Across San Francisco Bay from our summer home certain peaks of the Coast Range had been beckoning to us until, no longer able to resist their enticements, we yielded. Our plan was to visit the Muir woods and to return along a trail leading over the shoulder of Mt. Tamalpais. Our party of six made an early start, going by ferry across the bay to Sausalito, which, because of its picturesque beauty, is sometimes called the Sorrento of America. The sail takes one along by the water front of the city, affording fine views of Presidio, the World's Fair site and the Golden Gate. It threads the passages between the islands. Goat Island, a naval station, Alcatraz, the site of a national prison, Angel, with its military post and immigrant station, and others which interest and delight one.

A short ride on an electric train brought us to Mill Village, where the walk, or, to use the local word, "hike" was to begin. We soon left the travelled highway and, following a "trail," began the ascent through the woods and across the fields. As we climbed higher and higher we obtained occasional glimpses of the bay and the intervening country which is beautiful indeed.

Surmounting the crest of the hill, we began the descent and soon found ourselves at the entrance of Muir Woods, a virgin forest of giant redwoods, which were old when Peter fished in the Sea of Tiberius and Paul preached on Mar's Hill. Their great trunks a dozen feet through reach upward hundreds of feet to where their lofty tops swayed

by the breezes whisper to each the secrets of the ages. The woods are well called God's first temples. Their interlaced branches arching their solemn aisles naturally suggested the most famous style of sacred architecture, the Gothic. As one walks beneath these ancient trees, he feels himself near the Infinite and worships.

Selecting a spot where the sunlight shimmered through the foliage and where a mountain stream, clear as crystal, ran merrily by, we ate our lunch, which the thoughtful kindness of our hostess had prepared, and for which, by our long walk, we had been prepared. The merry talk of friends, the cries of the "Jay" Birds, flashing in brilliant plumage above our heads and the music of the brook flowing at our feet made excellent accompaniments.

Rested and refreshed we resumed our way. Again it led upward. For some distance we followed the railroad, said to be the crookedest in the world. As we went "excelsior" became our motto. Higher and ever higher, with constantly widening views of the surrounding country and the adjacent waters. Finally, we reached the top of the ascent on the side of Mt. Tamalpais, the summit of which was still some hundreds of feet above. But we were quite ready for the descent. The path wound about the mountain-side overlooking deep and rugged canyons to the wooded sides of which clung the residences of the people who make, in this region, either their summer or their permanent homes. At various points extensive and beautiful views of the bay and its islands and the great city beyond opened before us and once we looked out upon the broad expanse of the Pacific across whose placid waters a solitary ship was making its way. Down, now more rapidly, now more slowly, until suddenly we found ourselves at a stairway near the foot of which was the railroad—a welcome sight. As we sailed homeward the setting sun was shining full upon the Oakland shore flooding it with a golden light and revealing hitherto unseen beauties. On that side was home, and soon, a tired but happy party, we entered its welcome doors.

## The Brotherhood of Man

LYMAN ABBOTT

To deny the brotherhood of man is to deny the very basis of all human fellowship, all mutuality of obligation, of all spiritual service; it is to "cut the nerve" of all the higher philanthropies; it is to reduce all service for our fellowmen to the level of society for the prevention of cruelty to animals; it is to deprive such great movements as that for the abolition of slavery, and that for improved industrial conditions after slavery is abolished, and that for a universal education, of their chief incentives if not of the just ground and reason for their existence; it is pre-eminently to destroy the logical ground and deaden the spiritual inspiration for any missionary endeavor. Why should we send missionaries to the Zulus in Africa and not to the monkeys in Africa? Because the Zulus are God's children, and therefore, our brothers; because in them are the divine lineaments and at least the potentiality of a divine life; because, great as the difference between them in their barbarism and us in our civilization, the likeness of the kinship, the unity, is infinitely deeper and truer; and because God will have all eternity to finish in them and for the work which we can begin here and now in bringing them to Him and to the life which is really theirs. To deny this universal brotherhood of God and his brotherhood of man, based upon and centered in the Fatherhood, is to deny, however unconsciously, the fundamental revelation of Christianity, the basic truth which it makes manifest. Jesus Christ came to earth to manifest the love of God the Father for all mankind. He came to show to all mankind by His relation to the Father what our relation may become when His prayer is answered and we are one with the Father as He is one with the Father; and He came to show that in the Fatherhood of God is a ground of unity which overleaps all distinctions of society, race, condition, or even character, making the disciple of Christ, like Christ Himself, a friend of the rich and the poor, of the Jew and the Gentile, of the orthodox and the heretical Samaritan, and the woman that was a sinner.

## Length of Pastoral Terms

BY THE REV. DANIEL W. HAYS

In the Washington Conference there are 171 appointments. Superintendents are found in the first year and four in the fifth year. Sixty-three pastors are serving in the first year, 53 in the second year, 22 in the third year, 16 in the fourth year, 8 in the fifth year, 3 in the sixth year, 1 in the seventh year, 1 in the eighth year, 3 in the eleventh year, and 1 in the sixteenth year. It will be observed that among the whole number of pastors, only have the distinction of remaining in the present charges beyond the former five-year limit. These are distributed as follows: St. Louis District 3, Baltimore District 1, Staunton District 1, Washington District 1.

The above exhibit is offered without comment. Let it tell its own tale. It may be of interest to those who are watching the trend of the discussion of the question "Frequent Changes Helpful to the Growth of the Churches?"

Washington, D. C.



## Is God a Martinet?

By the Rev. J. O. Thompson, D. D.

The standard Dictionary defines "Martinet; a strict disciplinarian; a stickler for form and etiquette." It is in the second sense that I use the term in this article. I am confident that there are a great many people, professing to be Christians, who sincerely believe that Heavenly Father is really a martinet. They believe that He cares more for certain ritual observances, for the observances of certain rites and ceremonies, than for the spirit and character of His worshipers. They elevate into the place of essentials such matters as the attitude in receiving the communion, the method of baptism, the position in prayer, the use of certain ritual forms. A minister in the city in which I reside declared, some time ago, that without baptism by immersion salvation is impossible. I have been told that a gentleman, a member of the Established church of England, replied with great spirit to one who urged him to seek the salvation of his soul—

"Why, sir," said his friend, "I heard you, just now, use profane language; I noticed that you deliberately deceived your boy a little while ago, and you showed a very un-Christian temper; I saw you last night under the influence of intoxicating drink, and I heard you, in conversation, speak in a way that forced me to infer that your life is not strictly moral. If in this way you deliberately break the commandments of God, how can you consistently claim to be a Christian?"

"Well, sir, I think I am as good a Christian as my neighbors, I go to service at church as often as once a month; I join in the responses, I repeat the creed and the Lord's prayer, and at least twice in the year, at Christmas and Easter, I go to communion. Certainly I am a Christian!"

I know a minister who was pastor of two churches about six miles apart on a railroad. He desired to have a successful rally on a Sunday at one of those churches and asked the railroad officials to run a Sunday excursion train for the accommodation of the people of the other charge. It was not a revival meeting, but simply a money raising project. He was asked if he did not think it would be breaking the Sabbath.

"Well," he replied, "I reckon we'll have to do considerable praying after it is over."

I have known people who put more stress upon kneeling in prayer than they did on the praying spirit, without which prayer is a mockery. They seem to have the idea that God is very particular about the attitude of the one who offers a petition to Him, and that prayer is much more likely to be heard and answered if the suppliant is on his knees. The Psalmist says of "Our God," "He taketh no pleasure in the legs of a man. Jehovah taketh pleasure in them that fear Him, in those that hope in His loving kindness. Psalms 147, verses 10, 11. I have heard a clergyman of the Protestant Episcopal church literally "rattle off" the service of that church, prayers included, as though the whole object of the repetition was to get through as soon as possible and have it done with. The same spirit was apparent as that in which the Buddhist whirls his prayer wheel, believing that each revolution is a real repetition of the prayers inscribed thereon. And there are good people who feel that God demands that they should spend a certain time in prayer every day, no matter what other duties may press, nor what acts of love, justice and mercy may be neglected in order to fill the count.

It is not many years since there was a good deal of discussion in the Church of England, and I think it overflowed a little into this country, as to the "eastward position" and as to certain matters of "ecclesiastical millinery"; and it seemed to me that sometimes in that discussion the "weightier

matters of the law, love, justice and mercy" were totally forgotten. And church history tells us of many bitter controversies, some of which have almost rent the church asunder, and about matters little if any more important than these.

This same spirit was rampant in the days of the Lord Jesus; in fact it inspired most of the false accusations against Him. The letter of Sabbath keep was by the zealous of His day, so far exalted above the spirit that they vehemently accused Him of breaking the Sabbath when He simply performed works in perfect harmony with its spirit. This spirit of literalism was more severely rebuked by Him than almost any other, and His disciples, some of them, followed in His footsteps in this matter, and yet He hardly ascended before that same spirit began to crop out among His own followers. Some of the brethren took Peter severely to task for breach of Jewish custom in eating with Captain Cornelius and his friends at Caesarea; and self-appointed emissaries from the church of Jerusalem went to Antioch and declared that there could be no salvation without the observance of the Mosaic law. The people who hold such views show plainly that they believe God to be a martinet, who is much more concerned about the etiquette and routine of worship than He is with the real salvation, the moulding of the character of men.

And yet, unless I grievously misinterpret the teachings of the Lord Jesus and His apostles, they were all the while endeavoring to turn the attention of the people away from these matters of mere ritual and ceremony, and to the practice of love and its attendant virtues. Again and again the Lord Jesus announces the principle that right character and right conduct arising from it are the essential thing, and these ceremonial observances are valueless, and may become even worse than valueless if they attract and hold away the attention from that which is really essential.

Of course I believe in the orderly and Christian observances of the Sabbath, but the Jews of our Lord's time showed conclusively that there is danger of being too much devoted to an outward observance, with an utter absence of the Sabbath spirit. The Lord Jesus many times corrected their ideas with reference to Sabbath observance, assuring them that "The Sabbath was made for man," not man to be a slave of the Sabbath; that it was to be a blessing and a joy, not a straight-jacket and a fetter; to serve him and not bring him into servitude to it. And this Sabbath and many other things, even the Bible, have been changed from the blessing of our Heavenly Father intended them to be and made a curse. I have known people to use the Bible in such a way as to get really very little good from it. I know a lady who feels it her duty—and feels that there is merit in the performance of that duty—to read the Bible through in course, beginning a new reading as soon as she has reached the last chapter of Revelation. She makes a merit of the fact that she has read the whole Bible twenty-five or more times through in course. She has read it perfunctorily, so many chapters a day, and now has a very limited acquaintance with the book. She has "read" but has not "marked, learned and inwardly digested" the glorious old book. I have known people who made a merit of "reading the Bible upon their knees," so many chapters a day, as though the position was especially meritorious. Of course this is all folly. The whole tendency is to lead them to put the emphasis on the wrong thing. It is the "Spirit that giveth life." The position in reading or praying can have only one influence; if it is uncomfortable the physical discomfort will have a tendency to distract the attention from the real meaning of the word, and

so to render the reading or praying less useful.

The Hebrew prophets fully understood this matter, and it is a matter of wonder to me that people can read their denunciations of mere ritualism and not understand that God is not a martinet, but that He "Requireth truth in the inward parts," and that "In the hidden parts He will make us to know wisdom." Read especially Isaiah 58, and then "The conclusion of the whole matter, as it is summed up in Micah 6-8. R. V. "He hath showed thee, O man, what is good; and what doth Jehovah require of thee but to do justly, and to love kindness, and to walk humbly with God?"

So, brother, if any of these things are helps to you, use them. If you can pray better on your knees, by all means kneel down. If standing in prayer seems to bring you nearer to your Father, by all means stand as erect as a post. But do not condemn the brother whose rheumatic knees make the kneeling posture a torture, and don't for a moment think that God cares anything whatever about these forms so long as they may be a help to His children in coming to Him. Remember the words of the Lord Jesus, how He said, "The words that I speak unto you, THEY are spirit, and THEY are life."

### The Negro Members of the General Conference of the Methodist Episcopal Church

Mr. Editor, it seems that the colored members of the recent General Conference of the Methodist Episcopal Church, held in Minneapolis, Minnesota, are criticised for the retention of the amusement paragraph in the Discipline. Their vote is termed a block vote in its favor. It seems to me that such criticism is unfair, unwise, and much more to be condemned than the block voting of the colored delegation on that question. Block voting is nothing new nor uncommon. It happens when men agree on a subject, or when otherwise influenced. They were not otherwise influenced or they would have voted the other way. The above being so, we presume they exercised their freedom in voting according to their knowledge and the information the Conference could give them, and as we are due to act upon our own knowledge and all possible knowledge, and as these delegates did so, we fail to see the justness of the criticism. These colored delegates voted upon this question as they saw it affected their people. The white delegates did the same. Why, then, should they criticise others for doing the same they did? Had either white or colored members done otherwise there would have been just ground for criticism. If we do the correct thing we can not please our white brother. If we do the wrong thing we can not please him. It seems that we can only please him when we follow his dictations, whether it be right or wrong. Then he is O. K. whether ignorant or intelligent. If he is elected to Chicago as a Taft delegate and votes according to his election, then he is read out of the "Bull Moose" convention because of moral and mental qualities deficient to such a degree to render him unfit to be a member thereof. What would be the result had the colored members in the General Conference and the Chicago Convention voted to have pleased others, voted contrary to their knowledge, their instruction and their conscience? Would they have been criticised by Dr. Day and others, would they have been read out of the third party?

Why not criticise the white members of the General Conference who voted to retain said paragraph, why not condemn the block voting at Chicago at both conventions, why not condemn the block voting at the Democratic Convention in Baltimore?

The colored brother is inclined more and more to vote as he sees things because he sees that his white brother is fallible as well as he is. We see you in slavery, in rebellion, in reconstruction, in the greenback party, in

(Continued on Page 7)




# THE CHRISTIAN LIFE

## Morning Messages

### Sanctification as a Working Plan of Life

By Bishop Bashford



I wish we might think together this morning for a little while upon sanctification as a working plan of life. Were I to call for a vote, or expression of experience, upon the part of those who profess sanctification, you would very wisely hesitate. I have no such thought as that. Were I to ask each one who will accept sanctification as his working plan of life, as the great aim and purpose for which God sent him into the world, to realize the divine motive, to realize that promise and that command of Christ to be perfect as the Father is perfect, surely all of us would say in our hearts, if not publicly: "Yes, yes, blessed Lord, I accept your plan of life for me." Look at that passage of Paul in Philippians 3:12—"Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Here is Paul's recognition that every man's life is planned of God, that every man is laid hold of by Christ for some particular achievement, and Paul's whole aim is that he may lay hold on that for which Jesus Christ has already laid hold on him. That is the aim that we are to set before ourselves.

John Wesley, you remember, said that Methodism was raised up to spread scriptural holiness over the earth; holiness—Christianity at its highest potency, to be spread over the world. That was Wesley's program for us. He said: "I count this to be, under God, probably the most important work now on earth;" not meaning to say that he counted the achievements of his people in sanctification the most important on earth, but meaning to say that he counted this aim, the achievement of scriptural sanctification, as the most important work before the human race at that time.

Go back of Wesley (for he is not our authority; the New Testament is our authority) and you will recognize that the New Testament does speak over and over and over again of regeneration and of sanctification. And where the New Testament uses the terms and uses them repeatedly, not simply incidentally but repeatedly, you may rest assured there is some meaning underlying those terms. Professor Bartlett of Cambridge, in Hasting's Bible Dictionary, in the article on Sanctification, declares that these two terms are found all through the New Testament, and that they do relate not in different types of experience so much as to different stages of experience; that sanctification is a stage growing out of our regeneration, and that we ought not to be content simply with the one but that we ought to be pressing forward constantly toward the other. So I come to bring before you this morning sanctification as a working plan of life.

Let us not delay on definitions. Perhaps that is where we have made our mistake.

Literature that is valuable always springs out of life. "The life was the light of man." And the light never comes until the experience precedes it. No great literature is born in advance of experience. Our difficulty, I think, on sanctification is perhaps that we ought to wait another hundred years until we have had a larger experience before we attempt to formulate it. Milton's *Paradise Lost* was vastly more effective than his *Paradise Regained*. Dante's *Inferno* was more effective than his *Paradiso*. And this was because these men knew more about the sorrows and sins of earth than about the joys of heaven. If they had waited a hundred years, they would have written better than they did on the subject of the last two books. Instead of disputing about sanctification, let us press on and adopt it as our working plan of life. And then, I am sure, some of you later will be able to tell out of your experience what it is that you have found. Our Discipline is exceedingly wise at that point. I think those questions must have been written by John Wesley, they are so absolutely sane: "Are you going on to perfection?" That is not pressing you for some statement of experience that you feel is beyond you, some declaration that you feel you cannot quite make. "Are you going on to perfection?" Have you put before you as your aim that which Jesus gave as a joint promise and command, "that ye also may be perfect; as your Father in heaven is perfect." Again it says, "Are you earnestly striving after it?" When we were admitted to the Conference we answered those questions. That was the deep desire of our heart. I think I made a mistake at that point. I did not experience, did not have that which I felt was involved, which would enable me to say "I can feel no condemnation; I can feel that I have done every duty put before me; and I have not fallen into any act or into any word or any thought that brings condemnation." I could not quite realize that. And because I could not quite realize that, presently I began to say, and perhaps you have had the same experience, "Well this sanctification is an impracticable scheme. You really could not realize it now and here." Then, perhaps, we dropped our earnest seeking after it, because we thought that the men who professed it were a little off, were a little radical perhaps in their views. And so, because we were striving for something that perhaps was not quite possible for us at that time, in the honesty of our hearts, we may have dropped all search after it, which never ought to have been abandoned. In doing so we made a mistake and gave Satan the advantage. We said, "if we can find any place or time at which we feel condemnation, or are conscious of having any impure thoughts in the heart, if you can trap us at any single point, we will abandon the search." That gave Satan an advantage over Christ. That was mistaking a repulse in a skirmish for defeat in a campaign; and we gave up this struggle.

Paul says, "Not that I have already attained or am already made perfect; but I press on if so be that I may lay hold on that for which I was laid hold of by Jesus Christ." Then Paul repeats himself. And you may be

sure that when a writer as condensed as Paul repeats himself, he has some great message for us.

"Not that I have not already attained; but this one thing I do." Now, he begins to state the fundamental purpose of his life; not the going up to Jerusalem, not the preaching at Athens or Corinth. It is another thing—"I press toward the goal for the prize of my high calling of God in Christ Jesus." That is a repetition of what he just said before. And he repeats it because he sees its immense importance. Here again he says, "Not that I have already attained"—not making undue claims; but he is setting his ideal before him.

I think we must say, if we are going to be honest this morning, that sanctification as John Wesley defined and discussed the experience of it, is not to-day the possession of Methodism. Are we going to be obliged also to add that sanctification is not the passion of Methodism? God forbid that! Oh, that we may come at least to the point where we shall say, "Whatever may be my possession or lack of possession, this shall be my consuming passion, that I will be transformed after the likeness of my Lord and Savior Jesus Christ, may lay hold on that for which I was laid hold of by Jesus Christ." You remember that marvelous promise of Jude: "Now unto him that is able to guard you—to guard you from stumbling"—he will do it, brothers and sisters! And it will be Jesus all the time Who has done it all. And as you are saved to-day so that your words are correct, so that your action is correct, so that the Holy Spirit takes possession of your imagination and guides your thoughts, it will not be you that do it, but Christ that does it. And you will say "He did it;" and you will say, "I live, yet not, I but Christ liveth in me." "Now unto Him who is able to guard you from stumbling, and to present you faultless before the throne of his glory with exceeding joy." Oh! brothers, you will not conquer a little ambition simply with something that is negative. Let our small ambitions be swallowed up in an indefinite ambition—in the ambition to be near the throne, near Paul, near Wesley, near the great saints in the other world—the infinite ambition to be Christ-like. Now unto Him whom is able to guard you from stumbling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever."

### King Home, Marshall, Texas

I think the women of the Women's Home Missionary Society, Texas Conference, ought to know of the splendid work that Mrs. Seeds of the Women's Home Missionary Society, and Miss Apperson, superintendent of the King Home, are doing at Marshall, Texas. This Home has been entirely renovated from cellar to garret at considerable expense. Carpenters, masons, plasterers, painters, paper-hangers, tinnners and plumbers have been kept busy for two months by these good women. Besides personally overseeing the work, they have been busy day and night doing all kinds of house-cleaning, sewing and painting, etc. Brand new furniture and other furnishings have been put in every room. Everything inside is lovely, a place of comfort and beauty. It is rightly named King Home. Our women should feel proud of what is being done for our girls. There ought to be over 100 girls to enter King Home the first day of school. God bless these good women. Mothers, send your girls in. The Superintendent is the right one for the place.

Yours,  
MRS. N. B. PEMBERTON,  
Marshall, Texas.



## OUR YOUNG FRIENDS

### Ruth Newport's Postgraduate Course

By A. F. Caldwell

"A girl with my training—both at college and later in music—has no right to bury herself in a small country community," dismally sighed Ruth Newport, looking aimlessly from the library window down the village street. "She ought to have a broad field for opportunities, and not be confined within the limits of a small town like Welchville. There's nothing here, absolutely nothing, for a girl of my attainments to do."

"Ruth," asked the girl's Aunt Helen, coming to the library door, "would you mind loaning your new book, Gold and Pearls, if you have finished reading it yourself, to Lucile Coburn? She's sent down by Jed to see if she could borrow something for over Sunday. He called on the way to the mill and will be back in a few minutes."

"I'd—rather not, Aunt Helen. The Coburns are—so careless," returned Ruth, hesitatingly. "Can't—she have something else? Loan her one of Nan's. Lucile would like The Unexpected Guest, and Nan won't care. I don't want the covers of Gold and Pearl soiled—they're such a delicate tint."

"I don't think that Lucile would—"  
"But the rest of them might!" interrupted Ruth, in a tone that implied, if it didn't express, refusal.

"Very well, dear," and Aunt Helen went back to the sitting-room.

In a short time Jed came back from the mill, and when he left the house he took with him, for his invalid sister to read, one of Aunt Helen's own books, Grace in Trial.

"I'm afraid, Jed," she said reluctantly, "Lucile will not find this interesting. But tell her I'll get her something next Tuesday, when I go to the city, that she'll enjoy. There's a new book by her favorite author just published, and 'twill be a pleasure for me to get it for her."

"I don't see why Aunt Helen bothers so much about no-account people," said Ruth to herself, impatiently, when once more left alone. "She's always spending her time and strength on somebody else—no one that has any claim on her, not in the least."

Ruth moved a trifle nearer the window.

"If we lived in a big city, there'd be a chance of my accomplishing something—real splendid things, things that would count. I've been home now almost five months—it seems like so many years—and not a single occasion has presented itself for me to do anything. And I'm getting so impatient to help improve people and existing conditions. Professor Graham, in our social ethics class, used to try to impress us with our responsibilities in this matter. He said we each had a work—something to accomplish along these lines. But it's utterly impossible for a person's even thinking of doing anything in a small place like this."

Ruth was silent for a minute.

"I'm glad Ethel Trueblood has invited me for a week's visit with her at Paxton. It will relieve the monotony of my existence here—even if Paxton isn't any larger than Welchville. I only wish the invitation was for next week—instead of the week after."

Ruth Newport had had every advantage that a well-to-do father could procure for his daughter. She had taken the college course at Ellston, and later had spent three years under the best music teachers in Fairfax.

Ever since coming home, having her education finished, Ruth had grown more and more restless in the small New England village, where her father's woolen mill was situated. And it was to her chagrin and regret that here she was unable to put into

practice the theories she had acquired at college—theories regarding, in its many phases, the betterment of social conditions.

In her opinion, only a large town offered opportunities such as she craved for the carrying out of her ambitious dreams. Accordingly, her life at Welchville closed and securely locked all the doors to her pet designs.

"Why not begin here at home, dear?" suggested her Aunt Helen once, as Ruth complained to her of the lack of the opportunities that she sought.

"Here! Why, Aunt Helen, there's no chance in Welchville!"

"But there's much one can do if she's really in earnest."

"Nothing that will count," persisted Ruth. "I want to see results."

Ruth had been in Paxton two days, when she remarked one morning, at breakfast, "It seems just as though one of my classmates at Ellston lives in Paxton."

"Here?" asked Ethel, interested.

"It seems so, if I remember correctly."

"Do you recall her name?"

"Yes, it was Dorothy Canwell."

"Dorothy Canwell!" exclaimed Ethel.

"Was she a classmate of yours?"

"Then—she does live in Paxton? I was pretty sure of the fact," added Ruth.

"There's a Dorothy Canwell here, and the people call her their 'Right-About face!'"

"Their what!" queried Ruth, curiously.

"I don't wonder you ask," laughed Ethel.

"But that's exactly what she's been to the entire community—ever since she came home from college. It's a little over three years now. Yet the work she's done for the betterment of Paxton, in all lines, has been nothing less than marvelous."

"In every way, it seems, she has brought the whole village to right-about face. And so she was your classmate?"

"Yes. But she didn't give promise of anything like this when she was in college. I never knew she had the slightest ambition to improve social conditions—like some of us had. We never regarded her as a girl of any great force—just an ordinary, everyday, plodding-along kind of a person."

"Well, she's made over Paxton—from A to Z," declared Ethel, approvingly. "And she's done it so quietly you'd hardly know it, were it not for results. You'd like to call? We will, while you're here."

"What has she done that's so remarkable?" asked Ruth, her curiosity suddenly aroused.

"It's almost a 'look around and see,'" replied Ethel, passing Ruth the rolls. "First of all she organized 'The Village Improvement Society,' and that has accomplished wonders—positively! The little park you noticed, and were so delighted with, coming from the station, was only a bit of grown-up-to-bushes pasture, three years ago."

"That handsome little park!" exclaimed Ruth, incredulously.

"Yes; and you see now the transformation. It might well be labeled: 'Dorothy Canwell—Her Work.'"

"It's lovely. I should imagine it the work of years."

"Then the old town hall, built 'way back in the—" Ethel tried to recall the year in which it was erected. "I can't remember just the exact date, but it's over one hundred and fifty years old. It has been put in thorough repair, till it's now one of the prides of the village. We have a good many, owing to Dorothy Canwell!"

"Is that the building. I thought so picturesque?" reflected Ruth.

"Out on High Street? Yes; and it's now regarded among the finest old buildings of the State. I have some excellent post cards of it somewhere."

"Welchville has an old building something like it, only it's hardly more than a ruin, now, so gone to decay is it," remarked Ruth. "It could be made into an exquisite thing, if only—"

"This was all to pieces, too, when Dorothy Canwell's genius took hold of it," interrupted Ethel, and there was a pardonable touch of pride in her voice. "I seems almost as though she has an Aladdin's lamp, and all she has to do is to rub it, and an improvement of some sort or other takes place. Then she started the circulating library, and we already have a most excellent assortment of books. It's astonishing how many we have, considering the length of time we've been at it—procuring them."

"Squire Emerson—his family is one of the oldest in Paxton—not long ago decided to build a new house on the old lot. This made it necessary to tear down the one he was then living in. Dorothy went to Squire Emerson and persuaded him to present it to the town for a library building, and it makes an ideal one. Of course, it has been removed to another lot and remodeled. Strangest of all, Squire Emerson paid all the expense of its removal, and, in addition, gave two hundred dollars toward remodeling it. I don't know how she managed it, but she did."

"I wonder if any one else could do—"

"The Young Men's League," continued Ethel, "was organized by Miss Canwell. The village band and a Mothers' Home Club were also the result of her work."

"How does she get time to—" Ruth was perfectly amazed at what had been accomplished by her classmate.

"I don't know," returned Ethel. "Perhaps she can tell you."

"All the newly planted trees—you have seen them—along the streets are due to her. They'll not only make our village more attractive, but some day they will furnish us with a much-needed shade. Then, too, the old elms around the square have all been 'doctored' through her suggestion. Now they are as good as new. She has started a fund called 'The Red Cross Auxiliary,' and it's amazing how fast it is increasing. People are constantly contributing to it without being solicited."

"What use is there made of—"

"By its aid, a few weeks ago, little Lawrence Randall—his folks are wretchedly poor—was sent to the hospital in Portland and had his right leg straightened. And now he can walk as well as any one. Otherwise, he would have remained a life-long cripple."

"And soon—next week, I believe—Sarah McDowell—she hasn't a known relative in the world—is going to be taken away for rheumatic treatment. The doctor says she can be greatly benefited by a few weeks at the Kelso Sanitarium."

"And Dorothy Canwell has done all this!" Ruth quietly laid down the spoon she had been toying with.

"Yes; either directly or indirectly. And that isn't nearly all she has done for the people of Paxton. I firmly believe if Dorothy Canwell were to die, the citizens of the town would erect to her memory a public monument, on which would be engraved: 'She made us what we are!'"

"I—I didn't thing a small place offered such opportunities for this kind of work," confessed Ruth, slowly. "I always imagined it was only in larger communities that one could do things of this sort."

"No."

"I see so, now. But I wouldn't have had it not been for my visit here. I shall hereafter count this as my post-graduate course."

"Your what!" exclaimed Ethel, curiously.

"Just as I say," replied Ruth, seriously, an expression of a new-born resolution on her flushed face. "My visit to Paxton has prepared me to do my work;"—*The Classmate*



## The Death of John the Baptist

International Sunday School Lesson for September 1, 1912

(Mark 6:14-29.)

Memorize Verses 27, 28.

Read Mark 14:1-12

Golden Text: "Be thou faithful unto death, and I will give thee the crown of life."—Rev. 2:10.

### Introduction—John the Baptist

John the Baptist was a man sent from God, a chosen messenger of Jehovah, whose life in this world had the very special and definite purpose of preparing the way for One greater than himself, who was to come after him. Born of priestly line (Luke 1:5), John was at the same time a near relative of Jesus, the mothers of the two men being akin (Luke 1:36). Only six months the senior of our Lord, it is not improbable that John had met Jesus at least in boyhood. The years of his early manhood were spent in retirement, amid the privations and hardships of the desert (Luke 1:80). When at last he entered on his public mission his fearless preaching of righteousness and repentance attracted the attention of the Jewish authorities, as well as of the common people. Speaking with an authority such as no other religious teacher of his time had thus far assumed, and entering upon his work at a time when the public mind was in a state of expectant unrest concerning the coming of the promised Messiah, John's preaching, though restricted apparently to regions a little apart from the centers of population, created no little stir even in the capital city itself. Concerning the content of his message we shall learn in our study of today's lesson.

(a). Herod Antipas, son of Herod the Great, tetrarch or governor of Galilee and Peraea. King is a courteous title.

(b). Miracles wrought by Jesus and the Twelve (6:1-10).

(c). Or, they said.

(d). Herod accepted the popular belief that John had risen in Jesus, which accounted for his miraculous works.

(e). Malachi 4:5 prophesies Elijah a forerunner of the Messiah (compare Mark 9:12).

(f). At least a true prophet.

(g). His guilty conscience convinced him.

(h). In the fortress attached to the palace of Machaerus near the Dead Sea.

(i). After he had divorced his wife and she her husband.

(j). With hatred and a desire for revenge.

(k). Protected him from the vengeance of Herodias.

(l). Or, did many things.

(m). When his well-laid plans to destroy John could be executed.

(n). Or, military tribunes.

(o). Or, his daughter, Herodias. Her name was Salome. She took the place of a hired dancer in order to infatuate Herod and gain her mother's wish.

(p). Or, it.

(q). Compare Esth. 5:3; 7:2.

(r). Evidence of her plot.

(s). He probably repeated his promise with a drunken brag.

(t). Refuse.

(u). John's disciples buried him and informed Jesus.

### A Challenge and a Promise

A man is faithful unto death when he always and at all costs preserves the integrity of his better self. The surrender of life's higher ideals, the habit of compromising principle and of even harboring a desire for those things which the best within us forbids, makes for the disintegration of self and the loss of that inner unity essential to the preservation and expansion of the life of the spirit. The crown of life is a life achievement attained through struggle, sacrifice and persevering loyalty to a high and ever enlarging ideal of life. The crown of life is life eternal, upon which a man enters as soon as he begins to think and plan and choose on the basis of abiding values. The pleasures of sense are transitory, the treasures of earth are those which moth and rust do corrupt, and the life spent in the pur-

suit of these is fleeting. But the pleasures of the spirit are those that come from viewing life in its larger relations, in right perspective. The treasures of the spirit are treasures of character, faith, hope, and love which abide. And the life of the spirit is the life which in its every purpose and endeavor is in line with the triumphant onward march of the kingdom of righteousness. The contrast between

the life of the spirit and the life that is carnal is brought out in bold relief in the characters of John and of Herod. Often the contrast is not so marked. In the life of John, the idealism, the altruism, the purity of motive, the fidelity to principle and to an appointed task are the essentials, rather than the onward rigor and asceticism. In the life of Herod, the selfish motive, the absence of worthy purpose, the surrender to carnal passion are the determining elements which in his case accomplished their extreme result, the utter disintegration of character. It is ours to choose which shall be the tendency and which the goal of our existence. To us are spoken the words—at once a challenge and a promise—"Be thou faithful unto death, and I will give thee the crown of life."—From "The Lesson Handbook."

## The Prophet and the Christ; Two Rally Day Examples

Epworth League Devotional Meeting Topic for September 1, 1912

(Mark 1:35-39; Amos 7:10-13)

The Nobility of Youthful Enthusiasm (Epworth League Rally Day.)

### THE PITH OF IT

Mix your reading of the Scripture lesson with a little historical imagination. It will not hurt the Scriptures, and it may do you some good. Remember vividly for a moment that you are handling a book that is something more than sacred; you are reading the account of two who wrought for the world's advancement.

Let a little natural curiosity take possession of your mind as you read:

Was securing time for prayer a problem with Jesus?

What was the basis of Jesus's ready decisions?

Why did he insist upon leaving the crowd at Peter's house?

How could so masterful a Teacher justify himself in giving time to relieving physical distress?

What was the attitude of Amos toward the political institutions of his day?

How was he influenced by the opinion of the recognized religious leaders of his time?

It is not easy to leave this study of the Master's life and purposes to go back eight hundred years and understand the conditions under which one of the great Teacher's forerunners, worked. The measure of any man's worth is the measure of his protest against existing wrongs.

One good suggestion acted upon by one Epworthian is of more value than many good suggestions read and approved by every Epworthian in Methodism. Mr. Harrison's "Present-Day Message" will show you how to crystallize the good impulses of the devotional meeting into action. The hints here for the practical presentation of the year's work are invaluable. Keep these suggestions in your notebook and work out as many as are practicable in your own community. The opening of the fall work is a good time to begin to test his prophecy concerning how to increase interest in the devotional meeting.

If I were leader, I would follow to the letter the suggestions about definiteness of plan made in "Preparation for the Meeting." Generalities will not do when you are planning to utilize to the very best advantage the time and interest and enthusiasm of every member of the League.

### THE SCRIPTURE EXPLAINED

Mark gives us a picture of the praying-working Master. Jesus must pray because he must work and then must work because he has prayed.

"And in the morning." Jesus, after healing sick folks the night before, had slept in Peter's house.

"A great while before day he rose up," too enthusiastic to sleep long. With his great mission before him he starts away while the disciples still slept.

"A desert place." Absolutely quiet was necessary for him to pour out his soul before the Father.

"Prayed" or "kept praying." He was not satisfied with a short sentence appeal for help and then a hurried rush to work. He took time really to talk with his Father.

"We always do what we want to do badly

enough," someone has said. Jesus made prayer fundamental just as every disciple must whose enthusiasm is to do any good.

"Followed after him." When Simon went to call Jesus the guest had gone. People began to clamor to see him, so Peter and the others start in a hurry after the Master. They think this too great an opportunity for Jesus to lose, and want to bring him back with them.

"Are all seeking thee." They do not give up the quest; those who seek are sought even as the Master who came to seek and save the lost and was himself sought by the multitudes even though they did not understand his mission. The people could not and would not keep away from Jesus.

"Let us go elsewhere." The Master knows exactly what to do. He is not going back. Others need him now more than Simon's neighbors.

"Into the next towns." The larger towns where he could reach the people quickly and in numbers. Jesus knew that no time could be lost; he went straight to his task.

"Preach." Proclaim as a herald. The same word would be used of a messenger from a king on royal business. Jesus came as a herald from the King of kings, and he was bringing tidings from him.

"To this end came I forth." He came out from Peter's house to get away from the crowd and go to other places; then in a deeper sense he came from the Father to be the herald of good news to the whole world.

"Casting out demons." As the mission of Jesus is spiritual he not only tells the good news of the Kingdom but he actually relieves those sufferers who could not otherwise have accepted his message.—"Epworth Herald."

### The Epworth Leaguer

BY RALPH WELLES KEELER.

No haloed saint from age remote,  
But youth full-blooded, strong—  
Who breathes his prayer in duty done,  
Whose heart beat is a song.

For him the war cry and the fight  
Where faith in practice grows  
To knowledge: for the fight is his  
Who proves his hope and knows.

With test and trial, man and maid,  
At school in God's own love,  
Bringing to earth in each day's task  
The message from above.

The labor and the toil he shares,  
The shame, the loss, the woe,  
With hungry hearts, Christ builds with such  
His kingdom here below.

Warm-hearted helper, faithful friend,  
Like Christ, his Master, Lord,  
Tuning anew life's sagging strings  
For sounding Love's full chord.  
New York.



## Delaware Conference Letter

By J. W. Fenderson.

Since the adjournment of last Conference in April, preachers have died—one from the active, and from the superannuated ranks.

The Rev. Frederick C. Wright, serving one of the stations of the Cambridge District at Laurel, Delaware, after an illness of eight months, passed his reward, June 24th. His sickness which began at first only a slight cold, developed other ailments, chief among which was Bright's disease, which finally caused his death. Being of robust health, it was hoped that he would be strong enough to throw off his affliction, and not until near the end of his case despaired of.

Brother Wright was born at Wittman, Md., 53 years ago. He was of a splendid stock of Christian character and loyalty. By nature intelligent, his education was easily acquired. From the public schools of town and county, and by self-instruction, he acquired sufficient knowledge to teach in the public schools of Tolbert County. Being a Christian from earliest years, his inclination to the church and its teachings was natural. As a consequence he was converted young, and a few years later he was a member in the Methodist Church.

In 1889 he entered the Delaware Conference, and received his first appointment in that year, being assigned to Ridgely, Md. During his active ministry, he pastored churches successfully at Crumpton and Salisbury, Md., Atlantic City, Cape May, Burlington, N. J., Lincoln and Laurel, Del.

During the second year of his first appointment, he married Miss Susie E. Dodson of Baltimore, who lives with him. To him she was more than could be imagined. Being herself educated, she rendered him much help that he took first rank as a pastor and teacher. Evangelistic in his tendencies, he was always acceptable, for the revival fires kept his church in a constant spiritual fervor.

His funeral was held at Laurel, Thursday afternoon, June 27th. Rev. C. W. Pullett, District Superintendent, was in charge, and read a splendid paper on his life and work. The Rev. C. W. Downs, Dr. J. Jolly and the writer, spoke on different phases of his life. The members of the district attended in great numbers and acted as honorary pallbearers. His body was buried at the Church Cemetery.

On July 16th, the Rev. Henry A. Monroe, D.D., after an illness of a year, died at his residence, 931 30th Street, Philadelphia, in his sixty-third year. He was of steel, perfect in habits, determined to live, and survived the expectations of his physicians, who ten years before he died pronounced his affliction incurable, which would prematurely end his life. He lived on, and never died until every ounce of vitality was consumed in thought and toll.

Brother Monroe was made of that sort of material that produces the genius. In the field of his choice he conquered things. He competed with men, he overcame with conditions, and won. His birthright was a synonym of opportunity, not for himself, but for all men. He received its education, he imbibed its intelligence, he drank its culture, and he, catching the spirit of its love of liberty, patriotism forced him to the front in his country's cause, and for the freedom of his race years before he reached his majority.

The Fifty-fourth Massachusetts was his regiment, he was the drum beater. He beat "calls," and "charges," but no "retreat." At Fort Wagner he fought and tasted the bitter. Greater was he for having been associated with Colonel Shaw and Sergeant Carney. In 1865 he was mustered out an honorable soldier. Having served in the struggle for his people from physical slavery, one year after his discharge he began the struggle at Fairmount, Somerset County, Md., to break the shackles of ignorance. Here he was teacher, printer, editor and organizer. Fairmount will never outlive his presence.

Entering the Conference in 1878 with his splendid record of accomplishments, he took rank at once as a leader. After three successful years at Cambridge, Md., and three at Ezlon, Wilmington, Del., he was transferred to the New York Conference, and the foundation for the greatest church of color in the world. For eleven years he was Presiding Bishop and District Superintendent. He served Zoar, Philadelphia, six years, and completed his active ministry at Camden, N. J., 1910.

Brother Monroe was profoundly learned in history, literature and Greek. In recognition of his ability

Wiley University conferred upon him Doctor of Divinity in 1891. He was a delegate to three General Conferences, and for sixteen years a member of the Committee on Foreign Missions. He represented the Church at the Ecumenical Conference, 1890, London, England, and for three years was a member of the Board of Lecturers for the City of New York.

Dr. Monroe was married twice. His first wife was Miss Christiana Wilson, of Fairmount, whom he married in 1869. To this union eight children were born, five survive. She died in 1888, and two years later he married Miss Madeline Carter of Savannah, Ga. She survives.

The funeral was held at Zoar, Philadelphia, Friday, July 19. The services were in charge of Dr. J. H. Scott, who read a sketch of his life and work. The Scripture lessons were read by Revs. W. T. Hemsley and J. C. Dunn. Prayer was offered by Rev. J. E. A. Johns, District Superintendent of the Centerville District. Rev. C. W. Pullett, Superintendent of the Cambridge District, and Rev. J. W. Parker, announced the hymns. Addresses were made by Drs. F. J. Handy, Superintendent of the Philadelphia District; W. H. Brooks, of New York, and Ernest Lyon of Baltimore. Appropriate resolutions were read from the Trustee Board and Epworth League of Zoar, from St. Mark's, in New York; from St. Andrews' in Fairmount, and from the Centerville District. Revs. J. C. Dunn, F. H. Butler, M. V. Waters, J. H. Blake, J. T. Fletcher and J. W. Fenderson were the pallbearers.

The body was interred by the side of his wife at Wilmington, Delaware.

## The Sunday School Missionary Offering

By action of the last General Conference the Board of Sunday Schools is entitled to ten per cent of the Sunday School missionary offerings. Heretofore these offerings have been divided equally between the Board of Foreign Missions and the Board of Home Missions and Church Extension. Hereafter these Boards should receive only forty-five per cent each, the remainder, ten per cent, should be given to the Board of Sunday Schools.

The new law went into effect on the adjournment of the General Conference, hence, ten per cent of the regular missionary offerings of the Sunday School made since May 30th, should be sent to the Board of Sunday Schools, 14 West Washington Street, Chicago, Illinois. Conference vouchers will be given to cover all remittances.

The ten per cent of the missionary offering is in addition to the regular offering of the church and Sunday School required by the Discipline. (Paragraph 173:27, 419:4, 422:6). The money received from the missionary offering will be expended exclusively in missionary work, i. e., in the establishment of new Sunday Schools in needy neighborhoods in the home field and in the maintenance and development of Sunday Schools in the foreign field.

The ten per cent of the Sunday School missionary offering should be reported in the Conference statistical blanks under "Collections for the Board of Sunday Schools." Until the new blanks are prepared, after,

a. Church	\$ _____
b. Sunday School	\$ _____
insert in ink,	
c. Ten per cent	
Sunday School Mis-	
sonary offering	\$ _____

If further information or instructions are desired write to,

EDGAR BLAKE,  
Corresponding Secretary,  
14 West Washington St.,  
Chicago, Ill.

## To the District Superintendents of the Louisiana Conference

Dear Brethren: The second Sunday in June is several weeks in the past. The educational rallies have been held, but very little money has been sent to the University as a result. It is now time for the District Conferences to which reports were to be made. These will be meager enough unless the brethren respond better than they have thus far. We are looking to you to stir up the zeal of the pastors. Our great schools must be supported. More and more must our own people assume this burden. Last year the Negro Baptists of Alabama raised \$23,367 for Selma University. The South Carolina

Conference is raising \$50,000 as an endowment for Claflin University. Methodists of Louisiana: Are we to be outdone? Are we not to show ourselves as devoted to education as others? Let us lay our gifts upon this altar knowing that God will bless them.

The following charges have reported:

Jones Chapel, Monroe, Rev. J. C. Clark, \$2.00.  
Hahnville, Rev. D. D. Williams, \$2.00.  
Houma, Rev. John McKee, \$7.00.  
Woodlawn, Rev. A. C. Mitchell, \$2.00.  
St. Martinsville, Rev. T. P. Norris, \$2.00.  
Bastrop, Rev. L. H. Smith, \$4.00.  
Longstreet, Rev. J. L. Augustus, \$3.00.  
Mt. Carmel, Rev. M. G. Goins, \$2.00.  
Keithville, Rev. J. A. Vincent, \$3.00.  
Clinton, Rev. J. C. Dougherty, \$4.00.

This roll of honor ought to be speedily and greatly lengthened.—Fraternally, Charles M. Melden.

## Educational Council

The College Presidents, Effective Elders and District Superintendents' Council met at Wesley Chapel Methodist Episcopal Church, Austin, Tex., with the Rev. L. H. Richardson, pastor; members of the Texas and West Texas Conferences, with the Rev. B. M. Taylor, president, in the chair. The Rev. J. S. Medlock was elected secretary; the Rev. J. A. Tillory was elected reporter; the Rev. D. C. Hailey, treasurer. The president appointed various committees, viz: on Resolutions, Constitution, Temperance, Orphans' Home, Finance, Missionary Convention and Endowment. Every member present took special interest in the program. The people of Austin were glad to have us in their city. Preaching by the Revs. D. C. Hailey and P. H. Jenkins, District Superintendent. The Council ordered the constitution to be printed—500 copies—and sent to the District Superintendents. The Committee on Nomination of Officers reported the name of the Council was changed. The next Council will be held at Bryan, Texas. Quite a number of the Texas and West Texas Conference ministers were present. Some visitors were present. Officers: B. M. Taylor, president; F. L. Kirkpatrick, vice-president; M. Q. A. Fuller, second vice-president; T. S. Moore, third vice-president; W. B. Lott, secretary; L. H. Richardson, corresponding secretary; D. C. Hailey, treasurer.—J. A. Tillory, Reporter.

## Sedalia District Foreign Missionary Society

Sedalia District Woman's Foreign Missionary Society held the annual district meeting Sedalia, Mo., Taylor Chapel, June 28, 1912. Devotions, Mrs. Julia Nelson; prayer service continued for half an hour. Welcome address, Mrs. F. Summerville; response, Mrs. M. J. Gibson. Mrs. Maywhether spoke of the non-Christian land and the awful crimes committed. Mrs. Hockman spoke of the great work of Jacob Canknoly, his call to the Mission work in Africa, told of some of his great works and his death and how the people have took up the work since. In what way can we give our children a more unselfish view of the plan of salvation than to interest them in Foreign Missions, Mrs. M. E. Smith. Mrs. B. Gear, of Georgetown, Mo., spoke very encouraging words of the Woman's Home and Foreign Missions. Mrs. McAllister also. Miss Mammie Vincent spoke of Christian people separating themselves from the world. In the evening we were addressed by Dr. Waters. Election of officers: Mrs. Mason, president; Mrs. Katie Stewart, first vice-president; Mrs. Fannie Buckner, second vice-president; Mrs. Summerville, secretary; Mrs. Hattie Holbert, treasurer; Mrs. Mattie Buford, superintendent of Children's Work; Mrs. McDonald, Osceola, Mo., Young People's Work; Mrs. Dan Crouch, corresponding secretary; Mrs. Ella Sewell, 600 Pine Street, secretary of the District. Installation of the officers by the Rev. Mr. Geiger, which closed the most successful annual convention ever held.—A. M. Summerville, Sedalia, Mo.

## The Negro Members of the General Conference

(Continued From Page 3)

16 to 1. in rum traffic. We have less confidence in you than we used to have, and we have more in ourselves, and more and more are we going to act upon our own responsibility, and you might as well learn that and get used to it.

Respectfully yours,  
SYLVESTER H. NORWOOD,  
Baltimore, Md.



# Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Editor & Malus, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.

## BISHOPS FOR RACE

(Continued from Page One.)

tives of any Bishop in his territory, and would be absolutely co-ordinate in power with any General Superintendent who might come in that territory. The General Superintendent would be in no sense superior. The difference between this constitutionally-limited Episcopacy and the General Superintendency would be a matter of territory covered by each. There would be a limitation of territory and not a limitation of power.

A Bishop elected under these propositions would be a member of the General Committees, his name would go down in the introductory note of the Discipline and Hymnbook, and he would preside in turn in General Committees and in General Conferences.

The Negroes elected under this proposition to the Episcopacy would at once command not only the attention of the Church, but would command the attention of the Nation. They would at once become invaluable in their influence for the general uplift of the race, and in this there would be a decided advantage gained for our people. In this crucial time, when the status of the Negro is fixed, we should not cavil over technical objections, but accept any vantage that would give us a lever for racial uplift and that would give us a forum from which we could defend the cause of our people and assist in molding a sentiment that is to fix the status of the race for centuries to come.

The question was raised on the floor of the General Conference and in the CHRISTIAN ADVOCATE of a recent issue, and in other quarters, as to whether this proposition received the constitutional two-thirds vote of the General Conference? The answer to this question hinges upon what was the General Conference at the time this two-thirds vote was taken. Doctor Blake cited on the last day of the General Conference that the constitutional two-thirds was 548. That was the two-thirds as the General Conference was organized, embracing the entire roll of the first and second days. Quite a number of men were excused from further attendance upon the General Conference toward the end. At the close of the General Conference of 1908 there were only 607 persons who answered roll call. Perhaps a few more than this answered the final roll call at Minneapolis. Should we exclude in the reckoning of the two-thirds constitutional vote the men who were absent by leave of the General Conference in the latter days? If so, then both measures passed by the required constitutional two-thirds. At any rate, a proposition that received such a large vote of the General Conference should find some way to be handed down to the Annual Conferences with the prestige which it deserves by the endorsement of the General Conference. In all fairness the whole proposition should be settled in the largest way possible and as speedily as practicable, both in the interest of the constituency which it seeks to serve and in the interest of the Kingdom.

Dr. Robert T. Miller, in commenting upon this proposition, in a recent issue of the *Northwestern Christian Advocate*, says:

"There is still another measure aligned to this general subject, which, though differing in kind, cannot be dismissed as either unimportant or without significance. It is that which relates to the final adoption of an

amendment of the constitution of the Church providing for the more immediate and satisfactory episcopal supervision of our work among the people of different races and tongues who belong to us both at home and abroad—a question, the proper adjustment of which has agitated the thought and puzzled the statesmanship of the Church to its utmost for years. Should the amendments proposed by the General Conference, for submission to the annual and lay electoral conferences, meet with final favor, a long step will have been taken in the extension and enlargement of our work among these races and tongues, and the consequent extension of the kingdom of God on the earth, by means of our evangelistic agencies and aggressive methods—and 'so mote it be.'"

## HILARY W. KEY—A LAND MARK

The death of Hilary W. Key, which occurred July 14, and referred to before in these columns, removed a unique character from the activities of Tennessee Methodism. Strong in faith in God, optimistic on racial conditions, a loyal and intense Methodist



THE REV. HILARY W. KEY, D.D.

From a Snap Shot Taken During the Recent Session of the General Conference at Minneapolis.

Episcopalian, a preacher of the Gospel, he occupied a large place among his brethren.

Dr. Key had lived in two worlds, he has gone to try the realities of the third and better world. May his joys be full! He first lived in the world of slavery. He knew the workings of that institution from actual experience. He drank the drugs of its bitter cup. He heard himself sold for \$1,800. In the world of slavery he had no voice. His voice was not his own. But a new day came, with freedom for every man and Hilary W. Key made good use of his freedom. The bitter experiences of those earlier days were forgotten in the privileges and achievements of the later days.

"Dr. Key has the floor," were the words of a Bishop of the Methodist Episcopal Church in according the floor to Dr. Key at the last General Conference. From the slave block, sold for a price, to the speaker's platform in the greatest Protestant gathering of modern times was no mean step. This move upward had its significance in the ability of Hilary W. Key, and in the brotherly sympathy of those who aided in the beginning and

gave him a brother's hand for the salvation of the world in this later day.

Brother Key was an apostle of education. Immediately after the war he established a school. He had little chance for education himself, but he wanted a better chance for others. Of his three children—the son graduated from medicine and his two daughters graduated from college with the bachelor's degree. His love for Walden University became a consuming passion. His child theme was education. Many a young man owes his training and inspiration to him.

He was buried at Mason, Tennessee, among the scenes of his early labors as a preacher and leader. The funeral sermon was preached by the Rev. J. A. W. Moore. The Rev. C. L. Fields acted as master of ceremonies. The Rev. W. L. Johnson and H. Gordon conducted the opening service. Among others who spoke were the Revs. L. Fields, W. R. Smith, T. B. Blackman, A. Swift and J. Harrison.

## THE FLOOD AFTERMATH

That there is yet to be much suffering as a result of the May overflow of the Mississippi River is quite evident. Those who do not live within territory of the recent high water can hardly imagine the devastation that an overflow brings. The aftermath is as destructive as the high water itself. As a matter of fact, much territory is still under water, all the cane plantations for forty-fifty miles from New Orleans, along the Southern Pacific Railroad are even to-day under water, and as the water recedes sickness ensues. In some places people are still in crowded camps, and that, too, during one of the hottest summers that we have experienced. All prospects for crops are gone. The people are helpless and needy. The public has not understood the gravity of the situation. Not even those who live near the river thought that there was so much suffering. It is a touching sight to ride through the flood district and note the water line high up the sides of residences and churches. Cattle in many places are still on rafts with little feed in sight. Those who have plenty and to spare should share with these sufferers.

Miss Sophie W. Dunn, through Bishop Thirkield, recently gave one hundred dollars for the flood sufferers. It was a generous gift. It was divided into small amounts and relieved, for a brief spell, many who were in need. Other amounts will be thankfully received and acknowledged.

## Of General Interest

### PERUVIAN GOVERNMENT ACTS

The world was shocked recently to learn of the atrocities being perpetrated in the rubber district of Peru upon the natives engaged in the gathering of rubber. The horrors committed in the Congo Free State some years ago were called to mind by what was happening in Peru. It is now reported that the Peruvian Government is making a determined effort to punish those guilty of the outrages and to prevent further inhuman treatment of the native rubber-gatherers. It may be that this nation will have to take a hand in the matter. Unless Peru is able to cope with the situation, it is to be hoped that this country will not be slow in taking up the case of the Peruvian victims of greed and inhumanity.

### EARTHQUAKE CLAIMS THREE THOUSAND

An appalling story of suffering and death caused by the recent earthquake at the Sea of Mamora was told by members of the relief expedition which returned to Constantinople a few days ago. J. Cornell, second secretary of the United States embassy, and the special mission of four others, estimate that the number of killed in the various towns and villages is 3,000. The total of injured reaches 6,000.



## A RACE WIDE GATHERING

The National Negro Business League meets this week (August 21-22-23) in Chicago. It has become our most influential race gathering. It seeks to turn into practical channels the unbounded energy of the Negro race. It seeks to conserve strength among a people where strength is so much needed. An attendance upon one of these gatherings is a liberal education in racial progress. It will act as a tonic not only to the business man, but to the educator, professional man, minister and layman. The movement is growing in strength and influence, as it deserves, each year. Guided by Dr. Washington, it is teaching the world a wholesome lesson in Negro initiative and progress. Its proceedings will be watched with the greatest interest. The program announced is a strong one. Among the speakers announced are Bishop I. B. Scott, Major R. R. Moton and Mr. Julius Rosenwald. The Annual Address by the National President, Dr. Booker T. Washington, will be a feature of the program.



EXECUTIVE COMMITTEE NATIONAL NEGRO BUSINESS LEAGUE.

TOP ROW—J. B. Bell, Texas; A. J. Andrews, South Carolina; Charles Banks, Mississippi, First Vice President; Booker T. Washington, Alabama, President; J. E. Bush, Arkansas; H. Furness, Indiana; J. C. Napier, Tennessee, Chairman Executive Committee; J. C. Thomas, New York.  
BOTTOM ROW—R. E. Jones, Louisiana; G. H. Harris, Mississippi, Treasurer; E. J. Scott, Alabama, Corresponding Secretary; C. H. Moore, North Carolina, National Organizer; A. J. Jackson, Kentucky.

found impossible to approach several villages because of the odors arising from corpses buried among the ruins. Some villages were reduced to heaps of charred debris. Earthquakes continue almost daily at many places along the coast. Six shocks were felt yesterday. Many damaged houses collapsed.

### TEMPERANCE SUNDAY

The General Conference ordered Temperance Day, to be observed in all our churches and Sunday Schools on November 3rd, or the first Sunday in the month of November each succeeding year. Our Church Temperance Society has accordingly prepared a Temperance Day program of exercises for all Sunday Schools. It is a sixteen-page document containing responsive readings from the Bible and from the sayings of great leaders in church and State, and seven songs with music, and a supplement with special recitations. It is prepared by the General Secretary, Dr. Clarence True Wilson, and will be officer or Temperance Committee. Address, The Temperance Society, Shawnee Building, sent post-paid to any Sunday School Board, Topeka, Kansas.

## People of Interest

Bishop Moore is giving his strength to special services for Indianapolis Methodism.

The Board of Foreign Missions has taken action to discontinue all field secretaries after the first of November.

The *Western* speaks of the late Rev. Hilary W. Key as a "character type; one of the best and wisest colored men of our Church in the South."

The Rev. and Mrs. D. L. Morgan, of Meridian, Mississippi, came to the city last week to place their little daughter under the care of an eye specialist.

Dr. R. A. Carter, one of the foremost sons of the Colored Methodist Episcopal Church, has been elected a member of the National Geographic Society.

Miss Gertie Shumpert, youngest daughter of the Rev. and Mrs. L. L. Shumpert of the Mississippi Conference, died Sunday, August eleventh, at Meridian.

The Rev. Daniel Brooks, the nestor of the North Carolina Conference, sorrows in the loss of his wife, who died August 9th. Brother Brooks has our sympathy.

Bishop Leete preached at Rome, Georgia, last Sunday, assisting in the Rally of our church at that place the Rev. E. D. Petty, pastor. The sermon was greatly appreciated and made a fine impression.

Dr. A. B. Leonard, general corresponding secretary emeritus of the Board of Foreign Missions, celebrated his seventy-fifth birthday on Friday, August second.

The Rev. C. W. Reeves, pastor of St. Paul Church, Shreveport, Louisiana, has just returned from a trip through the West, visiting, among other places, San Francisco, California, and Seattle, Washington.

The Rev. Fred W. McConnell, A. B., of Boston University, who has been elected adjunct professor of the English Bible at Randolph-Macon Woman's College, is a brother of Bishop F. J. McConnell of the Methodist Episcopal Church.

Dr. E. M. Jones is spending the month of August attending some of the District Conferences in Mississippi. The three addresses, which he delivered before the International State Sunday School Convention at Jackson, Mississippi, were helpful and inspiring.

Dr. W. W. Lucas was elected assistant general secretary of the Epworth League, to succeed Doctor Penn, at the Board of Control Meeting, held in Chicago, August the ninth. We hope to make a more extended notice of Doctor Lucas and his new work in an early issue.

The *Western Christian Advocate* says: "The National Negro Teachers' Association has elected the Rev. M. W. Dogan, D. D., Ph. D., president of Wiley University, president for this coming year. The association does itself great honor in his selection. He will make a wise and trusted leader."

Bishop W. O. Shepard some twenty years ago was the pastor of our church at Blue Island, Illinois, and organized a new church of a dozen members at Morgan Park. The last Sunday in July Bishop Shepard laid the corner-stone of a new forty thousand dollar church, the society now numbering over five hundred members.

Dr. E. P. Roberts, the only colored medical inspector of the New York Department of Health, has tendered his resignation. Doctor Roberts, who has held this position for almost fifteen years, is said to be one of the most efficient medical inspectors in the department. The Doctor's large practice and research work are said to be responsible for his resignation.

Bishop J. E. Robinson was booked to sail for the East August 17th, via the Mediterranean, leaving New York on the steamer Koenig Albert. He goes direct to Malaysia, in which field he plans a short tour before proceeding to India. His programme brings him to Lucknow in time for the annual Dasehra meetins and the session of the Executive Board of Southern Asia.

During the month of July Miss Bessie M. Garrison, who is at work in the Lexington Conference in interest of the Women's Home Missionary Society, traveled four hundred and sixty miles, made twenty-eight addresses, wrote seventy letters, organized two auxiliaries, two Queen Esther Circles, one Home Guard and Jewel Band, secured fifty auxiliary, twenty-seven Queen Esther, and thirty Home Guard and Jewel members.

Dr. J. H. Reed is filling the pulpits in New Orleans most acceptably. He will be in this vicinity for several weeks visiting the haunts of his boyhood and seeing old friends. Dr. Reed has just received from President Howard of the Republic of Liberia, a gold medal and diploma certifying that he had been made a Knight of the Order of African Redemption by the Republic of Liberia. We congratulate Dr. Reed on receiving this high honor.

Dr. J. C. Sherrill, president of George R. Smith College, is to represent the Freedmen's Aid Society at North Nebraska Conference, which meets at Madison, Nebraska, September 18; Central Illinois Conference, Normal, Illinois, September 21; the Northern Minnesota Conference, Morris, Minnesota, October 2; the Northwest Iowa Conference, Storm Lake, Iowa, October 2, and the North Dakota Conference, Williston, North Dakota, October 2.

Bishop Cooke said, in a recent interview: "The Methodists of Oregon can be assured that I really intend to live and work among and with them, and I am happy to have the opportunity to enter upon a field with such wonderful prospects of development. One of my ambitions and purposes is to establish the work of the Church in every section of the country, no matter how small, and in this I give, and hope to receive, the heartiest cooperation from other denominations." He preached in Taylor Street church July 28.

The Missionary Bishops of Southern Asia have planned the following division of conference territory for the current quadrennium. Bishop Warne: North India, Northwest India and Bengal, with official residence at Lucknow. Bishop J. E. Robinson: South India and Malaysia, with residence at Bangalore, India. Bishop J. Wesley Robinson: Bombay, Burma and Central Provinces, with residence at Bombay. Bishop Eveland: Philippine Islands, with residence at Manila. Bishop Warne, at the request of both his episcopal colleagues and the Committee on Relief and Reinforcements, will remain in America until after the meeting of the General Committee of Foreign Missions in November.



## Children's Day Reports

Hamilton, Ark.—Our Sunday School superintendent, Mrs. B. J. Lewis, is to be given credit for the splendid rendition of the program. Collection \$2.25.—A. C. Cabean, Pastor.

Sturgeon, Mo.—Our Children's Day was carried out under the able direction of Mrs. Mattie D. Nelson, our efficient Sunday School superintendent. \$22.48 was realized.—M. L. Mackay, Pastor.

Spider, La.—Shady Grove observed Children's Day appropriately. Program was under the leadership of Mr. J. E. Brown. There were more than one hundred children present. Collection, \$40.19.—J. B. Cato.

Maben, Miss.—Children's Day was a success here. Our pastor, the Rev. B. W. Wynn, baptized fifteen children. The program was carried out to the letter. Collection for the day, \$8.66.—I. E. Russell, Superintendent.

Boyce, La.—At Kynett Sunday School, a splendid program was rendered. Opening address by Mr. C. G. Western. Mrs. A. B. Venable and Mrs. L. Carnell showed great skill in training the children.—A. B. Venable, Pastor.

Barlow (Miss.) Circuit.—Our Children's Day was a success. At New Salem the collection was \$14.25. Mrs. Cornelius Jones is the superintendent. At New Zion, collection, \$11.80. Mr. W. M. Bailey is superintendent. Total, \$26.20.—A. Johnson.

Amory, Miss.—The day was a success. Raised \$52.00 and on July 4th the church gave an entertainment to supplement the Children's Day collection. The result was \$39.40, making a total of \$91.40 collection for Children's Day.—M. C. McEwin, Pastor.

Yazoo (Miss.) Circuit.—Children's Day was a success at Mount Olive, under the leadership of Mrs. Carrybell Wilson, Miss Susie Wilson and A. T. Hooper, superintendent. Collection, \$7.18. Our Sunday School is alive at this point.—P. A. Taylor, Pastor.

Collins, Miss.—The Children's Day program was carried out. Superintendent M. W. Coleman and Mrs. E. L. Barnet, organist. The presence and address of Prof. J. B. F. Shaw, principal of the Meridian Academy, were helpful. Collection, \$19.12.—W. R. Walker, Pastor.

Stanley, N. C.—The effort was attended on the first Sunday in July with good results. Splendid program. Collection, \$30.43. The second Sunday at Stanley, the collection was \$57.50. The club workers, Miss Eliza Busis and Miss Lula B. Hail, are to be congratulated.—R. B. Rhyne, Pastor.

Maple Springs, Miss.—Children's Day, observed the second Sunday, was a success, due to the efforts of I. C. Gardner and his corps of officers and teachers. We raised \$7.89 for education. Too much praise cannot be given to our worthy superintendent and his co-workers.—C. A. Jordan, Pastor.

Bedford and St. Mary, Miss.—The program was rendered at Hopewell, under direction of S. Williams, Sunday School superintendent, and Mrs. M. C. Pulliam. At St. Mary, Mrs. M. L. Williams, superintendent, had charge of the program. Collection, \$33.85, for all purposes.—M. C. Pulliam, Pastor.

Monroe, La.—At St. James Church the people pronounced the exercises the best rendered in years. The church was crowded. Too much praise can not be given to Mrs. M. G. Miller, Mrs. Mary McClanahan and the pastor, for their efforts to make it a success. The program was excellent. Collection good.

Enondale, Miss.—Sunday, July 7th, was an enjoyable day at Keys Chapel. The Children's Day program was rendered. The church was crowded. Mrs. Emma Delk, who had the program in charge, is a faithful worker. Collection, \$10.59. Total collection for the day, \$16.65.—E. M. Cotton, Superintendent; D. R. Bentley, Pastor.

Eupora (Miss) Circuit.—Children's Day was delightfully carried out on this circuit. At Ivory Chapel Miss Viola Lindsey conducted the program. Collection, \$4.25. Robinson Chapel.—Program in charge of Miss Posie Robinson. Collection, \$5.45. Pinnie Grove.—Miss Ida L. Archbald conducted the exercises. Collection, \$5.00.—John Russell.

Caledonia (Miss.) Circuit.—At Brown Lee our Children's Day exercise was a success. Too much praise can not be given the good people of Brown Lee for their kindness to the many strangers who came from Alabama and other places. Messrs. R. Dumas and A. Dumas furnished good music for the occasion. We want to thank the good people of Valley's Chapel Sunday School for taking a part with us. They are always welcome. Collection good.—Geo. W. Baker, Pastor.

Pulaski, Virginia.—The program under supervision of our earnest and energetic superintendent, Mrs. Anna L. Sanders, with the hearty assistance of Mrs. L. E. Pickett and Mr. L. Randolph, reflected credit both on the Sunday School and occasion. We are much indebted to our organist, Miss Adeline Russell, for the efficient service rendered in making the program of the Primary and Intermediate Departments of the Sunday School such a marked success. Collection good. The pastor is grateful to the Sunday School, through whose efforts alone the superintendent could report \$22.75 on benevolence raised during the quarter.—W. L. Sanders, Pastor.

### The Rev. H. W. Key, D. D.

Dr. Key was born near Gallatin, December 24, 1833, in Maury County, Tennessee, and was reared on the farm of his slave master in that vicinity. When the smoke of battle of the war had hardly cleared away he joined the Methodist Episcopal



Church and was one of the Charter members of the Tennessee Conference, he having helped to organize that body. He took charge of a Mission at Mason, Tennessee, very soon after the war, and faithfully remained in the work up until his death. As soon as he got off the train at Mason, Tenn., he looked around to see if he could obtain a place to begin his work, and soon found a building where he could both preach and lay the foundation of education in that part of the country. He had three objects or burdens on his mind and heart, namely: The uplifting of his people, Methodism and Education. He sent off and brought teachers to Mason for the work in The Mason Preparatory School, which was a school established as an adjunct to Walden University, then known as Central Tennessee College. It is estimated that not less than sixty young men and women went to Walden University from this school and finished their courses, many becoming professional men, and all are out in the world reflecting credit upon themselves and upon the schools from which they came. As a leader among men Dr. Key had the admirable trait of not only pointing out the way for one, but of putting his hand in his pocket and assisting him

with his money to help reach the desired end. Many thought he would give because he was able to give, but it may be said that he rather gave trusting God that it would accomplish a good purpose. If he promised a gift for church or other purposes, he considered such promise just as binding as any other promise, and always kept it. The success of Walden University as an institution, and we might say the honor of its establishment belong largely to Drs. Braden, Hubbard and Key, they were together in its beginning, and all along fought for and stood for the same principles, and the same progress, and the school will miss Dr. Key. Not long ago Dr. Hubbard said "tell Dr. Key we cannot do without him in the meeting of the Trustees of Walden University." But, alas! he could not respond. He was well-known in the business and financial world, and in this connection maintained his honor and integrity the same as in all other respects. His signature at the banks was given credit wherever he was known. He was indeed a leader and a pusher of his people, and lived a most useful life and will be greatly missed by his people and his conference. As a preacher he was earnest and impressive, and very seldom preached without calling some sinner to Christ, and many thousands have been persuaded by him. As a lecturer he was logical and resourceful, ready and apt upon any subject requiring deep thought. He kept a store of information upon matters of importance to his race, and read the current topics of the day so that he was conversant with the great questions relating to both Church and State, and able to give advice in respect to the same. As a father he was kind and provident; as a friend he was always accessible, and he lived a life that was unspotted and died embracing the faith he so long espoused.—D. W. Fields.

### Personal and General

The wife of the Rev. W. R. H. Harry, of Robeline, La., has returned home after several months' stay with her parents at Mandeville, La.

The Rev. W. H. Billings, pastor, is erecting a handsome \$10,000 church edifice at Columbus, Ohio, corner of Pennsylvania and Poplar Avenues.

Mr. William Sullivan, of Pass Christian, is visiting relatives in New Orleans, Thibodaux and Cheneyville. Mr. Sullivan is one of our local preachers at Pass Christian.

Mrs. D. J. Price, of Vicksburg, Mississippi, and her niece, Miss Ellie Bourgeois, were called to Union recently because of the serious illness of their father and grandfather, an old member and steward of St. James Church.

The Hon. Wm. R. Page writes: "The Sons of North Carolina Association, of Atlantic City, N. J., held their second annual services at the corner of Kentucky and Drexel Avenues, where the Asbury Methodist Episcopal Church is now holding tent services. The Association was favored with an excellent sermon by the Rev. N. D. Shamburger, D. D., of Winston-Salem, N. C., pastor of St. Paul Methodist Episcopal Church. Our Association is now two years old and we have 56 members. Magistrate William R. Page, president, Greensboro, N. C.; Constable William Gibson, general manager; E. Jones, secretary; J. Neall, treasurer."—Wm. R. Page.

The Rev. E. H. Holden writes: "The Rev. J. H. Reed, D. D., U. S. Vice-Consul General and President of the College of West Africa, preached in our church in Texarkana, Texas, Sunday, at 11 a. m. and 8 p. m., and on Monday night gave one of the best illustrated lectures on Africa ever delivered in this town. Doctor Reed is well versed in the history of the Republic, the native customs and habits, and proves to be one of the strongest representatives ever sent out by the Church. Everybody, old and young, was interested in his speech and exhibits. The members and friends of St. Paul Church gave him \$17.00 for his work in Africa. At the close of the lecture the Woman's Home Missionary Society and other Auxiliaries of the Church gave a reception in honor of Doctor Reed, at the residence of Mr. and Mrs. Littlejohn. After visiting a few friends on Tuesday he left for St. Louis."



## Successful Rallies

### CITY CHAPEL, BIRMINGHAM, ALA.

taking charge of the work the Lord has wonderfully blessed us, both spiritually and financially. We have added to the thirty-three adults, besides children. We have made our church painted on the outside and are on the way to beautify the interior. The spiritual condition of our church is very satisfactory. We have our first and second quarterly conference, met all claims in full. Our third quarterly Conference, August 8th, we have funds in hand to pay off claims. All our local workers and exhorters, together with a goodly number of lay members, are doing our church paper. We have benevolent money farther in advance than during any previous quarterly rally on July 7th was a decided success. Our church was divided into ten clubs which reported following amounts: Mesdames Herring, \$11.51; Hattie Jackson, \$10; Lula James, \$9.75; Sallie Bates, \$9.25; Mamie McGee, \$8.75; Ada Morgan, \$8.30; Julia Boleware, \$5; Ada Morgan, \$4.80; Hattie Bates, \$3.90. The following Monday our collection was raised to \$188.—W. O. Pearson, pastor.

### MT. ZION CHURCH, WIGGINS, MISS

toward the rebuilding of Mt. Zion which was blown down by the storm on June 29, 1912, the following workers preached and raised, G. W. Brown, \$6.05; E. Smith (Baptist Church), \$5; E. B. Woods (Baptist Church), \$3; McDonald, \$3; Ford, \$3.50; R. Clayton, \$6.10. Collection at 8 p. m., \$2.50. The following members in these amounts: Charles Brown, \$5; Henry Clayton, \$5; M. Bates, \$3.25; Sister Robinson, \$7.50; Polly Dixon, \$6; Robert Grigs, \$33.20; Mrs. Mary Grigs, \$13; L. Clayton, \$7; Miss Lanum, \$52.60; Brother Ford, \$2.50; Brother Bates, \$5; Mamie Davis, 80c. Total collection for the day \$224.10. The G. W. Coleman is pastor. The church, under the leadership of Mr. Bennet of the Baptist Church, rendered excellent services during the

### VARY CHURCH, THIBODAUX, LOUISIANA

vary Methodist Episcopal Church just closed its Twelve Tribes Rally with great results. After two weeks' labor in the midst of the high heat and the stringency of the times the Lord has wonderfully blessed our efforts. Each Captain was earnestly devoted in this tribe and raised the following amounts: Mesdames Mary Bates, \$24.95; Annie Streans, \$31.05; Josephine Wilson, \$34.35; Eliza Bates, \$23.10; Eliza Jiles, \$41; Rebecca Bates, \$3.25; Miss Vivian Arsan, \$30; Mesdames Josephine Baston, \$66.35; Mrs. Wilson, \$47.70; Estelle Reed, public collection, \$43.35; total, \$565. We have labored earnestly and there is work to be done; another financial effort planned, and great results are expected. Rev. T. F. Robinson is pastor.—Mrs. Wilson.

### FREEMAN, W. VIRGINIA.

On a recent Sunday the Methodist Church of Freeman held a successful rally. The following ministers preached splendid sermons during the day: M. H. Davis of the African Methodist Episcopal Church; R. H. McCoy, Blue Stone Baptist Church; C. F. Muse, Christian Baptist Church. The following-named persons contributed from \$1 to \$2.25 each: Mrs. L. Graves, \$4; Mr. Harry Bowen, \$5; Mrs. Eugenie Fearel, \$2.50; William Dillard, Mrs. Addie Simpson, Wesley Staples, Robert Woods, John Dillard, Mrs. Pearl Dillard, Mrs. B. V. Casen, Mrs. Rosa Jeffries, Mrs. Jane Cheetam, Miss Veria Cooper, Mrs. Adaline Alexander, Archie Brown, Miss Lorlee Brown, Mrs. Fannie Young, Asie Jones, Chas. Smith, George Magee, Strymon Dickson, Lucie Fips, Nellie Wettan, Nute King, Mrs. Lear Brown, Bob Alexander, W. G. Dillard, J. H. Brown, F. W. Gardner, G. W. Mors, Box Alexander, Mrs. Nanny Wenbush, \$5; Miss Gertrude Staples, \$4.05; Miss Maggie Page, \$5; Miss Mary Brown, \$5.20; Miss Walleyhart Sam, \$5; Mrs. Ella Woley, \$3.80; Mrs. Lettie Jones, \$3.05; Mrs. Jennie Cheetam, \$4.05; Mrs. Catie Skales, \$3; Miss Minnie Ripple, \$7; Henry Staples, \$17.30; total for the day, \$125.59.

### WESLEY TABERNACLE—E. ST. LOUIS, ILL.

The great mock conference rally has just adjourned in Wesley Tabernacle, East St. Louis, Ill. We, the members, are glad to report the following results of our \$250 rally, which was planned and carried out by our able pastor, the Rev. M. L. Jackson, July 14, 1912. This mock conference was called the Central Missouri Conference. Four Districts, named for same conference, with the following superintendents: W. E. Batts, M. L. Taylor, John Frasher; Wm. Brown. A statistical session was held, each person turning in to Mr. N. W. Pardon, statistical secretary, the sum raised. They reported by districts: Sedalia District, W. E. Batts, \$2; Mrs. Matie Pardon, \$10; Miss Lovia Wilson, \$9; Mesdames Mattie Henderson, \$1.45; Virgie Martin, \$3.00; Lena Williams, \$3; Marie Sholtze, \$1.25; Rev. M. L. Jackson, \$2.50; total raised on district, including other benevolences, \$37.20. Kansas City District—John Frasher, \$4.50; Miss Mary Dabner, \$6; Mesdames Josie Phelps, \$13; Cora Brown, \$13; Annie White, \$1.40; Mary Strawder, \$1; the Rev. M. L. Jackson, \$2.50; J. C. Woods, \$5; total raised on the district, including other benevolences, \$49.60. Mexico District—M. L. Taylor, \$10; N. W. Pardon, \$5; Mesdames Matilda Gladney, \$1.50; Katherine Wright, 20c; J. A. Colby, \$5; Williams, 25c; Messrs. Samuel Ike, \$10; H. McDaniel, \$5; the Rev. M. L. Jackson, \$2.50; total raised on the district, including other benevolences, \$43.45. St. Louis District—Wm. Brown, \$10; Mesdames Emma McKinny, \$5.75; M. L. Jackson, \$40; Mary Young, 50c; Pearl Shanks, \$50; Mary Jeffers, \$26; the Rev. M. L. Jackson, \$6; Annie Harrison, \$8.75; total raised on district, including other benevolences, \$96.85. We are proud to say that the Ladies' Aid Society raised \$21. The grand total raised in the mock conference July 14 in Wesley Tabernacle was \$300—every dollar to be applied on our real estate. We,

the members of Wesley Tabernacle, are overjoyed because of the great victory that God has given us. We have one among the best preachers in the Central Missouri Conference, a strong leader and a clean man. We all highly esteem him, as do all the residents here—black and white. We have heard of his great success in other charges, especially at St. Joseph, Missouri. We consider him one of the best financiers in the Conference, and, as a pastor he came to East St. Louis with three members and built a membership of 70 or 80 and then bought excellent church property valued at \$10,000. He is, indeed, a worker! We have paid almost \$1,000 in cash on real estate. Just think of all this being done in two years, with great opposition against him. There are fourteen other churches in this city, but God is leading our church to a great height. Mrs. Jackson is indeed a preacher's wife. She helps her husband loyally in his work, and the members all love her. We learn that Rev. Jackson has a son who is starting into the ministry, and we hope the good Lord will help him to the same success his father has attained. We are now preparing to entertain the District Conference, Sunday School and Epworth League Convention in Wesley Tabernacle, August 21-25, and look forward to the day when we can entertain the Annual Conference.—Wm. Brown, chairman Board of Trustees; Miss Josie Phelps, secretary.

### LAGRANGE, GEORGIA

Our class rally, held June 23rd, was a splendid success. We raised The leaders of classes, with their contributors are as follows: J. W. Tons, \$21.65; E. R. Thrash, \$2.00; Steve Beasley, \$9.25; Garfield McCoy, \$10.00; Andy Beasley, \$6.00; Isaiah Heard, \$12.50; Mrs. Sallie Beasley, \$7.00; Charlie Beasley, \$3.75; M. H. Edwards, \$3.50; Henry Allison, \$3.19; Jack Fields, \$6.54; Alonzo Bauston, \$10.00; Alex. Beasley, \$5.00; Public collection, \$1.00. Our pastor, the Rev. S. C. Crandall, is doing all that he can to meet every interest of the church. The Rev. Mr. Latimer, of St. Paul Baptist Church, rendered excellent assistance.

### WARREN TEMPLE—LAGRANGE, GEORGIA

LaGrange Charge.—The Stewards' claims for pastor's salary, on July 21, were represented at Warren Temple, by the following captains, who reported as follows: Mrs. Emma Ogletree, 75 cents; Mrs. Hattie Moore, \$2.10; Miss L. C. Campbell, \$2.50; Miss Julia Heard, \$2.58; Mrs. H. C. Bufford, \$1.25; Mrs. Alice Greenwood, \$3.35; Mrs. Sarah Fielder, \$3.35; Mrs. Nancy L. Craigmiles, \$6.00; Mrs. Sarah W. Dennis, \$7.35; Mrs. Ida Phillips, \$4.25; Mrs. G. L. Walker, \$5.85; Mrs. Emma Jackson, \$7.50; Mrs. Ida Riggs, \$5.65; Mesdames Rutlage and Swanson, \$5.65; Mrs. Mamie Hugley, \$13.40; Mrs. M. J. Lennon, \$23.65; Parsonage Committee, \$11.25; total, \$116.07.

### ST. PAUL CHURCH, MERIDIAN, MISSISSIPPI.

We are yet determined to pay the last dollar of debt on St. Paul by the sitting of the next Annual Conference at Laurel. Our Baby Show and Contest, Monday night, July 1 were great successes. We had a packed house of over six hundred. Twelve babies were entered for the first prize, the

## Dedication

### MT. OLIVE CHURCH, UPPERVILLE, VIRGINIA

Sunday, June 30, 1912, at Upperville, we dedicated to God our new chapel under title "Mt. Olive Methodist Episcopal Church." At the close of the war the white Methodist Episcopal congregation turned over their property known as "The Concord Church" to our people. In 1866 a petition was sent to the Washington Annual Conference praying for a minister. In 1867 the Rev. Henry Carroll was sent to take charge of the work known as "The Middleburg Charge."

Since that date 17 different pastors have served this work. For 31 years our congregation worshiped in the old "Concord Church." Fifteen years ago this church was destroyed by fire—the old walls are still standing on the beautiful site in the heart of the town. During these fifteen years our congregation has worshiped in the public school-house every third Sunday morning and afternoon—night services not being allowed in said building. During these years our people longed for a house of worship. In 1908 under the leadership of the Rev. L. C. Chase we purchased a new site. Sunday, June 20, 1909, the Rev. W. C. Thompson, District Superintendent, laid the corner-stone. In 1910 the Rev. I. H. Carpenter was appointed to this work. Under his leadership the work begun by his predecessor has been brought to completion. The officers and members (but few in number) worked ardently day and night to bring about this end. Many impediments arose, but trusting in God, these were one by one moved aside and the work carried on. Through the insolvency of the bank in this community we lost nearly \$50. Nevertheless, the Lord has given us the victory, and Sunday, June 30th, with banners sailing to the breeze we dedicated to God our "New Mt. Olive Chapel," District Superintendent W. C. Thompson presiding. At 10 a. m. love feast opened. The Rev. Dr. W. C. Thompson preached morning and afternoon. Both sermons were full of fire and the Holy Ghost. The Middleburg Choir rendered appropriate music.

Donations—American Bible Society, pulpit Bible; Bettie Davis, church hymnals; Edward Robinson, two pulpit lamps and \$4 on bell; William Green, chandeliers; Zeb Robinson, \$1 on bell; Geo. Perry, \$1 on bell; Sister Maria Ricks, \$55. The Ladies' Aid Society rendered magnificent service from start to finish. God bless the good women. At 8 p. m. the pastor delivered an interesting address. Mr. Wm. Peace, colored, contracted, built and painted the church. The work bespeaks his ability as a carpenter. Collection for the day was \$102. Present indebtedness, \$60.—M. H. Taylor.

largest amount over \$10.00. All ran well, but Baby Brown led with \$43.10; Baby Childrus next with \$36.00; Baby Nolan with \$27.00. The total amount raised by the twelve babies in the ten days' race was the handsome sum of \$218.48. All of St. Paul is active, hopeful and looking upwards.—L. W. Price, Pastor.

**Pale, Delicate Women and Girls.**  
The old Standard Grove's Taster's Chili Tonic drives out malaria and builds up the system. For grown people and children. 50c. stores.



## Conferences and Conventions

### DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
Guthrie .....	Meridian, Okla.	Aug. 22-25	I. W. H. Terrell
Staunton .....	Winchester, Va.	Aug. 27-Sept. 1	C. E. Hodges
Marshall .....	Pittsburg, Tex.	Aug. 27, Sept. 1	P. H. Jenkins
Atlanta .....	Grantville, Ga.	Aug. 27-Sept. 1	P. H. Jenkins
San Antonio .....	San Antonio, Tex.	August 27-Sept. 1	A. M. Mason
Cumberland .....	Wheeling, W. Va.	Aug. 28-Sept. 1	G. E. Curry
Clow .....	Gurdon, Ark.	Aug. 29	L. G. Hodges
Marion .....	Near Eutaw, Ala.	Aug. 29-Sept. 1	J. W. Martin
Washington .....	Poolesville, Mo.	Sept. 3-8	E. S. Williams
Fort Smith .....	Little Maumee, Ark.	Sept. 4-8	H. P. Coulter
Live Oak .....	Lake City, Fla.	Sept. 12	W. P. Holmes
Annapolis .....	Ellicott City, Md.	Sept. 18-23	Jos. Wheeler
Little Rock .....	Richwood, Ark.	Oct. 24-27	G. T. Saxton
Gainesville .....	Gordon New Bell	Sept. 26-29	J. F. Elliott

### CONVENTIONS

- August 21-25—Annapolis District Washington Conference—The Epworth League Convention will meet in St. Paul Church, Baltimore, Md. Rev. J. H. Goodrich is the pastor and Rev. Jos. Wheeler is District Superintendent.
- August 22-25—Little Rock District Sunday School and Epworth League Convention, Batesville, Ark.
- September 5-8—Baltimore District Epworth League and Sunday School Convention, Union Street Church, Westminster, Maryland.
- September 26-29—Vicksburg District Missionary at Clinton, Miss.
- September 27-28—Waycross District Women's Home Missionary Convention, Warren Chapel, Macon, Georgia.
- October 4—Clow District Sunday School and Epworth League convention at Murfreesboro, Ark.
- October 17—Epworth League and Sunday School Convention, Texarkana, Arkansas.

### Special Notices

#### LITTLE ROCK DISTRICT.

Pastors and Delegates: We have arranged for a special car from Newport to Batesville, Ark., to the Sunday School and Epworth League Convention, August 22nd, 1912. The train leaves Newport at 9 p. m. daily, and to catch this train you must be here on the 21st, on either train, No. 24 or No. 4. They stop going North. No. 8 does not stop and the last train is at 8:50 p. m.; going North, it stops. Be sure to catch these trains for the special car. By request of District Superintendent, the Rev. G. T. Saxton.—J. W. Terrell, Pastor of Emory Chapel, Newport, Ark.

#### WOMAN'S HOME MISSIONARY SOCIETY, LITTLE ROCK CONFERENCE.

Dear Sisters: We can't afford to not raise our full apportionment (\$2.00) for each auxiliary to raise, our pledge for Adeline Smith Home, Little Rock. Let each president and treasurer of each auxiliary Woman's Home Missionary Society arouse to duty and raise it before the last of August. Send the \$2.00 to Mrs. H. M. Nasmyth, superintendent of Adeline Smith Home. She will give the Auxiliary or charge credit on pledge due. We can if we will. Send \$2.00 contingent fund to Mrs. Abraham Gray, 1318 Gaines St., Little Rock, Ark. All this is aside from membership dues.

#### BALTIMORE DISTRICT.

The twentieth annual session of Epworth League and Sunday School Convention is to be held in Union Street Methodist Episcopal Church, Westminster, Maryland, the Rev. Walter A. English, pastor, September 5 to 8, 1912, inclusive. The Rev. McHenry J. Naylor, President; the Rev. William A. C. Hughes, District Superintendent. The Convention will be composed of the District Officers, pastors of churches, presidents of Leagues, Superintendents of schools, "ex-officio"

and one delegate from each Sunday School and League Chapter. Visitors (especially workers in Young People's organizations) are cordially invited. Persons going from Baltimore will go via Western Maryland Railroad. Trains leaving Hillen Station at 7:45, 8:57 and 10:20 a. m.; stopping at Union, Fuiton and Walbrook Stations; and 1:30, 3:25, 5:20 and 6:17 p. m.

#### LITTLE ROCK CONFERENCE.

Sunday Schools and Epworth Leagues: We held our last annual session of the Sunday School and Epworth League Convention in Cotton Plant, Arkansas, November 16, 1911, and we voted that the fifth Sunday in March, 1912, be a day of prayer for the growth of these organizations in the bounds of the Little Rock Conference, and during that month, the latter part, the weather was such that it was impossible to do much for these worthy causes. But what has been done since? The demands are imperative and we cannot succeed without these organizations in our business. The Sunday School must be kept alive and the Epworth League must not be left in the rear. We also voted to hold our next meeting in Texarkana, October 17, 1912. This date is coming, and we are working for a splendid delegation for this meeting and the only way to succeed is to take time by the forelock. We must save the boys and girls, because from them comes the future Church. All right on to the seat of the next Convention. I know that Brother C. A. Taylor will do his part in arranging for the meeting, and since this is a year of historical events, God is manifesting His power in the earth, and His followers must do their full duty in bringing the world to Jesus, because the boys and girls are the precious jewels for time and eternity. And the Sunday School and the Epworth League are the source through which they must be saved.—J. W. Terrell, Pastor of Emory Chapel, Newport, Ark.

### District Rounds

#### LAGRANGE DISTRICT.

##### Fourth Round.

Culloden, August 24-25; LaGrange Circuit, August 31, September 1; Woodbury, September 7-8; Whitesville, 14-15; South LaGrange Circuit, 21-22; Zebulon, 28-29; West Point, October 5-6; Greenville, 12-13; Concord and Yatesville, at Yatesville, 19-20; Stovall and LaGrange Station, 26-27; Chiple, November 2-3; Mountville and Knott, 9-10; Harris, 16-17; Columbus, 23-24.—Dear Brothers: This brings us up to the Conference. Don't fail to complete your reports on all lines.—J. S. Stripling, Superintendent.

#### BIRMINGHAM DISTRICT.

##### Fourth Round.

Birmingham, Enon, August 30, September 1; Birmingham, St. Paul, September 6-8; Pratt City, 5-8; Elyton, 9-9; Woodlawn, 12-15; Scott's Chapel, 13-15; Bessemer, 20-22; East Thomas, 27-29; Sayreton, 28-29; Warrior and Bangor, October 5-6; Blount Springs and Colony, 11-13; Oneonta and Altoona, 18-20; Avondale, 24-27; Mason City, 25-27; Village Springs, November 1-3; Selfville, 4-5; Tuscaloosa, 8-10; Brownville and Irondale, 16-17; Jasper and Carbon Hill, 23-24; Oakman and Coal Valley, 24-25; Cardiff, November 29, December 1; Corona, November 30, December 1.—J. W. Thomas, Superintendent, Box 292, Birmingham, Ala.

#### AUSTIN DISTRICT.

##### Fourth Round.

Georgetown Circuit, September 7-8; Littig and Manon, 14-15; Winchester Circuit, 21-22; Lockhart Circuit, 28-29; Luling Circuit, October 5-6; Simpson Tabernacle, 12-13; Fayetteville Circuit, 19-20; Lagrange Circuit, 26-27; Cedar Creek Circuit, November 2-3; Wesley Chapel, Austin, 9-10; Smithville Circuit, 16-17; San Marcos Circuit, 23-24; Davilla Circuit, November 30, December 1; Austin Circuit, December 7-8.—Dear Pastors: This closes our fourth round, and I hope you will do your whole duty as before. Do your best on all lines. Come to the Annual Conference with no blanks on your reports. You have wrought well so far. I am much pleased with your reports in the District Conference. Hoping for your success, F. L. Kirkpatrick, Superintendent.

#### WAYCROSS DISTRICT.

##### Fourth Round.

Bainbridge, August 24-25; Thomasville, September 1; Valdosta, 7-8; Cordele, 14-15; Fitzgerald, 21-22; Sparks, 28-29; Blackshear, Oct. 4-6; Patterson, 12-13; Folkston, 19-20; Waresboro, at night, 21; Glenmore, at night, 23; Waycross, 25-27; Liberty Hill, November 2-3; Barnesville, 9-10; New Zion, at night, 10; Eastman, 16-17; Macon, at night, 17; Forsyth, 23-24; East Macon, at night, 24; Damesferry, at night, 25; Flovilla, 26.—Dear Brothers: This brings us up to the Annual Conference. Let me urge upon you to see that every dollar for our benevolences is raised and all pastors paid up in full. Dear pastors: We are to hold a Woman's Home Missionary Convention in the bounds of the District in the month of September to meet with Warren Chapel, Macon, Ga., September 27-28. Let each charge send one delegate from all over the district. Will also have on hand a missionary rally for our home work and a missionary sermon on Sunday, the 29th. Let as many of the pastors as can attend this meet-

ing. We must look after our church in Thomasville, a noble piece of property. Take timely notice and be hand at 10 a. m., September 27, 1912.—F. R. Bridges, Superintendent, Forsyth, Ga.

#### BEAUMONT DISTRICT.

##### Fourth District.

Rockland Circuit, August 31, September 1; Port Arthur September Bonwell Circuit, 14-15; Batson, 21-22; Nacogdoches, 28-29; Augustino, October 4-6; Hemphill, 13; Newton, 18-20; Jasper, 25-27; Cabe (Beaumont), November 1-3; Lissville, 9-10; Orange Station, 16; Voth, 23-24; St. James (Beaumont) December 1-2.—Dear Brethren: time is short. Let us do what is to be done now. Plan well that fourth and last Quarterly Conference be the best in your history; do work, use well the instruments have, raise your benevolent apportionment and be not satisfied until it is done, for nothing else will save the claims of the Church. We men, brethren, and we are not asking for sympathy, simply ask for play—that is all—and as men "the man" and report round, having blanks in your report. Please after this special feature. See all of your committees are arranged for the fourth Quarterly Conference especially the Estimating Committee the work done hitherto in the Quarterly Conference must be in the fourth Quarterly Conference Secure as many cash subscribers the Southwestern between now the closing of your fourth Conference as possible. Pray and work all harder.—W. L. Duncan, Superintendent.

#### OPELIKA DISTRICT.

##### Fourth Round.

Bethel and Eclectic, September 15; Benson and Riverside Circuit, 23; Wetumpka Circuit, 27-29; Macon and Elmore, September 30, October 1; Lomax Circuit, October 2-3; Rock, Circuit, 5-6; Kellyton, 12-13; Opelika, 17-20; Lanett Station, 27; Lanett Mission, 25-27; Lanett Circuit, November 2-3; Five Forks Circuit, 9-10; Lafayette and St. 15-17; Alexander City Station, Dadeville Circuit, November 30, December 1.—Dear Pastors and members of the Opelika District: Now the District Conference is over we see according to your reports we have only raised \$96.00 for Board of Home Missions and Church Extension, it is absolutely necessary that you get busy on your churches and circuits and raise your full apportionment for this glorious cause. It has done so much for us in helping to build churches and to help stay at our post of duty. The Conference is making large appropriations to the Conference and it is but fair that we bring our full amount to the Conference at Gadsden, December 11th. Your plans; push things hard. Nothing will do, my brethren except we must do better. Also the Sunday in November must be served as Southwestern Day in the of the circuits and charges of the District. You must see to it each local preacher and exhorter class leader and stewards, and of the Church takes the Southwestern, and also be ready for the Discipline as soon as it is out of press. Again, brothers, raise the dollar of your benevolences.

(Continued on Page 13.)



**CONFERENCE CLAIMANTS**  
CHICAGO, ILL.  
14 W. WASHINGTON STREET  
**B. HINGELEY, COR. SECRETARY**

PASTORS, do not forget to take a  
CONNECTION for the Board of Con-  
ference Claimants. You can take it to  
conference with you or, better, you  
SEND IT AT ONCE to the Chi-  
cago Office, address at the head of  
column. You will find a place on  
statistical blank where you can  
the amount collected. Remem-  
ber it is for investment, it goes to  
PERMANENT FUND. If it is for  
immediate use, it goes in the column  
"CONNECTIONAL FUND."  
size of the dividend the Board  
give the Conferences next year  
depend largely on the Pastors who  
the collection this year. Take

SESQUICENTENNIAL CELE-  
BRATION of the founding of Method-  
ism in America is on now. Sometime  
between 1912 and 1916, Methodism  
will be a hundred years old. The  
General Conference authorizes a gen-  
eral canvass of the Church to raise  
millions of dollars for endow-  
ment. ONE MILLION DOLLARS to be  
raised by the Board of Conference  
claimants for its connectional PER-  
MANENT FUND. This is a fitting  
celebration. How the hearts of the  
dedicated Preachers, the Widows, and  
Orphans will rejoice at so great a  
commemoration! No more dread of  
old age. How the hearts  
of the men in the active ranks will  
gladly Superannuation will be their  
GREAT HONOR. Begin to  
CELEBRATE NOW by sending a do-  
nation to the Board.

The subscription price of the  
VETERAN PREACHER is 25 cents a  
month. One Dollar for a club of ten  
members. If the dollar is sent and the  
names, the VETERAN PREACH-  
ER will be sent separately to each  
member. The Pastor will not have to  
distribute the ten copies. Only send  
one dollar and we will do the rest.  
It will be necessary for the pastors  
to send friends who would welcome the  
VETERAN PREACHER, hereafter to  
be ACTUAL subscribers. The  
number is the last number that  
will be circulated free. This does not  
include the Conference Claimants as the  
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of charge. Send subscriptions and  
names to  
THE VETERAN PREACHER,  
14 West Washington St.,  
Chicago, Ill.

## CONFERENCE NOTICES

### District Rounds

(Continued from Page 12.)  
I am with  
all of your plans for good.—  
S. Price, District Superinten-

### A WOMAN'S APPEAL.

knowing sufferers of rheumatism,  
muscular or of the joints, sciatica,  
backache, pains in the kidneys or  
other pains, to write to her for a home  
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these troubles. She feels it her duty to send  
this remedy FREE. You cure yourself  
as thousands will testify—no  
change of climate being necessary. This  
remedy banishes uric acid from the  
system and brightens the eyes, giving elasti-  
cized tone to the whole system. If the  
remedy is for you, for proof address Mrs.  
J. B. H. Box 176, South Bend, Ind.

## Gleanings from the Field

### MISSOURI.

#### ST. PAUL CHURCH, FAYETTE, MO.

St. Paul Methodist Episcopal  
Church is still on the progres-  
sive march. Vigorous life is apparent  
in all departments of work of the  
church. Our pastor, Dr. A. H. Higgs,  
and his very excellent wife, have tak-  
en hold of the work with that en-  
ergy that assures a grand year's work.  
Coming to us since the last annual  
Conference they have won the hearts  
of the people. The pastor instituted  
a rally five weeks ago in which the  
membership of the church was di-  
vided into two clubs, managed by  
Mrs. Rosa Cravens and Mrs. Beulah  
Enyart. Sunday, July 28, was the  
day of the rally, with a big basket  
dinner. The amount raised that day  
was \$368.14. The pastor was assist-  
ed by the Rev. G. B. Abbot, pastor of  
our church at Moberly, Missouri, and  
Dr. D. A. Holmes, pastor of the Bap-  
tist church of this city. Dr. Holmes's  
splendid choir rendered music at the  
afternoon service.—Andrew Cravens,  
Reporter.

Windsor.—We recently closed a  
two week's meeting at this point that  
resulted in nine additions to the  
church and the reclaiming of seven  
persons. The Rev. D. J. Mitchell, of  
Kansas City, Missouri, assisted in the  
meeting. We shall pitch battle the  
21st at Teho. We observed Children's  
Day, June 24. The program, "The  
Children's Hour," was carried out to  
the letter, to the delight of all. Much  
credit is due our Sunday School su-  
perintendent, Miss Lucy Anderson,  
and her co-workers, Misses Mildred  
Shockley and Dora Willis. It is said  
by many to be the best exercise of  
the kind ever rendered in St. Mat-  
thew's Methodist Episcopal Church.  
The church was beautifully decorated.  
Raised for the Board of Education,  
\$4.22; for pastor, \$3.50.—Mrs. Mollie  
Houston, Reporter.

The work at Marshall is gradually im-  
proving since the opening of the new  
Conference year. The pastor, the  
Rev. W. H. Smith, and the faithful  
membership, have been working to-  
gether. The Wednesday evening  
prayer meetings and the Sunday ser-  
vices have been working nicely dur-  
ing the extreme warm weather. The  
parsonage has been neatly papered,  
giving it a very attractive appearance.  
On Sunday, July 14th, a grand rally  
was held, resulting in the raising of  
\$227.00.—Willie M. Brown, Secretary.

Bridgeton.—A party of hay riders  
composed of the members of the Kin-  
loch Methodist Episcopal Church, the  
Baptist Church and friends, brought  
us a surprise to the parsonage. By  
having a good and careful and  
thoughtful driver, they secretly drove  
up in front of the parsonage, unload-  
ed their gifts and then came to the  
door and broke the secret by singing  
"There is a Stranger at the Door; Let  
Him In." Before the pastor and fam-  
ily realized that there was any one  
around. After waking the family  
they were gladly welcomed. After the  
serving of delicious refreshments,  
they presented all sorts of good things  
to eat to the pastor and family, also  
a very large sum of money, after  
which they enjoyed a visiting time  
one with the other for about 45 min-  
utes. Then they sang their depart-  
ing song, "God Be With You Till We  
Meet Again," bade the pastor and  
family good-night and went away re-  
joicing to their homes, with a stand-

ing invitation to come again.—R. G.  
Williams.

### NEW YORK.

New York City.—At Salem Method-  
ist Episcopal Church recently the ser-  
vices were well attended. The Rev.  
Mr. Cullen occupied the pulpit at  
both services. Several additions were  
made to the church, among which was  
Miss Julia Liggins, a popular literary  
and business woman of Harlem. The  
Sunday School and Young Men's Bi-  
ble Class were in session. The young  
men discussed with great interest the  
subject of "Seed Sowing" and were  
addressed by Mr. Isaac Harris, of  
Chicago. At 4:30 Miss Lottie McPherson  
presented a short and spicy pro-  
gram to the Lyceum. Next Sunday  
Miss Bertha Jones will be in charge  
of the program. Also recently the  
Rev. R. F. Fisher, of Watertown,  
Connecticut, delivered a scholarly  
discourse to an appreciative audience.  
In the evening the Rev. Mr. Cullen  
preached to a large audience. Miss  
Bertha Jones managed a splendid mu-  
sical and literary program, the prin-  
cipal feature of which was an ad-  
dress delivered by the Rev. R. T.  
Brown, president of the Brotherhood  
of St. Mark's, and Mrs. G. W. Mar-  
shall. Last Tuesday the Brotherhood  
held a very inspiring meeting.—G. W.  
Allen, Reporter.

[Salem.—In spite of the excessive  
heat last Sunday morning Salem was  
crowded to its utmost, and Rev. Cul-  
len, the pastor, preached an unusual  
spiritual sermon from the text, Heb. 4:  
14. In the evening a large number  
communion. At 2:30 the Sunday school  
and Young Men's Bible Class were  
largely attended. At 4:30 Mr. Leo  
Lebette presented to the Lyceum a  
splendid musical program. Among  
the number should be mentioned the  
solos by Mrs. Cullen, Miss Wiley and  
Mrs. Roach. Mrs. Cullen possesses a  
very sweet and pathetic voice. At the  
close of the service the Ladies' Aux-  
iliary, through its president, Miss  
Carrie McPherson, presented to the  
Lyceum 100 beautiful song books.  
Last Tuesday the brotherhood had a  
very interesting session. At the close  
of the Bible class, through its teacher,  
G. W. Allen, presented to the broth-  
erhood \$5 to assist them in furnishing  
up their suite of rooms.

### SOUTH CAROLINA.

Greenville.—The members and  
friends of John Wesley Methodist Ep-  
iscopal Church, the Rev. W. G. Valen-  
tine, pastor, have been very busy re-  
cently. As a result of their activity,  
they raised on June 30th, for the  
Trustees, the sum of \$430.00. Not  
satisfied with this achievement, they  
went immediately to work to raise a  
purse, the object of which was kept a  
secret until the morning of July 21st,  
when it was presented to the pastor  
by Brother Amos Tolbert, chairman  
of the Board of Stewards. The purse  
contained thirty dollars and was giv-  
en to the pastor to pay his expenses  
during a two weeks' leave of absence  
granted by the Official Board. Thirty-  
three dollars on the pastor's salary  
was raised, besides the amount of the  
purse given. On Wednesday night,  
July 24th, a free entertainment was  
given by the Young People's Progres-  
sive Movement out of which enter-  
tainment the Epworth League was  
raised into life again. Thirty-five  
persons joined the League and ex-  
pressed their determination to do all  
in their power to make it a success.  
This is the Rev. W. G. Valentine's  
third year in charge of this church  
and his popularity increases. The

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Sunday School is alive. The wo-  
men are conducting a mid-week  
prayer meeting. The financial con-  
dition of the church is excellent. Six  
years ago the church owed \$4,500.  
Now \$1,400 will pay all the church  
owes on its property. The church  
plant is easily worth \$30,000. It is lo-  
cated only one square away from the  
center of the city. There has been  
no revival this year, but twenty-seven  
persons have joined the church mem-  
bership. All the benevolent claims  
are kept before the people constantly  
and already this year the amounts  
raised on these claims aggregate  
\$400.00.—E. B. Holloway, Reporter.



## Gleanings from the Field

### ALABAMA

Anniston.—Under the leadership of our energetic and beloved pastor, the Rev. J. A. W. Usher, we have been able to climb the ladder of success. The Rev. Mr. Usher took charge of this work six months ago as we were struggling to unfurl the banner for our Methodism. We were then worshipping in a church of which we did not feel so proud, and he said to us: If you will follow me, as I will follow my Savior, we will be victorious, and success has attended his work. We have been able to purchase a new church with a basement, two ante-rooms and a kindergarten department. The parsonage is a model two-story building with every equipment to make a home comfortable. The faithful officers and loyal members put forth very strenuous efforts to meet the demands of their long-sought desire. This property was purchased for \$4,250.00. We paid cash, \$1,250.00, and have paid our pastor \$50.00 per month, and other current expenses.—A. E. Ramsey, Secretary.

### ARKANSAS

Lansing.—As soon as I got my appointment I went at once and found things in a critical condition at Smithdale. The waters had washed the benches from one side of the house to the other. I took one Steward and three sisters of the church and went to work straightening everything up. Now our church is in good condition. We are looking for our District Superintendent to hold our Quarterly Conference. We expect to go to the District Conference with a good report.—W. B. Morton.

### GEORGIA

Decatur.—A splendid day at County Line Methodist Episcopal Church, on the Decatur Circuit, was enjoyed recently. The Rev. J. W. Queen preached at 11 o'clock to a large audience and he was at his best. In the afternoon we rendered the Children's Day program. It was carried out in full. We raised in the collection, \$36.00. We have built a new church at County Line, which will be the best church on the Griffin District. We began services in it on the fifth Sunday in June, with a \$1.00 rally. Our pastor, the Rev. J. W. Queen, is the right man in the right place.—T. J. Thompson, Reporter.

### IOWA

Des Moines.—The first quarterly meeting of the Conference year of Asbury Methodist Episcopal Church, Des Moines, Ia., was held July 14-16. The Rev. Wm. H. Wheeler, District Superintendent, was present and preached three soul-stirring sermons on Sunday, to the delight of his hearers. Collection for the day \$21.01. Paid to pastor, \$99.00; raised for benevolence, \$11.05; raised on debt and improvement of church property, \$152.00; total for quarter, \$262.05. We began our work here April 14th, and are moving on nicely. This congregation was kept together for two years without a church by the heroic efforts of the Rev. L. Woolrich, who found the old church sold when he took charge of the work more than two years ago. On last February a

property was purchased by him and his congregation for \$1,050.00. This property is in a good location and we hope to be able to build a good substantial church in the near future.—W. L. Lee.

### LOUISIANA

Viron.—On June 22nd, there was a grand concert given at the above-named charge, by a committee of three, Messrs. Israel Randall, manager; O. A. Louve, secretary; Mr. John Ross, treasurer. This committee handed pastor \$12.30. These gentlemen are friends of our church. May the Lord forever bless them.—John H. Wise.

New Iberia.—I take this method of expressing my thanks and appreciation to the members and friends of St. James Methodist Episcopal Church, who contributed so liberally and stood by me so loyally during my illness of three weeks. Dr. B. F. Easter, a graduate of our Meharry Medical School, was my attending physician. He stands high as a physician. At this writing I am up and at my post again and everything points to a good year's work.—D. M. Seals.

Allen Circuit.—The work generally is doing well. The incessant rains and bad weather, as well as some other hindrances, greatly retarded the work. Now, since the rains have gone, we are determined to do more than ever before. Hasen Chapel is moving along very well under the circumstances. St. Paul has just closed a rally which netted a goodly sum. Rosa Chapel has taken on new life. The services are good and the Sabbath School is doing well. The Temperance Society, under the management of Miss Mollie Rainey, is doing well. The future bids fair for a successful year's work.—Magnolia C. Paul, Reporter.

Lucas.—The Rev. B. J. Reddix held our first Quarterly Conference at Hayes Methodist Episcopal Church, June 25, 1912. Notwithstanding the fact that the church has been unprogressive for ten years, the District Superintendent was much delighted over the officers' reports. We have been laboring under very difficult circumstances this year, but the Lord will help us to win out. We paid the District Superintendent up to date. He preached to a crowded house to the delight of all. We believe Dr. Reddix to be the right man in the right place and are resting assured that our pastor, the Rev. F. R. Butler, is the man for this place. All have planned to do their whole duty by Dr. Reddix and the various benevolences. Stewards.

Shreveport.—Daniel and Round Grove Circuit.—The Rev. P. E. A. Thomas delivered an able sermon in Daniel Church recently. The Rev. J. S. Jones, of Vanceville, delivered a fine sermon on the 12th ult. The pastor and his wife partook of the hospitality of Mr. and Mrs. H. R. Williams, at a dinner, June 19th. Children's Day for this circuit was observed at Round Grove, June 19th. Crowds from the city and country gathered. Splendid programs were rendered. We raised \$13.00. Ex-Congressman Murray delivered some splendid lectures here recently on "Race Ideals." Our parsonage was stormed Tuesday, the 25th ult. After the class, choice groceries were in abundance. Mesdames



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Edwards, Rankins and Watson led the way. Come again.—T. B. Oville.

### MISSISSIPPI.

Handsboro.—A party which afforded great enjoyment to those in attendance was given by a number of young ladies and gentlemen at the church, when a delightful program was presented. Later all present went over to the hall where refreshments were served free. From this party \$11.00 was realized.—E. D. Smith, Reporter.

Hattiesburg.—Bishop Scott was with us July 30th, in the interest of the Relief Fund. His presence and address were greatly helpful and inspiring to our people. We gave him for the Relief Fund \$32.00 and a scholarship of \$25.00. There should be a liberal response throughout all the Colored Conferences to his plea. Dr. Lucas was with the Bishop and, as usual, greatly delighted the audience with his eloquence.—J. C. Hibler.

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Marriages

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

**Leonard-Markham.**—Mr. Avery Leonard and Miss Aserine Markham, at Round Grove Church, Round Grove, La.—T. B. Oville.

**Boldon-Handy.**—Mr. Johnnie Boldon and Miss Eula Handy at the residence of the bride's parent, Mr. Frank Handy, Spider, Louisiana, July 16th, 1912. The Rev. C. L. Angrum performed the wedding ceremony.—C. L. A.

**Lincoln-Ross.**—Mr. Frank Lincoln, the eldest son of Mr. and Mrs. Fred Lincoln, of Stamps, Arkansas, and Miss Pearl Ross, Saturday, June 29, 1912, at the residence of the groom's parents, in the presence of relatives and friends. The Rev. J. W. Nelson officiated.

**Brown-Thomas.**—On Monday evening, June 5, 1912, Mr. Charlie Brown and Miss Samie Thomas, at the bride's home, in the presence of the family only. The Rev. J. W. Nelson performed the ceremony.

**Ross-Grant.**—Mr. Jessie Ross and Miss Terrie Grant, of Stamps, Ark., on Sunday evening, May 26, 1912, in the home of the groom, which he had prepared for his bride. Mr. Ross is a promising young man. The Rev. J. W. Nelson officiated.

**Richie-Gardner.**—Mr. G. W. Richie and Miss Maggie Gardner, of Hattiesburg, Mississippi, at the bride's home, July 3, 1912. Mr. Richie is a substantial citizen. The bride is the daughter of Mr. Henry Gardner, all members of the Methodist Episcopal Church.—J. C. Hibbler.


**Heslip-Trotter.**—Mr. M. A. Heslip and Miss E. Juanita Trotter, at the residence of Mr. and Mrs. E. W. Hall, Hattiesburg, Mississippi, Wednesday night, July 3, 1912. The bride is the daughter of the Rev. A. M. Trotter, of the Mississippi Conference. She has been teaching here in the city school for two terms and has proved very efficient, and will always be kindly remembered by the patrons and her many friends. Mr. Heslip is a successful business man of Gulfport.—J. C. Hibbler.

**Ashley-Johnson.**—One of the most beautiful of recent marriages was that of Mr. Van Vincent Ashley and Miss Adlene Johnson, of Gretna, La. The ceremony took place at Boynton Methodist Episcopal Church, which was beautifully decorated. The guests consisted of some of the best colored and white people of Gretna. The bride is a granddaughter of Mrs. Ellen Johnson, one of the pioneer members of Boynton Methodist Episcopal Church. The Rev. Calvin S. Stanley officiated.

**Sideboard-Palmer.**—Mr. Joseph Sideboard and Miss Henrietta Palmer, Sunday, June 30, 1912, at the home of the bride, in South Baton Rouge, La. The bride is a charming young lady with a host of friends. The young couple received many valuable presents. The Rev. L. C. Thomas officiated.

**Pitte-Holland.**—Thursday evening, June 20, 1912, at 3 o'clock, Prof. J. C. Pitte and Miss Ollie K. Holland. Prof. Pitte is a staunch Methodist, a

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member of St. Paul's Methodist Episcopal Church, and also principal of the Jefferson High School for colored, at Jefferson, Texas. His bride is a well-prepared young woman, being a graduate from two schools. She is a Christian. The marriage took place at the home of Mrs. McCay, where the bride has resided for some time. The Rev. C. L. Kyles, pastor, officiated.

**Simon-Smith.**—Mr. J. M. Simon and Miss Pearl Smith, at the residence of Mr. Jack Smith, the father of the bride, August 1st, 1912, in Spider, Louisiana. They are members of Shady Grove Methodist Episcopal Church. The Rev. C. L. Angrum officiated.

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**PREACHERS' MEETINGS.**

The Preachers' Meeting of the Monroe District convened at Mount Nebo Methodist Episcopal Church, July 24-25th, with the Rev. F. M. Lashington, president, in the chair. The devotional exercises were conducted by the Rev. L. H. Smith. There were in attendance the Revs. F. M. Lashington, J. C. Clark, Ed. Powell, A. Smith, L. H. Smith, S. L. Moore and W. L. Williams. The following local preachers were also in attendance: C. Blocker and S. Brownfield. The president urged the brethren to stand loyally by the District Superintendent. Many important subjects were discussed. The exegesis of Sunday School was led by the writer. The first night the devotional exercises were conducted by the Rev. J. C. Clark and the Rev. L. H. Smith preached. The second night the Revs. S. L. Moore and Ed. Powell preached to a very large congregation. The brethren of the District are presenting all causes according to the Discipline and are not forgetting the Southwestern Christian Advocate.—L. H. Smith, Corresponding Secretary.

**Lecompte.**—The Preachers' Meeting scheduled to meet at the above-named place July 17-18 was indeed very poorly attended. Only the Revs. M. P. Franklin and C. D. C. Bryan, together with the pastor, the Rev. R. A. Walmsley, were in attendance. Everything was done for our comfort and in spite of the smallness of numbers we had a profitable meeting. The Rev. Mr. Walmsley is a stirring young man and greatly needed at Lecompte. During the meeting, the

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**MISS A. L. EVANS, Dean of Young Women's Department**  
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Rev. Mr. Bryant preached to a splendid audience. At this time the Rev. Mr. Franklin had a very serious attack of indigestion which came nearly taking him away. Everything was done for his relief. At this place the races live amicably and young colored men have restaurants, barber shops and other places of business, right up in the center of the town, and are doing well. Unfortunately our church seems neglected, but under the present pastor we feel sure that it will take its place in the list of active, aggressive churches.—C. D. C. Bryan, Secretary.

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## Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Mallaleu Church.—Our church has been extensively repaired. The interior has been thoroughly renovated. Pastor and people are working for the success of the work. The concert given by the Sunday School on August 5th was a great success, under the management of Misses Gallagher and Jackson.

A great many of our members are away from the city at present. Upon their return we will begin our fall work. Already the Stewards have planned for a rally for the benefit of the pastor, on September 15th. Dr. R. E. Jones will speak at Mallaleu on September 10th, at 8:30 p. m. The public is cordially invited to all services.

The members and friends of Mallaleu recently gave the Rev. and Mrs. D. S. Sloan an enjoyable surprise. The company was led by Mrs. S. Wilson, C. Williams, A. Forshee, Mr. and Mrs. Bates and many others. After presenting a choice lot of eatables all were invited to partake of refreshments which had been provided for the occasion. The friends received the sincere thanks of the pastor and wife.

First Street Church.—First Street is still forging her way to the front. Sunday, August 18th, was an extraordinary day with us. The Rev. J. Hamilton Reed, A. M., D. D., Vice-Consul General of Liberia, occupied the pulpit at 11 a. m. and 8 p. m. His sermons were master-pieces of logic and oratory. He will deliver his address on Africa Thursday night, August 22, this week. Quite an appreciative audience greeted him at both services. Many of the professional men and contractors were to be seen in the audience. The public is invited. Hartford Benevolent Association will hold its anniversary, Sunday night, August 25th.—B. Mack Hubbard, pastor.

Trinity.—The illustrated sermon by the pastor was a treat, and fully 600 heard and enjoyed it. Sunday night the pastor preached to "men only,"

and upward of 100 were present and heard him gladly. The ladies served them after the services closed. Our Annual Sunday School Picnic at Aududon, Monday, was a success in every particular, and Misses Jones, Busb, Norton, Webb, Lang, as well as others who served on the committee, deserve great credit for its success. The Rev. W. W. Holmes, associate Pastor First Methodist Church, in St. Charles Avenue, will preach for us this Sunday at 11 a. m. We want our many friends to hear him; he is an able speaker, and interested in our work. At night, the young folks, under the direction of Dr. James M. Hall, and Mr. Ralph W. Chinn will render a Sacred Recital. Prof. Hill, of Southern, and Carriere, and others, will assist. It will be a rare treat. Visit Trinity at any time, and a company of polite and obliging ladies will greet and welcome you. Collection \$34.—W. Scott Chinn, pastor.

## CONFERENCE NOTICES

### Special Notices

#### MISSISSIPPI CONFERENCE.

To the Members of Mississippi Conference: You are hereby notified that the Annual Conference, Epworth League Convention will be held at Forest, Mississippi, September 26-30, 1912. We hope to have a great convention. Let all the District Superintendents, pastors and League workers attend this convention. Programs are about ready.—G. W. Arnold, President, Enterprise, Mississippi.

#### BROOKHAVEN DISTRICT.

The Brookhaven District Conference, Epworth League and Sunday School Convention will open in Columbia Valley Methodist Episcopal Church, September 5-8. We are preparing for and expecting a large delegation from every point of the District. Every Sunday School and Epworth League must be represented with full apportionments. We are also expecting to have with us a representative from the Southwestern.—W. H. Cain, President.

#### VICKSBURG DISTRICT, ON TO NATCHEZ.

September 24, 1912.

One thousand people will go from the Vicksburg District to Natchez, Mississippi, Tuesday, September 24, 1912. They are going to pay off the debt on the Natchez Church. Every pastor, local preacher and exhorter on the Vicksburg District will pay \$1.00 each. The members (2,500 in number) will pay 50 cents each. Each District Superintendent of the Mississippi Conference will please have his pastors send by him the collection for "other benevolence." One strong pull now, and we are free of that debt! Bishop Thirkield, Dr. R. E. Jones, Dr. W. W. Lucas, will be present. Prof. M. S. Davage, who led the singing in the great Educational Convention in New Orleans in 1911, will lead in the song service on this momentous occasion. Local committees are busily engaged arranging for this great time.—J. E. Holmes, D. J. Price, W. A. Oates, S. A. Cowan, District Committee.

## Recent Preachers' Meetings

#### BATON ROUGE DISTRICT.

The preachers' meeting convened in Mount Zion Church, Clinton, La.,

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July 11th, 1912; the Rev. J. J. Obee, president. The Rev. E. W. Jackson was elected secretary. At roll call eight of the brethren were present. The exegesis was given by the Rev. John D. Wilson. The Rev. H. Daniels, Superintendent, gave a very helpful lecture concerning the General Conference. One of our old superannuated preachers, the Rev. Mr. Rylander, was with us and gave a short talk. The brethren of the District promised to pay, inside of twenty days, \$1.00 each for General Conference expenses. Preaching at night by the Rev. E. W. Jackson, Asbury Church. Collection good.—E. W. Jackson, Secretary.

### AN APPEAL.

I appeal to the brethren and friends that promised to help me toward paying for lot and church here in Dyersburg, Tennessee. We have purchased a good lot here with two good houses on it. We prepared one of the buildings for church use and the other as a nice parsonage. This place is surrounded by 1,800 colored people a great many of whom own their own property; others are buying and settling near this site. We are growing fast and would be pleased to have any friend of the old Methodist Episcopal Church help us in this struggle. The Mississippi Conference promises to help us. We will have a rally on the fourth Sunday in August. Please the fourth Sunday in August. Please Price, Pastor, Dyersburg and Fowlkes Circuit.

### A NEW WAY TO MAKE MONEY.

I am making a fortune selling Pure Fruit Candy. Any brainy person can do likewise; so if you want more money than you ever possessed, write me and I will start you in business. I am glad to help others, who, like myself, need money. People say "the candy is the best they ever tasted"—therein lies the beauty of the business—the candy is eaten immediately and more ordered. You don't have to canvass; you sell right from your own home. I made \$12 the first day. So can you. Isabelle Inez, N. Negley Ave., Pittsburgh, Pa.

## A MONEY MAKING PROPOSITION!

Agents wanted to sell a wonderful Book called "The Negro is a Man." Will sell you sample copy for \$1.00. Send dollar and receive Book. Write for particulars. Dr. Armistead, the Author of this book has recently died. I will sell the 800 books on hand, the type and right to print for \$1,500.00. This book is in reply to Prof. Carroll's infamous book "The Negro is a Beast."

This book is filled with valuable information and ought to be in the hands of all good people and also all bad people. Write

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# Southwestern Christian Advocate

ROBERT E. JONES, Editor.  
MAYNARD & MAINS, Publishers.

NEW ORLEANS, AUGUST 29, 1912

Vol. No. 41—No. 34

## THE MINISTER'S MAIN BUSINESS

The indisputable credentials of a minister of any denomination is his ability to win souls. For this purpose he was called by the Almighty, and thus called presupposes a reasonable measure of success. In whatever else a minister may fail or be found wanting, he must not fail in this the supreme business of his calling and the one thing that sets him apart—his power over men to induce them to accept the Gospel message. Whom God calls He qualifies. Assured of the call one is assured of success, and where there is not reasonable success the call was not given or has been withdrawn. A minister who cannot win souls to Christ has no mission in the Christian church. A failure in a particular revival or at a particular charge may be explained, but for a preacher from year in to year out to close the year's work without the ingathering of souls is an indication that he should seek other work and that immediately. The sooner the better.

Bishop Henderson has mailed a letter to each minister in the Annual Conferences under his presidential supervision. On soul-winning the Bishop says:

"The winning of men to Christ is not one of the things a minister ought to do; it is the one thing which if he does not do he has no credentials to be a minister in our church. Soul-winning efficiency is the supreme test of your success during the year. Have you succeeded in winning others to Christ? If not, why not? You have still great opportunities to do so before conference meets. If you have not held any series of protracted meetings, do not permit that to deter you from going from house to house by your appointment and plead with individuals to surrender their lives to Christ. Do not confine your soul-winning efforts to any kind of public meetings. Win them one by one; win them in their homes; win them anywhere, but win them. Win them to Christ and build them into the Church."

What is true in reference to the minister is true with reference to the Christian. While he may not be given to every Christian to be a specialist in the saving of souls, yet, each person who knows God in the pardoning of sins should give himself to the propagation of the Gospel, and should count it a duty ever now and then to induce others to accept Christ, at least he should make the effort.

A church is not a church unless it is a soul-winner. We know that the church has the function of instructing those who have already believed and of building men up in the faith, but a church must also be a recruiting station. It must have the power to induce, to draw, to lead men to the acceptance of the faith. The Commission on Evangelism starts out with the slogan: "A net increase of ten per cent in the membership of the Methodist Episcopal Church during each year of the quadrennium." This is no un-

reasonable task. It is just what should be expected. We can hardly justify our existence, equipment and privileges unless there is this measure of success. It is easy of accomplishment if there is earnest effort along all lines. Beginning with the minister in the pulpit, if our entire constituency would begin to cry aloud and spare not, there would be fruit for our labor and a great rejoicing

almost universal discrimination against black races. Lift the millions of Negroes in Africa in their native strength, even to the present point of civilization attained by the American Negro, and there will be a change of front throughout the world as to prejudice against the Negro. There would be an aggregation of Negro strength that would command and could demand a respectful consideration everywhere. But a less selfish and higher motive dictates our interest in Africa. It looks as though this field is left to us especially for the exercise of the missionary spirit. The American Negro should count it a privilege rare and distinguished to throw himself into the darkness of Africa and seek to bring it to light. But the American Negro has never gone to Africa in anything like adequate numbers. There are literally hundreds of young men and young women who should offer themselves at once for missionary service. They could not spend their lives in better service. If we have failed in our supply of missionaries we have failed also to contribute of our means according to our ability for the support of those who have gone. While the Negro has contributed something through the various denominations, it has been a stingy gift, and those who have made the sacrifice to labor in the field are handicapped seriously and cruelly by our indifference. They could multiply their efficiency by a hundred-fold if the facilities were placed within their reach.

The Rev. Dr. J. H. Reed, of the College of West Africa, has been in this vicinity for several days pleading for funds. Together with Bishop Scott, Doctor Reed and others are calling on the American Negro to do his part in Africa's redemption. Failure along this line is nothing less than criminal.

Doctor Reed has spent quite eight years in Liberia and has done yeomanry service. He has distinguished himself as an educator and has won the confidence and esteem of the Republic of Liberia. Educated in our schools, teaching for several years, holding leading pastorates, he went from as good as we could give to accept the hardships of the missionary field. He is entitled to and should have the help of not only the membership of our churches, but of all the churches for the enlargement of the College of West Africa. When Doctor Reed returned, just a few days ago, to Little Rock, where he served for four years as pastor of Wesley Church, just prior to his sailing to Africa, the white Board of Trade issued an official letter endorsing Doctor Reed and his appeal.

Our duty to Africa is plain. Immediate action is required. Give all you can to help this needy field.

The Lutherans have, in thirty years, grown in New York City from forty churches with 14,000 members, to one hundred and fifty churches, with 50,000 members.



THE REV. J. H. REED, D.D.,  
Vice-Council General of Liberia and President of  
the College of West Africa

because of the ingathering of souls.

Brother minister! Fellow Christian! What are you doing to bring souls to Christ? Do not justify your Christian experience by any other standard than the standard of a soul-winner. It is up to you to make good along this line. Will you do it?

## A CRIMINAL NEGLECT

The Negroes of this country have not yet awakened to their responsibility to the Christless millions of their own kith and kin on the continent of Africa. The success attained by the American Negro in embracing the Christian faith and in the assimilation of civilization, compared with the native African of the same race, deep in superstition, ignorance and darkness, is a pathetic argument in favor of the American Negro doing his level best for the redemption of these people in darkest Africa. There is no way to divorce these two elements. Their interests may run along different lines, but they are essentially one. They are one by racial alignment. They are made one by



## The Relation of the American Negro to the Republic of Liberia

By the Rev. John H. Reed, D.D., President of College of West Africa

Liberia is a child of Providence. The early founding of the Colony, and the subsequent Declaration of Independence, both had their birth in the struggle of the Black Man for civil and religious liberty; this was conceived first within the breasts of American philanthropists in the organization of the American Colonization Society, and had its rapid growth by the heroism of the early settlers who went from America to the west coast of an unknown Continent where through privations and sacrifices they formed an American Colony in 1821, and after twenty-six years of heroic struggle declared their independence in 1847, thus planting upon the outskirts of heathenism a Republic, by the adoption of a national constitution, with its political, social and religious institutions modeled after those of the United States of America. Situated at a most strategic point upon the west coast, and surrounded by powerful European States, these brave souls and their descendants have been struggling for more than sixty years to perpetuate a representative democracy among the millions of uncivilized populations inhabiting the hinterlands, and demonstrate to the civilized world the capability of the Negro at self government.

Out of the twelve millions and five hundred thousand square miles of territory comprising the entire area of the Continent of Africa, this small strip upon the west coast, with an area of about thirty-five thousand square miles from the latest boundary delimitation, is all now left to the Black Man upon which to work out that possibility within the race; it contains the present agencies for the development of the virgin resources of this "Garden Spot" with a coast line of about three hundred and fifty miles. The land area slopes interiorward with an increasing elevation towards the grassy lands of a beautiful plateau, having in the back ground high mountains, thus making the climate comparatively free from the fever-ridden swamps and deadly marshy lagoons which characterize conditions upon the Ivory and Slave Coasts. The coast line has been provided by nature with beautiful indentations with rivers leading into the interior, thus preparing ample harbors and navigable streams for the growth of commerce and trade. Within the hinterlands stands a heavy forest comprising the finest types of timber among which is the mahogany of such great commercial value. The flora and fauna have been described as the richest and most varied within the tropics.

From that small handful of emigrants, about 100 in the early settlement of the Colony, the population now numbers twenty-five thousand of the Americo-Liberians and their descendants, and forming the background to those are two millions aborigines composed of quite sixteen tribes, living in harmony with the Native tribal institutions and customs, all standing as a mighty problem to be solved by the civilized element in the modification of these Native Laws and Institutions and the gradual incorporation of these Tribes into the body politic; such a task becomes at once the most tremendous experiment in the development of popular government.

It should not be forgotten and ever emphasized, that this republic was founded upon this providential spot in West Africa, as an asylum for the American Negro. In the early history of the country, Liberia joined hands with the Powers to blot out the African slave trade, which was secretly fostered by one, Pedro Blanco, who being driven from the Ponge regions, northwest of Sierra Leone, settled in the Gallinas territory towards the northwest of the Liberian frontier, and there entrenched himself to perpetuate this system; but Liberia, as early as 1824, purchased these lands, and with the aid of Great Britain destroyed this baneful traffic and drove the slave traders and buccaneers from the Liberian coast. Thus, while slavery peacefully existed in the United States of America, and James Monroe was having his "Era of good feeling" as President of the American Republic, Liberia, the land of glorious liberty, although weak and struggling, struck a death blow to the slave traffic, which was forty years prior to the emancipation of the American Negro by the immortal Lincoln.

There are modern forces at work throughout the Continent of Africa today that clearly point out in an unmistakable manner, that God has preserved his land for a closer tie between the American Negro and the Americo-Liberian; the entire Continent is now under the reign of a dominant commercialism pushed forward by the Great Powers; this brings about the means by which the two hundred millions of black population contend at a fearful disadvantage. Hence, Liberia, becomes at once, the ready nucleus around which must gather the civilized forces that shall in the coming centuries rescue the black race from the social, political, racial and religious amalgamation of the stronger races. This becomes the clarion call to the American Negro, and our race leaders should feel duty bound to send it down the present century with a bugle blast, in order that the race may catch the world-vision and hasten to its God-appointed destiny in the redemption of itself. Too long has the Negro in all lands been segregated and disorganized; the very forces in our modern civilization, both in Church and State, all tend towards the racial disintegration of the darker people of the globe. The European in Africa dominates Native Tribal Government in the dismemberment of the race into a disorganized helpless mass, thus creating a mighty race problem upon the very habitat of the African. The same truth holds in America, where the Negro is now confronting the most strenuous racial condition growing out of the economic and social compact of a world population of heterogeneous masses now inhabiting the American Continent.

The cruel reign of Leopold in the Congo shocked the civilized world. The secret of this heartless domination of a modern tyrant was but the attempt to repress the rising spirit of the Native African and subject him to the will and servitude of a stronger race. This is true also of the Germans in Southwest Africa, at the present day, and of England in her rule over the Native Tribes in her Crown Colonies and Protectorates. Every movement on part of these Powers has been to make the black man a negligible quantity in the great world-movements that make for racial and national integrity. The leaders in African thought today upon the Dark Continent, chafe under the forces that rob the Native Tribes of their rightful claims to an African Civilization. The Continent of no other peoples upon the globe has been parcelled out among foreign nations as in the case of Africa. China, with her ancient peoples, 400,000,000 strong, is still kept intact, and the present century finds her a new born republic, with all of the splendid possibilities for future growth and expansion among the nations of modern times; Japan has by her prowess in war and her advancement in the arts of civilization, fixed the racial integrity and national greatness of the Japanese permanently in the catalog of nations. No less standard can be offered for the African.

In view of these stubborn facts, it is in-

deed apparent that Liberia holds out the final call to the Negro race at self-government and the work of nation building becomes the duty of the black race in the land of his fathers. This becomes supremely the work of the American Negro and his opportunity under God to vindicate his claims to the citizenship of the race of which he forms a part. Every indication in the present growth of the race, points unmistakably in this direction. The forces at work in our western civilization are molding the sentiment of the nations in favor of such a proposition. Discriminations in the social orders and barriers in the body politic to racial advancement with tremendous issues in the Church now confronting communicants along racial lines all stand as the indices of an awakening sense of obligation on part of the American Negro to heed the summons for organic unity among the members of this particular race variety.

Despite the unparalleled advancement of the American Negro in his moral, spiritual, intellectual and moral growth within the past half century, it cannot be denied even by the best friends of the race, that under our present system of national development, there are heights to which the race can never attain under the complete dominancy of our Anglo-Saxon civilization upon the Western Hemisphere. There is but one force that would probably completely imbed the race into the body politic and the social compact of the American Republic, and that is the amalgamation of the two races. This, of course, is just as foreign to the Black Man as racial standard as it is to the White, and can never obtain, for such is out of harmony with the Divine plan and purpose for the two races upon this continent. The world-conquering Anglo-Saxon will maintain his racial integrity and identity at all hazards, and by so doing will compel the Negro to awake to racial self-consciousness and integrity by casting his destiny with the great majority in the land of our ancestors.

In view of such an anomalous relation of the races, it becomes the duty of present leadership to arouse the race to the duty of the hour. Unite the elements of racial strength in both Church and State, and begin at once the work of nation building in the land which the Lord our God hath bequeathed to our fathers as a heritage of liberty and possibility in the fullest exercise of all our powers as a distinct race type, the accomplishment of which will command the respect of nations and the Divine approval for the redemption of Africa.

Brooklyn, N. Y.

### Still Trusting

To keep on trusting God when there is nothing else to trust but God is to be led into such triumph and joy as only God can plan and secure. It matters not what the reasons are for discouragement and despair; God is still at hand, and he can get the better of those reasons if only we let him do so by our simple, persistent trust in him. We may have failed in ways that we believed we never could fail in; our most prized plans or our most trusted friends may have disappointed us utterly; God himself may seem to have withdrawn his presence and abandoned us to ourselves. Yet all these facts do not outweigh God's love and promises and power; we may and we must continue to trust him absolutely for complete and satisfying triumph. And he will abundantly respond to such trust. The only way we can ever finally fail is to count God unworthy of our trust and unable to deliver us. But that we never do.

"Oh, let us trust him, for his words are faithful. Man, what is this, and why art thou despairing?"

God shall forgive thee all but thy despairing.

—Sunday School Times



# THE CHRISTIAN LIFE

## Morning Messages

### The Pledge of Divine Evangelism

By Bishop Hughes

"Good and upright is the Lord; therefore will he teach sinners in the way." We underscore heavily the word "therefore" in order that the connection between the two parts of the verse may not be overlooked. The Psalmist was writing in a season of special illumination. His mood of penitence was passing into a mood of faith, and so he gained a double insight into the divine character. He saw that God was good and upright. His instinct quickly told him that, if that were so, God could not possibly be indifferent to goodness and uprightness in men. Precisely because the Lord was good and upright, therefore would He teach sinners in the way.

The divine character is thus seen to be the pledge of the divine evangelism. A bad God would not care to make men good; rather would He rejoice in keeping sinners in the way of sin. But a good and upright God must be interested in securing goodness and uprightness. The integrity of God is the assurance that He will teach and save sinners.

The meaning of the passage is hidden and the lesson surprising because we approach the words from above. We could easily say, as the Scriptures say elsewhere and often, that God is righteous; and we could stop there. But the Psalmist, being deeply inspired just now, saw more deeply. God cannot be good and upright if He insists on staying in the eternal heights, in the calmness and majesty of his own nature. A good and upright God must come down to earth to teach sinners. If he does not have enough interest in sinners and enough interest in goodness and uprightness to come down to evangelism, then truly He proved Himself lacking in goodness and uprightness. A God who would not seek to save would Himself need salvation.

If we approach the matter from the human side, the lesson may be more obvious. Should we point to the man in the matter, or in greed, or in gluttony, or in any deep inner sin, and say, "Yonder man is bad, and God does not care," we would really affirm that God was not upright. The good God is grieved by badness; the upright God is not indifferent to the warped and crooked lives of men. Being good and upright, He must teach sinners in the way. The "therefore" dwells in His own nature. Evangelism must flow from His goodness.

This was, after all, the contention of our spiritual forefathers. They carried the truth to its gracious limits. Perceiving that God was good and upright, they knew that God's character demanded that He should care for all sinners and should seek to teach them in the way. They felt that if God left one sinner out beyond the reach of loving redemption, God was in so far lacking in goodness and uprightness. They regarded it as a slander upon the divine character that men should say that He would teach some sinners in the way, and that other sinners lay beyond

his saving purpose. Their effort to save God from that misrepresentation was vigorous because they felt that they must not allow the world to think of God as a sinner. Knowing that He was utterly good and upright, they knew likewise that He would have all men to be saved. They knew that a limited atonement meant a limited character for God. One sinner for whom God did not care would himself be a human proof against the divine goodness.

Thus far the truth is most comforting. It is soothing to feel that the good and upright God seeks to teach us and all other sinners in the way. But the text troubles us when it visits our streets and homes and hearts with its unescapable application. If it is essential to the character of God that He teach sinners in the way, then it is essential to our characters that we do likewise within our sphere. We are to be followers of God as dear children. If we do not teach sinners in the way, we are lacking in character. Whenever it can be said of any of you, "He is good and upright," it can soon be added, "Therefore he will teach sinners in the way." The man who is not an evangelist is not yet wholly ethical; he is not quite a good man. God was so good and so upright that He sent His only begotten Son as the sign that the heart of the Eternal was upright as well as kind. The Cross proves that God is good and upright. It is the final evidence of His character because it is the final reach of His love toward sinners.

Here, then, my brethren, is a new test for our characters. Are we teaching sinners in the way? Are we yearning over sinners,—to bring them to God and his righteousness? Do we carry our small crosses and climb our small Calvaries that we may save sinners? If so we are good and upright men. But are we not failing in evangelism because we are failing in character? Would it not introduce a new motive for the evangelistic life, if we should clearly see this morning that uprightness demands that we should seek to help God make other men upright? Would not

our complacency be checked and destroyed if we perceived that the lack of an earnest evangelism was simply the lack of goodness? Surely if the Holy Spirit lays this humbling and revealing truth upon our hearts, ere long that same Spirit will have right to say of each of us, "Good and upright is he; therefore will he teach sinners in the way."

Friendship can sometimes show its strength as much by the readiness with which it accepts benefits as by the freedom with which it gives them—Stalker.

The human race is divided into two classes—those that go ahead and do something, and those that sit still and inquire why it was not done the other way.—O. W. Holmes.

Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why cannot we, since we have him to fall back upon?—George Macdonald.

To be hindered in the work and yet not be impatient with God's way or doubtful that the work is going on—that was the exile's problem on the little dry island of Patmos. And it has been the problem of many a man who was tempted to think himself forsaken ever since.—Hilton Jones.

Genius has its triumph, fame its glories, wealth its splendor, success its bright reward, but the heart only has its home; home only! What more needeth the heart? What more can it gain? A true home is more than the world, more than honor, and pride, and fortune. The light the noonday sun may not yield, and yet the tiny flame of one pure beam of love enkindleth, and sympathy makes to burn forever.—A. Barrett.

Some of the commonest faults of thought, and work are those which come from thinking too poorly of our own lives, and of that which must rightly be demanded of us. A high standard of accuracy, a chivalrous loyalty to exact truth, generosity to fellow workers, indifference to results, distrust of all that is showy, self discipline and undiscouraged patience through all difficulties—these are among the first and greatest conditions of good work; and they ought never to seem too hard for us if we remember what we owe to the best work of bygone days.—Bishop Paget.

When we face the facts of our own condition and tell God what we have done and what we would like his help to do, there is room for honesty and dishonesty of action and of living. We are all ready to judge other men not by what they say but by what they do, and we must expect to be tested by the same standard. This, in fact, is what our Lord gave to his disciples as the final test of teaching. They were not to listen to the words if the fruits were poisonous. "By their deeds ye shall know them," is the everyday test by which we all must expect to be tried.—The Congregationalist.

## Shavings

### A Dream

Methought it was a radiant Eastern day,  
And Jesus—He of Nazareth was there;  
Around Him tools and wooden shavings lay,  
Stirred in confusion by the evening air.

Just at the sunny threshold stood a child  
Watching Him as He worked with holy zeal,  
Until His eyes—grand eyes, so deep and mild—  
Met her young gaze of questioning appeal.

"Have you some work for Me, My little one?"  
He asked her in a grave and kindly tone.  
She answered shyly: "Jesus, I have none;  
I wish I had some real work of my own!"

And then He smiled in His sweet, kindly way,  
And turning to her, standing at the door:  
"Here is some work for you to do to-day—  
Clear up these shavings that are on the floor!"

Then, as she wavered, with disdainful smile,  
He added gently: "Do not be afraid  
Of stooping to this homely task a while;  
Work is of God, it never could degrade!"

And when He saw pride conquered, and the child  
Kneeling to do that simple, common task,  
He leant His arm upon His saw, and smiled:  
"Thank you," He said, "for doing as I ask!"

The child looked up, and met His glowing eyes,  
Then once again bent down towards the floor  
Collecting shavings, till, with glad surprise,  
She looked around, and saw there were no more.

And when again she lent against the wall,  
While Jesus, tired, put His tools away,  
She heard His sweetly thrilling accents fall:  
"My little one has helped her Lord to-day!"

She had helped Jesus! By that little act,  
That "common task," so much despised, until  
She saw therein what greater works have lacked,  
Something divine—and that God's holy will.

And so I learnt how every little thing  
E'en humblest work, in these our working days,  
May be for Christ, who is the worker's King—  
May save the Lord, who honors work always!

—Selected.



## OUR YOUNG FRIENDS

### The Shepherd

(This composition won the Taylor prize at Wesleyan University, June, 1912, for the best English poem.)

One day at eve, before the light was done,  
I marked a shepherd with his lowly train,  
Else on the crest, and sink, and rise again,  
And hold an upland path across the sun;  
I heard him count his flock each one by one,  
And, lowly calling, through the darkness pass;  
I heard his footsteps in the long wet grass,

And the low murmur of the song he sung.  
I felt the passing of the night-winds cold,  
And hills rise higher through the lessening light.  
I saw the blackness of the coming night.  
Like one long shadow lay the listening fold:  
I heard a pause, I felt a cold, quick breath,  
And I was lost—that shepherd's name was Death.  
Raymond T. Bond, '14.

### Girls Must Reap What They Sow

It is all nonsense to say that girls don't sow wild oats, and that they don't reap them, too, with bitter and vain regrets. Of course it is all delightful while it lasts, but the sowing time is soon over, and the harvest comes later.

A girl's temptations don't lie in the direction of poker and high-balls, but they are nevertheless real in their own way.

At first she sees no earthly reason why Tom should not hold her hand, or Dick kiss her, just for fun. When Harry slips his arm around her waist when the picnic snapshot is being taken, she thinks it is the greatest joke in the world.

Her laugh is the gayest of any at the picnic, and when one of the boys suggests playing forfeits she thinks the idea great fun, and throws herself into the game heart and soul.

A little later she takes a stroll with Jack, and attempts a tiny whiff from his cigarette. "I never take a dare," she explains to Will, who comes up at that moment. Will is about to reply when they see a couple of girls standing near. Who could ever have thought they could have come up so quietly? Then she says a great many things she doesn't mean, and remarks "Cats" quite loud enough for them to hear. "After all, it's only the Jones girls, and who cares what they think, anyhow?"

Later she goes out for a walk with Fred, and she doesn't take any pains to think how late it is. When they finally got back to the picnic things are all packed and the others are waiting for them. The other girls don't say much, but they look a great deal.

The years slip by and somehow the other girls get engaged, but she is left out. Tom says she is a jolly little girl. He remembers how he used to hold her hand, but he is glad to think of his own special girl up State as being a bit more standoffish.

Dick still kisses her occasionally. He kisses every girl he can. Alec pays her a sigh or two until he sees the photograph in Tom's den, where Harry and Jennie figure in the picnic picture with Harry's arm about her. The photograph cools his ardor—he knows the sort of chap Harry is. He wouldn't have him hanging around his sister.

And Will? Will, too, has sighed after her vivacity and camaraderie, but he has a horror of the modern girl, and he remembers the incident of the cigarette that time with Jack in the woods. So Will falls in love with Polly, who hasn't one-tenth of Jennie's sense, but who has a trick of blushing. Of course she meets other men, but somehow she is unpopular with the girls—"old cats" she calls them—and this doesn't look right.

She is reaping her wild oats—she doesn't realize it—she calls it hard luck, and does not

see that it is her own making. For there is just this difference between a boy's crop of wild oats and a girl's: When a boy has sown his crop he is pretty sure to find some woman who will help him reap them—help him with her sympathy and tears, if need be, but when a girl sows her wild oats she reaps them alone.—*Chicago Tribune.*

### The Most Wonderful Doll House Ever Built

Perhaps you would like to hear about the most wonderful doll's house that was ever built, and which is now preserved in the Museum of Utrecht.

The house is that of a patrician, and everywhere is evidence of the rich and tasteful comfort of the home life of that day. Here you may see the Dutch men and women of the Seventeenth century in their costumes and as they then lived, and as every room in the house is given, from kitchen to garret, the whole social order of the home is portrayed.

In the drawing room are placed the stuffed Lilliputians in all the naturalness of life. Here everything—the carved ivory globe on the mantelpiece, the chandelier, the tables, the chairs and their occupants—is done to scale. And this is not all. The painted ceilings, which were the passion of the time, are perfectly wonderful in their miniature execution. The bewigged and beflounced notables are finished to the nicest detail of their toilet with absolute perfection.

Other parts of the mansion show us the kitchen, where the cook sits in front of her grand old Dutch fireplace, surrounded by the implements of her art—all done just as wonderfully to scale as the rest, and some of them are patterns in brasswork that have perished forever off the face of the earth in their natural size.—Ex.

### And Now

Whatever of value has come to us from the joys of vacation or the fellowship with new people who have come into our lives during the summer can be used to the best advantage if put to service immediately with the beginning of the work of the fall. The purposes to study more intelligently the word of God, to be more diligent in the little kindly services of every day, to help give opportunity to others of having taught to them the life of Him who makes all life glorious, will all take their place with passing emotional impulses of other days unless immediately given an opportunity for such development as will make them active factors in our daily life. The hour of coming together to take up anew the work which our fellowship together makes delightful is a crisis which will determine what the fruits of our discipleship will be through the year ahead.

RALPH WELLES KEELER.

### A Know-How Girl

"I like her because she is a know-how girl," said Amy.

"What is a know-how girl?" I asked.

"Why the kind that can tell you what to do when things happen," said Amy. "Sometimes my doll's dress won't go on right, and Daisy can make the arms go in and not break them. And one day I hadn't any lace for the bottom of the skirt, and Daisy took a crochet needle and made some—just as quick! She can do her own hair and tie her sash and make a perfectly lovely bow. She says she made nurse show her. It's so much fun to know how to do things, for sometimes there isn't anybody around to do them for you."

Are you a know-how girl or boy?—*Mayflower.*

### God's Care

"There's not a tiny that paints the rose  
Or decks the lily fair,  
Or sees the humblest flower that grows;  
But God has placed it there."

There's not a bird that soars on high,  
Or warbles in the air,  
But God looks on it from the sky  
And gives it His kind care.

There's not a fish that swims the sea,  
Or bee that seeks the flower,  
Or lamb that frisks upon the lea,  
But God doth give it power.

There's not a child in all the land  
But God doth know its name,  
And He will guide it by His hand  
And keep from sin and shame.

Then children, speak His praise away,  
And loving tribute bring;  
Obedience and love each day  
Give to the Lord your King.

—Selected

### More and Less

A little more deed and a little less creed,  
A little more giving and a little less greed;  
A little more bearing other people's load.  
A little more Godspeed's on the dusty road;  
A little more rose and a little less thorn,  
To sweeten the air for the sick and forlorn;  
A little more song and a little less glum,  
And coins of gold for the uplift of the slum;  
A little less kicking the man that is down,  
A little more smile and a little less frown;  
A little more Golden Rule in marts of trade,  
A little more sunshine and a little less shade;  
A little more respect for fathers and mothers,  
A little less stepping on the toes of others;  
A little less knocking and a little more cheer,  
For the struggling hero that's left in the rear;  
A little more love and a little less hate,  
A little more of neighborly chat at the gate;  
A little more of the helping hand by you and me,  
A little less of this graveyard sentimentality;  
A little more of flowers in the pathway of life,  
A little more on coffins at the end of the strife.

—Stephen Abbott Northrop.

### Washington

Great were the hearts and strong the minds  
Of those who framed, in high debate,  
The immortal league of love that binds  
Our fair broad empire, State with State.

And deep the gladness of the hour  
When as the auspicious task was done,  
In solemn trust, the sword of power  
Was given to Glory's unspoiled son.

That noble race is gone; the suns  
Of fifty years have risen and set.  
But the bright links those chosen ones  
So strongly forged, are brighter yet.

Wide—as our own free race increase—  
Wide shall extend the elastic chain,  
And bind in everlasting peace,  
State after State, a mighty train.

—Bryant.



## The Mission of the Twelve

International Sunday School Lesson for September 8, 1912

Matt. 9. 35 to 10. 15; 10. 40 to 11. 1.

Memorize verses 7, 8; Read Mark 6. 7-12; Luke 9. 1-6.

*Golden Text.*—He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.—Matt. 10. 40.

### DISCIPLES—APOSTLES

The word "disciple" means literally "a learner." It is predominantly a New Testament title, and is there used to express the relation of learner to teacher as one of companionship and dependence. Hence its use in the wider sense of "follower" or partisan. Thus the followers of Jesus were called disciples, though we read also of disciples of Moses (John 9, 28), of John the Baptist (Matt. 9. 14), and of the Pharisees (Matt. 22. 16). The title "apostle" comes from the Greek word meaning "to send forth," and signifies "a commissioned messenger." Because of the special work to which they were called the disciples of Jesus originally chosen were given this further designation to distinguish them from the larger company of adherents and followers, all of whom bore the more general title of "disciples" (compare Mark 3. 13-19; Matt. 10. 1-4; Luke 6. 13-16). The New Testament usage of the word "apostle" is not confined in its application to the chosen group of twelve disciples, but is applied to others also, such as James, the brother of our Lord (Gal. 1. 19), Barnabas (Acts 14. 4, 14), and still others (Rom. 16. 7). The most conspicuous of all New Testament characters bearing the title "apostle" was Paul, who, like James and Barnabas, did not belong to the original group of twelve.

### THE TEXT EXPLAINED

(a). Made a circuit. The second Galilaean tour. (b). Or, *Good tidings*. (c). Neglected by their priests they followed Jesus on his tiresome journeys. (d). A challenge and appeal to the twelve to undertake the work. (e). Those commissioned, corresponding to the twelve tribes of Israel. (f). Chief. Peter means *a rock*. (g). Or, *Jacob* and John were sons of Salome, the sister of Jesus's mother. (h). See John 1. 44; 6. 5, etc. (i). Possibly the Nathanael of John 1. 45; 21. 2. (j). See John 11. 16; 14. 5. (k). Collector of Roman taxes. (l). Possibly Matthew's brother. (m). An epithet meaning "The Courageous." His real name was

Judas, son of James. (n). Or, Zealot. (o). The only apostle from outside Galilee. From Kerioth in Judah. (p). Or, *delivered him up*. (q). The Jews were to receive the first attention. They hated the Samaritans so that the disciples would have been reluctant about going among them. (r). Make a proclamation. (s). Their ability to perform miracles was derived from Christ. (t). Bag, drawn together like a purse. (u). Those sympathetic with the cause. (v). The salutation was "Peace be with you." (w). Indicating complete separation (Acts 13. 51). (x). The condemnation of unbelievers will be greater than that of the heathen. (y). Those who deliver the message and those who receive it shall equally share in its benefits. (z). The lowliest service rendered in the true spirit is worthy of praise. (a). Of Galilee.

### CHOSEN FOR SERVICE

We think at once of the privileges of the twelve men whom Christ chose, of the honor of being singled out to form a small inner circle about him; of the days and nights spent in his companionship, looking into his face, listening to his teaching and enjoying the deeper communion of his fellowship. Yet this was not the final purpose of Christ's choosing. It came as a natural consequence of his choice, but he chose them that he might send them forth to minister to the multitude who were as sheep having no shepherd. It was not primarily for their own sakes that they were chosen as God chose of old the prophets, some of whom would fain have left unspoken the message he burned into their souls. In one sense the disciples were instruments, yet they were more than that, for every man puts into the work he does something of his own personality; but they were to leave their own selfish interests, and deliver the message Christ gave them; they were to do the work he commanded them to do; to make the world a happier and a better place to live in because through their work there would be less suffering, less evil, and because the laws of the kingdom of heaven would have larger sway. Do we, whose souls respond to the love of Christ and who feel that he has chosen us, remember that he chooses for service?—

From "The Lesson Hand Book."

## Overwhelming Popularity the Peril of Great Achievement

Epworth League Devotional Meeting Topic for September 8, 1912

(Mark 1:45; 3:7-10; 5:24; 6:31-33, 54-56; 2 Chron. 9:23, 24.)

### THE SCRIPTURE MESSAGE

Soon after his ministry had begun, Jesus found himself surrounded by the multitude. From every quarter they came that they might see him and hear him, and that they might receive the benefits of his power. For he healed all that they brought unto him.

We are told that he tried to get away from the crowds, but it was all of no avail. They found him in his hiding places; they followed him far from the thronged city streets into the country; they would not leave him alone. He was indeed overwhelmed by his popularity. All of the references that are given to us from the Gospel according to Mark have to do with this same phase of his life—the multitudes went after him.

It was in later days, when the leaders of the people were plotting against Jesus, that one of them did say, "Behold the world has gone after him." And that which they did in those days has been repeated down through the ages. This is the fact concerning Christianity that it has been drawing the world unto itself. Lifted up, the Christ has become the magnet of the human race. True there are those who do not care for him. True there are many who yet are in the ways of sin. But over and against that, place the mighty forces and great personalities that have come to Christ, and see how

great they are. Christ has entered the realm of law, and that of literature; he has gone into the home and into the business world, and everywhere he has conquered. The multitudes have gone after him. To-day as in the days of his flesh he is followed by the throngs.

In the reference that is given us from the book of Chronicles we are introduced to the great king Solomon. As a young man he had chosen wisdom, and God had blessed him in consequence. He became wealthy and powerful, and his fame spread throughout all the earth, so that monarchs from afar came to do him honor. Now the lesson of the evening draws attention to the danger that there is in this popularity. And as a matter of fact, while Jesus withstood his popularity and came out of it victorious in the things of the Spirit, Solomon on the other hand went into the ways of sin as a consequence, and in the end did cry "Vanity of vanities, all is vanity." From the best standpoints of judgment he made a failure of life.

### INTERPRETING THE LESSON IN THE LANGUAGE OF TODAY

Because of his great work Christ did draw the multitudes to himself. And there must have been satisfaction in that. Even as there must have been satisfaction for Solomon when the kings of the earth came to him and he was recognized as the

wisest among them all. But let us note that there is a great temptation, there is danger in all of this. And this is the message that is brought before us this evening.

Take a young person in school or shop. He has many friends. It is a splendid tribute to character. But in it there is the danger of snobbishness, it may be. One may get to think one's self a little better than the others. And then there is the danger of going into the ways of sin because of this popularity. Have we not seen young men who have taken the social glass just to be known as hail-fellow-well-met? Do we not know that thus many have sown what they call their wild oats? There is danger in popularity.

It is good to make a study of the life of Christ and see how he resisted all temptations and came out of his period of popularity victorious. The secret of it all is that, relying upon God for help, he kept close to his purpose. He never got away from that. He realized constantly that for which he was in the world.

So it must be with us. There can be no compromise of any kind. Especially must this be true in the things of the spirit. Not for the sake of having friends, or of keeping friends, must we in any way swerve from the path of righteousness. We must remain true to the best there is in us.

### PREPARING TO LEAD THE MEETING

Select one or two of the Scripture references to read in public, not more than that, giving the context in each case, so that the connection may be established in the mind of the hearers. You should read all of the references in your private study, however.

Get the idea well in mind that Jesus was at a period of great popularity. Depict for the benefit of the assembly some of the things that helped to make him popular.

Show what are the perils that naturally attend such a life. This can be done by drawing upon the life of Solomon.

Make the lesson very practical by applying to the daily experiences of the young people of your own League.

### ILLUSTRATIONS THAT MAY HELP

Popularity is always sure to come on the heels of some great achievement. The American people fairly went wild over Admiral Dewey upon his return from the Philippines, where he had conquered the Spaniards. That was a great feat and the country lost its heart and head to him. But there was great danger for Dewey even in that. With all the adulation that came to him the danger was that he should lose his balance, that he should do that which he ought not to do. Many tried to persuade him to become a candidate for the presidency, and others tried other methods of drawing him into other lines of endeavor. It would have been easy for him to have failed, to have attempted that for which he was not fitted.

In proportion as we accomplish much, in that proportion is there peril. The greater the piece of mechanism, the more danger. Electricity and steam both are powerful, and can be of mighty service to man. But they are charged with danger. Let the engine explode, or let man come into touch with a live wire, and immediately death and devastation follow. So it is with all achievements. In proportion as we are blessed with mighty power, in that proportion are in peril.—From "Notes on the Epworth League Devotional Meeting Topics."

### Sending Their Love

I take this opportunity to thank the good people of South Atlanta for sending their love to the children in the Girls' School of Quessua, Angola, Africa. Their love is in the shape of forty dress patterns, buttons, pins, thread and several combs. I feel especially grateful to Mrs. L. J. Price, with whom the thought originated.

Also I wish to thank the members and friends of the First Congregational Church, Atlanta (Rev. H. H. Proctor, pastor), for sending their love to Angola, Africa, in the shape of \$7.60 worth of Bibles. Many thanks to one and all. I trust that all readers of the Southwestern will contribute at least a prayer for Africa, the most needy of all our mission fields.—Martha Drummer.

Atlanta, Ga.



## Recent District Meetings

## JACKSON DISTRICT

The Conference convened in Hopewell Church, July 25, the Rev. A. J. McNair, District Superintendent, presiding. All pastors present save the Revs. J. I. Garrett, G. W. Smith and H. W. Woods, who were absent on account of illness. A number of local preachers, exhorters, Sunday School superintendents, class leaders, Epworth League, Ladies' Aid and Woman's Home Missionary Society presidents made good reports. The pastors made good reports. The District Stewards also presented good reports. The Rev. P. W. Baldwin was elected secretary, Miss Bettie O. L. Heminway, assistant. They kept a good record of the proceedings of the Conference. The Rev. P. A. Taylor acted as statistical secretary. Thursday night the Rev. W. P. C. Morrison preached an able sermon. Friday and Friday night Dr. W. W. Lucas, Field Secretary of Board of Foreign Missions, spoke, and all who heard him were charmed. Dr. J. B. F. Shaw, president of Meridian Academy, electrified the audience with his matchless speech in behalf of this great school. Ten dollars was given to assist in repairing the Boys' Dormitory. The following named were licensed to preach: William Ward, Clifton B. Allwood, Sylvester Carter and Daniel Tyler. The following were recommended to the Annual Conference for admission on trial and for orders: W. M. Pickins, H. M. Martin, P. S. Ollive, M. T. J. Howard, H. H. Daniels, R. L. Pickins, P. T. Calio-well. For recognition of orders: J. C. Smoot. Friday, at 11:30, the Rev. Dr. Thompson, of the Zion Church, preached an eloquent sermon. The Rev. P. A. Taylor made his report as Statistical Secretary, and finds on the District 192 conversion; Southwesterns, 174; benevolent collections, \$635.00. On Sunday, sermons by the Revs. H. May, P. A. Taylor and W. N. G. Lipscomb. The Jacksonville District put itself on record by condemning sin in high places, also condemning the actions of our ministers and members who participate in any hrib-ery scandals in politics or otherwise. Six subscribers were secured for the Southwestern. The aim of the District is to secure 100 more during the months of August and September. May the life of Dr. McNair be spared long to travel and labor as a District Superintendent. He will ever live in the hearts of this people.—W. P. C. Morrison.

## WINSTON DISTRICT

The Winston District of North Carolina Conference opened in Morris Chapel, High Point, N. C., Wednesday evening, July 10. The welcome addresses and responses were unusually appropriate. High Point was styled the "Highest Vantage Point," which as regards its entertainment, was not a misrepresentation. A banquet served to the ministers and delegates was the happy climax to the Wednesday evening program. The pastor, the Rev. J. W. Wells, knows how to do things, and entertaining is not by any means the least of his accomplishments. Thursday morning, after devotions, formal organization took place, District Superintendent M. M. Jones presiding. Roll call showed an almost unbroken representation from the District. After appointing the committee, the District Superintendent delivered a forceful address. An interesting sermon, "Christian Fellowship," by the Rev. A. E. Robbins, followed the Thursday afternoon reports. Thursday night was the anniversary of the Freedmen's Aid Society, Prof. J. H. Lovell, of Bennett College, presiding. The large audience listened with close attention to President Peeler, as he put before them the work of Bennett College. Exhibiting a picture of the Freedmen's Aid president, taken in New Orleans last February, he brought forth prolonged applause when he showed that Bennett College was more largely represented than any other Freedmen's Aid School. The Rev. H. L. Ashe followed Dr. Peeler, fully sustaining his reputation as a splendid speaker. His appeal was especially to the ministers. A substantial collection was taken. Friday was a busy day. There were numerous reports, introductions, etc., followed by a sermon, "The Power of the Gospel," by the Rev. R. J. Shipp. At 4 p. m., the District Woman's Home Missionary Society rendered a fine literary program. Encouraging reports were afterwards received from all the local organizations on the District. The District President, Mrs. Lula Fries, of Winston-Salem, together with the local presidents, deserve praise for

their splendid work. Friday night occurred the anniversary of the Conference Boards. The Rev. J. W. Wells, presided. Principal speakers: Dr. I. L. Thomas, Dr. C. C. Jacobs. Comment upon these speeches is useless, they are too well known. It was a great occasion and the Winston District responded generously. After the business session Saturday morning, the Conference adjourned. On Sunday the leading pulpits of the city were supplied with ministers of the Conference. Two papers were read during the Conference: "The Ideal Class Leader," by Prof. O. R. Pope; "Is the Disciplinary Plan for Raising Church Funds Practicable?" by Prof. R. B. McRary. Much discussion followed the reading of these papers. They were fully endorsed. A motion to have them printed and distributed throughout the District prevailed. The Winston District claims its old place as the "Banner District" of the North Carolina Conference. The successful District Conference reflects great credit upon this claim. The Rev. M. M. Jones is District Superintendent.—O. R. Pope.

## JACKSONVILLE DISTRICT

The second annual session of the Sunday School and Epworth League Convention convened at Wrightsville Church, July 14th. The Session opened with devotional exercises conducted by Dr. J. S. Todd, district superintendent, who gave some very timely remarks as to the success of the convention. Very timely papers were read and discussed at each session and all delegates took an active part. Quite a number of able addresses were delivered by members of the convention and visitors. Dr. J. Harvey Smith and R. R. Robinson spoke on the recent session of the General Conference held at Minneapolis and also concerning the election of a Negro Bishop. G. A. Ballard spoke on the same question, followed by the Rev. J. S. Todd. The Rev. G. W. Wesley and the Rev. Tramble made able addresses on various subjects. Music was furnished by the Convention Choir, Miss Mary Todd presiding at the Organ. This being Dr. Todd's last year as district superintendent the Convention gave him a vote of thanks for the impartial and able manner in which he presided over the meetings and expressed their regrets that he would no longer preside over the Convention. The Convention adjourned on Sunday and all went away feeling that they had been greatly benefitted by attending.—G. A. Ballard.

## CHATTANOOGA DISTRICT

The thirty-seventh session of the District Conference, the Epworth League and Sunday School Convention was opened at Sody, Tenn., Wednesday morning, July 17, by the Rev. E. J. Cox, Superintendent. Rev. W. S. Hight was elected secretary. The District Superintendent then nominated the committees, and read his report. Several brethren commented on the report in complimentary terms. Superintendent Cox is completing his sixth and last year as district superintendent and his efficiency is shown by the way the district has advanced along all lines. We regret very much to lose the wise superintendency of this great man. The Rev. D. F. Whitaker, student in Gammon Theological Seminary, and a representative of the Stuart Missionary Foundation for Africa made timely remarks relative to the Foundation. At night Dr. J. H. Hubbard, assistant secretary of the Foundation, made a great speech. On Thursday Dr. Hubbard spoke twice and left for Atlanta, having captured the people of Sody completely by his eloquent and timely addresses. The afternoon sessions were given to the conventions, Prof. C. H. Powel, president of the Epworth League and Sunday School Convention, and Brother C. J. Small, President of the Laymen's Association, presiding. The meetings were all good and the work under these wise leaders is making progress. Mrs. M. E. Johnson, of Chattanooga, was the very able representative of The Women's Home Missionary Society. A fine program was rendered. The Society was organized in Sody. Strong sermons were preached, during the session, by the following brethren: F. A. Hatcher, W. S. Hight, Leroy Diggs, A. Roach, Samuel Delaney, R. W. Wade and A. J. Hutcherson. The Conference was one of the best ever witnessed by the writer, and was given splendid entertainment by the good people of Sody. The spiritual fervor ran high, the collections were good and

every feature of the work was a success. The picnic, Saturday afternoon, was an important occasion. The Rev. E. H. Forest, represented the Board of Home Missions and Church Extension in the stead of Dr. Thomas and brother C. J. Small the Board of Education in the stead of Dr. Penn. The Rev. G. W. Smith, his good wife and the good people of Sody, are to be complimented for caring for the delegation so royally. Strong resolutions were adopted by the conference, one to the effect that Methodist political economy has limited District Superintendents to six years' service, and our most efficient and beloved Superintendent E. J. Cox, has given us this service. His exceptional qualifications, his extraordinary preaching ability, his splendid executive qualities, and brotherly and Christ-like nature, have endeared him to all. We take this method of expressing our highest appreciation for his splendid service, and assure him that our continued prayers and abiding interest will ever be with and for him. We regret to see him vacate the office, but trust that his work for the immediate future will be with us.

Committee: E. H. FOREST,  
F. A. HATCHER,  
W. S. HIGHT, Secretary.

## GREENSBORO DISTRICT

July 17, 1912 marked the beginning of the Greensboro District Conference. The Rev. J. C. Robinson, pastor, introduced the Rev. C. J. Withrow, who preached the annual sermon. The sermon was a great one. Brother Winchester was elected secretary. At roll call the majority of the brethren were present. The Superintendent's report was of intense interest. Brother Peace is a splendid district superintendent. His report showed that he understood his work and is looking after it with care. The pastor's reports followed. Despite the severe winter the reports were good. The benevolent collection did not equal last years. Visitors: The Rev. J. W. Walker of the African Methodist Episcopal Church; Prof. Williams, of the Oberlin School; Mrs. M. M. Jones, district president of the Women's Home Missionary Society; Doctors L. L. Thomas, C. C. Jacobs, W. H. Ziegler, George McCorkle and our own Dr. S. A. Peeler. At 11 a. m. sermon by the Rev. E. H. McArthur. It was a plain and practical discourse. Splendid addresses were delivered by the Revs. A. H. Newsom and G. W. Boys. Paper by Mrs. Huse, subject: "The Children of the Sunday School, Our Future Hope." It was a splendid paper. Dr. S. A. Peeler, President of Bennett College, representing the Freedmen's Aid Society, made a strong plea, subject: "A Trip to Successville." The Rally for the President's Home followed. The result was \$150. The Greensboro District is standing by Bennett College. All reports were very good. At 11 a. m. Friday the Rev. M. C. Laughlin preached a splendid sermon. The Women's Home Missionary Society held an interesting meeting at 3:30 p. m. Sunday's program was a strong one. Too much can not be said concerning the entertainment accorded us by Brother Robinson and the good people of Raleigh. The choir rendered splendid music during the entire Conference. Owing to the size of the district and the need of the work, we go next year to Norfolk and Reidsville.—N. S. T. Shamborguer.

## VICKSBURG DISTRICT

The District Conference held its twenty-sixth Session at Harrison, Mississippi, July 24-28. The Rev. Jesse E. Holmes presided. Brother R. H. McAllister, a young man of great promise and ability as class leader of Wesley Methodist Episcopal Church, Vicksburg, Miss., was elected Secretary by acclamation. The Rev. C. H. Johnson of Carey, Miss., was elected statistician unanimously. The Rev. W. A. Oates of Fayette, treasurer. Reporters: The Revs. Lymus Speed and D. J. Price, of Kirby and Vicksburg. The Rev. William Herman, postmaster. The usual committees were appointed by the President and confirmed. Special committees on the illness and death of Bishop Henry W. Warren, our senior Bishop, and the district superintendent's support. Fraternal delegates to the respective district conferences of the Mississippi Annual Conference: Brookhaven, The Rev. D. J. Price, Gulfport, M. D. D.; Jackson, The Rev. G. E. Trower; The Rev. L. L. Shumpert; Meridian, The Rev. D. I. Armstrong. The District Superintendent, Pastor local preachers, exhorters, Sunday School superintendents, class leaders, Epworth League



district stewards, brotherhood, made excellent reports. The district superintendent's report was excellent and entirely satisfactory to all. About 1000 additions had been added to the church membership; 25 had died; \$400 raised for benevolent collections; subscribers to the SOUTHWESTERN a good many; paid pastors \$2250, district superintendent, \$550. The District Superintendent's recommendation of the district Natchez church debt paying Day, Tuesday, September 24th., 1912, was agreed to, and the district is to go to Natchez that day and pay off the entire debt. All things considered the conference was well attended. Helpful inspiring sermons were preached by the Revs. W. A. Oates, Anderson Haley, Amos Holland, G. E. Trower, J. E. Holmes. Distinguished visitors, Messrs. H. S. Oates, S. L. Ross, Prof J. R. Ross, Cashier Bluff City Bank, Natchez, Mississippi; Dr. W. W. Lucas, Field Secretary of Foreign Missions; Prof. J. B. Shaw, Ph. D., Principal of Meridian Academy; Prof. M. S. Davage, Business Manager Southwestern and Dr. S. A. Cowans representing Dr. I. L. Thomas, Field Secretary of Home Missions and Church Extension Society. Lecture by Doctor Shaw on "The Late General Conference." Three were licensed to preach: One from Baptist church on elder's orders. Resolutions of thanks and commendations on entertainment of the Conference and visitors were read. Clinton, Mississippi was selected as the seat of the district conference of 1913.—L. Speed, D. J. Price.

#### SAN ANGELO DISTRICT

The third annual session of the District Conference convened at Belton, Texas, July 16, the Rev. E. L. Jackson, Superintendent, presiding. The Rev. H. A. Jones was elected secretary; C. W. Franklin, statistical secretary; R. H. Ponton, treasurer; P. A. Downings, reporter to Southwestern Christian Advocate; A. L. Carter, reporter to secular papers. Our beloved brother, R. S. Lovngood, president of Samuel Huston College, at this point, delivered an interesting and practical address. The reports of pastors and other officers were received. The District Superintendent also rendered his report. A motion prevailed that the Rev. A. D. Jaque be our guest for the Southwestern. W. M. H. Tatum delivered the welcome address; response by the Rev. H. A. Jones. The Rev. J. E. Brown preached an able sermon at night, and eight additions were received to the membership. The Rev. R. H. Littleton, of the Baptist Church, spoke a few words of encouragement; response by the Rev. Mr. Butler, of the Austin District. The Rev. Mr. Duncan, of Waco District, gave a short talk. At night was held the Samuel Huston anniversary "What Is It To Be a Class Leader in the Methodist Episcopal Church," by the Rev. A. D. Jacques, was discussed by the Conference. Sunday: Sermon by District Superintendent E. L. Jackson. In the afternoon the Lord's Supper was administered. The session of this body was greatly enjoyed.

#### GULFPORT DISTRICT

The Gulfport District Conference met at Cooper's Chapel, Richton, Miss., July 24, 1912, with Rev. H. Cannon, D. D., District Superintendent, presiding. After some preliminary remarks by the Dr. Cannon, Rev. Jackson Patterson was introduced and preached a good sermon. The Conference was then organized, Rev. W. H. Smith was elected Secretary, with the power to nominate his assistants. Dr. J. B. F. Shaw, Principal of Meridian Academy, present looking after the Freedman's Aid, and interests of Meridian Academy, he addressed the assembly on the "General Conference, and the Work of the Methodist Episcopal Church." The brethren contributed about \$38 for Freedman's Aid and painting of the boys dormitory at the Meridian Academy. The sacrament was administered to a goodly number at 9 o'clock Thursday morning by the District Superintendent, Rev. J. C. Houston, and W. L. Marshall. The District Superintendent asked Rev. David F. Dudley (who had been reported dead), to take the place while he, the Superintendent, made his report. Brother Dudley "is not dead, but liveth." In his cool, calm, masterly and heroic way the District Superintendent made a splendid report, but showed a decrease of benevolent money; upwards of \$100 less than it was last year at the same time. The report also showed many Churches were spiritu-

ally alive, building and improvements were being done, and many souls had been converted to God and added to the Church this year.

Most of the pastors were present with good reports.

Dr. Fykes, of the Methodist Episcopal Church, South, was introduced and he made a masterful speech, full of good advice to his brothers in black.

Bishop Isaiah Benjamin Scott came Friday evening, not unexpectedly, to the brethren and people of the town. The news came joyfully over the wires Thursday that he would be there. His speech on Africa was a masterful piece of eloquence. At the close of his address \$36.04 was raised for his work in the heathen-land. Dr. Green (white) gave five dollars.

The following preached during the Conference:

Revs. Jas. W. Hill, Jackson Patterson, G. W. Coleman, E. H. Langston, J. C. Houston, D. D., and W. H. Smith.

The good old Southwestern was not forgotten, Rev. Jackson Patterson was elected to solicit subscribers for the Southwestern, assisted by the District Superintendent, with appeals that would almost wake the dead they secured fifty cash subscribers.

Total collection during Conference \$185.25.

One the whole the Conference was the greatest Gulfport District has ever witnessed.

Resolutions were offered for Dr. Shaw, Bishop Scott, Dr. Fykes and Rev. S. McDavis. and his people, and they were all adopted by a standing vote.

Mrs. Jas. Jordan, District President of the Woman's Home Missionary Society of the Hattiesburg District was a welcome visitor of the Conference, and in representing her work spoke with enthusiasm. She has the work at heart.

Sunday morning there was an old-time Christian love-feast, conducted by the Revs. W. L. Marshall, A. H. Lathan, J. E. Webb, and Rev. Young.

After night services the Conference adjourned, sine die.—W. L. Marshall, Reporter.

#### MONTGOMERY DISTRICT

The District Conference, Epworth League and Sunday School Convention was held at Brewton, Ala., on July 24, 1912, by the Rev. P. G. Goins, District Superintendent. The Rev. A. S. Williams was elected secretary. The District Superintendent's report showed a marked increase along lines of church work. He told also of the death of Brother Fleming, who was drowned on the 14th of July, 1912. A majority of the pastors and members of the Conference were present with their reports. The address of Mrs. A. P. Champor was great. Subject, "Is a Woman of Africa Worth Saving?" The Rev. T. W. Mann and his people entertained the Conference in great style. One hundred and sixty-five dollars was raised for all purposes. Thursday night the Missionary Sermon was preached by the Rev. A. McNeal, pastor of Pensacola, Florida. Other sermons during the session by the Rev. A. S. Williams, Dr. N. S. Brown, Dr. B. W. Lewis and Brothers Adams and Nelson. Too much can not be said of the music rendered by Miss P. G. Goins and members of the choir. The Southwestern was represented by Miss P. G. Goins.—A. McNeal.

#### MUSKOGEE DISTRICT

The Muskogee District Conference convened for its sixth annual session, in the Norris Chapel Methodist Episcopal Church, Porter, Okla., July 24, 1912. Rev. S. A. Stripling, B. D., District Superintendent, presiding.

Rev. C. R. Ross was elected Secretary, Rev. L. S. Lamb, Statistical Secretary; Revs. D. G. Franklin and H. T. S. Johnson were elected reporters to the Southwestern and Central Christian Advocates respectively.

The Conference was most heartily welcomed by the Rev. Dr. Grant, pastor of the Methodist Episcopal Church of Porter, and Prof. T. J. Gordon, for the local Church. These addresses were responded to by the Rev. A. R. Norris and the District Superintendent, Dr. Stripling. These sentiments of welcome and responses put us in good order for what was in store for us.

The Conference was largely attended by ministers and laymen and the sessions throughout were inspiring.

The pastors of the District in the main made good reports. Revivals had been held in some of the charges and one hundred and forty-one accessions to the Church.

The benevolences of the Church were carefully looked after and an increase over that of last year

was recorded. The following local preachers passed in their studies, had their licenses renewed and were recommended to the Annual Conference for Deacon's Orders: Thomas L. Lec, L. R. Kirksey, Dr. I. W. Young was granted local preachers' license.

Inspiring sermons and addresses were delivered by Revs. A. R. Norris, M. Hinton, R. D. Gatewood, C. R. Ross, T. R. Wamble, W. Brown, A. J. McAlister, S. D. Brown, J. E. Williams and Drs. S. A. Stripling, H. T. S. Johnson, D. G. Franklin.

Upon the recommendation of the District Superintendent a District Board of Home Mission and Church extension was elected, consisting of the following officers:

D. G. Franklin, President; A. J. McAlister, Secretary; Y. M. Moore, Treasurer.

The Woman's Home Missionary work was well represented by some of the leading workers of this District, among whom were Mesdames J. E. Williams, M. M. Robinson, M. J. Thompson, W. M. Roberson, Kate Martin, E. E. Green, S. W. Rucker, I. Payne.

One of the most pleasant and profitable features of the District Conference was the free ride to University Heights, Okla., where the Lincoln Conference has forty acres upon which a great University is to be built. The University Heights Company had already provided a well-equipped train which carried us from the seat of the District Conference to University Heights, Okla. The large delegation, over one hundred and fifty in number, walked over the entire townsite. Near the center of the forty-acre tract an impromptu program was carried out. Dr. D. G. Franklin made the opening speech and he introduced Dr. S. A. Stripling, who made an eloquent address. Then to put the climax upon the whole occasion, a marriage ceremony was performed by Drs. Stripling and Franklin on top of University Hill and the happy couple, with the large delegation in the twilight of the evening returned feeling that "it was good to be there."

I only wish that every Negro in the United States who desire to move, would turn his attention toward University Heights, Okla., where the best possible opportunities for the race along all lines of industry are offered.

Write the University Heights Company at Okmulgee, Okla., or to D. G. Franklin, Boley, Okla., for further information.

The presidency of the District Superintendent his addresses and rulings, were all that we could hope for, and made a most excellent impression upon the Conference.

The Conference voted to meet next year at Oswego, Kans., and Eufaula, Okla. Reported by,

—D. G. Franklin.

#### SUMTER DISTRICT

The Sumter District Conference was called to order July 18th, Dr. J. E. Wilson in the chair, Rev. A. D. Brown, the Secretary of last Conference called the roll. All of the preachers were present except three; one of them being sick. The Rev. B. S. A. Williams was elected Secretary, Rev. A. D. Brown and Prof. C. C. Lowery assistants. Dr. Wilson is highly respected by his men, they love him and we think he loves us. Dr. Wilson has done more for the promotion of young men in the South Carolina Conference, than any other one member of that Conference; and we feel safe in his hands. This was indeed a great District Conference, all of the men are graduates of Claflin or Gammon with the exception of one or two, and they have attended some of our best schools and colleges.

The Sunday school institute was under the leadership of Prof. S. J. McDonald, a graduate of Claflin, and a most accomplished gentleman, for seven years he has done honor to the institute and also himself.

Prof. C. C. Lowery, A. B., of Claflin is at the head of the Epworth League work, and in spite of opposition, he makes it go; the League, under this young Moses for one year has surpassed the record heretofore.

We were honored with some very distinguished visitors, namely: Dr. I. L. Thomas, of Baltimore, Rev. H. C. Asbury, District Superintendent of the Bennettsville District, Rev. L. L. Thomas of Timmons-ville, Dr. J. W. Moultrie, District Superintendent of the Charleston District, Dr. C. C. Jacobs of the Sunday School Union Revs. D. C. Deas and M. S. Felix of the African Methodist Episcopal Church. Friday night was a high night, a grand concert, conducted by Prof. J. C. Preauleau, added so much to

(Continued on page 10)



# Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.

## RALLY TO THE NATCHEZ CHURCH

For some time Methodism has been seeking a permanent place in the life of Natchez, Mississippi. We have had a struggling mission there for years. Sometime ago we bought a substantial brick Church that was vacated by another denomination. This fine property is located near the heart of that thriving town. The purchase of this Church incurred a debt. This debt has been hanging heavy over the head of the small, but undaunted membership. So strong is the appeal for saving this Church that the Mississippi Annual Conference has requested each pastor within its bounds to take a collection for this Church. District Superintendent, the Rev. J. E. Holmes of the Vicksburg District, whose jurisdiction includes the Natchez Church, is attacking this problem in a vigorous way and all the pastors on his district have accepted a liberal assessment to free the Natchez Church. October first has been set as a day when pastors and people from all adjacent territory will assemble to free the church. Bishop W. P. Thirkield has agreed to be in Natchez on that day and lead the forces. It will be a battle royal. Victory over a long standing debt will be assured if all will pull together. Now let each pastor of the Mississippi Conference send a liberal donation to the Natchez Church, on or before October first. All together.

## INFORMATION WANTED

The Methodist Federation for Social Service wants information concerning Social Service activities in every department of the Church. It wants to know what our churches are doing in the service of their communities. This information becomes the basis for making standard plans of work.

Officers of Sunday Schools, Brotherhood and Epworth League Chapters, Ladies' Aid Societies which are doing any work for the sick, for the poor, for prisoners, fresh air and other work for health, work for improvement of public morals, or in co-operation with any agencies for community betterment, are requested to send an account of their work to the Secretary, Rev. Harry F. Ward, 343 South Oak Park Avenue, Oak Park, Illinois.

*Do it now before you forget it.*

## NARROW-MINDED LEADERSHIP

The *Southern Magazine* says: "The opposition by the colored delegates of the Methodist Episcopal General Conference in Minneapolis to the new clause for the constitution creating bishops for races, appears to us narrow and selfish in the extreme. There are other races in the church besides whites and blacks. There are yellow and brown peoples as well. It strikes us that the snubbing, stingy treatment the Methodist Episcopal Negro receives ought to have taught him by this time to accept whatever is offered him that is in reality a step nearer what he is contending for. 'Heaven is not reached by a single bound.' Yet ministers and laymen, no doubt, will agitate in their coming Conferences against the adoption of the measure. On many occasions our leaders allow the impression to gain ground that we are developing into a narrow, self-centered race. We need to contend doggedly for what we know is justly due us, but self-schooling should be carried on to broaden our minds and make liberal our hearts."

## Of General Interest

### TEXAS MARKETS COTTON

For some days the farmers of central and South Texas have been rushing cotton to the markets, and many records for early selling have been broken.

The effort to organize a holding movement among the farmers has fallen flat, and it is not expected that it will receive much support even later in the season should prices drop. It is claimed that more cotton is going to markets in South and Central Texas at this time than ever known at this early period.

All the compresses in the region where picking is in full blast are running day and night, and some are far behind with the supply on hand. In marketing their crop as fast as picked the farmers are actuated chiefly by the present satisfactory prices and the uncertainty of obtaining more for the staple if it is held.

### NEGROES AND CITIES

Dr. George E. Haynes, who is the director of the National League on Urban Conditions among Negroes, New York, and is connected with the Social Science Department of Fiske University, at the recent Hampton Negro Conference spoke on the "Movement of Colored People to the City."

He gave the following causes: Divorce of the Negro from the soil, growth of commercial and industrial centers, legislation affecting city and urban conditions, relations of tenant and landlord, influence of employment runners in the South, exaggerated stories of success, restlessness.

Dr. Haynes is of the opinion that the remedy lies in keeping the people on the land by improving farming, in co-operating with organizations that point out the disadvantages and dangers of city life, and in helping the Negro to adjust himself to his new environment "in town."

### A BIRTHDAY GIFT

Philanthropy is an art. The effectiveness of a gift depends, not so much upon its size as the carefulness with which it is placed. One whose recent givings have been marked by so much sanity and discrimination is Mr. Julius Rosenwald of Chicago. He gives not merely to give, but gives where most needed. He is not narrowed by race lines and personal fads. He places his money in such a way as to meet the fullest approval of the thinking public. Mr. Rosenwald recently celebrated his fiftieth birthday by giving away \$687,500.

Miss Jane Addams of the Hull House fame, announced the gifts. The University of Chicago and the Associated Jewish Charities of Chicago share loyally in the giving of a quarter-million dollars each. The list of gifts follow:

University of Chicago, for a woman's gymnasium and buildings for geological, geographic and classical departments, \$250,000.

Chicago Hebrew Institute, for the erection and equipment of a gymnasium, \$50,000.

Associated Jewish Charities of Chicago, for the centralization of the Jewish work and its general improvement, \$250,000.

Endowment of a country club for social workers, \$50,000.

Booker T. Washington, for the improvement and elevation of schools for Negroes, \$25,000.

Marks Nathan Home for Jewish Orphans, completion of the building now under construction, \$25,000.

Chicago Winfield Tuberculosis Sanitarium, toward a new building, \$25,000.

Glenwood Manual Training School, to purchase a farm \$12,500.

### THE LEADER AND FOUNDER OF THE SALVATION ARMY DIES

At the age of eighty-three years, after several months of intense suffering, General

William Booth, whose name is known throughout the world and whose work for the "man, down and out" is cherished on every tongue, passed to his well earned reward, from his residence, The Rookston, Hadley Wood, eight miles from London, on Tuesday evening, August 27. He was born in Nottingham, England, April 10, 1829. He received but an ordinary school training but possessed a soul on fire for the salvation of souls. For a while he was connected with the British Wesleyan church and later the Methodist connection. But he could endure its restraints of either of these organizations. He wanted a free hand to use his own method, he, therefore, cut loose from denomination. He went on the streets and in the slums for the people. He established work farms, rescue homes, work shops, lodging houses, cheap restaurants, free lunches and other helpful agencies. He was an advance guard in social service. He wrought well. He earned a place in Westminster Abbey with the great and good of all England. *Zion's Herald*, referring to his life, said:

"Thus is coming to an earthly end one of the most notable careers of modern times. In all due soberness of words it must be written that it is doubtful if, in the extent of its influence, in its positive contribution to the uplift of humanity, combined with its emphasis upon the eternal verities, there has been another such an apostolic life since the days of John Wesley."

Present at the bedside when the end came were Mr. and Mrs. Bramwell Booth and their daughter and son, Adjutant Catherine Booth and Sergeant Bernard Booth; the general's youngest daughter, commissioner Mrs. Booth Helbert, and Commissioner Howard, Col. Kitching and Dr. Wardlaw Milne.

His body lay in state in London for a day and was viewed by more than a hundred thousand persons. Among the floral tributes was one from the King George of Great Britain.

## "NOT A DELINQUENT POINT"

"Bishop Theodore Henderson" *The Western* says "was lately in Cincinnati, in attendance upon the Executive Committee meeting of the Freedmen's Aid Board. It was like a breeze from the Southern mountains to spend a moment with him and listen to the work being done in the Southland, the regions of his episcopal residence. He has thrown himself into his new work with all the ardor which has always distinguished him. He is a veritable dynamo of enthusiasm and activity. The plodder and the phlegmatic in his presence feel the spur which they can not afford to resist. He is full of plans for the coming winter evangelistic campaign. After a fortnight in New Hampshire he is to take up his residence in Chattanooga, Tenn. The bishop has, since the General Conference, attended all the District Conferences of the Holston Conference, held through group meetings with District Superintendents and pastors, presided at two Methodist rallies, and attended three educational conferences. General supervision in his hands is not delinquent at any point."

Bishop Hamilton and Bishop Nuelsen are to represent the Methodist Episcopal Church at the dedication of the Wesleyan Central Buildings, at Westminster, London.

According to an exchange, Mrs. Booker Washington was left \$5,000 by the will of Ellin Collins in New York recently, who disposed of a large estate by bequest to friends and institutions. Dr. Washington was given the same amount.

An interesting bit of news given out by the *New York Age*, is to the effect that twenty-two hundred colored men, the majority of them skilled laborers, do from 80 to 90 per cent of the construction work of the war vessels and other ships at Newport News, Virginia.



## People of Interest

Mrs. J. W. E. Bowen of Atlanta, Ga., is to conduct the "children's page" in the *South-ern Life Magazine*.

Henry Kinney, a Negro, and janitor of the courthouse in Mobile, died recently. The court adjourned until after his funeral.

A Scottish physician claims, and is said to have proof, that he has made a youth of eighteen grow seven inches in six months.

C. S. A. Baker (colored) is reported to have sold his patent friction heater for street cars to a Canadian company for \$160,000.

Dr. Dan H. Williams, the distinguished physician and surgeon of Chicago, has severed his connection with Provident Hospital.

President Jacob Gould Schurman, of Cornell University, has been appointed United States Minister to Greece and Montenegro.

Dr. J. B. F. Shaw, principal of Meridian Academy, was in Chicago last week attending the meeting of the National Negro Business League.

Dr. M. W. Clair of Asbury Church, Washington, D. C., is spending his vacation in the West Virginia hills among the scenes of his boyhood.

Secretary Wilson, head of the Department of Agriculture in President Taft's cabinet, has just passed his seventy-seventh birthday and is still active.

Dr. Frederick Munz, editor of *Haus und Herd* for many years, has become a member of the faculty of Central Wesleyan University, Warrenton, Missouri.

Miss Maybelle Kelso, the only woman in the world who holds a government wireless position, is wireless operator on the liner "Mariposa" at San Francisco.

The headquarters of the Commission on Evangelism is at 1026 Arch street, Philadelphia, Pa. Dr. J. O. Randall, the new secretary, may be addressed there.

Bishop Stuntz is to preach and dedicate the new auditorium of the Wesley Grove Camp Meeting, at Groveville, New Jersey, on Labor Day, September second.

Mr. Watt Terry, a Negro thirty-one years of age, is to-day, owner of real estate in Brocton, valued at half a million dollars; ten years ago he was penniless.

By invitation of Miss Helen Gould, the Sunday School picnic of Mother Zion African Methodist Episcopal, New York City, was held on her estate a few days ago.

Secretary of State Knox, has been appointed, by President Taft, as Special Ambassador to attend the funeral of Emperor Mutsuhito of Japan, on September 12th.

The bar of the United States Supreme Court is endeavoring to raise a fund of \$40,000 for the aid of the widow and daughters of the late Justice John Marshall Harlan.

The late Dr. R. F. Boyd of Nashville, Tennessee, made among other bequests, \$5,000 to Mercy Hospital, which institution he founded, and \$2,000 to Meharry Medical College, his alma mater.

Bishop Vincent is made the guest of honor at the World's Sunday School Convention to be held in Zurich, Switzerland, in July, 1913, in recognition of his remarkable services rendered our Sunday School work.

Miss Letta Carey and Miss Edah Hyde, both of Des Moines, Iowa, who graduated from the University of Iowa during July of this year, are said to be the first members of the race to finish from said University.

The Sears-Roebuck firm, of Chicago, of which Mr. Julius Rosenwald is president, has among its employees about forty-two Negroes, who constitute the membership of the Tuskegee Club, organized by Mr. Rosenwald.

The Hon. R. R. Wright, president of the Georgia State Industrial College, recently addressed the House Appropriation Committee of Congress in behalf of the \$250,000 appropriation for the Negro semi-centennial exposition.

Bishop Thirkield will be at the Vicksburg District Rally at Natchez, Mississippi, October 1st.

The object of this Rally is to free the Natchez church of debt. We wish District Superintendent Holmes and his brethren the largest success.

While Bishop Hartzell suffered recently a sudden and serious attack of malaria, the reports of the daily press that he was near death, were untrue. He has recovered and is at his work. He preached Sunday August 18, at Lena Camp Meeting.

Cincinnati Methodism gave Bishop and Mrs. Anderson a cordial reception. Dr. Davis W. Clark was chairman of the occasion. Bishop Walden presided at the social hour of the reception. Bishop Anderson responded in a felicitous speech.

Richard Allen, a colored man and the oldest employee of the First National Bank of Kansas City, has served this institution for twenty-six years. On the occasion of the twentieth anniversary of the bank, the officials presented Mr. Allen with a house and lot.

Sergeant Mingo Sanders, one of the men of the Twenty-fifth Infantry who was dismissed on account of the Brownsville affair, has been given a position of messenger in the Government service. A bill, offered in Congress, seeks his restoration to the United States army.

Bishop Bashford recently underwent an operation for bronchial catarrh. The operation was quite successful. It is expected that the Bishop will be out of the hospital in three weeks and he expects to sail for China September 17, in better health than when he last embarked in November, 1910.

Bishop and Mrs. William P. Eveland sailed from New York for Naples, Thursday, August 22, by the steamer Ivernia. They plan to remain in Europe about a fortnight, and proceeding from thence to India, expect to reach Bombay on October 11, in time for the annual Dasehra meeting at Lucknow. Bishop Eveland's Episcopal residence will be Manila, Philippine Islands.

The Rev. Robert E. Harned, of New York, East Conference, has been elected librarian of Drew Theological Seminary. Mr. Harned is a Bachelor of Arts of Wesleyan University, 1899, and Master of Arts of the same institution. He is a Bachelor of Divinity of Drew Theological Seminary, of the class of 1903, and has since resided in Madison, serving the Board of Foreign Missions of the Methodist Episcopal Church on its editorial staff.

Rufus L. Perry, a Negro lawyer of Brooklyn, New York, has accepted the Jewish faith. The rite was performed by a Mr. Scheiner—whose Jewish title is Mohl—who says that though he has officiated at 15,000 similar ceremonies, Lawyer Perry is "the first Negro he has ever known to embrace the Jewish faith." This new convert to the Jewish faith is the son of the late Rev. R. Perry, of Messiah Baptist Church, Brooklyn.

John W. Herron, father of Mrs. William H. Taft, wife of the President, died at his home, in Cincinnati, on August 15th, after an illness of several years. He was 85 years old. Mr. Herron was for many years one of Cincinnati's most prominent attorneys and United States district attorney under President Harrison. President and Mrs. Taft attended the funeral in Cincinnati on Tuesday, the President acting as one of the pall-bearers.

In the Woman's Home Mission Conference recently held at Los Angeles, Cal., where the Mission Study Book on Mormonism was taught by Mrs. D. B. Wells, it is stated that after each session of her class from ten to fifteen Mormon elders came to her at the close, not only denouncing her statements, but threatening dire results if she persisted in making such. Mrs. Wells says that there are 60,000 Mormons in California. In order to have polygamy declared a national offense it is necessary that thirty-two States join in a legislative appeal to Congress. Twenty-three States have already passed such an appeal.

## News Paragraphs

The late Mikado of Japan is said to have written 70,000 poems within the last thirty years.

The fall meeting of the Board of Bishops is called for October 29th in St Paul's Church Toledo, Ohio.

The National Baptist Convention will hold its annual session in Houston, Texas, September 11-15.

The size of the dollar bill is to be reduced, thus reducing the annual cost of producing them by \$200,000.

The sale of liquor has been discontinued by the Pennsylvania Railroad on its service east of Pittsburgh.

Colored students attending the Summer School at the University of Chicago, this summer, number about one hundred.

Over one hundred teachers attended the recent session of the Orangeburg, South Carolina, Colored Summer School, at the State College.

At the recent commencement of Nebraska Wesleyan University, a mother, fifty-three years of age, received her diploma in the same class with her son.

According to recent figures, there are 4,113 colored men in the employ of the Navy and the Department elsewhere. Their aggregate salary is said to be \$2,160,000.

The Brotherhood of Locomotive Engineers has an old-age and disability pension system which allows the pensioner \$40 to \$60 per month, according to length of service.

The Colored Young Men's Christian Association, for which ground was broken at Indianapolis, Indiana, recently, is the sixth Association to be erected on Mr. Rosenwald's offer.

More than three hundred women attended the recent session of the National Federation of Colored Women's Clubs at Hampton, Illinois was represented by a delegation of seventy.

A new organization in Guthrie, Oklahoma, is the Women's Chamber of Commerce, said to be the first of its kind in the United States. This body plans, as its first work, to bring the capital back from Oklahoma City to Guthrie.

The new Prison Commission of Kentucky, has issued an order to the effect that any official or employee of the State Prisons or State Houses of Reform who shall drink intoxicating liquors or who shall be found under the influence of intoxicating liquors, on or off duty, shall be dismissed.

It is important that delegates and visitors expecting to attend the Annual Meeting of the Women's Home Missionary Society, in Des Moines, Ia., October 16-23, send their names as promptly as possible to the chairman of the Entertainment Committee, Mrs. Lewis Pritchard, R. F. D. 6, Des Moines, Ia.

The Orogen Realty & Investment Company, Incorporated, Houston, Texas, has recently purchased a building in the center of the Houston business district for \$100,000.00. The company has total resources, including their recent purchase, of over \$200,000.00. The Oregon Realty and Investment Company was organized eight years past and has paid over twenty thousand (\$20,000.00) dollars in dividends to its stock-holders. This company is owned and controlled by colored men.

In Lafayette Parish, Louisiana, with an approximate Negro population of 15,000, there is only one public school. Of 6,273 Negroes over ten years of age there were 886 who show any evidence of literary training, leaving 5,387 grossly illiterate. Of 1,742 colored persons twenty-one years of age and over, there 252 who could scarcely read or write, and 1,487 who cannot read or write. According to the State Superintendent's report for the year 1909, there were, in this parish, 2,686 Negro children of school age. Of this number, 253 were enrolled in school, leaving 2,433 who do not get this essential training.



### Recent District Meetings (Continued From Page 7)

the occasion, and especially financially. We make special mention of the quartette, for this is one of the finest in the State.

Sunday was a high day in Zion, the preachers were: Dr. J. E. Wilson, Dr. C. C. Jacobs and Rev. B. S. A. Williams.—B. J. McDaniel, Reporter.

#### PALESTINE DISTRICT

The Palestine District Conference was convened at Bryan, Texas, July 23-28, 1912, with the Rev. M. Q. A. Fuller presiding. The Conference was organized by electing the following officers: Revs. R. B. Reid, Secretary; G. W. Carter, Recording Secretary and Treasurer; A. L. Gabriel, Missionary Secretary; The Rev. J. P. Patrick was appointed by the District Superintendent to look after the interest and claims of the Board of Home Mission and Church Extension. W. R. Robinson was also appointed to represent the Southwestern Christian Advocate and report the proceedings of the same to the paper. The Rev. B. R. Booker was appointed to report the proceedings to the daily papers.

The District Superintendent conducted the devotional exercises and delivered the morning message which was soul stirring and highly inspirational. Most of the pastors of the District were present on the opening of the Conference and entered into a testimonial meeting on this morning which will long be remembered. After this service the business of the morning session of the Conference was entered into and dispatched with the usual promptness which is one of the distinctive features of this conference. The printed program was adopted and made the order of procedure for the sessions of the Conference. At 11:30 o'clock was the hour for the mid-day sermon, Rev. T. G. Walker was programed for this sermon, he being absent the Rev. Wm. Manning of Leona, was asked by the District Superintendent to preach. Brother Manning delivered a very impressive sermon.

The first-day evening session was devoted to a session of the Sunday School Convention. Prof. J. A. B. Strain presiding. Devotions conducted by Bro. E. D. Mayes of Centreville, Texas. The following subjects were presented and ably handled by persons assigned: "Will a graded Sunday School inspire the pupils to study the Sunday School lesson?" The Rev. G. W. White and others did justice to this subject. "The advantage of the home department in the Sunday School" discussed by Miss Maggie Livingston, W. R. Robinson and others. "How to make the Sunday School lesson more effective," by Revs. E. D. Blackwell and G. Baker. "Does the Sunday School Superintendent give the proper attention to the primary departments in the Sunday School?" was discussed by the Convention. It was the consensus of opinion that not enough time was given to this department of the Sunday School. A paper on "How can we make the missionary department more effective," was read by Rachel Robinson. The night session was devoted to the welcome addresses by Prof. P. Landry, principal of Bryan Graded School and Misses Gertrude Jackson and Januita Jackson. The response on the behalf of the Conference was delivered by Miss Maggie Livingston.

Second Day Morning—Reports of Sunday School Superintendents and Ladies Aid Societies were rendered. These reports showed marked improvements throughout the District. How can the District Superintendent best help both pastor and people, on his quarterly visits? was the subject of a paper by Rev. W. R. Robinson. Discussed by Revs. C. Davenport and S. M. Thurman. "The duty of the Ladies Aid Society in the Methodist Episcopal Church," was presented by the Rev. J. P. Patrick. The mid-day sermon was preached by the Rev. W. L. Turner.

Second Day Afternoon Session was devoted to the Epworth League. The president being absent Miss Maggie Livingston, First Vice-president, presided. The following subjects were discussed: "The hindrances to the Epworth League in the Palestine District." "Epworth League at work," by W. L. Turner. "The Junior League at work." A pentecostal meeting was conducted by the Rev. B. R. Booker at the evening service after which the annual sermon, by the Rev. J. H. Mann was preached.

Third Day, Morning Session, was devoted to reports of the District Stewards Class Leaders and Epworth League Presidents. The following subjects were discussed: "Is visiting essential to pastor-

ing?" by Mrs. Arabella Marx and E. L. Adkins. "How do the local preachers on the Palestine District compare with those of former years?" by Mrs. M. D. Robinson.

For the third day, afternoon session, the work of the Sunday School was resumed, Rev. W. L. Turner presiding. Papers were read as follows: "The Sunday School, the proper length of its recitation," by Mrs. Emma Lacy. The Convention discussed "To what extent should amusements be encouraged in the Sunday School." "What are the necessary equipments for a modern Sunday School?" was discussed by the District Superintendent, Rev. B. R. Booker. W. R. Robinson and others.

The evening session was devoted to the Wiley Rally. Dr. M. W. Dogan being absent, Prof. H. L. Billups represented the interests of Wiley. The roll call conducted by the District Superintendent resulted as follows: Bryan Station \$9.00, Madisonville, \$27.25, Palestine \$20.75, E. Calvert \$31.00, Jacksonville, \$20.00, Teague, \$3.00, Leona, \$37.00, Oakwood, \$13.00, Bryan Ct., \$22.05, Winkler, \$20.00, Hearne, \$15.50, Boggy and Sp. Creek, \$25.00, Fairfield, \$6.75, E. Mexia, \$23.50, Palestine Ct. \$10.40, Jewell and Buffalo, \$18.00; Total amount \$302.25.

During the Fourth Day, Morning Session, the District Conference resumed reports from exhorters and Junior League Superintendents. The afternoon was devoted to the Womans' Home Missionary Society of the District, Mrs. W. D. Robinson, president, presiding. There were reports from most of the stations and circuits showing improvements along all lines. The election resulted as follows: Mrs. W. D. Robinson, President; Mrs. Mary Blackwell, Vice-President; M. J. Baker, Corresponding Secretary; Miss Maggie Livingston, Recording Secretary; Miss Ora McDaniels, Supply Secretary; Mrs. E. L. Adkins, Treasurer. The Layman's Association also held a session on this evening, resulting in re-electing the same officers to serve for ensuing year. At the evening session, the Rev. Carey Davenport preached to a crowded house. At the Fifth Day, Morning Session, District Conference, the passing of characters and renewing of license of local preachers and exhorters, occupied the attention of the Conference. The following received recommendations to the Annual Conference to be admitted on trial: Revs. J. H. Mann, and G. Baker. Saturday night the Rev. G. W. White preached. Sunday was high day. Model Sunday School was conducted by the Rev. W. L. Turner. At 11 o'clock the Rev. G. W. Gill preached. At 3 o'clock administration of the sacrament and memorial service of Bishop H. W. Warren. This was indeed an impressive service. At night the Rev. A. L. Gabriel preached to a crowded house. Thus ending the best session of the Palestine District Conference from many viewpoints. Total benevolence raised on District to date: \$655.70.—Rev. W. Q. A. Fuller, District Superintendent, Rev. W. R. Robinson, Reporter.

#### SAVANNAH DISTRICT

The Fortieth Session of the Savannah District Conference, and the Womans' Home Missionary Society of the Savannah Annual Conference of the Methodist Episcopal Church, convened at Emory Chapel Methodist Episcopal Church at Jesup, Ga.

On Wednesday night the annual sermon was preached by the Rev. Wm. Melton.

Dr. J. H. Hubbard of the Stewart Foundation, was present and made remarks which was in every way timely.

The Thursday morning devotional services were conducted by Rev. D. G. Grier.

The District Superintendent, the Rev. E. D. Giddens, organized the Conference. Rev. W. J. Hamilton was elected Secretary and he chose as his assistant Miss Johannah Hall. Rev. W. V. Daughtry was elected as Vice-president. Mrs. Mary Cato, Treasurer. The various committees were appointed and the Vice-president, Rev. W. V. Daughtry, took the chair while the District Superintendent rendered his report which showed signs of much improvement. And the cry of the District is still better Churches, better parsonages and better preachers, and a better paid ministry. Then visitors were introduced. Dr. J. H. Hubbard was introduced and spoke. Dr. L. P. Taylor of the African Methodist Episcopal Church made remarks of greeting, also Dr. J. C. Cray and the Rev. Dr. Daniels of the Baptist Church. Response to the words of these distinguished visitors was made by Rev. C. W. Prathro, W. V. Daughtry, D. G. Grier. Fraternal greeting was received from the Waycross District which was convening at the same time. Fraternal

greeting was returned the Waycross District; also greetings were sent to the Hogansville District Conference which was also in session.

Reports of pastors was heard which showed that each ones field of labor had been fruitful with sacrifice, but none seem dispondent.

Thursday night, according to the program, Rev. W. V. Daughtry preached the missionary sermon.

The business of Friday morning was the hearing reports from local preachers and exhorters. The greatest deficiency in their reports was in their attendance to the Sunday School which they promised that they would amend in the future. At this juncture reports were suspended, and with delight, the literary program was begun. The Womans Home Missionary department retired to the Baptist Church to hold a session preparatory to their main meeting, which was held Saturday evening, meanwhile the Conference finished District Steward Epworth League and Sunday School and other reports. At night Rev. P. B. Gibson preached from II Cor-5:1.

On Saturday morning the work of the local preachers and exhorters was taken up. Two were licensed to preach: Brother J. C. Stripland and J. Newman.

Resolutions as follows were passed relative to local preachers and other officials: Any local preacher failing to attend District Conference, and failing to show signs of progress without a plausible reason, will be dropped. The evidence of progress will be judged by their reading the Southwestern Advocate, service to Sunday School and Church.

Further, That all Church officials take and read the Southwestern Advocate. Telegram from Dr. W. W. Lucas, stating that his family was very ill, thus causing his absence. Business was suspended and the congregation rose and sang "Bless Be the Tie That Binds," and all joined: the Rev. W. V. Daughtry in asking of the father's most tender care and her early restoral to health.

Saturday evening session was wholly devoted to literary work which session showed that the people had begun to think of the things that both hindered and helped the progress of the Church.

On Sunday morning District Superintendent, Rev. E. D. Giddens, electrified his audience. Memorial services was conducted at 3:00 o'clock by Rev. E. J. Kimbal. At 4:30, the Rev. C. W. Prathro preached.

The following were appointed to represent the various enterprises. The Rev. W. V. Daughtry, Home Mission and Church Extension; Southwestern Christian Advocate, Rev. Wm. Melton, Freedman's Aid, Rev. C. W. Prathro; Foreign Missions, Rev. D. G. Grier; but the people seem somewhat disappointed because they failed to see the real representatives.

At night, Rev. J. C. William preached. The Conference was benediction throughout. During this session there was raised \$101.00. Resolutions of sympathy was passed by the Conference, showing their appreciation of the struggle that is being made by the members of Palen Memorial Church of Savannah and every charge in the District promises to further show that they are in full accord with the Second Church movement, by sending them a donation to help further the cause.

The Woman's Home Missionary Society expressed great harmony with the movement by voting to Palen Church a donation at least of \$10, probably thirty.

#### BEAUMONT DISTRICT

The Third Session of the Beaumont District, Texas Conference, of the Sunday School, Epworth League, Ladies Aid and Woman's Home Mission Society of the Methodist Episcopal Church convened with the McCabe Methodist Episcopal Church, Beaumont, July 24-28, 1912. The Rev. W. L. Duncan, D. D. presiding.

The opening sermon was preached Tuesday night by the Rev. P. A. Dismuke. Wednesday morning the devotional was conducted by the Rev. Aaron Adair, one of the pioneer ministers of the Texas Conference. The following new members of the Beaumont District Conference were introduced: Rev. G. G. Deslandes, J. P. Belcher, Jas. Jordan and D. A. Runnels.

Rev. D. A. Runnels was elected Secretary; Rev. J. L. Blue, Recording Secretary; Rev. J. P. Belcher, Treasurer, and Rev. Jas. Jordan, reporter to the Southwestern Christian Advocate. Words of welcome were tendered to the Convention by the Rev. Mr. Boyd of the Missionary Baptist Church. He dealt largely with the efficient work done by the City Pastor's Union. Response by the Rev. Geo. S.



Belcher, of Orange. At 8:30 p. m., Rev. J. L. Blue of San Augustine, preached.

Thursday, the session was well attended, many delegates were present, with well prepared papers. The touching feature of the day's session, was the memorial services in honor of the late Bishop Henry W. Warren of the Methodist Episcopal Church, who, a few days ago, passed from labor to his reward. Addresses were made by Drs. J. M. Johnson, pastor of the Trinity Methodist Episcopal Church, Houston, and G. A. Deslandes, of St. James, Methodist Episcopal Church, Beaumont. At night the Rev. G. Felder preached.

Friday's work included the reports from various departments of the Church. Dr. W. H. Logan, D. S., of the Houston District, was introduced and as usual addressed the Conference in fitting terms. Rev. D. A. Runnels preached at night.

Saturday afternoon the District Superintendent, Rev. W. L. Duncan, read his report. The session throughout was a spiritual and intellectual feast.

Port Arthur was chosen the seat of the next District Conference. Sunday was a great day: Model Sunday School, conducted by Mr. E. C. Ransom, at 11:00 a. m., the Rev. J. L. Blue preached. Rev. Ed. Summers preached at 8:00 p. m. The Rev. T. B. Orville, of Shreveport, La., preached the closing sermon to a crowded house.

Resolutions were passed complimentary to the good people of McCabe and St. James, and their friends for their hospitality. Also to the Rev. J. P. Belcher, pastor of the Church in which the Conference was held, and the Rev. G. A. Deslandes, "who offered every assistance to make the Conference a success."

—Geo. E. D. Belcher, Daily Reporter.

#### BLUEFIELD DISTRICT

The first anniversary of the Bluefield District Conference was held, with the Gary Church, Gary, W. Va., July 24-28. District Superintendent, W. T. Marley, presiding. W. H. Brown was elected Secretary; R. D. Washington, Treasurer.

A hearty welcome was delivered in behalf of the citizens and U. S. C. C. Co., by Mr. W. B. Hinsel, general manager of the U. S. Supply Co., and to show his appreciation he started a fund for a Church which is badly needed here, by contributing \$50.00. His address was full of thought. The Rev. Mr. Brown, of the Methodist Episcopal Church, South, welcomed the Conference in behalf of his church; the Rev. W. M. Mickens, for the Rock Hill Baptist Church. These addresses were responded to by the Revs. Hughes and Shell and the Rev. W. T. Marley, the District Superintendent, presided with much dignity, the business sessions, were full, reports showed that all the brethren were struggling to present Methodism to the people in this field. Special mention should be made of the introductory sermon, preached by the Rev. A. W. Randolph, of Greensburg. The literary sessions was a credit to Methodism. The papers and discussions were very inspiring. Paper by the Rev. A. J. Hughes, of Lagelle, "Woman's sphere in the Church," was indeed instructive. Sermons by the Revs. J. M. Watson, the Rev. R. D. Washington, J. H. Gardner, and Coleman, were full of thought and a credit to the District. Sunday a large crowd gathered at the skating rink at 11 o'clock to listen to the Rev. F. D. Johnson, who was at his best. In the afternoon the Rev. J. F. Johnson delighted the congregation, and at 7:30 the Rev. W. T. Marley closed the First Session of the Bluefield District Conference with a very practical sermon.

This little mountain village has been benefitted by the coming of this Conference.—W. H. Brown Sec.

#### PULASKI DISTRICT

The Pulaski District met at Chilhowie, Va., July 25, with the District Superintendent, the Rev. J. A. Pickett, in the chair. The Rev. G. H. Pettis was elected Secretary; the Rev. G. J. Headrick, Treasurer. The welcome address was delivered by Mr. L. Fields; response by the Rev. E. L. Wright. The Rev. J. A. Pickett, District Superintendent, made a report, which showed the Pulaski District to be a line of progress. The introduction of his report expressed very feelingly the sentiment of appreciation on the part of the District as well as entire conference for the gift through the great Church of Bishop T. S. Henderson as resident Bishop of the East Tennessee Conference. And giving expression of high appreciation on part of the entire work in the South of Bishop W. P. Thirkield, a man who has given so much of his best service to our educational work.

Despite the fact that the winter has been a severe one and the conference year cut, the reports from the various charges showed the brethren were making rapid progress to be prepared for the next session of the East Tennessee Annual Conference, which convenes at Knoxville, Tenn., Sept., 18th. The Rev. Mr. Lomans of the Baptist Church was introduced, also the Rev. Mr. Moiden, of the Methodist Episcopal Church, South, who made a brief and appreciative address on "Perseverance." Prof. J. M. Gaudy, of Petersburg Institute, addressed the Conference on the necessity of effecting the organization of the colored people of Virginia, in the interest of a better public school system for our people. The Rev. R. A. Swan represented the cause of Home Missions in the absence of Dr. I. L. Thomas. The Rev. W. W. Ward spoke interestingly in behalf of the Southwestern Christian Advocate, a paper that should be read in every home. The Conference is to be highly commended on its rich program.

The addresses of the Revs. A. Davis and M. L. H. Barclay on "Home the Sub-strata of the Church" deserve especially to be mentioned for they were filled with good advice to the home. Sermons were preached by the Revs. H. G. Harrison, W. A. Weber and W. H. Pleasant. On Sunday sermons were preached to the delight of the congregations, by the Revs. E. A. Long, at Methodist Episcopal Church, South; G. H. Pettis, First Baptist Church (white); E. L. Wright, Methodist Episcopal Church. Total collection \$59.42. We are indeed grateful to the pastor and congregation of the Methodist Episcopal Church, South, for the accommodation of their Church on Sunday. The Conference closed its session feeling under many obligations to the Rev. J. H. Rogers, the pastor and good people of Chilhowie for the splendid way in which the Conference was entertained. May the Lord bless Bro. Rogers and his people. The Conference adjourned Sunday night, July 28th, having gone on record as one of the best in the history of the District.

The next annual session convenes, 1913, at Big Stone Gap, Va.—W. L. Sanders.

#### BROOKHAVEN DISTRICT

The first session of this Conference was held in Bullock's Chapel China Grove by our District Superintendent, the Rev. P. H. Rembert. The Rev. J. H. Cook was elected Secretary; Dr. J. J. Goodwin Statistical Secretary. Most of the pastors and delegates were present at the opening. Some very interesting reports were read by the pastors which showed marks of improvement on their different charges. District Superintendent made his report concerning the condition of the District was commendable and interesting to all. We were pleased to have with us Prof. M. S. Davage business manager of the Southwestern who secured forty-five subscribers and said many good things to us. We also had with us Dr. D. L. Morgan of Meridian Academy, representing the Freedmen Aid. Our pastors gave him \$81.00 for this worthy cause. The report of all official heads showed that the various branches of the Church are alive. The topics were all discussed fully. Total amount of benevolent money raised, \$530.00; other collections \$228.60; grand total \$758.60, and three or four charges not heard from. The pastors of the District decided to publish a District Conference Minute. They are to appoint a layman at each Church, who is to collect 5 cents each from such persons who desire a minute and send the same to the Rev. L. G. Hicks, Brookhaven, Miss., the money to be in within thirty days. Many strong and effective sermons were preached. Crystal Springs is the site of the next District Conference. We take this method in thanking the Rev. E. M. Dukes and his good people for their cordial, and generous way of entertaining us during this Conference.—A. N. Bullock.

#### MISSISSIPPI CONFERENCE

The meeting of the Woman's Home Missionary Society in its annual meeting in the City of Laurel, Miss., was filled with inspiration and a desire for a more consecrated missionary spirit. Mrs. L. J. Hail of Hattiesburg, filled the position of president with dignity. The president's message showed that her heart is in the work. The Secretary, Mrs. Shaw, being absent, Mrs. Sadie Jones, wife of the Rev. R. N. Jones was elected Secretary. Mrs. S. L. Hands of Hattiesburg, Treasurer, made an excellent report showing that \$96.00 had been collected and sent to the proper places. Mrs. L. P. May, Corresponding Secretary, with her womanly bearing and Christian

heart, made a good report showing that she had been in the missionary field for years, and that her heart was still in the work, and it was her desire to hasten the coming of the "Kingdom of God" on earth. Fifty-six auxiliaries were reported and showed much increase in interest. The meeting was graced with several distinguished visitors, Dr. Mc. Morris, and Rev. R. N. Jones gave wholesome and instructive talks. The delegates were well cared for by the good people of Laurel and their kindness will long dwell with us. On Friday morning, the same officers were elected, with a few changes. The next place and time of meeting was left to be decided by a committee.

L. J. Hall, President,  
L. P. May, Secretary,  
K. B. Jamison, Reporter.

#### NASHVILLE DISTRICT

The Nashville District Conference held its session in St. John's Church, Springfield, Tenn., July 24-28, the Rev. T. W. Johnson, D. D., District Superintendent, presiding; the Rev. H. E. Erwin pastor. Administration of the Lord's Supper, conducted by the District Superintendent. The Rev. Fred. K. Anderson was elected Secretary; The Rev. R. A. Dowell, Statistical Secretary; the Rev. B. F. Anderson, Treasurer; the Rev. D. T. Burch and Mr. W. B. Ward, reporters to secular papers and the Secretary to the Southwestern. The welcome address by Prof. G. M. Banks of the city, on behalf of the Churches; the Rev. R. T. Weatherby, pastor of Clark Memorial, responded. The District Superintendent pronounced the address splendid, which indeed was the consensus of opinion of all who were present. In the afternoon the Sunday School Institute had its program. F. R. Anderson, president, several important subjects pertaining to the work of the Sunday School were discussed by Mrs. Exine Cullun, Mr. W. M. Laws, Mr. W. B. Ward, Miss S. O. Brown, Miss L. Brice, Miss Ida L. Lucas, Mrs. Bessie Brooks. The second day the routine business of the Conference was taken up, several subjects were discussed by the brethren, touching the salvation of mankind. At night the Rev. A. Ransom preached,

The Epworth League rendered a fine program, conducted by its president the Rev. D. T. Burch, pastor at Murfreesboro. Those who discussed the subjects: Mesdames Wilkes, M. L. Green, Callie McDemente, Miss Buella Perkins and several of the pastors. At night the Rev. W. B. Crenshaw preached a sermon on "Seed Sowing" it was full of practical thought, on Friday afternoon it was a treat to the Conference to have the Woman's Home Missionary Society present such a good program. Miss M. E. Braden, daughter of our much beloved late Dr. John Braden, presided, assisted by Mrs. R. J. Weatherby, Mrs. J. H. Ellis, Mrs. Bessie Brooks. That evening will long be remembered. The session closed with a sweet solo by Miss Emma T. Chair's of Clark Memorial. At the evening services the Rev. D. T. Burch preached the Woman's Home Missionary Society sermon. Sunday at 11 a. m., Dr. T. W. Johnson, District Superintendent, preached a great sermon to a large audience, and an abundant dinner was served on the ground. In the afternoon the Rev. A. Ransom preached as usual all greatly enjoyed his sermon. At night the Rev. J. W. Richmond preached to a packed house, among the others who preached was the Rev. A. Phillips, one of the pioneers of the Conference, who was listened to with much interest. Reports from pastors showed an increase along all lines, and the Ladies' Aid of the District made a good report having collected \$1,082. Several local preachers, and other officers of the District were in attendance. Memorial services were held for the Revs. J. M. Lyte, J. M. Moody, L. Burks, J. L. Massey, and that grand old hero, Dr. W. W. Key, all passed to the beyond since last year.

The good people of Springfield and pastors cared for us so nicely that we shall be glad to go there again.—Fred. R. Anderson.

#### Personal and General

Mrs. Pullings, wife of the Rev. Eugene V. Pullings, of LaGrange, Georgia, who has been ill for several weeks, is recuperating.

The Rev. I. B. Henderson, pastor at Pleasant Hill, La., desires to acknowledge the kindness of Mrs. Mary Howard and others, who presented to St. Matthew Church recently a handsome pulpit Bible and Hymnal.



## Conferences and Conventions

### DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
Staunton .....	Winchester, Va.	Aug. 27-Sept. 1	C. E. Hodges
Marshall .....	Pittsburg, Tex.	Aug. 27, Sept 1	P. H. Jenkins
Atlanta .....	Grantville, Ga.	Aug. 27-Sept. 1	P. H. Jenkins
San Antonio .....	San Antonio, Tex.	August 27-Sept. 1	A. M. Mason
Cumberland .....	Wheeling, W. Va.	Aug. 28-Sept. 1	G. E. Curry
Clow .....	Gurdon, Ark.	Aug. 29	L. G. Hodges
Marion .....	Near Eutaw, Ala.	Aug. 29-Sept. 1	J. W. Martin
Washington .....	Poolesville, Mo.	Sept. 3-8	E. S. Williams
Fort Smith .....	Little Maumee, Ark.	Sept. 4-8	H. P. Coulter
Live Oak .....	Lake City, Fla.	Sept. 12	W. P. Holmes
Annapolis .....	Ellicott City, Md.	Sept. 18-23	Jos. Wheeler
Little Rock .....	Richwood, Ark.	Oct. 24-27	G. T. Saxton
Gainesville .....	Gordon New Bell	Sept. 26-29	J. F. Elliott

### CONVENTIONS

- September 5-8—Baltimore District Epworth League and Sunday School Convention, Union Street Church, Westminster, Maryland.
- September 26-29—Vicksburg District Missionary at Clinton, Miss.
- September 27-28—Waycross District Women's Home Missionary Convention, Warren Chapel, Macon, Georgia.
- October 4—Clow District Sunday School and Epworth League convention at Murfreesboro, Ark.
- October 17—Epworth League and Sunday School Convention, Texarkana, Arkansas.

### Special Notices

#### UPPER DIVISION.

##### Gulfport District.

Gulfport District Epworth League, Sunday School, Ladies' Aid and Women's Home Missionary Convention, will convene in Lumberton, September 27-30, 1912, at 9 o'clock.—W. H. Smith, president.

#### SPECIAL NOTICES.

##### SO. NEW ORLEANS DISTRICT.

Brethren, the district conference fixed the third Sunday, September 15th., 1912, as New Orleans University and Gilbert Industrial College day. We are to report the amounts raised at the opening of the school, September 30, 1912. I am expecting each charge to do the very best possible on that day. Send the money to Dr. C. M. Melden, Ph. D., 5318 St. Charles Avenue.—J. W. Turner, district Superintendent.

##### CLARKSDALE DISTRICT.

##### Epworth League Dates.

As District President of the Epworth League of the Clarksdale District, Upper Mississippi Conference, I shall visit the following named charges in the interest of the League: Bedford, Sept. 10; Carrollton, 17; N. Carrollton, 19; Money, 24; Shilo, Oct. 1; Shellmound, 8; Darling, 15; Clarksdale, 21-22; Clarksdale Ct., 23-24; Coahoma, 29-31; Drew, Nov. 6-7. Now Brethren, please get with your presidents and when I come I shall spend two days at each. Appointment yours.—S. H. Nevils, president.

### District Rounds

#### PINE BLUFF DISTRICT.

##### Third Round.

Snow Lake, Aug. 29; Arkansas City 31; Dermott and McGehee, September 3-4; Luna and Gains, 7-8; Morrell and Sunshine, 14-15; Hermitage, 16-17; Warren and Johnsonville, 21-22; Uudora, 28-29; Carthage, Oct. 2-3; Jacinto and Little Bay, 5-6; Grady, 12-13; Pendleton, 14-15; Dumas, 16; Pine Bluff, St. James, 19-20; East Mission, 22-23; St. Mark, 26-27; Ladd, 27-28; Clarendon, Nov. 2-3. Our District Conference will be held at Endora, September 25-29. Brethren have your revivals and be able to report all of your benevolences in

full. Get subscriptions for the S. W. C. Advocate.—J. H. Greer, superintendent.

#### PALESTINE DISTRICT.

##### Fourth Round.

Bryan, September 20-22; Bryan Circuit, 14-15; Hearne and Station, 7-8; East Calvert, August 31, September 1; East Mexia, September 28-29; Teague, October 12-13; Fairfield, 19-20; Winkler, 26-27; Oakwood, 5-6; Palestine, November 1-3; Palestine, 2-3; Jacksonville, 9-10; Jewett and B., 16-17; Bogg and S. C., 23-24; Leona, Nov. 30, December 1; Madisonville, December 7-8. Dear Pastors: I am depending on you to help our District to success, both spiritually and financially. Push your claims. Have revivals and get your salary is my request.—M. Q. Fuller, Superintendent.

#### GAINESVILLE DISTRICT.

##### Fourth Round.

Suwanee Ct., Sept. 7-8; Duluth Ct., 14-15; Lawrenceville, 20-21; Oxford and Wesley Chapel, 28-29; Union Grove Ct., Oct. 5-6; Lavonia Ct., 12-13; Pearls Mission, 18; Elberton Ct., 19-20; St. Luke and Edwardsville, 27-28; Commerce and Nicholson, 26-27; Athens Mission, 29-30; Hoschton, Nov. 2-3; Norcross Mission, 4; Gillsville Ct., 9-10; Gainesville, 8-10; Buford Ct., 16-17; Fort Street, Atlanta, 15-17; Leo Ct., 23-24; Tocoa Mission, 23-24. My Dear Brethren: This brings us up to the Annual Conference (Dec. the 4th.) Let us see to it that we come up with round reports on all lines; Ministerial support in full, all benevolences raised, the SOUTHWESTERN in every home possible, and many precious souls added to the church. Let this be our prayer.—J. A. Richie, district superintendent, Gainesville, Ga., 20 S. Prior St.

### Recent Preachers' Meetings

#### SHREVEPORT DISTRICT.

The Preachers' Institute of the Shreveport District met at South Mansfield, July 17. The Rev. J. E. Rolax, president. District Superintendent B. J. Reddix was present and 17 of the members were present. District Superintendent Reddix gave words of encouragement. At night, sermons by the Revs. G. Ogilvie and R. London. We adjourned to meet

at the District Conference in Fairfield, August 21. The Rev. B. J. Reddix opened the subscription list for the Mansfield Academy; \$82.00 was subscribed to be paid at the District Conference, August 21.—C. L. Anglum.

### THE EDUCATIONAL LEAGUE

Of the Starling Public School met July 17, 1912, at 8 p. m., at the Starling Schoolhouse, Starling, La. The meeting was called to order by the President. After all business of importance was completed the League was favored by readings from Mrs. Etta Jackson and Mr. Jerry Roberson. The purpose of the League is to raise enough money to give our children better advantages for an education, so that in the near future they may be able to compete with any child. We earnestly ask co-operation toward gaining for our children a longer school session than three months.—Gilbert Clark, secretary.

### AN APPEAL.

This appeal is to the readers of the Southwestern Christian Advocate for immediate help toward redeeming our church and parsonage that was sold when I arrived here from our Annual Conference. I have succeeded thus far in remaining in the church and parsonage. Owing to the high water, I could not have our rally that was set for the second Sunday in April, but have again planned for another rally on the second Sunday in August. Brethren and friends of the Upper Mississippi Conference: Please send at least \$1.00 from your charge and more if possible. Please help to redeem our church and parsonage. Send what you can to G. G. Orange, 411 Muscadine Street, Greenville, Mississippi, or to Dr. H. B. Hart, District Superintendent, Winona, Mississippi. Please do all you can for us. All gifts will be acknowledged through the Southwestern. We want to raise \$350.00 or more. Please help these few struggling people.—G. Orange, Pastor.

### Rally

#### NEW CHURCH AT KINGSVILLE, TEXAS.

We have secured two lots in the town of Kingsville, 50x125, and have organized a membership of fourteen, and built a nice church, 24x44, with a high tower. The building is completed with the exception of the ceiling on the ends and side. It was erected without aid from the Church Extension Society, at a cost of nearly \$1,000. Our second Quarterly Conference, held therein June 7-8, by the Rev. A. M. Mason, was quite a success.—Tenola Edwards, Pastor.

### Revival Notes

Robeline, La.—The Rev. W. R. H. Harvey, under date of July 15:—I have just closed my two weeks revival with seven happy conversions.

Boyce and Village Circuit, La.—The revival closed here with nine happy conversions and three souls reclaimed. Baptism at the altar Sunday, August 4th.—A. B. Venable, pastor.

At King Memorial Church, Decatur, Ala., the pastor, the Rev. J. C. Chuman, aided by the Rev. T. S. Sanders, of Bessemer, La., and the loyal members of the church, has been holding a successful revival. Eighteen conversions have been the result and fourteen others have been received into the church by letter.—E. J. Sloss.

Our revival conducted at the New

Century Methodist Episcopal Church, Pulaski, Virginia, goes down in history as another successful battle won in the interest of the Kingdom of Christ. We had four conversions, all of whom seek admission into the church. The assistance of the Rev. J. F. Prigmore and M. L. H. Barclay was much appreciated by the pastor and his people.—W. L. Sanders, Pastor.

### THE REV. W. J. L. HUGHES, B. D. AN APPRECIATION.

By the Rev. R. G. Waters, Pastor of the John Wesley Methodist Episcopal Church, Salisbury, Md.

The time has come when there ought to be a change in giving estimate and conception of an individual's worth when they are worth. This progressive age is indeed getting out of conditions they obtained years ago. Old rusty customs and usages which waited until individuals died and then in beautiful language summed up their lives are about dying away. A newer order of things has come to view. A newer and indeed a better and a more appreciative spirit has come upon our horizon. The Christ has in some marvelous way controlled conditions that men today have left the old beaten path, and when men who in every possible way measure up to God's estimate of man, are found, then these men ought to be told about what men think of them while they live. This splendid idea finds its completest justification in the life and character of the subject of our article. William J. Hughes is the son of John and Mary E. Hughes. Dorchester County, Md., produced any better people. They were honored and esteemed not only by the people of their own race, but by the leading white citizens of the section of Maryland. Their son William was an exceptionally bright boy. The anxious father and mother saw wonderful possibilities lying dormant in the life of their boy. Deep down in his youthful heart, he felt the imperative need of an education. He went to Cambridge, Md., and received his elementary training and completed his course with honors. He spent two years in the County of his birth and then matriculated in Morgan College from which he graduated in 1891 after having received academic and collegiate training. He has also taken a post graduate course. A preacher, Dr. Hughes is recognized as a power in the pulpit. He is a doctrinal preacher, clear, lucid, simple. His sermons go at the heart of things. He is simply irresistible when in the discussion of some great moral truth. As a man, Dr. Hughes is as kind and as considerate as a child. He does not compromise with his principles but he never reaches his conclusions too hastily. Bishop C. W. Smith has truly heard God's voice when he pointed Dr. Hughes as the Superintendent of the Salisbury District of the Delaware Conference. His great influence has not only been felt in the life of the clergy, but also in the life of the people. This great Methodist section inspired by the force and power of our irrepressible leader is lifting our Church higher than ever before. There is to be a mighty trend upward and forward. Every element that goes to make this district successful is in operation and our little chief is standing on the heights with sword in hand, and crying to the boys, "A thousand conversions this year." of the benevolences raised, and the womanhood and Christ glorified.



## Gleanings from the Field

### LOUISIANA.

Mandeville Charge.—I take this method to thank the Kings' Daughters: Sisters C. Colange, president and O. Robinson, secretary, for the gift of a fine summer suit. May the Lord's blessing rest upon these good people.—A. Robinson.

Campti.—The pastor, the Rev. H. Woolridge, desires to thank the following sisters for their splendid effort to raise means with which to purchase for him a suit of clothes for the district conference: Mrs. Kirvin gave \$3.50; Mrs. Annie Brown, \$2.10; Mrs. Rachel Frazier, \$1.15. Collection for the day, \$23.75.

### MISSISSIPPI.

The Ladies Aid Auxiliary held its regular meeting at the home of Laura Ed, president, Gulfport, and after the business of the club there was a pleasant surprise served in the form of cakes and ice cream.—Edward Smith.

Members of three of the Epworth League Cabinets of the greater Birmingham, met at the St. James Church, Birmingham, Ala., the afternoon of July 28th and organized City Epworth League. The following officers were elected: Mrs. Robt. Bunn, president; Mr. S. Dowdell, vice president; Mrs. Bennie M. Foster, secretary; Miss Arbeila McCaxer, assistant secretary. Mrs. Ella Rogers, treasurer and Mr. P. L. Grant, chaplain.—G. W. Brownlee.

Dekalb, Miss.—The fifth Sunday in June was a great day in New Hope Church on Dekalb Circuit. A great rally was conducted by two clubs. Club No. 1 led by Mrs. M. E. Hull, raised \$41.90. Her helpers were Mr. Sam Roberts, \$2.50; C. H. Hickmon, \$3.10; W. M. Grant, \$2.25; Jack Hull, \$2.50; McCaleb, \$3.70; E. M. Mosly, \$2.25; Miss Ella Roberts, \$4.00. Club No. 2 led by Mr. G. W. Adams raised \$33.30. His helpers were Mr. Cora Cole, \$2.55; Mr. J. D. Grant, \$2.50; Mr. E. Moten, \$1.00; L. Rush, \$2.50; Mr. L. Griffin, \$2.50; Mr. F. C. Mosley, \$2.50; Mr. McCullum, \$3.55; grand total, \$75.05. Also one member was added to the church and one subscriber for the Advocate secured. Dekalb is spiritually and financially alive.—A. B. Britton, pastor.

Clay Center, Kansas.—Two have joined the church. Raised in a rally, Sunday, July 21, by six little girls, \$4.81. Have painted the church exterior and they are now remodeling the interior and painting the parsonage.—L. E. Hayes.

St. Charles, Mo.—The Church at St. Charles, Mo., had a very successful rally on the 28th of July. The church was divided into four clubs. Club No. 1; Mrs. Maggie Bowles, Captain of Club No. 2; Mr. Irvin Braay, Captain of Club No. 3; and Mr. John Jennings, Captain of Club No. 4. The amounts raised by the clubs are as follows: No. 1—\$9.90; No. 2—\$19.60; No. 3—\$4.95; No. 4—\$1.60. The total amount raised during the day was \$52.47. In the afternoon the pastor, the Rev. F. S. Williams, had the assistance of the Rev. G. Williams of Bridgeton, and some of his people, and the Rev. I. S. Wilson of St. John's African Methodist Episcopal Church and people. Both the above named

pastors preached and took up a collection. The church has made some much-needed repairs during the pastorate of Rev. F. S. Bowles, and is preparing to make some more repairs. There is no indebtedness on the church at this time.

Campti, La.—Our flag Rally was indeed a fine success. Here Sunday July 14th Brother Mat Kimps was captain of the Red flag representing the Philistine army. Brother Joe Labrom, captain of the blue flag, representing the Israelites. Brother Kimps led. We thank the following brothers for their assistance: J. L. Kirvin, Dan. Kimps, A. Alphard, Hall and the Revs. S. S. Watson, W. J. Hampton, S. Carroll. Collection for the day, \$73.11. We mean to call a special collection for Simpson later on.—J. J. Woolridge, pastor.

Delisle, Miss.—We have repaired and painted our church at this place and have everything in good shape. Our Rally Sunday, July 14th., was a success. The following ministers preached strong and helpful sermons: The Revs. J. B. Brooks, H. J. Grant, W. Salavant and Father Allen. The following members reported: Jeff Holoman, \$1.90; Chas. Daniels, \$1.55; Ruth Lazani, \$2.00; Celina Jacobs, \$2.15; M. Thomas, \$12.10; J. H. Jacobs, \$1.00; B. Young, \$7.25; Emma Larkey, \$1.00; Julia Swinier, \$1.35; Idena Nelson, \$2.00; Amaanda Dedreux, \$3.12; Clara Williams, \$2.05; B. A. Flemmings, \$2.00; Celia Jackson, \$1.00; Mary Hill, \$3.95; M. A. Flemmings, \$1.00; Toney Saucier, \$1.00; James Rausefer, \$2.00; Celia Saucier, \$1.25; Adeline Ranser, \$1.35; W. White, \$2.00; Wm. Thomas, \$2.00; Harry Rausefer, \$1.00; Eliza Barns, \$7.15; John Burton, \$1.00; M. White, \$1.00; total raised, \$74.46.—James Robinson, pastor.

Scottsboro-Stevenson, Ala.—The Rally at Scottsboro, July the 14th., 1912, was a success financially, notwithstanding the wet season. Our people deserves commendation for their faithfulness. The collection was \$45.35, for all causes. Stevenson was not to be out-done so a faithful few got together and sent the pastor dainties for the table. The party was composed of these Sisters: Margaret Jordan, Ellen Jones, Ida Jones, Carrie Daniel, and Lula Walls. Many blessings upon these faithful people, both at Scottsboro and Stevenson.—P. P. Wright, pastor.

Blount Springs, Ala.—I take this method of thanking the members and friends for their kindness in the Rally Sunday, July 14th. This was a four-corner Rally. Mrs. Margaret Johnson, North, \$14.80; R. C. Boyd, South, \$12.21; John Grift, East, \$9.24; Mrs. Polley Belones, West, \$19.96; total, \$56.24. J. P. Gregge, our pastor at Avondale, preached two able sermons and one was received into the church. The paint has been bought and paid for to paint the Blount Springs Church and the lumber is on the ground to remodel the church and parsonage.—A. Callahan, pastor.

A pound party was tendered the Rev. R. V. Daughtry of Handsboro, Mississippi, at the home of Mrs. Bell, Thursday night, July 11th.

The annual sermon of the K. of P. was preached by the Rev. J. S. Garrett, Camden, Miss., March 31st. Also the Thanksgiving sermon of Odd Fellows were preached by the Rev. Mr. Garrett, May 12th. The program was nicely carried out by

the Nable Grand, B. Martin. The Annual sermon of the United Brothers at Home was also preached by the Rev. J. J. Garrett, June 30th.—N. J. Massey.

### TEXAS.

Victoria.—We take this method of thanking the members and friends who so completely but most pleasantly surprised us a few nights ago. We heard singing in the dining room and back porch and upon investigating, we discovered the table loaded with all kinds of groceries, etc., and the room filled with members and friends. We thanked the people as best we could, which was responded to by Mrs. A. O. Miller. Ice cream and cake were served to all. This was the kindness of Sister Mollic Filmore.

### BOOKS RECEIVED.

ALTHEA or THE MORNING GLORY by Rebecca S. Pollard. Price, 75c. net. Publishers: Sherman French and Company, Boston, Massachusetts.

LAND OF OUR DREAMS and other verse by J. A. Peehl. Price: paper boards, 12 mo., \$1.00 net. by mail, \$1.10. Publishers: Sherman French and Company, Beacon Street, Boston, Massachusetts.

THOUGHTS AND SAYINGS OF THE SUNDAY SCHOOL CONGRESS (Volume 2) by R. H. Boyd, D. D., Organizer of the Sunday School Congress, Secretary of the National Baptist Publishing Board. Published by National Baptist Publishing Board, Nashville, Tennessee.

## Mme. Turner's



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## Gleanings from the Field

### ARKANSAS

Hermitage.—The Rev. B. J. Lewis, our pastor at Batesville, preached for us on Children's Day. Public collection, \$3.15. Two joined the church. Infants baptized, 5; adults, 2. On Monday following our District Superintendent, the Rev. J. H. Greer, B. D., held our Quarterly Conference. At 8:30 o'clock the Doctor preached to a crowded house. Many came to the altar for prayer.—A. C. Cabean, Pastor.

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The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the and children. 50c. system. For grown people

### GEORGIA

Savannah.—Asbury.—Third Quarterly Conference was held June 23rd, and 24th, District Superintendent E. D. Giddens presiding. The Rev. Mr. Giddens preached two able sermons on Sunday to splendid audiences. The Conference was held on Monday night. Reports showed work in a prosperous condition. Eleven members have been added to the church during the quarter. Raised for pastor this quarter, \$268.00. The District Superintendent's claim was paid in full. On the second Sunday in June we raised \$38.60 for the trustees, for repairs and painting of church. The church is progressing rapidly under the pastorate of the Rev. W. V. Daughtry, who is a man of sterling worth and great ability. Though having been with us but a short time, he has won the respect of this entire membership.

### MISSOURI

Spurgeon.—Our first Quarterly Conference was held Sunday, June 30, at which time the Rev. Mr. Ellis, our competent District Superintendent, preached three powerful sermons. His claim was paid in full. Collection for all purposes during the quarter amounted to \$108.00.—M. Luther McKay, Pastor.

### TEXAS

Hamilton Circuit.—We have just closed a splendid revival that we worked hard for five weeks, three weeks at one place and two at another. At the Sand Hill Church we had 22 converts and two backsliders, and at Nashes Creek four converts and two backsliders to return, all of whom have joined our church. The pastor preached every sermon of the revival save four. The circuit is alive and we will bring in a good report. Our third Quarterly Conference was a success. The District Superintendent being greatly pressed for time could not come, but sent a good man in his place in the person of the Rev. P. M. Carmichael, who is a great preacher. Raised for District Superintendent, \$25.10.—W. H. Purnell.

Hufsmith.—This charge has witnessed one of the greatest revival meetings ever had since it has been on this work. At Springfield charge for ten days the Holy Spirit was with us, and the result was twelve conversions. The whole church has been greatly revived. The Rev. N. A. James, Pastor of Mt. Calvary Baptist Church, Victoria, Texas, was with us in the meeting and rendered splendid service.—Jas. Hants.

### VIRGINIA

Pulaski.—Our District Superintendent, the Rev. J. A. Picket, was present and held his third Quarterly Con-

ference June 23-24. On Sunday our people listened with delight to excellent sermons delivered by the District Superintendent. This was a great spiritual day at New Century. Raised during this Conference, \$38.22.—W. L. Sanders, Pastor.

Marion.—Work of Mt. Pleasant Methodist Episcopal Church is still progressing, spiritually and financially. The work of the Sunday school is moving along nicely. Mr. C. J. Gobel, the affable superintendent, is a young man of noble Christian character, and has the work of the Sunday school at heart. The Epworth League is doing great work, the president, Miss F. W. Bowser, is greatly interested in the work of the League. We have a loyal set of young people here who delight in the work of the Epworth League and do all in their power to help carry on the good work. The work of the church under the pastorate of the Rev. G. J. Headrick is progressing, this being Rev. Headrick's third year at Marion. We are now planning to erect a new church edifice. It is the purpose to erect a commodious and substantial church edifice, one that will be a credit to the congregation. On Sunday, June 30, we had a great financial rally for the benefit of our new church. Our esteemed District Superintendent, Rev. J. A. Pickett, was with us and preached three able sermons in his usual eloquent manner. A real Pentecostal shower was felt, and every one was benefited and delighted. The meeting of the day was a success both spiritually and financially, the collection for the day being \$227. The total amount raised this quarter was \$363.25.—Susie B. Madison.

### Marriages

#### HOLDEN-WASHNIGTON.

The Rev. J. H. Holden and Miss M. J. Washington, of Brooklyn, New York, July 22, 1912, at the Tabernacle Baptist Church, Los Angeles, California. The Rev. J. D. Gordon, pastor of the above named church, officiated.

Thomas-Alexander.—June 13, 1912, Mr. Chas. B. Thomas to Miss Lina Alexander. They are amiable young people of Birmingham, Ala. The Rev. Joel C. Carson officiated.

Moore-Robinson.—Wednesday evening, June 19, 1912, Mr. P. M. Moore to Miss Susie M. Robinson, of Birmingham, Ala., the Rev. Joel C. Carson reading the ceremony.

Higgins-Williams.—Thursday evening, June, 1912, Mr. Henry Higgins to Miss Lourena Williams, at Birmingham, Ala. Mr. Higgins is a faithful member of the Enon Methodist Episcopal Church. The bride belongs to the Baptist Church. They have many friends. The Rev. Joel C. Carson officiated.

Walker-Ratcliff. — At Woodlawn Methodist Episcopal Church, July 25, 1912, Miss Nellie Ratcliff and Mr. Hannibal Walker. The bride is one of the leading younger women of Woodlawn, La., Methodist Episcopal Church, and was treasurer of said Sunday School. She wore a handsome white satin dress. Mr. Hannibal Walker is an excellent young man of the Baptist Church. Miss Cecelia Allen, five years old, was flower girl. The bride is the daughter of Mr. and Mrs. Adam Ratcliff, members of Woodlawn Church. The young couple received many presents. Their future home is



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to be in Little Texas. The Rev. A. C. Mitchell officiated.

Hardiman-Robinson.—Mr. Charles H. Hardiman and Miss Mary M. Robinson, at the home of the bride's parents in Troy, Mo. Miss Robinson is one of the best young ladies in the community, a graduate of our public school and had attended Lincoln Institute two years. She is an accomplished musician. Mr. Hardiman is a young man of much promise, having attended school at Jefferson several years. They were the recipients of many valuable presents. They will make their home at Jefferson City, Mo. The Rev. H. T. Reeves officiated.

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## Deaths

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### THE REV. J. G. WILLIAMSON

The Rev. J. G. Williamson was born in the year 1867 or 1868. He was ordained in the year 1907, and was ever faithful to the work entrusted to his care. He entered upon his work at Center Grove, Alabama, but in January affliction came upon him and he was unable to carry forward his work. But he had served his Master and the people faithfully and well. Of him can be said "Well done, thou good and faithful servant." Singing, praying and praising God with his latest breath, he passed from labor to eternal reward on January 5, 1912, leaving a bereaved wife, three children and numerous friends, who did all in their power for his comfort and relief. The Rev. L. B. Smith, pastor at Fullers and Lowes, conducted the funeral service. The burial was with Masonic honors, by Temple Lodge No. 98.—Mrs. Josie Williamson.

### MRS. JANE BROOKS

Mrs. Jane Brooks, wife of the Rev. Daniel Brooks, who is one of the oldest ministers of the North Carolina Conference, died at their home in High Point, N. C., August 9, 1912, and was buried from Morris Chapel Methodist Episcopal Church the following day. President S. A. Peeler of Bennett College, Dr. M. M. Jones, District Superintendent of the Winston District, and the Rev. J. C. Robbins, of Raleigh, N. C., conducted the funeral services, each paying high tributes to the exemplary life which she had lived. Mrs. Brooks had been a member of the Methodist Episcopal Church since childhood and the manner in which she bore her illness for more than eight months was but the print of a ripe Christian life, and no one who knew her doubts her entrance into that larger and fuller life of which this life is only the initiative. And tears and sorrow she was laid to rest. "Peaceful be they silent slumber."—E. E. C.

### MRS. OLLIE HENDERSON

Mrs. Ollie Henderson, the wife of the Rev. I. B. Henderson entered into rest May 29, 1912, she had been loyal to her husband, standing by him in all his struggles. Some eight years ago he was given his first appointment at Grand Cane, La., thence to Brown Lee, Grand Bayou and Sodus, his present appointment, where she died. She was truly a Christian woman, having joined the Shady Grove Methodist Episcopal Church in her girlhood and served the same more than twenty years. She will be missed by all who knew her, because she was truly loved. She leaves to mourn, her husband, eight children, father, mother, five sisters, four brothers and a host of other relatives. The funeral was attended at her home Church; (Shady Grove) by the Rev. C. L. Anglum. She was laid to rest in the Runnels Cemetery.—J. B. Cato.

### MRS. CANDY MOORE

Mrs. Candy Moore, wife of the Rev. J. J. Moore, pastor of the Mourville Circuit, died Saturday, Aug. 3, 1912, at Chilton, Tex. She was the daughter of the Rev. Sandy McGill, a Baptist preacher.

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tist preacher. After she married she joined the Methodist Episcopal Church. She was the mother of sixteen children, nine of which preceded her; two of her surviving children were but a month old at the time of her death. She was 42 years old. Mrs. Moore was a minister's wife in the fullest sense, an excellent counselor, a good and faithful servant. She leaves her husband and a number of sisters and brothers. The funeral was attended by the Revs. B. J. Goff and A. B. Moore.—T. S. Moore Supt. Waco District.

### MRS. W. J. SAGOES.

Mrs. W. J. Sagoes, the faithful and amiable wife of the Rev. W. J. Sagoes, an honored superannuate of the Atlanta Annual Conference, died July 9, 1912, at their home in College Park, Ga. Sister Sagoes was a faithful and patient companion to her husband in the work of the ministry for many years. The cause of the Church of God was the burden of her soul, considering no sacrifice too great. Her labors and sacrifices were not in vain, for she reaped a rich reward, according to the promise of God to the final faithful. The funeral service was held at the Methodist Episcopal Church at College Park. The Rev. J. H. Brandon, the worthy pastor, acting as master of ceremonies. The following ministers spoke of the life and work of Mrs. Sagoes: Dr. J. A. Rush, Central Ave Church, Atlanta, Ga.; C. L. Johnson, Supt. Atlanta District; E. H. Oliver, Warren Chapel, Atlanta; E. R. Miller, First St Church, Atlanta. Many ministers of the Conference were present. From there the body was taken by the husband, relatives and friends, to Commerce, Ga., her old home, for interment. We prayfully commend the devoted husband and soldier of Jesus Christ to the God of all comfort. The Atlanta Methodist Ministers Union, July 16, passed resolutions of condolence, which breathed words of cheer and comfort to the lonely husband.—E. R. Miller.

SIMPSON. — The Rev. J. H. Simpson was born in South Carolina about 1837, and died July 7, 1912. After coming to Mississippi he was married to Mrs. Fannie Baskin and they lived together thirty-five years, until death claimed her, about six years ago. He then married Mrs. Irene Wadkins and they lived happily together for two years. He was converted in 1874, joined the Church and was baptised by the Rev. Priggin. He was a faithful Christian who loved his Church and studied its every interest. He was for a number of years a local preacher, trustee and district steward; these offices he held

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until his death. After thirty-eight years of usefulness and as an exemplary Christian character Bro. Simpson has gone to rest. The following Brothers very ably assisted the pastor in a very touching Memorial Service: Dr. W. H. Gilliam, Supt. of Winona Dist.; Dr. H. B. Hart, Sept. of Greenville Dist.; the Revs. D. A. Bragg, M. H. Haywood, pastors of Kilmichael, and Moorehead; Bro.



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HOPKIN.—Emma Hopkin, a member of Mt Pisgah Methodist Episcopal Church, Verona, Miss., died in full triumph of faith, June 30, 1912. She leaves a mother, sister and brother. Age 12 years.—J. W. Golden, Pastor.



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## Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

**WILLIAMS CHURCH.**—Sunday, Aug. 25th, good services all day. Early morning prayer meeting led by L. Brazley. At 11 a. m. the pastor preached; at 3 p. m. the stewardess had a very good meeting; at 8 p. m. Rev. J. H. Reed, A.M. D.D., vice-council General of Liberia, delivered an address on Africa which was uplifting and impressive. He made a lasting impression here. Two persons joined the church. Collection good. —T. B. Cooper, pastor.

Dr. J. W. E. Bowen, of Gammon Theological Seminary, Atlanta, Ga., will deliver his famous address on "Some Fundamentals of Race Building," at Trinity Church on Valence street near Chestnut (formerly Simpson Memorial Church), Friday night, September 6th. The New Orleans people have not forgotten Dr. Bowen's great lecture last year in the Pythian Temple. This address is given under the auspices of the New Orleans Methodist Preachers' Meeting. A fine program will precede the address. Admission 25 cents. Committee: R. F. Long, C. E. Stanley, J. A. Landry, W. Scott Chinn, pastor; B. M. Hubbard, president of Preachers' Meeting.

**TRINITY.**—The Rev. W. W. Holmes, associate pastor First Methodist Church, South, preached for us Sunday morning. The message was replete with sound and helpful words of cheer. The Sacred Recital, Sunday night, under the directions of Mr. Ralph W. Chinn and Miss Armstrong was a treat. Dr. Reed's exhibit and short talk on Africa also was a treat. The concerts this week for the benefit of the church were well attended, and a success. Sacrament Sunday, also General speaking meeting. We are preparing to meet Dr. Bowen Friday night, September 6, also to entertain under the auspices of the New Orleans Methodist Preach-

ers' Meeting, Bishop Thirkield, September 18th.

Our first Rally takes place Sunday, September 8th., and final one October 13th., when we hope to raise the \$1500 necessary to save our church, and put it on such basis, as will save it for all time. Those who have promised to help us, will do so by then for this will be our most needy time. —W. Scott Chinn, pastor.

### CUSHMAN MEMORIAL.

I desire to extend thanks to Drs. R. P. Thirkield, J. F. Marshall, H. H. Dunn of Central Congregational Church, and the Revs. J. A. Landry, H. B. F. Charles, J. H. Wright, and R. S. Scott, the two latter brethren being of the Baptist Church, for their assistance in our Rally on last Sunday. I desire also to thank Mrs. Jackson, President W. H. M. Society of First Street Church, for the lively interest she took in the Rally. Too much praise cannot be given Mrs. J. H. Norwood and T. H. Campbell for their untiring efforts to make the rally a success. We thank the public in general for their liberal contributions. Our next big Rally will be on the fourth Sunday, September 23. We trust that every loyal Methodist and friend of the cause will take a lively interest in this rally and help to make it a success.—R. F. Long, pastor.

### DANIEL'S CHAPEL, SHREVEPORT, LOUISIANA.

June 30th., 1912, was a memorable day in the history of Daniel Chapel. The church had been divided into two armies—Japs versus Russians. The former was lead by district superintendent Reddix, the later by the pastor, T. B. Oville. For almost six weeks the forces battled against the debt. June the 30th was a glorious day. The report follows; Japs, \$77.00; Russians \$188; grand total, \$270.00. The pastor congratulates the church and officers, thanks the district superintendent for services rendered, and also desires to express his deep appreciation for services rendered by the following ministers and people; The Rev. M. G. Green, I. L. Turner, M. Duncan, J. E. Ivent, O. Bendan, J. W. Wells, H. Johnson, I. E. Robertson, C. W. Reeves, J. S. Taylor, H. Thomas, J. S. Jones. Thus the trustees are better prepared to meet the emergency.—T. B. Oville, pastor.

### MRS. A. C. FREEMAN HONORED.

A Sacred concert was given at St. James Church, Pine Bluff, Arkansas, July 14, 1912, in honor of Mrs. A. C. Freeman the highly esteemed delegate from the Little Rock Conference to the General Conference at Minneapolis. After a selection by the choir, Mrs. K. B. Thomas at the piano, scripture lesson and a solo by Miss Ada Clark, Miss Bessie Higgins, Mistress of Ceremonies, made very appropriate remarks. The beloved pastor, the Rev. W. S. Sherrill, arose and in his usual happy manner, with well chosen words gave a most interesting sketch of the life of Mrs. Freeman. The portrayal of her Christian activities and energies in her home, school and church life from her youth, visibly affected and impressed many of the young girls who were present. Mrs. Freeman was then presented, and after giving a brief account of her trip and the work done by the Conference, eloquently set forth the workings of the Methodist Episcopal Church and its relation and attitude toward the peoples

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of color within its borders. The fact that the heart of the church is right, was especially emphasized. The closing speech was made by Dr. H. L. Jordan, an alumnus of Rust and Meharry, and the leading physician in this city and county. Dr. Jordan, while holding different opinions relative to the prevailing church issues, held the audience spell-bound as he told how the Methodist Episcopal church figured in the emancipation of the Negro, how he had been inspired by its solicitude and teachings and how the Negro is expecting the church to carry out its principles along all lines. The musical numbers were excellent. Vocal solo, Misses A. Mae Patillo, Alleyne Boggus, Mrs. Gene B. Curtis. Instrumental solos, Miss Lois Patillo, St. Louis; Mrs. Theo. Cassidy. Miss Carrye H. Freeman, the young daughter of Mrs. A. C. Freeman, was pianist for the special music and acquitted herself exceptionally well. We all went away feeling proud of our representative and that we had enjoyed a most pleasant and profitable evening.—R. C. H.

### REVIVAL NOTE

The Rev. R. R. Williams, pastor at Kowaliga, Alabama, reports a splendid revival of twenty conversions in one service, forty-four in six days.

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# Southwestern Christian Advocate

ROBERT E. JONES, Editor.  
EATON & MAINS, Publishers.

NEW ORLEANS, SEPTEMBER 5, 1912

Vol. No. 41—No. 35

## THAT PRAYER MEETING

The church that has altogether discarded the weekly prayer-meeting is an ineffective and inefficient church. Without minifying the potency of the Sabbath services and the influence of gospel preaching, it is safe to say that the real source of spiritual strength, in a church, lies in its prayer services. Wherever this service has been discarded there has been a loss of power in proportion. The prayer meeting is a means of grace that cannot be dispensed with.

That the prayer meeting does not attract and cannot be charged up altogether to the demerit of the church members. The trouble lies elsewhere. Most likely it is with him who is commissioned to be the directing force of the church and he is, in a very large measure, responsible for its spiritual life. The pastor should not delegate, except in rare instances, the conducting of his prayer service to another. When he does he minifies its importance and robs it of the dignity of the presence of the head of the flock to which the prayer service is entitled. If there is anything that has aided in the death of the prayer meeting it is that, as a rule, it is too lengthy. It is well enough to say that the church should dwell in the house of the Lord, but it is not conducive to the best results to hold a service near on to midnight. A well-conducted, brief prayer meeting has many advantages over the lengthy service. I would say that the meeting should not over an hour, but every minute of this should be a vital one and full of interest. Of course, in a service of an hour's length there is no room for long prayers which have been heard repeatedly. People tire of repetition in prayer and we doubt the effectiveness of them at the throne of Grace. Brief prayers, modern prayers on present needs and conditions will have more effect than the stereotyped prayer that can be repeated in paragraphs by all who attend the prayer service.

There is another thing that has militated against the prayer meeting and that is the unpreparedness of the leader. The minister who conducts his prayer meeting without careful and systematic preparation will face humiliating failure. The singing, too, is a vital concern. While there are some advantages in promiscuous singing it should be no more tolerated in the prayer service than in the regular service of the Sabbath, it cannot be controlled. The singing may be too frequent, too lengthy and too general, according to individual whims. Nor should it be too much of random and monotonous melody. Testimonies from the heart are needed in order whether they be confessions or an expression of high spiritual life. But stereotyped testimonies are as dead as a prayer service as a long drought is to kill a promising crop.

Thorough preparedness of the leader, both as to the subject-matter of his talk, his hymns and the method of procedure; life in every phase of the service, not an overworked enthusiasm, but a genuine, thorough, consistent buoyancy; prayers brief, pointed and definite; songs and hymns appropriate and due regard to the tunes, pitched properly and stopped when there is enough of it; the service in an hour and not an hour and fifteen minutes; but within an hour; will put life into any prayer service.

Finally, do not make the prayer meeting a bill board; if these must be announcements let them be brief.

## THE SACRED ORDER OF PERFECTION

The above is the title of an organization which flourishes among out people in a section of the State of Mississippi. Likely enough it has not a large following, but it simply shows the extent to which some people will go to find names for these organizations. Secret societies have become a fad among our people, and, in many cases, an extreme burden. Not only have we gone too far in looking for names, but we have gone too far in devotion to the shrines of these orders to the neglect of the Church and other movements which should command our attention. It would be really interesting to know how many members of this "Sacred Order of Perfection" are really perfect, and, if perfect, perfect in what?

Some time ago the Interdenominational Ministerial Alliance of this city took certain action with reference to secret societies and especially social clubs as to anniversaries to be held in the church. Let it be plainly understood that this was no fight on secret societies. It was and will continue to be a fight on the secret bodies that disregard the sanctity of the Christian Church. The Church does not propose to dictate the manner and method of service held by various lodges in their own halls. They could not. The Church does propose to vindicate its existence and does not propose to turn over to these orders houses of worship, which have been built out of the hard earnings of poor people and dedicated to the worship of the most high God. The arrogance and conceit and tyranny of these orders is shown by a recent incident, if reports be true. It has been given out by one Murray McRobinson that the Grand Lodge of Masons changed its centennial jubilee from New Orleans to Shreveport, Louisiana, because of the action taken by the Interdenominational Ministerial Alliance. That is to say, these men desire to use our churches according to their own notion, and when the ministers attempt to assert their rightful authority, instead of meeting with respectful treatment on the part of these societies, they are met with an action that convinces us that the ministers were thoroughly right in the position which they took. If Mr. McRobinson and his associates want to start a fight between secret orders, separate or combined, against the Church, they can get it. Why don't these secret orders build houses of their own? They have handled money enough. And, why should men who have no use for the Church ordinarily, expect the ministers, on special occasions, to turn their pulpits over to them and the faithful worshippers take back seats while these men parade themselves in their uniforms? Why do they select the Sabbath for their show? Why do they not enter the Catholic churches in such manner as they enter the Protestant churches? As a matter of fact, some of these self-same men, who are so unwilling to show respect for the Protestant churches, will take off their regalias and uniforms when they cross the door-sill of a Catholic church. When they come to the Protestant church they not only want to keep on their regalias, but their hats as well, and

demand a seat in the chancel and, at times, alongside with the minister of the Gospel.

Is the interview given out by Mr. McRobinson correct? Was he authorized to make such a statement? Do the Masons go to Shreveport in an effort to turn down the churches of New Orleans? We demand an answer. In the meantime, we respectfully remind our brothers of the Craft that there are upwards of two hundred thousand Negro Christians in the State of Louisiana, and in no town are our churches more vigorous than in Shreveport.

## THE COMMERCIAL OPPORTUNITY OF THE NEGRO

The dollar is mighty. It will not do everything, but it can cause to be done many things. Money may be the root of many evils, but certainly it is not the root of all evil, nor is money itself an evil. In the getting of it there is but one just limit, and that is, honesty. Within the bounds of straightforward, downright, old-fashioned honesty one may pile his dollars as high as he may. A monetary standard should never be absolute, but, in spite of ourselves, money counts.

A commercially successful people will ultimately command and demand political and civil recognition. The Jew has suffered many racial persecutions and embarrassments. He staked his amelioration, almost solely, upon his commercial opportunity. Often the opportunity was almost nil, but he made it anyway. More often the competition was severe—nevertheless he observed the strictest economy, outwitted and outsold his competitors, and, if he did not put his competitor out of business, he made a place for himself. By pulling together racially, the Jew built his commercial life so strong that he has become an almost controlling factor in many business centers. His pennies have become dollars and his dollars are counted by the millions. Who has not heard of the despised Jew? Who has not heard him maligned? Who has not known him discriminated against? But the Jew disarmed his enemies and increased his friends by the path of gold. A rather materialistic method for political and civil freedom, to be sure, but a near-cut way no doubt, in a rather materialistic world.

While the Jew to this day is ostracised in many sections and snubbed in many social centers—the Jew has created social centers of his own and, by forced march, he has taken others.

The Negro's commercial opportunity is by far better than the Jew's was at the beginning. In the first place the Negro has a mighty constituency. There are ten million persons of his own race to be fed, clothed, doctored, drugged, sheltered and buried. At the lowest estimate it will take \$10 per month to feed shelter and clothe each person, or one hundred and twenty million dollars annually for the race. Let us suppose there is a profit of 5% net on this volume of business; if so, that would yield six million dollars annually in the hand of the business men who controlled Negro trade. This would give three thousand Negro merchants a living income of \$2,000 per year. The Jew had to go outside of his race for business. He had to override racial barriers to succeed commercially.

(Continued on Page Eight)



## Our Brother in Black

By the Rev. J. D. Walsh, D. D., in the Methodist Advocate Journal

Under the above head-line the *Nashville Christian Advocate* (Feb. 17th, 1912), has an editorial saying: "The Methodist Episcopal Church, South, has been rejoicing for many years in the fact that it has no vexing problem arising from the church membership of the Negro. The Colored Methodist Church is an impressive object lesson showing the wisdom of our disposition of a question that was not allowed to develop into a problem that has long been vexing our brethren of the Methodist Episcopal Church." Then the editorial says, "A writer in *Zion's Herald* styling himself 'Another insider' had some plain and pertinent words. He practically maintains that the Negro in the Methodist Episcopal Church is only a dependent, paternalized member, and that, in a way, he is in the church but not of the Church."

Perhaps there be some other insiders who hold the same views of the correspondent referred to because they occupy the same view point. But of these it is not my purpose to write now. The attention of the reader is invited to the utterances of the editorial quoted.

The separation of the Negro from membership in the Methodist Episcopal Church, South, was effected by the organization of the Colored Methodist Episcopal Church. And this Church, we are told, "Is an impressive object lesson showing the wisdom of their disposing of the question of Negro membership" as compared with the way the Methodist Episcopal Church has dealt with the Negro problem. That the Southern people know the Negro best, and, therefore, best know how to educate him, has been abundantly uttered by press and pulpit. It has been the declared policy of the Southern Methodist to aid the Negroes in Christian education. It is claimed that the separation is advantageous to both whites and blacks. There has been given no little advice to our church to go and do likewise. It may be granted that our Sister Church did the best thing she could do in setting off her colored membership. But it does not follow that the Methodist Episcopal Church could do her best in the same way.

Both Churches give aid to sustain Negro Schools. One owns and operates the schools; the other aids the schools that are owned and maintained by another Church—excepting Paine College which was established by the Southern Methodist Church with a majority of the trustees members of her own communion.

It is news to some of us that our Church has been long vexed with its problem of Negro "membership." Our Church has been rejoicing for many years in the opportunity to help the Negroes in our country. This fact is strongly evidenced by more than four million dollars she has contributed to support Negro Schools. And that she has not become weary in this well-doing is evidenced by the fact that the latest appropriation to maintain the twenty-two colored schools was twenty-one thousand dollars more than was appropriated four years ago.

Now that the challenge for comparison has been made we may venture to note briefly what has been done by these churches respectively for the Negro during a quarter of a century and more.

Paine College in Augusta, Georgia, and Lane College, in Jackson, Tennessee, are the two schools that have been aided by the Southern Methodists. (In recent years some small aid has been given to several other schools.) Until 1894 a Commission had been appointed to visit conferences and churches to secure aid for those two schools. In the General Conference of 1894 it was a "vexing question" whether the work should be turned over to a Board of Education, or the Commission should be continued. The leaders of the church were sharply divided

upon that question. After long debate the Commissioner plan was retained by a vote of 139 to 108. But the next day the matter was reconsidered, and by a vote of 154 to 99 the work was put into the care of the Board of Education. During the debates a good deal of information was given about the difficulties encountered by the Commissioner in getting a hearing for his cause in the conferences and churches and the small amount contributed for the schools. (It was between \$5,000 and \$6,000 per annum, and the Commissioner was paid out of that sum.) That information was given to the hearers only. No part of the debate was published in the *Conference Daily Advocate*. "The Report No. 3 of the Committee on Education elicited a lively discussion," was the paragraph in the *General Conference Daily* next day.

At the same Conference Bishop Haygood, presiding, made a response to the fraternal address of Bishop Lane of the Colored Methodist Church, in which Bishop Haygood said, "We have not done our duty toward the colored people. We are under conviction. I believe we shall do better." In the auditorium next day (Sabbath) about three thousand and colored people assembled to witness the ordination of some colored bishops. About one hundred white people were present. Bishop Haygood was among them. Being called out for a speech, he repeated in substance what he had said in his own General Conference, adding the following words: "We are afraid of history. We are afraid of God."

In 1895, October 31, our SOUTHWESTERN CHRISTIAN ADVOCATE had the following from Bishop Holsey touching this work. "Dr. Thirkield indicates in his excellent paper that the Methodist Episcopal Church, South, has done much to 'Adequately equip Paine and Lane Institutes for the prosecution of Negro education.' This seemed to be the common impression among those outside, but I am sorry to say that the Methodist Episcopal Church, South, has done nothing comparatively in behalf of the two schools. They are both 'On the ragged edge of despair,' and a reproach to the great Methodist Episcopal Church, South.

Three months later (Jan. 1st, 1896) in the *Northwestern Christian Advocate*, and nineteen days before his death, Bishop Atticus G. Haygood made reply to the criticisms on our work by Dr. S. A. Steele, then editor of the *Epworth Era*. The bishop said in part: "Your paper is by no means alone in its treatment of the subject, namely the statement that the work of the Methodist Episcopal Church among the Southern Negroes is a failure. Your papers, Mr. Editor, allow me to say, have taken much too seriously the ill-considered utterances of two or three ill informed persons in these states. They who speak of the failure of the Methodist Episcopal Church in the South, since 1865, are ignorant; therefore do not hit them so hard. We cannot impeach their sincerity; they do not know the facts in the case. When it is affirmed that the work of the Methodist Episcopal Church among the Southern Negroes is a failure let charity spread her wings. It is not malice, but ignorance that speaks. From October 1882 to April 1891 most of my time and strength was given to the helping forward all efforts that were being made for his (the Negro's) betterment, so far as the management of the appropriations made by the trustees of the John F. Slater fund of one million allowed me. In that interest I have traveled as many as twenty thousand miles in a year. With few exceptions I have visited every important school for Negroes from Hampton Institute in Virginia to Texas. For this work I had many reproofs. It would be a sad thing for the South if the Methodist Episcopal Church should dissolve all its Southern conferences. As much as this I said to our beloved Bishop R. S. Foster—'clarem et vener-

able nomen'—in Boston in 1881. My worst fear of the North concerning the Southern Negro is this knowledge. Some are discouraged because there does not appear more rapid progress in the development of character in the students of the schools. At Chattanooga in 1893 I did not claim more than that I had read some history and knew something of the work Northern benevolence had undertaken. I told the people to take heed that the work would require a hundred years. As to Southern Methodists, they are not at this time, in any way prepared to carry on this stupendous work for these millions of Negroes. No church in the South is in position financially, or morally to do it. This I know. Let such as wish to contradict it do so. Would to God the Methodist Episcopal Church could do more for the evangelization of the Negro."

Ten years later another voice is heard. In 1906 J. D. Hammond, Secretary of the Board of Education made his "Third Quadrennial Report to the General Conference of the Methodist Episcopal Church, South. It appears from that report that no increase had been made in the first quadrennium, over the amount that had been raised by the Commissioner of Education. The second quadrennium showed an increase of sixteen per cent and the third quadrennium made a gain of forty-three per cent. But the total receipts for that quadrennium was \$37,301.51, an amount so small that Secretary Hammond was moved to make a vigorous complaint and a strong appeal to the church on behalf of this work in a printed report to the conference from which the following is quoted:

"The largest and most needy field of our Church's domestic missionary operations among 7,000,000 Negroes included in its territory. This Board, from its foundation, had exclusive charge of this department. Its work has been church with which to meet it \* \* \* the church seems to be facing a crisis in the department of her work for the Negroes. We are brought to confess with confusion of face at this late day in the history of a restored Union when, under bountiful providence, our fields, our mines and our inventive brains have made us rich beyond the wildest dreams of our fathers—that not one but almost everyone of our most advanced conferences is standing before the question of our duty to this people in doubtful attitude. In vain have that of cooperation with the Colored Methodist Episcopal Church in the maintenance of educational institutions for the benefit of the church. And yet, although the General Conference has charged this Board with the heavy responsibility, it has never authorized it to assess a single dollar upon the Church we plead with Boards and Conferences for an increase of zeal, and enlargement of liberality on behalf of our colored work. Always has come back the answer to us, 'Our people are not ready.' When more than one of our leading conferences habitually, scale down the modest figure we suggest for the support of this work, until little more than a tithe of what we beg is bestowed, we cannot boast that much advance has been made. In the meantime the dark belt grows darker; crime increases, our homes and institutions are imperiled, lynchings here, and race conflicts there are made the almost daily topic of newspapers until we are becoming indifferent to a situation that fills the outside world with alarm."

The last paragraph of the three-and-a-half pages on this subject, is a comparison. "When we consider that, at least, one Protestant Church located outside of the nation in which the Negro makes his home contributes from three to four times as much annually, for mission work for the Negro as we have contributed in the entire quadrennium; the conclusion seems unavoidable that we must abandon our apologetic methods and take hold of this work resolutely—or we shall have altogether abandoned to others, who have not the fitness or the providential call for it that we have."



The General Conference, that year fixed a certain per cent of the collections for education to go to the colored schools. This was the first assessment ever made upon the churches for that work. The report of the Secretary to the next General Conference (1910) did not state what success followed with the assessment plan. But the General Conference of that year made a separate assessment of \$20,000 for that work, subject to the action of the Board of Education, and the Board decided to give 85 per cent of the first \$12,000 raised to Paine College and 15 per cent of it to Lane College, and what ever amount may be raised above \$12,000, is to be divided between Lane College, Miles Memorial College, and Mississippi Theological and Industrial College, and Phillips University. The other seven schools of the Colored Methodist Episcopal Church receive nothing from that source.

Dr. Hammond was not re-elected in 1910. After the death of J. W. Walker, President of Paine College, Dr. Hammond was elected to fill the Presidency made vacant. What happened after that may be given by quoting from the *Chattanooga Times* of Nov. 17, 1911.

#### "THE CHURCH AND THE NEGRO"

"The Rev. Mr. Hammond is a Methodist preacher and for some time has been actively connected with the McKendree church, Nashville, one of the most influential congregations in the capitol city. Recently Mr. Hammond received a call from the directors of Paine Institute for Negroes at Augusta, Ga., to take the headship of that institution, and believing that in that work he might accomplish something worth while, he accepted. On Sunday Mr. Hammond preached at McKendree church. When he arose to address the congregation the pews were comfortably filled. As soon as he announced his intention of resigning his work with the McKendree church and going to Augusta, we are told by the *Tennessean*, 'two thirds of the congregation arose from their seats and left the church.' Various and sundry ex-

planations have been given for this incident, but the only one that can really explain it is that the two-thirds who left the church did so because they desired to rebuke a white man who was willing to work with and for Negroes." \* \* \*

It would seem that the leaders in our sister church have had some "vexing problems" in her separate way of dealing with the Negro. And that church at large would have been somewhat exercised also to put it mildly, if the church papers had given forth the facts in the case.

If the Methodist Episcopal Church has some vexing problems with her Negro membership, as our good neighbor puts the case, there is to be set over against anything chargeable to that account the great success of The Freedmen's Aid Society.

This has been one of the most successful of all our mission works. The value of its properties is \$1,409,960, and endowment \$400,000. O debt of \$250,000 had been reduced in twelve years to the point of vanishing before the last General Conference convened in Minneapolis.

The cost of maintaining the twenty-two schools for the year closing 1911 was \$361,808.11. Towards this amount the colored people themselves contributed \$181,850.73. The six thousand six hundred and twenty students paid for tuition, rooms and books and board \$160,437.09. Twenty colored conferences contributed \$32,455.20 last year for the Freedmen's Aid Society. That is best help which stimulates self help on the part of beneficiaries.

Mehary Medical College has sent out fifteen hundred graduates. Gammon Theological Seminary has graduated many hundreds. In the two fields of labor most opened to the colored man in the South these doctors and preachers will exercise a great power for the moral, and intellectual and social uplift of the Negro in the South. Let us thank God and take courage. And the Methodist Episcopal Church will continue to rejoice in the success of her work in aid of Negroes.

## The Holy Waters

By the Rev. Edwin Whittier Caswell

Water is one of the most appropriate emblems of salvation in all nature. Isaiah speaks of the joy flowing from the wells of salvation. Jesus cried out, "If any man thirst, let him come unto Me and drink. The water I shall give him shall be in him a well of water springing up into everlasting life." The beloved John exclaims, "Whosoever will, let him take of the water of life freely." Ezekiel's most glorious vision was of the holy waters, flowing forth like a river from the church of the living God." The Psalmist had a similar vision, when he said, "There is a river, the streams whereof shall make glad the city of our God." Such a river John saw, "and he showed me a pure river of the water of life, pure as crystal." No element in nature is more typical of the Divine spirit than pure, flowing, sparkling, living water. It is said that the first missionary subscription was but thirteen pounds, but now it has increased to a river of tens of millions of money, which is filling the whole earth with the river of life, as the waters cover the sea. Where once there was but one missionary, now there are many thousands in many lands. Once there was only a single open door, and now whole nations are thrown open to receive the sacred tide of salvation. This river is a progressive stream, widening and deepening as it flows through the earth.

During the dark ages, this river flowed in subterranean channels, only to burst forth anew under the ministry of a Luther, a Wesley, a Knox or a Whitfield. Sometimes the churches themselves have sought to resist the floodtide of God's power. The Lutherans were hated and bitterly persecuted by Pope and emperor. The Methodists were de-

nounced by pulpit and press. Mobs persecuted them; writers ridiculed them as enthusiasts, fanatics, the very offscouring of all people. Their ministers were rotten-egged like abolitionists of later times, their assemblies dispersed, and their meetings prohibited.

But all the world of opposition could not stem the onward rush of the waters of Divine love. God created a channel in humble human hearts for the flow of this holy tide.

O, that heaven would send some prophet to cry again, "The flood is coming!" The waters are flowing with holy power from the fountains of Christian churches, while the moral deserts of the world are becoming the gardens of the Lord. Christian people are the channels through which this living water courses to others; if clogged, they must be cleansed; if empty, they must be filled.

Some souls are like the Dead Sea, full of bitterness, vileness and selfishness, receiving, but never transmitting. This river of life means flowing, blessing, enlarging, brightening. It says, "Ho, every one that thirsteth come ye to the waters."

First, there must be the blood of the Lamb upon the altar, where the fountain rises; next, the stream of the Holy Spirit flows forth from that fountain. On the day of the Pentecostal baptism, this stream began to spread and deepen mightily. All Christians should pray for such another manifestation of the Spirit's power among all Christ's followers, in all lands.

Not only every thing liveth, but every thing is beautiful where the waters cometh. It is a river bordered by beautiful trees, lovely flowers, radiant grasses, singing birds and beautiful fields. Verdure in a desert means

living springs of water are there. How welcome to the weary traveller is such a vision.

There are trees on either side of the River of Life, flowing through the City of God. The overhanging branches, in graceful form, are pendant with precious fruits. We are on one side of the River, and they who have crossed over are on the heavenly side of the same river.

No earthly tributaries have helped form this divine river. It has only one source in the sanctuary of God. Education, art, culture, flow out from it, but do not help make the stream. It is Almighty God who has made the place of His feet glorious in His church. Sometimes, the stream has been corrupted by worldliness, by seeking union with imperial power, or assuming Divine prerogatives. At such times, the church has become a Dead Sea of stagnant waters, while the pure river of life has flowed in lesser volume, to break forth again in mighty flood.

The proof that God is in His church is in the stream of salvation that flows forth, saving men. The evidences of the supernatural power of this stream are in the deserts blossoming as the rose, and in Dead Seas, purified and redeemed. The very suburbs of doom in many lands are being cleansed and redeemed as the waters of the Mediterranean could redeem the great African Desert.

One has said that Christianity is a commodity, the more of which you export, the more you have for home use, and this is true of the great missionary river of life.

"Blest river of salvation,  
Pursue thine onward way;  
Flow thou to every nation,  
Nor in thy richness stay;  
Stay not till all the lowly  
Triumphant, reach their home;  
Stay not till all the holy  
Proclaim the Lord is come."

130 DeKalb Avenue, Brooklyn, N. Y.

The intermediate young people of the Epworth League Society of Calvary Methodist Church, Minneapolis, Minn., have undertaken a work that is to embrace reading and research with a view to gathering together what they call "A Pictorial History of Methodism." It is their purpose to read Methodist History, and ascertaining these points which may be illustrated to obtain, if possible, a print or photograph for their collection. This plan will take them into various fields and they will naturally be dependent on many in all parts of the world to assist them. They invite suggestions from those who may become interested in their endeavors, and will gladly acknowledge all help that may be given them.

They hope to find reprints of notable scenes of the early church, and of those who participated in the beginning of Methodism. The development of the church in America and in foreign lands will be followed, and where illustrations are obtainable they will be solicited. Pictures of Methodist Schools and Colleges, Public Homes and Hospitals will form one division of the collection; while another will be a picture of the first Methodist Church in every State in the Union, if it may be secured. Portraits of men and women, who have been prominently identified in the development of the Church, will be sought to complete this "Pictorial History."

There will doubtless be a deal of value attaching to the work when it is finished, and if it is successful it should prove most creditable to the Calvary young people.

There are many in Methodism who, learning of this enterprise, could give assistance and thus have a share in the effort. Any one interested should correspond with Miss Viola Wolford, 2035 Third Avenue, North, Minneapolis, Minn., who is chairman of the committee directing this work.



# THE CHRISTIAN LIFE

## Morning Messages

### The Rock in a Weary Land

By Bishop Oldham

"And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of waters in a dry place, as a shadow of a great rock in a weary land."



The desert imagery will be brought to your minds at once. You can see the tawny stretches of desert sands, superheated by the blazing sun, so that each grain of it stings like fire. And in the midst of it, rising in the distance, there is a great rock. On the windward side of that rock, the side from which the wind

blows, there piles up the hot sand. In the lee of that rock the rock throws its shadow, it is cool, the moisture of the night gathers there; and there little tender green things dare to lift their tiny heads. See the man as he strides across the desert, looking toward the rock; and when he reaches it, unburdening himself of the little package that he carries, he spreads his coat at the foot of the rock, throws himself down and calls upon Allah, or whoever may be his God, thanking Him for that refreshment in the midst of a weary land. The inquiry comes, where is the weary land? I answer, the heart of all humanity is sad and weary. I did not need to linger in the land from which I came to find the weary land. Those of us who listened to Bishop Lewis' forceful utterances the other night concerning the oppression that lies upon the heart of China, know that India is even sadder-hearted than China, and Africa is even sadder-hearted than India. There are the waste places of the heathen world. But, brethren, you do not need to go there to find a weary land. The weary land is all about us. The heart of the great city here is sad, and the homes of the country places are restless. Wordsworth's lines to a sea shell are eternally true. Put your ear to the heart of humanity anywhere, and you will hear the wail, and sigh, and sob of the infinite soul of man which in its restlessness ceaselessly moans. Where is the weary land? It is everywhere. And what of the rock? The greatest gift that God can make to any land, any people or any community is to give them a man who shall be as a rock, a man with insight, with eyes to see beneath the surface, and seeing beneath the surface, comprehends that whatever the diversities of men, the aching heart is common to them all, and the longing soul is the common possession of them all. He knows that no matter how the surface appears, hearts are anxious and minds perplexed. A man of insight is a man of sympathy, a man who, seeing, appraises not according to the seeming, but according to the real potential value, a man to whom all men are like little islands of human needs, and whose own compassion outflows and surrounds them all, and carries them all on the bosom of a wide, comprehensive sympathy. To such a man there are no real divisions in the human family, neither temperamental, nor mental, nor racial, nor anything else. To that man there is no such thing as ritualist, or rationalist, Moslem or

Romanist. To him there is no such man as the outcast man or the uplifted man, no black man or white man, no foreign born man or native son, no abhorrent rich or abject poor. To that man they are, all of them, immortals astray. To him they are all sheep, belonging to the great Shepherd, who are wandering from the folds, and failing to fulfill the high promise of their own being. To such a man there is no human loveliness but that merely veils the promise and potency of a son of God. And seeing thus, appraising thus, loving thus, and pitying thus, he ceaselessly yearns after all men. Here my accommodated interpretation must fail, if such a man cannot be a refuge for other men. What he needs to say to all men, with finger ceaselessly pointing is, "Behold the Lamb that taketh away the sin and sorrow of the world." To illustrate, I may tell the whole story in a single sentence. Bishop Thoburn was preaching. Oh, the joy of that day when he was in the fullness of his manhood's strength! He was preaching on the street in Calcutta. All manner of men going and coming, heard him, and then there was no more going, only coming. Standing there wedged in among the people, he preached on the street of that great pagan city, and held up the Christ with an assured conviction, pointing to Him, and saying, "Behold the Lamb of God that taketh away the sin of the world." Suddenly out of that reeking mass of humanity there spoke a voice. Bishop Thoburn looked, and saw who it was. There stood a white man, a man of our race, in the midst of a heathen people in a far land. There was a man debased by that accursed thing that debases men wherever it touches them. With discolored face, bleared eyes, and matted hair, he was not a pleasant sight. He had sold his last stitch of clothing off his back in order to buy another drink; and to hide his nakedness he had wrapped around him a little piece of straw mat, and had tied it up. There he stood, in his shame and degradation, listening to this prophet of God saying, "There is help for any man and every man;" and he cried out, "Sir, do you think there is a chance for a man like me?" At the close of that service, which was very much shortened, the missionary took that man, as he always took them, to his own home, and there the man was bathed and put to bed. And in the days that followed he was loved, taught and pointed aright. What was the end? The end was that that poor fallen man of the streets became one of the princes of Israel. Brethren, would that we might learn the lesson that any man of us may be a rock, or the shadow of a rock, in a weary land.

It is just as easy to go through life looking for the good and the beautiful, instead of the ugly; for the noble instead of the ignoble; for the bright and cheerful instead of the dark and gloomy; the hopeful instead of the despairing; to see the bright side instead of the dark side. To set your face always toward the sunlight is just as easy as to see always the shadows, and it makes all the difference in your character between content and discontent, between happiness and misery, and in your life, between prosperity and adversity, between success and failure.—Orison Swett Marden.

### Hold Thou My Hands

You remember what I said about holding my baby's hands when it was restless and fretful—how it soothed and steadied her? When I went to bed, very late, last night, the words, "Hold Thou my hands," kept floating about in my mind, and then there grew on me the most perplexing half-recollection of a lovely air. I could not remember it quite, but it simply haunted me. Then, somehow, these words seemed to grow into it and out of it:

Hold Thou my hands!  
In grief and joy, in hope and fear,  
Lord, let me feel that Thou art near:  
Hold Thou my hands!

If e'er by doubts  
Of Thy good Fatherhood depressed,  
I cannot find in Thee my rest,  
Hold Thou my hands!

Hold Thou my hands—  
These passionate hands too quick to smite;  
These hands so eager for delight;  
Hold Thou my hands!

And when at length,  
With darkened eyes and fingers cold,  
I seek some last loved hand to hold,  
Hold Thou my hands!

From "An Enigma."

### A Prayer

Thy wisdom, O my Father, is height above our climbing, depth beneath our thought, treasure that endless search cannot exhaust. Because I know Thee in my life with Christ, I trust Thee in the hidden things which I can never know, or know not yet. I rejoice that all is Thine and trust Thy love to teach me in its own good time all that I need to understand. Give me wisdom, that I may live according to Thy will. Add from Thy boundless store knowledge to gratify the craving Thou Thyself hast made. Let me be eager to learn, yet free from all disquietude of heart. Let me not dream that there is rest in knowledge or that from any amount of vision the whole mystery of Thy work will be made clear. And from the hidden treasure of Thy grace make even my dark days bright. Amen.—The Congregationalist.

### What a Day May Bring Forth

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." This advice of the wisest of men is as pertinent to our time when it must have been for the time when it was written. Indeed, it appears as if it were more so to-day than at any previous time. With the swiftly rushing motor cars crowding our streets and adding a new terror to the progress of those who must walk, with dangers besetting ocean travel, with airships flying overhead, and railway trains intersecting every portion of the continent, the wonder grows that accidents are not multiplied a thousandfold, or that any of us are immune from them. At night when the family is gathered around the table, thanksgiving at the evening prayer should be fervent, because nothing has happened to shadow the sunshine or interrupt the felicity.

The advice of the proverb goes somewhat deeper than the surface or the reference to casualties. We plan and build and resolve, and sometimes we postpone immediate action because we are too optimistic and put too much trust in the visions of a roseate future. Some of us are too cautious and others too sanguine. The latter are apt to boast themselves of to-morrow, seeing in it a success that may not be theirs, and promising more than they can perform in consequence. "Procrastination is the thief of time." "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."—Christian Intelligencer.



# OUR YOUNG FRIENDS

## Joan's Club

"We girls formed a new club to-day," casually remarked Joan at the dinner table. "Oh, my!" groaned John, in mock dismay, "I should think you would be 'clubbed' to death."

Joan's eyes flashed threateningly for an instant, and then she smiled.

"Tell us about it, dearie," suggested mother.

"Some of us have discovered," Joan explained, "that we were finding fault with almost everyone we knew, criticizing more and more every day and saying unkind things, and it frightened us when we stopped to think of it, so we have banded together and will try to cure ourselves of this disagreeable habit. If we can find nothing good to say, we will say nothing. That is all there is to it, excepting we are to pay a small fine every time we break that rule."

"That would be a pretty good club for more of us to belong to," remarked father quietly, and John's teasing face grew sober. —Selected.

## The Boy That Whistled

BY NANCY BYRD TURNER.

"Mother Anderson," said Don, "I don't really see how I'm going to stand missing that game. It's the last of the season. Mother knew that it was the last of the season's games, knew Don's craze for ball, and, but for his being a boy ten years old, she would have been sure she caught sight of a quickly winked-off tear.

The village diamond was so near the Anderson place that in a half-hour the shrieks and cheers would be plainly heard. Yet here was Don, who understood every move and signal, who never failed to attend even a practise, unable to go. He had had measles, and though the case was a light one, and he felt as well now as ever, there was still some danger of giving it to others, and Uncle Doctor had shaken his head decidedly.

Mother felt very sorrowful; she wished heartily that she might take the "remaining measles," as Don called them, and let her boy go bounding down to the field. Looking up, he caught her troubled expression. "Oh, well," he said, beginning to whistle, "I might have been left with only half-eye-sight, like Johnnie Stone, and out of baseball for good!" He broke into a cheery whistle; and mother suddenly seemed to remember something and disappeared.

Twenty minutes later she called him. "Don, it isn't very warm to-day—let's walk down into the orchard." "Now," she said, when they had strolled through long aisles of leafy trees, "I am going to sit here under this pear tree, while you run down to the old crooked apple-tree on the edge of the slope and find out whether there're any more good Winesaps."

Don walked on, still whistling, and trying hard not to think of bases and innings. Presently, he forgot them. The crooked old apple-tree was mysteriously rigged up with a convenient seat wedged in where the limbs formed a crotch, soft cushions, and,—what on earth?—a spy-glass!

In a flash, Don had climbed to the cushions and adjusted the wonderful thing to his eye. It took him some time to get the right focus, but when he hit it at last, and the mists cleared, there, right in his line of vision, was the diamond, clear-cut and distinct, with the Cedarville nine taking position, and Don's brother getting ready to umpire! The field at the bottom of the long orchard slope was in full view of the tree, but nobody's

## Do for Yourself

Do for yourself! Do for yourself!  
It sounds a bit harsh, I own;  
But "Do for yourself" is the very best friend  
A schoolboy has ever yet known.  
"Do for yourself" will lead all the games;  
"Do for yourself" leads the class;  
"Do for yourself" wins riches and fame,  
And a "Yes" from some dear little lass.

Do for yourself, my dear little girl,  
Do it yourself, don't fret;  
Do it yourself, you will conquer, I knew;  
Don't give up trying just yet.  
"Do it yourself" has a wonderful knack  
Of doing a deal in a day;  
Do it yourself, at night you'll be glad  
You helped your own self all the day.

Do it yourself, young man at life's door,  
Questioning what you should do;  
Think for yourself! Decide for yourself!  
None knows your own self well as you.  
Make of yourself the man you would be;  
Rouse all your courage and skill!  
Do for yourself! Strengthen muscle and brain,  
And life is your own at your will.  
From "Pittsburgh Christian Advocate."

naked eye could have made out anything more than a mass of blurred figures.

Mother found him, a little later, cheering wildly. "They've scored, they've scored! No,—yes! Go on, Dick Fay, go on, go on!" The spy-glass was waving crazily.

When the other boys came in at supper-time, they were astounded to find Don with the afternoon's tussle at his finger-ends. He kept them puzzled a long time before he produced his "magic wand."

"When you whistled, Don, and squared your shoulders so hard against your trouble," Mother told him, "I felt that I just must help you out. So I went inside, and thought busily, and somehow Grandfather's old field-glass popped into my mind. It had been packed away for years. And then I soon hammered out the idea of the tree-seat. Molly helped me wedge in the plank, and we worked like lightning."

Don threw a sturdy arm around her neck. "You looked so hurt for me, that's why I whistled, Mother Anderson. But I'm glad I did, though!"—In "The Sunday School Times."

Madison, Virginia.

## Bill

Bill is only a dog, a great big shaggy St. Bernard dog. He's but a dog, but he taught several of us a lesson in friendship on an Avondale (Cincinnati) car the other night. As the car rounded the corner into Reading Road from Mitchell Avenue the motorman saw something dark lying on the track. Of course he stopped. Then Bill made his first impression on those on the car. He arose with a bound from the car track and rushed to the sidewalk barking all the time. Everyone watched and saw Bill take a man's hand in his mouth and lead him over to the car. When the man and the dog came into the halo of light that surrounded the car it could be plainly seen that his master was blind. Bill led him carefully to the open car and barked out his happiness when he saw his master comfortably seated. When the car started Bill never left the seat in which his master was sitting a foot ahead of his faithful nose. He ran like a deer alongside the car, barking to let his master know that he was still on duty. When they reached Shil-

lito Street the car stopped and Bill stood on guard while his master climbed out. The last seen of the pair was when they disappeared into the darkness, the man's hand resting gently on Bill's shaggy back and Bill leading him home.—Don Alley, in the "Times-Star."

## "She Could Keep Still"

There were a good many reasons why Annette was so well liked. One of these reasons was well worth any girl trying to win; that she could keep still, look pleasant, listen with interest to what interested another, and not insist upon doing even half of the talking, or upon airing her own interests, and likes and dislikes, and opinions.

The girl who can give sympathy, even where the need is something beyond her own happy, care-free experience in life, has the sort of heart that is bound to find in others that sympathy for herself if ever the time comes when she is the one in need.

Be true to your best self daily, hourly. For this is the first and best training toward being true to others who may trust in you. If you are true to yourself, choosing always the highest course, your friends will soon learn that they may trust you to do the best and noblest and most helpful things for them. For if you failed those who trusted you, that instant you would fail your own best self.

It isn't the girl who has accomplished the most in school or home, or in her chosen profession, who thinks she can spend a great deal of time in idleness. It is the habitual idler who does that—and little else. The girl who does things is usually busy about them, except for needed rest or recreation. She lives on the wise principle of "who knows most, him loss of time most grieves"; or that he or she who does most sees most to do, and least time to waste in unprofitable idleness.

Often the time when everything goes wrong, and nerves and temper are put to pretty severe strain, can be smoothed and helped over by the thought in the lines:

"Come what come may,  
Time and the hours run through the roughest day."

For remember that the rough days, even more than the smooth, delightful days, hold their lessons and training for each one of us. When things go wrong is the time that one has a chance to make them go right. Smooth sailing is not what makes the expert sailor; it is handling the craft on rough seas that gives real strength and skill. So, then, do not lose the training of the rough days; make the most of it, and it will give an added joy to the smooth days, giving them a background of confidence and strength that will make them all the more enjoyable.

"She is such a gentle, courteous girl," said one elderly woman to another. "It is a pleasure to find her home when I call upon her mother. I wish I could say that of all the daughters of my friends, but—" and she left the sentence unfinished, with a silent shake of the head that said rather more than words.

It is not hard to be "a gentle, courteous girl," and the returns are very gratifying indeed. One may be admired for her dash and gay, brisk ways among her girlish friends; but the appreciation of the older folks for gentleness and the kindly courtesy toward them that really spring from a kind heart is well worth trying for every day in the year.—From "Onward."

The human mind is so constituted that whatever becomes dear by long service and constant use takes on the aspect of sacredness.—Michigan Christian Advocate.

Nature is generous in the matter of rainbows; she has one for every pair of eyes that have learned to place themselves in the right angle of vision and to look upward. —Celia Parker Woolley.



## Judgment and Mercy

International Sunday School Lesson for September 15, 1912

Memorize verses 28, 30.

Read Luke 10:12-22.

**Golden Text.**—"Come unto Me, all ye that labor and are heavy laden, and I will give you rest."—Matt 11:28.

### Difficulties of Discipleship

One thing that Jesus emphasized again and again in His public ministry was the fact that it is not easy to live the life expected of His followers. To His disciples He said, "Ye are my friends if ye keep My commandments." In the Sermon on the Mount He points out what we are to consider as constituting His commandments, and the rules of life which He laid down are more exacting and on a higher plane than the requirements of the decalogue. Upon the rich young ruler, who had kept all these commandments from his youth up, Jesus imposed the further requirement of voluntary poverty, and of fellowship with Himself in self-sacrificing, humble service. Concerning the rich in general, Jesus made it plain that only with difficulty could they enter the kingdom of heaven, while to the thoughtless multitude who shouted His praises and appropriated unto themselves His works of beneficence, He said: "Not every one that saith unto Me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of My Father who is in heaven." Of the Scribes and Pharisees he spoke as hypocrites, offspring of vipers, and likened them unto whited sepulchers full of dead men's bones, while to the Galilean peasants and fishermen He said: "Enter ye in by the narrow gate; . . . For narrow is the gate and straitened the way that leadeth unto life." . . . Such utterances as these we must not overlook in our interpretation of the words of Jesus in which He speaks of His yoke being easy and His burden light.

### The Text Explained.

(a). Jesus emphasizes the seriousness of hearing and rejecting the truth. (h). Or, powers. (c). A village of Galilee a short distance northeast of Capernaum. (d) Also near Capernaum. (e). Phoenician cities near the Mediterranean coast. (f). An Oriental method of expressing great grief. (g). They shall have less condemnation. (h). Of retribution and reward. (i). The scene of many miracles. (j). Or, be brought down. The abode of departed spirits. (k). One of the cities of the plain destroyed in the time of Abraham (Gen. 18). (l). When he saw them refuse to repent. (m). Or, praise. (n). Religious leaders of the Jews. (o). The disciples who were from the common walks of life. (p). Or, that. (q). Revelation is the only means of understanding Jesus or the Father. The disciples were not fully enlightened at this time. (r). Under the harsh rule of the Rabbinical law. (s). As distinguished from the galling yoke of legalism. The figure implies that Jesus bears the yoke with His disciples. (t). Jesus requires no unreasonable tasks.

### Self-Denial

The yoke and the burden of which Jesus speaks in our lesson passage, and which falls to the lot of every Christian disciple, is that of self-denial. In its final analysis the self-denial required by Jesus is actually in harmony with the highest self-interest, and thus the seemingly heavy burden becomes light, and the seemingly heavy burden becomes light, and the yoke easy. The secret of a successful life, on whatever plane of endeavor success may be sought, is the secret of a right appreciation of relative values. The man who is pursuing a given business or professional career has the insight and wisdom which enables him always to do that which is most essential, and leave undone the non-essential; the man who amid the many interests which claim his attention succeeds always in recognizing the relative importance of each, seizing upon those which will contribute most to the furtherance of his enterprise, is the man who in the end achieves the largest success. In the higher pursuit of character building, which is, after all, the chief business of every life, the same principle operates. It is the choice between seeming and real personal advantage, between the temporary and the larger ultimate gain, between the narrower selfish interests and the advantage of the social group, which determines individual Christian character. The con-

lict between the higher and the lower self-interest is perpetual. Christian self-denial means the constant surrender of the lower in the interests of the higher self. This may mean temporary loss, privation, and

suffering; but if it results in peace of mind and in the joy of service, the price paid is not too great.

### For Further Discussion.

In what sense is it easy and in what sense is it difficult to be a Christian? What difficulties do you meet with in your effort to live the Christian life? Is it possible to be mistaken in one's estimate of his own relation to Christ and His kingdom? To what extent may a person's environment help or hinder the development of his Christian character?—From "The Lesson Handbook."

## The Attestation of Scripture

Epworth League Devotional Meeting Topic for September 15, 1912

(Mark 1: 10, 11; 9:2, 3; John 1:45; Luke 24:27.)

(Bible Study Rally Day.)

### The Scripture Message

Holy Writ has been given unto us that we may learn of God. Our relation to our fellow men and our relation to the Almighty, these they are that are taught us in this precious Book. In order that we may know this there is given unto us a revelation of the matchless Christ. So, to sum up, we would say that the Bible was written in order that we might know Christ. In Him we have revealed God; in Him we have given unto us the perfect Man; and through Him we understand how we are to live with our fellows—our brothers of the human race.

The Scripture lessons given us at this time are of such a nature as to make us grasp this truth. They speak of Christ. It is Christ at His baptism, and Christ on the Mount of Transfiguration—Christ the Son of God so testified to in the Book of books. Now this is the purpose of all Bible study to know Him, and thus to know God, "whom to know aright is life everlasting."

There is nothing more interesting than to trace the presence of Christ in the Bible. You may go back to the very beginning of the Old Testament, and there you will hear of Him as the One who is to come. He is to crush the serpent's head, He is to be mighty to save, He cometh with His garments dyed, He is to be called Wonderful—all through the pages of the Old Testament Christ is to be found. If we turn to the New Testament, here again He occupies the very center of attention. We see Him in the flesh, we listen to Him, we watch Him as He performs His miracles, and we behold Him at last as He dies on the cross, and then rises again. Returning to His home in heaven, we see His disciples as they go forth to preach this Christ. And the Book closes with the wonderful vision of the new heavens and the new earth, when all are redeemed and all acknowledge Christ Himself as Lord of all. Thus do the Scriptures speak of him.

### Interpreting the Lesson in the Language of To-Day.

This is Bible-study day, and you will desire to approach this lesson from this standpoint. Why do we study the Bible? This is the all-important question, and the answer to it is this—in order that we may know Christ.

If we desire to know a man who lived many years before we came to earth, we read all that we can get hold of that tells of him. We may read concerning his ancestry, and the country in which he lived, and the people among whom he was born and where he worked. This is the way that we would start in. Then we would read his life itself. And we would ponder over the great facts that are therein to be found. If he wrote anything or said anything that had been preserved, we would study these. All of this would give us an insight into his life, and would lead us to understand him.

And this is the very thing that we propose to do in our Bible study. The Bible is exactly the kind of a book that we need for that purpose. It tells of the ancestry of Christ, of the people among whom he was born, of their aspirations and hopes, of that which they did, and of their relation with their neighbors and with other peoples. It tells of the coming of Christ Himself, and of that which He did and said. And it tells of the results of His life in His own day and of the influence of His teachings upon the people of His generation and of that immediately following.

This is the Bible. The most wonderful Book is it that the world has ever seen. Attacked has it been very often, yet it has stood all of it. And it lives today, greater, mightier than ever it has been. There

never was a time when it had a greater influence than in this the twentieth century of the Christian era. And this is so because it brings out the personality of the Christ, the personality which to-day is influencing the world as none other ever has, and as it never has itself either in all the ages that have gone before. For He is increasing, and we are constantly coming nearer the day when all knees shall bow before Him.

### Preparing to Lead the Meeting

Remember that this is Bible Study Rally Day, and prepare accordingly. It is the day when you are to try and enlist as many as possible of the young people in the study of the Word.

Send to the Central Office at Chicago for information relative to the various courses that are offered and the methods to be pursued in organizing classes.

Study the various Scripture references carefully. You will see that they all refer to the same general idea—they show how the Scriptures testify to the Christ. Use one or two of these with a few of the verses that go before or after in order to make them perfectly clear to the hearers.

You might ask the pastor to speak to the young people relative to the importance of Bible study.

The proper committee will have made all arrangements as to a leader for the proposed class, whose name can be announced, and at the proper time you can get all who desire to join the class to signify their intention so to do.—From "Notes on the Epworth League Devotional Meeting Topic."

### The New Discipline

#### To the Methodist Episcopal Church—

The General Conference at its last session appointed the undersigned a committee to edit the Discipline of 1912. In the performance of this duty such time as was required has been given and such careful thought as the committee has been able to command. Certainly the importance of the work justifies such outlay of time and effort.

The Book of Discipline contains a brief account of the rise of Methodism, and states its doctrinal foundation, its constitution, polity and ritual. In detail it defines the powers and relations of the several Conferences, and the organization and methods of the various administrative Boards. It declares the authority of the general Church, sets forth in order the rights and responsibilities of its lay and ministerial members, the processes by which rights are guarded and responsibilities enforced; it prescribes also the judicial procedure by which the privileges of membership and the prerogatives of office may be suspended or forfeited.

In fulfilling the duty laid upon the committee by the General Conference it has been found necessary to make many verbal changes in the matter supplied for editing, and, in some instances, to condense statements which otherwise would have occupied disproportionate space. All written or verbal communications submitted have received careful consideration. Some of the suggestions offered have been approved, and the aid thus afforded is gratefully acknowledged; while other proposed changes the committee has not felt at liberty to adopt. The limitation of its authority has been kept steadily in view, and the endeavor has been made to edit and issue the legislative enactments of the General Conference without deviation from its evident intent.



Attention is called to the fact that both in the Table of Contents and the Index reference is made to paragraphs.

As the committee concludes its labor, and the Book of Discipline passes into the hands of the ministers and members of the Methodist Episcopal Church throughout the world, the hope is expressed that the study of its pages may intensify

the spirit of loyalty to Christ and the Church, increase zeal, and guide co-operative effort, to the end that mankind everywhere shall be brought into the Kingdom of God.

JOSEPH BEAUMONT HINGELEY,  
LUTHER BARTON WILSON,  
JAMES MONROE BUCKLEY,  
Editors.

## Recent District Meetings

### CHARLESTON DISTRICT

The Charleston District Conference convened in Dorchester, South Carolina, July 23rd, 1912. The Rev. Jno. W. Moultrie, D. D., District Superintendent, conducted the devotions and sounded the keynote to the session, which was the words of the Lord Jesus, used in the synagogue at Nazareth, found in Isa. 62:1 and Luke 4:18: "The spirit of the Lord is upon Me." Every heart was touched as he prayed that "the spirit which was in Jesus enter in to and remain with every person attending the first District Conference of the Charleston District." His prayer was answered throughout the Conference session. Every pastor responded to roll call, except the Revs. D. Brown and M. M. Mouzon, who were detained at home on account of serious sickness in their families. (The Rev. Mr. Mouzon's wife now sleeps with the blest.) The Conference was organized with I. C. Hardy as secretary, and the machinery moved off smoothly and continued to the end without a single jar at any time. The first two days were devoted to the work of the District Conference proper. The third day to Sunday School work, and the fourth day to the Epworth League. Pastors and representatives from every charge rendered satisfactory reports of their stewardship either in person or by letter. If there was any distinguishing feature, it was the sermons noon and night of the five days' session. They were profound, inspiring, instructive, interesting and entertaining. They impressed all whose privilege it was to listen to them. The people of Dorchester and thereabouts declare they have never heard such preaching nor witnessed an outpouring of the Holy Ghost. The Revs. Jackson, Bonneau, Hickson, Mitchell, Greene, Harless, Smith, Judge and Bonaparte were all at their best and each a specialist in his manner. Sunday morning at 10 o'clock the old war-horse B. J. Edney conducted the love-feast. The Rev. J. A. Moultrie, D. D., preached at the morning hour and the Rev. T. G. Robinson preached Sunday night. The Sunday School Institute, presided over by the Rev. R. Lee Hickson, D. D., in the absence of Superintendent Mouzon, was a decided success from every point of view, as was the Epworth League assembly, President Hickson's department, and his pet institution. The literary feature of the session was at par throughout. There were several papers read which may properly be termed gems. Among the superb were those read by Drs. Hickson, Darlston and Robinson, the Rev. Mr. Mitchell and the Rev. Mr. Bradford and Miss Aurlie Vose. The report of the District Superintendent on Thursday evening was a classic—terse, pointed and comprehensive. All who heard it were charmed by the beautiful diction, logic, philosophy and rounded expression. The recommendations made were worthy the resourceful mind from which they emanated. Popularity rested with the District Male Quartette, as the artists charmed the vast throngs at every session. The people said they had never heard such singing before. The Rev. M. Stewart had studied every feature of Conference entertainment and planned his work in such a way as to have the greatest possible ease in handling the delegates. The only regret heard was that the District did not afford enough delegates to occupy the places fixed for their entertainment and comfort. Long live Pastor Stewart, his stalwart officers and the other good people of his charge. Long live the Charleston District ministerial coterie and its head, the Rev. J. W. Moultrie, a master of assemblies.—Reporter.

### CLARKSDALE DISTRICT

The Sunday School Convention of the Clarksdale District convened in Mount Nebo on the Shellmound charge, at Highland, Mississippi, July 31, 1912, with the Rev. W. H. Golden, District President, in the chair. Miss Julia Jackson was elected secretary. Reports from the Sunday Schools were all good. Financial report amounted to \$56.40. Our Sunday schools are doing a great work. District President congratulated the schools for their prompt

attendance and neat reports. The Rev. B. M. Nevills spoke in the interest of the Southwestern and secured twelve subscribers. The discussion of topics was heard in the evening, all of which were excellent. The Rev. H. B. Hart, District Superintendent of the Greenville District, was introduced and made an interesting talk, also complimenting the convention on its great financial report. The Rev. W. H. H. Murrell preached a soul-stirring sermon at 11 a. m. The Rev. G. Orange, of the Greenville District, preached at 8:45 p. m.—Julia A. Jackson, Reporter.

### WAYCROSS DISTRICT

The Waycross District Conference convened with Hopewell Methodist Episcopal Church, at Nashville, Ga., July 31, with Dr. F. R. Bridges, District Superintendent, in the chair. The devotional services were conducted by the District Superintendent. The annual sermon was preached by the Rev. A. J. Hall, of Pearson, Ga., after which the Rev. J. H. Kennedy was elected secretary. The Rev. Mr. Gillard and the Rev. Mr. Blackburn, of the African Methodist Episcopal Church, were introduced. Just here the District Superintendent related some of his experiences at the recent General Conference. The regular business of the Conference was taken up, and each pastor reported. There were some improvements on all lines. The local preachers, exhorters, Sunday School superintendents, and District stewards also reported. The Rev. Mr. Blackman, of Willacoochee, Ga., preached on Thursday night, and the Rev. Dr. Shumen, Friday night. The Rev. Mr. Martin preached Saturday. The Rev. Mr. Bradley preached on Thursday morning. Our own pastor and Prof. Cowley, from the Foxton and Trader Hill charge, preached Friday morning. The Woman's Home Missionary Society was well represented and permanently organized with the following District officers: Mrs. Jackson, President Blackshear, Ga.; Mrs. Fuller, Treasurer, Waycross, Ga.; Mrs. Maggle Aven, Vice-president, Sparks, Ga.; Mrs. Janey Henegan, organizer, Sparks, Ga. Mrs. Fannie Grant addressed the meeting.

### WACO DISTRICT

The thirty-ninth annual session of the Waco District Conference, Epworth League and Sunday School Convention, and Woman's Home Missionary Society convened in Dennis Chapel, Groesbeck, Texas, Tuesday, July 23-28, 1912. Devotional exercises were conducted by the Rev. T. S. Moore, District Superintendent. Mr. A. C. Wilson, superintendent of the District Sunday School Convention, took charge of the convention, and presided with much dignity throughout the morning session. His report showed progress along all lines. Every Sunday School throughout the district was represented. The collection for Samuel Huston College excelled all previous collections. Tuesday and Wednesday mornings were given to Sunday School Convention work, presided over by the District Sunday School superintendent, A. C. Wilson, and the evenings were devoted to Epworth League work, with the Rev. J. Blackham presiding. Three years ago, when the Rev. Mr. Blackham was elected president of the District Epworth League, the League existed only in name, but to-day we have loyal Epworthians in every charge on the District. Mr. A. C. Wilson and the Rev. J. Blackham were re-elected superintendent of the Sunday School and president of the Epworth League for another year without opposition. The Rev. S. E. Blacknell was appointed to conduct evangelistic service during the convention. He proved equal to the task and made a good impression. Thursday, at 8:30 a. m., the Conference proper opened with the Rev. T. S. Moore, District Superintendent, presiding. Devotional exercises conducted by the Rev. J. H. Swann. Mr. A. C. Wilson was re-elected secretary, with Mrs. Ida Dorsey and Geo. Gillon assistants. The Rev. N. J. Moore was elected statistician, Mrs. W. A. Reed and Mr. M. J. Allen assistants, and the Rev. J. H. Swann reporter to the Southwestern. The District Superintendent's report, giving in detail the work cover-

ing this period of the past year, was read. Every pastor on the District was present with full reports, which showed marked improvement over the previous years in their respective charges. This Conference was more largely attended than any previous session. The educational anniversary for Samuel Huston College was held Friday evening, with the Rev. J. W. Weakly, D. D., master of ceremonies. Short talks were made by Doctors Moses Smith and J. W. Weakly, followed by a thoughtful, forceful address by Dr. R. S. Lovinggood, president of Samuel Huston College. A total of \$335.00 was raised from all sources for Samuel Huston College. Mrs. E. S. Spriggs Ratliff, of San Antonio, Texas, looked after the work of the Woman's Home Missionary Society during the sitting of the Conference. The concert on Saturday night was a brilliant success. Collection for Ella, Dee Home was \$53.40, making a grand total for education of \$393.00. The total amount for all causes was \$530.00. The Conference was royally entertained by the Rev. J. G. Browne and the good people of Groesbeck. The following preached excellent sermons: the Revs. J. H. Swann, Wm. Reed, C. B. Melton, H. A. Jones, Moses Smith, N. J. Moore and J. W. Weakly. Mrs. Lola Littles, of Waco, was elected District President of the Ladies' Aid Society, Mr. Geo. Gillon, of Marlin, was elected President of the Brotherhood, Mrs. Ida Dorsey, of Calvert, President of the Woman's Home Missionary Society. The next session will be held at Marlin, Texas, 1913.—J. H. Swann.

### WINONA DISTRICT

The Winona District Epworth League Convention convened in the Georgeville (Mississippi) Church, July 31, at 9 o'clock, Mrs. Julia Harrington, the president, presiding. Devotional exercises were conducted by the Rev. J. R. Nevills, the District Superintendent. The Rev. W. H. Gilliam, after pointing out the absolute need of staying in close communion with Jesus in order to do effective service, declared the house ready for the transaction of business. The business began by roll call and several responded. The organization was effected with the following officers for the ensuing year: Mrs. Julia Harrington, President; Mr. S. R. Brown, Vice-president; Miss Ida Cain, Second Vice-president; Miss Bertha Buchanan, Third Vice-president; Miss Mary Cain, Fourth Vice-president; Miss Mary V. Austin, Treasurer; Mrs. C. J. Prince, Secretary; Mr. McKinley Scott, Assistant Secretary; Mrs. Annie McAdams, Corresponding Secretary; Mr. L. B. Brown, Assistant Corresponding Secretary; Miss Minnie Harrington, Librarian; Miss Louise Edwards, Organist. Junior League: Mrs. S. E. Spinks, President. Prof. D. W. Ambrose spoke words of welcome on behalf of the Georgeville Methodist Episcopal Church. Dr. D. A. Braggs responded. On the second morning the business gave way for the consecration service. The occasion was beautiful. All seemed touched by the impressiveness of this service. The convention was much pleased to have as its guest the Rev. B. F. Woolfolk, who delivered an address on the Endowment Fund. His speech was of much interest. The discussion of the topic was taken up and many well prepared papers were heard. The business proceeded by hearing reports from officers and committees. Many submitted splendid reports, as remarked by the many who heard them. Throughout the convention our good-natured, intelligent, Christian District Superintendent, Dr. W. H. Gilliam, gave encouragement and helpful advice. Miss Louisa Edwards presided at the organ. The large audience in attendance was delighted with the fine solos, choir singing, essays, declamations and addresses that were given. The following brethren preached excellent sermons during the convention: the Revs. J. C. Cook, W. S. Gillespie, J. H. Bynum, and O. Gillespie. This meeting was delightful. The good people of Georgeville entertained the convention royally.—(Mrs.) Clara J. Prince, Reporter.

### ATLANTA DISTRICT

The District Conference, Epworth League and Sunday School Convention of the Atlanta Conference convened in Corinth Methodist Episcopal Church, at Corinth, Georgia, August 7-11. The Conference was called to order by the Rev. C. L. Johnson, D. D., District Superintendent, by whom the devotional exercises were conducted. The following officers were elected, to wit: the Rev. H. E. Burns, Secretary; the Revs. H. W. Warner and J. F. Demery, assistants. The regular Conference business was transacted in the forenoon and the Epworth League and Sunday

(Continued on page 10)



# Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

## THE COMMERCIAL OPPORTUNITY OF THE NEGRO

(Continued from Page One)

The Negro can turn his racial disadvantages to advantages. The Negro can succeed commercially among his own people—he has the numbers. But more, the Jews never were an industrial factor in society. They were, and are, too few in number to figure in the labor market, the agricultural field and in the industries. The Negro has a monopoly, to a large extent on labor. He has physical strength and endurance. He has numbers to man large jobs. He can furnish labor for a Panama Canal or a trans-continental railroad. He is a reliable, tractable laborer. This country needs the Negro. He is the best common labor that the world knows, free from strikes and lockouts. This country is dependent upon Negro labor. This makes the Negro independent.

With these points of advantages the Negro can enter into the commercial world and succeed, provided, of course, there is racial co-operation. And this there should be. Not every Negro will stand by Negro enterprises, for this would be impracticable and inexpedient. Let the Negro take advantage of race prejudice and complain not. When white clerks insult Negro women and will not accord them courteous treatment, let the Negro simply go ahead and build a store of his own. If a shoe store, owned by a white person, will not treat Negroes as other patrons are treated, then, let a Negro open a shoe store; and if all the Negroes buy shoes of the Negro merchant someone will miss the trade. We might carry the illustration into further detail, but the point sticks out: the Negro has a most inviting commercial opportunity. Will he see it? If he does, will he seize it?

The National Negro Business League is trying to make the Negro see his commercial opportunity and utilize it. In this the League is a most practical movement.

## CORRUPTION IN POLITICS

One of the reasons assigned for the wholesale disfranchisement of the Negro was that he corrupted the ballot. For this reason he was an unworthy and unsafe voter. Upon this plea the Negro in the South has been disfranchised and his disfranchisement has been acquiesced in and condoned in sections of the country that boast of its historic and traditional interest in liberty for every man, woman and child. In the meantime, those who lifted their hands in holy horror against the Negro voter and would have none of him, seem not to be altogether free from the sin which led them to disfranchise the Negro. When we were approaching constitutional conventions and in the midst of them in the South one would have thought that the white vote of the South, to a man, would be nonpurchasable, incorruptible and ideal in every regard. One needs only, however, to read the more recent accounts of white primaries to note that, although the Negro has been barred from politics in the South, corruption and buying of votes still prevail. What shall we say of the white man during a recent campaign in the State of Mississippi where the highest and best were accused not only of corrupt political methods, but of buying and selling votes, and when lying became an everyday charge?

What shall we say of the recent campaign in the State of South Carolina where all manner of political corruption has been alleged? What shall we say of the status in the City of New Orleans where, at the time of this writing, the full force of city police is standing ready to quell any riot at the ballot box, for it is alleged that there may be irregularities and other corruption of the ballot? The whole story is amusing. It has two effects upon the Negro: The Negro in the first place laughs at this pharasaical boast of the white man of his absolute freedom from corruption. On the other hand, the Negro has a feeling of resentment because of the hypocrisy and downright conceit by which he has been politically throttled. It was not in the interest of a pure ballot, per se that the Negro was disfranchised; it was simply a part of the continuous and persistent program to keep the Negro under. The Negro is not altogether a fool. He can see these inconsistencies and can puncture the loud boasts and pharasaical claims of his more favored brothers and then deep down in his heart the Negro says: "What inconsistency!" But statesmanship and government based upon such deceit and unholy injustice cannot be permanent. The Negro knows this. The wheels of the gods grind slowly, but they grind, nevertheless, and the Negro can afford, with prayer and patience, to abide his time.

## Of General Interest

### LABOR DAY

Monday, September second, was observed as Labor Day throughout the country. While in the City of New York there was expected a parade of from fifty to seventy-five thousand, not more than thirty thousand were in line. The reason assigned is that the temperature was quite low, mercury standing at sixty-three at 11 o'clock in the day, being the lowest for the season in twenty-seven years. In Chicago there was no parade at all, the working-men apparently taking this day as a day of rest. The day was generally observed, however, throughout the country, the manner of observance varying according to the notion of the community.

### OUTPUT OF PRECIOUS STONES

While America is rich in gold, silver, iron, lead and copper, it affords a very small output of precious stones such as diamonds, sapphires and turquoise. According to the United States Geological Survey report, the American mines yielded, for 1911, \$2,700 worth of diamonds, \$9,500 worth of emeralds, \$215,313 worth of sapphires and \$44,751 worth of turquoise. The total output of precious stones for 1911 was only \$343,962. But this was an increase over 1910, which was only \$295,380. It is not generally known that Arkansas and California furnish the bulk of American diamonds. Recently, however, newspaper accounts stated that diamonds have been found in Illinois and Texas. The largest white diamond found in Arkansas during the past year was an 8½-karat.

### A NEGRO INVENTS A FLYING MACHINE

The irrepressible Negro is always breaking out in unexpected places to the utter confusion of those who are constantly seeking to discredit him. The Negro is not only operating flying machines, but making them. The *Crisis* gives the following interesting account: "Mr. James Marshall, a young colored man of Macon, Ga., has just patented a novel flying machine, a picture of which we present. Marshall was born in 1884, studied at the Ballard School, and has for years been employed in machine shops until he has acquired considerable knowledge and skill. While working as second engineer for the Mount Vernon Railway Company he became interested in the flying experiments at Fort Meyers. After several experiments he has introduced the 'circumplanoscope,' which

he maintains is a safe flyer, because it cannot capsize, can stand still in the air, can ascend or descend from any spot without special devices and, finally, if the engine stops the machine will still maintain its equilibrium. The further development of this promising invention will be watched with interest."

### THE THREE-CORNERED POLITICAL FIGHT

The political campaign leading up to the election of President and Vice-President of the United States is waxing warm, and, before many days pass, will be in full swing. Colonel Theodore Roosevelt, the candidate of the Progressive party, has started upon a month's tour, making an important address on Labor Day at Albany, New York. Prior, however, to his leaving upon this trip he gave out a long communication stating his relation to the Standard Oil Company's contribution, which Senator Penrose and Mr. John D. Archbold claim was made in 1904 with Mr. Roosevelt's knowledge. On Labor Day Governor Wilson, the candidate of the Democratic party, made his speech at Buffalo, New York. The Governor plans to spend two weeks in September in Michigan, Wisconsin and Minnesota. President Taft is at the summer capital at Beverly, Massachusetts and has given it out that he will not make political speeches during the campaign. This promises to be the most exciting and most far-reaching campaign since the days of the '60's, when Abraham Lincoln was elected to the presidency of the United States.

### A WAY TO HELP

There are many ways by which colored people can be helped upward, and for that matter any people. Making homes attractive is most essential. The *Daily Tribune*, of Los Angeles, tells of the following unique social uplift among our people. "Inspired by the offer of a prize to the boy or girl in the Furlong tract having the most attractive neatest garden on Thanksgiving day, the children of that thriving district are to be found at work in the yards of their homes these days. There are 350 Negro families residing in the tract and most of them are interested in the garden competition between the little ones. Noah D. Thompson, whose grocery store is a model of neatness for the colony, offered the prize last week in his desire to stimulate the spirit of thrift and neatness in the district already noted for the orderly appearance of its homes. Five dollars in cash and several other things will go to the winning youngster. The entire tract of one square mile bounded by Long Beach Avenue, Alba Street, Fifty-first and Fifty-fifth Streets, presents a spectacle of prosperity and peace unsurpassed anywhere in Los Angeles. The homes are modest but well kept.

### THE NATIONAL NEGRO BUSINESS LEAGUE AND ALLIED ORGANIZATIONS

As a matter of fact, the National Negro Business League is more than its name implies. It does exist for promotion of the commercial and financial life of the race, but it is not a materialistic organization. It is concerned with racial uplift and that brings its influence to bear upon every phase of the life of the race. The moral and educational uplift of the race must always be kept to the front. The keynote of this meeting was sounded by educators, clergymen, publicists and others concerned in the complete uplift of the whole people. Allied with the Business League are, the National Association of Funeral Directors, National Negro Press Association, National Association of Negro Bankers and the National Bar Association. In the election of officers of the Business League, Dr. Booker T. Washington was re-elected president, with the following officers:

First vice-president, Charles Banks, Mississippi; second vice-president, J. E. Banks, Arkansas; third vice-president, Dr. S. G. Banks, Mississippi.



bert, Delaware; fourth vice-president, Harry T. Pratt, Maryland; fifth vice-president, John M. Wright, Kansas; corresponding secretary, Emmet J. Scott, Tuskegee Institute, Alabama; treasurer, Charles H. Anderson, Florida; registrar, F. H. Gilbert, New York; assistant registrar, R. C. Houston, Texas; transportation agent, Dr. A. B. Jackson, Pennsylvania; official stenographer, W. H. Davis, Washington, D. C., and compiler, S. Laing Williams, Illinois. Members of the executive committee: J. C. Napier, Nashville, Tenn., chairman; Dr. S. E. Courtney, Massachusetts; W. T. Andrews, South Carolina; Dr. Sumner A. Furniss, Indiana; J. B. Bell, Texas; M. M. Lewey, Florida; J. C. Jackson, Kentucky; R. E. Jones, Louisiana; Walter P. Hall, Pennsylvania; Scipio A. Jones, Arkansas; T. H. Haynes, Tennessee; Dr. G. C. Hall, Illinois; T. J. Elliott, Oklahoma, and W. C. Gordon, Missouri.

The National Association of Funeral Directors, an affiliated body of the National Negro Business League, held a most profitable session and elected the following officers: President, G. W. Franklin, Tennessee; vice-presidents, J. B. Cooper, Kentucky, and Mrs. Sarah Johnson, Illinois; secretary, J. N. Shelton, Indiana; treasurer, Mrs. Daisy M. Saffell, Kentucky.

The National Negro Press Association elected the following as officers for the ensuing year: President, R. W. Thompson, Washington, D. C.; vice-president, Joseph L. Jones, Ohio; corresponding secretary, Henry Allen Boyd, Tennessee; recording secretary, Charles Sumner Smith, Minneapolis; treasurer, John L. Thompson, Iowa; chairman of the executive committee, N. B. Dodson, New York city.

Mr. J. T. Settle, of Memphis, Tenn., was re-elected president of the National Bar Association.

The National Association of Negro Bankers elected the following officers: President, W. R. Pettiford, Alabama; vice-presidents, W. W. Cox, Mississippi, and Rev. E. M. Griggs, Texas; recording secretary, S. S. Brown, Tennessee; corresponding secretary, C. N. Langston, Tennessee; treasurer, T. H. Haynes, Tennessee. An agreement was reached whereby the Negro Bankers' organization becomes an affiliated body of the American Bankers' Association.

## People of Interest

Bishop Henderson announces that the North Carolina Conference will open Wednesday, October 2, at 2:30 p. m., and immediately after organization the Bishop will preach the Conference Sermon, to be followed by the administration of the Holy Sacrament.

The National Negro Medical Association convenes at Tuskegee this week.

Secretary Wilson has stated that he will retire from the Cabinet next March.

Mrs. A. M. Ellis is "Mayoress" of Johannesburg, the commercial center of South Africa.

Mr. Charles Townsend, a wealthy colored man, erected recently a \$50,000 business house.

A memorial arch is to be built in honor of the brave men who went down with the Titanic.

Bishop Scott passed through the city this week for Texas, where he is to fill a number of engagements.

Bishop Thirkield is holding his first annual conference, the Kentucky, this week, at Louisville, Kentucky.

John Thompson, a Negro beggar of Atlanta, Georgia, is found to be the owner of a house, two residence lots, and \$1,500 in a bank.

Bishop Wilson and his family are occupying an apartment at The Hendrik Hudson, Riverside Drive and One Hundredth Street, Manhattan.

Dr. W. H. Brooks, of St. Mark Church, New York City, addressed recently, the Laymen's Brotherhood of Fourth Street Church, Boston, Massachusetts.

Dr. J. A. McMillan has been appointed to succeed the late Dr. R. F. Boyd, as professor of Gynaecology and Abdominal Surgery in Meharry Medical College.

The Rev. J. W. Simpson, pastor at Rowland, North Carolina, has just closed a most successful revival with eighty-five conversions and seventy-five accessions.

Miss F. S. Carraway, a prominent school teacher and a leader in religious life, spent a few days in this city, recently, the guest of the Rev. and Mrs. H. J. Brown.

Miss Carrie Ruth, daughter of the Rev. I. L. Pratt, of the Mississippi Conference, will be united in marriage to Mr. Robert E. Dickerson, on Monday September ninth, at Crystal Springs, Miss.

Arrangements for the coming of Mrs. Catherine Booth Chibborn to the United States this fall are being made by the Moody Bible Institute. She is the eldest daughter of the late General William Booth.

William Gustavus Fisher, whose death occurred recently in Philadelphia, was the author of "I Love to Tell the Story," "I Am Trusting Lord in Thee," "Whiter Than Snow," and other familiar and precious hymns.

Prof. A. E. Perkins holding the chair of the Biological Sciences in the Alcorn A. & M. College, Alcorn, Mississippi, and Prof. R. S. Grossley, B.S., principal of Baton Rouge College, Baton Rouge, La., favored our office with a call recently.

The Rev. and Mrs. Benjamin E. Haile announce the marriage of their daughter, Miss Hattie Estella, to the Rev. J. E. Elliott, of the Florida Conference; the ceremony took place Tuesday, August twenty-seventh at Gainesville, Florida.

Methodist parents intending to send their daughters the coming year to Smith College, Northampton, Mass., will confer a favor by communicating with the Rev. Raymond F. Holway, pastor First Methodist Episcopal Church, Northampton, Mass.

Rev. H. T. Johnson, pastor of Spencer Memorial Methodist Episcopal Church, Muskogee, Oklahoma, preached the baccalaureate sermon at the Tullahassee, Boarding School, Tullahassee, Oklahoma, again this year. Bro. Johnson did the job so well last year that he was engaged to do the same service this year.

Miss Ida Gibson, the new superintendent of the Peck Home, has been in the city for some days getting things ready for the opening. Miss Gibson is thoroughly familiar with the work and will no doubt make a fine superintendent. She will be glad to correspond with any who may desire to enter. Address, 5323 Pitt Street.

The Rev. J. O. Richards of the Alexandria District, Louisiana Conference, speaks in glowing terms of the educational address of Principal Reynolds. Says he "The logic of his appeal is unanswerable and although half the charges on my district have been seriously affected by the floods, we shall yet make a creditable showing when the roll is called for Education."

*Saint Marks Sunbeam* of New York City says:

"With the election of Dr. Frank Mason North, one of the secretaries of the Board of Foreign Missions, severs his official relation to the City Mission and Church Extension Society. But nothing can weaken the strong and affectionate heart-ties. All of the colored work in the city including St. Marks, Salem, Epworth and Butler's Memorial would have been an impossibility without his magnetic touch and inspired leadership. The colored people never have had a truer friend than Frank Mason North, D.D., life member of St. Marks church."

Mr. Nyanza Hawkins of Shreveport, Louisiana, was recently in our city fresh from a trip to Boley, Oklahoma. Mr. Haw-

kins speaks in glowing terms of the success of that Negro town, that has its own electric light plant, water supply system and telephones, with street paving in process. This experiment in self-government is a success. The criminal class is not in evidence. As a matter of fact, Mr. Hawkins says, at the time of his visit, the jail was wide open, there being no prisoners. The population of Boley is growing, the commercial interests developing and this community promises to be a live center of a fine agricultural section.

## News Paragraphs

Philadelphia was chosen as the seat of the fourteenth annual session of the National Negro Business League.

By will of the late Helen Collins, the New York Colored Mission comes into \$5,000 and the Lincoln Hospital \$1,000.

Pennsylvania has the largest Negro population of any Northern State. Pennsylvania has 193,000, New York 134,000, and Ohio 111,000.

Among the seventy-nine graduates of the Mechanical Arts High School of St. Paul, was one Catherine Lealtad, a colored girl, of seventeen years, who ranked first.

The *Prairie View Standard* says: "Colored men own and operate a large manufacturing plant and expect to turn out 700,000 bricks this year, 2,000 of which have already been sold."

We are profoundly grateful to the Hattiesburg, Mississippi, District Conference, the Rev. William McMorris, Superintendent, for forty-two subscriptions. The Rev. J. C. Hibbler had charge of the list at the Conference. Of the forty-two subscriptions, Brother Hibbler reported 9; G. W. Arnold, 8; W. R. Walker, 4; R. N. Jones, 4, and other pastors 3 each. This is, indeed, a very fine showing.

The Commission on Finance met in Detroit, Michigan, August 26-28. Nearly all the members were present. Carefully prepared estimates of need were presented by the representatives of the various boards, and after very thorough consideration of these estimates the apportionments were fixed and arrangements were made for handing them down to the local charges through the District Superintendents. Plans were adopted whereby it is hoped that the field work of the Boards will be unified. A further report will appear in next week's issue of this paper.

Dr. J. S. Hill, of Morristown College, has been busy during the summer gathering funds for his school. He has collected something like \$2,500 for the new building which, together with the sale of the table at the General Conference, makes a total of \$6,000 collected since school closed. The new administration building is nearing completion. Doctor Hill says that for beauty of architecture, completeness of arrangement, convenience and utility, it excels any building belonging to the Freedmen's Aid Society. The chapel will seat over 600, while there are a sufficient number of recitation rooms to accommodate the school. Not one dollar of the funds for the building of this building came out of the Society treasury.

Mr. Andrew Carnegie was notified by cable, by the Industrial Development Commission of Pittsburgh, Pennsylvania, that the city council would appropriate \$10,000 toward a silver service for the cruiser Pennsylvania when it shall be rechristened Pittsburgh, according to the order of the President. The Commission asked a contribution of Mr. Carnegie, but the Scotchman replied: "Pittsburgh's triumphs are those of peace. She receives no honor from engines of destruction bearing her name. On the contrary, I feel that she is degraded thereby. I regard the council's contribution of a silver service a wrongful waste of the people's money."



## Recent District Meetings

(Continued From Page 7)

School Convention in the afternoon. The papers read by the pastors and young people were of a high order, in fact, better than in former years. The Conference had as its honored guest, Bishop I. B. Scott, D. D., who delivered an eloquent lecture during the session to an appreciative audience, at the close of which a substantial offering was given him for his work in Africa. Other visitors present were the Rev. S. E. Idlemnn, D. D., President of Gammon University; Prof. P. C. Parks, head of the Agricultural Department of Clark University; Dr. G. W. Arnold, District Superintendent of the Rome District, and the Rev. M. C. B. Mason, ex-Corresponding Secretary of the Freedmen's Aid Society. The Conference paid its respects to Dr. Mason by adopting a resolution commendatory of his efficient service for the twenty years he served the Church as Secretary of the Freedmen's Aid Society, for his high moral character, and a request to remain a member of the Atlanta Conference, of which he is an honored member. This Conference was a decided success from a business point of view, the one thing that marred the pleasure of the occasion was the almost constant downpour of rain. The good people of Cornith spared no pains in looking after the pleasure and comfort of the visitors and delegates even through rain and mud. The Rev. C. L. Johnson, D. D., the District Superintendent, is a man of rare executive ability and easily dispatched the business of the session with great care and impartiality. Strong sermons were preached by the Revs. J. H. Brandon, R. B. Laster and C. L. Johnson, D. D. Dr. Mason delivered a timely lecture to the delegates and on Friday night gave his great lecture on "The Second Emancipation." The Revs. B. H. Hardy, H. W. Warner and I. C. Rucker were recommended to the Annual Conference for reception on trial. W. P. Keller, J. W. Phillips and R. B. Melson were granted licenses to preach. The next District Conference will convene at Powell's Chapel, on the Newnan Circuit.—W. B. Wood, Reporter.

## WINONA DISTRICT

The Winona District Conference, Upper Mississippi Conference, convened in its semester session in the Goodman Charge at Georgeville Methodist Episcopal Church, August 4th, 1912, at 9 o'clock a. m. The devotional exercises were conducted by the Rev. J. J. Johnson. The Rev. W. H. Gilliam, District Superintendent, presided. W. H. Williams was elected secretary, with E. O. Woolfolk and J. W. Wilson assistants. J. R. Nevils was elected statistical secretary, with J. C. Magee assistant. The roll was called and all the pastors were present except one. Notwithstanding the many discouragements this year, the pastors made good reports. Representative officials from each charge were in full attendance, and splendid reports were read. Nine yearly subscribers were taken for the Southwestern. The Rev. M. T. Howard, representing Stewart Foundation for Africa, was introduced. He addressed the large audience to the delight of all. The Revs. O. Gillespie, J. H. Bynum, J. R. Nevils, J. C. McGee, F. J. Tolbert, H. H. Scott, and D. A. Bragg preached strong revival sermons. Several came forward for prayers. The Rev. D. L. Tuhbs and his faithful members spared no pains in making all feel happy. Although the holl weevil throws a dark shadow over the entire district \$800.00 has been raised for benevolence, 134 Southwesterns taken, and more than \$1,000 paid on old debts. Lexington is the seat of the next Conference.—N. H. Williams.

## HUNTSVILLE DISTRICT

The Huntsville District of the Central Alabama Conference held its last session at Cedar Grove Methodist Episcopal Church, August 7-11, 1912, the Rev. A. W. McKinney, A. M., D. D., in the chair. The Rev. P. P. Wright was elected secretary. He chose as his assistant the Rev. T. S. Sanders. After the organization, the work of the Conference was taken up. The District Superintendent read his report, which gave the Conference a clear knowledge of his earnest and heroic efforts to make the work go. Reports from the different charges showed some advancement along all the lines of church work. The Rev. J. C. Chuman was appointed by Dr. I. L. Thomas, as he could not be present, to look after the interests of the Board of Home Missions and Church Extension. The Rev. H. F. Thomas, pastor of Triana and Madison Charge, was appointed to represent the Southwestern. Financial conditions seem to have

the last District Conference, has lost two of its numbers. The Rev. J. G. Williamson, who was appointed by the last Annual Conference to Center Grove Charge, and Brother Joseph Hicks, a local preacher, of the Decatur Charge, was also called by his Lord. Dr. A. P. Campbhor was with us and addressed the Conference, to the delight of all present; \$31.16 was taken for Central Alabama College. The Ladies' Aid Society entertained the Conference after the educational rally with their work. Reports made by them were excellent. Brethren, let us stand by these noble women. The following brethren preached: the Revs. Wm. Jones, Dancy, Wright, Williams, Chandler, Chuman, Miller and the District Superintendent. Conference adjourned to meet at New Decatur.—H. F. Thomas.

## MEXICO DISTRICT

The District Conference, Epworth League and Sunday School Convention, which met at Fulton, Mo., concluded its sessions with a great spiritual service. All of the churches of the District, with a few exceptions, were represented by pastors and delegates. Reports show the District to be in a splendid condition. Dr. W. C. Ellis, the District Superintendent, the Rev. A. E. Diggs, and Miss Maggie Boyd, secretary, and the Rev. I. Cole, treasurer, were the officers of the Conference. On Thursday evening, the anniversary of George R. Smith College was held. Dr. J. C. Sherrill, president, and Prof. P. M. Cason, principal of the Preparatory Department, were present. Dr. J. C. Sherrill on this occasion delivered an address enjoyed by all present, on "Christian Education and the Scope of Work Done at the College." Upon his statement of the urgent needs of a teacher for the Agricultural Department, a resolution, presented by the Rev. H. T. Reeves and the Rev. R. H. Smith, making provisions for the payment of such a teacher, was unanimously adopted by the Conference and convention. At the conclusion of the anniversary a collection of \$31.60 was raised. The time of meeting was divided between Conference and convention, to-wit: District Conference held its sessions morning and evening; Epworth League and Sunday School Convention held sessions in the afternoon of each day of the convention. The following officers were elected and installed for the ensuing year: Mrs. M. B. Lewis, President; the Rev. A. E. Diggs, First Vice-president; Miss Clementine Reeves, Second Vice-president; Miss Maggie Baskett, Third Vice-President; Mrs. Laura Bell, Fourth Vice-president; Miss Blanche Boyd, Secretary; Mr. Edward Bragg, Assistant Secretary; Miss May Jeffries, Corresponding Secretary; Mrs. Rosa E. Cravens, Treasurer; Mrs. F. D. Avant, Junior League President; Mrs. Jennie Colbert, District Organizer. The Woman's Home Missionary Society and the Woman's Foreign Missionary Society held an anniversary Saturday evening. An appreciative audience was present. The entire day on Sunday was devoted to devotional services. One hundred and fifty-five dollars and twenty-five cents was raised during the Conference.—A. Cravens, Reporter.

## TUPELO DISTRICT

The first session of the Tupelo District Conference Missionary and Epworth League Convention convened in the Pleasant Ridge Church, on the Bellefontaine Circuit, August 7 to 11, 1912. The first day was devoted to the missionary work. The Rev. G. J. Dohson presided. The Rev. P. A. Lemon was elected secretary. The president delivered a strong address on the work of the Missionary Society of the Methodist Episcopal Church. The work of the Epworth Leagues was taken up on the second day, with the Rev. B. T. McEwen presiding. M. J. Shannon was elected secretary of the Epworth League Convention. The president delivered a very able and strong address. The following young people read well-prepared papers on the various topics in each convention: Misses Mattie Clifton, Elizabeth Crump, Lucy Jennings, Lottie Algood, Clemmie Dyer, Miss Campbell, Miss Jones and Mrs. A. A. Wright, Mary Rodgers, Prof. A. M. Rodgers and M. J. Shannon. The welcome address was delivered by Prof. L. C. Steele. Response by the Rev. J. W. Golden. On Friday the work of the District Conference was taken up with the Rev. E. F. Scarborough, District Superintendent, in the chair. G. J. Dobson was re-elected secretary; L. A. Armstrong was elected statistical secretary. All pastors of the District present but one, and each made encouraging reports, notwithstanding the great setback at the beginning of the Conference year. The Conference was favored with the following distinguished visitors: The Revs. W. H. Gilliam, Dis-

trict Superintendent of the Winona District; J. M. Marsh, District Superintendent of the Aberdeen District; W. F. Isnlah, District Superintendent of the Starkville District; W. C. Canwell, Prof. W. A. Battle, President of the Okolona Industrial College. Each addressed the Conference. The following preached during the Conference: The Revs. S. Houston, G. E. Tyler, W. C. Conwell, L. A. Armstrong, P. A. Lemon, J. W. Golden, S. T. Walker, F. S. Smith, J. H. Tolbert and G. J. Dohson. Peace and harmony and the best of feelings seem to exist in this community. As a token of good wishes and God-speed, Mrs. Lena Greeg and Mrs. Doss (white ladies) presented the Conference with beautiful bouquets of flowers. The benevolent collections are in advance of last year, despite the hard year. Complimentary resolutions were read thanking the Rev. A. A. Wright and his good people for the hospitable way in which they cared for the large delegation. Thus ended a great and profitable Conference and convention, to convene in its next session at Tupelo, Miss.—G. J. Dobson, Reporter.

## JACKSONVILLE DISTRICT

The thirty-fifth annual session of the Jacksonville District, Florida Conference, convened at St. Joseph Methodist Episcopal Church, of which the Rev. John W. Wesley is pastor. The Rev. J. S. Todd, D. D., District Superintendent, presided. The Conference was organized and the following officers were elected: The Rev. W. T. Collier, Secretary; Mr. P. W. Spears, Assistant Secretary; the Rev. O. C. Collins, Treasurer; Z. D. Limbric, Statistician. In the afternoon Mr. P. Spears gave a helpful address. Dr. Todd made a strong plea and appeal, saying that we must practice and go back to the old-time religious motives. Mrs. D. B. Williams, President of the Rescue Home, made timely remarks. The Rev. Mr. Limbric's paper on "The Doctrine of Baptism" was appreciated. The Rev. V. S. Johnson and J. M. Trammell both had excellent papers. Resolutions by the Rev. Mr. Limbric respecting the pastor were adopted. In the anniversary of the Church Extension Society and the Home Missions the Rev. Mr. Wesley and the Rev. Mr. Bartley delivered addresses. All pastors had an active part in the Conference. Reports from all were exceptionally good, also the sermons and addresses will long be remembered. Those licensed to preach were: Wm. Taylor, J. Gibson, E. D. Rivers and R. L. Cooper. Sunday being the last day, it was spiritually celebrated, commencing with a love feast in the morning at 10 o'clock, and at 3 o'clock preaching. The Rev. J. S. Todd, D. D., confronted a large crowd at night and preacher a good sermon. We were also delighted to have a number of distinguished visitors with us, among whom were: Miss Iva V. Ahhoft, of New York; Mrs. H. J. Johnson, Savannah, Ga.; Mr. and Mrs. E. Pollard, Jacksonville, Fla.; the Rev. D. W. Demps, Fort Myers; Mrs. Lizzie Perkins, Mrs. Jerry, Sanford, Fla.; Mrs. M. L. Dnrhy, Miss Celia A. Riley, Mrs. L. Javoy Davis, Tampa, Fla.; Mrs. Sarah Stubbs, Mrs. Narcissa Davis, W. P. Holmes, D. D., Live Oak; Mrs. Rose Grimes, Mrs. Carrie Mnck, Mrs. D. B. Williams, President of the Rescue Home; the Rev. J. M. Dear Lakeland, Fla.—Florida.

## LEXINGTON DISTRICT.

The Lexington District of the Lexington Conference of the Woman's Home Missionary Society held the District Convention at New Zion, Kentucky, August 7, 8, 9, at the charge of the Rev. A. N. Hewitt. He and his good people, with the Auxiliary of New Zion, spared no pains in making it one of the best District meetings held yet on this District. Mr. A. E. Hickman, the President, presided. There was a large number in attendance. The meeting was full of life and inspiration. The Secretaries reported an increase in every department of the work. The Lexington District received the banner at the annual meeting in Covington, Kentucky—Mite Box banner and largest number of young people working. The Bishop Scott Auxiliary, of Ashury Methodist Episcopal Church, Lexington, Kentucky, is leading the auxiliary on the district. This auxiliary raised the largest amount of money generally and Mite Box money. The Rev. T. L. Ferguson is pastor and Mr. A. C. Stanley, president. The same officers were elected with the addition of three new ones. Miss Bessie M. Garrison, the National Field Secretary, was with us throughout our meeting and helped make it a success. She is busy in the Lexington Conference at this time.—Mrs. A. C. Hickman, President of Lexington District; Mrs. Alice Boswell, Corresponding Secretary.



**By Tam**

## Interesting Story of the Life of Dr. H. W. Key

of his children—Dr. L. D. Key, one of the doctors that ever graduated from Meharry—Dr. D. W. Fields, of Memphis, Tenn., and Mrs. White, of Mason, Tenn., were graduated from his school of which he was one of the trustees to his death. He attended himself, and finished theological course and received the degree of D. D. was one of the first to join the Tennessee Conference and lived a consistent and faithful member to his death. He was a tireless worker and had

—J. A. Moore.

**Mrs. Cornelia Anna Wilkins**



she graduated with honors from the Normal Department May 19, 1880, being married the next day in the College parlor to Dr. J. H. Wilkins, of Athens, Ga., in which place they resided for nearly three years. Moving to Atlanta, they remained until, coming to Texas, in 1883, they made their home in Galveston. Six boys and two girls were the result of this happy union. Here they lived happily, enjoying every comfort that a loving father could provide until the Galveston storm swept away everything and undermined the health of the loving wife and mother, who from this time began to fade. Then the sad death of her beloved son made the chastening rod fall heavier. The funeral service of Mrs. J. H. Wilkins, of Victoria, Texas, was held in Webster Methodist Episcopal Church, Sunday, July 7, 1912, at 3:30 o'clock. The Rev. Harry Swann, pastor, officiated. It was by far the largest funeral ever held in Victoria, for Mrs. Wilkins had won many friends and was held in the highest esteem, not only among her own people, but also among the whites. The floral offerings from both races were many and beautiful. Mrs. Wilkins was a member of the Ancient Order of Pilgrims and the Court of Calanthe, and these orders accompanied the remains to the church, and from thence to the cemetery, where both conducted short ceremonies. The program at the church was as follows: Beautiful and appropriate music was furnished by the choir; Father Christopher Young offered prayer; the Scripture lesson was read by the Rev. F. L. Morris, pastor of Palestine Baptist Church. Mrs. A. O. Miller, principal of the Port Lavaca School, and a classmate of Mrs. Wilkins', read the biography, after which Mrs. D. N. Swann, by request of the family, sang Mrs. Wilkins' favorite selection, "Lead, Kindly Light." Sermon by the pastor, the Rev. Harry Swann; subject, "The Righteous Hath Hope In His Death." In the death of Mrs. Wilkins the family has lost a loving and faithful wife and mother, the Church a loyal and dutiful member. Peace to her ashes.

## A Native Church Needed

CONCERNING THE ABOVE APPEAL BISHOP  
SCOTT SAYS.

I. B. SCOTT,  
Bishop for Africa.

## Louisville District Conference

The nineteenth annual session of the Louisville District of the Lexington Conference met in Hawesville, Kentucky, August 6, 1912, the Rev. R. L. Dickerson, District Superintendent, presiding, and the Rev. F. D. Breckenridge, pastor, in charge. This was a most excellent session of the District Conference, each department of the church giving excellent reports. The papers read and discussed were very good. The following visitors were present: Dr. H. B. Purnell, the Rev. J. W. Robinson and the Rev. H. M. Carroll, of Chicago, the Rev. D. F. Whitaker and Dr. Riley, the former agent for the Stewart Missionary Foundation for Africa, who delivered an address on Africa. The Rev. R. F. Broadus was appointed as fraternal delegate to the Mayesville District Conference; the Rev. C. E. Alexander to the Ohio; the Rev. Mr. Ross to the Indiana, and the Rev. R. L. Dickerson to the Lexington. The Conference was royally entertained by the good people of Hawesville. The seat of the next session of the District Conference will be Beaver Dam, Kentucky.—R. F. Broadus, Reporter.



## Conferences and Conventions

### DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
Washington.....	Poolesville, Mo.	Sept. 3-8	E. S. Williams
Fort Smith .....	Little Maumee, Ark.	Sept. 4-8	H. P. Coulter
Live Oak .....	Lake City, Fla.	Sept. 12	W. P. Holmes
Annapolis .....	Ellicott City, Md.	Sept. 25-28	Jos. Wheeler
Gainesville .....	Gordon New Bell	Sept. 26-29	J. F. Elliott
Little Rock .....	Richwood, Ark.	Oct. 24-27	G. T. Saxton

### CONVENTIONS

- September 5-8—Baltimore District Epworth League and Sunday School Convention, Union Street Church, Westminster, Maryland.
- September 15—Brookhaven District Conference, Epworth League and Sunday School Convention, Columbia Valley (Mississippi) Church.
- September 26-29—Vicksburg District Missionary at Clinton, Miss.
- September 26-30—Mississippi Conference Epworth League Convention, Forest, Mississippi.
- September 27-28—Waycross District Women's Home Missionary Convention, Warren Chapel, Macon, Georgia.
- October 4—Clow District Sunday School and Epworth League convention at Murfreesboro, Ark.
- October 17—Epworth League and Sunday School Convention, Texarkana, Arkansas.

### Special Notices

#### VICKSBURG DISTRICT.

The Vicksburg District Conference, Epworth League and Sunday School Convention will open in Clinton, Mississippi, Methodist Episcopal Church, September 26-29, 1912. Each Sunday School and Epworth League must be represented with full reports. We are expecting Dr. W. W. Lucas, the Secretary of the League, and Dr. E. M. Jones, Field Secretary of the Sunday School.—W. A. Oates, Fayette, Mississippi, Box 96.

#### ANNAPOLIS DISTRICT.

The District Stewards' meeting will be held September 25th, at seat of District Conference, Ellicott City, Md.—Joseph Wheeler, Superintendent.

### District Rounds

#### SAVANNAH DISTRICT.

##### Fourth Round.

Waynesville, August 31, September 1; Baxley, September 7-8; Reidsville, Camp Meeting, 14-15; White Oak, Camp Meeting, 21-22; Cloy, 28-29; Mt. Zion (8 p. m.) 26; Jesup, October 5-6; McKinnon (8 p. m.), 7; Mt. Vernon, 12-13; Vidalia Circuit, Roberson Chapel (3 p. m.) Oct. 13, (8 p. m.) 14; Cobbs Creek (8 p. m.), 11; Brunswick Circuit, 19-20; Brunswick Grace, 27-28; Lyons and English Edy, November 2-3; Asbury, 10-11; Palen Memorial, 8-10; Spedwell, (3 p. m.), 10; Ingsland, at Greenville, 16-17; Bellview, (8 p. m.), 14; Woodbine, 23-24.—Dear Comrades: Your successful and harmonious reports in your Quarterly Conferences as well as your Sunday School and Epworth League Conventions and District Conference reports were good, and now for our Home. Come to our Annual Conference with complete round reports and 1000 souls added to the Church and all benevolent and other claims met in full. To do this you must plan, pray and work with faith in God, for nothing less than victory, and let us go up to the Conference and stand on our merits. We have a great Bishop with a great record to hold our Conference, in the person of Bishop Leete, and let us make him feel proud of us and our reports and departments. Secure not less than 10 new cash subscribers to the SOUTHWESTERN from each charge. Remember our educational work in our bounds for the Haven Home, the Haven Academy and the Speedwell

Home. Let your reports make your own appointments and work, preach and pray for God to revive our work.

—E. D. Giddens, District Superintendent, 621 Cohen Street, Savannah, Ga.

#### LAKE CHARLES DISTRICT.

##### Third Round.

Lake Charles, September 2-5; Leesville, 7-8; Longville, 12; Lake Arthur, 14-15; Spring Creek, 18-19; Welsh and Jennings, 21-22; Crowley, 24; Ennis 25; Gueydan, 26; St. Martinville, 28-29; Cade, October 5-6; Campbell, 12-13; Briggs and Abbeville, 11-13; New Iberia, 17-20; Lafayette, 18; Olivier, 19-20; Jeanerette, 23-26; Hubertville, 24-27; St. Peter, 27.—Pierre Landry, District Superintendent.

#### ANNISTON DISTRICT.

##### Fourth Round.

Beavers Valley and Ragland, September 26-27; Attalla, 21-22; Gadsden, 20-22; Gadsden Mission, 18-19; Asheville and Springville, 28-29; Anniston First Church, October 18-20; Anniston St. John, 19-20; Hobson City, 17-20; Fort Payne and Collinsville, 23-24; Cedar Bluff, 26-27; Center Circuit, November 2-3; Heflin and Choccaloko, October 5-6; Lamar, November 9-10; Wedowee, October 12-13; Mount Olive and Rokeby Mount, November 16-17; Roanoke and Hunter's Chapel, 15-17; Glade and Spring Hill, 21-22; Sylacauga, 23-24; Ashland and Lineville, November 30, December 1; Alpine and Weaver, December 4-5; Talladega and Kidd St., 7-8; Iron City and Silica, October 2-3. Dear Brethren: This is our last appeal. See to it that each benevolent cause is fairly presented and a full collection taken for each. We must make round reports at the annual Conference December 11th, therefore push each claim to the collection of the full apportionment of each, and let us report at least eight hundred souls saved to Christ and the church. Also carry a nice list of subscribers for the SOUTHWESTERN to the seat of the Conference, as this paper must be continued by our support.—S. J. Jordan, Sr., Superintendent, 1701 W. Dooley Avenue.

#### BROOKHAVEN DISTRICT.

##### Fourth Round.

Hub Circuit, September 14-15; Hub, 18-19; Lampton, 21-22; Liberty, 24; Magnolia, 25; Fernwood, 26-27; China Grove, 28-29; Columbia, October 5-6; Brookhaven Circuit, 9; Ken-

nolia, 12-13; Barlow, 17-18; Bowerston, 19-20; Sind, 22-23; Crystal Springs Circuit, 26-27; Brookhaven and Summit, November 2-3; Carlos, 6; Florence, 9-10; Star, 11; Crystal Springs, 16-17; Bridgeville, 23-24; Hazlhurst, November 30, December 1; Expose, December 7-8; Mendenhall, Miss., 14-15.—Dear Pastors: We are grateful to you for the good work accomplished thus far, but we cannot afford to stop until we have raised the last cent of our apportionment for the benevolent causes. I ask each pastor on the district to put on a rally for the fifth Sunday in September to finish raising the benevolent claims. Brethren, the church is calling upon us to raise every cent of our apportionment. Please don't fail. Strive to make your revivals interesting and bring men into the Kingdom of God. Don't leave the grand old SOUTHWESTERN behind. We secured our forty subscribers during our District Conference and now we must send in one hundred and fifty before this Conference year closes. Stir the people for the Epworth League and Sunday School Convention September 5th, at Columbia, Miss.—P. H. Renbert, Superintendent.

#### WAYNESBORO DISTRICT.

##### Fourth Round.

Bascom, September 21-22; Newington—L. R. Wilson, 21-22; Statesboro, 28-29; Dublin and Brewton—S. H. Haines, 28-29; Summit—D. L. Clark, 28-29; Herndon and Wadley, October 5-6; Millen, 5-6; Augusta, 12-13; Waynesboro Circuit, 15; Pulaski, 19-20; Charlestown, 26-27; Rocky Ford, November 2-3; Undine—J. W. Lilburn, 2-3; Waynesboro and Asbury, 9-10; Statesboro Mission—A. L. Smith, 9-10; Sylvania, 16-17; Hagan and Bellville, 23-24.—My dear Brethren: This is the beginning of the fourth and last Quarterly Conferences of the year 1912, which brings us face to face at the Annual Conference. Remember that we are known by what we have done, and may expect our advancement accordingly. Let every man of us rally for our benevolence, our own support and to complete as near as possible all church buildings and repairs by the Annual Conference, by the help of the Almighty God. May the Lord bless you in your struggles.—W. M. Bellinger, Superintendent.

#### HATTIESBURG DISTRICT.

##### Fourth Round.

Ellisville, September 28-29; Heidelberg, 30; West Enterprise, October 5-6; Enterprise, 12-13; Desota, 15; Quitman, 19-20; Paulding, 26-27; Liberty Hill, November 2-3; Shuhuta Circuit, 9-10; Pachuta, 16-17; Vernal, 16-17; Mathersville, 19; Little Zion, 20; State Line, 23-24; Waynesboro, 25; Shuhuta, 27; Bay Springs, November 30 and December 1; Hattiesburg, December 6-8; Bentley Chapel, 7-8; Hattiesburg Mission, 9; Collins, 13-15; Magee, 14-15; Laurel Circuit, 21-22.—My Brethren—This is our last Conference for this year. Let us make this a perfect success. See that every member of the Conference is present with written report. See that your Benevolent Committees make their final report. Let us make complete and full reports in every respect. Remember our promise and agreement made at the District Conference. If we will do this it will be our grandest success. May your revivals have God's greatest blessings upon them. Let not the praise and rejoicing over our grandest session of the District Conference slacken our speed. The

prize is at the Annual Conference. Wm. McMorris, District Superintendent.

#### HUNTSVILLE DISTRICT.

##### Fourth Round.

Dodge Circuit, September 14-15; Oakhurst and K., 17; Spring Circuit, 21-22; Camilla and C. S., 28-29; Livingston Circuit, October 5-6; Willis Circuit, 12-13; Bedias and Mathews, 20; Hufsmith, 26-27; Onalaska Circuit, November 2-3; Trinity, 5-6; New Wards, 7-8; Laurella Circuit, 9-10; Lady Circuit, 16-17; Fostoria and N., Huntsville, 22-24; Huntsville Circuit, 23-24; New Waverley Mission, Montgomery and K., 27-28; Shiro and Richards, November 30 and December 1; Singleton and Iola, 2; Conroe and Tawelna, 7-8.—Dear Pastors and Laymen: We are on the home stretch of the slogan is: "A round report on lines." Get together as pastors and true laymen, and make the church work go. Let nothing take the place of the church in your hearts, for without the church this world would be nothing. Make the coming of Quarterly Conference count spiritually and financially, as you know the inclement weather of last winter and spring hindered us very much. Therefore we have been forced to two quarters together in this round. Two things should be remembered. First, the laymen demand good preachers; to obtain these the laymen should make their present preachers successful. Second, the preachers demand better charges; the way to obtain them for each one to improve his present charge. God bless you. Your servant, W. Hartley Jackson, District Superintendent.

#### ST. LOUIS DISTRICT.

##### Third Round.

Curryville Circuit, October 5-6; Bowling Green, 12-13; Hannibal, 20; Jacksonville and Pittsfield, 23-24; Springfield, 26-27; Bagnell Chapel, 30-31; Bridgeton, November 2-3; Louisiana, 9-10; Clarksville, 12-14; Ellettsville, 16-17; East St. Louis, 19; Calhoun, 20; Poplar Bluff, 21; Farmington, 24; Ironton, 26-27; Fredericktown, 29; De Soto, November 30 and December 1 (T. W. Fulghem); Union Memorial December 1-3; Rolla, 4-6; James, 7-8; Gratiot Street Mission, 10; Washington Street Mission, Wehster Grove, 14-15; St. Charles, 22.—Dear Brethren: Be prepared to make a full report of your benevolence, otherwise I shall be compelled to take steps to raise it, which will be embarrassing to you as well as to myself.—R. E. Gillum, Superintendent.

#### NAVASOTA DISTRICT.

##### Fourth Round.

Anderson Circuit, September 14-15; Caldwell Circuit, 21-22; Clay Circuit, 23; Somerville and Lyons, 28-29; Brenham Mission, October 4-6; Brenham Circuit, 5-6; Brenham Station, 7; Belleville Circuit, 12-13; Saly Circuit, 19-20; Brookshire Circuit, 26-27; Hockley Circuit, November 2-3; Hempstead, 9-10; Hempstead Circuit, 16-17; Hempstead Station, 17-18; Navasota Circuit, 23-24; Navasota Station, 24-25; Yarhor Circuit, November 30 and December 1; Millican, December 7-8.—Dear Brethren: I cannot refrain from reminding you of the fact that we shall have to be on the alert or come up to the Annual Conference as failures. We must rally for complete success at the wind-up. I am asking each pastor and charge to set aside, as a rally day for benevolence, the fourth Sunday in September.



throughout the District, and on that let every point in the District something for the benevolent of the Church and pay some- on every cause, and have no Now, brethren, if you are as steel and value your own lead- ship and look for your officers and members to obey your instructions, you will accept a word of friend- advice from your leader and rally the fourth Sunday, or some other which will accomplish the work

## Gleanings from the Field

### LOUISIANA.

Baytown.—Our second Quarterly Conference convened at Mount Olive, 12-15. The reports showed that church was spiritually and finan- cially alive. Three were added to church. Class meetings were well attended. The Sunday School aver- aged thirty in attendance. The Rev. H. Monson, District Superinten- dent, expressed himself as being well pleased with the condition. The Rev. H. Monson preached two excellent sermons—at 11 a. m. for the Colored Methodist Episcopal Church, and at 2 p. m. for the Methodist Episcopal Church. He also confirmed the Stew- ardesses and presented them with certificates of confirmation. Mrs. Bet- ty Scott is president of the Steward- esses. The Sunday School pre- sented the pastor with a fine straw hat. A purse of \$8.00 was also pre- sented to him by the Stewardess Sis- ters, led by Mrs. I. M. Evans, for which the pastor is thankful. The Conference was largely attended. Sunday evening, after Conference, the Youth League gave a grand enter- tainment, under the direction of Mr. D. Timmons, President. Total col- lection, \$122.45, of which \$4.50 was sent to New Orleans University, \$50 paid District Superintendent, the Rev. T. H. Monson, and \$70.92 to the pastor, the Rev. L. H. Smith.—Hunt- ington, W. H. Whitlow.

Eola.—The Rev. Thomas Hampton, who has charge of our work at Eola and Sunflower, has the work so well in hand that I am compelled to say that he is the right pastor for Eola and Sunflower. Under his leadership, Eola and Sunflower are spiritually awake. He is loved by all members of the church and is appreciated as such by the entire community, espe- cially by the young people. The white members of this place speak well of him. He has added much to the beau- ty of our church, by painting it on the inside, at the cost of \$30.00. He is a wide-awake leader. Too much cannot be said of his success at this place. The outlook shows that he is closing up a good year's work. The members are going to stand by him in his good leadership.—Wesley Cole- man, District Steward.

St. Martinville.—District Superin- tendent Pierre Landry held the third quarterly Conference, July 13th. His presence in this place is a delight to who meet him. Although rain in- terfered on Sunday, still we had a large congregation at the 11 o'clock service. Doctor Landry preached an excellent sermon. The second Quarterly Conference was held May 14th. Since that date reports showed that \$178.30 had been collected for all purposes. P. Norris, Pastor.

Bay Bridge.—The second Quarter- ly Conference was held at Alden, 12-14, the Rev. B. J. Red- mond, District Superintendent, presid- ing. Reports showed marked improve-

ment along all lines. The District Superintendent was paid in full, \$10.00. Amount raised for all pur- poses during the quarter, \$294.03. The Rev. W. R. London is pastor.—Frank Taylor.

Boyce.—Our St. Paul Church is still alive. Our second Quarterly Confer- ence was very good. The Rev. J. O. Richards, District Superintendent, was with us. The Superintendent gave us a fine lecture. The pastor gave a talk on the District Conference, which was very interesting. He stated that he would, with his mem- bers, see that the Conference at Boyce would be one of the best ever held on the District. He took an active part in helping the Rev. A. B. Ven- able to care for the preachers and delegates. On Sunday, the Rev. J. O. Richards preached a beautiful ser- mon on "The Tempter," which was very impressive. On Monday night our unconverted friends gave us quite a surprise of groceries and other deli- cacies. The Rev. C. D. C. Bryan gave them one of his eloquent addresses. We have 120 scholars in our Sunday School. I am one of its teachers.—Martha A. I. Bryan.

### MISSISSIPPI.

Lockport.—The Sunday School rendered an excellent program on Mon- day, July 7. The church was so crowded that standing room was at a premium. Excellent papers were read. After the exercises the pastor, the Rev. E. A. Williams, preached a fine sermon. Collection for the day, \$4.00.—Reese J. Jimerson, Superin- tendent.

Sumrall.—Babies' Rally.—The fol- lowing named babies rallied for ben- evolent moneys at St. Paul Methodist Episcopal Church, Sumrall, Miss., Sunday, July 21, and the result was as follows: Willie May Allen, 20 cents; Addie C. W. Foster, \$1.30; Ossie B. Clayton, 70 cents; Ruby McComer, \$1.00; Ella McGowan, 50 cents; Lu- clinda Thomas, \$2.20; Harvey Gordon, \$4.00; the public, \$2.45; total collec- tion, \$12.35. Little Harvey Gordon, being the successful contestant, re- ceived the prize. God bless the ba- bies.—W. L. Marshall, Pastor.

### TEXAS.

Montgomery.—Our second and third quarterly Conferences were held to- gether on the fourth Sunday with Dr. W. H. Jackson in the chair. The quarters proved to be a success. Dr. Jackson, preached a wonderful ser- mon in the morning; subject "Be a Workman." About forty partook of the Communion. In the afternoon the business session was held and the pas- tor's report showed that the work has grown better spiritually as well as financially. At night the pastor, the Rev. T. M. Jackson, spoke from Acts 1:8; subject "The Universal Spread of the Gospel." The Rev. Mr. Jackson is an orator as well as a thinker. Collection for the day,

## FREE TO YOU—MY SISTER



### Free to You and Every Sister Suffering From Women's Ailments.

I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—your, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand wom- en's sufferings. What we women know from ex- perience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whitish discharges, Ulceration, Dis- placement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feel- ing up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 15 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you this treatment for your case entirely free, in plain wrapper, by return mail. I will also send you the cost, my book—"WOMAN'S OWN MEDICAL ADVISER," 14th explanatory illustrations show- ing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an opera- tion," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Discharge and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly any sufferer that this Home Treatment really cures all women's diseases, and makes women strong, plump and robust. Just send me your address, and the free ten days' treatment is also the book. Write today, as you may not see this offer again. Address MRS. M. SUMMERS, Box 176, South Bend, Ind., U. S. A.

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\$14.65, for the quarter \$75.00.—Ella E. Washington.

Parkland and B. Chappel.—The Rev. J. W. Warren, our beloved District Superintendent, held the Third Quar- terly Conference of this Charge July 13-14. The District Superintendent's address to members of the Conference upon their duties to God, and to our fellow man, was very timely and in- spiring, the sermon preached by the District Superintendent was eloquent indeed. Amount raised, \$43.36. Mrs. R. L. Smith, a great Missionary worker, gave a spicy and inspiring talk on "Missions." It was highly ap- preciated.—Mrs. Ada Doss

Hufsmith.—Our second quarterly Conference was held on Sunday, the

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house was packed to hear the burning message from Dr. Jackson, he selected his text from Luke 15 chap, 17 verse. Raised \$24.00, paid him up in full, one added to the Church.—Jas. Hants, Pastor.

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## Marriages

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

### DAUGHTERY-COBB.

One of the most beautiful of recent marriages was that of the Rev. W. V. Daughtery, of Savannah, Ga., and Miss Bessie C. Cobb, of Brunswick, Ga. The ceremony took place on Wednesday, August 2, 1912, at 8 a. m., at the home of the bride, which was very artistically decorated. Long before the appointed hour arrived their many friends came in crowds to witness the occasion and as a token of their high esteem many beautiful and useful gifts were presented to the contracting parties. At the sound of the beautiful "Wedding March," following the bridesmaid, Miss Lula Wiggins, and the best man, Mr. Tensdall, of Savannah, Ga., came the bride beautifully dressed in a grey traveling suit and escorted by her aged father, the Rev. R. Cobb. In a very impressive manner the ceremony was read by the Rev. J. C. Williams, pastor of Grace Methodist Episcopal Church, of which Miss Cobb was one of the most loyal members. Miss Cobb is one of Brunswick's highly esteemed young women. The Rev. W. V. Daughtery, the successful pastor of Savannah Asbury Church, is one of the leading young men of our great Church and one whose standing as a Christian gentleman cannot be questioned. Immediately following the ceremony the Rev. and Mrs. Daughtery left for Savannah, their future home, where an elaborate reception was tendered them by the friends and members of Asbury Church. After spending a few weeks in various cities with friends and relatives, they will be at home to their friends in Savannah, Ga. May God bless their union.—(Mrs.) Mary E. Dent.

**ROWLES-ROUNDSVILLE.**—At the residence of the bride's father, August 14, 1912, Mr. B. H. Rowles, of Jackson, Miss., to Miss Bessie Roundsville, of Grenada, Miss. These young people are among our best. The groom is a well-known and highly esteemed farmer and his bride is one of our teachers. The Rev. J. A. Garret officiated.

**WILLIAMS-WATSON.**—On Monday, July 29, 1912, Mr. Jno. H. Williams, Jr., and Miss Mamie Nona Watson, of Baton Rouge, Louisiana, at St. Joseph's Catholic Church, the Rev. Father Drossart officiating. The groom, a well-thought-of citizen of Baton Rouge, has been in the U. S. Navy for more than twenty-five years. His bride is a charming young woman. She is the daughter of Mrs. Lawrence Watson, of this city. They left for Brooklyn, N. Y., where the groom is serving in the Brooklyn Navy Yard.

**MOUTON-GROGAN.**—Willie Mouton and Miss Camellia Grogan, at their residence in Perry, La. They are members of Briggs Methodist Episcopal Church, where a large gathering witnessed the ceremony.—E. B. Richards, Pastor.

**RICHARDSON-ROBINSON.**—On Wednesday night, July 17th, 1912, at the home of the bride, in Lumberton, Miss., Mr. Albert T. Richardson and

Mrs. Rosa L. Robinson, in the presence of many friends, the Rev. Elmo Henry Langston officiating.

**RABY-CARTER.**—The marriage of Miss Blanche L. Raby to Mr. W. L. Carter, of Ocean Springs, Mississippi, was solemnized at the home of the bride's father, Mr. Greenville Raby, formerly of New Orleans, July 17, 1912. The bride was the recipient of many beautiful and valuable presents.—J. B. Brooks.

**SAMUELS-RABY.**—The many friends of Miss Pinkie L. Samuels, of Pass Christian, and Mr. Eugene H. Raby, formerly of New Orleans, now residing in Gulfport, Miss., will be both surprised and delighted to hear of their romantic marriage, which took place in the early hours of Sunday morning, August 4th, at St. Paul's Methodist Episcopal Parsonage, Gulfport, the Rev. J. B. Brooks officiating.

**MAYHAM-HOBSON.**—On August 4, 1912, Mr. Lee Ray Mayham, of Fargo, Ark., to Miss Celie Hobson, one of the best members of Taylor Methodist Episcopal Church, Cotton Plant, Ark. She was a public school teacher in this county.

### NEWS NOTES OF THE SEPTEMBER CENTURY.

L. Frank Tooker's "A Pitcher Full of Cream," in the September Century, will be for all base-ball fans and for everyone who loves a good story. The pitcher is Billy, and the cream was ice-cream—and thereby hangs the tale.

The September Century will have a short story by Anne Douglas Eedgwick, author of "Tante", one of the most notable fiction successes of the year. "The White Pagoda" is the title, and it deals with life and love in the English village of Chislebridge.

"The Uses of Imagination in Business" will be an article in the September Century for all business men. In it T. H. Sharper Knowlson discusses many phases of the value and possibilities of imagination in business, with a plea for training for the future.

### ILLUSTRATIONS

An interesting pictorial feature of the September century will be the reproduction of two semi-Gothic mural decorations by Robert Winthrop Chanler, selected from a group of eight panels recently completed by Mr. Chanler for a room in the country house of Mr. Harry Payne Whitney at Westbury, Long Island.

A wonderful fairy-tale of science is contained in "The Story of Spirals," in the September century by Dr. Edward Arthur Fath. "It seems as if the story of the spirals is the story of the universe," declares the author. "Many years, possibly centuries, will pass before the main part of the story can be written, but the opening chapters, so briefly sketched here, unfold before us a view of the physical universe of such wonderful grandeur and unity that we are tempted to believe that, at last, we have some inkling of its actual structure and development."

### NEW BOOKS

"THOUGHTS AND SAYINGS OF THE SUNDAY SCHOOL CONGRESS" is a publication edited by Dr. R. H. Boyd, and put out by the National Baptist Publishing Board, of Nashville, Tennessee.

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## Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

**CHISHOLM.**—On the 20th of June, the Rev. Harvey Chisholm was called from labor to reward, after three months' illness. He joined the Methodist Episcopal Church in early life. He was educated at Rust University, served one year as pastor at Potts Camp, Miss., and added one hundred members to the Church, afterwards he joined the Presbytery and made his home in Pontotoc, Miss., where he ran a general store, his life was an ideal one loved by all who knew him. He was a constant reader of the Southwestern. A father, mother, three sisters and one other survive him. The Rev. J. H. Talbert conducted the memorial services and laid the remains to rest on the 23rd. A good man has gone.—J. H. T.

**HALL.**—Annie Hall of Contulla, Texas, who has been a member of the Methodist Episcopal Church for a number of years, died July 3, 1912. She will be greatly missed by her daughters, grand-children and friends. She was a sweet, lovable Christian woman; a true Methodist. Sister Hall was about 85 years old. She leaves two daughters and sons and a great many grand-children and other relatives to mourn. She died in peace with God and her fellow men. The funeral service was conducted by the pastor, the Rev. Joseph Young.

Death has invaded our ranks recently, on the Union Grove Miss., Charge and severed from our connection the following, leaving many to mourn their passing: Sinda Green, 90 years; Annie Bird Halls, 20 years; Ada Brown, 37 years; Amanda Balock, Ellen Gamble. Their funerals were largely attended; the writer officiating.—P. A. Lemon, Pastor.

**WILSON.**—One of the oldest members of Mt. Carmel Methodist Episcopal Church, Woodland, La., Bro. Eli Wilson, died June 24, 1912, age 78 years. He lived a consistent member of the Church 40 years. He was one of the leading men in the community in which he lived. He helped build and remodel three Mt. Carmel Churches. He leaves a wife, one son, two daughters and a host of grand-children.

**OWENS.**—The Center Charge lost one of its brightest young girls on the second day of July, 1912, in the person of Miss Corney Jacks. She had been sick about two years, and the Sunday School has lost a bright member. The funeral was preached by her pastor at the Methodist Episcopal Church, of which she was a member, by her pastor, the Rev. F. F. Owens.

**LEWIS.**—Harrison Lewis, of Fordche, La., age 41, a member of Livoia Lodge No. 47, K. P., died May 16, 1912, and was laid to rest in Wiley Cemetery, May 17, 1912. He leaves to mourn his passing, father, mother, wife, one brother, one sister and many other relatives. A large concourse of friends attended the funeral. He died as he lived, he never proclaimed Christ. Funeral attended by our pastor, the Rev. S. A. Davis.—A. N. Miller.

**BILLINGSLEY.**—Harrison Billingsley, a class leader of the Enon Methodist

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Episcopal Church, Birmingham, Ala., died June 5th, 1912. He had suffered for three years or more. He leaves a wife, two children, mother and a host of friends and relatives. The Rev. Joel C. Carson attended the funeral, assisted by the Rev. E. Mixon.

**ROBINSON.**—Samuel Robinson, of Birmingham, Ala., a young man 19 years old, was shot and died a few days after, as a result of strong drink, the Rev. Joel C. Carson attended the funeral.

**WILSON.**—Bettie Wilson, died in Morehead, N. Y., June 22, 1912, leaving her husband and four children. Six babes have already preceded her Home. She was faithful to the end. She was converted at Enon Methodist Episcopal Church during the pastorate of the Rev. W. M. Coleman. The funeral was preached by the Rev. Joel C. Carson, who choose for his text 2nd Corinthians the 5 chapter and the 1st verse. Father Coleman made the closing remarks.

**FAORLON.**—Steve Mack Faorlon died at Columbus, La., June 5, 1912. He died as he lived claiming Christ as his Savior. His wife, brothers, children, survive. The Rev. Wm. Lee attended the funeral. Burial at Bar Lake, La.—B. Care.

**SUDDS.**—Kirk Sudds died at Columbus, La., March 7, 1912. He was a Christian and a brother beloved. Interment was made in Macedonia Cemetery. Funeral service conducted by the Rev. B. Carr, Pastor.

**JOHNSON.**—Henry Johnson, Jr., son of Brother Henry Johnson, a local preacher of the St. Paul Church, Clinton, La., died July 3, 1912.

**JOHNSON.**—Mrs. Johnson died in full triumph of faith July 4, 1912, at Clinton, La., the beloved mother of Brothers Dave and Henry Johnson. The former a prosperous farmer and land holder, and prominent both in religious and fraternal circles, the latter a local preacher of the St. Paul Church. Mrs. Johnson had been an active Christian for more than forty years. The pastor, the Rev. H. A. Sorrell officiated.

**GORDON.**—On Saturday at 11:15 p. m., all that was mortal of Ada Pillars Gordon, passed into the great Beyond, after many weeks of suffering. She was a member of West Chapel Baptist Church, Shreveport, La. Sweet spirited, large hearted and earnest, she was a staunch friend to the Methodist Churches and pastors. The Pillars are among the best families of this city. She leaves her father, mother, two baby girls, brothers and a host of friends. The funeral was largely attended, conducted by the Rev. M. G. Green, her pastor, the Rev. T. B. Oville, the Rev. Mr. Shelton and the Daughters of Labor.

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**WASHINGTON.**—George Washington, a faithful member, class leader, and trustee of Wesley Methodist Episcopal Church, at Vicksburg, Miss., died July 21, 1912, in full triumph of faith; aged 77 years. He leaves daughters, grand-children and other relatives. Wesley Chapel has lost one of its strongest members.

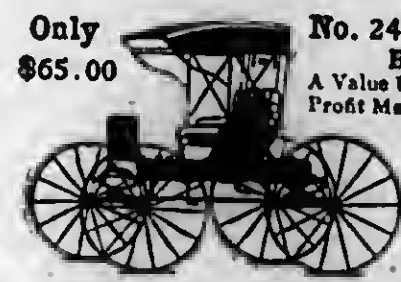
**BANKHEAD.**—Minerva Bankhead, died July 1, 1912, in Birmingham, Ala.



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The body was brought home to Lehigh, Ala., by her class leader, Rev. M. Fentress, and was interred in Lehigh Cemetery. She was a faithful and untiring worker in the Church. She leaves to follow, her husband and six children and a host of friends.—M. Fentress.

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## Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

**FIRST STREET CHURCH.**—Sunday, September 1st, the Sacrament of the Lord's Supper was administered at night to a large and appreciative audience. The Pastor will preach next Sunday at 11 a. m. Prof. J. Wesley E. Bowen, Ph. D., D. D. Chair of Historical Theology, Gammon Theological Seminary, will preach at 7:30 p. m. The public is cordially invited. The Class and Social Rally will take place, September 23rd, at 8 p. m.—B. Mack Hubbard, Pastor.

**WILLIAMS CHURCH.**—Sunday September 1st, good services, all day, early morning prayer meeting led by Brother H. Parker, at 11 a. m., General Speaking Meeting. Miss A. Parker of New Orleans University, and Miss Gibson, Superintendent of Peck Home, addressed the meeting in the interest of the Home. The congregation promised to stand by these great women, not only with their prayers, but with their time and money. At 8 p. m., general speaking continued and the Pastor administered the Communion to ninety-four communicants. One person joined the

Church. Collection good.—T. B. Cooper, Pastor.

**TRINITY.**—Splendid services all day Sunday. Sacrament at night with 137 communicants. The Sunday School shows an increase in attendance and the Men's Bible Class grows. We are preparing for our Quarterly Conference on the 12th, and reports will show progress. Great plans are afoot to raise our \$1,500 and if present indications count, it will be done. Dr. J. W. E. Bowen's lecture, Friday night promises to be a success and the welcome reception to Bishop Thirkield on the 18th also. Splendid program in the making. Let Louisiana Methodism greet him gladly! We welcome our many visitors who worship with us from time to time. Every auxiliary and club is at work. Collection for the day \$40.00.—W. Scott Chinn, Pastor.

### Gleanings from the Field

#### TEXAS

**Jefferson.**—At Valley Plains Church June 19th, the Leaders and Stewards gave a free dinner, proceeds to be placed on pastor's salary. In spite of inclement weather we had a pleasant time. Lectures were delivered and we closed with a splendid concert given by Sunday School Superintendent, Mr. George Williams, a graduate of Prairie View College. The entire official Board at Valley Plain, when they say, "we are going to do a thing," can be counted on. These people are great Church workers. We collected \$41.85. Prof. J. C. Pitts, J. A. Evans, Mrs. E. C. Clark and others were the leaders in a pound-party on the pastor and wife. The many pounds of groceries and fruit were greatly appreciated. Shortly after this raid the Trustees placed a cook stove and other kitchen utensils, in the parsonage, to the amount of \$22.60, for which the pastor and wife are grateful.—L. Kyles, Pastor.

#### CARD OF THANKS.

To the many friends, who stood by me so faithfully during the recent illness and at the death of my father James Monroe, and for the many expressions of sympathy coming from friends here and elsewhere, I desire to return heartfelt thanks.

JOSEPH MONROE,  
Clinton, La.

The Rev. G. W. Washington, pastor at Selma, Alabama, desires to thank the Ladies of Selma who came to the parsonage on June 28th., lead by Sisfers Frager, Demmene, Calhoun and others from the Baptist Church. They left fifty pounds of choice groceries.

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# Southwestern Christian Advocate



ROBERT E. JONES, Editor.  
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## A GROSS MISREPRESENTATION

The *Plumb-Line*, an official organ of the Masons of the State of Louisiana, takes the *Advance-Messenger* to task because it published, recently, a letter from its regular New Orleans correspondent, who stated the action of the Ministerial Alliance with reference to secret societies. In criticising the *Advance Messenger*, the *Plumb-line* says that the so-styled Ministerial Interdenominational Alliance was organized for the purpose of prohibiting secret societies from following out "their ancient customs and landmarks." And then the *Plumb-Line* adds:

"We have no comment to make other than to warn the Masonic craft that they must not bow to the dictates of any such:"

We cannot believe that the editor of the *Plumb-Line* will stand for such gross misrepresentation of facts. The Interdenominational Ministerial Alliance was not organized for the purpose of prohibiting secret societies from carrying out their legitimate work. As a matter of fact, this question of Alliance's attitude toward secret societies was an incidental one. Many of the men who belong to the Interdenominational Ministerial Alliance are members of secret societies and are loyal to the Orders to which they belong and would do all within their power for order consistent with Christian teachings. These men are acquainted with the landmarks and customs of secret societies. They are also acquainted with the rights, privileges and duties of the Christian Church. We emphasize again that all that the Interdenominational Alliance wants is that these societies shall cease to intrude themselves upon the Church in an obnoxious and objectionable way. They must respect the Church and its function and concede that the Church is a divine institution and with its operation no society has a right to interfere. The Church is supreme. It is a God-made institution; secret societies are man-made. You are in honor bound, *Plumb-Line*, to state the truth with reference to the attitude of the Ministerial Alliance towards the secret societies. We do not propose to enter the halls of your societies and dictate a single rule other than which any loyal member may do, but, as preachers we do propose that our churches be respected and that preachers shall not take a second place to any grand or supreme officer when religious services are being held in the church. The ordained minister in the church outranks, in the eyes of the Church, any officer that can be brought forward. This is that for which we are contending.

The *Advance Messenger* is entirely capable of taking care of itself, as is shown by a paragraph which we take from a recent issue

in its reply to the *Plumb-Line*. The *Advance Messenger* says:

"We wish to say for the enlightenment of the *Plumb-Line* that our allegiance to the Church and its cardinal and sacred principles are paramount to that of Masonry or any other organization, for that matter. We believe that those principles should be honored above that of the 'ancient customs and landmarks' of Masonry or whatnot. We hope the day will never come when we will use our influence in the encroachment upon the rights and sanctity of the Church or in the subordination of its sacred and divine principles for the 'ancient customs and landmarks' of any human organization in the world. We shall never believe the misleading and fallacious statement that 'the better Mason a man is the better Christian he will make.' We shall always believe that the better Christian a man is the better Mason, Pythian or Odd Fellow he will make. Christianity, my brother, is the thing that makes men better. It is supreme and shall always be."

## THE NEGRO VOTE

What shall be the line-up of the Negro in politics in the November election? An answer to this query would ease the pain of quite a few politicians and, no doubt, stir others. The Negro, however, will be an important factor in the November results. He is not eliminated from politics at all. True enough, he is eliminated from politics in the South, but this only makes him politically stronger in the North. It is barely possible that the Negro can so manipulate his vote as to become the controlling factor in a number of doubtful states. A study of the voting strength of the Negro in a number of Northern States will reveal this fact. If there was ever a time when the Negro needed an unselfish, wise, far-seeing, patriotic, political leader it is now. The day of the office-seeker is past. He is largely responsible for the present political condition of the Negro and he should be set aside and permit men who have the good of the race at heart to lead the political forces. If this is done, and the Negro leaders act wisely, such terms can be dictated and agreements put in force that will better, in a very large measure, the political condition of the race. It is a new day and a prophecy of better things when the Negro is unwilling to mass his vote for the election of any one candidate or for the putting into power of any party that does not agree to look after the interests of the Negro. If any one is in doubt as to the real strategic political position that the Negro occupies in a number of States, let him study in detail the number of Negro votes in some of the most important States. It would be revealed that the Negro must be reckoned with and, if he does not lose his head, the reckoning will be worth while. This is the Negro voting strength in some of the important States:

Massachusetts	20,000
Rhode Island	3,500
Connecticut	6,000
New York	50,000
New Jersey	30,000
Pennsylvania	70,000
Delaware	10,000

Maryland	65,000
West Virginia	24,000
Kentucky	75,000
Missouri	50,000
Ohio	45,000
Indiana	25,000
Illinois	50,000
Michigan	7,000
Iowa	7,000
Kansas	20,000
Nebraska	4,000
Oklahoma	40,000
Colorado	5,000
California	10,000
Washington	3,500

We are disposed to make one or two observations with reference to the Negro in the present campaign. First: The Negro should not be beguiled by certain political leaders whose records have been purely selfish. Men who are seeking political prestige in order that they may secure for themselves political office put a question mark at once behind their leadership. This does not mean that we do not believe that Negroes ought to hold federal offices. We believe they should. But we should not follow a leadership whose sole interest in the political outcome is the office to which they may be elected.

Again: The Negro must not sell his vote to any party. In making this exhortation we do not believe that the Negro is the only one guilty of this sin; there are others. But at this particular time the Negro vote must be a free vote, a non-purchasable vote, an independent vote cast for what he conceives to be the best interest of his country and the best interest of his own people.

It was an empty victory which Attorney-General Wickersham won recently in retaining the three Negro lawyers in the membership of the American Bar Association.

There was no way, in common decency, to put these Negroes out. They are men of gentlemanly bearing and high training—superior in mental equipment to many members of the Bar Association. To retain these Negroes as members a compromise resolution was passed, asserting that it was not intended to admit colored men to membership and hereafter when a lawyer applies his racial identity must stated. The ground for this silly action is that the American Bar Association is a social club. This is a subterfuge. It is not a social institution. If so it should change its name and constitution. It should broaden its membership so as to take in others who are socially desirable. There are to be found in many towns and cities lawyers who do not mingle socially. There are impassable barriers. Social laws are not written. The American Bar Association exists for the legal profession. But colored men of high talent and character are not wanted. These same men who would have refused Negro lawyers, will be the first to say the Negro is unworthy. The Negro is required to make bricks without straws. If he rises he must not rise by a brother's help, but single-handed and alone. Here a word of prophecy: Hundreds of Negro lawyers will qualify whether they are admitted to membership of the American Bar Association or not. The qualification is worth a good deal more than membership.



## Are Frequent Pastoral Changes Necessary to the Growth of the Church?

By the Rev. Daniel W. Hays, D. D.

Before attempting to answer the above query it may be worth while to mention briefly some of the more obvious causes to which frequent changes, pertaining to ministerial appointments, are traceable.

I begin with A. He has been sent to a Charge in opposition to his preference. He dislikes it; not only so, but persists in advertising the fact in such an offensive manner that the people become thoroughly disgusted, and at the end of the year, they bring forward a strong petition for a change, with the result that B, who is succeeding admirably in another part of the territory, and is well established in the confidence and affections of his flock, is suddenly pulled up and maybe given a harder field. Relief must be afforded a burdened congregation and a place provided for A.

Then, there is C, who imagines that to show contentment in his present Charge might seriously militate against his chances to reach the one higher up, which he has long coveted and, for this reason, he avails himself of every opportunity to hasten a change, though it be by slighting his work, creating restlessness among the people and finally, importuning the authorities to send him elsewhere. It little matters whose rest is disturbed, nor how often, just so he feels that he is on his way to the great Metropolitan pulpit.

Then, again, there is to be found in some churches a small, select group, made up of persons whose sole aim is to dominate. They appear to be under the delusion that they possess absolute right to manage, in their own way, all the affairs of the Church, the preacher, included. Should it happen, at any time, that things go contrary to their dictation, they begin at once to manifest indignation and clamor for a change. To compass this end, all sorts of devices are brought into play. Discouraging reports concerning the condition of the church are made current; the preacher is charged with being inefficient, the attendance is said to be falling off and a general indifference is cited, which, taken together, must, according to their interpretation portend speedy disaster. The truth is, the agitation is started, not out of sincere regard for the welfare of the church, which in the final analysis, nothing could be found to exert a more damaging influence. Church bossism has been the chief promoter of frequent changes, bringing in their train no small embarrassment to faithful pastors and no less harm to the vital interests of the churches.

Here and there, a District Superintendent can be found who in his zeal for the cause is inclined to lay too great stress upon the complaint of laymen against the preachers under his jurisdiction. He listens to rumors that tend to bias his judgment without taking the pains to inquire, in a judicious way, whether they be true or false. The matter is afterwards taken up in the cabinet meeting without allowing the accused to be heard in his own defense. Such methods of procedure are responsible for multiplying changes, unwarranted at the time of their occurrence and productive of more or less mischief to all concerned.

I must not leave out of the category the practice of certain churches, which is the occasion of frequent change of pulpit relation. Prompted by the ambition to occupy a leading position among the various churches round about, they are ever in search of popular preachers who can, either by superior oratorical ability or sensational methods, bring out the crowds Sabbath after Sabbath. It is very difficult to satisfy churches of this class, hence, you may expect to hear of changes among them at almost any time.

Occasionally preachers are discovered who,

because of their lack of preparation or habitual unministerial bearing, in and out of the pulpit, soon forfeit their claim upon the support of the people and may be considered fortunate if their tenure is extended beyond a single year. Pity it is, that their self-imposed removal is made to shorten the stay of others who ought to remain longer settled.

Now, for the last reference under this head: Once in a great while a Bishop will come around to preside at the session of Conference, who seems to think that the best way to fix the appointments is, first to change them. The question he propounds to his advisers is: "Are there any reasons why the brother ought not to be changed?" and not, "Are there any reasons why he should not be returned?" At such a time, an anonymous letter containing a reflection on the standing of a brother, or an objection to his return offered by some officious person claiming to represent the church, or an old complaint re-

vived by some staunch friend of purity, will likely be regarded sufficient grounds to justify a change. If not over-much inclined toward making changes, it may be that the Bishop comes, under pressure of other engagements which necessitates hurry in the dispatch of business, so that due consideration cannot be devoted to individual appointments upon their respective merit. When this happens to be the case, some preachers who, otherwise, would have been continued in their charges, are subjected to change, for better or for worse.

I do not want to be misunderstood. I am a Methodist preacher. I believe in our itinerant system and propose to stand loyally by it. I have no complaint to make against Bishops and District Superintendents. I regard them as the picked men of the Church, and I yield to no one in respect and honor toward them. Nor am I disposed to criticize adversely my brethren in the ministry whom I fervently love. Having already used much space in presenting some of the causes for frequent changes I find it will be necessary to devote a separate article in answer to the question with which I started out. This, with the editors permission, I will offer later. Washington, D. C.

## "Our Relative Position"

By the Rev. J. P. Morris, D. D.

We have been asked by many of our friends since we returned from the General Conference at Minneapolis why the Negroes of the Methodist Episcopal Church hold on to that denomination with such fidelity.

The answer is this: The Negro of the Methodist Episcopal Church has a vision. He is looking not so much for immediate results, but he is looking for the welfare of the race a hundred years to come.

Forty years ago my father, who was a republican in politics, seized the first opportunity to organize the Methodist Episcopal Church in our neighborhood. At that time there were other Methodist Churches among the colored people of that vicinity. When asked his motive for bringing in the Methodist Episcopal Church among the colored people of that vicinity he replied that it held a relation to the colored man that in his opinion was unique and very desirable. He thought that the Negro in his ignorant and depleted condition needed the contact and help of the white man in order to become more intelligent and thrifty. The white man of the South is responsible for the manner in which the Negro worships, because he withdrew himself from the Negro before he caught the true idea of worship. Hence the Negro has plodded along with his half savage ideas of worship. In many instances ranting and moaning worse than his brother in the jungles of Africa, thinking thereby that he is preaching and leading the people correctly. The pew, too, is wonderfully deceived, and really discounts the real preacher in many instances. All this lack of true worship among us has come about because quite a number of us have never witnessed a genuine religious service as it is carried on in the churches of the white brother.

The Negro is losing out in other lines of life by not coming in direct contact with the white man.

Years ago the republican party held out a friendly hand to the Negro and thus he was learning rapidly the art of government and political science. The republican party in the south today is "Lilly White" and all the Southern States have some kind of franchise law which bars the Negro as such from the political arena.

Some years ago the Negro sat in the same waiting rooms at railway stations and rode in the same railway cars as did the whites, thus by observation and contact learning lessons of culture and propriety. Today the Negroes are huddled together oftentimes in in-

sufficient and incapacitated waiting rooms and railway cars where all kinds of disease germs are nourished and where there is no opportunity afforded to catch the spirit of progress.

In nearly every instance the breach between the Negro and the white man has been widening for some years, so that today there is but little chance for the Negro to learn very much from direct contact with the white man in either the political, social, scientific, moral or spiritual world.

There is one position yet left us upon which not much inroad has been made. This position is the relation that we hold to the Methodist Episcopal Church. The 325,000 Negroes of our Church hold the strategic position for the race in America. We have been criticised much both by our own race and also the white race for holding on with such tenacity. But these critics look on one side only of a many sided question. The Negro in the Methodist Episcopal Church is about the only Negro in this country who is on the inside with the white man and is in position to share financially, mentally morally and genuinely spiritually with the white brother in one of the greatest institutions of the age. A hundred years hence, when truth and genuine Christianity shall have possessed political organizations, and all church organizations, when the politicians shall have learned the truth of which the framers of our constitution dreamed, "That all men are created equal," and when all Methodists both white and black, and both North and South, shall truly accept the doctrine of our great founder, John Wesley, "The World is my Parish," then they will be grateful to us of this age who had courage enough to hold together in a meagre sense the two great races in this country who are to shape its destiny and make its laws in the centuries to come. The teaming millions of Negroes who will inevitably play their part in the drama of American life side by side with the many more teeming millions of the enlightened Christian whites a century from now will be more than proud of the history of the Negro in the Methodist Episcopal Church.

Ashville, N. C.

The daily blessings of life ought to be constant reminders of Him from whom cometh down every good gift and every perfect gift.—Selected.



## The Feeding of the Five Thousand

International Sunday School Lesson for September 22, 1912

Mark 6:30-44.

Memorize verses 41, 42.

Read Matt. 14:13-21; Luke 9:12-17; John 6:1-13.

Golden Text—"Jesus said unto them, I am the bread of life."—John 6:35.

### The Four and Five Thousand

The miracle of the feeding of the five thousand is recorded in all four Gospels, while the feeding of the four thousand is found only in Matthew and Mark. It has been thought by some that the record of the feeding of the four thousand is simply another version of the feeding of the five thousand, and they argue (1) That Jesus would not have repeated the miracle. (2) That the disciples would not have said: "Whence shall we have so many loaves in a desert place as to feed so great a multitude?" If Jesus had worked a similar miracle before. The opinion of several commentators is that the feeding of the four thousand, like the feeding of the five thousand, has a special symbolic significance. The latter symbolizes the communication of Christ to Israel, the former his communication to the Gentile world. Besides, the account of Christ's ministry, as recorded in both Matthew and Mark, leads naturally up to this event, and His feeding of this multitude was simply a meeting of a great human need which lay at the base of all the helpful things He did among men. Moreover, the number of fish, loaves, baskets, etc., as well as the kind of baskets used, differ in the two accounts. In the one the guest folk are of the coast villages of the north; in the other they are men of Decapolis and the eastern section. The five thousand would have made Jesus king. The four thousand were not demonstrative.

### The Text Explained

(a) Probably at Capernaum, or a nearby place after the Galilean tour. (b) Some unfrequented place near the lake where they might rest. (c) Or, by land. Though the distance would be longer, they might accomplish it quicker than by boat in a contrary sea or calm. (d) Following Jesus about, expecting Him to supply their needs, which the Jewish leaders neglected to do. (e) Approaching evening. (f) Two hundred silver denarii, amounting to about ten pounds, or fifty dollars. (g) John 6:9 states that they were in possession of a lad.

(h) Or, recline. (i) Peculiar to Mark. Indicating that it was spring. (j) That they might be served more easily. (k) They distributed it to the various companies. (l) A travelling basket which each disciple probably carried. (m) Besides women and children (Matt. 14:21).

### Underestimated Ability

Jesus said, "Give ye them to eat," a command which it seemed to the disciples impossible for them to execute, but they did not fold their hands and refuse to act. They asked the people to sit down and began to distribute what they had. When their work was done they found that the seemingly impossible had been done. It is often so in life. Strength and power of endurance suddenly given to meet a great emergency. The coward, even, becomes a great hero because he dares to act in spite of his natural weakness. In history the great and successful men have usually been made by the great occasions they have filled. Paul, Luther, Washington, were so controlled by a faith, a purpose, an ideal, that they threw themselves into a doubtful cause ready to do the needful thing. Strength came to them for the task, and only later generations have realized how much they accomplished. It is so in Christian work. The weak disciple will remain weak forever if he puts forth no effort. Spiritual strength comes from exercise as surely as does physical strength. And in the Christian warfare our obligation is measured not by the ability which we feel that we possess, but by the potential power resident in each of God's commands.

### For Further Discussion

How many of the Gospels record the feeding of the five thousand? Where is the feeding of the four thousand recorded? What are the points of similarity and of difference between the two recorded incidents? What immediate hearing had the feeding of the five thousand upon the standing of Jesus with the common people? Was this increase of popularity long sustained? What caused a change in the popular attitude toward Jesus?—From "The Lesson Handbook."

## Unrelenting Opposition; the Culminative Power of Selfishness

Epworth League Devotional Meeting Topic for September 22, 1912

(Mark 1:24; 2:6, 7, 16, 18, 24; 3:2, 6, 21, 22, 31; 5:17, 40; 7:1, 5; Jer. 26:8, 9.)

### The Scripture Message

In this lesson we see the tide turning against Jesus. He was popular for a time. And the people did follow after Him. But somehow the great and mighty did not come to Him—or at least they did not do so with love and admiration that they might benefit from His teachings. Rather did they turn against Him. In their selfishness they would have none of Him.

In the various New Testament passages that are given us for this evening this thought is forcibly brought out. There has been marshaled together a number of references showing the attitude of the Scribes and Pharisees under various occasions; how they turned against Him. Now it was because He ate with publicans and sinners; then it was because He performed miracles on the Sabbath Day. Now it was for one reason and then it was for another.

It is an interesting study that is offered to us in human selfishness and sin, as we look at the opposition that was gradually developed against Jesus, culminating in His awful death. One would naturally think that the leaders of the people would have been glad to have received Him. They were looking for the Messiah and if there were any who ought to have known where to look for Him

and what kind of Person He was to be, these were the Scribes and the priests, these leaders of the populace. But these were the very ones that turned against Him. They saw in Him one who condemned their evil practices, one who looked below the surface, beyond the letter to the spirit of the law, and they were moved with anger against Him.

In the lesson that we have from the Old Testament for this evening the same principle holds true. Jeremiah had been prophesying. He had been telling the truth to the people. But they turned against him, and they cried that he must die. They did not desire to hear concerning their awful future because of their sins. And they visited their wrath on the prophet of God.

### Interpreting the Lesson in the Language of To-Day

Whenever selfish interests are aroused, then there is danger for the one who has aroused them. This has always been so, and it is as true in this twentieth century of the Christian era as it was when Christ was here on earth.

In the days of Christ the trouble came with the leaders of the people. If the religion of Christ were accepted by the people there were many whose occupations would be gone. A new condi-

tion of worship would naturally come into existence. The old letter of the law, that always kills, must be done away with, and the spirit that maketh active, must become a fact. There would no longer be the altar sacrifice, no longer be the priesthood—excepting that of believers—there must be something different, entirely different from that which has been in existence. And the priests saw it. Hence their selfishness was aroused.

Then Christ spoke words of denunciation against the leaders of His day. They were blind leaders of the blind. Their religion had lost its power. It was simply an outer matter, a washing of the outside of the sepulcher—that and nothing more. And He spoke out in words that cut to the very quick. But they, instead of repenting of their sins, arose in their might and struck back at Him. Selfishness was aroused in unrelenting opposition. Is not that exactly as to-day? Do we not see the very same thing at the present time? Strike at the liquor traffic, or at any other form of evil, and what will be the result? All of the fiery darts of opposition and of hatred will be turned against you. It has always been so, and always will be to the very end of time. This is the lesson of the evening, taken from the life of Christ and from that of Jeremiah, in the language of this twentieth century of ours.

### Preparing to Lead the Meeting

Read carefully the various Scriptural references given you. You will find them interesting. And you will find in them the various forms in which the opposition to Jesus presented itself.

Select one or two that appeal to you as particularly striking and let these be the Scripture lesson for the evening, using the others, or perhaps a few of them, for purposes of illustration and reference.

Show how opposition is always developed even to-day by anyone who opposes evil of any kind. You will have no difficulty in drawing upon your experience to bring this out.

Dwell upon the fact that in His faithfulness to duty Christ becomes our example. We also are to do the right whatever it may cost. Sinners will ask us to let them alone as did the evil spirit long ago, but we must not, even though it may mean the most dire of results from an earthly standpoint.—From "Notes on the Epworth League Devotional Meeting Topics."

### Personal and General

Mrs. Ida Smith, of Baton Rouge, is visiting relatives in Peoria, Illinois.

Little Tommy McInnes, of Hattiesburg, is visiting his grandparents, Mr. and Mrs. Harry Kelley, of Rose Hill, Mississippi.

Mrs. Minerva Lawrence, mother of the Rev. A. Z. Banks, our pastor at Litcher, Louisiana, spent two weeks recently with her son and daughter-in-law.

Col. E. W. Burkens, one of the ablest Negro lawyers in Florida, addressed an audience in Bascom Church on July 19th, subject "Getting Homes and Education."

Miss Bessie Garrison lectured before a large and appreciative audience at LaGrange, Kentucky. Miss Garrison as field secretary of the Women's Home Missionary Society is doing splendid work.

The Rev. P. H. Myers, our pastor at Roland, Arkansas, through the kindness of his membership, enjoyed, recently, a visit to his old home in Mississippi. He returned to his work invigorated and encouraged by this kindness to greater endeavor.

Bishop F. D. Leete, resident Bishop of Atlanta, was in Rome, Georgia, Sunday, August 11th, rally day at the Broad Street Methodist Episcopal Church, the Rev. E. D. Petty, pastor. The choir rendered their best selections and gave fine music. The congregation was large. The Mayor, Hon. Yancy, and other prominent white citizens were present. The Mayor gave an instructive talk at the close of the service. The Bishop preached a fine sermon and made a splendid impression upon all who heard him. The rally was for the indebtedness of the church, and a creditable sum was raised.



# THE CHRISTIAN LIFE

## Morning Messages

### The Light of the World

By Bishop Burt

The master said, "Ye are the salt of the earth." "Ye are the light of the world." Is it not true that every



age, though proud of its own achievements, looks upon itself in many respects as an age of decay, not quite measuring up to the heroics of the past? Is it not also true that each period of history looks forward with dread to the near or remote future? Our attention is called to-day especially to the vast aggregations of wealth, to the increase of luxuries and of self indulgence,

and to the passion for amusements? And we cry; "What a degenerate age!" Some of us are constantly in fear of the invading spirit of Jesuitism and of the power of Rome in politics. But every time it is the world that is wrong. We look outside and are afraid. Jesus looks inside and also is afraid. To Him the world was, as it has been, true to its own nature and impulses. He was not complaining of the world, of its attitude towards him and its purpose to kill him. His one anxiety was: Will my disciples retain in themselves the saving power that I have imparted to them? We find the same thought in his letter on light. His fear is not concerning light, but concerning the bushel—our policy, our fears. Sometimes our organizations, our ambitions, may be so many bushels to hide the light which he has intrusted to us. It is not a question about the darkness that surrounds us. The only anxiety of the Christ is: Will my disciples let the light shine that I have put into their hands? If they will there will be no question at all about the results.

The only "if" is concerning the co-operation of the will of the disciples. Will they retain the saving power that I have intrusted to them? Will they allow the light to shine that I have put in their hands?

If we pass from Jesus to Paul, we find the same thought, the power of God through the Gospel of his son Jesus Christ. Paul was sustained through an incomparable life and carried through almost unthinkable difficulties by the spirit of the Master. He found Jesus all-sufficient for equipment, for service, and for victory. The only doubt was concerning his own heart and concerning the loyalty of those who professed to be followers with himself of the same Christ. And his fears were the same as those of the Master concerning the salt and the bushel. He did not dread or stand in fear of the great pagan world that surrounded him. His only concern was in regard to the faithfulness of himself and those who were with him as followers of the Christ. He knew also what the issue would be if they were only true to Christ whom they professed to follow.

Now, we find the same all down through the centuries of the Christian Church. Brothers, as we look out upon the world to-day, and see the people, their attitude toward Christianity and the Christian Church, are we not filled with fear? We are dreading anarchism and socialism, and all the other outside isms. That is what is stirring up in us to-day fear and dread as we look on the

outside. We put the blame where Christ never put it, and we do it to conceal our own cowardice. And it is the worst kind of cowardice, too, because it is the result of investigation. We count as the Israelites counted. And we stand in mortal fear of the giant of Gath, that great uncircumcised Philistine. But David—David did not see Goliath of Gath! He saw the uncircumcised Philistine. Now, if Goliath of Gath is winning the battles, then the evidence is that there is no one among the followers of Christ who has the soul of David; and that is what we want—not to look on the outside and stand in fear of these enemies that are springing up all about us, but to have faith in the living God. We are talking about the worldliness of the Church, and corruption in politics and civic life, the indifference of the multitudes toward the Christian Church, the influx of immigrants into our country, and the grip Rome has on this multitude outside of our Churches. And we are afraid. And I do not wonder at it, if we keep looking at these things. But let us not be measuring the strength of the enemy and forgetting the greatness of God; for he is able to help us in overcoming all our difficulties. "This is the victory that overcometh the world, even our faith." If we have faith even as a grain of mustard seed, and will say to this mountain, "Remove to yonder place, it shall be done, and nothing shall be impossible" for us. That is the answer that Jesus gives to those who are asking why we are not succeeding as we should,—because we have been looking at our material appliances as compared with the worldly appliances on the outside. Now this morning, brothers, let us get back to implicit confidence in the words of Jesus, to trust in His very presence in our midst, in this General Conference, and to His promise that He will be with us everywhere, at all times, and will give us the victory. "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

### Looking Up

By Roy L. Smith.

At the end of a great canyon up among the Rockies I stood one morning seeking a path. High on every side rose the piles of huge granite blocks. I had followed the nearly a mile and here I was in what might have been a drill-hole left by some titanic quarryman after a vain attempt to pierce the earth's shell. Perhaps the huge granite mountain had split, making the canyon but spoiling the quarryman's plans.

There was no way forward and as I looked about me it seemed that there was only one way out—the way I had come. In whatever direction I might look I faced cold, silent granite. Then I looked up, and hundreds of feet above me there appeared the clear blue heaven, serene as the countenance of God.

There have been times when afflictions and discouragements have closed in about me like the cold granite walls. For days I have followed the narrow trail of hope. Then there has come a time when hope has given out, weakness and despair were facing me in whatever direction I might look—I was at the end of the trail. There being no forward I looked up. Above the rocks was God. Peaceful and serene his face as he smiled and

said, "With you alway even unto the end of the world."

I have never looked up that I have not seen God. I have never seen him that I did not feel a great longing to be near him. I have never sought him but that faith like a ladder has brought me out of the abyss, no matter how deep.—Hillsboro, Kan.—Ex.

### In God's Out of Doors

So tenderly fond of flowers was Mrs. Margaret E. Sangster, she writes: "When we begin to think of the flowers we love best, we are bewildered. There is no such thing as a favorite flower—every flower is a favorite. To-day the rose, to-morrow the lily, violets, pansies, mignonette, larkspur, geranium, verbena, each is the name of a plant that has in its hour made for us a season of rejoicing.

"Then, too, there are the gardens of the woods—the gardens that God plants and tends. How lavish are these gardens! Acres upon acres of daisies, white and gold; poppies, radiant in color and silken in texture; golden rod, purple aster, and wild rose, and the tiny flowers of the moss, so small that one passes them by, but so perfect that no mortal hand can rival them. Taken all together, what wealth there is in the gardens of forest, mountain and valley. The beautiful wildwood gardens made for us by our Heavenly Father.

"Beautiful things in the heart of the woods,  
Silence and sweetness and songs of birds,  
A gentle breeze in the leafy trees,  
And thoughts of peace too deep for words.

"Out of the clamor, and dust, and din,  
Into the woods as one enters in,  
Leaving the crowded traveled way,  
Who will, may muse of heaven to-day."

*Christian Intelligencer.*

### Sparks from the Anvil

The greatest day in the history of the world—to-day.

Evils are "necessary" only so long as we wish to have them so.

Steadfast and stuckfast are two different things, though they may appear very much alike.

While spending time to look for luck you may miss the opportunity of doing something worth while.

Cheerfulness, cordiality, gentleness and geniality thrown into our lives will make the darkest day seem bright.

Christianity is the religion that promises big things and is able to keep its word. It is always excelling itself.

The man who believes a thing can be done is the one to do it. It is good faith in the world that saves us from destruction.

Our ideals measure the distance between where we are and where we would like to be. We will, if we are honest, become like our ideals. Thought—act—habit—character—destiny.

If we cannot understand ourselves, how can we expect to understand other people. If there are mysteries about matter and things, how much more may we expect mystery about persons.—In "Onward."

Love the spot where you are and the friends God has given you, and be sure to expect everything good of them.—Albee.

A man must be hungry to know what hunger is, he must taste honey or wormwood to know the taste of honey or wormwood, and in like manner he cannot know sorrow but by feeling its ache, and must love if he would know love. Experience is our only teacher, and her school fees are heavy.—Alexander Maclaren.



Growth of Samuel Huston College

I am sure that it will be pleasing to the friends of education to know that Samuel Huston College still makes commendable progress. Nothing is more pleasing than the great interest taken in the school by the members of the West Texas Conference.

In order that the other benevolences of the Church may have a fair show, they take the main collections for the college in mid-summer when money is scarce through the District Conferences. In Texas money is more plentiful among the colored people in "cotton chopping season" in early spring, and "cotton picking season" in the fall. Our college collections comes between these, at the dull season. "Cotton chopping season"



PRESIDENT R. S. LOVINGGOOD

is for Easter collection. "Cotton picking" is for the general round-up for Annual Conference.

I want the public to know how my brethren have struggled this summer for the college. I have been to all six of our District Conferences during the heat of this summer, advising, helping in the collections, giving prizes, etc. Our Superintendents and pastors require all the departments of the Church to do a little for the college. The Sunday School, Epworth League, Brotherhood, Ladies Aid, Junior League, etc., must report something at the District Conference.

Thus the college is carried to the hearts of all the people. Here is what we have done during the last six weeks:

San Angelo District, E. L. Jackson, Superintendent .....	\$ 226.00
Waco District, T. S. Moore, Superintendent .....	360.00
Dallas District, J. S. Wyatt, Superintendent .....	400.02
Austin District, F. L. Kirkpatrick, Superintendent .....	521.10
Columbus District, J. W. Warren, Superintendent .....	530.00
San Antonio District, A. M. Mason, Superintendent .....	568.63
Total for the College.....	\$2,605.83

If you will remember that our people began late at this business, and that Mrs. Spriggs-Ratliff gets about \$700 each year for the Woman's Home Mission Society and that we still stand well with the other Conferences for all other benevolences, where is the Conference which excels us? When Bishop Moore saw what we do for the regular benevolences and then for our school, he expressed himself as greatly delighted.

Our Freedmen's Aid collection has in the meantime gone up from \$80 to over \$400.

How grateful I am for such a loyal Con-

ing, loyal support of every District Superintendent, pastor, public school teacher and lay member of the Conference. And what fine District Conferences we have had!

Thus it is that with the support of the Freedmen's Aid Society and a few good friends like Mr. E. T. Burrowes, we put into this plant nearly \$50,000 in twelve years, called together a strong faculty, and a student body of nearly 500.

I am pleased to say that a noble colored man, whose name will be given later, has just given the college six lots in Oklahoma, and that at the death of a lady in New York the school will come into possession of \$6000.

For the new year we open Thursday, September 19. The outlook is pleasing indeed. Having added the classical department three years ago, it now appears that our Freshman class will number at least 20 this year. Next commencement will see our first class from the A. B. Course—four young men and one young woman. And it's a fine class too!

Prof. J. A. Wilson will deliver our opening day address. Prof. W. E. Lew, formerly of Birmingham, will take charge of our music department. Among our other new teachers will be Prof. S. J. Saxton, a graduate of Gammon and Philander Smith; Mrs. R. E. F. Allen, for nine years a missionary in Africa; Miss Ada Saulesbury of Pennsylvania; Mr. J. E. Mosley, carpentry, while a tailor and blacksmith are to be selected before school opens. Among the improvements will be a Y. M. C. A. room in the Industrial Building, a restaurant for the day pupils, sanitary drinking faucets, and the library is to be furnished with fine mission oak tables and new electric lights. Come to S. H. C.

R. S. LOVINGGOOD.

Austin, Texas.

Cookman Institute

The building of Cookman Institute has been put in excellent repair. New roofs have been put on the old buildings, all windows and woodwork have been repaired, the buildings beautifully painted, the tower rebuilt on the main building, walls tinted and blackboards repainted, and a new building erected, the Mary B. Cookman College, to be used as the president's home.

The brethren of the Florida gave seven new chairs for chapel service, Rev. J. M. Deas gave a piano and Ladies' Auxiliary, an organization of patrons in Jacksonville, gave nearly \$50.00 worth of dishes. In addition to that they now have nearly enough funds to lay walks from the street to the buildings, and that work will be done early in the fall.

Sewers have been laid and the building will be connected at once giving more sanitary and convenient conditions. The streets are being paved and at the earliest opportunity the front campus will be graded and covered with grass and improved with shrubbery. The athletic field is now one of the best in the city, and will be improved as means are secured for the purpose.

An increased faculty will do more efficient work than ever. Miss Clara Mueller will still have charge of the instrumental music, giving instruction when desired on other instruments than the piano. She will also continue the drill of the Glee Club, an interesting and important addition to our work.

Another teacher has been secured for vocal music and chorus drill. Some new typewriters have been donated to the school, so that there will be a better equipment for the business course. There will be three teachers in the Academic and Normal department and a teacher for each grade. Music and drawing will be made features of the grade work.

The enrollment last year was ten per cent. above the annual average of years past and was just about to the limit of capacity. All are working to secure new buildings to meet the growing demands. About \$75.00 worth of physical and chemical apparatus was

other accessions could be made if someone would donate cabinets where such things could be conserved.

The year opens September 30, 1912 and closes May 8, 1913.

Studies in Domestic Economy

Meeting the Higher Cost of Living Halfway  
Introduction.

By Prof. J. R. Reynolds.

When I married and settled down in my position as professor of mathematics, the problem of meeting family expenses was not very complicated. Having worked my way through college I knew how to make the most of small means, while my wife's education in no way unfitted her for domestic duties. Hardly one-third of my modest salary was required for our actual living expenses and we began saving to buy us a home some day. Salt meat was six cents per pound, flour four dollars per barrel, country butter twenty cents per pound, eggs ten cents per dozen, hens twenty-five cents each, vegetables in like proportion in our country town.

We lived "out of paper bags," that is we bought our supplies from grocers and market men who delivered them in these handy receptacles. My wife suggested that I plant a garden and cultivate it during my leisure time, thus to insure a supply of fresh vegetables which were not always obtainable. Being a carnivorous animal I scoffed at the idea. "Let the cattle eat the herbs and grass and we will eat the cattle" I replied, facetiously adding that the roots of cubes and quadratic equations were the only ones I cared to dig for. Having spent my youth in the tobacco factories of North Carolina I had little knowledge of farm work and less inclination therefor. My leisure was spent indoors, following some line of investigation, while my vacations were usually spent in the North studying along the same lines.

Ten years brought decided changes all around; there were now seven in family, four children and one worthy young woman who helped with house work for her school expenses. My salary was just double what it was ten years before, but, shades of Caesar! the cost of the necessities of life had gone soaring, fifty and even one hundred per cent. My mathematical instinct warned me that whenever my expenses exceeded my income I would be on the direct road to the poorhouse or, alas, the penitentiary; the former, if I should remain honest, the latter if I should not.

"It never rains but it pours." This is an old saw which is often true. To make matters worse my health broke down. My stomach, which I had often boasted could digest a cannon ball, began to talk back and refused to digest the meat diet, improperly masticated, which for years I had forced upon it. Medicine appeared to do me no good. Realizing that a crucial time had arrived I applied for life insurance but was turned down as an undesirable risk by the company. This was not the last straw; it came later. One night my disordered digestion took the form of a nightmare; I struggled ineffectually with an overpowering something which was throttling me. "Who are you?" I gasped with a labored effort. The answer thrilled me with horror; it was, "I am death."

(The struggle against the high cost of living will follow in my next, showing how it was met more than halfway.)

Is life uninteresting? Is there not anywhere in sight, a wrong to be remedied? Is there not, in one's own heart, an evil which should be overcome? Lack of interest, lack of effort on one's own part, are what make life seem uninteresting, when in reality it is full of opportunity and power.



## Recent District Meetings

### PARIS DISTRICT

"The greatest Conference in the history of the District" is what is said of the twenty-sixth session of the Paris District Conference, which convened with the good pastor, the Rev. S. M. Balden, and members of St. Paul Methodist Episcopal Church, Clarksville, Tennessee, August 6-11, 1912. The Rev. K. W. McMillan, the efficient District Superintendent, was at his best from all viewpoints. Signs of progress were manifested in every particular. Every phase of the work was looked after with the greatest care, and as a result the program was rendered to the letter. The mid-day sermon proved an oasis in the general routine of business. A great spiritual wave seemed to have been in evidence and men and women were heard to exclaim, "It is good to be here." The full assessment for education, \$300.00, was paid. A large per cent of the benevolence was reported raised by the pastors. A full and prompt attendance of all the pastors on the District was had. These facts are mentioned that the reading public may know "the Boy" District Superintendent is a "live wire" in Methodism and an indispensable asset to the Texas Conference. The Southwestern was ably represented by Robt. E. Brown, Professor of Natural Science, Wiley University. Twenty-seven subscribers were secured. Dr. M. W. Dogan, President Wiley University; the Rev. P. H. Jenkins, District Superintendent of Marshall District; the Rev. W. H. Logan, District Superintendent of Houston District; the Rev. Mr. Beal, pastor, Mallaleu Chapel, Marshall, Texas, and the Rev. A. G. Winn, D. D., pastor of the African Methodist Episcopal Church, Terrell, Texas, were present and wrote their names indelibly upon the hearts of those who chanced to hear them speak. The climax of the occasion was reached on Sunday at 11 o'clock a. m., when the Rev. W. J. King, of Boston, Massachusetts, electrified his hearers by a sermon from the subject, "The Greatest Life." Thus the work of the session of the Paris District Conference, Epworth League Convention, Sunday School and Woman's Home Missionary Society passed into history.—E. W. Kelly.

### INDIANA DISTRICT

The Indiana District Conference convened with District Superintendent Dr. G. R. Bryant in the chair. Organization was effected by election of the following officers: Secretary, Rev. H. H. Hinton; Statistical Secretary, the Rev. I. F. White; Treasurer, the Rev. Chas. Jones; District Chorister, Mr. J. A. Washington. Reports to the various papers were elected. Reports of pastors were called for and several reports were made that showed the work over the District in good shape. The Rev. W. Singleton preached at the evening hour, followed by the Sacrament of the Lord's Supper, conducted by District Superintendent Bryant, assisted by several brethren. In the afternoon the Sunday School Institute, presided over by Mr. R. A. Crolley, held its session. It was well attended. A number of excellent papers were read and discussed. In the evening the usual welcome address was delivered by the Rev. Wm. Gills, of the African Methodist Episcopal Church; response by the Rev. D. H. V. Purnell. Following this was a sermon by the Rev. H. A. Foreman. Thursday morning session opened with devotional services conducted by the Rev. E. W. White. Dr. Bryant gave an inspiring address on the outlook of the work as seen by him in his first and partial second visit over his field of work. An able sermon was delivered by the Rev. J. W. Robinson during the morning. In the afternoon the Epworth League program was rendered. The Rev. D. A. Bethea, District President, being absent, Mr. R. A. Crolley presided in his stead. A number of excellent papers were read from the subjects assigned the Epworthians. The Rev. E. R. Lewis preached a very acceptable sermon. Friday morning the regular business of the Conference was taken up and disposed of—such as reports from church auxiliaries. In the evening an excellent musical program was rendered and an able and instructive lecture on the subject, "Dividends Will Come," by Dr. Bryant. The District Conference, presided over by him will not soon be forgotten by those who attended. Some papers and addresses were delivered by the ministerial brethren Saturday evening an excellent

sermon was preached by the Rev. B. H. Williams, after which a short address was made bearing on the Stewart Missionary Foundation for Africa, by Dr. D. F. Whitaker. The Sabbath being quarterly meeting for the charge, was a high day. The Rev. H. H. Hinton preached at 11 a. m., the Rev. H. M. Carroll at 3 p. m., and the Rev. I. F. White in the evening at 8 p. m. All the services were well attended and enjoyed by the people. Thus as a district we pass another milestone and with the inspiration upon us, we go forth to our work with new zeal and a larger vision and a larger hope. The statistical side showed that souls were being converted, debts were being paid, repairs were being made and the aggrandizement of the Church were being cared for.—H. A. Foreman.

### HUNTSVILLE DISTRICT

The District Conference opened August 14th, Dr. H. W. Jackson, presiding. Doctor Jackson made the welcome address; responses by Prof. J. D. Artis of the Baptist Church, in behalf of the churches. Officers elected: Elia E. Washington, secretary; S. M. Cole, recording secretary; T. S. Simonton, state secretary; T. M. Jackson, reporter; J. H. Anthony, treasurer. This Conference was the best in the history of the district, said one who knows the district from its origin. We had present some of the leading ministers of the Texas Conference, among them being Dr. Dogan of Wiley University; Dr. J. M. Johnson of Trinity (Houston); Dr. K. W. McMillan, Superintendent of the Paris District; the Rev. Mr. Carr of Paris; P. H. Jenkins, Superintendent of Marshall District; Dr. W. H. Logan, Superintendent of Houston District; The Revs. Fotson, Gabriel and Prof. Davage.

All made helpful talks and laid a deal of stress on the needs of Wiley University. Prof. Brown, of Wiley University, was here and held a great crowd spellbound while he presented the needs of Wiley. Friday night was the "great time;" everybody went wild over the Wiley Rally. Our claim is \$300, but we raised \$326.25. Professor Davage interested all in the needs of the Southwestern and secured 25 subscriptions. We hope to send in at least fifty more before Conference. Dr. Jackson rules his men with harmony and love and always greets them with a smile; but he is as strict as can be in the laws of the Church. His men all love him and are getting sorry, even at this early hour, that he has to come down in 1913. Among those who preached were Dr. Johnson, the Revs. Messrs. Anthony, Kelly, Carr, Cole, Evans. Sunday over \$12 was raised in the Sunday School. We also had a contest for a beautiful Bible between twelve classes. T. M. Jackson teacher of Class No. 4 won the Bible. Bro. Jackson has been successful all the year in winning books; he won first prize in Gammon Theological Seminary on hymn writing. About one hundred and fifty partook of the Lord's Supper. Sunday night the session closed with resolutions offered by the Reverend T. M. Jackson and J. H. Anthony. The next conference will be held at Montgomery (Texas). Raised during the session \$520.11—leading all up to date.—T. M. Jackson.

### INDIANA DISTRICT

The Women's Home Missionary Society convened in Bloomington, August 15-18. Last year, August, 1911, the District Missionary Society withdrew from the District Conference and resolved to hold independent meetings. This was the first attempt, but was quite a profitable one. Every auxiliary throughout the District was represented. The statistics show that there is an increase each year. Judging the future by the past there is a hope that there will soon be an auxiliary organized in every charge. The secretary of the Young People's Work reported an increase in her work. Among the literary attributes were very excellent papers by Mesdames Mitchell, of Terre Haute, and Orlidge McCowan, of Indianapolis. The Rev. G. L. Bryant and H. A. Foreman of Indianapolis were very pleasant visitors. The Rev. Mr. Foreman delivered the anniversary sermon before an appreciative audience. Dr. Bryant conducted the consecration service, Sunday evening which was very effective. Mesdames George Ross, of Indianapolis, and Henry Griffin, North Vernon,

were unanimously elected president and corresponding secretary, respectively, for the tenth year. The entire district extends congratulations to the citizenship of Bloomington for their hospitality.

### SAVANNAH CONFERENCE

The first annual Convention of the Women's Home Missionary Society met at Jesup, Georgia, August 8-11, with the president, Mrs. Cassie E. Sapp, in the chair. This being the first attempt of ours to hold a separate convention of this Society, it was with much interest that our worthy president and her co-laborers put forth every effort to make it a success. Representatives from the various charges on the four districts were urged to be present. The financial plan decided upon was not fully carried out owing to the small number of representatives; but, with the few who were present a great foundation was laid upon which we hope to build year by year until the work of this Society has reached its zenith. An urgent appeal from our president, stating the need of more sacrifice and active service on the part of our women throughout the bounds of our Conference was made. After some very timely and interesting discussion, some plans were adopted by which we hope to render assistance to some of the educational institutions within the bounds of our Conference. The present condition of Savannah, Paen Church, was taken into consideration, and a small donation was applied to it. Our educational institution at Waynesboro was also taken into consideration, and the Convention pledged its assistance towards helping it by urgently asking each of the four districts to try to raise \$100 by the Annual Conference, which money will go towards erecting a dormitory for the girls of said school. The Savannah District Conference being in session at the same time, we were honored with the presence of District Superintendent E. D. Giddens, and other pastors of the district, whose helpful suggestions and financial assistance were received with much appreciation. Also helpful talks from Miss Esther Hull, Mrs. I. L. Milkin and other of our sisters were made, touching upon the future prospects of our work. We do hope that great interest will be aroused throughout each District, and that as nearly as possible the full amount of money assessed will be raised and reported at our next Annual Conference. Thus passed into history the beginning of a great movement which we hope will continue to grow. May God bless our efforts.—Mrs. M. E. Dent, corresponding secretary and reporter.

### HATTIESBURG DISTRICT

The District Conference was held at Enterprise, Mississippi, August 21-25, the Rev. W. M. McMorris, District Superintendent, presiding. The Rev. N. Toole was elected secretary; the Rev. B. W. Robertson, statistical secretary; the Rev. J. C. Hibbler was elected to represent the Southwestern. Forty-two subscriptions were received. The Rev. R. N. Jones was elected to represent the Board of Home Missions and Church Extension Society and reported \$21 for the same. Communications from Prof. M. S. Davage and Dr. I. L. Thomas were received. We all regretted very much that they could not be present. Introductions: The Rev. N. Carter of the Baptist Church, and the Rev. Mr. Pollard. Prof. McGown spoke to the Conference. The Rev. D. L. Morgan of the Meridian District, represented the Meridian Academy and received \$5.15. The Rev. E. Webb from the Gulfport District brought word of greeting from that District. Prof. W. I. Cole, of Chicago, Ill., was delighted to be in the South, and to speak to his brethren; each made quite an impression for good. Reports from District Superintendent, pastors, local preachers, exhorters, Epworth League president, district stewards, class leaders, Sunday School superintendents, Ladies' Aid and Woman's Home Mission Society all made good reports, which showed the temporal and spiritual prosperity in the District. This is the season for revivals, yet the conversions and accessions are in advance of last year. The reports show 300 or more. There was a large class for license to preach, but all failed to pass. A large number was recommended to the Annual Conference. The Benevolence of the District is in advance of last year. One convert during the Conference. Many came forward for prayer each night. Prayer was offered and a collection was taken for the Rev. A. C.



of Laurel, Mississippi. Total amount collected during the Conference, \$136.90. Each session was largely attended. Those who preached during the week were Revs. John Edmonson, R. Houze, J. Butler, W. R. Walker, W. A. White, N. E. Goodlow, G. A. Britton and R. B. Taylor. Sunday was a great day in Zion. Love feast conducted by the Revs. A. C. Lacy, F. L. Woods and J. A. Jorden, at 10 a. m. in the presence of a large crowd. The Rev. R. N. Jones preached at 11 a. m. Dr. W. W. Lucas at 3 p. m., assisted by the District Superintendent and pastors, administered the Lord's Supper. At 8 p. m. Dr. J. C. Hibbler preached to a large crowd. The choir, under the control of Mrs. N. Toole, furnished the Conference with splendid music. The Rev. G. W. Arned and his good people deserve special credit for the way they entertained the Conference. Dr. A. J. McNair, Superintendent of the Jackson District, came over Sunday and spent a short while with us. Thus closed the best session ever held on this District. Our next Conference goes to Collins, Mississippi. Suitable resolutions were adopted thanking the pastor and his people.—R. N. Jones.

#### ANNISTON DISTRICT

The twelfth session of the Anniston District Conference convened at Roanoke, Alabama, July 31 to August 4. Promptly at 9 o'clock Wednesday morning the Rev. Dr. J. S. Jordan, District Superintendent, J. S. Ingersoll was elected secretary, the Rev. W. T. Trammell, assistant. Sermon by the Rev. A. D. Moon; all enjoyed the sermon. The Literary Program was taken up in the afternoon, and some very interesting paper were read. The Misses Jordan, Mrs. L. A. M. Jackson, Mrs. E. J. Fisher, Mrs. A. E. Ramsey and many others did telling service in the literary work of the Conference. Prof. S. E. Moses (our delegate to the General Conference) in a very earnest and forceful speech told us many things of interest. Prof. Moses said "We belong to the greatest church in the world." The Rev. L. S. Price, Superintendent of Opelika District was introduced and made a great speech; remembering his old District he brought greetings from his—the Opelika District. Dr. S. J. Jordan, District Superintendent read his report which showed that the pastors on the Anniston District has the work well in hand. Dr. Jordan is an earnest and faithful Christian gentleman. Under his intelligent and Christian administration the Anniston District is fast moving to the front. We were fortunate in having the Hon. F. P. Nichols, Mayor of Roanoke, Alabama, make the welcome address. Mr. Nichols, in a peculiar way, told us that he was our friend and well-wisher. He said: "The white folks of the South are your friends when you are trying to be a people." The Rev. Dr. Hubbard of the Stewart Foundation for Africa was introduced and made an excellent address explaining his work. Dr. E. M. Jones, agent for Sunday Schools, represented his work in a very earnest speech. Mrs. Camphor was introduced, and spoke on missions. Bros. I. L. Johnson, W. H. Jordan, H. N. Redrick, J. A. Harris and others preached soul-stirring sermons during the Conference. On Sunday at 11 Dr. S. J. Jordan, District Superintendent, preached as we never heard him before and there was great rejoicing. The pastor at Roanoke, the Rev. W. H. Jordan, had everything so well arranged that all were well provided for. The people at Roanoke are very hospitable and tried to make it pleasant for all. Benevolence collection, \$385.07; Conference collection, \$152.15; trustees, district stewards, \$6,278.93; making a grand total of \$6,817.15.—J. S. Ingersoll.

#### SOUTH NEW ORLEANS DISTRICT

The South New Orleans District convened in its twenty-fifth session at Franklin, La., in Asbury Church, August 7-11. This town is situated on the beautiful Bayou Teche, made famous by Longfellow. It is just three miles from Baldwin, where Gilbert Industrial College is located. The Rev. J. Wesley Turner, the worthy superintendent, called the Conference to order promptly at 2 p. m., the devotional exercises being conducted by the Revs. W. J. M. Price and R. C. Worsham. The Rev. F. D. Bowers was elected secretary, assistant, Rev. M. L. Baldwin; statistician, the Rev. D. D. Williams, assistants, Prof. R. I. Reynolds; Revs. T. F. Robinson and T. B. Cooper; treasurer, the Rev. Cornelius [unclear], pastor of the church; reporter, F. B. Smith. J. I. Reynolds, principal of Gilbert Industrial

College, spoke concerning Gilbert and the New Orleans University. The District Superintendent urged the Conference to stand by the educational interests of the Church. The third Sunday in September was fixed as Rally Day in the interest of Education on the District in order that the charges may be fully prepared to answer roll call at the New Orleans University on opening day, September 30. The Rev. R. E. White, manager of the Orphans' Home of the Louisiana Conference, was introduced and made mention of his work. Dr. B. Mack Hubbard ably represented the Board of Home Missions and Church Extension in the absence of Dr. I. L. Thomas. The District Superintendent, pastors in charge and Prof. J. I. Reynolds were appointed the committee on the printing of the journal. Mrs. J. W. Turner, wife of the District Superintendent, Mrs. F. T. Chinn, treasurer of the Women's Home Missionary Society of the Louisiana Conference; Mrs. Mary Smith, Mrs. Charlotte Tabor, Mrs. Josephine Wilson, Miss Josephine Boston, Mrs. Millie Laws and Mrs. Ella Wilson were introduced. On Wednesday night the citizens were out in a cordial welcome. The address in behalf of the city was delivered by the Rev. C. C. Weir, pastor of the Methodist Episcopal Church, South. Every word was full of sincerity and easily conveyed the fact that the people of Franklin hoped for us a pleasant stay. Responses by the Rev. F. T. Chinn and F. B. Smith. An address of welcome in behalf of the Church was given by Mrs. L. M. Collins; response, Prof. C. W. Dale. The choir furnished excellent music at this time and throughout the session. The second day opened very auspiciously. Several distinguished visitors were introduced, among whom were Dr. G. C. Bryant of Thibodaux and Prof. J. E. L. Hoskins of Lake Charles. These gentlemen addressed the Conference. Greetings from the Sbreveport District were sent by Rev. J. E. Rolax, the fraternal delegate. The District Superintendent called especial attention to the financial struggle of Simpson Memorial, and urged the pastors to do what they could for this distressed congregation. Discussion, "What Are the Hindrances to the Increase of Membership in the Louisiana Conference," was led by Dr. B. Mack Hubbard and Rev. W. S. Harris. Poorly kept church records, migration of members and the arbitrary revision of the church enrollment were among the many hindrances stated. "Should the Louisiana Conference Divide?" led by the Revs. T. F. Robinson and R. C. Worsham. The Conference went upon record as opposed to division. "What Has Been the Attitude of the Day School Teacher Towards the Church and the Sunday School?" was an interesting discussion led by the Revs. M. L. Baldwin and F. T. Chinn. It was shown that many of our day school teachers and young people who have had the advantages of school training do not give the service to the church and Sunday School as they should, and it was urged that there should be special effort at a mutual understanding along these lines. The introductory sermon was acceptably preached by the Rev. T. B. Cooper. The missionary sermon was delivered by the Rev. J. McKee. Editor R. E. Jones, of the Southwestern, was present and was given the freedom of the Conference and took part in all discussions. He is always a welcome guest among us. The Conference and visitors heard him gladly. The discussion, "Shall the Methodist Episcopal Church Elect Bishops for Races and Languages?" was ably led by the Rev. W. S. Harris. After a free and full discussion of the subject from various angles, the Conference gave its approval of the proposition. On Friday night the doctrinal sermon was preached by Dr. B. Mack Hubbard. The doctor was at his best. The anniversary of New Orleans University and Gilbert Industrial College was held. Dr. R. E. Jones introduced Prof. J. I. Reynolds, and the professor "made good." Dr. J. Sidney Brazier also delivered an excellent address. On Saturday the Rev. F. D. Bowers preached a very acceptable sermon. The Rev. Pierre Landry, Superintendent of the Lake Charles District, brought greetings. Words of cheer were sent from the North New Orleans District. Dr. B. Mack Hubbard delivered a eulogy upon the life of the late Bishop Warren. Resolutions touching the Conference relationship of the late Rev. Wesley R. Butler to the South New Orleans District were read by Attorney F. B. Smith, chairman of a special committee appointed for the purpose. On Saturday afternoon the anniversary of the Woman's Home Missionary Society and Ladies'

Auxiliaries of the District was held. A very interesting program was rendered. At night two educational sermon was delivered by the Rev. F. F. Robinson. On Sunday morning at 9 o'clock a model Sunday School was conducted by Attorney F. B. Smith. At 10 o'clock Conference love feast, conducted by the Revs. F. T. Chinn and R. E. White. At 11 a. m. the annual sermon was delivered by the District Superintendent, the Rev. J. Wesley Turner. He made a new mark as a preacher. Sunday afternoon was field day, in which short sermons were delivered by the Revs. P. C. Colton, H. C. Gair, Wm. Emmett, H. J. Brown, J. D. H. Frazier, W. H. Lang, D. D. Williams, G. Robinson, J. H. Wise, and M. L. Baldwin. The closing sermon was delivered at night by the Rev. F. T. Chinn. Resolutions of thanks to pastor, members and citizens were read.—F. B. Smith.

#### KANSAS CITY DISTRICT

Our District Conference, Sunday School and Epworth League closed August 18th. The Rev. W. H. Wheeler, District Superintendent, presided with brotherly love and fairness. He is a splendid young man of whom we are all proud. The Conference was well attended. The good people of Slater made us welcome and treated us royally during our stay. Nearly all the pastors were present, and a large number of delegates from the different charges. Some of the best papers were heard that have ever been presented at a District Conference. One of the best and one of the most strong and thoughtful was that presented by the Rev. W. L. Lee, of Des Moines, Iowa. Subject, "The Relation of Jesus to the Conception of Duty." The opening sermon by the Rev. A. J. Williams, of Blackburn, was full of thought, and was a spiritual awakening to the Conference. A paper by Mrs. Georgia Moss, "The Layman's View of the Preacher," brought much light to the eyes of the Conference. The welcome addresses were good indeed. Welcome address on behalf of the church by Prof. Chas. Walls; on behalf of the colored citizens by the Rev. Mr. Wilson, of the Baptist Church of Slater, Mo. Responses by the Rev. R. Davis, of Kansas City Centennial Church, and the Rev. O. H. Johnson, of Independence, Mo. A splendid paper by the Rev. W. H. Smith, of Marshall, Mo., was on the subject of "Systematic Giving." This paper was valuable to the Conference. The Rev. Mr. Smith is one of our ex-District Superintendents, a preacher indeed, and a Christian gentleman. We are glad to have him in our District. The anniversary of Geo. R. Smith College and Local Education was a treat to our Conference. Our President, Dr. J. C. Sherrill, of George R. Smith College, represented the institution. He was received heartily by the brethren. The Conference gave to Geo. R. Smith College \$40.25. Friday, at 11 a. m., sermon by the Rev. R. H. Young, of Oskaloosa, Iowa. Paper by a delegate from Mason City, Iowa; subject, "The Decline of the Sense of Sin," by Miss Artiva Williams. It was a splendid effort. On Friday evening was conducted an evangelistic meeting, led by Dr. J. Will Jackson, of Lexington, Mo., the Rev. T. H. Lockwood, of Wellington, Mo., and the Rev. W. R. Rivers, of Glasgow, Mo. It was a glorious meeting. Dr. J. Will Jackson preached a powerful sermon. Dr. Jackson is one of our ex-District Superintendents; he is a blessing to our Conference and an inspiration to our young men. We are proud of him. Saturday evening a reception was given for all delegates, visitors and friends of Slater, Mo. Admission, 10 cents. Master of Ceremonies, the Rev. O. A. Johnson, Independence, Mo. Song by the choir. Solo by Prof. Chas. Wells; reading, Mrs. M. R. Neal, of Slater, Mo. Address by the Rev. F. Douglas Woodford, of Mason City, Iowa. Subject, "Will It Pay?" Address by Dr. J. C. Sherrill on "Africa." He brought us back home. He encouraged us also to have faith in the race and to stand together. We love Dr. Sherrill. George R. Smith College is coming to the front. Our new charge in Mason City, Iowa, had no mean report to the District Conference. The pastor, the Rev. F. Douglas Woodford, is wide awake. He was appointed as pastor at Mason City, arrived in that city shortly after the close of the Central Missouri Conference, and started work with only a few members. He has gotten into church quite a few more, a good following which means a bright future for our work in

(Continued on Page Ten.)



# Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Eaton & Malus, and all communications intended for publication to the Editor.
- 2—in sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

## WITH THE BRETHREN

Who gets any more out of a Methodist gathering than Methodist preachers? They enjoy preaching, praying, singing and shouting. As a matter of fact, Methodist preachers attend District and Annual Conferences and big meetings as a vacation. The coming together of the people seem to act as a tonic. It is a real joy and an inspiration to get out among the brethren. Bunch them and give them a chance, and Methodist preachers can sing dull care away at any time. If they do not reach the case with song, just let them form a confidential group and there will be jokes enough to make old sober-side force a smile.

The political orator has nothing on the preacher when it comes to a stock of jokes—jokes of all kinds. Then, there is such cheerfulness among preachers. Recently we were among preachers who had suffered from the overflow. They bore their suffering with such a light heart that their very countenance was a sermon on cheerfulness. They are a brave and heroic set. Preachers have faults and short-comings, but they have, also, an abundance of Christian graces that make them a power for good.

We spent a day with the New Orleans South District, which held its session in Franklin, Louisiana. The Rev. J. W. Turner is the Superintendent of this District. His pastors know his voice and follow him. Brother Turner is determined to lead in the collection for New Orleans University and Gilbert Academy, and we believe he will. The South New Orleans District can do large things for education and with the present leadership of Superintendent and pastors, large results will follow. This Conference furnished a lively discussion on the proposition for Bishops for Races and Languages. The speeches were of a high order. The situation was fully canvassed. While no vote was taken, it was clear that the amendments found favor with the brethren. It is only fair to state that one or two opposed the amendments—but, after all, all were looking for the best thing.

The pastor, the Rev. C. Spears, made a royal host. He is obliging, alert and brotherly. As far as the brothers are concerned "Spears" can have a Conference as often as he desires. Principal Reynolds, of Gilbert Academy and Dr. S. J. Brazier spoke at the educational anniversary. Gilbert was only a few miles away. It was easy for Prof. Reynolds to thrill his brethren and win their support. Dr. B. M. Hubbard followed with a fervent sermon. It was a good Conference in many ways. Our Church in Franklin is located on Main Street, in the best section of the town. The white Catholic church is only a few feet away, and the Methodist Episcopal Church, South, just across the street. Each of these churches is doing its work with mutual respect for the other.

We dropped in at Lake Charles, the following Sunday morning. The Rev. Peter Wellington Clark is the master of the situation here. Lake Charles is a good appointment. For loyalty of membership it is one of the very best. Brother Clark is doing well. He has his work in hand and enjoys the confidence of the entire community. Put him in any town or city and P. W. Clark will preach, work and sing himself into the good graces of all the people.

from Louisiana. At this point the work of the Texas Conference begins. The Rev. G. E. D. Belcher is pastor of our Church here, and he knows how to do things. He has toned up his services and improved the work otherwise. Brother Belcher has met the collection problem and won. The pastor's salary and main items of the budget are taken in regular, business-like way during the weekly class. The table collections have been abolished. The people love and honor Pastor Belcher for his hard work, forceful preaching and clean life. Mrs. Belcher, who is pastor No. 2, of course, shares the honor of her husband.

The Lake Charles District Conference was held at Jeanerette, Louisiana. We reached there at 9:15 p. m. Such a crowd. The street was lined, for there was not standing-room in the church. The District Superintendent, Dr. Pierre Landry, had worked his people up. The Conference was a big attraction. The pastors were there in full force. The gathering had the appearance of an annual Conference. There were signs of life and evidences of growth. Jeanerette is a fine charge, and the pastor, the Rev. E. C. Goings, knows it. Brother Goings has the thanks of all for the gracious way he provided for all the delegates.

## SOME DISTRICT CONFERENCES

After a few weeks of silence, caused by many wanderings to and fro in search of subscriptions, I shall now resume the brief narrative began several weeks ago, touching the District Conferences I was privileged to attend.

The North New Orleans District, Rev. Valcour Chapman, D.D., District Superintendent:

This District held its Conference session at Slidell, Louisiana, the Rev. W. H. Harrell, pastor. Slidell is one of the best points on the district for the entertainment of conferences. The reputation of its citizens of all denominations for hospitality was well sustained during this Conference. All visitors were well provided for. Our Church here is being enlarged and beautified. When completed, it will be a credit and an inspiration to our members in Slidell. Dr. Chapman is a wise administrator, and was careful to see that all things were done correctly and in order. The sessions of the Conference were interesting.

Twenty-five cash subscriptions were secured. Revs. Wm. Harrel, B. R. Jackson and Arthur Robinson took the leading part in bringing about this result. Other pastors also joined in. Taken all in all this was a fine session.

The Huntsville District, Rev. W. Hartley Jackson, District Superintendent:

This District held its annual meeting at Conroe, Texas. Rev. J. W. Gilder, pastor. Sometimes, in Texas, it is the custom to estimate the crowd by the space they are supposed to occupy rather than by numbers. If this method were followed in this instance one would be justified in saying that there was at least "an acre of folks" present. I could only spend about two days with the brethren here; but saw enough to realize that on the whole, good work was being done on the District.

The number of subscriptions secured fell short of our expectation, not amounting to quite twenty-five; but the pastors pledged themselves to do more for the paper within the next few days.

The parsonage has been removed from its former, to a more suitable, location, and is being rebuilt. When completed it will probably be the best parsonage on the District. Rev. W. Hartley Jackson is a faithful worker and a good leader. The entire Wiley claim, amounting to more than \$300, was raised by this District.

The Novasota District, Rev. B. M. Taylor, District Superintendent:

This District held its annual session at Navasota, Texas, Rev. J. F. Barnes, pastor. Arriving here toward the end of the session I found the brethren of the Conference busily engaged in making their reports and in striving to complete the work of the Conference in due season. An extensive program had been arranged, and for the most part was very creditably carried out. Rev. Taylor has served six years on this District, and is highly esteemed by those who have been associated with him in the work. The members of our Church at Navasota have been heavily burdened with a large church debt of many years' standing. Under the leadership of Rev. J. F. Barnes the debt has been reduced to less than one hundred dollars, and will, without doubt, be wiped out at an early date.

Here, the SOUTHWESTERN, in the language of sailors, encountered for a time, head winds and tides, and the sailing was difficult and progress slow. Fortunately, however, the wind changed, and, before the close of the Conference, the SOUTHWESTERN was under full sail and made great headway, for the wind was fair and the tide favorable. Forty or more cash subscriptions were secured, Rev. J. F. Barnes leading with about seventeen of this number.

Others who contributed greatly in bringing about the result were Revs. J. A. Tillery, W. A. Fortson, Ellis Micheaux, and W. W. Randall. All of the pastors pledged to do big things for the SOUTHWESTERN within the next few weeks.

The Houston District Conference, Rev. W. H. Logan, District Superintendent:

The Houston District held its annual session at Richmond, Texas, Rev. W. M. Mack, pastor.

There were not as many delegates in attendance as at some of the other Conferences, but, for enthusiasm, good singing and hard work, this District, was surpassed by none. This is Dr. Logan's first year on the Houston District, having just returned to the Texas Conference, after having done two years of efficient work in the Louisiana Conference. He was gladly welcomed by his old associates just as he was reluctantly given up by his newly-made friends in Louisiana. It was evident to any visitor that Dr. Logan had had much experience as a presiding officer.

When the time of the SOUTHWESTERN rally came, everything was put aside and it was refreshing to see the way in which the brethren rallied to the call of their leader. More than sixty cash subscriptions were secured. Rev. L. S. Blakeley, J. O. Williams, C. C. Minnegan, S. A. Pryor, Jas. I. Gilmore, Freeman Parker, J. M. Johnson, Wm. Mack, T. S. Pryor and E. D. Hubbard helped to swell the list. More than five hundred dollars was raised for Wiley University. The Conference was well entertained. Rev. Mack and his loyal people made it very pleasant for the strangers who were within their gates.

M. S. D.

Notice to Pastors of the East Tennessee, North Carolina and Tennessee Conferences—

The date of the East Tennessee Conference meeting at Knoxville is changed from Wednesday, September 18, to Thursday, September 19.

The opening session of the North Carolina Conference meeting at Lenoir, North Carolina, will be on Wednesday, October 2, at 2:30 p. m.

The date of the Tennessee Conference at Gallatin, Tenn., is changed from Wednesday, October 9, to Thursday, October 10.

THEODORE S. HENDERSON,  
Presiding Bishop



## Of General Interest

### MEXICAN BORDER DEMANDS ATTENTION

The situation along the Mexican border is very serious, so much so that President Taft, upon request of Major-General Wood, has sent two additional regiments of cavalry to Texas. While there is some talk of American intervention, intervention does not seem at all probable. It would involve too much. The Government is justified, however, in having sufficient troops along the border to preserve order in American territory adjacent to Mexico, and to protect the lives and property of American citizens.

### GREAT LOSS OF LIFE IN CHINA

According to recent dispatches from Shanghai, China, between 30,000 and 40,000 lives were lost in the vicinity of Wen Chow, in the province of Chekian, as the result of a typhoon combined with torrential rains and high tides on August 29th. Subsequent floods in the upper Wen Chow river overflowed a vast area, and the town of Tsing-tien, forty miles northwest of Wen Chow, was submerged, 10,000 of the inhabitants losing their lives. Various other towns were washed away and the prefecture at Chuchow, an important missionary station, was destroyed. The typhoon of August 29th swept over several provinces on the western coast of China, including Chekian and Fuchien. The Province of Chekiang, which has a population of about 12,000,000, consists in part of flat lowlands and is considered one of the most fertile provinces of China. In consequence of the floods the inhabitants will be in danger of famine. Last year the flood caused by the overflow of the Yangtze River, which was the most extensive in memory, caused the death by drowning of 100,000 persons, and left millions to face starvation.

### MAINE GOES REPUBLICAN

According to the dispatches published Tuesday morning Maine turned back to the Republican party in the State election on Monday, William T. Haines of Waterville being elected Governor over Gov. Frederick W. Plaisted, his Democratic opponent, who sought a second term. The Republicans retained, also, one of the two congressional districts lost to the Democrats two years ago.

Returns for Governor from 525 out of 544 election districts gave Haines, Republican, 58,187; Plaisted, Democrat, 53,706. The corresponding vote for 1910 was Fernald, Republican, 53,271; Plaisted, Democrat, 58,151. These returns show a Republican gain of 9 per cent, and a Democratic loss of 9 per cent. If the same percentage is maintained throughout the State, Haines' election is indicated by about 3,750 plurality, compared with 8,660 given Plaisted in 1910.

Returns for the Legislature showed eight Republican and three Democratic Senators and forty-three Republican and thirty-six Democratic Representatives elected out of a total membership in the Senate of thirty-one and in the House of 151. The last Legislature was heavily Democratic in both branches.

Again extreme radicalism in the South is triumphant. This time South Carolina is the victim. There has just recently closed a heated campaign in which the present Governor Blease appealed to the lower passions of the South Carolinians. True enough, he won by a narrow margin, but he won. The victory indicates that there is a large element of the people in the South who still follow their passions and prejudices. It is a warning that a man who would approve of such things and even threaten to shoot his accusers could be re-elected to the chief office of the sovereign States of the Union. This is the way in South Carolina—and, in other States.

## People of Interest

The Rev. A. J. Mitchell, of Bedford City, Virginia, was called last week to Ocoola, Florida, to attend the funeral of his brother-in-law, Mr. T. J. Anderson.

The Rev. P. W. Clark, of Lake Charles, spent a few days with his relatives at Baton Rouge, recently. He favored us with a call when he passed through the city.

Robert R. Church, of Memphis, Tennessee, a former slave, died recently, at the age of seventy-four years. He was said to own 350 houses and a valuable business property. His wealth is placed at \$1,000,000.

Mrs. J. E. Threlkeld, wife of Dr. R. P. Threlkeld, pastor of Union Methodist Episcopal Church, this city, spent three weeks, recently, in Jackson, Mississippi, the guest of Miss Sadie Gilliam and other friends.

General William Booth's private property of \$2,440 was willed by him to the Salvation Army. Other property, said to value \$26,475, money settled on him by a friend years ago for his private use, he divided among his six children.

Dr. J. O. Thompson, of St. Petersburg, Florida, will contribute a series of articles to the SOUTHWESTERN, which will be of special interest to young ministers and students, on "Man as a Mind," being a practical discussion of human psychology.

We were favored last week with a call by Prof. J. B. Lafargue, editor of *The Advance Messenger*, of Alexandria, and the Rev. T. F. Robinson, of Thibodaux. These men are loyal supporters of the SOUTHWESTERN and hard workers for the uplift of the race.

Sailing from New York, August 31, by the steamship Oceanic, Mrs. Abraham L. Buchwalter started on her return journey to East Central Africa, after a furlough period spent in the United States. She will rejoin her husband at Umtali, Rhodesia.

Mrs. Josephine Yates, well-known as an educator, writer and for her years of service as president of the State Federation and National Federation of Women, is dead. She was, at the time of her death, a member of the faculty of Lincoln High School, Kansas City, Missouri.

Bishop Thirkield will be tendered a reception next Wednesday evening, September eighteenth in Simpson Church, this city. Besides representations of our own local Methodism, there will be speakers representing Alabama, Mississippi and Texas Methodism. It will be an inter-conference welcome to our resident Bishop. The welcome will be as hearty as our warm hearts can make it.

In presenting a few weeks ago a group picture of Clark University graduates who attended the recent General Conference, we failed to designate the Rev. Dr. W. C. Thompson, of the Washington Conference, who was also in the group. We owe an apology to Clark University, Lincoln University, and Drew Theological Seminary, from which institutions Doctor Thompson graduated, and we owe an apology as well to Doctor Thompson, Superintendent of the Alexandria District of the Washington Conference. Doctor Thompson led the delegation of the Washington Conference at the last session of the General Conference, and, of course, his name would not have been omitted by inadvertence.

New Orleans has been delighted and edified by a visit from the Rev. J. W. E. Bowen, D.D., Ph.D., of Gammon Theological Seminary. Dr. Bowen lectured on Friday night in Simpson Church, preached Sunday morning in Wesley Church, and at night in First Street Church, and lectured before the Colored Y. M. C. A. Sunday afternoon. His sermons and addresses were of a high order, full of fine reasoning and wholesome advice. The overflowing congregation at First Street Church was greatly moved Sunday night as Dr. Bowen told the story of his conversion thirty-eight years ago, near that church,

for the Lord. Dr. Bowen's visit was a benediction. His power increaseth. May he live long! Dr. Bowen will visit, on this trip, the following points in Texas: Houston, Galveston, Luling, San Antonio, Austin, El Paso, Waco, Fort Worth and Dallas. This trip will be worth much to Gammon Theological Seminary. It will bring the school into vital touch with its constituency.

The newly elected Corresponding Secretary of the Freedmen's Aid Society, Dr. I. Garland Penn, has been greatly in demand since he took up residence in Cincinnati. He and family have had receptions tendered them by the Methodists in both Cincinnati, Ohio, and Covington, Ky. The Methodists of Cincinnati took charge of the Penn home on the night of the twenty-ninth of August, and welcomed them to Cincinnati and Walnut Hills, the well-known suburb where the Doctor has purchased a nice home. He was programmed to deliver an address at an Interdenominational Mass Meeting at Allen Temple African Methodist Church, and has preached in each of our Park Street and Mount Zion Methodist Episcopal Churches. The last week in August he addressed an Educational Mass Meeting of colored farmers at Waynesboro, Ga., called to meet him by the County School Commissioners of Burke County, Georgia. His first Conference anniversary was that of the Cincinnati Conference, at Troy, Ohio, last week. In spite of much travel he is working at plans for next year's Jubilee, ordered by the General Conference, and these will be perfected at the October meeting of the Board of Managers and given to the Church to be put in operation the first day of January, 1913.

On Monday of this week Mr. Jacob Robert Nocho, of Greensboro, North Carolina, passed to the life beyond. Mr. Nocho graduated with the degree of A.B. from Lincoln University, in Pennsylvania, in the early seventies, and came to Greensboro and entered the United States mail service as a railway mail clerk. For forty years he was in this service continuously. His average examinations were always high—often his markings being 100 and never below 97. There are few men in the country who have served in this capacity so long and so acceptably. But it is not on this record that Mr. Nocho's good name rests, but his interest in the moral and educational uplift of his people. He came South as a young man to cast his lot among his people. He was not an office-seeker—he never cared for places of honor, but when hard and conscientious work was to be done for the Negro, he was always willing and ready. The City of Greensboro and State of North Carolina honored and respected this man for his sterling worth, his high moral character, for his devotion to the cause of truth, and for his unselfish interest in any others. Many a young man owes his success for the inspiration and help extended by Mr. Nocho. He reared a beautiful family—two sons died some years ago. He is survived by Mrs. Nocho and their only daughter, Mrs. Mamie A. Suggs, wife of Prof. Suggs of Georgia State College. Mr. Nocho by economy accumulated considerable property, although he never shut his hands against a worthy cause or a deserving man or woman. For some years Mr. Nocho has had a light run, the government giving him his choice of the routes out of Greensboro. On Monday he was found dead in his car. He died as he lived—always on duty. The writer shares the sorrow of the family in this dark hour. The deceased was a lifelong friend. He knew us before we knew ourselves. His name we bear. He has been a constant, true, unselfish and devoted friend. In counsel we found him wise and in judgment safe. His wide experience and broad culture have been often a source of invaluable help. Thus he goes to his heavenly home, for he was a devoted Christian, an elder in the Presbyterian Church, the first citizen of color of Greensboro, North Carolina.



## Recent District Meetings

(Continued From Page 7)

Iowa. He has raised for all purposes \$983.00, purchased a splendid church lot, and is moving on nicely. The Conference was well pleased with what has been done in Mason by Pastor Woodford. Our Conference closed with great success. The pastor, the Rev. A. A. Tolson, of the charge, Abbott Chapel, received \$46.00, quite a help for him and his family. The grand total of money covering everything was \$117.42. Miss Nellie Raglair, District President, was re-elected President. She is a splendid young lady and we are all proud of her.—Woodford.

## WEST TEXAS CONFERENCE

The thirty-first session of this body convened in LaGrange, Texas, attended by the largest delegation in its history. Strong and helpful papers were read with an enthusiasm that was contagious. The discussions were general and animated. "The Work of the Epworth League and the Connection of the Young People With Same," presented by Mrs. M. A. Threadgill, was especially interesting. The remarks by the Rev. Dr. Wells, of the African Methodist Episcopal Church, Georgetown, Texas, added to the interest of the discussions. The annual address, by Professor R. A. Atkinson, was good. The reports of the Presidents of the Leagues over the District were called for, and every Chapter was represented.

The second day was given to the work of the Sunday School. Annual address delivered by Mrs. M. A. Tucker. It was a beneficial discourse, showing defects in Sunday School work and suggesting remedies. The paper by Miss Hattie Perkins, "What Does Methodism Teach Concerning the Spiritual Condition of a Child?" and discussion by Misses Henrietta Brown and Mabel Jefferson, was indeed splendid. These young ladies handled the subject well and advanced thoughts that will be helpful to any people, if put into execution. The subject, "Christian Training in the Home," discussed by Prof. A. T. Bailey and Miss Mattie Reed, dealt with the moral uplift of our people. At this point Dr. F. F. Washington, Superintendent of San Antonio District, made very timely and helpful remarks on "The Negro's Progress." The subject, discussed by Mr. L. M. Mitchell, Jr., showed where the Sunday School held a prominent place in the salvation and training of the youths.

The morning of the third day, the District Superintendent administered the Holy Sacrament, assisted by the Rev. Mr. Wells, of Georgetown; the Rev. Dr. Richardson, of Austin, and the Rev. D. Jones, of Luling. The reports of class leaders and district stewards were well rendered and encouraging. The Superintendent's annual report was very pointed, showing how, when and where defects could be remedied. The Superintendent's report contained the fact that on the District we have 2,400 members. The sermon by the Rev. Jas. Coe was interesting and instructive. Welcome address by Prof. G. A. Randolph, of LaGrange. Response by the Rev. L. H. Richardson, who, during his talk spoke with emphasis on "The Negro Buying Land and Moving to the Farm." Prof. R. S. Lovinggood, of Samuel Huston College, spoke briefly of the condition of our colleges, and urged the Conference on to the raising of the \$3,000.00 that is so much needed at this time. The Rev. G. S. Medlock preached an excellent sermon at night. Various reports were received and an interesting paper was read by the Rev. S. C. Jones, of Luling. The morning of the fourth day the Rev. S. W. Harvey preached a wonderful sermon.

Epworth League officers elected for the ensuing year: R. A. Atkinson, President; J. C. Dukes, First Vice-president; — Morris, Second Vice-president; Mrs. F. L. Kirkpatrick, President of Junior League; N. O. Vance, First Vice-president. The Samuel Huston College Rally was conducted at night. The address by Professor R. S. Lovinggood was one of the ablest delivered during the Conference. Report of the District, ending August 4, 1912: Pastors on District, 15; Conversions, 117; Local Preachers, 20; Churches, 25; Sermons preached, 665; Value of Churches on District, \$404,800; Amount of Money raised on District for all causes, \$5,054.56; Amount raised for Samuel Huston College, \$500.00; Members on District,

## SOUTH FLORIDA MISSION

The Rev. S. A. Huger opened the eighth session of this Mission in McCabe Memorial Church, St. Petersburg, July 24th. Thirty-nine members were present at roll call. The Rev. W. O. Bartley was elected secretary; G. B. Wilson, statistician; A. Emanuel, treasurer; A. J. Coulter, reporter. Reports from the various charges showed that each member of the South Florida Mission is an active worker under the leadership of that great man, the Rev. S. A. Huger, who is carrying the banner of the South Florida Mission and who does not say "Go, boys," but "Come on, brethren." At 8 p. m. Superintendent Huger delivered his annual address before a large and appreciative audience. A short but soul-stirring sermon was then preached by the Rev. G. B. Wilson, of Daytona. The Rev. Joseph M. Deas, D. D., who came to us from the Jacksonville District at the last Annual Conference, and who is holding one of our leading charges of South Florida, was introduced and made a speech that thrilled the audience. The Rev. T. W. Williams, who also came from the Ocala District at the last Conference, was introduced. Pastor Williams is indeed a successful pastor, possessed with great ability to bring things to pass. Among the remarkable features of the convention was the representation of the Sunday School at Plant City by Mazelia Baker, a girl of thirteen years. She performed her duties with the wisdom of one of mature years. Little eight-year-old Theima, daughter of Mr. A. J. Prince, a trustee of Boman Church in Tampa, rendered a beautiful solo with great effect. The Rev. A. J. Coulter represented the work with great interest and enthusiasm. The result was as follows: Subscriptions: the Rev. J. M. Deas, D. D., \$5.00; the Rev. G. L. Russ, \$5.00; Mr. A. J. Prince, of Tampa, \$5.00; the Rev. D. W. Demps, of Fort Myers, \$3.00; the Rev. J. H. Hogan, \$1.00; the Rev. W. O. Bartley, \$5.00; the Rev. W. P. Pickens, of Key West, \$5.00; Mrs. E. L. Proctor (undetermined); Mr. Washington Wilson, \$2.00. Mrs. E. L. Proctor, of Daytona, who has been moved by the spirit, was appointed by the convention unanimously as an evangelistic field worker in South Florida. The last day of the convention will never be forgotten. Sunday, July 28, at 5 o'clock, the prayer meeting was conducted by the Revs. Forehand and A. W. Williams; 9 o'clock Sunday School; conducted by the Rev. Adam J. Coulter; reviewed by the Rev. J. M. Deas, D. D.; 10 o'clock, Love Feast, conducted by the Revs. P. A. Daniels and A. Emmanuel. At 11 o'clock the climax of the convention was reached. At this hour the District Superintendent preached one of the greatest sermons we have heard from his lips. At 3 o'clock the Rev. W. P. Pickens, of Key West, preached a splendid sermon, and at 8 p. m. the Rev. W. O. Bartley preached the closing sermon of the convention.—A. J. Coulter.

## WAYCROSS DISTRICT CONFERENCE

The Waycross District Conference met for the upper end of the District at Eastman, Georgia, August 7-11. The Rev. F. R. Bridges, District Superintendent, presided. The Rev. J. H. Kemp was elected secretary, with the Rev. W. H. Kimble assistant; A. N. Jackson, reporter. Wednesday night a reunion and consecration was held, conducted by the Superintendent, with a strong sermon delivered by the Rev. J. W. Watkins. Thursday morning administration of the Lord's Supper was conducted by the Superintendent. A magnificent description of his experiences in traveling to and at the General Conference as a delegate was delivered by the Superintendent. The Conference listened with intense interest. Fraternal greetings were exchanged by wire with the Savannah District Conference, in session at Jessup, Georgia. Messages were received from Dr. Lucas, expressing his regret at not being able to be present. Dr. J. H. Hubbard was introduced. His speech at night was a masterpiece, masterly delivered in behalf of the Stewart Foundation for Africa. The large mixed audience was held spellbound as the speaker poured into its ears great things previously unknown to it. The Superintendent made a great address in behalf of the Southwestern. The Superintendent's wife was a welcome visitor, and showed much interest in the proceedings. Prof. L. C. Edwards delivered an

in a happy vein by Dr. W. H. Brown. Mr. C. M. Jackson, merchant, and the Rev. J. L. Griffith were introduced, as was also Dr. G. B. Burney, pastor of the Baptist Church, who made a short, well-received speech. Sermons were delivered by T. A. South, D. Jones, W. H. Brown, W. H. Odom, L. H. Crawford, W. H. Kimbic, J. H. Kemp and the writer. Sunday, at 10 a. m., large congregation attended and the Rev. R. Jones conducted an old-fashioned Methodist love feast, at which the Holy Ghost was wonderfully felt. Three were licensed to preach. Collection during the session amounted to \$41.40. This Conference can boast of having District Superintendent, his wife, and the pastor capable of leading the singing at the organ. A special collection of \$6.50 was taken for the pastor, the Rev. Peter Rock. Benevolences are reported in advance of last year to date. Resolutions of thanks to the pastor, the church and citizens for our entertainment were adopted.—A. N. Jackson.

## BATON ROUGE DISTRICT

The Baton Rouge District Conference convened at Wilson, La., in Neely's Church, the Rev. H. Daniels, District Superintendent, presiding. The Rev. A. J. Proctor was elected secretary; H. O. Gair, statistician; J. R. Williams, treasurer; H. London, postmaster; H. O. Gair, reporter. The introductory sermon was preached by the Rev. E. W. Jackson. The morning of August 15 a sermon was delivered by R. B. Sanford. At 3 o'clock p. m. devotion exercise was conducted by E. V. Taylor. Many visiting ladies were introduced. Miss D. A. Chablis, of Port Gibson, Miss., and a graduate of A. M. College, was a visitor. At 4:30 p. m. sermon by H. London. At night, the Rev. J. Obee delivered a masterly missionary sermon. The following morning, at 11 o'clock, a sermon was delivered by E. V. Taylor. The Revs. J. D. Poole and J. J. Obee were appointed to represent the Southwestern. At 8 p. m. the doctrinal sermon was preached by Brother J. D. Poole. It made an everlasting impression upon the hearts and minds of the people of Wilson. On the 17th, the Woman's Home Missionary and Ladies' Aid Societies held their meetings. Mrs. V. B. Spears, of Baton Rouge, represented the Woman's Home Missionary Society, and Mrs. Virginia Ferguson, the Ladies' Aid. At 8 p. m. a sermon was delivered by Brother D. Wilson. On the 18th, Sunday, the love feast was conducted by G. A. Payne, Ely Williams, and A. J. Proctor. At 11 a. m., District Superintendent H. Daniels delivered his annual sermon. At 3 p. m. the following brothers preached able and inspiring sermons: I. A. Mason, L. C. Thomas, J. Banks, J. A. Barnes, H. J. Robinson, Wm. Thomas, of the St. Paul Baptist Church. The closing sermon was preached at night by Brother J. Thompson. It was a deep and very thoughtful impression. The entertainment of the District Conference at Wilson was all that could be desired. The Rev. J. R. Williams is pastor here. Every minister, every delegate, every representative that attended this Conference was well cared for, and the good Baptist people of Wilson threw wide open their doors to the Conference. The people of Wilson have a large, comfortable church, and deserve much praise for their work. Jackson, Louisiana, was elected as the seat of the next District Conference.—H. O. Gair.

## SHREVEPORT DISTRICT

The Shreveport District Conference was held at Fairfield, La., August 21-26, the Rev. B. J. R. Dix, presiding. Reports showed that great work had been done on the District since the Annual Conference. Pastor Dyas and his loyal people had everything ready and entertained the Conference royally. The pastor and members of Keithville, the delegation one day, and they did it in grand style. Prof. M. S. Davage appeared on the Saturday, and began talking Southwestern, and the Conference gave him ninety subscribers for a paper. Prof. Reynolds, of Gilbert Academy, came in for his share of the good things that were laid out and received a nice little sum of the educational money, and he went on his way rejoicing. A new Board of Directors (Mansfield Academy) was elected with Mr. Taylor, President.



Vice-president; the Rev. J. E. Rolax, Secretary, and the Rev. B. J. Reddix, Treasure; Prof. J. A. Reddix, teacher, with Miss I. M. Woodruff, assistant. The Rev. B. J. Reddix represented the Board of Home Missions and Church Extension. The Education Mass Meeting was conducted by Profs. Reddix, Fox, Davis and Davage, and was a treat to who heard these gentlemen. It will doubtless have its effect on the parents and stir them to educate their children as best they can. The sermons and addresses delivered during the session were full of valuable information and will be remembered for a long time by all who had the pleasure to listen to them. The Rev. B. J. Reddix presided in person, but was very positive in all of his rulings. Pastor Dyas lives in the hearts of his people. The Conference closed with a great sermon by the Rev. J. L. Augustus, to meet at Keithville in 1913.

#### ALEXANDRIA DISTRICT

The Alexandria District Conference convened at Kynett Church, in the town of Boyce, August 14-15, the Rev. A. B. Venahie, pastor. All of the preachers on the District were present, but one. The Rev. J. O. Richards, Superintendent, presided. Wednesday, August 14, at 10 a. m., the service opened. The Hon. J. E. Ray, Mayor of the town, made the welcome address. His speech was able and pointed, and left a great impression on the minds of his hearers. Boyce is one of the best towns on this road between New Orleans and Shreveport. The white people and colored are at peace. We have two colored churches in Boyce, one Baptist and one Methodist Episcopal. The Rev. A. B. Venahie, pastor, has beautifully repaired the church, built a handsome rostrum and painted the church. Brothers Charley Wester and D. L. Wester stood by him in his struggle. Too much praise cannot be given Brother Charley Wester. He is a friend to all preachers who respect themselves. He has two restaurants in the business part of the town and one ice-cream parlor in the end of the town. R. E. White, of Gilbert, represented the Orphans' Home; Prof. Reynolds represented Gilbert Industrial Academy. T. B. Cooper, Williams Chapel, fraternal delegate of the South Orleans District, and others made able speeches and represented their causes admirably. The session was ably discussed and read. The Rev. A. B. Venable, with the assistance of St. Paul Church, Boyce, and R. J. Johnson, made things pleasant for preachers, delegates and visitors. C. D. C. Bryan and congregation fed the Conference two of the days and provided many homes for preachers and delegates. This people was loyal to the cause. Mrs. A. B. Venable deserves much credit for her generous hospitality. The Alexandria District is sustaining its reputation as a great District. It is increasing on all lines, both spiritually and financially. We are coming to the annual Conference with a grand report. The choir gave us good music. Prof. Reynolds made several addresses. He is an able speaker and worker. He deserves our co-operation. The Rev. J. O. Richards is a great chairman. His sermon on Sunday was a great effort. The church was crowded at the memorial service M. J. Wright and C. D. C. Bryan spoke on the sainted Bishop Henry White Warren. On Sunday night the church and yard were crowded with people. S. Carroll preached a splendid sermon. C. D. C. Bryan read the resolution. The seat of the next Conference will be at Cheneyville. The Rev. H. Taylor, D. G. Taylor, L. Green, P. Bihhs and others visited St. Paul, Boyce, and preached able sermons. Prof. Reynolds preached a good sermon Saturday night. Sunday night he gave one of the best lectures we have heard. We bought all of his brooms. The children love him and he is destined to do a great work on the Alexandria District. Mrs. Mary Bryan made the stay of the preachers and visitors pleasant. We are planning to make St. Paul one of the best churches on the District.—C. D. C.

#### KNOXVILLE DISTRICT

The District Conference convened in Tate Chapel, Knoxville, Tennessee, July 24th, the District Su-

perintendent, J. W. Tate, presiding. All pastors were present. Welcome addresses delivered by the Rev. W. L. Robertson and the Rev. J. A. Mitchell, D. D. Response by the Rev. T. G. Howard. The Rev. J. W. Manning was elected secretary. The report by District Superintendent J. W. Tate was indeed excellent, showing improvements on the District. The reports of District Superintendent and pastors indicated that every gun had been put in action and the able man behind the gun is the Rev. J. W. Tate. The opening sermon was preached by the Rev. Mr. Owen Hypsher. Reports from the Woman's Home Missionary and Ladies' Aid Societies were commendable. Three cheers for the good women of the Knoxville District. Mrs. E. E. Moore was elected President of the Woman's Home Missionary Society. The papers and addresses rendered by such able women as Mrs. King, of Clinton; Mrs. Johnson, of Chattanooga; Mrs. J. G. Ishell, Mountain City; Mrs. W. R. Marbury, of Morristown; Mrs. M. J. Smith, of Jefferson City; Mrs. Nora Frazier, of Newport; Mrs. Fannie Stover, of Elizabethton, and others, were excellent. The entire delegation of laymen told by their reports that they had the work of the grand old church at heart. The consecration service, held on Friday afternoon, at close of afternoon session, was a joy to behold. Saturday evening the program prepared under the management of Miss Paralee Hill, assisted by the Rev. J. W. Manning, was creditable. Too much cannot be said of the Rev. R. Hill and his good people concerning the way they entertained the delegates of the Conference. Amount raised for Brother Hill and his good people during the Conference, \$96.50.—H. S. R. Dykes.

#### HOLLY SPRINGS DISTRICT

The first District Conference, Epworth League and Ladies' Aid Society Convention assembled in joint session in Calvin's Chapel, August 20, Dr. N. R. Clay, District Superintendent, presiding. J. M. Thompson was elected secretary; J. W. Winbush, statistical secretary. The first day and a half were devoted to League business. The Rev. A. J. Elliott, is the astute and proficient President. Delegates made fine reports, as also did the Ladies' Aid Society's President and delegates. Friday the District began its business. Dr. N. R. Clay, District Superintendent, read a splendid report of the District, which evinced the fact that he had spared no pains in his eager and vigilant watch over the District. Every cause of the church was represented. The Superintendent's report also showed that the brethren had been not only ardent in labor, but prudent deportment. "Results" had been their watchword, hence much had been accomplished. This report was such a wonderful piece of art that it was adopted by a rising vote. Seven of the brethren failed to reach the Conference on account of sickness, yet those who reported convinced the District brethren that the District was standing in its usual place in the front. Some revivals had been conducted, hence a goodly number had been added to the Church. Local preachers, class leaders, district stewards, Sunday School superintendents, and exhorters all made excellent reports, which showed loyalty and energy upon their part. Welcome address by the Hon. Mr. Boatwright, of Waite Community, an ex-representative of Marshall county. He is a splendid speaker. We are proud of his rare gifts and courage to stand by what he believes is right. The Hon. Mr. Horton, County Superintendent of Public Education of Marshall County, also spoke during the Conference. His witty sayings will ever be remembered by the Conference. Too much praise cannot be given the Rev. C. W. Evans, his good people, the Colored Methodist Episcopal Church and the Baptist Church for the kind and hospitable manner in which they cared for the Conference. Strong resolutions were offered commending all of the officers of the Conference for their faithfulness and thanking the good people for their hospitality.—J. M. Thompson.

#### OCALA DISTRICT

The nineteenth session of the Ocala District Conference, Sunday School, Epworth League and Wo-

mans' Home Missionary Society convened in Zion Church, August 15-18. The introductory sermon was preached by the Rev. J. M. Deas, of the South Florida Mission Conference, in the stead of the Rev. Abraham Williams, who was delayed. Devotional service conducted by the Rev. Peter Swearingner, District Superintendent, together with the administration of the Lord's Supper, assisted by the Rev. E. Sable and Dr. J. B. L. Williams. The Rsvs. F. M. Spicer and H. W. Bartley were elected secretaries for the Conference and Miss Nancy Jones and Mr. Arthur Kelley as secretaries for the convention; the Rev. E. L. J. Banks and the Rev. L. C. Hale, treasurers of Conference, and Mrs. Lena Hendricks treasurer of convention. The forenoon was devoted to the reports of the Conference and the afternoon to the convention and the literary program. Reports from pastors, local preachers and other officials continued throughout three days. The most interesting feature that characterized the reports of the pastors is that many souls have been converted and that 75 per cent of the benevolent collections of the district has been raised. The afternoon sessions of the convention and literary work was the best ever had on the district. Paper by the Rev. H. W. Bartley, pastor of Starke; subject, "Why Are Most Revivals Failures?" created quite a discussion, led by the writer and the Rev. J. W. Wesley. The latter was a cordial and welcome visitor at the convention from the Jacksonville District. All the above papers showed that much time, patience, consecration, meditation and concentration of thought and mind had been spent in preparing the subjects assigned each. Fifteen minute song services preceded the deliberations of each session, which added much to the service and to the glory of God. The first day's evening session, at eight o'clock the writer preached to a large and appreciative audience. Second day's evening session the Rev. L. C. Hale, pastor of Waldo, preached to a church that was crowded to its uttermost capacity. Sunday was a great day in Zion. At 9:30 a. m. the Sunday School lesson was taught by E. D. Rainey, Superintendent of Starke Charge; 10:30, love feast conducted by the Rsvs. E. Sable and E. L. J. Banks. At 11:30 a. m. the District Superintendent preached to a host of anxious hearers who greeted him at the close of the service with many hearty hand-shakes. There was an expression of a great outpouring of the Spirit. The Rev. P. Swearingner is the senior active District Superintendent. His many years of superintendency give him a clear conception of both pastors and members, and that is why the District has made such a wonderful growth both numerically and financially. New churches are being erected, old ones are being repaired, and, in fact, a general wave of prosperity and satisfaction seems to sweep over the District. At 2:30 p. m. there was a memorial service held in honor of the late Bishop Henry White Warren, D. D., LL. D., which lasted for an hour. Many contributed words of commendation to this, our last presiding Bishop and Father in Israel. There was a resolution offered in honor of the good Bishop and ordered spread upon the minutes of this session, and a copy sent to the Bishop's wife at her home. This duty was assigned to Dr. J. B. L. Williams. At 3:30 p. m., the Rev. Z. D. Limbrick, pastor of People's Chapel, of the Jacksonville District, preached an excellent sermon. Dr. Limbrick is one of the bright stars of the Florida Conference. At 8 p. m. the Rev. F. M. Spicer, who was to preach the closing sermon, met on his arrival at the church a large crowd of people to hear one of his famous sermons; subject, "Nimrod, the Mighty Hunter." At the close of this service there was an altar service, at which time throngs of young and old people came forward to be prayed for. The Rev. Mr. Spicer is indeed an eloquent speaker. Valuable assistance was rendered by Mrs. Bangs, President of the Emerson Home, and her efficient assistant, Miss M. V. Sowders. Mrs. Bangs opened the doors of the Home and entertained all the lady delegates, and this courtesy was highly appreciated and enjoyed by all. Indeed, the Emerson Home is a great school and should be recognized and appreciated by all for the good work it has done and is doing. Miss Sowders performed at the organ at each service and indeed she is a great woman; her heart, soul and mind are undoubtedly absorbed in the work of helping to lift the race. God bless the good women.—S. P. Pratt.



## Conferences and Conventions

### DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
Annapolis .....	Ellicott City, Md.	Sept. 25-28	Jos. Wheeler
Galveston .....	Gordon New Bell	Sept. 26-29	J. F. Elliott
Little Rock .....	Richwood, Ark.	Oct. 24-27	G. T. Saxton

### CONVENTIONS

- September 15—Brookhaven District Conference, Epworth League and Sunday School Convention, Columbia Valley (Mississippi) Church.
- September 26-29—Vicksburg District Missionary at Clinton, Miss.
- September 26-30—Mississippi Conference Epworth League Convention, Forest, Mississippi.
- September 27-28—Waycross District Women's Home Missionary Convention, Warren Chapel, Macon, Georgia.
- October 3-6—Lincoln Conference Woman's Home Missionary Convention, Coffeyville, Kansas.
- October 4—Clow District Sunday School and Epworth League convention at Murfreesboro, Ark.
- October 15-17—Delaware Conference Annual Preachers' Meeting, Pocomoke City, Maryland. W. J. Hughes.
- October 17—Epworth League and Sunday School Convention, Texarkana, Arkansas.

### Special Notices

#### HATTIESBURG DISTRICT.

Dear Brethren:—You will take notice that our District League, Ladies' Aid, and Woman's Home Missionary Society and Sunday School Conventions will be held in Ellsville, Miss., September 20-22, 1912. We hope to have each department well represented. Elect your delegates at once. Plan to send them to this convention.—G. W. Arnold, president.

#### MISSISSIPPI CONFERENCE.

Dear Brethren of Mississippi Conference:—You are aware of the fact that our own Dr. W. W. Lucas has been elected assistant general secretary of our league work and that he is planning to attend our Annual Conference Epworth League Convention at Forest, September 26-30, 1912. He is offering to give a prize to the choir furnishing the best music during the convention. Hustle up and win the prize. First, second and third prizes will be awarded.—G. W. Arnold, president.

### District Rounds

#### MONROE DISTRICT.

##### Fourth Round.

Anderson and Big Bend, September 7-8; Casper and Bonita, 14-15; St. Paul, 19-23; Mount Sinai, 21-22; Jones, 24; Joyce Circuit, 26; Lake Providence, 27-30; St. James, October 3-7; Mount Nebo, 11-13; Washington, 18-20; Bastrop, 25-28.—Now that the District Conference is over, and you have wrought well thus far, let us start out with fresh courage and zeal, regardless of our past troubles, to bring up a round report to the Annual Conference. Start now! The cold rainy season will soon be here. Try to have all your benevolence in hand. Remember New Orleans University and Gilbert College. We must stand by Dr. Melden and Prof. Reynolds, as we have pledged ourselves to do. Keep the Southwestern before your people and strive to put it in every home.—Thos. H. Monson, District Superintendent.

#### HOLLY SPRINGS DISTRICT.

##### Fourth Round.

Byhalla, September 14-15; Potts Camp, 21-22; Oxford Circuit, 28-29; Alesville, October 5-6; Abbeville, 12-13; Cotton Plant, 19-20; Abes and

Taylor, 25; Grenada Circuit, 26-27; Oxford, 25-27; Waterford, 29; Aius and Hollywood, 8; Water Valley Mission, and Yorkney, 9; Batesville, November 1-3; Sardis, 2-3; Ripley, 8-10; Ripley Circuit, 9-10; Holly Springs Circuit, 16-17; District Conference, November 19-24; Cannie Creek and Cooper, 4; Water Valley, Justin and Orrwood, 23-24; Hernando, November 30, December 1; Grenada, December 6-8; Olive Branch, 16-17; Holly Springs, 20-22. Dear Brethren: The year is approaching its close. Please let us wind up a full year both in soul saving and finance. The second District Conference will convene at Water Valley, Miss., November 19-24. Let us make full proof of our ministry this year along all lines.—N. R. Clay, Superintendent.

#### COLUMBUS DISTRICT.

##### Fourth Round.

Alleyton and Eagle Lake, September 14-15; Columbus, 21-22; Columbus Circuit, 21-22; Schulenburg and Flatonia, 28-29; Oakland and B. Chapel, October 5-6; Hallettsville and Breslau, 12-13; Yoakum and S. Home, 19-20; Sublime Circuit, 26-27; Welmar and Dry Branch, 26-27; Wharton and Bay City, November 2-3; Edna and Morales, 9-10; Gollad, 16-17; Cologne Circuit, 23-24; Port Lavaca, November 30 and December 1; Victoria, December 7-8. My dear Pastors and Laymen: We have just closed a very successful District Conference at Victoria, Texas, and I want to thank you all for the hearty cooperation manifested in the work of the church. You have worked faithfully, but there remains much for us to do before we go to Annual Conference. Remember, we are far behind with our benevolences, so let each pastor and officer of the Official Board and member of the church see to it that your church raises her full proportionment of benevolence. It is absolutely necessary that we do our duty as Christians and members of the Methodist Episcopal Church. Do your best to secure subscribers for the Southwestern Christian Advocate. Remember Samuel Huston College with your prayers and with your money. This is the money season. Present all claims earnestly and you will get results.—J. W. Warren, District Superintendent, 707 S. Navarro Street, Victoria, Texas.

### Gleanings from the Field

#### ALABAMA.

Cottage Grove.—Our pastor, the Rev. J. A. Howard, of St. Paul's Church, preached an inspiring sermon the first Sunday in July. After the sermon he baptized three young men at the altar. At 8:30 he preached another great sermon. Our pastor is indeed a great preacher, although one of the youngest men in the Central Alabama Conference. He has advanced our church work 90 per cent since his appointment.—(Miss) Katie E. Thomas.

Wedowee.—The Rev. P. Y. Wofford, our pastor here, is the man for the place. He wins the love of all who come in touch with him. We feel that we can't do enough for him and his noble wife, who has done much to bring the Sunday School to its highest mark. The fifth Saturday and Sunday in June were our Missionary Benevolent Convention days. The well-rendered program was enjoyed by a large audience. The Rev. G. W. Reeves, of Opelika, our ex-pastor, rendered good service and the Rev. K. G. Turner, of Gammon Theological Seminary, preached to a packed house. This charge is 15 miles from the railroad where scores of men don't like to go; no factory here; all farmers; yet we are doing our best to pay our pastor and help him raise all of his benevolent claims. We raised in this convention \$59.07. The fifth Saturday and Sunday will be our next convention date. We are expecting the Rev. E. M. Jones with us. We hope to make this a great time. The SOUTHWESTERN will be represented.—L. W. Williams.

#### TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM

Take the Old Standard GROVES' TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

#### ARKANSAS

Bardstown.—Owing to the high water, the Rev. A. T. Stephens, our District Superintendent, did not reach our work until July 27th. He stated that he had dreaded so very much to come, thinking that he would find our community in ruins, but after viewing the situation, he said that he was glad to find us getting along so nicely and having such splendid crops. The officers' good reports were commended by the Superintendent. Sunday morning he made an able talk and at 11 o'clock preached from the fourth chapter of the Epistle to the Ephesians and the thirty-second verse, and our hearts were made to rejoice, after which thirty-three communicants knelt at the Lord's table. Raised during the quarter \$10.85. We paid the Superintendent in full, and left a small balance for the pastor.—J. A. Brooks.

Jackson Port.—At Merrell Chapel, our second Quarterly Conference was held by the Rev. G. T. Saxton, District Superintendent. Our quarter was quite a success. Sunday at 11 o'clock, Brother Saxton preached a strong sermon. The people are always glad when Brother Saxton visits Jackson Port. Brother B. J. Lewis, our pastor from Batesville, preached three strong sermons during the week, but there were no conversions. We are planning for a great revival at Jackson Port. The members have pledged to do all they can to foster the cause. They are well pleased with their pastor and District Superintendent. Jackson Port is putting on new life.

We paid our District Superintendent in full at this point—\$10.00. We have raised for various causes this year \$47.78. On July 7-12 our Children's Days were held. An excellent program was carried out by the superintendent, Mr. Bird Bidford, with the assistance of Mrs. Maggie Dupree. Collection, \$7.78. Among our visitors were Mr. L. Swann, Baptist Church and the Rev. Y. A. Haire, Baptist Church. We have built a parsonage since the Conference. Never before was there a parsonage in the history of Jackson Port until now. We have raised for all purposes this year \$47.78.—C. H. Brooks, Pastor.

Smith Dale.—The Rev. W. B. Morton, pastor at Smith Dale Mission, held his first Quarterly Conference July 20-21. The Rev. T. A. Stevens presided with much ability. He preached an able sermon and collected \$4.00. The Superintendent commended the pastor for his splendid work.—W. B. Morton.

#### GEORGIA.

Cordele Charge.—Our third Quarterly Conference was held July 20-21 in St. James Methodist Episcopal Church, by District Superintendent F. R. Bridges, the pastor and officers presenting good reports. On Sunday we had splendid services. The District Superintendent preached able sermons to crowded houses. Paid our assessments in full, \$10.00. Our charge is coming to the front ranks.—W. H. Odum, Pastor.

Reidsville Charge.—Reidsville, two years ago, was made a part of the Reidsville and Ebenezer Circuit. Before then only Robert Chapel at Reidsville constituted a small circuit and hence our poor pay embarrassed our pastors and our church work. But now our pastor, the Rev. S. Mabry, is earnestly at work and succeeding admirably well. On Sunday, July 21, our able and worthy District Superintendent, Dr. E. Giddens, was with us. He preached at Ebenezer at 11 a. m., and at 8 p. m. Text: "Oh, sleeper, arise!" Subject: "Thoughtlessness Produces Drowsiness and Inactivity and Slumber Weakness." His plea was an instantaneous success, and with one accord our people unanimously agreed that we had to have a church in Reidsville and paid and subscribed liberally. Monday the District Superintendent and pastor came to town and canvassed among white friends, who contributed enough to buy 100 shingles. The District Superintendent also preached Tuesday night at Reidsville to a crowded house of white and colored people and swayed his great audience at will. Now our church here is assured. Reidsville is the capital of Tattnage County, one of the oldest inland towns in the State. We have had a railroad here a few years. We had about twenty members here, though our following numbers about fifteen families. Our prospects are good. Reidsville will entertain an Annual Conference District Conference.—Minnie Mendenhall.

Brunswick.—On July 14-16 our third Quarterly Conference was held. The Rev. W. V. Daughtery, of Savannah, Asbury, preached two strong sermons. Monday night District Superintendent E. D. Giddens was present. Every department is at work. The Brotherhood here is the only one in the Savannah District. The officials made good reports. The Rev. D. Giddens made very helpful remarks. He is a great preacher and speaker. After his timely



Rev. A. P. Gilland, of Yarboro, pronounced the benediction.—J. Williams, Pastor; E. E. Crawford, Georgia.

The pastor and wife of Palen Methodist Church, Savannah, Georgia, were the recipients, on a recent Tuesday night, of many pounds of choice groceries, the gift of generous members and friends.

No.

# ACT OF INCORPORATION

of

LINCOLN LIFE INSURANCE CO.

July 27th, 1912.

United States of America, State of Louisiana, Parish of Orleans, City of New Orleans:

BE IT KNOWN, That on this, the twenty-seventh day of the month of July, in the year of our Lord One thousand Nine Hundred and Twelve, of the Independence of the United States of America the One Hundred and Thirty-Sixth;

Before Me, ERASTE VIDRINE, Notary Public, duly commissioned and qualified in and for the Parish of Orleans, City of New Orleans, herein residing, and in the presence of the witnesses hereinafter named and undersigned, personally came and appeared the several persons whose names are hereunto subscribed, residents of the State of Louisiana and citizens of the United States, severally declared that, availing themselves of the general laws of the State of Louisiana in such cases and provided, they have formed and organized, and do, by these presents, form themselves and such others as may become associated with them, into and constitute a corporation and body politic in law, for the purposes and purposes hereinafter set out and expressed, which they adopt as their charter.

## ARTICLE 1.

The name and title of this corporation shall be "LINCOLN LIFE INSURANCE COMPANY," and it shall enjoy succession by its corporate name for a period of ninety-nine (99) years from date hereof; it shall have power, in its corporate name, to sue and be sued; to use a corporate seal and same to break or alter at pleasure; to purchase, own, hold, lease, acquire by donation, or acquire in any manner authorized by law, real and personal or mixed property of every kind and description; to alienate, sell, mortgage, lease, or otherwise dispose of any, or all its real, personal or mixed property, rights, grants or franchises; to borrow and loan money and receive securities by mortgage, pledge or in any other legitimate manner; and generally to do and perform all things necessary or incident to the proper conduct of the business of this corporation, and which are not specifically enumerated in this charter.

## ARTICLE 2.

The domicile of this corporation shall be the City of New Orleans, Louisiana, and all citations or other process shall be served upon the President, and in the event of absence or inability to act, upon the Vice-President or Secretary in order named.

## ARTICLE 3.

The objects and purposes for which this corporation is organized are declared to be: To insure, on the legal and industrial plan, the lives of persons and also the health of persons and do every insurance appertaining thereto, in the State of Louisiana and other States and the Territories of the United States, as the Board of Directors may from time to time determine.

## ARTICLE 4.

The authorized Capital Stock of this corporation is hereby fixed at one hundred thousand (\$100,000.00) divided into and represented by ten thousand (10,000) shares of par value of ten (\$10.00) dollars each, with an authorized surplus of seventy-five (\$75,000.00) which shall be fully paid in and shall be non assessable before

being issued; and such capital stock shall be evidenced by certificates which shall be transferrable only on the books of the company.

Subscription to capital stock shall be due and payable when fifty per cent of the said amount of capital stock and surplus is subscribed at the call of the Board of Directors.

## ARTICLE 5.

The corporate powers of this corporation shall be vested in and exercised by a board of eleven directors elected from among the stockholders of the corporation, and a majority of said board shall constitute a quorum for the transaction of business. The board of directors shall have power to make, amend and abrogate all by-laws, rules and regulations for the management of the affairs of the corporation: to appoint, employ and discharge all officers, agents and employees, fix all salaries and remunerations, and generally to do and perform all things necessary in the transaction of the business and affairs of the company: provided that they may delegate to the President or other persons selected by them, or to such executive, finance or other committee as they may require from time to time create and appoint from their own number such authority as they from time to time deem proper.

The officers of the company shall be a president and one or more vice-presidents, a secretary and a treasurer who shall be elected by the board of directors.

The first board of directors shall be P. H. V. Dejoie, George D. Geddes, J. A. Palfrey, A. Dejoie, Sr., A. Dejoie, Jr., W. E. Roberson, C. C. Dejoie, Joseph P. Geddes, T. J. Howard, Thos. Brown and Geo. H. May, who shall hold office until the second Tuesday in January, 1917, or until their successors shall have been duly elected and qualified: and the first officers shall be P. H. V. Dejoie as president; George D. Geddes, J. A. Palfrey and A. Dejoie, Sr., as vice-presidents; C. C. Dejoie as secretary; and W. E. Roberson as treasurer; and they shall continue in office until the second Tuesday in January, 1914, or until their successors shall have been duly elected and qualified.

On the second Tuesday of January, 1917, and annually thereafter, or as soon after said date as possible, at a meeting of the stockholders held for that purpose, an election for directors shall be held at the office of the company in the City of New Orleans, Louisiana, after ten days written notice mailed to each stockholder at his last known address, and by publication for not less than ten days prior to said meeting in a daily newspaper published in the City of New Orleans. At said election each stockholder shall be entitled to cast, either in person or by duly authorized written proxy, one vote for each share of stock owned by him and standing in his name on the books of the company, and a majority of stock present or represented shall be sufficient to elect. Vacancies on the board of directors shall be filled by it for the unexpired term from among the stockholders of the company.

## ARTICLE 6.

This charter may be amended, changed or modified, or this corporation may be dissolved and its business terminated at any time by a vote of three-fourths of the stock present or represented at a general meeting of the stockholders convened for that purpose, after thirty days written notice mailed each stockholder at his last known address and by publication in a daily newspaper published in the City of New Orleans for not less than thirty days prior to said meeting.

## ARTICLE 7.

At the termination of this charter by limitation, or on the dissolution of the corporation as hereinabove provided, or otherwise, the affairs of this company shall be liquidated by three commissioners chosen by a majority of the stock present or represented at a stockholders meeting called for that purpose, after ten days written notice mailed each stockholder at his last known address, or at the meeting at which dissolution is determined upon.

The liquidating commissioners shall give bond or other security, as the stockholders shall determine, and shall fully liquidate and settle the affairs of the corporation under such rules and regulations as may be provided by the stockholders. In the event of a vacancy in the liquidating commission, the remaining commissioners shall select from among the stockholders of the company a new commissioner to fill such vacancy and he shall give the same bond or other security as the other commissioners.

THUS DONE, EXECUTED and SIGNED, in the presence of Messieurs William H. Pascoe and Charles Sintes, competent witnesses, domiciled in this parish, who hereunto sign their names together with the said subscribers and me, Notary, on the day and in the month and year first above written after reading of the whole.

## ORIGINAL SIGNED:

WM. H. PASCOE,  
CHAS. SINTES,  
P. H. V. DEJOIE M. D., 25 shares,  
C. C. DEJOIE,  
Per P. H. V. Dejoie, 25 shares,  
A. DEJOIE, JR.,  
Per P. H. V. Dejoie, 25 shares,  
J. A. PALFREY,  
Per P. H. V. Dejoie, 25 shares,  
A. DEJOIE, 25 shares,  
T. J. HOWARD,  
Per A. Dejoie, 25 shares,  
THOS. BROWN,  
Per A. Dejoie, 25 shares,  
GEO. D. GEDDES, 25 shares,  
JOS. R. GEDDES,  
Per Geo. D. Geddes, 25 shares,  
W. E. ROBERSON, 25 shares,  
GEO. H. MAY,  
Per W. E. Roberson, 25 shares.

ERASTE VIDRINE,  
Notary Public.

I, the undersigned, Recorder of Mortgages in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and forego-

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1602 12th Ave., Oakland, Calif.

ing act of incorporation of the LINCOLN LIFE INSURANCE COMPANY was this day duly recorded in my office, in Book 1055, folio —

New Orleans, September 4th, 1912.  
(Signed) Emile Leonard, D. R.

I hereby certify the above and foregoing to be a true and correct copy of the original act of record in my office, together with the certificate of the Recorder of Mortgages entered thereon.

In witness whereof, I hereunto sign my name and affix the impress of my official seal, at New Orleans, this fifth day of September, 1912.

ERASTE VIDRINE,  
Notary Public.

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## Gleanings from the Field

### MISSISSIPPI.

Moss Points.—Our second Quarterly Conference was a success. The District Superintendent did not get here, but the pastor held the Conference. He preached at 11 o'clock and one joined the church. Paid District Superintendent up in full. Raised \$29.00 benevolent money this quarter. The pastor reported \$93.00 raised on the benevolent money apportioned to this charge. Everything is moving on fairly well. The church is in a good condition spiritually. We have under our pastor's wise management paid off all the old outstanding debts on our church. The Rev. W. H. Smith is pastor.—J. E. Thomas.

Maple Springs.—The Rev. W. F. Isaiah, District Superintendent, held the second Quarterly Conference of this charge. The District Superintendent addressed the members of the Conference upon their duty to God and to their fellow men. It was a very timely and impressive address. This was a splendid day here. The quarterage was raised. The good work is still going on. Quite a number partook of the Lord's Supper. Our beloved pastor, the Rev. C. A. Jordan, is doing what he can to hold up the work along all lines. We believe him to be a God-sent man.—G. W. Lamply.

Gulfport.—The Ladies' Aid Society of Handsborough gave a barbecue the fourth day of July. It was a great success through the efforts of a committee composed of Mack Wells, chairman; John Thomas, Miss Laura Bell, treasurer; Arthur Smith, Willie Wells, Harriet Hand and Martha Baldwin. The amount of \$40.50 was raised for the indebtedness of the church. We thank all those who participated.—Ed. Smith.

Craig.—We are in the flood district. The water hindered us from church work from the first of April up to the last of June. In the meantime, we lost our pastor, the Rev. W. L. Lamb, February 14th, and the work was without a pastor for two months. Our first Quarterly Conference was not held until June 29-30. Dr. McNair was present and in the midst of rain conducted the Conference session. On Sunday Superintendent McNair preached to a nice congregation. We raised for the pastor \$38.40; for the District Superintendent, \$17.30. We promised to pay our pastor, the Rev. J. C. Smoot, \$600.00, the District Superintendent \$85.00, our benevolence claim is \$100.00, and it is our aim to raise every cent of the same.—H. Woolfolk.

Heidelberg.—Our third Quarterly Conference was held at Pleasant Valley Church, July 13-14, with our District Superintendent in the chair—the Rev. W. M. McMorris. Several officers brought written reports showing the work to be in good condition. Dr. McMorris attended the General Conference and our hearts were made glad because of the good news he brought to us. On Sunday the Doctor preached two able sermons. Raised in the Conference \$30.00; raised for benevolence \$75.00; raised for all purposes, \$635.20.—S. L. Harrison.

Carthage Circuit is striving to be able to make a round report at the District Conference. Our second Quarterly Conference was held at Greenwood Chapel, by the Rev. A. J. McNair, who preached a wonderful sermon. We are glad to see the work

our pastor on the work with us this year. We respect and esteem him. We are planning to raise all our missionary money by the District Conference. We presented to our pastor, the Rev. G. S. Lewis, last week about 150 pounds of groceries, also dry goods.

Meadville.—Children's Day was a success on the Meadville Circuit. Program carried out to the letter. The Sunday Schools raised on that day: Meadville, I. S. Thomas, superintendent, \$4.50; Oak Grove, L. Jones, superintendent, \$8.00. Miss Martha Washington and Miss Dora Johnson paid \$1.00 each. Consolation Sunday School raised \$4.00; Mrs. Mary Shields and Aurelia Land paid \$1.00 each. Total, \$16.50.—A. Jackson, Pastor.

Maple Springs.—There was given at the Maple Springs Church, on the 4th day of July a grand picnic, by the Presidents of the Ladies' Aid and Woman's Home Missionary Societies. Mrs. H. Lampley, Mrs. Mary Gage and others did all in their power to make the occasion a pleasant one. It was given for the benefit of the church and everything went on quietly and orderly. We raised \$15.18. Too much praise cannot be given these good presidents for their loyalty to the church. These are a good set of workers—Sisters H. Lampley, Gage and Yarbrough. We hope they will live long to do work for the Master and His cause. The Ladies' Aid Society bought a nice set of chairs for the pulpit at Maple Springs, and presented them to the trustees on July 4.—C. A. Jordan, Pastor.

Natchez.—Our second Quarterly Conference was held by our beloved District Superintendent, the Rev. J. E. Holmes. All reports were good. The Sunday School and church are still holding on, although sometimes when the burden of debt presses us a little heavier than usual we feel that might have to let go. But we hear of reinforcements coming now and so the church has become infused with new courage to work. Brethren—friends—do not disappoint us, but come to our rescue and by the help of God help us to save this church. We have lost one of the best members we had in the person of Mrs. Julia Simon. On Sunday the Rev. J. E. Holmes preached two fine sermons.—in our rally we raised \$22.70.—G. E. Thomas.

### TEXAS

Milford.—The third Sunday in July was a signal day in Italy, Texas. The Rev. J. A. Featherston, D. D., preached for us all day. He is, as is known throughout this Conference, a Christian gentleman, and a preacher of no mean caliber. The Stewards' Rally netted us \$37.45—a sum not to be despised when the season is taken into account. Last Friday night, the people of Italy came six miles in wagons and buggies to give the pastor a "surprise." And, a good and substantial surprise it was indeed. Groceries, running through the whole gamut of eatables, were heaped on the table. That is a very telling and practical way for any congregation to answer the prayers offered for the pastor's domestic welfare. (We would like to print the names of donors, submitted by pastor, but lack of space forbids.—Editor.)—J. W. Haywood.

Nealy Grove.—Our Third Quarterly Conference was held at Nealy Grove, the Rev. W. J. Dugan, District Super-



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intendent, presided. Soul-Love feast was conducted on Friday night, and the Quarter was held Saturday. Raised during the quarter, \$18.00. The Superintendent preached two wonderful sermons, Sunday and Sunday night. Mrs. Lizzy Thomas of Louisiana, confessed Christ and was united to the Church. Sunday night the Superintendent preached. The house was crowded to its utmost capacity. After the sermon the Lord's Supper was administered; fifty-three communicants. The young people of the Sunday School and Epworth League are awakening.—A. J. Beaty.

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## Deaths

(Write plainly, being especially careful in the spelling of names and the correctness of address.)

**SPELLMAN.**—Mr. and Mrs. George Spellman of Patterson, La., are grieved in the death of their little son, William W. A. Spellman, which occurred July 12, 1912. He was born Feb. 23, 1908. We also had the assistance of his relatives Dr. and Mrs. J. Spellman, recently from Washington, but now practicing at Alexandria, La. Relatives and friends regret his passing home so early. The funeral service was conducted by the pastor, assisted by the Rev. A. L. Jackson.—J. D. Frazur, Pastor.

**BERRY.**—Johnson Berry, a member of Wesley Methodist Episcopal Church, Vicksburg, Miss., died happy, July 23, 1912. Aged 46 years. He leaves a wife and other relatives. The Revs. L. Speed, Jno. Platt, S. J. G. W. Smith, H. G. Foster, J. R. Rose assisted the pastor, in the funerals.—Pastor.

**CARR.**—Jim Carr died at Columbus, La., July 22, 1912. He joined the Church when quite young, during my Pastorate at Cosper Chapel, in the Monroe District in 1902. He lived a Christian, loved by all. He was born in 1893, June 28. Interment was made in the Macedonia Methodist Episcopal Church Cemetery by members of both Churches. Funeral services by the Rev. L. C. Brush of New Hope Baptist Church, as we are off all railroad lines twenty-six miles. Father, mother, brothers, a sister and friends survive.—Carr.

**SANDERS.**—Agnee Lee Sanders died after a short illness, April 30, 1912. She was one of the best beloved members of Lehigh Church, Lehigh, Ala. She labored hard for the betterment of the conditions under which we live. She readily assumed any responsibility which came to her and had the love and respect of all in the community in which she lived. She leaves to mourn her loss, her husband, one son, three brothers and a host of friends.—M. Fentress.

**WHITE.**—Mrs. Sara White of Marion, Miss., died July 30, 1912, at the age of 33 years and 7 months. She leaves her husband, son, mother and three brothers, five sisters and a host of relatives and friends. Joe Sherfield (white) and family and a number of other prominent citizens attended the funeral services. She was a dutiful member of the Church for twenty-three years. A faithful wife and mother, ten years. Six years, a class leader in the Church. She died in full triumph of faith. The funeral service was conducted by the Rev. B. W. Wynn, pastor.

**GIPSON.**—Joe. Gipson, the oldest member of New Hope Methodist Episcopal Church, Carrollton, Miss., died June 18, 1912, in full triumph of faith. Aged 75 years. He leaves one son and one daughter to mourn. He had served as class leader, steward and trustee for many years. S. Leake, Pastor.

**ORR.**—Elam Orr, a class leader in Pisgah Methodist Episcopal Church on the Verona Miss., Charge,



died July 21, 1912. He lived a faithful Christian. He was a member of the Church twenty-three years. He leaves his wife, sister, four sons, three daughters and a host of friends. Funeral preached by the pastor, the Rev. J. W. Golden. Age 64 years.

**NERO.**—Bettie Nero was called from labor to reward, June 21, 1911. She was a true wife, a loving mother and a faithful member of Mallilieu Church Carrollton, Miss. She leaves the husband with two children and many relatives and friends to mourn. Age 36 years. Funeral attended by two lodges: the Ruth and the Jakes. Services conducted at Greenwood Methodist Episcopal Church by the Rev. W. S. Leake, Pastor.

**MONROE.**—Death invaded our ranks, July 29, 1912, and called from labor to reward, Father James Monroe, an aged member of the Mt. Zion Church, Clinton, La. Methodism in this section owes much to the labor of Father Monroe. For more than seventy years he had been an active Christian, and since the coming of Methodism he had stood loyally by the old Church. Mt. Carmel, Asbury, Mt. Zion and other Methodist Episcopal Churches in this community are greatly indebted to him. Father Monroe was a local preacher, and a great preacher was he, in his day. Besides his own son, the late Rev. Charles H. Monroe, of the Louisiana Conference, several elders received their first training from this noble character. He leaves behind four sons, a daughter, and a host of friends. The service was conducted by his pastor, the Rev. H. A. Sorrell, who was assisted by the Revs. M. S. Goins, E. W. Jackson and J. D. Wilson.

**PICKENS.**—Ethel Pickins, a faithful member of Mt. Pisgah Methodist Episcopal Church on the Verona, Miss. Charge, died in full triumph of faith, July 22, 1912. She was 15 years old and had been a faithful Christian since she was 12 years old. She leaves a mother, sister, brother and other relatives. Funeral attended by the Pastor, the Rev. J. W. Golden.

**MOSBY.**—Mollie Mosby, a member of Tayloe Chapel, Cotton Plant, Ark., died July 22, 1912. She had been a member of this Church since thirteen years of age and was ever faithful. She died in peace with God and man, leaving two children, two sisters and two brothers. Funeral conducted by the Rev. J. A. Swift, Pastor.

**RITCHER.**—The baby child of Moses Ritcher died at Columbus, La., Feb. 18, 1912, death resulting from burns received. Funeral service conducted by the Rev. L. J. Miler.—B. Carr, Pastor.

**LEE.**—Aaron Lee, a faithful member of Wesley Methodist Episcopal

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OUR AGRICULTURAL DEPARTMENT is under the supervision of Professor C. H. Waller, student of the Moody School, Mt. Hermon, Massachusetts, and a graduate of Pennsylvania State College.

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Church, Baton Rouge, La., died Aug. 5, 1912. He lived a faithful Christian of the Church for near forty years. He was Steward, Trustee and Class Leader in the Church. Loyal and true he passed into the beyond shouting. He leaves an aged widow, several grand-children and a host of admirers. Wesley has lost a useful member, the community a good citizen.—Joshua J. Obbe.

**TAYLOR.**—Shed Taylor, died at Clinton, La., August 7, 1912, at the age of 22. He had lived a sinner all this number of years, but just before his end came he confessed religion and sent for me to tell me of his conversion, I just did get there in time to Baptize him and soon after the baptism the end came. He leaves father, mother and two brothers.—E. W. Jackson, Pastor.

**CRAWFORD.**—Gaston Crawford, a member of Haven Chapel, Avergne, Ark., passed into the Great Beyond July 6, 1912, leaving his mother, two sisters and a host of friends. Age 24 years.—J. T. Hawkins.



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Death has claimed several on this work, namely: Wm. Carter, Senior, Fanny Clay, Petter Wilson, Add Wilson and Burrell Smith. Burrell Smith had been a member of St. James Methodist Episcopal Church, Yazoo, Mississippi, for thirty-eight years and faithful to his post. The Church will miss him.—P. A. Taylor, pastor.

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## Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

**First Street Church**—Sunday was a good day both spiritually and financially. The prayer-meeting was well attended. The pastor preached at 11 a. m. Subject, "The Blessedness of God's Service." Song Service at 7:00 p. m. Prof. John Wesley E. Bowen, Ph.D., D.D., the scholar, orator and preacher, preached at 7:30 p. m. to the delight of the great audience that greeted him. It was a rare treat to have Dr. Bowen with us. Dr. R. E. Jones, Editor of the Southwestern Christian Advocate, and District Superintendent P. Landry, of the Lake Charles District, were present. Next Sunday, September 15th, at 11 a. m. is Woman's Day, under the auspices of the local Missionary Society. The pastor will preach the sermon. Subject, "The Other Half."—B. Mack Hubbard, pastor.

**Wesley Church** is in splendid condition, all things considered. The Lord has wonderfully blessed us in our efforts. The attendance upon services is good. The collections are also good. This has been a year of society anniversaries at Wesley Church. The Second Quarterly Conference was held July 25th by the Rev. John W. Turner, Superintendent. The officers' reports showed great progress. The Rev. Dr. John H. Reed, of Africa, was with us Sunday, August 25th, and preached a splendid sermon. Truly this good man has the affairs of Africa on his heart. The Rev. J. W. E. Bowen, D. D., of South Atlanta, Georgia, on Sunday morning, September 8th, preached an able sermon in this church. He swayed his audience at will. Dr. Robt. E. Jones accompanied the speaker, and took an active part in the service. We are always glad to have our friends call and see what we are doing for Christ and the uplift of humanity. —Robt. C. Worsham, pastor.

**Trinity Church**—Dr. Bowen's lecture Friday night, despite the bad weather was a treat and a fair size audience greeted him and went away greatly pleased at his treatment of "Some Fundamentals Essential to Race Development." Our services were well attended Sunday, and as our members are returning home, the attendance is increasing greatly. The pastor preached at both services, Epworth League Song and Praise Services were conducted by Messrs. Jno. Murray and Ralph W. Chinn, and will become a chief feature in our Sunday night services. The Sunday School teachers have organized a regular Teacher Training Class, which meets every Wednesday evening, lasting one hour, and will make special study of the Sunday school lesson and the Bible. We are in the midst of our Third Quarterly Conference, and hope to close up in good shape. Sunday night, the Men's Delechalse Benevolent Association will observe their anniversary with us. All are at work preparing the welcome reception to Bishop Thirkield on Wednesday night, the 18th, and the general public is invited to come and join in the "welcome" to him. An interesting program will be rendered. The Trustees are busy collecting moneys on the debt, and working to meet our coming collections. You are always "welcome" and greeted gladly at Trinity. Collection for the day, \$61.—W. Scott Chinn, pastor.

### Gleanings from the Field

#### OHIO.

**Lorain**—The work at this charge is very prosperous. The pastor is a young man recently out of college and filled with zeal for service. He came to Lorain about four months ago and found the church with about fourteen members. Upon his arrival a revival was inaugurated with success, giving in fourteen days thirty-seven happy conversions. Since then others have been joining each Sunday and the membership is now about fifty-one. The financial condition is good. The church was also greatly in debt, but with three weeks' notice the members gave a rally and raised \$298.28; the total collection for the quarter was \$424.00. This young pastor is also principal of the Industrial School here.—A Friend.

#### TENNESSEE.

**RALLY.—MASON TENNESSEE.**—At Alex Methodist Episcopal Chapel, Sunday, July 28th, was Rally Day. The Rev. Mr. J. H. Brooks was invited, by the Captains, to preach the rally sermon. He took for a text: "First seek ye the Kingdom of Heaven and its righteousness and all things shall be added unto you." After the sermon the Captains reported as follows: Club 1. Mrs. A. H. Stewart, \$5.25; Club 2. Mrs. F. H. Alexander, \$10.70; Club 3. Mrs. L. A. Sydnor, 50c; Club 5. Mrs. M. E. Boyd, \$7.15; Club 8. Mrs. Eliza McBrid, \$1.55; Club 9. Mrs. A. J. Boyd, \$2.60; Club 10. Mrs. B. P. Fields, \$2.50; total \$30.25.—H. P. Gordon.

**McMillan**—The parsonage rally, which was previously set for June 23, was quite a success. Our people of Rising Sun Church, by a single-handed effort raised \$50 for the cause. The following ladies deserve great credit for their earnest work for the success of the rally: Mesdames Savan-

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nah Brice, Gertrude Mynatt, Sallie Lee, Lina Mynatt and Miss Amelia Senters. The services of the day was as follows: 9:30 a. m., Sunday School, hour when sixty-five regular Sunday School pupils assembled for the study of the lesson; 11 o'clock sermon by pastor. At the conclusion of the morning services lunch was spread, and friends and visitors were made welcome. The crowd again assembled at 2:30 p. m., witnessed the baptism of five candidates; at the conclusion of the afternoon sermon.—Thos. G. Howard.

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# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
EATON & MAINS, Publishers

NEW ORLEANS, SEPTEMBER 19, 1912

Vol. No. 41—No. 37

## Gammon Theological Seminary

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## The Political Function of the Preacher

By Prof. G. H. Trever, Ph.D., D.D., South Atlanta, Ga.

In these days of political agitation what ought to be the preacher's attitude toward politics? Lowell well satirizes one sort of political parsons in the lines:

Parson Wilbur says he never heard in his life,  
Thet the apostles rigged out in their swallow-tailed coats,  
And marched round in front of a drum and a fife,  
To get some on 'em offices, and some on 'em votes.

But John P.  
Robinson, he

Sez they did not know everything down in Judee.

If that were all the preacher was after, the satire would be richly merited. But now a popular cry is, "Preach the gospel and let politics alone," and sometimes upon this point the pew is morbidly sensitive. But can he really preach the gospel without playing some public part in the political struggles of the time?

### THE OLD TESTAMENT WAY

Certainly, those forerunners of the Christian preacher, the prophets of Israel, did not shrink from participation in such contests in their day. Because their message was supremely spiritual and ethical it was also patriotic, therefore often political. Positively, they proclaimed the essential sacredness of their national history; declared that the hand of Jehovah had been, still was, and would be in it; that He had shaped its institutions, raised up its great personalities, led its march in its marvelous career, and summoned it to a great mission in the world. On the other hand, these regal men denounced social and national sins, urged civic duties, castigated the evil politicians, and faced with divine judgments people, princes, and kings who were bringing ruin upon the nation and Jehovah's cause. Thus, though not professional politicians or desirous of office, they were great, broad-minded statesmen just because enlightened, earnest religious teachers. Consider the relation of Samuel to Saul and David, of Nathan to David and Solomon, of Ahijah to Jeroboam who made Israel to sin, of Elijah to Ahab, and Elisha to Jehu and Joash, of Jonah to Jeroboam II. Did Amos, Hosea, Micah, Isaiah, Jeremiah, have nothing to do with politics, when they stood before the wicked, foolish monarchs and pot-house politicians of their day denouncing their fatuous policies and declaring the statesmanship of God for the kingdom.

### THE REACH OF THE GOSPEL

Certainly, no sphere of human life, least of all the political, is without relation to the gospel. The essence of the preacher's message must be the saviourhood and kingship of Jesus in all realms of human activity. As neither great planet, shooting meteor, wandering comet, crowded nebula, falling leaf, tiniest mote, can escape the grasp of gravity, so no province of human affairs is outside the rightful lordship of Christ. True religion consists not in a few beauty spots of apparent health on the surface of an otherwise leprous body of worldly alms, customs, and policies, but rather is it the healthy heart, sending the red blood through great arteries, veins, capillaries, of purpose, to every organ, tissue, nerve, fiber of the whole life. Better indeed exclude Christ and his law from man's private life than from his public function, if from either. The wider and more vital the interests touched, the greater the need of bringing them into harmony with eternal law. A tempest in a teapot raises only a few hurtless bubbles, a hurricane on the ocean lifts its surface into

mountains and drives great ships to their doom. The driver of a stage coach may blunder, and a few lives only be imperiled, but let the superintendent of a great railway system be careless or incompetent, and thousands may perish. A Napoleon on Saint Helena, with all his vaulting ambitions surging, frets only his own heart away, but how is it when he lets them play their infernal game on the theater of a continent?

### JESUS NEEDED IN PUBLIC AFFAIRS

Government has but one rightful aim, to embody in human laws and institutions the eternal laws for human association, to make living and active in the public life of man the spirit and laws of life which Jesus here taught and lived. O, the baleful results of bad politics! What fair tracts of the world it has ruined! How it has filled the world with woe; made it vocal with sobs and cries; drenched it with tears; deluged it with blood! What reduced fruitful Egypt to bankruptcy? Bad politics. What is restoring her to her former prosperity? Good politics. What has made the Holy Land a byword and a hissing? Largely, bad politics. What soaked Europe for centuries in blood and spread devastation over some of the loveliest regions of the earth; dragged France to the brink of ruin and convulsed her with earthquake throes of fierce revolution; cursed Spain with that engine of infernal tyranny, the Inquisition; filled merry England for years with paupers and mendicants; drained her of her substance, starved her people with corn laws, ground them between the millstones of class legislation, plunged her into ruinous wars, and threatened to reduce the stalwart Anglo-Saxon into a race of spiders and pigmies? Bad politics. What has made many of our American cities a spectacle to the nations, a shame to ourselves, and a stench to heaven? What kept slavery in power until it had its ring in the nation's nose, compelling God at last to wipe it out at a cost of treasure and blood that amazed the world? What is the fortress in which the liquor power sits enthroned, blatant, defiant, murderous? Largely, bad politics. Yes, and the tidal waves of political weal or woe roll out far beyond the limits of the nation immediately concerned.

For mankind is one in spirit and an instinct bears along

Round the earth's electric circle the swift flash of right or wrong,

Whether conscious or unconscious, yet humanity's vast frame,

Through its ocean-sundered fibers, feels the gush of joy or shame,

In the gain or loss of one race, all the rest have equal claim.

And history shows again and again how the results of bad government tell frightfully upon children's children.

We see dimly in the present what is small and what is great,

Slow of faith, how weak an arm may turn the iron helm of fate;

But the soul is still oracular, 'mid the market's din,

List, the ominous, stern whisper from the Delphic cave within,

They enslave their children's children who make compromise with sin.

Surely, in the wide political field, therefore, if anywhere, Jesus should be Saviour and king.

### COUNSELORS TO KING DEMOS

A great monarch sits in his cabinet. He is the autocrat of millions. His head and his brow are furrowed with thought. He is pondering great questions of national poli-

cy. With a scratch of his pen he can stimulate trade and manufactures or paralyze them; make his dominions blossom as the rose or transform gardens into deserts; elevate the millions or degrade them; lift their burdens or crush them to the dust with added loads; help fill their homes with song and hope or with wails and despair; enslave millions or emancipate them; let loose the bloody hell hounds of war or fill the land with the dulcet notes of peace. Which will he do? Well might such a one fall prone before Christ and plead for political wisdom and virtue, that he might be but as the hand of Jesus, as far as possible, penning decrees and shaping national policies. Is the matter changed where not one king but many perform those tasks? Ought not each citizen king to rule justly and in fear of the Lord? When King Demos, like Napoleon, puts the crown on his own head, he holds that crown subject to the King of kings. As Dr. Fairbairn says, "The sovereign people must not be sovereignless. But their only sovereign is God who is Lord of the conscience." Or, in the words of John Milton, "A nation ought to be as one huge Christian personage, one mighty growth or stature of an honest man, as big and compact in virtue as in body." This ideal of the Christian State it is the business of the Church, and, therefore, emphatically of the preacher, to help embody in the actual.

### THE MESSAGE TO AGGREGATES

If the preacher is to be the prophet of the Highest, the mouthpiece of God to his generation, while his chief business must be to make better men, men twice born, he must have a message also as to the deeds of aggregates of men. He must make it his business, whether the so-called statesmen are piloting the ship of state to safe anchorage or scuttling her for their own gain. If the people are struggling for redemption from some vile bondage, shall he see no glory in the task, have no word for the strugglers, and feel no reason for joining in the song of deliverance? Shall he never hear "the rolling of the waves parted by the right hand of the Majesty on High" today and ask only to catch the murmur of waters that break on the shores of ancient wrong? Shall he have no word of protest against sedition, conspiracy, slavery, oppression, betrayal of the people, and offer to his hearers only opiates of ritual and dogmas that drug the spirits of men? Is the deep undertone of all his praying, "Thy kingdom come?" Can he rest then while the stupendous horror of huge standing armies crushes out the life of the nations; while political shysters and petty demagogues plunder the long-suffering people; while the liquor demon daily devours its thousands at a meal; while the rights of the millions are made the shuttlecocks of selfish tricksters, and the well-being of the entire nation is the sport of boodlers, bossers and Tammany braves?

However machine politicians may sneer and timid churchmen shake their heads against the preachers meddling in politics, one of the greatest needs of the hour is Christian statesmanship, the injection by the Christian Church into public affairs of the regnant, purifying, Christian spirit. Who is to lead in this if not the preacher? Led on by those who are set to proclaim the message of God to the age, the Christian Church should be so mighty and so pure a political force, that every political trickster, every caucus, every framer of platforms, every candidate for office, every great convention, every political party can be sure that the whole body of Jesus Christ, His Church, will act as one man against every political villainy and social wrong, that every man who prays that the divine will may be done on earth, will put that prayer into his ballot on election day. In the *Christian Advocate*.



# The Commission on Finance

The first meeting of the Commission on Finance since its organization in New York was held in Central Methodist Church, Detroit, on Monday, August 26th, continuing in session four days. Only three members were absent, one of them, Bishop Hamilton, being in Europe on official duty. Three sessions a day were held, and with the necessary committee conferences, the members were held to business from half-past seven in the morning until midnight, and sometimes even later. Bishops Cranston and Smith alternated in presiding, both taking full part in the debates upon the important and intricate questions which came up for discussion. The gratifying and promising feature was that every decision, however earnest and long the debate had been, was reached with unbroken unanimity except in one instance, in which one member felt impelled to withhold his assent from the vote, but at the same time cordially accepted the result.

The statements of needs and asking from the several Boards were full of interest. The papers submitted, and the prolonged debates over them, lasting throughout two full days, were upon the highest plane, worthy the Board representatives who prepared the first, and of all members without distinction, who participated in the discussions. The mass of information, the heart-breaking facts regarding the necessities confronting every one of the societies, and the revelation of the pitiful inadequacy of the present givings of the Church, should, in some way, get before the minds and hearts of our people. If this could be done—and it must be done, in some measure at least—the conscience of the Church will surely be startled and aroused.

There was frank and full consideration of the relationship of the Commission to the several Boards. Many nice questions came up, of course, but the spirit of harmony and unity invariably prevailed. It was agreed that the general program of organization and work proposed by the Commission should be presented for approval at the next meetings of the Boards and it is believed that the Boards will give hearty concurrence to the plans which require co-operative action.

The Commission is dominated by the purpose to keep the expense of administration at the minimum and not to increase the number of officials or the cost of agencies. It was therefore determined to utilize, if practicable, the secretarial and field staff now employed by the various Boards. Bishop Smith proposed that one of the Boards should be requested to detail a Corresponding Secretary to become the Executive Secretary of the Commission. It was stated that this would place at the head of the work of the Commission some man well-known to the Church and who had been endorsed by the Church for high official responsibility. It would in no way increase the administrative expense, and it would present to the Church a practical demonstration of unity and co-operation if the Boards would agree upon one of their number to lead the campaign in behalf of the united forces. The Commission approved the plan presented by Bishop Smith, and the Corresponding Secretaries of the Boards were asked to nominate one of their number. Mr. S. Earl Taylor was nominated by unanimous vote of the Corresponding Secretaries, and the Commission enthusiastically endorsed the nomination. The Commission is charged with co-operating with the Boards in a united field campaign in the interest of the whole missionary and benevolent work of

the Church. As each Board must, in the absence of any other agency, do such work for itself, it will, of course, secure both economy and efficiency to the Boards to contribute certain of their forces to make up a united field staff. After the general plan of campaign had been determined, Mr. Taylor outlined a thorough and comprehensive plan for field work which will utilize the Field Secretaries already in service. The scheme was approved by the Commission, and will be presented to the Boards at their first meetings, and when concurred in, will be at once made vital under the direction of the Commission.

Dr. Hollingshead, already in the service of the Boards for the purpose, was elected Apportionment Secretary, and from his office the official apportionments will be printed and sent to the District Superintendents, who will see that they are distributed to the pastors. For the first time the apportionments may be expected to reach the last of the seventeen thousand charges. The Commission proposes that every power shall be exerted to have these official apportionments regarded as a primary and paramount obligation in every congregation.

The apportionments for 1913 were fixed as follows:

Foreign Missions .....	\$1,800,000
Home Missions and Church Extension .....	1,560,000
Freedmen's Aid Society .....	270,000
Board of Sunday Schools .....	210,000
Board of Education .....	135,000
	<hr/>
	\$3,975,000

In addition to the above the Commission recognized the apportionment of \$100,000 for the American Bible Society and the apportionment of \$50,000 for the Church Temperance Society, as ordered by the last General Conference. In making the apportionments the Commission gave careful attention not only to the needs of the Boards, but also to the financial conditions which prevail in the local churches; and while it is recognized that under the action of the General Conference the apportionments must be made upon the basis of need, it was determined that it would be unwise in the transition period to apportion up to the full measure of need. It is recognized that to fully meet the needs and to do the work the Church has assumed the increase must be four or five-fold in both money and service. But for the present the Commission felt it would be unwise to attempt more than the minimum amount to enable the Board to carry on the work committed to them.

It was agreed that the policy should be to concentrate every energy upon the task of securing a decided increase in the actual givings of the Church under a conservative apportionment. It is believed to be entirely possible to realize the full amount of the apportionment if the new financial plan with its features of church-wide education upon Christian Stewardship, and a canvass for an offering upon a weekly basis from every member and adherent of the Church shall be loyally accepted as the working policy of the whole Church for the year. To this end the influence and power of the Commission and the Boards will be addressed.

EARL CRANSTON, *Chairman.*  
A. J. COULTAS, *Rec. Sec.*

## Ministerial Support

By the Rev. Daniel W. Hays, D. D.

The Minutes of the Washington Conference show that the sum of \$115,181 was applied on the claim for ministerial support for 1911-12. The sum of \$708 went to augment the Episcopal Fund. The District Superin-

tendents, six in number, received \$8,773, an average of \$1,462.16. The highest paid was \$1,818, the lowest \$998.

The one hundred and sixty-four pastors on charges and circuits received as their share \$101,923 which includes house rent. The average is \$621.48. Deducting rent, estimated at \$14,682, reduces the average to \$531.95.

The following table will show the scale of distribution:

3 received less than .....	\$ 100
9 " " " 100 and not over .....	200
12 " " " \$ 200 " " " .....	300
23 " " " 300 " " " .....	400
19 " " " 400 " " " .....	500
16 " " " 500 " " " .....	600
24 " " " 600 " " " .....	700
24 " " " 700 " " " .....	800
12 " " " 800 " " " .....	900
4 " " " 900 " " " .....	1,000
3 " " " 1,000 " " " .....	1,100
3 " " " 1,100 " " " .....	1,200
3 " " " 1,200 " " " .....	1,300
1 " " " 1,300 " " " .....	1,400
3 " " " 1,400 " " " .....	1,500
1 " " " 1,500 " " " .....	1,600
3 " " " 1,600 " " " .....	1,700
1 " " " 1,700 " " " .....	1,800
11 Retired pastors, credited with a total of 229 years of effective service, were allowed .....	1,156
36 Widows whose husbands had rendered 626 years of effective service were aided to the extent of .....	1,824
9 Children of deceased pastors had set aside for their maintenance .....	359
38 Necessitous cases, many of which revealed much privation and hardship, received the sum of .....	438

The entire sum distributed includes the following received from outside sources:

Missionary Appropriation .....	\$1,500
Book Concern Dividend .....	2,049
Conf. Claimants Dividend .....	300
Chartered Fund .....	25—\$3,874

Total amount expended .....	\$115,181
Received from outside sources .....	3,874

Entire amount raised from churches alone .....	\$111,307
--	-----------

There are scattered over the territory, 108 parsonages, representing a probable value of \$146,962. It will be observed that about one-third of the pastors are homeless, or in other words, have to rent houses where they are sent to preach. This is one of the trying ordeals of the itinerancy. In many instances it is next to impossible, owing to enforced segregation on account of color on one hand, and insufficient means, on the other hand, to obtain suitable shelter, conveniently located. The people are to be commended for the improvement made in parsonage accommodation, but there should be no abatement of effort until a well-furnished house is secured for every preacher's family. Within the past year or two a majority of the charges, city and rural, have materially increased the allowance for the support of the ministry. I consider this a very timely movement in view of the prevailing high cost of living. Let us hope that it will spread until none of our hardworking and deserving pastors will have occasion to complain of inadequate support. The laborer is worthy of his hire. He ought not to be stinted in the provisions necessary to afford him a comfortable living. There are, of course, other things more deserving of the minister's concern than that which relates to temporal support, but I see no reason for instituting comparison here. The body's care has its place as well as the higher things appertaining to the soul.

Washington, D. C.



# THE CHRISTIAN LIFE

## Morning Messages

### The Surrender of Life to God

By Bishop Wilson

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

"And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Romans 12:1-2.

This man who writes these words has the right to speak, for that to which he exhorts us he has himself first tried.

He is speaking to us this morning as surely as though he were here, urging us to the surrendered life, the life that in the simplest, plainest, most wonderful way is given unto God; or, as he says, the presentation of our bodies as a living sacrifice, these bodies through which impression must be made upon the spirit, these bodies through which expression shall be given to the spirit,—these bodies given unto God in daily sacrifice. The things that are seen, the things that are heard, are determined by our attitude toward God. The evidences of our thinking, of our willing, of our desiring, are all determined by our attitude toward God. So that every power, receiving or giving, is sacred to our Father and to our Lord. Our lives are not fashioned according to the fashion of this changing, this dying world; but our lives are transformed by the acceptance of other ideals than those which are accepted by the world, and dominated by other passions than those which seem to control the world. Our lives are first surrendered, then transformed, and transformed by the power of God. And all that is, as it seems to me, in order that there shall be realized that good, and acceptable, and perfect will of God. We are here today. What is our uppermost desire, if we be at our very best in the spiritual life? Is it not this, that God shall have His way in us? Is it not that God shall work out His will through us? When we have studied that majestic, that spotless life of our divine Lord, what chiefly does it stand for? Love, tenderness, mercy, selfforgetfulness, desire for the good of others? Yes, but all these are only so many facets of that one jewel which represents the will of the Father perfectly realized in the divine Son. So that Jesus, in His grace of speech, in His tirelessness of desire for the good of others, in the beauty that is upon His face, represents to us the perfect will of God. What is the place of all places to which our homesick hearts turn again and again? It is not the home that we have left somewhere among the hills, but it is the home that we seek over the hills. It is that city that hath foundations, whose Builder and Maker is God. But the glory of that city, the stability of all that is expressed there, is in this: in that City the will of God is perfectly realized. So that in that life where the divine will has its full expression, that life is like unto the city that hath foundations. We are planning here, planning for the greater glory of God and the extension of

His Kingdom. You are thinking of the great cities, with their multitudinous lives, with their throbbing interests, with their scarlet sins, with their aspirations, with their turmoils, with their confusions. What do you want for the great cities? You are thinking of the individual churches which are among the hills, in the lowly places, and in the prosperous centers. What is your desire for those little churches and those great cathedrals? You are thinking of Sunday school, and college, and university and seminary. You are thinking of the homes and the workshops of the world. What, after all, is your longing for these places, and the lives that are represented there? Is it not this, that on this earth the will of God shall be done even as it is done in heaven. and that in all lives the will of God shall be done indeed as it was done in that life of our divine Lord and Master? And so Paul sets before us as the supreme quest, as the result of this sublimest of all experiments, that we may prove what is that good, and acceptable, and perfect will of God. O anywhere, if that be only realized; anyhow, if only that shall come to pass! Let that come to pass, and the deserts shall rejoice, and blossom as the well-watered gardens of God. Let that come to pass, and there shall be the song of souls, penitent and trusting, that shall fill the world with prairies, and find its echo in the lofty song of the skies. Let that be done today, tomorrow, and through the days of this great Conference, and we shall go through this world as a conquering host, exalting our divine Christ, and helping Him, it may be, by the lever of the cross, to lift this poor, sorrow-stricken, broken-hearted world out of the shadows, into the marvelous light of His life and His love. Paul says, "I beseech you, by the mercies of God." Let us do it! Let us yield ourselves to Him. Let us, as we tarry before Him, ask Him first of all what He wants to do in us, and let us give to Him the opportunity for the transforming power of His divine grace to work in us. Let us ask Him what He wants us to do for Him today, tomorrow, and through all the days to come, lifting up our hearts in that great prayer which our Master has taught us, asking that His will be done. Whatever need be thrown aside, whatever need be brought before our thought, whatever shall be omitted, whatever shall be consummated, His will shall be done. Paul is saying unto us, "I beseech you, by the mercies of God." You cannot count them; you cannot remember them. They are higher than the highest mountains; they are deeper than the deepest seas; they are more in number than the sands upon the seashore: they are glittering out of the skies of every century, brighter than the stars. "I beseech you, by the mercies of God," the mercies of God that have lifted up the cross, the mercies of God that have opened the windows for the outpouring of Pentecost, the mercies of God, with their Olivet, with the ascending Lord, with the breathing of His blessing upon those who turned their faces and their faith toward Him; the mercies of God, that belong to yesterday and today, but myself, and knowing the transforming power belong to tomorrow, and the ages that shall have no end. "I beseech you, by the mercies of God," that you shall do this, that you shall know what it is to be surrendered unto

Him and transformed by Him, that you shall know the joy of realizing in your own life, and of showing through your own life, what is that beautiful, sweet, blessed, and perfect will of God. O, what a triumphant life was that life of Paul: "I, having surrendered myself, and knowing the transforming power of God, can do all things through Christ, which strengtheneth me. I, who know what it is to surrender, who know what it is to be filled, guided, governed, and mastered by the Christ-passion, know that all things work together for good to them that love God." "I,"—we, for He put His arms about us,— "We are more than conquerors through Him that loveth us." O, that there may come to us today and abide with us, that spirit of utter transforming; may there come to us the peace which passeth understanding, and the knowledge of the love of God which is beyond our knowledge, as we come to know that we are where God wants us to be, and are what God wills us to be.

### Our Treasure Beyond

No one on earth knows the value of all the treasures that are already pledged to us for our future realization in Christ Jesus. They are already ours in Him; but we cannot see or even comprehend them all while we are still in the flesh. It is like a legacy of a hundred millions that might be left to a little child, to be held in trust for him until he has grown to manhood. The money would be all his from childhood, but its full appropriation and use would have to wait until the appointed day. So with the wonders of our inheritance as joint heirs with Christ, of God. As Dr. Henry G. Weston once wrote: "When one is reading the Gospels and Epistles of John he seems to himself like a man in whose hands are the lower links of a chain of gold let down from the throne of God. He values as beyond price what he sees, but he is conscious that there is infinite wealth beyond his vision. May that untold treasure one day be ours."—In *"The Sunday School Times."*

The man who is determined to climb will soon find a ladder.

Hold your temper for a moment and avoid a hundred days of sorrow.

Acts may be forgiven, but not even God can forgive the hanger back.—Robert Louis Stevenson.

We do not have to go out of our way to do good,—that, like all other opportunities, is always coming our way.

### His Promise

"My Presence shall go with thee"

In all the common days;  
The consciousness that God is near  
Transfigures irksome ways;  
The obscure place, the trying task,  
The things that chafe and gall,  
The earth of sympathy and praise,  
He knows, He feels for all.

"My Presence shall go with thee"

All through life's varied scene,  
Whatever arid stretch there be,  
This is a heartening green.  
Whatever weary journeyings,  
With heart-sick thirst oppressed,  
There bubbles forth this freshening spring—  
His Presence and His rest.

"My Presence shall go with thee,"

This is the promise sure,  
And he who claims it for his own  
Its blessings shall secure.  
Man's word may prove a broken reed  
Of flattery or cant;  
The all-true, faithful, changless God  
Fulfills His covenant.

Author Unknown



# OUR YOUNG FRIENDS

## The Song of the Workman

By Bishop Robert McIntyre

At the break of day and set of sun we hear their heavy tread,  
God's old brigade, all undismayed, they battle for dally bread;  
And they laugh to know that, long ago, the Lord of life and death  
Fared forth at dawn, and home at dusk, with them at Nazareth.  
Foreheads white for lack of light, or brows all brown with grime,  
Their garments black with soot and slack, or gray with the mason's lime.  
They ring the trowel, push the plane, they travel the stormy deep;  
They click the type and clang the press when loved ones are asleep;  
Thro' the city street and the country lane their lusty voices ring;  
By the roaring forge in the mountain gorge this cheery song they sing:

"O we march away in the early morn,  
As we did since the world began.  
Don't muzzle the ox that treadeth the corn;  
Leave a share for the workingman."

Some are workmen coarse and strong, and some are craftsmen fine;  
They set the plow, they steer the raft, they sweat in sunless mine;  
They lift the sledge and drive the wedge, they hide with cunning art  
The powder where the spark can tear the mountain's stubborn heart;  
They reap the fields of ripened grain and fill the lands with bread;  
They make the ore give up its gold beneath the stamp mill's tread;  
They spread the snowy sail aloft, they sweep the dripping selve;  
They waft the wife a fond farewell, and ne'er come home again.

But they march away in the early morn,  
As they did since the world began.  
Don't muzzle the ox that treadeth the corn;  
Leave a share for the workingman."

They make the fiery furnace flow in streams of spouting steel;  
They bend the planks and brace the ribs along the oaken keel;  
They fold the flock, they feed the herd, they in the forest hew,  
And with the whetstone on the scythe beat labor's sweet tattoo;  
They climb the coping, swing the crane, and set the capstone high;  
They stretch the heavy bridge that hangs a roadway in the sky;  
They seep the shuttle, spin the thread, and weave the silken web;  
Or, crushed to death amid the wreck, they leave the home bereft.

But they march away in the early morn,  
As they did since the world began.  
Don't muzzle the ox that treadeth the corn;  
Leave a share for the workingman."

In ancient days they were but serfs, and by the storied Nile—  
Unhappy hordes!—they drew the cords around the heathen pile;  
Where Karnak, Tyre, and Carthage stood, where rolls' Euphrates' wave.  
Grim gods looked down, with stony frown, upon the hapless slave.  
That day is past, thank heaven! No more does Man the Toller bow  
His mighty head with fear and dread; for he is master now.  
His hand is strong, his patience long, his wholesome blood is calm.  
Within his soul sits peace enthroned, and on his lips this psalm:

"O we march away in the early morn,  
As we did since the world began.  
Don't muzzle the ox that treadeth the corn;  
Leave a share for the workingman."

Methodist Review.

### Why She Was Happy

The small girl of the family was busy over the flower beds. She pulled the weeds and grass out carefully, so that not a flower was disturbed. She dug and watered and trimmed, and all the while she hummed a happy little tune to herself. A passing neighbor paused, looked and listened for a moment, then said:

"You must like your work, Bessie. You are very happy over it."

Quickly the child looked up with a laugh. "I'm doing it for mother, and I'm always happy when I'm doing things for folks, aren't you?"

Her reply was the key that will unlock the door of happiness for anyone who will use it. Her question holds a challenge to the world of selfishness.

Who can honestly say that the thing they did because they wanted to—for their own personal gratification—ever "panned out" as much real heart glow, as much genuine, lasting pleasure, as the thing done for "other folks"—the thing that brought a smile and cheer and renewed hope where they were lacking and sorely needed? Can you? Are you not sure? Try both and see. You will find that the child was wisely right in her happiness theory; that he was right who said, "Christmas is the happiest time of the year, because we are thinking for others and doing for them;" that the Book was right when it said: "It is more blessed to give than to receive;" and that giving means not alone material things, but also the gifts of a helpful sympathy and loving service.

### The Cure

She was not an attractive girl in any way, and she knew it. She was restless and cross and unhappy, and growing more unattractive in looks and manner as she became older. Then an aunt, visiting at her home after a long residence in a distant city, sized up the situation, and out of pity for both the girl and everybody with whom she came in contact, undertook to prescribe the sure cure. "Madeline, do you want to be a torment yourself and everybody about you all your life?" was the blunt and astounding question that she put to her niece one day. "No, of course not," was then prompt and

half-frightened reply from the astonished girl.

"You'd rather be sweet and lovely and happy?" came the next question, and it brought a sincere affirmative this time. The aunt handed her a folder paper, and smiled as she said, very kindly now: "Follow this magic prescription, and you will be what you want to be," and she was gone.

Madeline read: "Every time you want to frown, smile. Every time a cross thought comes, think a pleasant one. Every time something nice is done for you, do something nicer for someone else."

For a few minutes she was crosser than ever. Then common sense saved the day. She tried the cure—honestly, sincerely, prayerfully; and to her own lifelong joy—to say nothing of everybody else—there was soon no happier, more attractive, more lovable girl in the place than she.—"Onward."

### Never Rushed

The little girl who is never rushed is the girl who has learned how to make the leisure moments relieve the busy ones. A girl spending the summer at a farm-house in the mountains shut herself into her room one rainy morning, and did not appear till dinner time. Then she came down, to be received with reproaches by the yawning circle.

"Why did you run away and leave us to ourselves?" some one cried fretfully. "And what have you been doing? You look so outrageously cheerful."

"I've been writing an essay."

"What!" Half a dozen pairs of eyes were focused upon her incredulously. "Not a school essay?" some one said appealingly.

"Why, yes. When we went out on that trip to the caves last week, I thought what a nice essay the story would make written out, and this morning I did it while the thing was fresh in my mind, and I had nothing else to do. Somehow the school essays always come at such busy times. I try to get mine out of the way in vacation."

This same girl does not wait till six weeks before Christmas to begin her Christmas gifts. All the year she has some piece of fancy work handy to take up when she has a leisure moment. And the result is that when her girl friends are neglecting their studies,

and sitting up late at night to finish their gifts, all she has to do is to wrap and label a number of dainty articles which she has been a year in making. It is not strange that a girl who knows so well how to make her leisure serve her should awaken the envy of her acquaintances by never being in a rush.—*Girl's Companion*.

### Lending Two Hands

"Here, if you are going to help me out with this business, you'll have to do more than just lend a hand when you feel like it. You'll have to lend two hands, and be ready with them all the time." The sharp, exasperated words came from the one who was doing the most of the work, while his supposed assistant stood by, with plenty of advice and only half-hearted efforts to lend a hand.

Did you ever hear the would-be popular one declare feelingly:

"If there is anything I can do for a friend, all I want is to know what it is." And then, when some opportunity came to put into practice what he professed of willingness to help, he would be found lending a hand charily; perhaps hindering and discouraging more than he helped by his lukewarm efforts.

If you are going to be a helper, be a good one, a two-hand lender. Take hold of the difficulty that is proving too much for another and lift heartily. Your good cheer and sincere effort will inspire him with new strength and courage, and he will find himself able to do more than before you took hold. The old lines about grasping nettles lightly and getting stung, while the firm hand finds them silk, holds here. The half-hearted, one-handed effort tires you and helps but little; the two hands, loaned willingly, make light work and more than double the efficiency of both helper and helped.

"Heartily, as to the Lord," is a good watchword in many situations. It is never better applied than to the two-handed service that someone needs of us, and that the Lord has given us the ability and the opportunity to render. Let us, then, be two-handed lenders, giving our best effort to the thing in hand, and winning the satisfaction and joy of full service—a satisfaction and a joy that no one-hand lending or helping can ever return to its giver.—"Onward."



## Review

### International Sunday School Lesson for September 29, 1912 GOLDEN TEXT

*Golden Text*—The words that I have spoken unto you are spirit and are life.—John 6:63.

#### LIVING WORDS.

Emerson once said of the words of Montague: "They are vascular; cut them and they will bleed." By this the poet and essayist doubtless meant that the speech of the orator was freighted with reality, meaning, and strength. Words have ever been symbols of thought, emotion, and life itself. They represent character. They are the means by which a man may give expression to his actual state of mind and heart, and convey to others something of the power of his own thoughts. Sometimes words may be employed in such a way as to disguise the real character of the one who utters them. But not so with living words. In order that words may possess vitality they must be the true expression of life principles inherent in him by whom they are spoken. Such were the words of Jesus. "Never man spake as this man." "The words that I have spoken unto you," said he, "are spirit and are life." No one realized this more fully than Jesus himself. He knew the cost of physical and moral energy which his teaching entailed. Those who heard him with hearing ears and understanding hearts felt the vitality and power which his words conveyed. For somehow words are the medium by which the thoughts, ideals, and moral qualities of one life may be transferred to the life of another. As the minute seeds of the field are picked up by the winds and are carried to distant fields where they find lodgment in the soil, generate, and bring forth fruit according to their kind, so living words conveyed to receptive hearts find root and bring forth fruit according to their kind.

The Golden Text very fittingly summarizes the thought of the entire quarter. Throughout, the

emphasis has been upon life. Whether it be the warning against impending dangers which inevitably result from unbelief, or the lessons of the soils into which seeds of truth are sown; whether it be the allaying of fears which make life unhappy, or the restoration of life to a dead child; the life immortal which springs up in the soul of a martyr beheaded for righteousness' sake, or the compassionate ministry of Jesus and his disciples to physical hunger, deformed bodies, and wounded spirits—in every case the emphasis is upon life. Life only can beget life. The words of Jesus possess an energizing power. They energize faith. They generate moral fortitude and spiritual strength. They impel to helpful and profitable service. His words are living words. "Would ye also go away?" asked the Master of his disciples in the hour of a crisis. The answering query of the party's spokesman gives us no surprise: "Lord to whom shall we go?" Thou hast the words of eternal life."

#### FOR FURTHER DISCUSSION

To what period of Jesus's ministry do these lessons belong? What are the physical characteristics of the regions in which the events occurred? How was the country governed? What relation did the Jews sustain to the government? What is the nature and design of the parable? From whence did Jesus secure the materials for his parables? Where is the kingdom of heaven? What is its nature? How is it to be established? What is a miracle? Wherein is its value? What kind of a place was Nazareth? What language did Jesus speak? What was the order of worship in the synagogue? From what sections of Palestine did the twelve apostles come? During what period of Hebrew history did the destruction of Sodom occur?—From "The Lesson Handbook."

## The Shock of Disappointment; The Supreme Test of a High Purpose

Epworth League Devotional Meeting Topic for September 29, 1912

(Mark 3:4, 5; 4:40; 6:1-6; 8:11, 12, 14-21, 31-33; 9:17-19; 10:13-16; 14:37-50-71; Mat. 23:37; John 6:66-68)

#### THE SCRIPTURE MESSAGE

When you have done the best that you can and failure attends your efforts, then it is that sorrow comes into the heart. It must have been a bitter hour for Christ when there first dawned upon him the fact that even though he gave of his best the multitudes would finally turn against him. Some would believe in him for a while, some would come to him because he healed them, others because he had bread to satisfy them—they would follow him, many of them for some earthly benefit, and then suddenly they would turn against him.

From the very first of his career his heart must have been sore. He came to his own home town and there they turned against him. Did they not know him? O, yes they did. And that was the very trouble. That he had lived a blameless life they all acknowledged. That he was a splendid young man in every way they could not deny. But then, after all, he was only the carpenter's Son. He was only one among them, born under humble circumstances like unto themselves; why should he think himself so great all at once? He, the carpenter, the Messiah? Why, it was ridiculous. And, we are told, that because of their unbelief Christ could do very little among them.

It was faith that was lacking. When Christ desired to show to his disciples that which they should be he took a little child in his arms and said that of such is the kingdom of heaven. In that simple, childlike faith must Christ be received. But not thus did the multitudes receive him. They turned against him. So much did they do this, so many left him, that one day, with sorrow in his heart, the Master turned to the twelve and said, "Will ye also go away?" Peter answered that they could not go to anyone else, for only Christ had the words of eternal life. And yet, as we have it in one of

the references of the evening, the time soon came when all of the disciples did forsake him, and Peter himself denied him with an oath. O, what a bitter shock of disappointment it must all have been to Christ! What a test of his high purpose! Yet through it all we are told he remained faithful.

#### INTERPRETING THE LESSON IN THE LANGUAGE OF TO-DAY.

It is not always easy to accomplish one's mission in life. It is not always smooth sailing, even when one is doing the very best that can be done. You are a member of the Church and you desire to serve God and you resolve upon some particular line of action. And you start out in the full glow of your new-born enthusiasm. All goes well for a while. Then suddenly opposition begins to develop against you, people scorn your plans or are indifferent to them, and finally they even turn against you. What is one to do under such circumstances?

Such are the conditions exactly that are brought before us this evening in the life of Christ. Could anyone have had a better beginning than Christ? Was he not saluted by John as the Lamb of God that taketh away the sin of the world? Did not the people flock to hear him and to see him perform miracles? Did not his work open up auspiciously? But suddenly he strikes opposition. The people of his own home town will have nothing to do with him. The leaders of the populace turn against him. Opposition comes on every hand. What is one to do under such circumstances? What did Christ do? Why, he remained faithful to his high purpose. Just that. And that is the message to us.

Christianity rests upon faith. It was impossible for Christ to do his work unless there was faith in the hearts of the people. What is faith? The best example that Christ could give was that simple trust

that is so much a part of the child life. Here is absolute confidence. So it must be with us. There must be confidence in what Christ does and says. Else he can do nothing for us. It is wonderful what Christ can do if there be faith. The illustrations of his power fill the pages of the New Testament. And it is equally wonderful the power that is placed in the hands of man in this respect; he can block the very power of God. Because of their unbelief, it is said, Christ could perform no mighty works in certain community.

The message here is that we also like those of old may cause sorrow to come to the heart of Christ by our opposition to him, or our indifference. Even as we may be disappointed by the opposition of others when we are trying to do something that is worth while, so it may be with Christ working in our own lives and through us.

#### PREPARING TO LEAD THE MEETING

This is a lesson for which we have been given a large number of Scripture references. The purpose is that we get different angles of vision upon the same theme. Keep the subject of the evening well in mind as you read the various passages and you will see how they fit together and how they throw light on the subject itself. Do not, however, try to read all of the passages in the public service. Select such as you think will serve your purpose the best, and make that the Scripture lesson for the evening.

Make this lesson very practical by drawing on your own experience and observation and those of others. It is a lesson in disappointment when you are trying to do your very best. Has not this experience come to you?

Tell of some important work that has been tried by some and of the opposition that arose, and of the disappointment that naturally followed.

Show how all of this is a supreme test of character. It is easy enough to do a thing if all flows along smoothly. The hard thing is to do it when there is opposition. Christ was faithful unto the end; so must it be with us.

#### QUESTIONS AND THOUGHTS TO HELP OTHERS TAKE PART.

Why is a prophet without honor in his own country so very often?

How can you account for the little faith that people manifested in Jesus?

What is it to have a childlike faith? Can it be ours?

Do you think that Jesus ever got discouraged just as we do? What is the reason for your answer?

What especial work could the Epworth League carry on in your community and Church that would be worth while?

Why do you suppose so many of the disciples Jesus left him, as recorded in John 6:66-68? Do people act like that to-day?—From "Notes on the Epworth League Devotional Meeting Topics."

#### Personal and General

Born to the Rev. and Mrs. W. C. Thompson, the parsonage at Washington, D. C., Wednesday, September 4th, a fine boy.

Mrs. Emily Dawson, mother-in-law of the Rev. J. S. Jones, died recently in Vanceville, La. The funeral ceremony was conducted by the Rev. T. Oville and the Rev. B. J. Reddix.

Mrs. Julia Hannible is very ill at her home in Biloxi, Mississippi. She has been for more than forty-five years a member of the Methodist Episcopal Church and a true missionary.

We learn through a correspondent that the Rev. C. L. Dickerson, District Superintendent, met with a serious accident during the recent District Conference in Hawesville, Kentucky. In some way one of his little fingers were cut off.

The Rev. J. H. Reed, D. D., spoke to a large audience in St. Paul Church, Shreveport, September 6th, the Rev. C. W. Reeves, pastor. The curious put on exhibition by him were quite interesting and the lecture was greatly enjoyed. The Rev. B. J. Reddix was master of ceremonies. The choir rendered excellent music with Mr. W. J. Walker at the organ. The collection given Dr. Reed was \$100.00 and the people are anxious to have him turn.



## Recent District Meetings

### MONROE DISTRICT

The Monroe District Conference convened at Lawson Chapel, Bonita, La., August 21-26, 1912, the Rev. T. H. Munson, District Superintendent, presiding. The Rev. J. O. Brown was elected secretary, the Rev. A. W. Goins, statistical secretary; the Rev. Jos. Robinson, treasurer; V. H. Reeves and W. S. Hamilton, reporters to the secular papers and Southwestern, respectively. The president's report was commented on in complimentary terms. The sermons preached by the Revs. T. H. Munson, J. O. Brown, S. Magruder, A. W. Goins, F. M. Lashington were helpful both spiritually and intellectually. The literary program was excellent. Special mention should be made of the papers by Brother S. Rainey; subject, "Better Ministerial Support—Why and How;" the Rev. J. O. Brown, "Will a Negro Bishop Improve the Episcopal Efficiency to the Negroes of Methodism?" the Rev. F. M. Lashington, "Why Should Our Ministers Preach and Enlighten Our People More in the Doctrine and Policy of Methodism?" A lengthy discussion followed. Three promising young men were granted licenses to preach: F. D. Timmons, Prof. Jas. Appleses and W. S. Hamilton. The Woman's Home Missionary work was represented by their leader. The interest of the Southwestern was looked after by the President, who appointed a committee to solicit subscriptions for same. The young preachers were given an opportunity to exercise their talents in a union meeting, which was both a spiritual and financial success. The Conference, on the whole, was the greatest the writer has ever attended. Brotherly love reigned throughout the session. The collections were very good considering the disadvantages the people have been laboring under on account of the high water. Sunday morning, at 11 o'clock, an old-time love feast was conducted by the Revs. F. M. Lashington and A. Smith. The Rev. Frank Walker, fraternal delegate from North New Orleans District, brought greetings and also gave an interesting lecture. Too much praise cannot be given to the Rev. Jos. Roberson, pastor at Lawson Chapel. Mr. Lumpkins, Mrs. Backer and the entire membership and the community at large for so royally entertaining the Conference. May God bless them in their every worthy effort. The Conference is to meet next year at Lake Providence.—W. S. Hamilton.

### MARION DISTRICT

The Marion District Conference convened at St. Paul Church, near Eutaw, Alabama, August 29, 1912. The Rev. J. W. Martin, District Superintendent, presiding. Prof. Wm. Gordon was elected secretary, the Rev. W. L. Darius, statistical secretary, and the Rev. A. L. Boyd, reporter. The District Superintendent made some preliminary remarks, after which the roll was called and most of the pastors and delegates were present. Welcome address by the Rev. B. Cox, was befittingly responded to by the District Superintendent. The District Superintendent made his report, which showed careful preparation, and that he had been watching every interest of the district. This report was commended by visitors and members of the Conference, who said it was one of the most unique reports they had ever heard from a District Superintendent. The pastors' reports were good and showed that there had been an advance in benevolent collections and conversions, and that our Zion is still going on to success. Inspiring sermons were preached by the Revs. Martin, Deaman, Waithull, Townsend, Lane, Davies, Fraser, and J. C. Chuman, from the Huntsville District. The Conference was graced by the presence of Mrs. A. P. Camphor, who, on Friday night, delivered to a crowded house her famous lecture on the subject, "The Whiting Fields." The Woman's Home Missionary Society, under the able leadership of Mrs. C. J. Martin, had a very enthusiastic inspiring meeting and is planning to do much for the cause of the Church during the Conference year. The literary program was good and in a new form. Instead of having so many papers, certain portions of the Discipline were assigned to chosen persons, who read and explained them, which general discussions were had. The Southwestern was represented by the writer and six

yearly subscriptions were taken. Too much credit cannot be given to the Rev. M. M. McKinney and his good people for the splendid way in which they entertained the Conference. The seat of the next Conference will be at Souls Chapel, Geiger, Ala.—A. L. Boyd.

### SOUTH FLORIDA MISSION

The eighth annual convention of the South Florida Mission was held in the McCabe Memorial Church at St. Petersburg, Florida, July 24. In point of numbers, finance and enthusiasm it exceeded any previous sessions ever held on the Mission. The Rev. T. W. Williams, pastor of the church, had made ample preparations for the entertainment of the convention, which reflected great credit on him and his members. At 11 a. m., the Superintendent, the Rev. S. A. Huger, called the meeting to order. The following elders assisted the Superintendent in the administration of the Sacrament, the Revs. T. W. Williams, A. Emanuel and W. O. Bartley. The opening remarks by the Superintendent set a standard for the spiritual development of the convention. W. O. Bartley was elected recording secretary; the Rev. A. Emanuel, treasurer; the Rev. J. B. Wilson, statistical secretary, and the Rev. A. J. Coulter, recorder to the papers. The accomplished daughter of Dr. S. A. Huger served as organist during the daily sessions, and in the absence of the regular church organist. She also served in the evenings. Great sermons were preached during the week by the Revs. J. B. Wilson, D. W. Demps, A. Emanuel and A. J. Coulter. The convention was favored with a great number of visitors, among them being the Rev. P. R. James, D. D., pastor Missionary Baptist Church, of this city; the Rev. P. R. Roberts, D. D., pastor of the African Methodist Episcopal Church, of this city; Dr. McIver, Mrs. Daniels, wife of the Rev. P. A. Daniels, Miss Nettie A. Bangs, superintendent of the Emerson Home, of Ocala, Florida, and Mrs. Daniels, the mother of the Rev. P. A. Daniels. This convention excelled all others along almost all lines. It caused our members and delegates to see Methodism as never before. There were many able papers rendered. Sunday was the crowning day. There were many that attended the sunrise prayer meeting. The love feast, at 10 a. m., was conducted by the Revs. A. W. Williams and A. Emanuel. It was a spiritual uplift. The Rev. S. A. Huger preached at 11 a. m. His sermon was a masterpiece. He swayed his audience at will. At 3 p. m. the Rev. W. P. Pickens preached. His sermon was well prepared and eloquently delivered. Sermon at 8 p. m. by W. O. Bartley. Text, the First Epistle of John, second chapter and first verse. Long before the hour came for preaching the house was packed to an overflow. Total collection raised during the convention, \$112.35. At 10 o'clock on Sunday night this great convention passed into history.—W. O. Bartley.

### FLORENCE DISTRICT

The Florence District Conference met at Kingstree, S. C., July 24-28, 1912. The Rev. I. H. Fulton, superintendent, presiding. The Rev. W. S. Thompson was elected secretary; the Rev. L. L. Thomas, D.D., assistant. Introductory sermon by the Rev. M. B. Mason, was excellent. The Revs. J. L. Grice and L. L. Thomas, preached able sermons of a revival nature which were edifying. The papers read by the ministers and laymen were far beyond the average. Reports from pastors showed financial, spiritual, and material progress. Fathers S. A. King and G. F. Miller, preached very touching, and instructive sermons, and gave some very wholesome advice. The Sunday school convention under the leadership of E. J. McCallum, and the Epworth League under the presidency of Prof. D. L. Fulton, are marching on to success. This was one of the greatest conferences from a spiritual standpoint we have ever witnessed. The district superintendent said at the opening that his one desire was that a glorious revival would break out as the result of the coming together of God's servants. The ministers and delegates fell in line and a glorious revival followed, which will never be forgotten in the history of Kingstree. It lasted several days after the close of the district confer-

ence, and resulted in the conversion of 49 souls. A very remarkable sermon was preached on Friday night by the Rev. N. T. Bowen, Jr.; he selected his text from Mark 6:31. The sermon was one among the best we have ever heard. On Sunday the conference reached its financial, and spiritual zenith; after an oldtime lovefeast, and experience meeting, Dr. I. H. Fulton, district superintendent, preached a most profound, logical, and soul-stirring sermon. The Doctor surpassed his past record as a scholar, preacher and orator. He was followed in the afternoon and night by the Revs. York Goodlet and W. S. Thompson; two sons of thunder, who spoke with new tongues, being moved by the Holy Spirit. Too much cannot be said in praise of the Rev. G. I. Davis, the hustling pastor for the neat appearance of the church and the hospitable manner in which the good people of Kingstree entertained the conference.—J. A. Harrall.

### ABERDEEN DISTRICT

The first session of the Aberdeen District Conference in New Hope Church on the Macon Circuit, August 22nd, held by our district superintendent, the Rev. J. M. Marsh. G. W. Baker was elected secretary; W. C. Conwell, statistical secretary. All of the pastors were present at the opening save one. Some very interesting reports were read by the pastors which showed marks of improvement on their different charges. The Rev. F. H. Henry, lead the way. The Rev. J. M. Marsh, district superintendent, made his report concerning the condition of the district. It was commendable and interesting to all. We were pleased to have with us Dr. E. M. Jones our Sunday school field secretary and Prof. Battle, president of the Oklahoma Industrial School. The topics were all discussed fully. The following brethren preached during the conference: The Revs. G. W. Hunt, G. W. Baker, W. C. Conwell, W. D. Adams, J. M. Walton, Walter T. Askew and S. M. McLeod. Quite \$500 was raised during the conference. Our next district conference will convene on the Brooksville circuit. We take this method in thanking the Rev. Jessie Burton and his good people for their cordial and generous way of entertaining. We shall be glad to go to the Macon circuit again.—G. W. Baker.

### STARKVILLE DISTRICT

The first session of the Starkville district conference, Epworth League convention and Womans Home Missionary Society met in Hope Well Church near Louisville, Miss., August 20-26.

Wednesday the Womans Home Missionary Society held its session. The work of the Women proved that the society is still in a progressive state.

On Thursday the Epworth League held its session with the Rev. D. Green presiding. The meeting proved a success. It broadened the intellect of many girls and boys. Reports from each Chapter was good.

Friday the conference session began; the Rev. W. F. Isais, superintendent, presiding. Reports from pastors and local preachers were good. The annual address of District Superintendent showed that the district was on the progressive list. The Rev. E. T. Scarborough, district superintendent of the Tupelo district, was introduced and spoke in the interest of Rust University. The following ministers preached during the session: The Revs. J. H. Everett, C. E. Moody, B. W. Wynn, J. T. Cannon, C. S. Ashford, W. C. Connor, C. H. Jordan, E. D. Montgomery, E. D. Cameron and writer. Raised during the session, \$190.35. We thank the good people and pastor, the Rev. L. V. Kinard, for their hospitality during our stay among them.—J. R. Little.

### GUTHRIE DISTRICT

The Guthrie District Conference convened in its sixth annual session in St. Paul Church, Meridian, Okla., Thursday, August 22nd. The Rev. I. W. H. Terrell, district superintendent presided and conducted the devotions, assisted by the Rev. D. Curn. Organization: Secretary A. W. Talbert; Miss Ruth Strong, assistant; the Rev. C. W. Holmes, treasurer. The committee on enrollment reported fifty pastors and delegates present. The following visitors were introduced: Mr. Truman, representative of the University Heights Company, Akmulgee, Okla., S. A. Stripling, superintendent of Muskogee district, Miss S. E. Harris, agent for Ameri-

(Continued on Page Ten.)



# Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

The Disciplines are out. Get one, 35 cents postpaid. Order of Eaton & Mains, 631 Baronne Street, New Orleans.

We have never before given up our first page, as we have this week, for an advertisement, except in the annual Educational Number. We do so this time because of the character of the advertisement which we are privileged to present. We thoroughly believe that our constituency could be served in no better way than to interest our young men in Gammon Theological Seminary. We are desperately in need of preachers to fill the gaps in our ranks, made by deaths, withdrawals and otherwise. We are not receiving into the ministerial ranks young men of the relative standing as we did twenty-five and thirty years ago. Then we got the best; now many of the best boys are turning to medicine and other professions, and the ministry is being neglected. Gammon Theological Seminary, with its splendid equipment, should appeal to the young men who are planning to enter the ministry. Gammon has a magnificent library, well planned courses, a strong faculty, a most delightful campus, and, withal a history and an alumni with which any man should feel proud to connect himself. President Idleman is anxious to have students. The men should be more anxious to attend than the President could be to have them do so. May Gammon live long. May its enrollment increase, and may those who are privileged to enter its sacred walls be sent forth with renewed consecration and a baptism of the Holy Spirit for the salvation of this old world.

The Negroes of the City of New Orleans applied to the School Board for at least one night school. The petition, which was in every way respectful and justified by all humane and patriotic considerations, was refused because there were no funds. God knows that the lot of the Negro is hard enough, but we reach almost the breaking point when the largest and richest city in the South deals so parsimoniously with one-third of its citizens. An appropriation of two or three thousand dollars would not only furnish a night school, but it would act as a tonic upon our people. The moral effect of refusing so simple a request is bad; but, to say that it is depressing tells only half the tale. We question the right of a people to rule who are so near-sighted and so thoroughly selfish as to refuse the petition of an element of its citizenship that is loyal, though poor and helpless. Such a request would not be refused any other class of citizens with the population, the taxable property and with an equal place in the labor market that the Negro has. This refusal simply emphasizes what appears to be our absolute helplessness and the impossibility of making ourselves felt even in the simplest matters.

## PRISONS FOR CORRECTION

Some good day we will reverse our system of punishment for infractions against City, State and National laws. We are dealing with prisoners now as outcasts and legally placing upon them the mark of Cain. It will not be understood that we are in any way advocating laxity in the punishment of crime. Persons who disregard law should be brought to task, not only for their own sake, but for the sake of others as well. But

it should be the effort of the City, State and National government to reform, and transform persons who are arrested, rather than to punish them. Punishment for punishment's sake is entirely upon a wrong basis. Punishment for correction is the proper way. Some day we shall see an emancipation of prisoners—balls and chains, stripes and chain gangs, in a large measure, will be done away with and instead of penitentiaries, jails and stock pens we will have corrective institutions.

Italy is leading the other nations in its relation to prisons. It is transforming its State institutions for the criminal classes into schools and are naming them after prominent educators. Thus dealing with the violator of the law he will come forth from his term of service not entirely crushed in spirit, but rehabilitated in self-respect and without a grudge and grievance toward the constitutional law. The breaking of one's spirit does not work well, even from a standpoint of punishment for crime.

We make this plea in the interest of the criminal classes not only for their own sake, but for the sake of a larger, more humane and a more Christlike civilization.

## METHODISM OF THE PRESENT DAY

Every Methodist should be anxious for the spiritual success of the Church. That we are not adding souls to the kingdom, proportionate to our strength and equipment, is evident. This is a matter of grave concern. We should rest not until the reason for this apparent slowing up of our speed as an evangelical force is found. The cause of our loss of power ascertained, we should apply heroic methods at once in order that we may re-establish ourselves as a forceful element in the militant host of Jesus Christ. Holding our own will not do. Building our membership in spiritual culture will not answer the demand of Heaven. We should be a progressive and an aggressive and a thoroughly aroused force for the conversion of men. Anything other than this is unworthy of our record and unworthy of our opportunity.

The *California Christian Advocate* takes up, in a recent number, the discussion of "What is the Matter With Methodism?" In this editorial the *California Advocate* discusses the situation most thoroughly. Among the other reasons alleged for our spiritual dirth the *California Advocate* charges the obscuring of the lines between the Church and the world and the effort to adjust ourselves to the multiform activities which are being put forward. The *Advocate* further says: "Modern rationalism seems to change the emphasis from spirituality and regeneration of the heart to temporal and superficial things of life." And then the *California Advocate* adds: "Whether Methodism shall reorganize its old theology or not is not the question. Methodism to amount to anything in the tumultuous rolling, tossing, tumbling, civilization of our time must have a new temper, a new edge. This broad, mellow, universal feeling of unity and fellowship with everything that is loose and floating must be changed. If we are going to abandon the authority of revelation we must lose no time in finding a substitute, an authority over conscience; otherwise conscience will be turned over to the wild confusion of an unregenerated naturalism. The attitude of compromise and apology and uncertainty in regard to the authority over the inner convictions of Methodism is one of the unfortunate sentiments prevailing at this time. The minister can get no conviction, no verdict, no sentence, without a spiritual code which grips the conscience."

"Methodism doubtless needs many things, but, among other things, it needs definitely to reopen the Bible in order to get a message broad enough, deep enough, high enough and strong enough to grapple with the currents of modern civilization. She needs a new baptism of power with which to preach lovingly but firmly the eternal varieties of

redemption through the atonement of Jesus Christ."

We agree. There must be a baptism of power, a preaching anew from the Old Book its divine teachings; an adherence to the old time doctrine of spiritual blessings, and an importunity at a throne of grace and proclaiming salvation complete for every man, woman and child. Methodism must get on its job; the job which gives it its distinctive history and made it a potent factor in the life of the world. Apart from this we become as sounding brass and tinkling cymbals.

## Of General Interest

### GATHERING OF DOGS OF WAR

October twelfth to the fifteenth the Navy Department in the harbor of New York is to give a naval show. This coming together of the fighting machines will be the most formidable aggregation of its kind ever brought together. There will be thirty-two battle-ships, four armored cruisers, three scout cruisers, twenty-nine torpedo boat destroyers, nine submarines and other auxiliaries. It will take 30,000 officers and men to man this fleet. With ships of the class the Wyoming and the Arkansas, the super dreadnaught type, down to the small submarine will, no doubt, be an impressive display.

### NATIONAL MEDICAL ASSOCIATION

The Free Clinic of the recent session of the National Medical Association was one of the chief attractions of the program. Four hundred and forty-seven medical clinic cases were treated, forty-eight eye, ear, nose and throat cases, and four dental cases were successfully handled, free of charge. The Negro doctors showed rare skill in handling these cases. At the close of the session the following officers were elected: President, Dr. John A. Kenny, resident physician, Tufts Medical Center; vice-president, Dr. D. C. Ferguson, Richmond, Va.; second vice-president, Clarence M. Wilkinson, Mobile, Ala.; secretary, Dr. Walter G. Alexander, Transylvania University, Lexington, Ky.; assistant secretary, Dr. E. P. Roberts, New York City.

### GENERAL NOGI THE PATRIOT

The suicide of General Nogi, the hero of Port Arthur, gives a pathetic and tragic coloring to the funeral of the late Mutsuhito of Japan. Suicide is never to be atoned, but there is something of heroic devotion in the sad death of General Nogi which was prompted by love and respect for his former chief. It shows two things: The deliberateness and almost fanatic tendency of the Japanese mind. It also shows that, in spite of the advance of the Japanese toward the high water mark of civilization, there are still superstitions and incongruities that must be gotten rid of. General Nogi will be remembered as long as history will be read for intrepid courage and his bulldog tenacity with which he held on to the siege against Port Arthur, and the mighty victory which he was able to achieve.

### THE HELLO SYSTEM

The telephone may often be an annoyance, but it has become an absolute necessity in commercial life as a time-saver, as a developer of business, and as a means of rapid communication. The rapidity with which telephones have come into popularity is only a slight indication of what the future holds in store for this invention which makes permanent the fame of Prof. Alexander Graham Bell. *The Telephone Review*, in a recent number, states that there were 12,453,000 telephones and 29,566,000 miles of telephone wire in use throughout the world on the first day of January, 1911. Invested in this business is \$1,729,000,000. It is only thirty-five years since Professor Bell put forth his invention for public approval. The growth has been phenomenal. During the past year



the most marked phase of the growth of the telephone system has been that of long distance messages. Commercial service has been opened between New York and Denver, Colorado, a distance of 2,160 miles. This is said to be the longest distance connection in the world.

## People of Interest

Mrs. M. S. Davage is visiting her mother at Shreveport, La.

Bishop Cooke is located permanently at 114 North Thirty-first Street, Portland, Oregon.

Bishop Burt and his family were tendered a reception by the Methodists of Buffalo, New York, on September fifth.

Mrs. E. F. Ross and her daughter, Miss Beatrice, of Bay St. Louis, Mississippi, passed through here last week for Shreveport.

Dr. J. O. Spencer, of Morgan College, reports a delightful trip to Europe. The Doctor is back with new inspiration for his work.

Bishop Anderson preached Sunday, September fifteenth, at the centennial celebration of Gilmore-Smith Memorial Church, Ashtabula, Ohio.

Dr. George P. Eckman, editor of the *Christian Advocate*, is delivering a lecture on "Bargains in Brains, or, What to Do with One's Head."

Bishop Hamilton preached on shipboard during his recent voyage across the Atlantic. The service was attended by twenty-four sailors, who were on their vacation.

Bishop Leete will deliver the opening address at Gammon Theological Seminary, October twenty-second, and Bishop Thirkield will deliver the Founder's Day address.

Bishop Warren was the author of a hymn which, set to music by Prof. Longacre of I, was sung at the Bishop's memorial service, during the recent session of the Colorado Conference.

Mr. James Lewis, a son of Bishop W. S. Lewis, accompanied Bishop Bashford as secretary on his return to China, September seventeenth. Mr. Lewis is an alumnus oforningside College.

General Bramwell Booth, the new chief of the Salvation Army, says that his aim is to do more for the widows and children. He says that he is appalled with the present state, not only of child life, but of children's opportunities.

Mrs. Mariah Simmons, wife of the Rev. Abraham Simmons, pastor of Beecher Memorial Congregational Church, this city, died at her home Saturday, September seventh. Her sympathy is with the husband and eight children that survive.

Dr. F. A. Bryan, president of the Lone Star State Medical Association, died at his home in Dallas, Texas, Wednesday, September eleventh. He was a native of West Indiana, a graduate of Fisk University and Merriam Medical College.

Dr. J. N. Wallace represented the Freedmen's Aid Society at the Colorado Conference, and made a very fine impression. The *Daily Record* of Canyon City, refers to Dr. Wallace's address as a "great address," and the Doctor as "a highly educated man."

Dr. H. C. Jennings has been on the Pacific coast looking after the interests of the Book Concern and speaking in behalf of the Freedmen's Aid Society. Doctor Jennings is treasurer of the Freedmen's Aid and one of the influential members of its Board of Managers.

Bishop Hamilton is to preach Sunday evening, October sixth, during the dedicatory service of the Westminster Buildings—the new Methodist headquarters in London. Bishop Leete is programmed for the first public service that will be held the Thursday preceding.

Bishop Henderson announces the following important changes in his Conferences for the next few weeks: East Tennessee,

Knoxville, to Thursday, September 19th, 9 a. m. North Carolina, changed from 9 a. m. to 2:30 p. m., Wednesday, October 2nd. Tennessee, at Gallatin, changed from Wednesday, October 9th, to Thursday, October 10th.

Bishop Harris dedicated a church and addressed a mass meeting in Detroit, Michigan, on Sunday, September eighth. Several days later the Bishop spoke at a memorial meeting to the late Emperor of Japan, in New York, and on September seventeenth left for California, where he will address the Missionary Society in the two Conferences of that State.

Dr. Clarence True Wilson, General Secretary of the Temperance, has prepared a fine program for Temperance Sunday. The program contains twenty pages, including six new songs and many recitations, and is furnished to Methodist Sunday Schools for use on Temperance Day in November, for \$1.00 per hundred. Orders should be sent to The Temperance Society, Shawnee Building, Topeka, Kansas. The money should accompany the order and the amount be deducted from the Temperance Collection.

The Rev. E. B. Burroughs, Superintendent of the Orangeburg District, South Carolina Conference, preached the dedicatory sermon of new Wesley Methodist Episcopal Church, Columbia, South Carolina, on Sunday, August twenty-first. His subject was: "The Influence of Religious Institutions." Among the prominent ministers assisting in the service was Bishop William D. Chapelle, of the African Methodist Episcopal Church. The Rev. A. S. Cottingham is pastor of Wesley. The new Wesley was erected at a cost of \$30,000 and is one of the handsomest church edifices in the State.

Aunt Abbe Gray was a familiar character at all the sessions of the North Carolina Conference for the past twenty or twenty-five years. She was an ardent Methodist, one of the shouting kind. She thoroughly enjoyed her religion and lived to serve her Church. Many a Bishop of the Church will recall her presence, her striking testimony at the Conference Sunday morning love feast, and her plea for the return of her pastor. Sister Gray died recently at Greensboro, North Carolina, having lived almost one hundred years. She was vigorous up to within a few weeks of her death.

Death has removed from the Tennessee Conference, another one of its old landmarks the Rev. Henry Dunlap, who died in Memphis, Tennessee, on Tuesday night, September 2, 1912. Six members of the Tennessee Conference have died since its last session, at Nashville, Tennessee. They are J. M. Lyte, J. L. Massey, J. M. Moody, Lewis Burk, H. W. Key and Henry Dunlap. The funeral of Brother Dunlap was held in his old home church, at Atoka, Tennessee, with the Rev. W. R. Smith in charge, and was largely attended. Brother Dunlap is survived by his wife, one son and three daughters.

Dr. J. T. Docking, of Rust University, reports that the International Sunday School Committee for work among Negroes will inaugurate plans that will greatly improve Bible study among our people in the South. It was thought by the committee that a series of institutes should be held throughout the South, bringing together all the Sunday School workers for a week of thorough study in the line of practical Bible study methods and modern Sunday School methods. The plan is a good one and a great organization is back of it to make it work, and if it does succeed in furnishing us with better-equipped Sunday School teachers and church workers, it will be the beginning of better things for us. One of the institutes will be held at Rust University.

The *Central Christian Advocate* says, in its write-up of the Colorado Conference: "Bishop McConnell impressed everybody with one feeling as to his work—thorough. It scarcely seemed to any that it was his first full Conference. He showed patient mastery; he went to the bottom; and though

his appointments in some cases much have ground to powder, no one felt bitter. His addresses were on questions affecting faith. They were fundamental and they are in the air. They were most satisfying. They were the words of one unafraid. Any one could see why Dr. McConnell is so much in demand at Harvard and other universities. Unlike Ibsen he not only asks questions, he answers them. His Conference talks are vital; they have red blood; they think clear through; they focus attention on what men are thinking about, this year of grace 1912."

## News Paragraphs

The University of Southern California has installed a chair of automobile science.

The General Committee on Freedmen's Aid will meet in Cincinnati, Ohio, on Thursday, November 7th at 2 p. m.

The Louisiana Medical and Pharmaceutical Association met this week in the city, in the President Hospital. Dr. J. D. Nelson, the president, delivered a brilliant annual address.

Dr. Booker T. Washington says: "There are places in the South to-day for 5,000 additional Negro dry goods stores, 8,000 grocery stores, 3,500 drug stores, 2,000 shoe stores, 1,500 millinery stores and 2,000 Negro banks. In order that the Negroes in this country shall advance in economic directions, the teacher, the minister, the business man, and all others who are interested in race and national development must co-operate."

In the article published last week on the work of Samuel Huston College, by typographical error we said that fifty thousand dollars had been added to the valuation of the property during the past twelve years. It should have been one hundred fifty thousand dollars. Two buildings alone are worth almost that much—\$50,000, Mr. E. T. Burroughs of Bangor, Maine, having contributed at least sixteen thousand dollars towards the improvement of this worthy school.

October 1st is announced as the day for the gathering of the host at Natchez, Miss. It is expected that Mississippi Methodists and the Methodists of Vicksburg District in particular will turn out in full force on this occasion. The purpose of District Superintendent Holmes is that, with a united effort of all, the Natchez church will be freed of debt. Bishop Thirkield will be present and lead the forces on this occasion. He sends, through the *SOUTHWESTERN*, a word of greeting to all the Mississippi Methodists and urges them to a united effort on that day to the end that the Natchez church shall be freed from debt. The Bishop desires a large gathering of pastors and laymen of the Mississippi Conference. We should go up to Natchez in sufficient numbers to make our presence impressive, and thus command the support of the citizens in general of the city of Natchez.

The *Texas Freeman* says: "One has to be thoroughly acquainted with general history to understand the comparisons made by Dr. J. W. E. Bowen, who lectured Monday night at Trinity Church on the Fundamentals that Make a Race. The lecture, as delivered, was too deep for the comprehension and understanding of the average layman. As instructor of historical theology, Dr. Bowen, no doubt, concludes that everybody views the situation philosophically, recognizing it as he does." We do not understand how Editor Love can make such a comment upon the speech made by Dr. Bowen. We heard the same address a few nights before. While Dr. Bowen showed himself thoroughly familiar with historical facts, and was able to marshal them in a very brilliant way in illustrating the point which he desired to bring out, nevertheless, any person who is capable of thinking at all could have followed the address with ease. Editor Love must have been a bit sleepy, that is all. Wake up, Mr. Editor.



## Recent District Meetings

(Continued From Page 7)

can Bible Society, Victory, Texas; Mrs. T. W. Wafield, Miss Anna Smith, Mrs. I. Peters, Guthrie; Mrs. T. Cooperwood, Mrs. M. J. McKay, Oklahoma City, Okla. Prof. Ayers delivered the welcome address on behalf of the people of Meridian. The secretary of the district conference delivered the response. The license of the following local preachers were renewed: E. M. Dukes, H. G. Kirkpatrick, L. S. Shaw, H. D. McKain, J. W. Shanks, Wm. Anderson, H. H. Thompson, E. W. Peters, A. McKay, J. E. Austin, E. S. Morgan. Exhorters: Brothers A. Cox, M. C. Wagnor, G. B. Ramsey, A. Hardimon. Brother Nathan Coburn was granted license to preach. The superintendent delivered daily lectures to the conference during its session. They were strong and helpful. Mr. Trueman representative of University Heights Company, addressed the conference concerning the new Negro town, University Heights, and our conference school to be located there. He said that a great many lots had been sold there, and that \$1,400 is now in the bank to the credit of Lincoln Conference for the building of the college which is to cost \$200,000 and that the company is planning a great opening day for University Heights to take place in November, 1912, to which excursion trains will be run from all parts of the state of Oklahoma. The Guthrie District was delighted with Mr. Trueman's address and pledged itself to co-operate with the company to make the project a success. Dr. Stripling preached a great sermon during his visit to the conference. Dr. W. F. Smith Ex-District superintendent was present and was very helpful to the conference. Saturday at 11 a. m., Prof. A. J. Scales addressed the conference, subject: "The Future of the Negro as Seen in the Methodist Episcopal General Conference." The address was a masterpiece. It was well received by the conference. The entire literary exercises of the conference gave satisfaction to all. Mrs. Ruth Strong, Anna Smith, Mrs. E. Cooperwood, Miss Mabel Groves and others read excellent papers.

The Rev. C. W. Holmes preached a strong sermon at 11 a. m. Sunday. The secretary preached at 3:30 p. m. The Evangelistic services during the conference were in charge of C. W. Holmes. The E. W. Peters preached the opening sermon. Revs. E. M. Maden and H. B. Hubbard preached helpful, strong sermons during the conference. The pastor, the Rev. A. Jackson, D. Coburn, J. D. Gipson, district superintendent; and the people of Meridian succeeded in making it pleasant for all. The entertainment was splendid. The next conference will meet at Shawnee, Okla.—A. W. Talbert.

## WESTERN DISTRICT

The Western District Conference convened in its annual session July 24-28, in Rock Hill Church, Lowesville, N. C. The Rev. H. L. Ashe, district superintendent, presiding. Annual sermon preached by the Rev. J. J. Blanton of Newton, N. C., who delivered his message to the multitude with great force. Each morning and afternoon session was opened with a Bible lesson by some of the ablest men of the church. This was both a new and inspiring feature in the work. Thursday the Rev. G. Haven Caldwell was elected secretary, R. N. Brooks, assistant. The report of district superintendent was in itself a model one, and showed that the superintendent had both carefully planned and done the work that the district so much needed. Too much cannot be said in praise of our superintendent. The work that he through his mental skill and tact has been able to accomplish, will stand as a monument, not only for him, but for the district as well. I am but voicing the sentiment of all, when I say that we are not tired of his fatherly care and faithful leadership. Welcome address by the Rev. G. F. Hill, pastor of Lowesville. A response which expressed the sentiment of all was rendered by the Rev. J. W. Davis of Hickory, N. C. Among the prominent visitors were the Rev. J. C. Robbins of Raleigh, the Rev. R. P. Hairston of the Episcopal church, Lincoln; the Rev. O. K. Brown of Charlotte; the Rev. M. M. Jones, superintendent of the Winston District; the Rev. H. L. Simmons, P. E. of Statesville district African Methodist Episcopal Church. Mr. Simmons brought greetings from his church and delivered the message of his heart with great force. A fitting re-

sponse was given by the Rev. M. M. Jones. Thursday evening the Freedmen's Aid work was represented by Dr. S. A. Peeler, president of Bennett College. To say that Dr. Peeler is one of the greatest of our Freedmen's Aid presidents, that he is a power in the great Methodist Episcopal Church as a preacher, and that he is one of the great educators of the Old north state, is but a moderate estimate of the man. We can see for Bennett College under his wise leadership, a future that has been the prayer of her patrons since the college was founded. The handsome collection amounting to more than \$70 showed that the men of the district are interested in the school. The Western district is determined to do its share for Bennett College for it recognizes that the school is doing great work for the church. The conference was favored with sermons from the following eminent ministers: The Revs. R. B. Rhyne, J. C. Robbins, W. D. Thomas, H. L. Ashe, district superintendent; M. M. Jones,—R. N. Brooks.

## OHIO DISTRICT

The forty-third session of the Ohio district met at the Second Church, Bellaire, Ohio, August 8-11, the Rev. Dr. Joseph Courtney, superintendent; the Rev. G. W. Tindell, pastor. The conference opened Wednesday evening with a reception given in honor of the delegates and visitors. The occasion proved to be pleasant, helpful and inspiring. Welcome addresses were delivered by prominent citizens of the city and responded to by the Rev. W. J. White of Hawthorne street Church, Columbus, O. Thursday morning a large number of delegates were present and all the ministers save those who were compelled to remain at home on account of sickness. Reports from ministers and delegates showed marked improvement over the preceding year. About \$400 has been raised for benevolent purposes; about 250 added to the membership of the district and the general expenses of the churches have been very well kept up; being paid and the building of new churches are being planned and arranged for. Two new societies have been organized which promise to develop in good, strong churches. One of these at Urbana, O., having been organized with twenty-two members, all of whom are reported as being property owners. While this organization is less than six months old, having been organized by the Rev. E. P. Guillian, D.D., since the Annual Conference in March, 1912, they have accumulated between three hundred and four hundred dollars to be applied on a church home. A number of splendid addresses and papers were delivered. On Friday evening the Dr. E. L. Gillium delivered a masterly address on "Emancipation." It was scholarly, entertaining and helpful. The following is an account of the Sunday services and Dedication of the church which took place August 11, 1912, as reported by the Rev. W. J. White.—Mrs. F. S. Delaney. Sunday many of the oldest people declared the greatest day they had ever witnessed in that place. At 9:30 the lovefeast was conducted by Rev. G. W. Tindell, pastor, and it was indeed a spiritual feast. At 11 a. m. the Rev. George A. Sissle, D.D., of Cleveland, O., preached a powerful sermon, which made a wonderful impression. At 3 o'clock the Rev. Joseph Courtney, D.D., district superintendent, preached the dedicatory sermon; text: "Upon This Rock I Build My Church and the Gates of Hell Shall Not Prevail Against It." The great audience was charmed and electrified by this great man. At the close of the sermon the church was dedicated by Dr. Courtney assisted by Dr. W. W. Jenkins of Wheeling. Drs. G. A. Sissle, G. W. Zigeler and William J. White. At 7 o'clock the League devotional service was led by the Rev. W. H. Redmond of Elyria, O. At 8 o'clock the house was packed from the pulpit to the doors. At this service the Rev. William J. White of Columbus, O., moved the great audience at will. He is indeed a wonder. Collection for the day, \$72.80.

## ABERDEEN DISTRICT

The Euworth League and Sunday School Convention of the Aberdeen District convened in New Hope Methodist Episcopal Church at Macon, Miss., Aug. 20-25, 1912. At 3 o'clock the Rev. J. M. Marsh, our affable and generous district superintendent, was in the chair. Fifteen minute devotional exercises were conducted by Rev. A. E. Franklin, after which the roll of officers was called. Miss B. L.

Rush was elected reporter to the Southwestern and Mr. Adolphus Bell organist. The address of welcome was delivered by Prof. S. J. Hunter. Response by Rev. T. W. Davis. Discussions on the below named subjects and persons, were well handled and too much praise cannot be given them, viz: "The Need of a Progressive League in each Church in the District"—Mesdames A. Hughes, Cornelia Spann, M. T. Davis, Misses S. M. White, Rebecca May and Vera Hunter. "The Epworth League as an Agency in Saving Our Young People From the Many Vices of Today"—Misses B. J. Edwards, Pearl Troupe and B. L. Rush. "The Need of a Better Preparation for Life's Work Among Our Young People"—Mrs. M. L. Tate, Misses Callie Hill, Texanna Hunter, Martha Frierson, Carrie Little, W. M. Faison, Margie Moore, Laura Joiner, Annie Little and Maude McDavitt. Also discussions of "John Stewart and His Relation to Methodist Missions" and "Why Organize a Temperance Society in Each Sunday School?" were impressive and full of good points. Sermons during the Conference delivered by the Revs. F. H. Henry, C. H. Maxwell, C. H. Walton, G. W. Hunt, W. C. Conwell, G. W. Baker, J. M. Walton, W. T. Askew and S. M. McLeod. At times the Conference seemed more like a revival than a conference. Prof. J. T. Battle, president of Oklahoma Industrial College and Dr. E. M. Jones, Field Secretary of the Sunday School Board, made splendid talks on the causes which they represent. \$21 was raised for the Sunday school board. The commissioner on Rust Endowment Fund, the Rev. J. M. Walton, spared no pains in explaining the wry of this organization. He being a forcible and logical speaker and naturally carrying conviction with his oratory, the sum of \$162 was collected and all pledged themselves to bring in fuller reports at the next session. The District Superintendent made his report which was as good as could be expected. The consensus of opinion is that this was the best and most enthusiastic conference ever held. Not in number so much but from a local standpoint. The people of the village took the most lively interest and put good attendance at each session. The next place for meeting is at Brooksville, Mississippi.

## BIRMINGHAM DISTRICT

The Birmingham District Conference convened at Mount Carmel Church, Corono, Ala., August 2-25. The Rev. J. W. Thomas, superintendent, presiding. The Rev. Wm. Leewood conducted dedications and closed with a fartherly exhortation to the delegation which caused all who was present to feel themselves personally responsible for the results of our meeting in Corono. The district superintendent, Dr. Thomas made very encouraging remarks. His report showed much progress in many of the charges on the district. His remarks inspired the pastors and delegates to do their best to make this the best district conference since administration over the district. The writer was elected secretary with the Rev. L. C. Williams and Miss Estelle Smith, the accomplished daughter of the Rev. W. J. Smith, assistants. The Rev. W. Smith, statistical secretary. Dr. Thomas' tact, business adaptability, frankness, together with his fatherly disposition, make him competent as a leader and worthy of the confidence of our great church. Business was dispatched with brevity and every interest of the church was carefully considered. The reports of pastors were quite encouraging. The Epworth League, Ladies Aid Societies, Womans Home Missionary Society, together with the Sunday school reports, showed that missionary activity and enterprise are being enjoyed by the auxiliaries in many of the charges. The Regular Conference business was transacted in the forenoon of each day, the morning sessions were crowded with a sermon. The literary program of Ladies Aid, Womans Home Missionary, Epworth League and Sunday School Conventions, was presided over by the district superintendent. The body convened at three o'clock in the afternoon each day. The papers were richly composed, intelligently rendered and enthusiastically discussed by members and delegates.

Welcome address delivered by the Rev. A. Royster, pastor of the C. M. E. Church, Corono, Ala. The Rev. W. J. Smith responded. The Rev. Royster did credit to himself in the preparation and the delivery of the welcome address. The Rev. O. A. Barner, pastor of Methodist Episcopal Church, South, was introduced to the conference.



and made a most impressive address. The Rev. Wm. Leewood responded in well chosen words. Mrs. Dr. J. W. Thomas, the talented wife of our District Superintendent, was given charge of the music for the preaching services and literary exercises. The following persons were introduced: Mr. A. R. Neal of Birmingham; Prof. M. H. Griffin, principle of Corono High School; Dr. A. P. Camphor, president Central, Alabama College. Dr. A. P. Camphor looked after subscriptions to the SOUTHWESTERN CHRISTIAN ADVOCATE; Dr. A. J. Camphor and Mrs. J. W. Thomas made strong appeals for Central, Alabama College and the SOUTHWESTERN. Those who preached during the district conference were the Revs. B. J. Brooks, J. R. Carr, Dr. J. L. Wilson, Dr. A. G. Glenn, W. O. Pearson, Dr. J. W. Thomas district superintendent, and the writer. Peace and harmony seemed to characterize this conference. The people of Corono declares this to be the most peaceable and profitable meeting ever assembled in their town. The love feast at ten o'clock Sunday morning was indeed rich. The sermons at Eleven, three and eight o'clock on Sunday were indeed instructive and helpful. Dr. J. W. Thomas, superintendent, made the effort of his life in the closing sermon on Sunday evening at 8 o'clock. The Rev. C. H. Brown, his wife and good people at Corono, just simply understands how to take care of a delegation. Every delegate was placed close to the church and well cared for. We are willing to go to Corono again. The next session of the Birmingham District Conference is to convene at Wood Lawn Church, (Greater) Birmingham.—J. A. Holliday.

#### CUMBERLAND RIVER DISTRICT.

The Cumberland River District Conference met in the Methodist Episcopal Church, Algood, Tenn., August 13-16, the Rev. J. B. Booth, presiding. The district superintendent conducted the devotions. All the pastors, except three, were present during the conference. Mr. Williams was chosen secretary, E. J. Guthrie and S. J. Boone assistants. The Rev. C. L. Seward acting pastor, the Rev. J. H. C. Mims pastor in charge being quarantined at Cookeville on the opening of the conference. Mrs. R. T. Weatherby of Clark Memorial, Nashville, and Miss Mamie E. Braden, Dean of the Musical department of Walden University were present during most of the district conference. Their addresses, especially Miss Braden's addresses on the Selecting of Hymns and Tithing, will be long remembered. They were very helpful to the women in their district Womens Home Missionary Society. Mrs. Weatherby presided in the meeting. The following new officers for the district Womens Home Missionary Society were elected: Mrs. J. A. Bumley, president, Bartville, Tenn.; Mrs. R. Winn, secretary, Hartville, Tenn.; Miss Hattie Winston, vice president—and both are of Gallatin, Tenn. We are expecting good work from these officers the coming year. Dr. Kumlner, president of Walden, was also present and addressed the district conference. He collected more than \$40 for Walden. The opening sermon was preached by E. F. Douglas. The Missionary sermon by Mr. Williams. There were good sermons preached by other members of the district conference. There were about six subscriptions taken for the SOUTHWESTERN. It seemed to be the aim of all the pastors to make an advance along all lines of church work by the annual conference, and especially for the benevolences of the church. The district superintendent is not so well in health, but was at his best otherwise, and made this the best district conference of his six years on the district. The good people of Algood, with their pastors, deserve much credit for the way they entertained the district conference. The collections during the conference were good.—M. Williams.

#### WAYNESBORO DISTRICT

The nineteenth annual session of the Waynesboro district conference convened at Waynesboro, Arkansas, August 14, 1912. The annual sermon was preached by the Rev. W. B. Hester. Thursday morning devotions conducted by Superintendent Wm. Challenger, after which the conference was organized. D. L. Clark was elected secretary, Mrs. Cassie E. Sapp assistant. There was a large attendance from the start. The superintendent in his masterly way took up the business of the session and conducted it in a Christian-like spirit. Most of the pastors and delegates were present at the opening with glowing reports of their work. Their

reports showed how earnestly they were working for the salvation of souls. We had with us the following visitors, who were introduced to the body. The Rev. E. D. Gidden, superintendent of the Savannah district, the Rev. F. R. Bridges of the Waycross district and the Rev. Dr. Hubbard, secretary Stewart Missionary Foundation for Africa. We heard a most wonderful sermon delivered by the Rev. F. R. Bridges at 11:30 a. m. Friday. The Rev. Dr. Hubbard preached from Epistle to the Romans 8th chapter, 28th verse. We all enjoyed the sermon. The district seems to take on new life, there seems to be a forward move upward, along all lines, numerically, spiritually and temporarily. During the session we raised about \$125 for all purposes. The ladies Home Missionary Society of the Savannah conference, with Mrs. Cassie E. Sapp as its president, has pledged to raise by the next annual conference, \$400 for Haven Academy at Waynesboro. We have every reason to believe it can and will be done. On Sunday morning at 11:30 we enjoyed a wonderful sermon delivered by the Rev. E. D. Giddens, which was full of thought. Throughout the whole session of the conference there seemed to exist a spirit of love. The Rev. S. P. Bryant preached on Sunday night, the closing sermon.—D. L. Clark.

#### MEMPHIS DISTRICT

The Memphis District met in Price Temple, Dyersburg, Tenn., 11 a. m., August 22, the Rev. C. L. Fields, Superintendent, presiding. Twenty ministers and delegates answered roll call. J. A. Moore was elected secretary by acclamation. H. P. Gorden, statistical secretary. District Superintendent Fields read his report showing his work during the year. His report showed that the District was in prosperous condition. In the afternoon session, reports were resumed. The following subjects were discussed: "How Can We Best Build up the Class Meetings in Our Charges?" Wm. Harris, Nelson Price, District Superintendent C. L. Fields, Mrs. Mary Ransons, daughter of the Rev. J. P. Price, from Grand Chain, Ill., spoke of the Divine Call of the Ministry, and the Relation of the Teachers to God's Ministers. At night the Rev. J. P. Price acted as master of ceremonies. He introduced Miss Dallas Sherrell, who delivered the address of welcome. The Rev. W. R. Smith, of Centenary Church, Memphis, responded on behalf of the Conference. The Rev. W. M. Womack, pastor of the Colored Methodist Episcopal Church, spoke words of welcome on behalf of the city pastors of Dyersburg. After the addresses District Superintendent Fields introduced the Rev. Joseph Harrison, who preached the introductory sermon. It was one of inspiration to the hearers. The second morning Geo. W. Davis and Samuel Gibson were recommended for reception on trial in the annual Conference. Silas P. Walker was recommended for Local Deacon's license. The following brothers preached acceptable sermons during the session: Joseph Harrison, A. L. Nelson and G. W. Davis. The following local preachers' licenses were renewed: J. Sidner, J. E. Land, Jas. Right, Wm. Hiel, H. K. Gant, G. W. Davis, E. M. Radford, S. P. Walker, B. P. Potter, Jas. Right, Wm. Jones, John Lundy, Cabe Taylor, R. Tatum, Solomon Williams, S. M. Gibson, Wash McNary, Ben Springfield, N. S. Swift. Reports of Pastors showed that many been converted during the year. The benevolent money was more than at this time last year, for missions alone amounted to \$490.80. The following local deacons' characters passed: C. Sanders, J. M. Jones, D. M. Fields, J. W. Richmond, A. H. Thomas, L. F. Douglass. Sunday service was one of profit; Sunday School 9:30 a. m., Wm. Harris acted as Superintendent; 11:30 a. m., J. A. W. Moore preached; 2:30 p. m. the memorial exercise was held. Brothers Key and Moody having died the following brothers spoke: J. P. Price, E. J. Redick, A. L. Nelson. Five hundred and ninety-five souls had been converted, which showed an increase of 180 over last year. The Ladies' Aid Society collected and disbursed \$1,895.85. The Sunday Schools showed quite an increase as to new scholars enrolled and number converted. The Epworth Leagues, according to the reports, did not show such a bright condition as to numbers and the work done, but many showed growth, notably, Centenary, Dyersburg and Fowlkes, Alamo Circuit, Warren, Memorial, Union City. Resolutions were offered pertaining to District Superintendent Fields, Doctors H. W. Key, J. M. Lyte, J. M. Moody and thanks to Bro. J. P. Price

and his congregation; also, the city pastors and their congregations in helping to entertain the District Conference.—J. A. W. Moore.

#### HOUSTON DISTRICT

The forty-seventh session of the Houston District, Sunday School, Epworth League Convention and Woman's Home Missionary Society convened in joint session at Mt. Vernon Church, August 21-26, 1912, in Richmond, Texas. Richmond is one of the oldest towns in Texas. Situated in the black belt on the Brazos River, it has about 1,200 inhabitants. Most of them are colored. It used to be the desperadoes headquarters. It was here the Society of the Jay Birds and Woodpeckers were organized and stirred the county from center to circumference. The colored people have held many offices of trust and honor in this county, but is now limited to petit and grand jurors. The relation between the races is amicable. The opening sermon was preached by the Rev. T. S. Pryor, of St. James. Promptly at 10 o'clock Wednesday, August 21, Dr. W. H. Logan, Superintendent, opened the Conference. The Rev. E. A. Gibbs, of Thompson, was re-elected secretary. The Rev. James I. Gilmore, recording secretary; the Rev. J. O. Williams, treasurer; the Rev. S. A. Pryor reporter to daily papers and religious press. Committee on Resolutions—The Revs. J. I. Gilmore, F. Parker and S. A. Pryor. The welcome addresses were delivered by the Rev. John L. Williams, of the Methodist Episcopal Church, South, and Prof. P. H. Jones, principal of Public School; responses by George B. Sanders, C. C. Minnegan and Prof. M. S. Davage, business manager of the Southwestern. The following visitors were introduced: The Revs. B. M. Taylor, District Superintendent, Navasota; L. L. Neal, Hearne Circuit; A. W. Carr, Mt. Vernon, Paris, Texas; P. H. Jenkins, Superintendent, Marshall District; W. H. Jackson, Superintendent, Huntsville District; J. Jesse Gilder, Conroe Circuit; W. A. Fortson, Brookshire Circuit; Prof. R. E. Brown, Teacher of Science, Wiley University; the Rev. Willis J. King, student Boston University; Dr. M. W. Dogan, president Wiley University. The District Superintendent's report showed the district is alive both spiritually and financially. Many conversions had, and dollars raised on church debt. Dowling Street Mission is now Dowling Street Chapel. This church bids fair to be one of the leading churches in Houston, situated, as it is, in one of the best residential districts in Houston for colored people. All of the pastors of the district were present and made their reports. Seventeen received renewals of local preacher's license, two were licensed to preach, and three for admission on trial. The Sunday School department was presided over by Prof. H. T. Davis, principal High School, Galveston. Papers were ready by Mrs. A. J. Breed, Frankle Gary, Mrs. J. M. Johnson, Mrs. A. D. Logan. The Epworth League department was presided over by Prof. Geo. B. Sanders. The following read good papers: Mrs. M. R. Pryor, Mrs. Lucy Thornton, Mrs. S. W. Johnson, Mrs. Sarah Spenser. The Ladies' Aid program was presided over by Mrs. M. E. Cooper. Papers by Mrs. Hannah Mack, Mrs. Q. A. Curry, Mrs. Isabella Bostic, Mrs. S. G. Kay. Mrs. Willie Brooks presided over the Woman's Home Missionary Society program. Short talks were made by Mesdames Logan, Johnson, Kay and others. A committee was appointed to consult the parent board, at Philadelphia, relative to the disposition of the property at Harrisburg. Seventeen dollars was raised for King Home. Total raised, \$26.50. The usual Wiley Rally was held Friday night. It took place on the campus of the church. A product of Wiley, Prof. Geo. B. Sanders, spoke on the Conservation of Wiley. Prof. R. E. Brown spoke on "The World Does Move, If It Moves Slowly, so Does Wiley." The Rev. Willis J. King spoke on "Wiley Among the Recognized Universities." All were listened to with marked attention. After each charge had reported, \$500 was the result. The Rev. J. O. Williams, A. B., presided during this program. Eighteen dollars was raised by the Sunday School Sunday morning. The preaching was done by the following brethren: The Revs. T. S. Pryor, L. L. Neal, A. W. Carr, Stephen A. Pryor and E. A. Gibbs. Suitable resolutions were passed thanking the people for their hospitality. The railroads for their accommodation, the president for his impartial ruling, the secretaries for their efficient services. Houston, Texas, was selected as the place for the next District Conference.—Stephen A. Pryor.



## Conferences and Conventions

### DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
Annapolis .....	Ellicott City, Md.	Sept. 25-28.....	Jos. Wheeler
Gainesville .....	Gordon New Bell	Sept. 26-29.....	J. F. Elliott
Little Rock .....	Richwood, Ark.	Oct. 24-27.....	G. T. Saxton
Tupelo.....	Tupelo, Miss.	Nov. 6-10.....	E. F. Scarborough

### CONVENTIONS

- September 26-29—Vicksburg District Missionary at Clinton, Miss.  
 September 26-30—Mississippi Conference Epworth League Convention, Forest, Mississippi.  
 September 27-28—Waycross District Women's Home Missionary Convention, Warren Chapel, Macon, Georgia.  
 October 3-6—Lincoln Conference Woman's Home Missionary Convention, Coffeerville, Kansas.  
 October 4—Clow District Sunday School and Epworth League convention at Murfreesboro, Ark.  
 October 10-13—Atlanta Conference, Woman's Home Missionary Society, Douglasville, Ga.  
 October 15-17—Delaware Conference Annual Preachers' Meeting, Pocomoke City, Maryland. W. J. Hughes.  
 October 17—Epworth League and Sunday School Convention, Texarkana, Arkansas.

### Special Notices

Dear Brethren:—Whereas our district conference was a success along all lines for good; we made good of it. We set the standard high for the conferences that had to follow us. We see that they had to stretch hands to get up to the standard. Our district superintendent lead and we followed like good soldiers. Now brethren as I was elected district president of the Methodist Brotherhood, I want, by your co-operation, to make it go. I want each pastor to open your doors for me and help me make that department of the work do its full duty. We want to raise next year at Austin in the Brotherhood, \$150 by the co-operation of the pastors. We can have it.—H. H. Mills.

### LINCOLN CONFERENCE.

Woman's Home Missionary Society.  
 Dear Sisters:—October 3-6 we will hold our third annual session at St. James church, Coffeerville, Kansas. The programs are now ready; those failing to receive them will please notify me at once, 907 Colorado St. Coffeerville, Kans. I trust that every auxiliary in this conference will not fail to send delegates, reports, and your contingent funds. Let us pray that the convention will be a complete success.—Alpha Smith.

### MERIDIAN DISTRICT.

Dear Brothers and Sisters:—The Mississippi Conference Epworth League Convention will meet on Sept. 26-30 at Forest, Miss. Now, let each Chapter be represented by one delegate. Elect them now so they will be on hand the first day. Let us lead as we have done in the past. Hoping to meet you there.—James A. Lagrone, district president.

### ATLANTA CONFERENCE. WOMAN'S HOME MISSIONARY SOCIETY.

The annual meeting of the Woman's Home Missionary Society of the Atlanta Conference that was announced to meet September 19-22, at Douglasville, Ga., has been postponed and will meet October 10 to 13 inclusive. All officers and delegates attending and expecting entertainment please report to Mrs. Almeter Redwine, Douglasville, Ga., at an early date. We hope all pastors of the Atlanta Con-

ference will please see that they have a representative of their church at this meeting.—Flora Mitchell, Corresponding Secretary Woman's Home Missionary Society.

### JACKSON DISTRICT. Missionary Convention.

The Epworth League, Ladies Aid, and Woman's Home Missionary Society Convention will convene at Couparie November 13-14. Dear brethren, let us have a full convention of delegates from each department. Dr. Lucas will be present to conduct the Epworth League departments. Mrs. L. P. May will conduct the Woman's Home Missionary Society and Mrs. K. B. Jamison the Ladies Aid. Come prepared to make a full benevolent report and ten subscribers by each pastor in charge.—A. J. McNair, district superintendent.

### GULFPORT DISTRICT. Upper Division.

Members and delegates of The Gulfport District Sunday School, Epworth League, Ladies Aid and Woman's Home Missionary Convention which will convene at Lumberton, Miss., Friday, September 27-30:—Please send in your name that a sufficient number of homes may be secured.—Elmo Henry Langston, pastor.

### MEMBERS OF CLASS 1910 GAMMON THEOLOGICAL SEMINARY.

Brothers:—Will you have the kindness to send your Postoffice address to the Rev. J. S. King, Troy, Alabama, or to the Rev. G. Brownlee, R. F. D., No. 7, Box 185, Birmingham, Ala. Great things are in store for the class.—G. W. Brownlee.

**Malaria Causes Loss of Appetite.**  
 The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

### District Rounds

### ABERDEEN DISTRICT. Fourth Round.

Aberdeen, Sept. 20-22; Aberdeen, Circuit, 21-22; Athens, 27-28; Brooksville, Oct. 5-6; West Point, 11-13; Strongs, 12-13; Columbus, Second Church, 18-20; Caledonia, 19-20; Columbus Charge, 25-27; Columbus Circuit, 26-27; Macon Circuit, Nov. 2-3; District Conference, 4-10; Hickory Grove, 16-17; Macon Charge, 22-

24; Mashulaville, 23-24; Shuqualak, 30-Dec. 1; West B. and Centerville, Dec. 7-8.—J. M. Marsh, superintendent, Box 301, West Point, Miss.

### TUPELO DISTRICT. Fourth Round.

Amory, September 1; New Albany, 14-15; Nettleton, 21-22; Okolona, 27-29; Okolona Circuit, 28-29; Quincy, October 5-6; Pontotoc, 11-13; Pontotoc Circuit, 12-13; Houston, 19-20; Houston Circuit, 19-20; Bell, 26-27; Union Grove, November 2-3; Verona, 2-3; Tupelo, 9-10; Bellefontaine, 16-17; Corinth, 22-24; Corinth Circuit, 23-24.

Dear Brother Pastors: We are glad to report that our benevolent collections on the District are in advance of last year at this time. Remember that the second District Conference will convene in Tupelo, Miss., November 6 to 10, 1912. Let each pastor try to make a full benevolent report at the District Conference, also bring ten cash subscriptions to the Southwestern. The Rust University Endowment rally for the District will take place at the opening of the school, October 2nd, 1912. Let each pastor bring or send his apportionment in full without fail. All General Officers are cordially invited to attend the District Conference.—E. F. Scarborough, Superintendent.

### LEXINGTON DISTRICT. Third Round.

Leesville Circuit, September 21-22; Pleasant Point, 23; North Middletown, 28-29; Monterey Circuit, Oct. 2-3; Gunn Tabernacle, 5-6; Warrentown Circuit, 8-9; Asbury, 13-14; Paris, 20-21; Versailles, 26-27; Smithfield, 29; Owenton,

30-31; Worthville, November 1; La Grange, 2-3; Pewee Valley, 4 (10th 2:30 p. m.); Jeffersonton, 5-6; Dorsey, 7; Simpsonville, 8; Anchorage, 9-10; Wilsonville, 11; Georgetown, 16-17; Shelbyville, 23-24; Buck Creek, 25; Chaplin, 26-27; Winchester, December 1; Howard Creek, 2; College Hill Circuit, 3-4; Cleveland, 7-8; New Zion, 14-15.—Dear Brother—The District Conference was a great success. Let us go in this time for souls and the benevolent causes. Give the people a chance. Somebody will give something. Give the Holy Spirit a chance and somebody will be saved. My help and sympathy are yours.—P. T. Gorman, District Superintendent, 340 East Short Street, Lexington, Ky.

### WASHINGTON DISTRICT. Third Round.

Simpson, Oct. 1; Mt. Zion, 2; Rockville and Scotland, 5; Pisgah, 11; Pomonkey, 12; Boyds, 17; Sellmar, 18; Haven, 21; Brandywine, 25; Nottingham, 26; Bowie, 31; Ebenezer, Nov. 1; Linden, 4; Daisy, 7; Emerald Grove, 8; Lavtonsville, 9; Union Mission, 12; St. Mary's, 16; Nash, 18; Tennalytown, 19; Mt. Aairey, 23; Central, 25; Sandy Springs, 30; Asbury, Dec. 2; Bennings, 5; Maribon, 6; Charlotte Hall, 13; Woodville, 14; Deauwood, 17; Fairmount Heights, 18; LaPlata, 20; Shiloh, 21; Mt. Vernon, 23; Oxon Hill, 27; Laurel, 28. Dear Brother:—Please raise full benevolent apportionment. Make this a special season for the ingathering of precious souls. Secure subscribers for the Southwestern. Raise balance of Carnegie Fund.—E. S. Williams, superintendent, 1316 G St., N. E., Wash., D. C.

## Okolona Industrial School

**Opens Its 11th Session October 2, 1912**

Domain of 380 acres; 5 substantial buildings, including a 100 horse-power light and power plant, and a 4-story, brick, modernly-equipped; 16 different trades taught by 20 Christian teachers, who stand ready and anxious to guide the 500 young men and women we invite to our Campus.

**Wallace A. Battle, President.**  
 Okolona, Mississippi.

## The Doctrines and Discipline of the Methodist Episcopal Church, 1912

Edited by BISHOP L. B. WILSON, JOSEPH B. HINGELEY and JAMES M. BUCKLEY

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No. \_\_\_\_\_  
**ACT OF INCORPORATION**  
 of  
**LINCOLN LIFE INSURANCE CO.**  
 July 27th., 1912.

United States of America, State of Louisiana, Parish of Orleans, City of New Orleans:

BE IT KNOWN, That on this, the twenty-seventh day of the month of July, in the year of our Lord One Thousand Nine Hundred and Twelve, and of the Independence of the United States of America the One Hundred and Thirty-Sixth, Before Me, ERASTE VIDRINE, a Notary Public, duly commissioned and qualified in and for the Parish of Orleans, City of New Orleans, therein residing, and in the presence of the witnesses hereinafter named and undersigned, personally came and appeared the several persons whose names are hereunto subscribed, all residents of the State of Louisiana and citizens of the United States, and severally declared that, availing themselves of the general laws of the State of Louisiana in such cases made and provided, they have formed and organized, and do, by these presents, form themselves and such others as may become associated with them, into and constitute a corporation and body politic in law, for the objects and purposes hereinafter set forth and expressed, which they adopt as their charter.

**ARTICLE 1.**

The name and title of this corporation shall be "LINCOLN LIFE INSURANCE COMPANY," and it shall exist and enjoy succession by its corporate name for a period of ninety-nine (99) years from date hereof; and it shall have power, in its corporate name, to sue and be sued; to make and use a corporate seal and the same to break or alter at pleasure; to purchase, own, hold, lease, accept by donation, or acquire in any other manner authorized by law, real, personal or mixed property of every kind and description: to alienate, sell, mortgage, lease, or otherwise dispose of any, or all its real, personal or mixed property, rights, grants or franchises: to borrow and loan money, to give and receive securities by mortgage, pledge or in any other legitimate manner: and generally to do and perform all things necessary or incident to the proper conduct of the affairs of this corporation, and which may not be specifically enumerated in this charter.

**ARTICLE 2.**

The domicile of this corporation shall be the City of New Orleans, Louisiana, and all citations or other legal process shall be served upon the President, and in the event of his absence or inability to act, upon the Vice-President or Secretary in the order named.

**ARTICLE 3.**

The objects and purposes for which this corporation is organized are declared to be: To insure, on the legal and industrial plan, the lives of persons and also the health of persons and do every insurance appertaining thereto, in the State of Louisiana and other States and the territories of the United States, as the Board of Directors may from time to time determine.

**ARTICLE 4.**

The authorized Capital Stock of this corporation is hereby fixed at one hundred thousand (\$100,000.00) shares, divided into and represented by ten thousand (10,000) shares of the par value of ten (\$10.00) dollars each, with an authorized surplus of seventy-five (\$75,000.00) shares, which shall be fully paid in and shall be non assessable because being issued: and such capital stock shall be evidenced by certificates which shall be transferrable only in the books of the company. Subscription to capital stock shall be due and payable when fifty per cent of the said amount of capital and surplus is subscribed at the call of the Board of Directors.

**ARTICLE 5.**

The corporate powers of this corporation shall be vested in and exercised by a board of eleven directors elected from among the stock-

holders of the corporation, and a majority of said board shall constitute a quorum for the transaction of business. The board of directors shall have power to make, amend and abrogate all by-laws, rules and regulations for the management of the affairs of the corporation: to appoint, employ and discharge all officers, agents and employees, fix all salaries and remunerations, and generally to do and perform all things necessary in the transaction of the business and affairs of the company: provided that they may delegate to the President or other persons selected by them, or to such executive, finance or other committee as they may require from time to time create and appoint from their own number such authority as they from time to time deem proper.

The officers of the company shall be a president and one or more vice-presidents, a secretary and a treasurer who shall be elected by the board of directors.

The first board of directors shall be P. H. V. Dejoie, George D. Geddes, J. A. Palfrey, A. Dejoie, Sr., A. Dejoie, Jr., W. E. Roberson, C. C. Dejoie, Joseph P. Geddes, T. J. Howard, Thos. Brown and Geo. H. May, who shall hold office until the second Tuesday in January, 1917, or until their successors shall have been duly elected and qualified: and the first officers shall be P. H. V. Dejoie as president; George D. Geddes, J. A. Palfrey and A. Dejoie, Sr., as vice-presidents; C. C. Dejoie as secretary; and W. E. Roberson as treasurer; and they shall continue in office until the second Tuesday in January, 1914, or until their successors shall have been duly elected and qualified.

On the second Tuesday of January, 1917, and annually thereafter, or as soon after said date as possible, at a meeting of the stockholders held for that purpose, an election for directors shall be held at the office of the company in the City of New Orleans, Louisiana, after ten days written notice mailed to each stockholder at his last known address, and by publication for not less than ten days prior to said meeting in a daily newspaper published in the City of New Orleans. At said election each stockholder shall be entitled to cast, either in person or by duly authorized written proxy, one vote for each share of stock owned by him and standing in his name on the books of the company, and a majority of stock present or represented shall be sufficient to elect. Vacancies on the board of directors shall be filled by it for the unexpired term from among the stockholders of the company.

**ARTICLE 6.**

This charter may be amended, changed or modified, or this corporation may be dissolved and its business terminated at any time by a vote of three-fourths of the stock present or represented at a general meeting of the stockholders convened for that purpose, after thirty days written notice mailed each stockholder at his last known address and by publication in a daily newspaper published in the City of New Orleans for not less than thirty days prior to Adv., solid, 2, lam, sept 7 said meeting.

**ARTICLE 7.**

At the termination of this charter by limitation, or on the dissolution of the corporation as hereinabove provided, or otherwise, the affairs of this company shall be liquidated by three commissioners chosen by a majority of the stock present or represented at a stockholders meeting called for that purpose, after ten days written notice mailed each stockholder at his last known address, or at the meeting at which dissolution is determined upon.

The liquidating commissioners shall give bond or other security, as the stockholders shall determine, and shall fully liquidate and settle the affairs of the corporation under such rules and regulations as may be provided by the stockholders. In the event of a vacancy in the liquidating commission, the remaining commissioners shall select from among the stockholders of the company a new commissioner to fill such vacancy and he shall give the same bond or other security as the other commissioners. **THUS DONE, EXECUTED** and

SIGNED, in the presence of Messieurs William H Pascoe and Charles Sintes, competent witnesses, domiciled in this parish, who hereunto sign their names together with the said subscribers and me, Notary, on the day and in the month and year first above written after reading of the whole.

**ORIGINAL SIGNED:**

WM. H. PASCOE,  
 CHAS. SINTES.  
 P. H. V. DEJOIE M. D., 25 shares,  
 C. C. DEJOIE,  
 Per P. H. V. Dejoie, 25 shares,  
 A. DEJOIE, JR.,  
 Per P. H. V. Dejoie, 25 shares,  
 J. A. PALFREY,  
 Per P. H. V. Dejoie, 25 shares,  
 A. DEJOIE, 25 shares,  
 T. J. HOWARD,  
 Per A. Dejoie, 25 shares,  
 THOS. BROWN,  
 Per A. Dejoie, 25 shares;  
 GEO. D. GEDDES, 25 shares  
 JOS. R. GEDDES,  
 Per Geo. D. Geddes, 25 shares,  
 W. E. ROBERSON, 25 shares,  
 GEO. H. MAY,  
 Per W. E. Roberson, 25 shares.  
 ERASTE VIDRINE,  
 Notary Public.

I, the undersigned, Recorder of Mortgages in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing act of incorporation of the LINCOLN LIFE INSURANCE COMPANY was this day duly recorded in my office, in Book 1055, folio \_\_\_\_\_.

New Orleans, September 4th, 1912.  
 (Signed) Emile Leonard, D. R.  
 I hereby certify the above and foregoing to be a true and correct copy of the original act of record in my office, together with the certificate of the Recorder of Mortgages entered thereon.

In witness whereof, I hereunto sign my name and affix the impress of my official seal, at New Orleans, this fifth day of September, 1912.  
 ERASTE VIDRINE,  
 Notary Public.

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## Marriages

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

**FLAX-BUTLER.**—Miss Fannie Flax and Mr. Amos Butler, of Moss Point, Miss., and attendants upon the St. Paul Church—August 5, 1912.

**EDWARDS-THOMAS.**—Mr. Frank Edwards and Miss Ida B. Thomas, August 7, 1912, at the home of the bride's sister. Miss Thomas, is a member of St. Paul's Church, Moss Point. W. H. Smith officiated.

**BLACKWELL-PRINCE.**—On June 19, 1912, Mr. H. C. Blackwell and Miss V. H. Prince at Ripley, Miss. The ceremony was performed by the Rev. W. C. Hilliard. Mr. Blackwell is one of the leading young men of this section and formerly a student of Rust University. Miss Prince is one of the leading young ladies of this section and a teacher in the public schools of Tippah County. Both are active members of the Methodist Episcopal Church.—W. C. Hilliard, P. C.

**PORTER-MITCHELL.**—At the bride's residence in New Orleans, August 28, 1912, Mr. Jacob Porter and Miss Viola Mitchell. Mr. Porter is from one of the best and wealthiest families of Stirling, La. Miss Mitchell is one of the best known young ladies in New Orleans. The Rev. A. B. Harris officiated.

**JOSEPH-PETERSON.**—At the home of the bride, St. Bernard, New Orleans, August 28, 1912, A. Wilson Joseph and Miss Agnes Peterson, daughter of Mrs. Celestine Peterson. Miss Peterson is one of Scott Chinn Church's Sunday School Scholars. The Rev. A. B. Harris officiated.

## New Books

### NEW BOOKS RECEIVED.

**"THE RELIGION OF A PERSON,"**  
by James Ellington, McGee, Ph. D.,  
Author of "Jesus: The World Teacher."

Price: \$1.00 net.

Publishers: The Methodist Book Concern, 150 Fifth Avenue, New York.

### "QUEST OF TRUTH."

by Arthur Cook, Litt. D., D. D.

"The purpose of these chapters is to suggest something of the richness, from the religious standpoint, of several important fields of truth."

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### "SPIRITUAL VALUES."

by W. W. Guth.

President of the College of the Pacific.

"This volume of excellent essays places stress upon the deeper and abiding aspects of life, and put into the hands of youth, it will aid materially in creating and strengthening faith."

Price: \$1.00 net.

Publishers: The Methodist Book Concern, New York.

### "THE MAN INSIDE,"

by J. O. Davidson.

"These Studies in Human Nature. compose a series of addresses delivered at the Bible hour of several Chautauqua assemblies, North and South."

Price: 35c.

Publishers: The Methodist Book Concern, New York.

### "THOUGHTS THAT BREATHE."

by James W. Anderson.

"This book will stir up the good in the life of the soul of youthhood."

Price: 50c.

Publishers: The Methodist Book Concern, New York.

### "THE WORSHIPPING CONGREGATION,"

by Lucius C. Clark, D. D.

"The aim of this book is to bring a message for the general worshiper, by a discussion of his worship. It will be a great help to every body of Christians."

Price: \$1.00, net.

Publishers: The Methodist Book Concern, New York.

### "THE RESURRECTION AND PAUL'S ARGUMENT,"

by Philip L. Frick, Ph. D.

Pastor of First Methodist Episcopal Church, Westfield, Mass.

"This is a fine piece of work, explaining Paul's doctrine of the Resurrection of Jesus and the relation of that resurrection to humanity."

Price: \$1.00, net.

Publishers: The Methodist Book Concern, New York.

### "HISTORICAL SETTING OF THE EARLY GOSPEL."

by Thomas Cuming Hall,

Professor of Christian Ethics in Union Theological Seminary, New York.

"In these pages the attempt is made to make once more the historical setting of the Gospel vivid to our minds."

Price: 75c. net.

Publishers: The Methodist Book Concern, New York.

### "WAS CHRIST DIVINE?"

by William W. Kinsley,

Author of "Man's To-Morrow," "Does Prayer Avail?" "Views on Vexed Questions," "Old Faiths and New Facts," etc.

Price: \$1.00, net.

Publishers: Sherman, French & Company, 6 Beacon Street, Boston, Massachusetts.

### "THE METHOD OF THE MASTER,"

by George Clarke Peck, D. D.

"A Study of the Clinics of Jesus."

Price: \$1.00, net.

Publishers: The Methodist Book Concern, 150 Fifth Avenue, New York.



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### BRIEF MENTION

Talladega, Ala.—The Pastor and his two daughters were visited by Mr. E. F. Carmichael and wife; T. G. Carmichael, Mrs. E. Craig, Mr. E. D. Ratchford and Mr. R. Carmichael. They brought a big shower of choice groceries to the very great delight of the pastor and his daughters. We thank you kindly my brothers and sisters.—W. T. Trammell, pastor.

### A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

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## Deaths

(Write plainly, being especially careful in the spelling of names and the correctness of address.)

**MARTIN.**—Miss Delia Martin died 11, 1912, at the home of her sister, Mrs. Banister Easily, Low Moore. She was a loving sister in the church. A consistent Christian and member of Vassar St. Methodist Episcopal Church for fifteen years. She was always ready and willing to render whatever service needed of her to help the cause. She served in the family of Mrs. Ellen Goodwin of Clifton Forge, Va., for twenty-two years so faithfully and well that she was buried in a handsome and costly casket, and also bought a lot in the cemetery at Clifton Forge, Va., where to rest her remains, and to the family. She leaves four sons, two brothers-in-law and a host of friends. The funeral services were conducted by her pastor, the Rev. F. J. Nicholas. Very timely as well as appropriate words were spoken by the Rev. J. D. Woodfork of the Baptist Church. The funeral tributes were beautiful. We can safely say: "The servant of God well done."—Banister easily.

**MOULDER.**—Lucinda Moulder died 25, 1912, in Lucas, La., she was the founder of Hazel Methodist Episcopal Church of which she was a member at the time of her death. She leaves one daughter and six grandchildren. Mrs. Moulder was 65 years of age at her death. Rev. A. Scott, of the Baptist Church attended the funeral services at Hazel Chapel, and was in the history of the Church, it lost so faithful a member. Rev. R. Butler, Pastor.

**COMB.**—Jane Comb, after several years of suffering, having become blind and deaf, ceased suffering July 1912. She was a member of the Zion Methodist Episcopal Church, Canton, La. She has no relatives here, having come from the State of Florida to this place. The Rev. H. A. Small officiated.

**PORTER.**—Edward Porter died at St. Louis, Missouri, June 28, 1912, at the age of 85 years. He was born in Culpepper County, Virginia, in 1827. He was a soldier in the Union army during the rebellion, and was a member of the Methodist Church for many years. The funeral was in the G. A. R. and Ladies Relief Corps. It has been many years since there was a funeral here so well attended, he was a model husband, father, neighbor and citizen. A man great in good work has died and his works follow him. He leaves his wife, two sons, four daughters and eleven grandchildren.—H. T. Jones, Pastor.

**NORMAN.**—Mrs. Mary E. Norman, a member of the Methodist Episcopal Church for twenty-three years; united with the St. James Church, Monroe, La., Nov. 3, 1889, during the pastorate of the Rev. D. J. Price, now of Bogalusa, Miss. Her pathway was smooth all the way, but she was a Christian and a staunch Methodist, enduring to the end. Her home for a number of years was headquarters for all Methodist preachers in the area. The former pastor of this church can recall her brilliant life in the affairs of the Church. She was from labor to reward August 12,

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1912. Her husband, son, daughter, sister, brother and friends were at her bedside when the end came. The household of Ruth and the Sunbeam Benevolent Society attended the funeral. The Rev. T. H. Muson, District Superintendent, the Rev. A. W. Goins, Pastor St. Paul Church, Monroe, the Rev. E. D. Harvey, of the African Methodist Episcopal Church, this city, assisted in the services.—J. O. Brown, Pastor.

**JOHNSON.**—Rachel Johnson, of Grand Cane, La., crossed the bar, and entered into the Haven of Rest, on August 3, 1912. She was born in the State of Alabama, 63 years ago, and was brought to Louisiana when quite young, she joined the Church in her early life and has since tried to do those things that were pleasing to God. She was faithful to the Master, and to her Church, ready to do whatever her hands found to do. Though old and feeble she had undaunted courage in pushing forward the Master's cause. Mrs. Johnson had learned to trust in the Lord in the dark days of slavery. She leaves two sons, and a number of relatives and other friends. The funeral was conducted by the Pastor, the Rev. B. F. Branch.

**FRANKLIN.**—On August 18, 1912, at Aberdeen, Miss., the death Angel called our loved one Home. For eight long weeks she had suffered. She was always so resigned to her fate and bore her cross so sweetly and patiently. All was done for her that loving hands could do. Her last words bear mute testimony to the fact. She said to her father: "Don't doubt me papa, but meet me." She was born in November, 1883; and united with the Methodist Episcopal Church while quite young, her father, the Rev. A. E. Franklin, being a minister, she had an early training in the ways of the Lord. She was a graduate of Rust University, class 1903. Mary was a sweet girl. All who knew her loved her. She was considerate of others and even in death this admirable trait of character predominated, for she asked her loved ones not to grieve for her. It is hard to give her up, but God knows best, and He who said "Blessed are they who mourn, for they shall be comforted," will not forget in this hour of sorrow, the father, mother, sisters and brothers.—Mrs. Annie B. Franklin-Spann.

**NICHOLSON.**—Mimia Nicholson died August 10, 1912. She has for 17 years been a faithful member of Ricks Chapel, Canton, Miss., and a successful class leader. She took sick at West Point, Miss., and was brought home and lived only nine days after. She was fully aware of her approaching death and requested that the pastor, I. C. Rucker

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OUR AGRICULTURAL DEPARTMENT is under the supervision of Professor C. H. Waller, student of the Moody School, Mt. Hermon, Massachusetts, and a graduate of Pennsylvania State College.

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preach the funeral and take for his text: "Be thou faithful unto death and I will give thee a crown of life," Rev. 2-10. She asked also that the family sing: "I'll be present when the roll is called." She leaves her mother and father, five sisters, six brothers and a host of friends. Ricks Chapel has lost a faithful member and class leader. She died as she lived, a Christian.—I. C. Rucker, pastor.

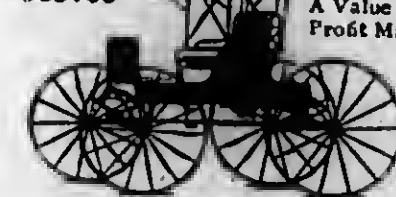
**DIXON.**—On Saturday, August 3, 1912, Mrs. Louise Dixon was called to rest. She was one of the oldest settlers of Hattiesburg, Mississippi, and helped to organize St. Paul Methodist Episcopal Church of this city over 20 years ago. She was known as Mother Dixon, a devout Christian and a member of the auxiliaries of the church. She was a professed Christian of 66 years and died at the age of about 90. She leaves two sons and a daughter, many grandchildren and friends.

**WEAR.**—Carline Wear, a faithful member of St. Paul Church, Lake Miss. Circuit, for 30 of more years, fell asleep in Jesus, August 19th,



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1912, after a long illness. She was a true Soldier of the Cross. She kept her vow, lived up to the faith. The funeral was preached by the writer. She leaves two sons. The body was laid to rest in the Lake Cemetery. Servant of the Lord, well done. She will be missed in the home and church. She was beloved by all who knew her.—W. L. Mills.

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## Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Mrs. Mary Holmes of Lake Charles was in the city last week, the guest of Mrs. J. W. Turner. Mrs. Holmes was in attendance upon the annual session of the Knights and Ladies of Honor, being a member of the Endowment Committee of that body.

Prof. George Carrere, one of New Orleans' most worthy products and talented violinists, is to enter next month the Chicago Musical College. The music-loving populace of this city will miss Professor Carrere, but all wish him God-speed and the success he so richly deserves.

PLEASANT PLAIN CHURCH. — Sunday, September 1, was a memorable day in the history of Pleasant Plain. The morning service led by W. T. Bush was good. At 11 a. m. the pastor preached an eloquent sermon. At night the spirit of the Lord was with us and the pastor, the Rev. J. A. Lindsay, moved the congregation at will. Collection good. Pleasant Plain is spiritually and financially alive and we pray for our present pastor's return.—G. J. Dodson, recording steward.

WILLIAMS CHURCH.—Sunday, September 15, good services all day. Early morning prayer meeting led by H. Parker. The Sunday school has increased in attendance. At 11 a. m. the pastor preached to an appreciative congregation. Dr. Wm. Wallace, of Shreveport, La., who is here attending the Medical Association, worshipped with us at 11 a. m. and at night. Dr. Wallace will spend eight or ten days in our city. At 8 p. m. Mrs. Cooper, together with the young people of Williams Church, rendered an excellent sacred concert. The public is cordially invited. Collection, good.—T. B. Cooper, pastor.

HAVEN MEMORIAL.—Our work moves steadily on. There have been some special features lately. Miss Gibson, superintendent of Peck Home for Girls and Miss Page of local Home Missionary Work, visited us and gave interesting talks on the work they represent. The choir rendered a program at an entertainment last week, which was enjoyed by all. On Sunday, 15th, the Haven Church Club conducted a unique meeting, combining the spiritual, financial and social. At night, the Rev. R. E. White of Baldwin, La., preached an effective sermon and two young men joined the church. Mr. H. B. F. Charles of Ross Chapel was present and assisted in the services.—J. F. Marshall, pastor.

CUSHMAN MEMORIAL.—Sunday, September 8th was an enjoyable day at The Mission. The largest crowd was present that it has been our pleasure to witness since we have been here. After Sunday school, we were treated to a literary feast. The program was conducted by Miss Josephine Stephens. The following committee on arrangements deserves special mention: Miss Marguerite Stephens, Miss Virgil Jackson, Miss Allie Simms, and Mr. Isaiah Norwood. Misses Matilda Jones, Marguerite Scott, Annie M. Long, Cornelia Gray, Susie Patterson and George Francois also did their part well on the committee. We are giving as a prize a beautiful Oxford Bible to the scholar who brings the largest number of new pupils for the month of September. Watch these columns and see who will get the Bible. The school was delighted with the visit of Miss Rhoda Holmes and Miss Mary Lee Keith of Mobile, Alabama.

FIRST STREET CHURCH. — As announced the pastor preached at 11 a. m. Sunday last on the subject—"The Other Half," to an appreciative audience. At night the subject was—"Preparation of the Disciples for the Ascension of the Blessed Christ." The heat does not seem to be any barrier as to the attendance. A great crowd was present. The choir rendered choice music at each service. The Conference Daughters will conduct an entertainment Saturday night, September 21. The Juveniles of the I. O. O. F. will hold their anniversary next Sunday at 3 p. m. A local number of the Freight Handlers will hold its anniversary at 7.30 p. m. The public is cordially invited. Our Leaders Autumnal Rally is on for November 17. The leaders are to be seen moving among their members with determined purpose to make the rally a success. The Rev. Bishop W. P. Thirkield, D.D., L.L.D., has been invited to preach Sunday, September 29th at 11 a. m.—B. Mack Hibbard, pastor.

TRINITY CHURCH.—The third quarterly conference passed off splendidly, reports from all sources showed that every department and auxiliary is beginning to take on new life, and do things. The Rev. Mr. Lindsay conducted our love feast Friday night, and the district superintendent preached Sunday at 11 a. m. The Sunday school is in fine working order. Miss Jones' report showed that the school raised for the quarter, \$36 and the children are working to raise \$50 for our final rally October 13 on our debt. The pastor preached the anniversary sermon of the Dechaize Benevolent Association Sun-

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day night. Our class services are among the best in the city. Monday night the 23rd at Wesley Hall in Liberty street there will be an Old Folk's Concert for the benefit of our church, and our many friends are invited to come and help us. The Knights of Pythias will observe the Memorial services with us on the 29th at 7 p. m. Splendid program. Our Fall Bazaar begins October 9th and lasts to the 19th. Collection for the day, \$41.—W. Scott Chinn, pastor.

The New Orleans Methodist Preachers' Meeting selected Bay St. Louis, Miss., as the place for its annual outing. The Bay St. Louis Methodists very cordially received the New Orleans preachers on August 28th and gave them a royal entertainment. The preachers were met at the station by a Committee headed by Rev. H. J. Grant, our pastor at Bay St. Louis, and Prof. G. W. Brown, principal of public schools. They were escorted to the Economy Hall where they were served a light lunch and then repaired to St. Paul Methodist Church where a delightful service was held. The Rev. H. J. Grant presided. Prof. G. W. Brown delivered a very warm address of welcome. The Rev. Valcour Chapman delivered a lecture on the Evils of Tuberculosis. He was followed by remarks from Rev. R. C. Worsham, Rev. W. Scott Chinn, the Rev. J. C. Houston and the editor of the Southwestern. After this love feast and an hour of enlightenment and social pleasure, the preachers retired again to Economy Hall and a very sumptuous dinner was served with fish and gumbo in abundance. The committees having in charge the entertainment consisted of the following—Committee on dinner—Mesdames E. H. Price, chairman; H. K. McArthur, S. E. Powell, S. E. Holmes, E. Meggs, C. Anderson, C. Whit-

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ley, E. M'Millan, F. Govern, N. M. shall, P. Lasage, E. Bennett, M. Wright, J. H. Grant, Estella S. mons, Elizabeth Davis, Harriet I. tan, Baton Sutler, Misses M. Rich. B. Ross, D. Foley and C. Jacob. Committee on arrangements—Messrs. W. Brown, Henry Meggs, M. Mann, Walter Gilbert, R. John. Buddie Rosamore and Bennie Holm. The New Orleans preachers availed themselves of the opportunity of this royal entertainment praise Bay people most enthusiastically. people of the Bay know how to entertain royally.

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# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
EATON & MAINS, Publishers

NEW ORLEANS, SEPTEMBER 26, 1912

Vol. No. 41—No. 38

## THE NEGRO VOTE IN TENNESSEE

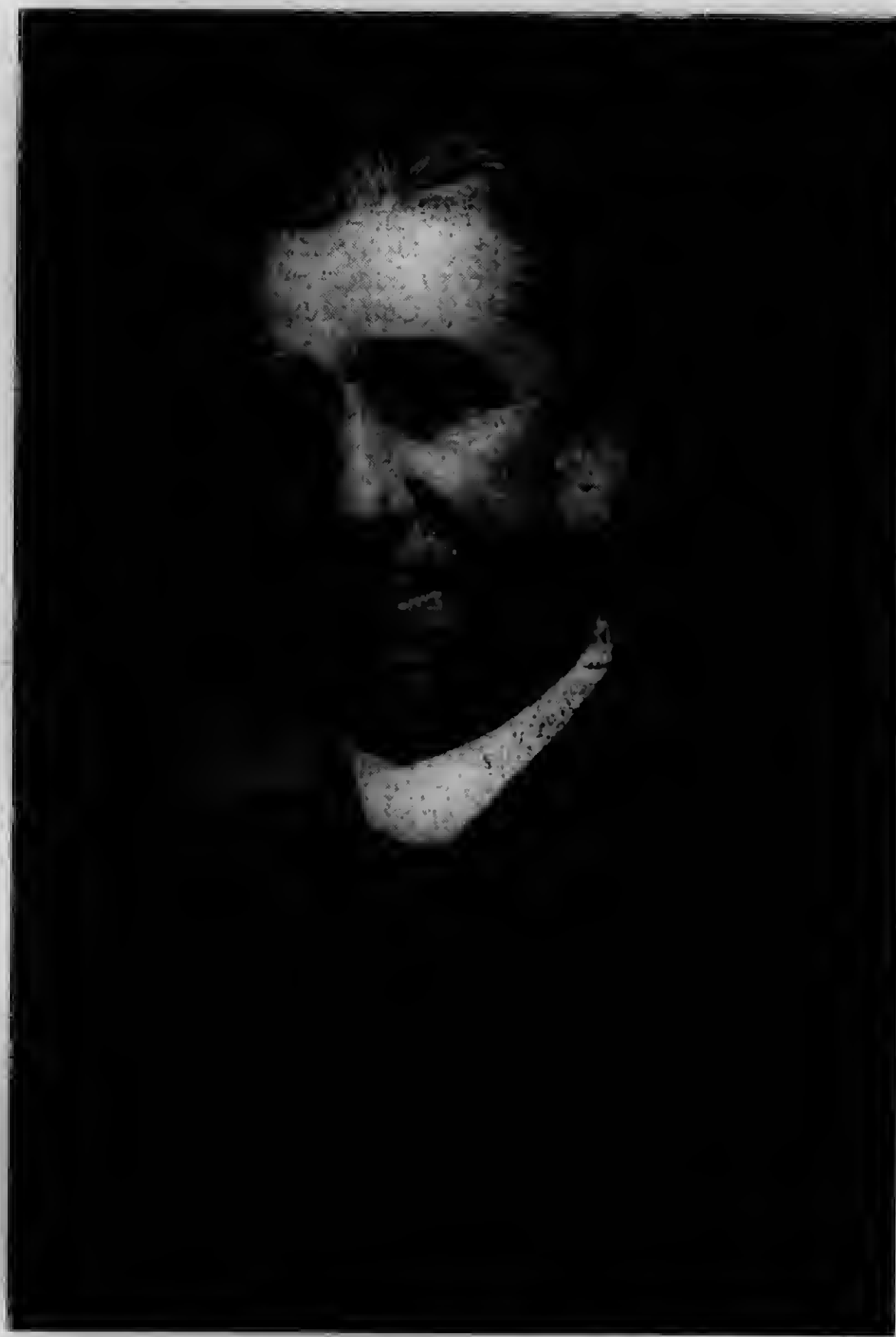
The fight is on in Tennessee between the temperance and anti-temperance forces. Two years ago, by a fusion of the temperance, Republican, and independent Democratic forces, the temperance movement won. The saloon forces have not accepted the defeat as final. They are coming back this year with renewed effort. The saloons are employing every conceivable plan to win. Victory they want at any cost. They will buy votes, if possible. They will stuff the ballot-box, when necessary, to accomplish their purposes. They will intimidate, by threats, weak voters whenever possible. The saloon forces know that the situation is serious and they are desperate. The saloon's forces have a perfect organization and they are working together. They know it is a life or death struggle with them.

This situation creates an opportunity for the Negro in Tennessee to make himself mightily felt on the side of temperance. During the campaign of two years ago some Negro voters found an excuse to support the saloon forces. They denied, of course, that they were supporting the saloon. They said that the opposing ticket to the temperance people was more friendly to the Negro. Even if this were true the saloon is our greatest enemy and we should join hands with any movement that seeks to drive out the saloon. But the anti-temperance forces are not more friendly toward the Negro in Tennessee than the temperance forces. On the other hand, a common foe should make common allies. No one agency has damned the Negro so much as the saloon. The saloon breeds race troubles. Lynchings find their inception in the saloons. The criminal classes, that hang as a millstone around the necks of the Negro race, are created and find shelter in the saloons. The mobs usually gather around the saloons. We can safely charge to the saloons the assaults upon womanhood, as well as the frequent outbursts of mob rule which sacrifices too often upon its savage altars innocent blood. The saloon has painted, in red blood, many a community in the South and destroyed the harmony of the races. The Negro is poor already, and the saloon adds to his dire poverty. If the Negro could turn his drink money into legitimate channels, within a few years he would be economically free and independent. If the white man wastes his money for drink and ruins his home life, the Negro should not. The white man has built his race life. His place in history is secure. The Negro is building not only lives of individuals, but he is building a race life. What, then, is the immediate duty of the Negro of Tennessee? He should join with Governor Hooper and the tem-

perance movement and help to put the saloon out of business.

To the shame of the race it was charged, two years ago, that there were Negro ministers in Tennessee who openly supported the saloons. THESE MEN WERE TRAITORS TO GOD

wanting. Brothers, now is your chance to vindicate your right to full suffrage. Throw your whole strength against the saloon. Vote against the saloon yourself and urge your people to do the same. Remember the sorrows of our poor people. Cast a vote for their complete emancipation from the saloon power.



**BISHOP W. P. THIRKIELD,**  
Resident Bishop of New Orleans

## BISHOP THIRKIELD WELCOMED TO NEW ORLEANS

If Bishop Thirkield desired an assurance of confidence and a pledge of co-operation in the new and difficult work which the Church has given him, he had it in abundance in the welcome reception tendered him last week by the people of New Orleans.

Our colored Methodists had their chance at the Bishop Wednesday evening, September 18, and the reception was all that their warm hearts could make it. It was a testimonial to the twenty-five years of work that Bishop Thirkield had rendered among us, as well as a welcome reception. The Bishop did not come among strangers. He was coming to his own. There were men whom he had directly touched in his great and abiding work at Gammon Theological Seminary. There was a larger host that had profited by his splendid service as Epworth League Secretary, and, later, as Secretary of the Freedmen's Aid Society. There was still a larger number who knew him and honored him for his conspicuous leadership for higher education at Howard University. All knew him, and none knew him but to love him.

In spite of a heavy rain in the early evening and the continued threatening of the skies, the crowds gathered at Trinity Methodist Episcopal Church, formerly Simpson Memorial, the Rev. W. Scott Chinn, pastor. The church was packed. The city was stirred. Denominational lines were forgotten and Bap-

AND TO THE RACE. They should have been unfrocked in a public square. If a Negro preacher, for financial or other consideration, supports the saloon, directly or indirectly, let the people call a mass meeting and denounce him. Let all the ministers who fear God and love righteousness begin now and work hard until election for the success of the temperance cause.

When the charge made two years ago against some of the Negro preachers of Tennessee, was carefully investigated the attitude of the Negro ministers of the Methodist Episcopal Church on the issue before them was shown. Be it said, to the credit of our colored ministers of the Tennessee and East Tennessee Conferences, that, to the the last man, they stood up for temperance. These brethren may be counted upon this time to do their full duty. Let no man be found

tists, African Methodists and Catholics view with the Methodist Episcopalians to do honor to the new Bishop. The church was elaborately decorated with hanging ferns, palms and the National colors. Loving hands had spared no pains to make the large auditorium presentable. Then there was a United Choir of more than a hundred voices under the leadership of Prof. M. S. Davage. The first note was "All Hail the Power of Jesus' Name," to the tune of Miles Lane. It was a note of confidence and a prophecy of triumph. Later on in the program the choir and congregation sang: "Stand Up, Stand Up for Jesus," in the martial air written by Geibel. "Onward Christian Soldiers," was sung with a vim, and then "The Fight Is On." Every song was a hymn of action. The hosts had come to

(Continued on Page Eight)



## Pass the Amendment for Bishops for Races

By Dr. R. S. Lovinggood

DEAR EDITOR:

I am glad you gave the amendment and other facts concerning the question of Bishops for races in a recent issue of the Advocate, so our people could have a fair chance to study the question. This matter ought to be settled at the next General Conference.

On the Commission and on the floor of the General Conference I urged the election of a Colored man as General Superintendent. I believed then, as I believe now, that to elect a Colored man as General Superintendent and assign him to Colored Conferences would be just as constitutional as it is to assign Bishop Stuntz to the Spaniards for four years. Geography can have no effect on the constitution, and Bishop Stuntz will be a General Superintendent if he never holds a Conference of white persons in the United States. Yet this constitutional question was and will be a bar to us.

Then, again, some of our white brothers who came before the Commission to consider this question declared that the election of a Colored General Superintendent even if assigned to Colored Conferences would destroy the white work in the South. They asserted that when the fact was announced, thousands of our white members in the South and on the border would go into the Methodist Church, South. While I feel their

fears are groundless, we shall never get the General Conference to take the risk of destroying them for us.

Again, I found quite a number of good white Brothers who believe that we ought to accept the amendment, elect colored Bishops and go through a kind of tutelage for the General Superintendency. I have more confidence in colored leadership than they do, and yet I admit that we cannot demonstrate our ability without opportunity. It reminds me of this little couplet:

Mother, may I go out to swim?  
Oh, yes, my darling daughter,  
Hang your clothes on a hickory limb,  
But don't go near the water.

Somehow, brethren, we shall have to get into the water before we can prove that we can swim. As I see it, we shall have to take the amendment or wait a hundred years. As for me, I will take the amendment. A colored Bishop is an absolute necessity for the continued growth of our Church among the colored people. I cannot argue the question now, but it is so.

While I am devoted to our good white Bishops, I will be one happy man when I am able to do honor to some colored man who is president of my Conference.  
Austin, Texas.

## Frequent Pastoral Changes

By the Rev. Daniel Hays, D.D.

Are they helpful to the growth of the Churches? Let us study the question together for a few moments. At each session of the Washington Conference one-third of the preachers in active service are assigned to new fields. By this method of rotation the number of changes within the space of three years equals the entire membership of the body. There are at present belonging to this class, including probationers, 171. Suppose we allow one week for each man to pack and unpack his books and household goods, the task would consume more than three years. Reckoning the cost of moving at \$40.00 each, which is a conservative estimate, the outlay for this purpose would amount to nearly \$7,000. There are yet other things of more intrinsic value than time and money connected with the periodic exchange of posts, that need to be taken into account in order to a proper appraisal. During the first year or two, confidence between preachers and people is established out of which spring endearing attachments,—these are sacrificed. A program for an aggressive campaign, wide of scope and definite in aim, is drawn up,—to be left in the initiative stage of operation. The study of social and civic conditions bearing upon the people's uplift is hardly begun before brought to an abrupt close. Seeds planted with much care and watered with tears, are, at the time of sprouting, turned over to other hands. New, and pleasant acquaintances formed are broken off before they have had time to ripen into close intimacy. Often, the children of the parsonage are made to suffer irreparable loss by being torn away from school, and the mothers disheartened by the wear and tear of constant moving.

I have called attention to this aspect of the situation, not for the purpose of magnifying the hardships incident to our labors, nor to find fault with our itinerant system. Full well am I aware that we are under marching orders from headquarters and that our business is to go, when and where-soever sent. Nobody, familiar with the manner of our "stepping to the music" will feel at liberty to call into question our zeal and loyalty. Our fortitude and courage have been tried. Fidelity to a noble cause should not, however, render us insensible to the pri-

vation encountered in our efforts to maintain it, nor lead to ready acquiescence in suffering avoidable evil inflicted through the ill-advised course of our superiors. The fact I wish to make prominent is, that in view of the weighty interests involved in the changes to which we are annually subjected, the greatest possible care ought to be taken to see that none are made more frequently than the real growth of the Churches absolutely demand. By frequent changes is meant, changes occurring at near intervals, say, at the end of one, two and three years. I think the Churches, as a rule, would prosper more by stretching the tenure, than by shortening it. The more changes, the less fruit. The varied elements found within a Charge, large or small, cannot be thoroughly organized and put in shape for decisive action in a day. One year of Grant, at the head of the Union forces, followed by enforced retirement, would have resulted in the country's loss, perhaps, its irretrievable woe. Of course, owing to the difficulties in the way of adjustment, and circumstances brought about by age, disease, and other causes, there will be need for changes. But the fact that this is true, gives no warrant for the practice, however fostered, of multiplying them unnecessarily. The removal of a preacher from one Station to another is too grave a matter to be dictated by a whim. Nothing short of diligent inquiry, patient consideration and an impartial judgment based upon all the knowledge available can meet the requirements of the case. This implies no reflection upon the appointing power. Bishops are not infallible, therefore, a timely and courteous suggestion, by whomsoever offered, touching the right use of the power entrusted to them, cannot be otherwise than agreeable.

It may be worth while to bear in mind that the efficiency of preachers is not always to be measured by the length of their pastoral term. Some, owe their more frequent change to base to the possession of rare administrative qualification which renders their services indispensable to important Churches when passing through a critical struggle. As soon as they have succeeded in overcoming the obstacles and planting the work on a firm basis in one place, they are

hurried on to others, contending with similar adverse conditions. On the other hand, some who have remained settled for a long time may, or may not be endowed with exceptional ability. It may be they like to stay with the people, and the people like to have them stay; their work commends itself to the approval of the Bishop, and so they remain through many successive years, towers of strength in the communities where they dwell. To remove the occasion for frequent changes two or three things are required to be done.

First, conference doors should be more strictly guarded to prevent the entrance of candidates who do not bring with them indisputable evidence of genuine fitness for the work. An improper person once admitted, not only compels frequent change in his own case, but, at the same time, makes it necessary for others to change, that he may be accommodated with work.

Second, overcrowding should be resisted. No matter, if one has finished at the Seminary and is eager to be placed into harness. Better that he wait a year than many others, already in ranks, be uncomfortably jostled.

Third, and lastly, some judicious pruning should be undertaken. Men who are found to fit nowhere; men who have neither gifts nor graces, and who make, everywhere they are sent, trouble for themselves and others, ought to be dismissed—the good of the cause demanding it. Preachers exist for churches not churches for preachers. When they cease to serve, they ought to quit.

Washington, D. C.

## Concerning the Celebration of the Emancipation

By the Rev. E. J. Ruddock, B.D.

As a matter of news for your readers I will state that an elaborate program has been shown me, celebrating the fiftieth anniversary of the issuance of the Emancipation Proclamation, by Abraham Lincoln. The commemorative society, which has this matter in hand, has chosen Washington City as the proper place for the observance of this great event, and the celebration begins on the 22nd of September coming, and the fetes will continue five days; and, and, if you remember; by the terms of the Emancipation Proclamation, it was not to take effect until one hundred days after the 22nd of September, namely, on the first day of January, 1863, and I suppose the fact that Congress has made a liberal appropriation, that some features of the celebration will continue from the 22nd of September to the first of January, 1913. The part that Mr. Lincoln took in the emancipation of the slaves in the United States deserves to be remembered in the most impressive way, and the colored people of the South cannot do too much to honor the name of Abraham Lincoln.

In connection with the memory of Abraham Lincoln, there is another fact which may interest your readers. Lexington is the town where the remains of Generals Robert E. Lee, and Stonewall Jackson have their last resting place, and many other notable Confederate Chieftains are buried here, and now in this town (by far the most historic of any town in Virginia, and particularly with its Southern associations) an artist, a few years past, was employed to make two paintings representing the best sentiment of the North and the South, each, as told by history, and for the South, he made the picture representing "The last meeting of Lee and Jackson," and from the histories, this meeting occurred just upon the eve of the battle of Chancellorsville, where Generals Lee and Jackson are astride of their horses, and are engaged in the most earnest conversation.

For the North, the artist chose an entirely different scene, and took the life of Abraham Lincoln, and after scanning it closely, he took the scene that has been so graphically described by Mr. Lincoln in one of his pub-



ished letters. The scene represents Mr. Lincoln, for the first and only time, re-visiting his pioneer home in Indiana, and at the time Mr. Lincoln made this visit, he was an actor at large on the Henry Clay ticket, in the year of 1844, and was then a national character, and the artist has represented him facing the old deserted cabin, and his father's grave, about which Mr. Lincoln wrote so pathetically. And when the picture is properly understood, it is a most pathetic one.

It is the present intention of the owners of this last picture to have it on exhibition at the coming celebration in Washington. Lexington has about one thousand colored people, nearly all of whom are associated

with the Baptist, or Methodist churches. Both of these buildings are large, handsome structures, and comparatively new.

Lexington is properly a college town, having something like a thousand young men in attendance last year at Washington and Lee University, and the Virginia Military Institute. The relations between the white and colored people are very cordial, here, and in the recent re-modeling and enlarging of the old Stonewall Jackson home for a Memorial Hospital, a ward was especially set apart and appropriated for the benefit of the colored people, which tells more emphatically than words can do what the relation is between the white and colored people.

Lexington, Va.

every help you can get. The pledge is an invaluable help.

Every boy is wise to sign the pledge for his own sake. In addition, there are other claims to be considered. You ought to sign the pledge for the sake of the political and social health of the nation. During the Civil War those men who counted for something were those who took a firm and open stand on the right side of the slavery question. Today the great question before the nation is not slavery, but it is the liquor traffic. Now, if you wish to stand for something worth while, if you desire to be known as one who has come out fairly and squarely against the great evil of the liquor traffic, you must put your name on record as positively opposed to the drinking or selling of liquor. This may be hard, but it is the hard thing which counts. By signing the pledge you will vigorously protest against the liquor traffic. Your name to the pledge will mean that you are willing to stand for total abstinence, which means so much for political and social purity. By signing the pledge you will take a decided stand on the right side of a great moral issue. This stand is essential to real patriotism.

You do not have to sign the pledge. You can shirk your duty, you can give yourself a poor start, you can sneak through life without it, but if you, like the boys of the Civil War, wish to stand for the true and the right, your name ought to be recorded against the liquor traffic. I know that the most of America's young men and boys are willing to do this, and much more than this, when the republic's welfare is concerned.

Now, I have put this matter of the pledge before you pretty frankly. Do not sign the pledge because it is the popular thing to do, or because your friends have signed it. Do not sign it even because your mother or father desires you to, although they have done so much for you that you ought to do this much for them.

If you sign the pledge, sign it with thoughts like these in mind: Here I am, an American boy, the chances of my success are very good if I am worthy of success. But competition is keen. In my work I must have every good habit, every bit of strength I can get, and a reputation for honesty and clean living. Now even occasional drinking is a dangerous habit for both health, honesty, and reputation. I will sign the pledge and keep it, for it will ensure the absence of a dangerous habit, and it will let my associates know that my word is trustworthy. Moreover, I see that the liquor traffic is hurting my country. Now, I am a citizen, and it is my business to do all that I can to protect my nation. By signing the pledge I will vigorously protest against this evil of the liquor traffic. I will thus take a bold and decided stand on the right side of a great moral issue. If I am a patriot who is willing to do something worth while, I must sign the pledge and start my fight against America's foe.

But, after all, it is not the pledge, but the boy back of the pledge, that counts. If you have not nerve and strength enough to persistently stand by something worth while, do not sign the pledge. But, if you have the nerve and strength, and if you desire to stand for the right and be known as some one with a purpose, and the power to back up that purpose, then do the manly thing—sign the pledge.

Lincoln, the strongest, most successful man of modern times, was a total abstainer. Some acquaintances criticised him, called him "goody-goody," because at social functions and political conventions he drank no liquor. But he gained self-control, health and courage by his temperance, and he lived to hear those who called him "goody-goody" address him as the first man of the nation.

When you sign the pledge some acquaintances may call you "goody-goody," but, like Lincoln, stick it out, and you will gain self-control, health, and courage, which will be invaluable to you and to your country.

Melrose Highlands, Mass.

## Why Should a Boy Sign the Pledge?

By Frederick B. Knight, Boston University, Class of 1913

Sooner or later there comes to every American boy the question whether or not he should sign the pledge, whether or not he should be a total abstainer. This question is too important to be passed over without careful inquiry into the real and practical value of total abstinence. First of all, what does it mean to sign the pledge? In a word, that, as for me, I will never drink or sell intoxicating liquors. The pledge reads very simply, but it takes more real manhood to be a total abstainer in an active business life than most people imagine.

I would never represent the signing of the pledge as an "easy" thing. Easy things aren't worth while. If signing the pledge is an easy thing, then a red-blooded boy will get little use for it. But if signing the pledge is hard, if it takes nerve and grit to sign it, then all you boys will want to consider the real value of the pledge.

No one ever starts out with the intention of becoming an habitual drinker or of becoming untrustworthy because of intemperate habits. Those who do become enslaved to liquor begin almost invariably by drinking a social glass with a business friend or social acquaintance. True, a glass now and then, just for good fellowship, does not seem very harmful, but the danger lies right here! The nervous, high-strung American, when he gets the taste of liquor, is apt, very apt, to want another social glass. This tendency is so subtle and so apparently harmless that alcohol gets a hold on the nerve centers before one realizes it. Then you have a habit both strong and persistent to contend against. It is right here at the beginning where the pledge has kept many a man strong and clean. It is at this vital point where the pledge will protect you.

When you sign the pledge, that is, when you give your word that you will never drink intoxicating liquor, then, if an easy time comes you will not give in to temptation. The pledge will protect you from the seemingly harmless first glass. It will keep you from taking the first drink. The protective power of the pledge cannot be overestimated.

In quite a different way your signature to the pledge will be of value to you. For when your word is given every bit of manhood in you will strive to keep your word broken. Now, a man's word is about the most valuable thing he has. If his associates know that he is absolutely reliable he has won success already. If his friends, however, have not faith in his word, then he has a great handicap to overcome.

In signing the pledge a boy will give his word about something which is so hard to keep that it will test the real value of his word. If he keeps his word in this respect, his friends and his employers will know that he is a boy whose word can be depended upon. As a business proposition it pays in cents to sign the pledge and then keep it.

Competition is so keen to-day, the struggle for success is so hard, that no wise boy puts needless handicaps upon himself as he starts out in life. All of us need every good habit, every bit of health and strength we can get by clean living and pure thinking. Every one knows that drinking even a little is a handicap. No one can afford to be intemperate to-day. But it is only the wise, usually only the successful, who have foresight enough to obtain every safeguard to health and strength, every condition of success possible. And this is my word to you: As you start out in life, be wise, and get every safeguard, every help you can. You will need them all. Signing the pledge is a wise precaution. It is supremely worth your while, just as it is worth the while of thousands of successful business men. You need

### Greetings from the New Assistant General Secretary of the Epworth League

To the 50,000 Leaguers in our twenty Colored Conferences; to the 17,000 pastors of our churches, and to the 325,000 members who are striving for the highest spiritual attainment for themselves and for the increasing young army of the Church,

Greeting!

The Church has just called me to the leadership of this young host, which is the bud and promise of the future Church.

I need not speak here of the weight of this great responsibility; I only ask co-operation and unity of purpose in this, the greatest opportunity before the Church—the training of the young for Service.

The pastor, being the local captain, is the real key to the situation before us; and it is to him I first appeal. If he is lacking in interest or blocks the way, it will be "hard to run the League;" but if he has vision and hope of the future Church, he will take the keenest interest in those to-day who are to make the Church of to-morrow.

Hence, let every pastor realize that no Methodist church is complete without an Epworth League.

Our hope, therefore, is to see a League in every charge, in operation, as a practical working department of the Church.

At the coming sessions of the Fall Conferences, then, may I hear every pastor report an Epworth League as the strong right arm of help to the pastor and church.

We shall make known detailed plans later. Just the following suggestions for the present:

1. Reorganize or revitalize the League you have.
2. Organize at once if you have no League, and send at once for Charter and working outfit, to our office, at Meridian, Mississippi.
3. Subscribe for the Epworth Herald and read the Epworth literature.
4. Don't announce anywhere that your League is "dead," until you have been thoroughly exonerated from any suspicion of guilt in connection with such a sad affair in your church family.
5. By all means raise your apportionment for Central Office expense, which will be the same as last year, and report the same at the Annual Conference.

With thanks, which I cannot express, for your many kind words of congratulation and pledges of co-operation, I am,

With every good wish and prayer,

W. W. LUCAS.



# THE CHRISTIAN LIFE

## Morning Messages

### The Blessing of Our Christ

By Bishop Quayle

One night in Galilee, when the sun hung red like blood over the western hills, and the waters of Galilee whispered on the strand, this happened: the disciples said, "Send them away;" and Jesus sent them away. That seems a cold-blooded matter, and indeed it is. There were a lot of hungry people there. The babies were crying for their supper, the men were cross, and the women were not cheerful. The disciples said, "Send the folks away, to get supper," and then Jesus sent them away, it says. But it ought to be said, so as to change cold-bloodedness into mercy, and harshness into gentleness and peace, that before He sent them away He made supper for them, and they had enough and went away satisfied. You know, beloved, the most natural thing in the world is to dodge the load. It is easy to see the cross and dodge it. There is the cross. Where? Straight ahead. Let us go around. You do not have to hit the cross if you go around. If you went straight ahead, and hit the cross, you might be crushed by the cross, and there you would be a dead man under the cross. The cross would crush something; but if you went around the hill and missed the cross, nothing much would go around the hill. The disciples said, "We are tired out, and we do not want to get supper," But Christ said, "I am so tired I want to get supper. If you boys want to help me, that is your matter." They said, "Guess we had better help;" and they did, and they had supper. Then they passed the folks some more, and they all said, "No, thank you, we have had enough." Then Christ dismissed the disciples, saying, "Go take a row in the twilight." They said, "By your kindness we will." But Christ stayed, and sent the people away! and oh, you should have seen Him do it. He leaned over a babe, and He said, goodnight, sweetheart." Then He looked at a tired lame man, and said, "Brother, goodnight." A quiet slumber to you;" and the man said, "My pain has been so great for so long that I don't think I can sleep tonight;" but Christ replied, "I think you will sleep tonight, brother. Goodnight." They all said goodnight to Him, because He said goodnight to them. Remark you this! The meeting was dismissed, but not when the service opened. The sermon came between, and the sermon was a supper of God. O Church of God, we want to dodge; but Christ is no dodger. We want to get from under the load, but Christ wants us to get under the load. O Church, lean down. Get under the load. Stand up. And the load is up in the sky, that is the glory of it. The load is up in the sky. "Send them away;" and Christ sends them away. Christ always sends folks away, but He is saying, "goodnight" to them, or "good morning" to them, or "good day" to them, or "sweet sleep" to them, or "glad labor" to them. Always before Christ dismisses folks He has given them the heavenly bread. You know, when folks came to Jesus, and they were wicked, He sent them away; but He sent them away cleansed. Ah, some of your peo-

ple know what the mourner's bench is. That is where you went to weep. That is where you arose up to sing. Thank God! You went up a sinner, and Christ said, "What is the matter with you?" You said, "I am a sinner, and I cannot get rid of it." "Well," He said, "I am a Savior, and I can help you." Thank God, that is what He said. A Hallelujah chorus of our own, that is what we sang. Folks went to Jesus lame, but they never went running away. They did stay around, but they did not hang around. Those folks that night at the supper did not say, "We have had a good supper. Guess we will bunk here and get breakfast."

O, the limping go away from Christ well. What a difference! When a body comes to Christ and He says, "I am glad to see you," and then when a body goes from Christ and He says "Goodbye," a revelation to the world is there a revolution of the soul is there. Hungry, we come to Christ and He gives us bread: O Bread of Heaven, feed me 'till I want no more. O Water of living springs, I clasp Thy running rivulet, and I am satisfied to come to Christ. That is one thing; and to go from Christ with His dismissal, that is another thing; and between the coming and the going there is the apocalypse of God. It is wonderful what things will happen to a body in a few minutes with Jesus. He never dismisses us. When one comes and knocks at the door does Christ say "Goodbye?" Never that. That is the crude and the heartless and the spiritually immature; but Christ sees the tear-stained face and weary look and hopeless soul and the despondent one and He says "Come in." One says, "But it is your busy day." "Never busy," says Jesus; "sit down and rest awhile." And then upon our hearts He lays the mercy of His benediction and into our lives He pours the glory of His morning and onto our souls He swings the sickle of His harvest; and we go away saying, "We have been with Christ." That is what we need, and that is what we will get. O Church of God, are you a little discouraged? Suppose you come over and stay a little while with Jesus, until He kindly dismisses you with His benediction. O, if you get a cowardly feeling then come over and stay with Christ; and when you have been with Christ awhile you will rush out like the wild south wind running north and say "I will go whithersoever Thou sendest me," O Church of God! What the Church of God needs is to stay a little while with the Christ of the Church of God, to be with Him. O to be with Him! But Peter said, "Send them away," and the rest of them said "Amen, Amen." Christ said, "We are not through yet; wait awhile; let us have supper, and then send them away." O hunger, Christ can give thee bread! O thirst, Christ can give thee water! O sin, Christ can give thee cleansing! O weakness, Christ can give thee strength! O narrowness, Christ can give thee largeness! Stay awhile with Christ, my soul! O hug up to Jesus!

The other day, not so long ago, I was at Long Beach, California, and I called to see Brother Curtis, whom I had known many years and loved many years.

He has palsy on him and oh his hand shook so. So did his hands shake. He shook all the while. And he said, "I am glad to see you, Brother Quayle." And he held out his shivering hand, and I took it in my hand, and two hands were shivering. He said, "It

is lovely to see you again." And I said, "doubly lovely to see you again." And he leaned forward with the effort that those that condition have to make to hold themselves steady. We talked together, then by and by his wife, who had been in the evening, came in, and he said, "Sweet heart, shall Brother Quayle see what he can do for me?" And his hands were a-ering so, like the trees on the windy hills, like a man that has drunkenness upon him. And then the little woman that he calls sweetheart took his hands, and they were quiet; and he said, "I told you! That's what she can do for me." O Christ, our hands! O Christ, take the tremor out of our hands in Thine. O Christ, wait a minute. And he says, "I am always waiting" and he says, "You wait a minute." O Christ, take the hands of our fear. And He will take our tremulous hands and He will take our tremulous courage and worried face. He will take our belated hope and our discouraged encouragement, and will hold it in His hands, and we shall say, "Reste God!" "Reste, O God!" And we shall be rested O God. Christ, don't send us away until after supper. O, Christ, break bread to us Thyself. O Christ, if we can get the supper broken by Thy hands we shall be glad while eternity waits. Christ, keep us from dodging. O Christ, don't let us go away until Thou hast Thy way with us. O great Christ, take a little time off us little people. And we will get big. We think we will. We try to do Thy business. O take our uselessness and turn it into rest. For Jesus sake, Amen.

### Going Home

Out of the chill and the shadow  
Into the thrill and the shine;  
Out of the dearth and the famine  
Into the fullness divine.  
Up from the strife and the battle  
(Oft with the shameful defeat),  
Up to the palm and the laurel,  
O, but the rest will be sweet!

Leaving the cloud and the tempest,  
Reaching the balm and the cheer,  
Finding the end of our sorrow,  
Finding the end of our fear.  
Seeing the face of the Master  
Yearned for in "distance and dream,"  
O, for that rapture of gladness!  
O, for that vision supreme!

Meeting the dear ones departed,  
Knowing them, clasping their hands,  
All the beloved and true-hearted,  
There in the fairest of lands!  
Sin evermore left behind us,  
Pain nevermore to distress;  
Changing the moan for the music,  
Living the Saviour to bless.

Why should we fear at the dyng  
That is but springing to life!  
Why should we shrink from the struggle  
Pale at the swift closing strife,  
Since it is only beyond us,  
Scarcely a step and a breath,  
All that dear home of the living,  
Guarded by what we call death!

Then we shall learn the sweet meaning  
Hidden to-day from our eyes.  
There we shall waken like children,  
Joyous at gift and surprise.  
Come, then, dear Lord, in the gloaming  
Or when the dawning is gray!  
Take us to dwell in Thy presence—  
Only Thyself lead the way.

Out of the chill and the shadow  
Into the thrill and the shine;  
Out of the dearth and the famine  
Into the fullness divine.  
Out of the sigh and the silence  
Into the deep-swellingsong;  
Out of the exile and bondage—  
Into the home-gathered throng.

Margaret E. San



## East Tennessee Conference

Bishop Theodore S. Henderson's initial conference was the East Tennessee, which began its session at Knoxville, Thursday, September 19th. No one would have thought, judging from his manner of presiding and handling of the business of the Conference, that this was his first Annual Conference as a Bishop of the Church. He showed perfect familiarity with every detail of the work. His poise, deliberation and general insight into the work—marked him as a veteran, rather than as a novice. Those who were privileged to attend this Conference had a delightful foretaste of what this quadrennium will be under the new legislation providing for residential supervision. Bishop Henderson has gone in to do things. And, so far as he is concerned his field of operation will be those Conferences that have been assigned to him. No, this is not a diocesan episcopacy. It is the general superintendency of the Methodist Episcopal Church applied in a most direct and practical way. Bishop Henderson purposes to be to the preachers and laymen within his district the benefit of a direct, personal and practical leadership. If there is any one thing that characterized and impressed itself in Bishop's initial Conference, it was his devotion for the salvation of souls. On this he cried aloud and spared not. He emphasized, over and over again, the importance, privilege and absolute necessity of the minister devoting himself to this, his supreme duty. Bishop Henderson's addresses were strong, direct and forceful. He has gripped the East Tennessee Conference in his first year and large things are planned for this year. His was no narrow program. While his passion for souls lent color to his plans and purposes, he showed himself thoroughly interested in all phases of the church work.

Knoxville divides honor with Chattanooga as the metropolis of East Tennessee. It is a delightful town, much larger than it is generally supposed to be. We seldom mention Knoxville in a group with Memphis, Nashville and Chattanooga, but Knoxville, by its industry, progressiveness and high type of citizenship, deserves a place in the front of the best of Tennessee. Here is located the largest marble mill and woolen mill in the world. These two industries, reinforced by the ore industry, and the cotton mills constitute the backbone of the commercial life of Knoxville. Knox County is a republic by a large majority. And with regard to political lines, the races in this section live in peace and harmony. The truth is, the colored citizens of Knoxville believe it to be the best town in the South for Negroes. One enthusiast said it was better than Boston. Here the colored people have a well-regulated school system, three hundred colored men are connected with the police force and about an equal number are deputy sheriffs. East Tennessee boasts of having sent more soldiers to the Union Army than any other section of the country. It is this patriotism that forms the basis of good will and fellowship between the races.

The Conference organized by reelecting Anderson Davis as secretary, E. H. Hatcher as statistician and R. D. Washington as treasurer. The first debate of the Conference arose as to the division of the Sunday School Collection between the Board of Home Missions and Church Extensions, the Board of Foreign Missions and the Board of Sunday School. W. T. Marley reported as superintendent of the Blue Field District, J. A. Tate for the Knoxville District, J. A. Pickett for the Pulaski District, and E. J. Dowell for the Chattanooga District. The last

two named brethren had served six years each upon their respective districts and retired with good wishes of their brethren. Both Brother Cox and Brother Pickett were presented by their brethren with tokens of esteem and of confidence.

One of the outstanding events of the Conference was the presentation of the jubilee movement, in the interest of the Freedmen's Aid Society, by Secretary Penn. Dr. Penn was exceedingly happy in presenting his cause, and was clear and convincing in presenting the plan of the society for the raising of at least one dollar per member during next year as a self-denial offering in commemoration of the semi-centennial of the issuance of the Emancipation Proclamation. The Conference entered heartily into the spirit of the plan and adopted enthusiastically resolutions approving the same. Before the resolutions were adopted, however, Bishop Henderson urged upon the brethren the necessity of their early giving of one dollar each as a personal contribution. The Bishop offered to give dollar for dollar to the Society to match the amount given by the preachers. This rallied the brethren at once, and, with three or four exceptions, the brethren of the Conference came forward and laid down their contribution of one dollar each, and this, supplemented by the Bishop's gift, made a total of \$136, which is the first offering in the Jubilee movement which, it is hoped, will net the Society at least a half million dollars. Dr. Penn made a decided hit in this his first address as Corresponding Secretary of the Freedmen's Aid Society before a colored Conference.

The following notations are made as to changes in the Conference membership: Benj. J. Martin, Garfield F. Tipton, Frederick S. Scruggs were graduated from the Conference course of study and elected to elder's orders; H. R. S. Dykes, Alexander Roach and James W. Johnson were admitted into full membership; S. L. Duncan and R. W. Wade were recognized as elders coming from the African Methodist Episcopal Zion Church, and admitted on trial; Willis Ellison was recognized as an elder coming from the Colored Methodist Episcopal Church, and was received in full connection; J. C. Sherill was transferred to the Central Missouri Conference and W. R. Stephens was transferred from the Lincoln Conference to the East Tennessee. The aggregate collections for the benevolence amounted to \$2,538. Conference voted to hold its next session at Abingdon, Va.

Among the official visitors, were Dr. I. G. Penn of the Freedmen's Aid Society; Dr. W. W. Lucas, of the Epworth League; Dr. I. L. Thomas, of the Board of Home Missions and Church Extension; Dr. C. C. Jacobs and E. M. Jones of the Board of Sunday Schools; Dr. C. H. Harris, Gammon Theological Seminary; Dr. J. P. Wragg of the American Bible Society and Dr. M. W. Dogan representing the Board of Education. Dr. A. R. Lambert represented the Board of Conference Claimants, and Dr. W. S. Bovard spoke for the Board of Education.

### Appointments

#### BLUEFIELD DISTRICT

W. T. Marley, District Superintendent, Pocahontas, Va.

Berwind, W. Va., F. A. Hatcher; Bluefield, W. Va., J. A. Pickett; Coalwood, W. Va., J. W. Johnson; Freeman, W. Va., A. W. Randolph; Graham, Va., R. D. Washington; Mataoka, W. Va., Willis Ellison; Northfork and Welch, W. Va., W. R. Burger; Pageston, W. Va., W. H. Brown; Pearisburg, Va., J. M. Watson; Pocahontas, Va., F. D. Johnson; Princeton, W. Va., W. H. Pleasants; Tazewell, Va., G. F. Tipton; Tip Top, Va., J. M. Hogans; Ashland and McDowell, W. Va., A. S. Mitchell.

#### CHATTANOOGA DISTRICT

E. H. Forrest, District Superintendent, Chattanooga, Tenn.

Athens (sup.), J. D. Miller; Chattanooga—Grace Memorial, S. B. Johnson; South Chattanooga (sup.), G. W. Harp; Stanley Chapel, E. L. Wright; Willey Memorial, W. R. Stephens; Dayton, Tenn., W. M. Johnson; Harlman, Tenn., D. T. Turner; Hill City and Sherman Heights, N. M. Black; Jasper, Tenn., S. L. Duncan; Oliver Springs Circuit, M. L. H. Barclay; Ooltewah, Tenn., S. C. Priest; Richard City and Gills (sup.), Harry Hutcherson; Ridgedale Circuit (sup.), E. D. Tonkins; Rockwood, Tenn., R. M. Green; Sody Circuit, Leroy Diggs; South Pittsburg, Tenn., G. W. Cain; Tateville Circuit, R. E. Kilby.

#### KNOXVILLE DISTRICT

J. W. Tate, District Superintendent, 510 Nelson Street, Knoxville, Tenn.

Byington and Lonsdale, G. W. Smith; Clinton and Coal Creek, J. W. Mannings; Elizabethton, Tenn., H. S. R. Dykes; Shell Creek Circuit (supplied), J. H. Jackson; Greenville, Tenn., C. H. Hurd; Greenville Circuit, Owen Hypsher; Jefferson City, T. G. Howard; Johnson City, B. J. Martin; Knoxville (Vine Avenue), E. J. Cox; LaFollette, P. W. Smith; Morristown, W. R. Marbury; Mountain City, J. G. Isbell; Newport Circuit, Alexander Roach; Russellville Circuit, F. S. Scruggs; Warrensburg, R. W. Wade; White Pine, W. A. Jackson.

#### PULASKI DISTRICT

Anderson Davis, District Superintendent, P. O. Pulaski, Va.

Abingdon, Va., W. A. Webber; Big Stone Gap, Va., I. R. Hill; Bristol, Tenn., W. E. Mitchell; Christiansburg, Va., W. W. Ward; Dublin, Va., G. H. Pettis; Ivanhoe, Va., J. W. Hale; Glade Springs Circuit, P. O. 554, Fourth Street, R. A. Swan, Bristol, Tenn.; Independence, Va., H. G. Harrison; Marion, Va., W. L. Sanders; New River, Va., J. H. Gardner; Pulaski, Va., A. J. Hughes; Pulaski Circuit, Va., J. F. Prigmore; Radford, Va., J. W. Wilson; Rural Retreat, Va., J. H. Rogers; St. Paul, P. O. Dante, Va. (sup.), T. H. Austin.

E. A. Long, Conference Evangelist, member of Christiansburg Quarterly Conference.

J. S. Hill, President of Morristown Normal and Industrial College, member Morristown Quarterly Conference. M. Moore Jefferson, member Bristol Quarterly Conference, left without appointment to attend one of our schools.

All appointments in Tennessee unless otherwise stated.

### Ten Good Rules

The Negro Baptists have issued a set of rules that fit not only Baptists but Methodists as well. Here they are:

1. We must get right with God and make our religion practical. Less noise and feeling and more quiet, wholesome, everyday living.
2. We must be honest, truthful and reliable.
3. We must keep our bodies clean.
4. We must keep our homes clean.
5. We must keep our yards clean—back and front.
6. We must stop hanging over the gate and out of the window.
7. We must behave ourselves better on the streets and in public carriers, and stop talking so much and so loud.
8. We must make the word "Negro" a synonym for honesty, cleanliness, intelligence, industry and righteousness by doing with our might what our hands find to do.
9. We must be loyal and helpful to our race, by encouraging all worthy efforts put forth for its uplift.
10. We must respect our women, educate our children and stay out of the saloons and dives. Where we have the franchise we must vote for men who are opposed to the saloon.

The difficulty in life is to bring experience to the level of expectation.—W. D. Howells.



## Jesus Walking on the Sea

International Sunday School Lesson for October 6, 1912

(Mark 6:45-56.)

**Golden Text**—"Straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid."—Matt. 14:27.

### Back to the City

It was the call of human need that cut short the Master's period of rest and retirement. On the mountain top He tarried just long enough to renew His strength in secret, undisturbed communion with the Heavenly Father. Then back toward the city with its multitudes, back to the crowded highways, back to the scene of this world's struggle, and sorrow, and suffering, He turned to take up again His ministry of service and of teaching. At the foot of the mountain He had fed the multitude and already they were waiting for His return and calculating the prospects of further temporal benefits to be derived from His presence among them. He fully realized the shallowness of their faith, the selfishness and the transitory character of their loyalty to Him. And still He returned with infinite compassion for their ignorance and their need. But on the way He overtakes His disciples; finds them in distress and in their hour of doubting and of fear comes to their relief and at the same time teaches them a lesson of faith and lifts their confidence in Himself to a higher plane.

### The Text Explained

(a) This is the sequel to the feeding of the five thousand (compare John 6:14, 15). The disciples went reluctantly, wondering why Jesus should remain alone with the multitude. (b) The west side of the lake. (c) Near Capernaum. (d) A friendly but positive parting. (e) Jesus frequently resorted to a secluded place to pray. The death of John and the attitude of the people developed a crisis which required meditation and prayer. (f) About half-way across (compare John 6:19). (g) Unable to make headway against the wind. (h) The Roman watch from 3 to 6 a. m. The Jews reckoned by three watches: (1) From sunset to 10 p. m. (2) Middle, from 10 to 2 a. m. (3) Morning, from 2 to 6 a. m. (i) Mark alone records this, indicating that Jesus deliberately intended to test them. (j) The spectral appearance terrorized them. (k) An evidence of testimony by eye-witnesses. Their fears were settled without delay. (l) Fears were allayed and minds set at rest. (m) Astonished by their sudden realization of His presence (compare Matt. 14:33). (n) The miracle of the loaves should have prepared them for this, yet they did not understand it. (o) The heart, according to the Hebrews, was the seat of intelligence, as well as of the affections. Their

state of mind prevented the learning of the lesson. (p) Or, crossed over to the land, they came to Genneseret. (q) A fertile plain two and a half miles long by a mile wide, on the western side of the lake and several miles south of Capernaum. They had probably been driven from their intended course. (r) Or, pallets. (s) Or, it.

### The Element of Fear in the Religious Life

Fear is an emotion of dread prompted by some impending danger either real or imaginary. The mysterious and the unfamiliar when linked with manifestations of power greater than our own inspire fear. For primitive man the forces of nature, sunshine and wind and storm, were clothed in inscrutable mystery. Naturally his fancy construed them to be spirits which must be appeased by sacrifice and costly gift. In primitive religions, therefore, an appreciation of the true character of God being absent, fear and awe dominate. But on the higher plane of human life, where man has learned to understand and to interpret the manifestations of natural law, where he is able to comprehend in a measure the plans and purposes of God in life and in the world about him, there fear and awe give place to reverence and adoration, to confidence and trust and love. The element of fear remains, but is transformed. It is no longer a physical emotion of dread, prompted by the thought of impending harm or danger, but becomes a sober intellectual estimate and recognition of the spiritual risk involved in certain lines of action contrary to the recognized law and will of God. To this is added the strong disinclination toward everything that might grieve or disappoint the Heavenly Father, whose thoughts and purposes for us have been revealed again and again as thoughts of love. Thus fear in the religious life is ennobled, chastened, robbed of its coarser aspects, imbued with tenderness, made worthy of a permanent place in the religious life which links us to the Eternal. It is His voice we hear in times of stress and storm, saying ever, "Be of good cheer; it is I, be not afraid."

### For Further Discussion

What events intervened between our lesson for September 22 and this one? Where did the incidents of our lesson take place? What events immediately followed? What was the effect of the recorded miracle on the disciples? What additional light does the account in Matthew 14 throw on the incident? Is physical fear a necessary part of the religious life? How would you interpret the command to fear God?—From "The Lesson Handbook."

## A Man Sick With the Palsy; the Relation Between Economic and Moral Forces

Epworth League Devotional Meeting Topic for October 6, 1912

(Mark 2:1-12; 2 Kings 2:19-22.)

(Christian Stewardship.)

Thought for the Month—Reinforcing Depleted Humanity—A Study in Conservation.

### The Scripture Message

Mark 2:1-12. Jesus is in the city of Capernaum, and there is doing mighty works. The people are crowding about him; they have their sick to be healed; they would lay at His feet their trouble. And Christ willingly gives Himself up to them. Never was the day so short that He did not have time to listen to those who needed help. Here in Capernaum the multitudes have gathered around Him. He is now in the house of Simon Peter. And to the assembled throng He is speaking words of comfort and of eternal significance when the incidents take place that are recorded in this lesson.

Down the street there comes a company of four men, carrying between them one who is sick of the palsy. They desire to get near to Jesus that the sick one may be healed. But how can they do this? The house is full to overflowing; it is im-

possible for them to get even near the door. What shall they do? Give it up? Who has ever heard of one giving up under such circumstances? When one is sick, or one's dear ones ill, we will do anything that health may result. And these men knew that Jesus could heal. So we read that when they could not get near the Master because of the press, they went upon the roof, tore it open, and let down the man sick of the palsy at the very feet of Christ.

All of this for background, to show the intensity of the desire of these to have their friend healed. And what was the result? Christ immediately spoke the words that would make him whole. Ah, yes, but no sooner had they been spoken than immediately the fault-finders began to grumble among themselves. Who could forgive sin, but God only? But Christ met their challenge fairly and squarely, and He showed by the very act that He performed that He was in very truth the Son of God.

That which is important in this connection is to

get the relation between the physical and the spiritual. Christ forgave the sins of the man sick of the palsy and in the doing of this there came health of body also. What relation could there be between the two? Just this, that very often sickness is due to sin. Sometimes it is our own; again it is that we cannot trace it at all, but it is there. But this would seem to be the teaching that if we had a perfect universe, with all obeying constantly all of the laws of God, there would be no sickness.

2 Kings 2:19-22. This was a miracle pure and simple. It was worked through the wonderful power that God had given Elisha. When the people found that the place was unhealthy through the condition of the water, they came to the prophet and asked for His help. It was then he threw salt into the springs of the water and immediately the place became a healthy spot. It is not to be supposed that the salt, preserved as it is in many ways, was responsible for permanent change. It was simply used to emphasize the great truth that God here desired to teach the Israelites, namely, that there is an absolute relation between the physical well-being of people and their spiritual life.

### Interpreting the Lesson in the Language of Today

It is an important message that is here brought before us. God has claims upon our physical resources, our time, our resources, and our ability. Remember that this is Christian Stewardship night, that the lesson is given you with that idea in mind. This is the great truth, that spiritual results are accomplished through physical means. The man sick of the palsy have come to Christ by himself? Not at all. He needed the four friends to carry him. Could the bitter waters have been healed without the salt? Not at all; at least it would not please God so to bring about a change. He uses the physical to transform. And so it is at the present time. God uses us, He uses ours—that which we are and that which we have—these they are. He makes use of in order to bring about a condition of things in this world.

There are few things more important in connection with our religious life than for us to grasp this important truth. It pleases God so that He desires that we should be co-workers with Him. He would make use of us. There may not be analytics that we can bring to Christ, and still we may be. Are there not those who are spiritually paralyzed? Not salt—yes, salt we may bring Him; we may give of our possessions that He may use them to purify the evil places of this world. Important is the lesson that here is taught.

### Preparing to Lead the Meeting

Get well in mind the two Scripture lessons, see how they fit into the special occasion, the Christian Stewardship.

Send to the Central Office of the Epworth League at Chicago, for special leaflets and information concerning Stewardship; enclose postage.

Tell the story of the man sick of the palsy, placing especial emphasis upon the part that is played by those who carried him to Jesus. Do this in connection with the story from the life of Elisha, dwelling upon the use of salt.

See how these two facts fit into our own lives. We can be used of Him. That which we have can be the means of untold blessings.—From "The Epworth League Devotional Meeting Topics."

### Personal and General

"Mr. Armstead Thomas, one of the most interesting colored men in Shreveport, and a member of the St. Paul Methodist Episcopal Church, also president of its Board of Trustees, has just completed a two-story building, the upstairs of which is used as a hall and the downstairs is divided to furnish room for a grocery and drug store. The building was christened by the Trustees of the Church on the night of September 3rd, by giving entertainment in it for the benefit of the church. The building is located in a growing part of the city with a new car line near. Quite a large number attended and a very enjoyable time was spent. Thomas owns quite a lot of valuable property in different parts of the city and has made a fine record as a citizen," writes the Rev. J. H. Reeves.



## Recent District Meetings

### DALLAS DISTRICT

The Woman's Home Missionary Society held its annual session at Corsicana, Texas, August 21-25. Mrs. L. S. Richle, District President, in the chair. This was one of the best sessions ever held on this district. Every member seemed imbued with missionary zeal. Reports, good. Raised for all causes, \$44.45. Mrs. E. S. Ratcliff, Conference Corresponding Secretary, was present with helpful words of encouragement for the work of the Society, for which she earnestly works. We are always glad to have her in our midst. Sisters, hestir yourselves as never before for the Annual Convention which meets in Luling, Texas. Our finances did not prosper as we had hoped, but, considering the few that reported, we did well. We can, however, do more, with the help of the Lord Jesus. The following officers were elected: Mrs. L. A. Rochet, President, Hubbard; Mrs. Lula Watley, Vice-president, Fort Worth; Mrs. R. E. Harper, Recording Secretary, Ennis; Mrs. M. A. Wagoner, Corresponding Secretary, Fort Worth; Mrs. M. E. Cottrell, Treasurer, Dawson; Mrs. E. E. Jingles, District Supervisor, Corsicana; Mrs. S. H. Burgess, Secretary Young People, Milford; Standing Committee, Mrs. R. E. Waters, Mrs. Bessie Baker, Mrs. Mattie Saunders and B. E. Brown. For love of Christ, and in His name, sisters, be strong in the work.—(Mrs.) S. H. Burgess.

### LAKE CHARLES DISTRICT

The sixth session of the Lake Charles district conference was held at Jeanerette, La., August 21-25, 1912, and was royally entertained by five churches: Jeanerette, St. Paul, E. C. Goins, pastor; Hubertville, S. M. Haynes, pastor; St. Peter, J. B. Johnson pastor; Olevia, M. R. Walker pastor; New Iberia, D. M. Eeals pastor. The well-arranged program beginning with the administration of the Lord's supper was carried out with doctrine and dispatch. Dr. Pierre Landry, superintendent, presided, with his usual dignity, and made it pleasant for all in attendance. Miss Orclia Alexander and Mrs. A. F. Jackson, both of Gilbert Academy Industrial College, Baldwin, in choice language, delivered welcome addresses. The Rev. J. S. Weaver was elected secretary; the Rev. H. W. Gray, assistant; the Rev. T. A. Jackson, statistician. The district superintendent read one of the most inspiring reports in the history of the district and his recommendations received the approval of the conference. The pastors reported their work and other reports which dealt with local situations and the need of our people on account of the recent flood and attendant suffering. Many visitors attended the conference, among them were the Revs. J. W. Turner, F. T. Chinn, Wm. Emmett, W. S. Harris, H. D. Gair, Prof. J. R. Reynolds, principal Gilbert Industrial College; Rev. Mr. Steward and Rev. L. D. Jones. Dr. R. E. Jones of the SOUTHWESTERN CHRISTIAN ADVOCATE addressed the Young Peoples Mass meeting. The house was packed to its utmost capacity. Thirteen cash subscriptions for the SOUTHWESTERN. Saturday was the conference Thanksgiving day, which attracted the poor and needy sufferers, who were the recipients of 1,500 pieces of wearing apparel. They are yet singing the praise of the great Methodist Episcopal Church. Much praise is due the people of Jeanerette because of the short notice, not quite one month. The pastor, the Rev. E. C. Goins, deserves great praise for such a great conference.—J. S. Weaver.

### FORREST CITY DISTRICT

The District Conference, Epworth League and Sunday School Convention, which met at Auvergne, Arkansas, August 21, concluded its sessions with a great spiritual service. All churches on the District but one were represented by pastors and delegates. Reports showed the District to be in a splendid condition. The Rev. A. T. Stevens, District Superintendent, conducted the devotional service. The Rev. M. W. Green was re-elected secretary. At 2 o'clock p. m. the Epworth League and Sunday School Convention was called to order by the Rev. W. M. Green, first vice-president. Mrs. E. L. Moore was elected treasurer pro tem., as the former treasurer, Mrs. Etta Nevils, was reported

ill. Dr. W. S. Sherrill, State President of Epworth League and Sunday Schools, delivered an address which was enjoyed by all present. We are always glad to have Dr. Sherrill with us. The District Superintendent, the Rev. A. T. Stevens, introduced the Rev. L. G. Hodges, Superintendent of the Clow District, and the Rev. J. H. Greer, of Pine Bluff District, who brought words of greeting from their Districts. The following preached during the Conference: L. C. Dorkins, Z. R. Fields, J. A. Swift, J. H. Greer, District Superintendent of Pine Bluff District. Friday night was Freedmen's Aid anniversary. Dr. J. M. Cox, the great Freedmen's Aid leader, was absent, and the following brethren were chosen to represent his interest: Mr. Nat Darby, a strong layman and delegate to the last General Conference, the Rev. J. A. Swift, the Rev. Z. R. Field, and the Rev. W. A. Smith. Each made a strong and earnest plea on behalf of Philander Smith College. A great collection was taken—\$138.00. The benevolent collection was fairly good, owing to former condition of overflow, which three-quarters of all our charges had to undergo. Total benevolent collection, \$356.91. Too much praise cannot be given to the Rev. J. T. Hawkins and people of Auvergne for the hospitable way in which they cared for the large delegation.—W. A. Smith.

### GREENVILLE DISTRICT

The Epworth League, Woman's Home Missionary, Ladies' Aid and the District Conference met in the Methodist Episcopal Church at Indianola, Mississippi, August 21-23. These were indeed great meetings and brought together one hundred and sixty ministers and delegates. The League, under the leadership of Prof. J. T. Strong, the Woman's Home Missionary Society, with Miss Melissa Orange as president, and the Ladies' Aid Society, with Mrs. C. A. Walker as president, are doing good work for the church. The papers read before these bodies were of a high order and well prepared. Thursday evening the District Superintendent, the Rev. H. B. Hart, called the District Conference to order. Every pastor on the District answered the roll call. Notwithstanding the overflow and incessant rains the reports of the District Superintendent and pastors show the District to be in a flourishing condition. The delegates and visitors were splendidly cared for. The people of Indianola, regardless of race or denomination, assisted the pastor, the Rev. J. P. Watson, and his splendid wife in making it pleasant for every one. Quite a number of welcome addresses were delivered, among which was one on behalf of the white people, by Dr. Martin, a leading white physician of the city. The following distinguished visitors attended the Conference: Dr. E. M. Jones, the Rev. W. P. C. Morrison, of Yazoo City, H. B. Hart, of Winona, Sarah E. Bunton, of Kosciusko, and the Rev. Dr. Byrd, pastor of the African Methodist Episcopal Church at Mound Bayou. The Rev. Grant Orange was elected secretary; the Rev. J. W. Byrd statistical secretary. Sermons were preached by the following pastors: M. H. Haywood, Wm. Clark, L. F. Jones, G. W. Chisholm, Fred H. Bunton, W. M. Maxwell, E. D. Starkey, A. Marsh, J. W. Byrd, E. A. Boyd and G. Orange. The Conference goes on record as one of the greatest in the history of the District. The church at Indianola, though only a few years ago established, will soon rank among the best in the Upper Mississippi Conference. The delegation unanimously voted Pastor Watson and the people of Indianola the hanner for caring for Conferences. Collection, \$650.00.—Fred H. Bunton.

### ALEXANDRIA DISTRICT

The twenty-second annual District Conference and Epworth League Convention of the Alexandria District met at John Wesley Church, Salem, Va., August 27-September 1, 1912, the District Superintendent, the Rev. W. C. Thompson, B. D., presiding. On Tuesday, at 8 p. m., the Rev. I. H. Carpenter, of Middleburg, preached a strong introductory sermon to the delight of his hearers. He made a fine impression. The real Conference work began on Wednesday, when it was decided to hold Conference in the mornings and give the Epworth League Convention the afternoons. The Rev. E. J. Ruddock,

B. D., of Lexington, Va., preached the Conference sermon on Wednesday morning. The sermon was regarded by all as instructive and helpful. The welcome addresses and responses were of a high order and reflected great credit upon those who took part. Several papers were read and discussed. The subjects that caused heated discussions were: "Is the Pulpit of To-Day Increasing in Its Efficiency?" "Should There Be Any Change in the Attitude of Our Church Toward the Amusement Question?" "Have Class Meetings Outlived Their Days of Usefulness?" and "Should Local Preachers Retire on Pension?" The papers of Miss Sarah E. Winkfield, Mr. H. A. Barrett, Mr. and W. R. Wilson were above the ordinary and deserve special mention. The addresses of the Rev. Dr. S. A. Virgil, Lawyers A. J. Oliver and D. W. Harth were well received. The Conference benefited by the presence of Dr. I. L. Thomas, whose forceful address held his audience spellbound. The District Superintendents' report was a masterpiece and showed improvement along all lines in the work of the District. As a token of our love and appreciation of this unassuming man of God, the Conference taxed each charge on the District a certain amount to give our deserving Superintendent a fine gold watch. The Love Feast on Sunday morning was a spiritual blessing, and the well-attended services of the day made the session lively and full of interest. The Salem folk, under the very capable management of the Rev. L. N. Austin, entertained the Conference royally. The next session meets at Asbury Church, Richmond, Va.—E. Adolph Haynes.

### AUSTIN DISTRICT

The thirty-first annual session, District Conference, Sunday School, Epworth League Convention, Ladies' Aid Society, Methodist Brotherhood, and Woman's Home Missionary Society, of the West Texas Conference, at Lagrange, Texas, July 30, to August 5, inclusive, the Rev. D. F. Vance, pastor, the Rev. F. L. Kirkpatrick, District Superintendent. The Rev. and Mrs. Vance, and the good people of Lagrange, spared no pains in making the stay of all pleasant. The first and second days were given to the Epworth League and Sunday School Conventions. Each vied with the other in work, and raising money for Sam Houston College. Thursday morning the Conference convened with the Rev. F. L. Kirkpatrick in the chair. The writer was elected secretary; the Rev. S. N. Harvey, statistical secretary; the Rev. L. H. Richardson, treasurer. Prof. G. A. Randolph, principal of the City School, welcomed the Conference in behalf of the church and the city of Lagrange. The Rev. L. H. Richardson responded. The Rev. Dr. H. A. Wells, of the African Methodist Church of Georgetown, made quite an interesting talk. Dr. R. S. Lovingsgood told us many good things pertaining to our dear Samuel Huston College. Mrs. E. S. Spriggs Ratliff described the new \$20,000 building to be erected on the campus of Eliza Dee Home. The Rev. W. B. Lott, of Georgetown, won the gold-handled silk umbrella, and was crowned the financial king. Luling Sunday School and Epworth League won the first banners for raising the highest amount of money for Sam Houston College. Miss Gertrude Easley, of Austin, won the scholarship in the Sunday School contest for Samuel Huston College. Mrs. Ida Hemphill, of Lockhart, won a beautiful Epworth League pin. Miss Mabel Jefferson, of San Marcos, won a crocheted purse. Officers elected: Epworth League, Prof. R. A. Atkinson, president; Miss E. R. Norris, secretary; Mrs. O. L. North, treasurer. Sunday School officers: Mrs. M. A. Tucker, superintendent; Mrs. M. M. Atkinson, treasurer; Mrs. M. L. Taylor, secretary; Ladies' Aid: Mrs. P. B. Grant, president; Mrs. A. C. Clayton, treasurer. Methodist Brotherhood: Rev. H. H. Qualls, president; P. A. Hill, treasurer; F. J. Hutcherson, secretary. Junior League: Mrs. L. B. Kirkpatrick, president. Woman's Home Missionary Society: Mrs. M. L. Taylor, president; Mrs. Myrtle Hall, secretary. At the sunrise prayer meetings the Revs. J. Muse, F. J. Hutcherson and J. C. McCuthin preached splendid sermons. At the noon hour the Revs. J. Coe, S. N. Harvey and J. Burns preached. We are indeed proud of these young men, and if they continue in their good begun way, we feel sure they will make good. The evening sermons were preached by the Revs. H. H. Qualls, G. M. Mallory and J. S. Mddlock. The

(Continued on Page Ten.)



# Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.

## BISHOP THIRKIELD WELCOMED TO NEW ORLEANS

(Continued from Page One)

fall in behind their new leader. The music was one of the outstanding features of the evening.

The New Orleans Preachers' Meeting gave direction to the reception. Every feature of the meeting was carefully planned and carried out. Dr. J. F. Marshall announced the opening hymn. The Rev. H. Daniels led in prayer. The scripture lesson was read by the Rev. J. O. Richards. Then the Rev. B. J. Reddix announced the second hymn. Then followed six brief addresses of welcome which, for appropriateness, subject-matter, style of delivery and sincerity equaled any similar addresses to which we have ever listened. Dr. B. M. Hubbard, as president, spoke for the New Orleans Preachers' Meeting. Attorney F. B. Smith spoke for the laity. The Rev. J. J. Obee spoke for the Louisiana Conference. Brother Obee's address was a gem. Dr. H. N. Brown, of Mobile, Ala., the first graduate of Gammon Theological Seminary, spoke for the Central Alabama Conference. Dr. J. C. Houston represented Mississippi, and President M. W. Dogan brought greetings from the empire State of Texas. Bishop Thirkield followed in a timely address. He announced no special program, but delivered a whole-souled message, on high lines. He said he had come, "not to visit or stay a while, but to live in New Orleans." The Bishop's past life marks him as a man of one work, and in every task he has given himself to it with a fidelity that charmed his constituency and thrilled the Church. If, in any quarter of the Church, there is a suspicion that Bishop Thirkield will not measure up to the expectations of the Church, let that suspicion die immediately. The Bishop's whole life has been linked with the work which the Church has given him. We have received him with open arms and we are sure he will not fail us.

As if to add romance to the occasion, two new missionaries for Africa were present. They were the Rev. and Mrs. J. D. Pointer. They are come from our Southern white membership. The Bishop introduced them in the midst of his address. Well that audience showed its appreciation of the sacrifice that Mr. and Mrs. Pointer were making by giving them a demonstration that we shall not soon forget.

A beautiful ceremony of the evening was the presentation of a large bouquet of roses to the Bishop on behalf of the United Choirs by Prof. Davage.

With the benediction by the Rev. J. D. Pointer, one of the most remarkable demonstrations in the history of our New Orleans Methodism came to a close.

The Committee of Arrangements consisted of: R. E. Jones, chairman; M. C. Harrison, secretary; R. C. Worsham, treasurer; V. Chapman, R. F. Long, F. Walker, J. W. Turner, D. S. Sloan, William Robinson, B. M. Hubbard, T. B. Cooper, M. S. Davage, J. F. Marshall, J. A. Lindsay, W. C. Haywood, W. Scott Chinn, A. B. Harris, B. N. Stewart, T. A. Brown, C. S. Stanley, A. Jones, R. P. Threlkeld and J. A. Landry.

On Monday evening previous, Bishop Thirkield was welcomed by our white Methodists in St. Charles Avenue Methodist Episcopal Church. Dr. G. B. Hines presided. Addresses of welcome were delivered by Dr. R. T. Fuller, the Rev. W. A. Moers, of the Southern German Conference, and Mayor

Behrman of New Orleans. Bishop Thirkield responded in a stirring address.

During his first Sunday in New Orleans Bishop Thirkield preached in St. Charles Avenue Church (white), in the morning, and in our Wesley Church at night.

## DISTRICT CONFERENCE VISITATION

SHREVEPORT DISTRICT, THE REV. B. J. REDDIX, DISTRICT SUPERINTENDENT.

Fairfield, an enterprising suburb of the growing city of Shreveport was the seat of the Shreveport District Conference. Rev. W. L. Dyas, our pastor here, together with his loyal people, took excellent care of all Conference visitors. Those who attended this session agree that it was one of the best in the history of the District. The attendance was large and every delegate present entered fully into the spirit of the Conference and apparently had a mind to work. I did not reach the Conference until Saturday. Usually this is a dull day in most gatherings of this kind—nearly all the delegates having departed. But in this instance all were present and apparently the interest was as great as it had been on the opening day. This Conference is fostering the interests of the Mansfield Academy and more than \$100 was raised for the work of this institution. At the same time the other benevolences were looked after.

More than eighty cash subscriptions were secured for the SOUTHWESTERN. Rev. T. B. Oville, who represented the interests of the SOUTHWESTERN before my arrival, did excellent work.

What was to me one of the most impressive features of the Conference was the presence on Sunday morning of every pastor and supply and of nearly every local preacher to hear the sermon of the District Superintendent. Under the inspiration of their presence the service was a great one and the sermon was strong and forceful and in every way worthy of the occasion. No doubt this District will make a great report at the coming session of the Annual Conference. Nearly every pastor of the District handed in subscriptions. Rev. C. W. Reeves, pastor of St. Paul Church, Shreveport, led the District with twenty-three cash subscriptions. This was the largest list handed in by any of the brethren at any of the District Conferences that I attended. Rev. W. L. Dyas gave fifteen or more. The following other pastors also contributed: J. E. Harris, G. Ogilvie, T. B. Oville, I. L. Turner, W. H. Simmons, G. W. Banks, J. A. Vincent, J. Augustus, J. E. Rolax, J. A. Taylor, T. J. Johnson, C. L. Anglum, J. S. Jones and D. H. Young.

MARSHALL DISTRICT, THE REV. P. H. JENKINS, DISTRICT SUPERINTENDENT.

Once more I found myself in the great State of Texas. The Marshall District Conference, held its annual session at Pittsburg, Rev. M. C. Gillespie, pastor. This Conference was perhaps more largely attended than any of the Conferences I visited. More than four hundred delegates were present. But so hospitable were the people of Pittsburg and so complete were the arrangements made by Brother Gillespie that every one of the visitors was well provided for and spoke words of praise for the entertainment received. There were several new features added to the usual program which promised to be of great help to the pastors of the District and their delegates. Among these were the Pastors' Council and Institutes for the Local Preachers, Sunday School and Epworth League workers and Class Leaders. This is Rev. Jenkins' first year on the District, however, the business of the Conference was well conducted and the proceedings and program were carried out in excellent order. More than \$500 was raised in the Wiley Rally. All of the benevolences of the Church are being laid upon the hearts of the people and the District will, no doubt, render an excellent report at Hempstead. The SOUTHWESTERN was given the right of way during several

of the business sessions. More than seventy cash subscriptions were secured. The pastors voted to have a SOUTHWESTERN day on the District, and pledged themselves to do great things for the paper before the meeting of the Annual Conference. District Superintendent Jenkins and Rev. M. C. Gillespie and the pastors are deserving of great praise for the success of the Conference. Rev. J. E. Bryant, pastor of Ebenezer handed in more than fifteen cash subscriptions as did also Rev. C. S. Williams of Lodi Circuit. The following other pastors also helped out in the SOUTHWESTERN Rally: R. Hillary, Taylor Moore, Ftlix Mohan, E. W. Hayes, J. E. Beal, J. F. Doakes, T. L. Jackson, C. M. Gillespie, Jesse Jones, E. H. Holden, Aaron Taylor, James Clark and G. R. Turner. M. S. D.

## Of General Interest

### ON TO NATCHEZ

Next Tuesday, October 1st, Bishop Thirkield will be at Natchez, Mississippi. He wants this church saved to Methodism. He is expecting every pastor of the Vicksburg District, and many pastors from the other Districts in the Mississippi Conference to be present. All the District Superintendents of the Conference should be there also. Besides these, the call has been sent to the laymen to come. Natchez must be saved. District Superintendent Holmes is working hard. His pastors are working with him. All must pull forward and altogether if there is to be success. The Bishop is exceedingly anxious concerning this enterprise. Mississippi brethren know how to succeed. There must be no failure this time. On to Natchez! If you cannot go, send a liberal donation to J. R. Ross, cashier of Bluff City Bank, Natchez, Miss.

### THE EXTENSION OF CIVIL SERVICE

President Taft has decided to issue, within a short time, an executive order which will place 36,038 forth-class postmasters in the classified service. In the entire country there are nearly 50,000 postmasters of this grade. Four years ago President Roosevelt, by executive order, placed the fourth-class postmasters of all the New England States, of New York, New Jersey, Pennsylvania, Ohio and of several other States in the civil service. This order, by President Taft, will meet the approval of the majority of the postmasters concerned, as it will safe-guard their interests and do away with the uncertainty of political appointment. It is believed that the standard of the service will be raised as efficiency, rather than party affiliation, will have most to do with the tenure of office.

Postmaster-General Hitchcock is in hearty accord with the plan.

### MEDICAL MEN MEET

The Fifteenth International Congress on Hygiene and Demography is in session this week at Washington, D. C. Thousands of distinguished physicians from all parts of the world are in attendance. Attention is being called to the wonderful achievements of medical science in America and in other countries in stamping out disease. Malaria, yellow fever, typhoid and other diseases are being successfully combated by physicians. Through proper sanitation and hygienic precaution epidemics, such as in former times devastated communities, are being held in check.

President Taft, in welcoming the Congress, urged the establishment of a National Bureau of Health. Many interesting discussions will be held and it is hoped that many new things will be learned that will be helpful to mankind in its fight against disease. Prevention of disease rather than the cure is the keynote of modern medical science.



## People of Interest

### ASSISTANT GENERAL SECRETARY OF THE EPWORTH LEAGUE

W. W. Lucas, the new assistant General Secretary of the Epworth League, is too well known to our readers to be introduced to them. He has spoken during the past years before all of our colored Con-



DR. W. W. LUCAS

ferences, and not a few of the local churches. He is a few equals among us on the platform. He is a convincing speaker. He thinks and quickly. He never wants for a moment in public speaking and he is seldom upon without having a forceful and appropriate message to give. Dr. Lucas has only native wit, but native eloquence. He is admirably equipped for his new position. He is a graduate of Clark University, Boston Theological Seminary and Boston University. His activities since leaving have been such as to especially prepare him for his new duties. As principal of Meridian Academy he came in touch with the educational life of the young, and as Secretary of the Stewart Missionary Foundation and as Field Secretary of the Board of Foreign Missions he came in close and sympathetic touch with modern missionary movements. Dr. Lucas, therefore, comes to the field with adequate equipment. We prefer him a brilliant career. Elsewhere we issue Dr. Lucas has a ringing appeal to the Epworthians in our territory. This should be read in all of our churches on Sabbath by the pastors.

Brother W. P. Thirkield will preach for the Epworth Church, of this city, the Rev. T. A. Jones, pastor, Sunday morning, September nineteenth.

The recitation building nearing completion at Morristown College, the Rev. Judson M. D.D., president, will be one of the most commodious and best arranged buildings of its kind in the South.

Y. U. Jones, a prosperous planter of Houston, Texas, has sold thirty-five bales of cotton already this fall, and will have fully more before the season closes. Mr. Jones is an active Methodist.

Booker T. Washington and Secretary J. Scott of Tuskegee Institute, passed through the city last week. Dr. Washington was returning from Houston, Texas, where he addressed the National Baptist Convention.

J. B. Randolph, A.M., has recently been appointed dean of the college, preparing normal departments of Wiley Uni-

versity. Prof. Randolph is one of the leading instructors in the employ of the Freedmen's Aid Society.

The Rev. W. J. King, a member of the Texas Conference, will finish his course in Boston University Divinity School the coming session. In addition to his work in the University, the Rev. W. J. King is pastor of our colored church in Boston.

Miss Mabel Scott, daughter of Bishop Scott, passed through the city last week for Austin, Texas, where she will teach music in the Institute for the Deaf and Dumb. During her stay in New Orleans Miss Scott was the guest of Miss Valena Mullon.

Mr. Rowenwald, head of the Sears-Roebuck firm of Chicago and one of the greatest philanthropists of the age, placed in the hands of Dr. Booker T. Washington, recently, the sum of \$25,000 to be distributed among needy Negro institutions of learning.

Bishop Scott spent a few days recently in Texas in the interest of the Board of Foreign Missions. During his stay in Texas the Bishop addressed large audiences at Houston, Galveston, Victoria, Richmond, Hempstead and Navasota. The Bishop spent a day in New Orleans last week on his way from Texas to Florida.

The Rev. A. J. Cobb, D.D., editor of the *Christian Index*, Jackson, Tennessee, honored our editorial rooms with his presence during his recent trip through New Orleans. Dr. Cobb is making good as editor of the *Christian Index*, the official organ of the Colored Methodist Episcopal Church. Doctor Cobb is a son of Gammon and the institution is proud of him.

This month—September eighth—marks the centennial anniversary of the birth of Bishop Calvin Kingsley—editor of the *Western Christian Advocate* from 1856-1864—and elected to the Episcopacy by the General Conference of 1864. He was born in Annsville, New York. A monument marks his resting place in the land of Syria, where he died, in the city of Beirut, forty-two years ago.

The following are among the new teachers on the Wiley University faculty for the session beginning September 30th: Mr. T. R. Parker, A.M., of Columbia University, New York City, mathematics; the Rev. J. W. Haywood, A.M., Lincoln University and Union Theological Seminary, New York, Greek and German; Miss Zephyr Lane, A.B., University of Kansas, English Department; Mrs. Annie Jones Watkins; Oberlin University, head teacher of music, and Mr. R. B. Miller, of New York Trade School, tailoring.

Samuel Coleridge-Taylor is dead. The end came in London on Monday, September second. He was born in 1875 of Anglo-African parentage, his father being a West African and his mother an English woman. As soon as his rudimentary education was finished, he entered the Royal College of Music, London, and studied composition under Prof. C. Villiers Stanford. After graduating he wrote the music for the Birmingham and Leeds festivals. Since then his works have reached a large volume and include among others a cantata based on Longfellow's "Hiawatha," and a volume of twenty-four Negro melodies for the pianoforte. He was married in 1899 to Miss Jessie S. Fleetwood-Walmsley, and is survived by the widow, a son and a daughter.

The Rev. J. H. Hubbard is rendering effective and efficient service in the work of the Stewart Missionary Foundation for Africa. After conducting four well-attended and very successful Missionary Institutes at strategic points in the Atlanta and Savannah Conferences during the last week in June and the first two weeks in July, he has since then visited twelve District Conferences. At his suggestion a picture of our missionaries in Africa has been made into a large half-tone plate with artistic borders. This picture is finding special favor among our people and greatly adding interest to the work of the foundation. The *Foundation* commenting

upon the work of Dr. Hubbard, says: "He is rendering the student life of the schools great service. His addresses show mastery of the best English, and are full of thought and power."

Bishop Homer C. Stuntz and Mrs. Stuntz sailed from New York per steamer *Voltaire*, of the Lamport and Holt line, Friday, September twentieth, direct to Buenos Aires, Argentina, where they are due to arrive on October fifteenth. Their daughter and two sons, who are all in college, will remain in the United States and continue their work. The two older children are to graduate next June. Bishop Stuntz expects to spend about one month in and near the city of Buenos Aires, and another month on the West Coast with Santiago as a center, meeting all the District Conferences before starting north to hold the North Andes Mission Conference, which is to meet January second, in Calloa, Peru. He plans to spend Christmas in Panama. The Chile Conference is to meet in La Serena, February fifth, and the East South America Conference in Buenos Aires, February twentieth. This tour of the work has been so planned as to make it possible for the Bishop to see all of our schools in session on both coasts. Mrs. Stuntz expects to accompany the Bishop throughout the entire trip. Their address in Buenos Aires is 718 Calle Corrientes.

## News Paragraphs

A bill passed recently by the Virginia Senate, permits any city or town within the State to segregate Negroes.

There are twenty-four colored men in the Treasury service at San Francisco, whose salaries aggregate \$19,982 annually.

The funeral service of General Booth was attended by thirty-four thousand people, most of them from the lowly walks of life.

Mrs. Laura A. Hamilton, a colored woman, has secured the position of postmistress at Fort Ethan Allen, Vermont, by civil service examination.

Mr. Clarence Cameron White has written a berceuse for violin with piano, and the same has been published by the Thompson Music Company of Boston.

On the site of the old Metropolitan Building, in New York City, is to be constructed a thirty-six-story building, which, it is said, will be the largest office building in the world.

The National Association of Colored Graduate Nurses held its fifth annual session in Richmond, Virginia, September 3-5. Between forty and fifty members were in attendance. Miss Mattie F. Clarke is president of the Association.

In a party of twenty-seven young Chinese men coming to the United States to matriculate in the different Universities, were two young women, the first to be sent by the Chinese Government for study. One enters Mount Holyoke and the other will take up the study of medicine at Ann Arbor, Michigan.

In a joint session at Mount Vernon, Missouri, the grand lodges of the United Brothers of Friendship and the woman's organization of the same, provided a committee of five to petition the Missouri Legislature to establish and maintain a sanitarium for the treatment of Negro tubercular patients. The State Tuberculosis Sanitarium of Missouri does not admit Negro patients.

The Philippine Islands are feeling the effects of the American educational program. Emphasis is being placed upon industrial education. There are 400,000 school pupils engaged in industrial work. Twenty-six well equipped trade schools have been established in the various provinces. There is also a college of agriculture and a college of engineering connected with the University of the Philippines.



### Recent District Meetings (Continued From Page 7)

sermons on the Sabbath were delivered by the Revs. L. H. Richardson, Dr. S. E. Jones and W. B. Lott. After the hard work and worry of the week their sermons were a glorious benediction to the waiting multitudes. Dr. S. E. Jones conducted the evangelistic services during the session. One person was added to the church. Collection for Samuel Huston College, \$521.18. The Woman's Home Missionary Society and other collections were something over \$150.00. Simpson Tabernacle, Austin, was unanimously chosen as the seat of the next District Conference. The Rev. Mr. Kirkpatrick is loved by all and therefore this condition of affairs brings about the desired results.—(Mrs.) M. L. Taylor.

### Personal and General

The Rev. J. R. Williams, pastor at Neely Methodist Episcopal Church, Wilson, Louisiana, is conducting a camp meeting at that place. The service will continue up to October first.

A memorial service in honor of Mrs. Reeves, beloved wife of the Rev. C. W. Reeves, will be held in St. Paul Methodist Episcopal Church, Shreveport, Sunday afternoon, September twenty-ninth.

Mrs. Eliza V. James, of Jackson, Miss., spent a while with her son and daughter, the Rev. and Mrs. J. A. Patterson, of McLain, Miss. She returned home September 2nd, accompanied by the Rev. and Mrs. J. R. Patterson. The latter will spend a few days in Jackson looking after business interests.

A delightful reception was given by Mr. and Mrs. Mabrey, of Sulphur Springs, Texas, in honor of Dis-

trict Superintendent K. W. McMillan, and the Rev. S. S. Frazier, pastor of St. Paul Methodist Episcopal Church. The following were guests: Mr. and Mrs. Lockett, Sarah Geeter, Julia Myles, Sallie Carr, Emma Smith and many others.

Mr. Lonnie Bowen is one of the leading figures in religious and social affairs in Pickens, S. C. Being very popular, his Craft, the Golden Gate Odd-fellows' Lodge, No. 7836, unanimously selected and elected him as their delegate and representative to deliberate with the Grand Lodge assembly, which convoked at Beaufort, S. C., August 6.

Miss Bessie M. Garrison, Field Secretary of the Woman's Home Missionary Society, visited the Jessie Lee Auxiliary in Jintown, Kentucky, recently. The address delivered by Miss Garrison on this occasion is spoken of in glowing terms by the auxiliary members. Two new members have been received since and the work is having encouraging success.

The Lumberton Graded School opened Monday, September 2nd. Prof. A. A. Todd, Principal, is assisted by Mrs. Hatie Robinson, of Lumberton, and Mrs. S. L. Dean, of Hattiesburg, Miss., members of the faculty. Quite a number of the patrons and citizens who were present spoke words of encouragement and pledged their hearty co-operation. Addresses were delivered by the Rev. E. W. Langston, pastor of the Methodist Episcopal Church, Prof. A. B. Robinson, Mrs. Jessie Odie, Mrs. Lula Johnson, Mrs. Lula Watson and Mr. G. W. Weaver.

Among the most interesting events that took place in Handsboro, Mississippi recently was a reception given Wednesday night, August 28, by Mr. Wallace C. Gant and Mrs. Harriet Rand and Mrs. Belle Whittington Thomas, in honor of their guest,

Miss Tanaquil Z. Hubbard and her mother, Mrs. Mack Hubbard, who have been spending some time in Handsboro. The affair was made lively by rendition of instrumental, vocal and mandolin solos. Mrs. Hubbard's selections were highly appreciated by all. Misses Hubbard and Leona Boyd, Messrs. J. Herman, Alcide D. Boyd and No. Thomas furnished music during the evening.

On Sunday, September 8th, Fellowship Church Methodist Brotherhood, connected with St. Paul Methodist Episcopal Church, New York City, held a mass meeting at the church for the purpose of further interesting the men of the church neighborhood in the work. The Brotherhood started about two years ago, but owing to the fact that the organization is new, the ranks have swelled as rapidly as has been desired. The meeting opened at 3:40 with President R. T. Brown presiding. After singing "Blest Be the Tie that Binds," prayer was offered by E. N. Brodnax, followed by the singing of "Stand Up for Jesus." The president then stated that the Brotherhood had taken that mode of opening the Fall campaign among the men of the neighborhood, with the same view of bringing them into the church unto Christ. He then introduced Mr. Rufus L. honey, Secretary of the Brooklyn branch of the Yuong Men's Christian Association among the people, who spoke at some length on "The Church and the Nation." Dr. G. E. Haynes, of Fisk University, spoke on "Social Problems," and Sec. T. J. Bell, of the New York branch of the Y. M. C. A., read a paper on "Great Cities a Test of Character," after which a silver offering was taken for the work. It has been suggested that like offerings should be held monthly, and action upon them will be taken at the next regular meeting of the Brotherhood.

## Gleanings from the Field

### ARKANSAS.

Roland.—Out of a grateful heart I want to thank the members and many friends of the Roland (Arkansas) Circuit for their expressions of kindness in sending me back to my old home in Mississippi, from which I have been absent for over six years. My many friends seemed glad to meet me again. I returned to my work on August 1st, and on the first Sunday Dr. H. P. Coulter held our third Quarterly Conference. Dr. H. P. Coulter preached strong sermons Sunday and Monday nights, and a strong appeal was made for the Southwestern.—P. H. Myers, Pastor.

Newport.—Emory Chapel has taken on new life. The people have been doing something every month since Conference. Last month they had the parsonage fixed, putting new blocks under it, patching the roof, screening the windows; so that, with a clean yard and the planting of flowers, it looks like a Methodist ministers' home. We had new cords put in the windows and put in new panes costing six dollars. Mrs. Jennie Dunlap gave a literary and musical entertainment which resulted in \$8.90. Three committees gave a moonlight entertainment from which was netted \$16.30 for the church. We have our plans set for August and September. We are holding our place in Newport. The public shall hear from us ere long.—J. W. Terrell, Pastor.

### GEORGIA.

Bascom.—We were delighted to have with us the Rev. Dr. A. M. H. Evans, of the Hagan Charge, in our twenty-second anniversary, July 19, 22. Dr. Evans preached with great power Sunday; subject, "I have fought a good fight." At 3:30 p. m. he lectured on "The Negro and the Methodist Episcopal Church in the Southland." Mrs. Arabella Staley, of St.

Mark's, Augusta, was among our visitors, also Miss Mary Williams, of Waynesboro, one of the leading school teachers of Burke County. Mrs. Richardson and others assisted in the program. It is said that on this Sunday there were more people at Bascom than ever before. Collection, \$25.80.—W. B. Hester, Pastor.

### KENTUCKY.

Cloverport.—August 24-25 were the dates of our second Quarterly Conference. The Rev. R. L. Dickerson, D. D., our District Superintendent, who suffered a serious accident during the District Conference which met in Harrisville, August 7-11, by getting both of his little fingers cut off by a reclining chair, was not able to be present at the second Quarterly Conference, but the Rev. R. D. Hines, our beloved and esteemed pastor, proceeded with the work, and we had one of the best quarterly meeting services ever held in Asbury Church. Seventy-two persons partook of the Holy Communion. Collection for the day, \$50.59.—Lucy Walker.

### LOUISIANA.

Bastrop.Mt. Noho Church.—Recently a band of friends was led to the parsonage by Mrs. A. H. Matthew and Mrs. Calla Jones, of the King's Daughters and Sons. They came in with many pounds of fine groceries. The presentation was made by Mrs. A. H. Matthew; response by the pastor.—(Mrs.) G. A. Lashington.

Prairieville.—About 11 o'clock on Wednesday, night, August 28, I was suddenly awakened by the Prairieville Brass Band, which was playing "Pass Me Not, O Gentle Savior." We arose and admitted our guests. To our surprise we faced an assembly of about 50 pupils. The party was led by the Buds of Promise, Tabernacle, Mrs. Mary J. Weams, Samuel Edward,

Mrs. Lucy Valery, Willie Valery, P. Williams, J. S. Weams, and a host of our friends. The doors of the church were opened, and when all were seated another sweet selection was played by the band. There followed a hymn, prayer, Scripture lessons by R. B. Sanford, pastor, and several talks by some of our prominent young men of this community. A choice selection of groceries and a neat purse of money were presented. God bless the good friends of this community.—R. B. Sanford.

The officers and members of Daniel Chapel and Round Grove, Shreveport, gave me a fifteen-days' vacation.

I reached Beaumont, July 18, and was delightfully entertained at the home of my sister-in-law, Mr. and Mrs. Clark. I preached at St. James 21. This church is one of the best in the Texas Conference. Rev. Dr. Deslandes and wife, a cultured and refined couple, charge here. Prof. L. W. Gordon, wife, a splendid and talented couple, formerly of Wiley University, entertained us at luncheon at their beautiful home, Monday, July 21. Mrs. Fanny Brown gave us a reception. Hers is a beautiful home. On the 24th ultimo we met

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can, of the Beaumont District. Big-hearted and brotherly is he. We visited his District Conference, which opened on the above-named date in McCabe Chapel, Beaumont. The Rev. Mr. Belcher is the large-hearted pastor. The session was fine. A splendid set of brotherly preachers was present. They made me feel perfectly at home. Their Conference was spiritually, intellectually and financially strong. Sunday night, July 21, at the request of the District Superintendent, I preached the closing sermon to a crowded house. Thus closed a grand session of the Beaumont District. Leaving Beaumont, I arrived in Hot Springs, Arkansas, Tuesday, July 30th, and was royally entertained by Dr. H. G. Montgomery, of the African Methodist Episcopal Church, and the Rev. Mr. McDonald, of the Methodist Episcopal Church. These gentlemen were brotherly and kind, and made my stay of four days pleasant indeed. Saturday evening, August 3rd, I arrived in Shreveport, rested, ready for duty and thankful to all.—T. B. Oville.

Mandeville.—Our second Quarterly Conference was held by Dr. Valcour Chapman, our efficient District Superintendent. The reports of the officers were gratifying. Raised during the quarter, \$125.00. Paid the District Superintendent in full. Dr. Chapman preached at both churches on the circuit with great effect. Our people are always glad to have him with us and to listen to his sane advice and splendid sermons.—A. Robinson, Pastor.

Port Allen.—We take this method to thank the members and friends for their kindness shown the pastor during the illness of his daughter, who has been sick for more than three months. High water and successive rains have hindered our progress greatly. Notwithstanding those obstacles, our pastor, the Rev. O. J. Harvey, has stood at his post, commanding us to go forward. The District Conference convened at Wilcox, August 14. J. W. Pottan, Rosa Henderson, Lillie Marshall and others, presented the pastor with a suit of clothes, while the Steward Sisters presented him with a purse for his traveling expenses, for all of which he is grateful. Mrs. Mattie Delaney, with the Sunday School children, presented the pastor with a purse of \$2.00.—Sim Jones, Local Preacher.

Mandeville.—Prof. M. S. Davage, of the Southwestern Christian Advocate, and a member of the Book Committee, on June 26th delivered here one of the best addresses that our people have had the pleasure to hear. He lectured on questions of vital importance to our people, and great benefit was derived from his practical talk. The Rev. Mr. Mayfield, of the African Methodist Episcopal Church, and the Rev. E. M. Lastel, of the Baptist Church, and their congregations, were present. The Rev. Mr. Mayfield said some helpful things to us. Prof. Davage was given a great ovation by our people. He received ten subscriptions for the Southwestern.—A. Robinson.

Berwick.—It is with a heart of gratitude that I thank two of our unconverted friends for the grand entertainment and cake feast given for the benefit of the pastor, under the auspices of Messrs. Washington Messiah, John Miller and their faithful committees, namely, Mesdames Rebecca Messiah, Rosa Smith, Emma Williams. Berwick Charge is alive,

spiritually and financially. We pray God's blessings upon the two above-named young men and their friends who helped in this effort. We shall pray that in the near future they may become leading members of our church. We highly appreciate the effort of these two friends, who were the leaders in this movement. Total amount given to the pastor, \$23.20.—W. H. Lang, Pastor.

Spider, La.—On June 19, at Shady Grove Church, the Ladies' Aid Society and the King's Daughters sold refreshments of all kinds, and with a but small expense. They reported \$22.00 clear profit. We are striving to complete our church. On Sunday night, July 7, we had a contest between two young ladies, namely Miss Frances Smith and Miss Ada Henderson, promising young ladies. Miss Smith raised \$5.25 and Miss Henderson \$3.11; total, \$8.36. The prize, which was a beautiful lamp, was presented to Miss Frances Smith by the pastor, the Rev. C. L. Anglum. Two splendid sermons were preached by Brother Will E. Jackson and Brother Jno. B. Cato, for the contestants.—Jno. B. Cato.

Monroe.—The church here is doing well. Under the leadership of the Rev. J. O. Brown the church is progressing spiritually and financially. Our second Quarterly Conference convened July 22nd, with the Rev. T. H. Munson presiding. The officials and auxiliaries were all present with written reports. Paid the District Superintendent in full. On Sunday, July 14th, the corner stone of St. Mark Methodist Episcopal Church was laid by Living Being Lodge of Zwolle, No. 7444, Grand United Order of Odd Fellows. Mr. B. A. Watson, of Zwolle, was master of ceremonies; R. A. Taylor, grand marshal. Ed. Williams, Supervisor for the Twentieth District, was the orator of the day. The corner-stone sermon was preached by the Rev. D. H. Young, of Zwolle. Collection, \$50.25. The Bishop made no mistake in the appointment of the Rev. R. A. Taylor to this work, for he knows how to make things go. For eighteen years we had no deeds for our church. Yet since his arrival here he has taken up the matter. Now we have in our possession the deeds. Great work is being done. The church and parsonage are being remodeled by the pastor, who is doing the carpenter work with his own hands. We expect to send him up to Conference this Conference year with a round report. Sunday, July 14th, was the greatest day our people have witnessed at Many since our church has been here. Our pastor, the Rev. R. A. Taylor, is a born leader of the people. May the Lord bless him.—Ida Garner.

Campbell Methodist Episcopal Church is again sustaining its reputation as an active church. Our third Quarterly Conference was held July 27-28, the Rev. Dr. Landry presiding. Reports showed the work to be in splendid condition and the Superintendent expressed approval of the reports and improvements. Every department of the church is alive. Trustees paid on old indebtedness, \$26.16; raised for a new belfry, \$21.15. The Sunday School, under the leadership of Brother J. Grogan, is all that can be expected. The people are standing by their pastor, the Rev. H. C. Wilson.

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## Conferences and Conventions

### DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
Little Rock .....	Richwood, Ark.	Oct. 24-27	G. T. Saxton
Tupelo .....	Tupelo, Miss.	Nov. 6-10	E. F. Scarborough

### CONVENTIONS

- September 27-28—Waycross District Women's Home Missionary Convention, Warren Chapel, Macon, Georgia.
- October 3-6—Lincoln Conference Woman's Home Missionary Convention, St. James Church, Coffeyville, Kansas.
- October 4—Clow District Sunday School and Epworth League convention at Murfreesboro, Ark.
- October 10-13—Atlanta Conference, Woman's Home Missionary Society, Douglasville, Ga.
- October 15-17—Delaware Conference Annual Preachers' Meeting, Pocomok City, Maryland. W. J. Hughes.
- October 17—Epworth League and Sunday School Convention, Texarkana, Arkansas.
- November 13-14—Jackson District Epworth League, Ladies' Aid and Woman's Home Missionary Society, Couparle, Miss.

### Special Notices

#### TENNESSEE CONFERENCE.

Members of the Tennessee Annual Conference: I have asked for reduced rates to the seat of the Conference, at Gallatin, Tenn., October 10th, 1912. The Hon. Joseph Richardson, chairman of the Southeastern Passenger Association, Atlanta, Ga., informs me that it will be impossible to grant us reduced rates because the probable attendance would be insufficient to justify the different carriers in publishing special rates.—John A. W. Moore, Secretary, Station A, Box 35B.

### District Rounds

#### TOPEKA DISTRICT.

##### Third Round.

Omaha, Neb., September 21-22; Hastings, 24-25; Lincoln, 28-29; Fort Scott, Kansas, October 5-6; Mound City, 8-9; Independence, 12-13; Wichita, 19-20; Salina and Ellis, 26-27; Clay Center, November 2-3; Manhattan, 9-10; Alma Circuit, 9-10; Topeka, Mount Olive, 16-17; Burlingame Circuit, 16-17; Valley Falls, 19; Topeka, Asbury, 23-24; Bonner Springs, November 30, December 1; Dunlap, November 30, December 1.—D. A. Smith, Superintendent.

#### WINONA DISTRICT.

##### Fourth Round.

Vaiden Ct., Oct. 5-6; Kilmichael, 12-13; Vaiden, 12-13; Elliott, 19-20; Duckhill, 26-27; Hesterville, Nov., 2-3; Tchula, 19; Lexington, 8-10; Owens 9-10; Durant, 15-17; Sallis, 16-17; Kosciusko and Buffalo 22-24; Kascinsko Ct. 30-Dec. 1; Goodman, 30-Dec. 1; Pickens, Dec. 7-8; Ebenezer, 14-15; Winona, 20-22; Viaden Mission, 28-29; New Hope, Nov. 20; Blackhawk, Nov. 6.—Let us wind up this year's work with many souls added to the church and a full report of benevolence. Be sure to observe Rust University Endowment Day and raise 50c per member. Dr. Oocking will send the Endowment Button to all who pay 50c. We must not fail. Put the good old Southwestern in all our homes.—W. H. Gilliam, superintendent.

#### GREENVILLE DISTRICT.

##### Fourth Round.

Morgan City, September 28-29; Belzona, October 5-6; Isola, 12-13; Leland, 19-20; Schlatter, 26-27; Ruleville, November 2-3; Greenwood, 8-10; Stephenville, 16-17; Indianola, 23-24; Moorhead, November 29, December 1;

Inverness, November 30, December 1; Shaw, December 5; Greenville, 6-8; Gunnison, 7-8; Hollandale, 9; Shelby and Mound Bayou, 14-15; Duncan, 16; Itla Bena, 21-22.—Dear Brothers—Do your best to have a round report on benevolence by the second District Conference in November. Please do your best for the Southwestern. We want to turn over to Dr. Jones at the District Conference 100 subscribers. Remember, the District Conference will be held in Greenwood. Brothers, do your best for Rust University. Dr. J. T. Docking will be on hand. Let us make our Rust stand first among the schools of the South. We have a great leader.—Harry B. Hart, Superintendent.

#### JACKSON DISTRICT.

##### Fourth Round.

Morton, Oct. 2-3; Flora, 18; Pelahatchie, 5-6; Wiseton, 21-22; Brandon, 12-13; Vaughan, 23; Pratts Chapel, 19-20; Central, 25-27; Mission, 26-27; Ricks Chapel Nov. 2-3; Canton, 8-10; Canton Circuit, 9-10; Couparle, 12; Carthage, 16-17; Benton, 23-24; Rose Neath, Nov. 30-Dec. 1; St. Stephen, 6-8; Yazoo Cir. 7-8; Claig, 14-15; Anding, 17. Dear Brothers:—Let us look to God and go forward. You have done well up to July 28-30, but now the fight is on, whet your swords, go into the Lord's battle to fight for victory. I have heard from three district conferences and we were behind in benevolent collections and Southwesterns. You know this will not do for the Jackson District. Let each pastor work as though it was his last year. Raise every cent of your benevolence and ten cash subscribers for the paper. This is the duty of each.—A. J. McNair, superintendent.

#### SEDALIA DISTRICT.

##### Second Round.

Butler, Oct. 5-6; Harrisonville, 8-9; Knob Noster, 12-13; Warrensburg, 19-20; Dresden, 24; Sweet Springs, 26-27; Georgetown, Nov. 2-3; Pilot Grove, 5-6; Windsor, 8; Clinton, 9-10; Osceola, 12; Greenfield, 16-17; Neosho, 20; Joplin, 23-24; Carthage, 30-Dec. 1; Lebanon, Dec. 4-5; Springfield, 7-8; Sedalia, 14-15; California, 21-22; Versailles, 28-29; Otterville, 30. Dear Brethren:—Considering the distance, full fare and number of representatives our success at the district conference league and Sunday school Convention was far beyond our expectation. God bless the faithful pastors, delegates and the members and friends of Trinity Chapel

at Joplin. By your presence, by your liberality, the session was a great success. Now listen, brethren, and laymen: Sunday, November 24th. is set apart for a great district benevolent paying-up apportionment benevolent pledge cards as you have members and friends, put them into their hands at once. After their signature, as fast as they are filled, take them in giving credit for the same and read their names and amount on day of Rally. One thousand dollars is asked for on that day.—J. H. McAllister, superintendent.

#### GULFPORT DISTRICT.

##### Fourth Round.

Richton, Sept. 28-29; New Augusta, Oct. 1-2; McLain, 3-6; Lumberton, 11-13; McNeil, 12-13; Bay St. Louis, 19-20; Gulfport, St. Mark, 20-21; Handsboro, 26-27; Pearlinton, November 2-3; Gulfport, St. John, 9-10; Biloxi, 10-11; Bond Circuit, 14-15; Sumrall, 16-17; McHenry, 19; Basin, 23-24; Pass Christian, 23-24; Ocean Springs, November 30, December 1; Pascagoula, December 6; Moss Point, Escatawpa, 8-9.—Why not have a rally for the cause of Missions some Sunday, and preach a sermon on Missions. Of course, we preach missionary sermons, but we always keep some other cause before the people. It was observed at the District Conference that the pastors who had failed in their revivals reported the smallest amounts raised for Missions. It matters not what we have done in the past and how great our success has been as soul-savers and as financiers, if we are not faithful and work but the harder, we will certainly go down on the records of the Annual Conference as failures. Of course, some of our pastors will raise their claims wherever the Conference may put them, because they try and will succeed whatever may oppose. I hope to report in the next session of our Annual Conference a great increase in conversions and accessions. Let

us be faithful. "Those who work shall eat."—S. H. Cannon, Superintendent.

#### MONTGOMERY DISTRICT.

##### Fourth Round.

Theodore and Tensaw, Sept. 28-29; Mobile-Hamilton St., Oct. 5-6; Weaver St., 12-13; Pensacola, 19-20; Brewton and Pollard, 26-27; Castle Berry, Nov., 2-3; Evergreen and Saubar, 9-10; Montgomery, 16-17; Troy, 23-24; Union Springs, 31-Dec. 1; Booth, Dec. 7-8. Dear Brethren:—This is our fourth and last quarter. Let us all try to bring in good reports, raise all benevolences, put the Southwestern in every home, and do all we can for the Central Alabama College. Send to New Orleans and get your new disciplines.—P. G. Goins, superintendent.

#### MARSHALL DISTRICT.

##### Fourth Round.

Dear Brethren:—One of the best district conferences in the history of the Marshall District just closed. We organized a Pastor's Council with the Rev. E. H. Holden, as secretary. We unanimously decided upon uniform plans of operation. The Revs. J. E. Bryant, M. W. Dogan, R. Hilary, J. E. Beal, R. V. Doaks and Profs. H. B. Hemberton, S. S. Reid, together with district superintendent were elected as a district committee on uniform plans for the district. The Council decided to begin at once to make house to house canvass for the Southwestern and continue the canvass vigorously until the fourth Sunday in October. We hope on that day to wind up with 500 subscribers. Let every pastor preach or caused to be preached a Southwestern sermon on the fourth Sunday of October, 22, 1912. Don't forget Sunday School Rally Day. There are three classes of preachers; 1. one who makes excuses for the people; 2. one who makes excuses because of conditions. (Continued on Page 13.)

## Okolona Industrial School

### Opens Its 11th Session October 2, 1912

Domain of 380 acres; 5 substantial buildings, including a 100 horse-power light and power plant, and a 4-story, brick, modernly-equipped; 16 different trades taught by 20 Christian teachers, who stand ready and anxious to guide the 500 young men and women we invite to our Campus.

**WALLACE A. BATTLE, Pres., Okolona, Miss.**

## The Doctrines and Discipline of the Methodist Episcopal Church, 1912

Edited by BISHOP L. B. WILSON, JOSEPH B. HINGELEY and JAMES M. BUCKLEY

Size, 16mo (4 1/4 x 6 1/2 inches). Pages, 588. Binding, Cloth.

PRICE, NET, 30 CENTS; BY MAIL, 35 CENTS.

The Book of Discipline contains a brief account of the rise of Methodism, and states its doctrinal foundation, its constitution, polity and ritual. In detail it defines the powers and relations of the several Conferences, and the organization and methods of the various administrative Boards. It declares the authority of the general Church, sets forth in order the rights and responsibilities of its lay and ministerial members, the processes by which rights are guarded and responsibilities enforced; it prescribes also the judicial procedure by which the privileges of membership and the prerogatives of office may be suspended or forfeited. It is of the greatest value to every member of our Church.

Every official and intelligent lay member should secure one at once.

**Southwestern Christian Advocate**  
631 Baronne Street New Orleans



**BOARD OF CONFERENCE CLAIMANTS**  
(OF) CHICAGO, ILL.  
14 W. WASHINGTON STREET  
**JOSEPH B. HINGELEY, COR. SECRETARY**

**Not in the Omnibus.**

The financial plans of Methodism have been greatly simplified.

There is the Ministerial Support Express to carry the Twenty Million Dollars needed for the support of the ministers—Pastors, District Superintendents, Bishops and Superannuates. Then there is the new electric-lighted, electric-crinking Auto, which the General Conference has provided for Conference Claimants, "guaranteed for comfort in service and absolute dependability," to carry the FIVE MILLION DOLLAR JUBILEE GIFT ordered by the General Conference for the Connectional Permanent Fund and Annual Conference Permanent Investments.

Then there is the new Omnibus provided by the Commission on Finance for the other Benevolent Boards, to carry the four and one-eighth Million Dollars those great causes seek. Are you surprised not to see the Veteran in the Omnibus? Being presented with a brand-new Auto, he can afford to send old Saddle-Bags to the pasture and give up his seat in the crowded Omnibus.

The OUTSTANDING CLAIM before the Church to-day is that of the Retired Ministry. It is not the only claim, but it is THE GREAT CLAIM. The age of neglect has not yet passed and there would not have been 4,600 pastors and pastoral charges which failed to do full duty by the Conference claimants last year.

When a year ago the Board of Conference Claimants set the standard at "ONE MILLION DOLLARS FOR DISTRIBUTION IN 1912," some thought we were misled by zeal and enthusiasm. But when 1911 showed a distribution of \$945,000 the prophecy of 1912 seemed like prose. We are waiting to see how much more than a MILLION DOLLARS 1912 will produce. There will be at least an increase of \$400,000 in the annual revenue, as compared with 1908.

After a great advance in 1908 Colorado Conference distributed \$5,330. This year it distributed \$10,350. Doubling the distribution in one quadrennium is not at all bad.

Thanks to the energies of men like Cooper, Green, Hamilton, Greenfield, Robinson, Stephens, Karr, Notson, Morse, Hughes, Jordan, Brown, Shepherd, Sleese, and a score of other representatives of Annual Conferences, this large increase of revenues did not interfere with the increase of investments and during the quadrennium a Million and a Quarter Dollars were added to Annual Conference Investments.

No wonder the Veterans rejoice! But the Program is not accomplished and the Methodist Episcopal Church must have an annual income of a MILLION AND A HALF DOLLARS before it can feel respectable concern in its care of its claimants. The increase in Annual Conference contributions must go on, and the General Conference has set before the Church the joyful task of adding Five Million Dollars to Permanent Investments as

a Jubilee Gift. Of the Five Million Dollars at least ONE MILLION DOLLARS should be placed in the connectional PERMANENT FUND of the Board of Conference Claimants—to equalize conditions between the poorer and the richer Conferences. The Board's Dividends go to the several Annual Conferences for necessitous cases.

The Veteran Preacher, hale and hearty, after the hot summer, is getting ready for his quarterly visit. But if you want him to visit you, you must send him his quarterage—25 cents a year; ten copies for one dollar.

**CONFERENCE NOTICES**

**District Rounds**

(Continued from Page 12.)

tions; 3. one who brings things to pass. In which one of these classes are you? The following organizations must be organized before or during the quarterly conference; Sunday school, Epworth League, Womans Home Missionary Society, Junior League, Ladies Aid Society. The class leaders must help their pastors to organize. Suppose you try the Methodist Brotherhood. Concordia, Sept. 27-29; Ebernezer, 29-30; Texarkana, 6-7; Queen City, 5-6; Jefferson, 11-13; Woodlawn, 12-13; Gilmer, 19-20; Lodi, 26-27; St. James Mission, 25; Mineola, Nov. 1-3; Hawkins, 2-3; Harleton, 9-10; St. Pittsburgs, 15-17; Dangerfield, 16-17; Lassater, 23-24; Mallalieu, 29-Dec. 1; Marshall Ct., 7-8; Tyler, 14-15; Longview, 13-15; Naples, Sept. 5.—P. H. Jenkins, superintendent.

**STARKVILLE DISTRICT.**

**Fourth Round.**

Ackerman, October 5-6; Rock Hill, 12-13; Weir, 19-20; Perkinsville, 25; Louisville, 26-27; Maple Springs, November 1-3; Hopewell, 2-3; Bradley, 8; Whites, 9-10; Eupora, 16-17; Eupora Circuit, 28; Maben, November 29, December 1; Cedar Bluff, November 30, December 1; West Point Circuit, December 6-8; Crawford, 7-8; Starkville, 13-15; Starkville Circuit, 14-15; Bell, 20-22; Liberty Hill, 21-22.—W. F. Isaiah, Superintendent.

**SHREVEPORT DISTRICT.**

**Fourth Round.**

Grand Bayou, October 12-13; Wesley, 13; Carmel and Gahagen, 14-15; Lachute and Scarborough, 17-19-20; Robeline and Victorla, 22-23; Martha-ville, 24; Pleasant Valley, 26-27; Pelican Circuit, 29-30; St. Matthew and Pleasant Hill, October 31, November 1; Belcher, November 2-3; Alden-bridge, 5; Columbla, 8-10; Many, 12; Bayou Scie, 14; Zwolle, 16; South Mansfield, 18; Thomas, 19-20; Shady Grove and St. Mathew, 22-24; Mansfield, 24-25; Vanceville, November 28, December 1; Logansport, December 3-4; Longstreet, 5-6; Daniels and Round Grove, 8-10; Johnson, 12; Keithville, 14-15; St. James, 17-22; St. Paul, 22-24. Those not mentioned will be notified later. Let each one of us do our work. Look after each interest of the Church; for by your work you shall be known. Send in your Local Educational moneys to Dr. Melden at once. The Epworth League, Sunday School and Ladies' Aid Society Convention will convene at Pleasant Valley, Trenton, La., October 25, 26, 27 — B. J. Reddix.

**FREE ADVICE ON CURING CATARRH**



**CATARRH SPECIALIST SPROULE.**  
*Graduate in Medicine and Surgery, Dublin University, Ireland, formerly Surgeon British Royal Mail Naval Service.*

Read these questions carefully, answer them yes or no and send them with the Free Medical Advice Coupon. Specialist Sproule will study them thoroughly and write you in regard to your case, without its costing you a cent.

- Is your throat raw?
- Do you sneeze often?
- Is your breath foul?
- Are your eyes watery?
- Do you take cold easily?
- Is your nose stopped up?
- Does your nose feel full?
- Do you have to spit often?
- Do crusts form in your nose?
- Are you worse in damp weather?
- Do you blow your nose a good deal?
- Are you losing your sense of smell?
- Does your mouth taste bad mornings?
- Do you have a dull feeling in your head?
- Do you have pains across your forehead?
- Do you have to clear your throat on rising?
- Is there a tickling sensation in your throat?
- Do you have an unpleasant discharge from the nose?

Does the mucus drop into your throat from the nose? Answer the questions I've made out for you, write your name and address on the dotted lines in the Free Medical Advice Coupon, cut them both out and mail to me as soon as possible. 'Twill cost you nothing and will give you the most valuable information.

Address  
Catarrh Specialist SPROULE,  
432 Trade Building Boston.

Don't suffer with Catarrh any longer! Don't let it destroy your happiness—your health—your very life welfare itself. Don't waste any more time—energy—money, in trying to conquer it with worthless nostrums.

Don't think it can't be vanquished just because you have not sought help in the right place.

Write to me at once and learn how it can be cured. Not merely for a day, a week, or a year—but permanently. Let me explain my new scientific method of treatment, discovered by myself—used only by myself.

Catarrh is more than an annoying trouble—more than an unpleasant disease—more than a brief ailment. Unchecked Catarrh too frequently destroys smell, taste and hearing, and may open the door to the most dreaded of diseases. Take it in hand now—before it's too late.

I'll gladly diagnose your case and give you free consultation and advice. It shall not cost you a cent.

**Let Me Tell You Just How To Cure Catarrh**

Let me show you what I'll do for you entirely without charge. Thousands have accepted this offer—to-day they are free from Catarrh. You've nothing to lose and everything to gain. Just for the asking you'll receive the benefit of my twenty-five years of experience—my wide knowledge of Catarrh and the way to cure it.

**Free Medical Advice Coupon**

Catarrh Specialist SPROULE, 432 Trade Building, Boston, please send me, entirely free of charge, your advice on the treatment of Catarrh.

NAME .....  
ADDRESS .....

**MERIDIAN DISTRICT.**

**Fourth Round.**

Meridian Circuit, October 5-6; Haven Chapel, 11-13; Ross Hill, Meridian, 12-13; Scooha, 19-20; DeKalb, 22; Tamola, 24; Lauderdale, 26-27; Meehan, 28; Chunkey, 29; Lake, 30; Hickory, November 1; Rose Hill, 2-3; Montrose, 9-10; Trenton, 12; Lillian, 14; Forest, 15-17; Forest Circuit, 16-17; Daleville, 22; Fort Stephen, 23-24; Preston, 26; Stallo, 28; Philadelphia, November 30, December 1; St. Paul, December 6-8; Southside, 8-9; Garlandville, 14-15.—My dear brethren, hear me. As this is our last Conference for this year, I trust that you will be able to report every cent of your benevolent money at the Quarterly Conference. Please look after every cause of the Church. I trust that this may be the best year in the history of your Christian ministry. Remember our great and leading reports at our last Annual Conference. Let us keep the banner for the conversion of souls and raising of benevolent money in the Meridian District.—J. M. Shumpert, Superintendent.

**KANSAS CITY DISTRICT.**

**Third Round.**

Glasgow Circuit (Wood Chapel), W. R. Rivers, October 26-27; Armstrong (A. A. Tolson), November 2-3; Marshall, 9-10; Glasgow, 16-17; Arrow Rock Circuit, 21-22; Slater, 23-24; Blackburn Circuit (Penny Town), W.

H. Smith, November 30, December 1; Kansas City (Centennial), November 30, December 1; Kansas City (Clark), 7-8; Independence, 14-15; Malta Bend (A. J. Williams), 14-15; St. Joseph, 21-22; Wellington, 28-29; Des Moines (R. H. Young), December 7-8; Mason City, Ia., 14-15; Oskaloosa, Ia. (W. L. Lee), 21-22; Lexington (T. H. Lockwood), December 7-8. Brethren: Keep in mind the standing motto: "Above all, pray, plan and work for a revival in each charge." The pastors assigned to the respective charges to hold quarterly meetings are requested to look carefully and prayerfully into all the interests of the church and to insist on a larger circulation of the Southwestern and our other worthy periodicals. Also keep prominent the cause of our own Geo. R. Smith College and urge the young people to attend. Brethren, it seems that we have led in the District's collections for Geo. R. Smith College. See to it that we rank among the first in our benevolences at the Annual Conference.—Wm. H. Wheeler, Superintendent.

**WHY SUGAR IS SWEET.**

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. It is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years.



No. \_\_\_\_\_  
**ACT OF INCORPORATION**  
 of  
**LINCOLN LIFE INSURANCE CO.**  
 July 27th., 1912.

United States of America, State of Louisiana, Parish of Orleans, City of New Orleans:

BE IT KNOWN, That on this, the twenty-seventh day of the month of July, in the year of our Lord One Thousand Nine Hundred and Twelve, and of the Independence of the United States of America the One Hundred and Thirty-Sixth,

Before Me, ERASTE VIDRINE, a Notary Public, duly commissioned and qualified in and for the Parish of Orleans, City of New Orleans, therein residing, and in the presence of the witnesses hereinafter named and undersigned, personally came and appeared the several persons whose names are hereunto subscribed, all residents of the State of Louisiana and citizens of the United States, and severally declared that, availing themselves of the general laws of the State of Louisiana in such cases made and provided, they have formed and organized, and do, by these presents, form themselves and such others as may become associated with them, into and constitute a corporation and body politic in law, for the objects and purposes hereinafter set forth and expressed, which they adopt as their charter.

**ARTICLE 1.**

The name and title of this corporation shall be "LINCOLN LIFE INSURANCE COMPANY," and it shall exist and enjoy succession by its corporate name for a period of ninety-nine (99) years from date hereof; and it shall have power, in its corporate name, to sue and be sued; to make and use a corporate seal and the same to break or alter at pleasure; to purchase, own, hold, lease, accept by donation, or acquire in any other manner authorized by law, real, personal or mixed property of every sort and description: to alienate, sell, hypothecate, mortgage, lease, or pledge any, or all its real, personal or mixed property, rights, grants or franchises: to borrow and loan money, to give and receive securities by mortgage, pledge or in any other legal manner: and generally to do and perform all things necessary or incident to the proper conduct of the affairs of this corporation, and which may not be specifically enumerated in this charter.

**ARTICLE 2.**

The domicile of this corporation shall be the City of New Orleans, Louisiana, and all citations or other legal process shall be served upon the President, and in the event of his absence or inability to act, upon the Vice-President or Secretary in the order named.

**ARTICLE 3.**

The objects and purposes for which this corporation is organized are declared to be: To insure, on the legal reserve and industrial plan, the lives of persons and also the health of persons and do every insurance appertaining thereto, in the State of Louisiana and other States and the Territories of the United States, as its Board of Directors may from time to time determine.

**ARTICLE 4.**

The authorized Capital Stock of this corporation is hereby fixed at One hundred thousand (\$100,000.00) Dollars, divided into and represented by ten thousand (10,000) shares of the par value of ten (\$10.00) dollars each, with an authorized surplus of seventy-five (\$75,000.00) dollars, which shall be fully paid in cash and shall be non assessable before being issued: and such capital stock shall be evidenced by certificates which shall be transferrable only on the books of the company.

Subscription to capital stock shall be due and payable when fifty per cent of the said amount of capital stock and surplus is subscribed at the call of the Board of Directors.

**ARTICLE 5.**

The corporate powers of this corporation shall be vested in and exercised by a board of eleven directors

holders of the corporation, and a majority of said board shall constitute a quorum for the transaction of business. The board of directors shall have power to make, amend and abrogate all by-laws, rules and regulations for the management of the affairs of the corporation: to appoint, employ and discharge all officers, agents and employees, fix all salaries and remunerations, and generally to do and perform all things necessary in the transaction of the business and affairs of the company: provided that they may delegate to the President or other persons selected by them, or to such executive, finance or other committee as they may require from time to time create and appoint from their own number such authority as they from time to time deem proper.

The officers of the company shall be a president and one or more vice-presidents, a secretary and a treasurer who shall be elected by the board of directors.

The first board of directors shall be P. H. V. Dejoie, George D. Geddes, J. A. Palfrey, A. Dejoie, Sr., A. Dejoie, Jr., W. E. Roberson, C. C. Dejoie, Joseph P. Geddes, T. J. Howard, Thos. Brown and Geo. H. May, who shall hold office until the second Tuesday in January, 1917, or until their successors shall have been duly elected and qualified: and the first officers shall be P. H. V. Dejoie as president; George D. Geddes, J. A. Palfrey and A. Dejoie, Sr., as vice-presidents; C. C. Dejoie as secretary; and W. E. Roberson as treasurer; and they shall continue in office until the second Tuesday in January, 1914, or until their successors shall have been duly elected and qualified.

On the second Tuesday of January, 1917, and annually thereafter, or as soon after said date as possible, at a meeting of the stockholders held for that purpose, an election for directors shall be held at the office of the company in the City of New Orleans, Louisiana, after ten days written notice mailed to each stockholder at his last known address, and by publication for not less than ten days prior to said meeting in a daily newspaper published in the City of New Orleans. At said election each stockholder shall be entitled to cast, either in person or by duly authorized written proxy, one vote for each share of stock owned by him and standing in his name on the books of the company, and a majority of stock present or represented shall be sufficient to elect. Vacancies on the board of directors shall be filled by for the unexpired term from among the stockholders of the company.

**ARTICLE 6.**

This charter may be amended, changed or modified, or this corporation may be dissolved and its business terminated at any time by a vote of three-fourths of the stock present or represented at a general meeting of the stockholders convened for that purpose; after thirty days written notice mailed each stockholder at his last known address and by publication in a daily newspaper published in the City of New Orleans for not less than thirty days prior to Adv., solid, 2, lam, sept 7 said meeting.

**ARTICLE 7.**

At the termination of this charter by limitation, or on the dissolution of the corporation as hereinabove provided, or otherwise, the affairs of this company shall be liquidated by three commissioners chosen by a majority of the stock present or represented at a stockholders meeting called for that purpose, after ten days written notice mailed each stockholder at his last known address, or at the meeting at which dissolution is determined upon.

The liquidating commissioners shall give bond or other security, as the stockholders shall determine, and shall fully liquidate and settle the affairs of the corporation under such rules and regulations as may be provided by the stockholders. In the event of a vacancy in the liquidating commission, the remaining commissioners shall select from among the stockholders of the company a new commissioner to fill such vacancy and he shall give the same bond or other security as the other commissioners.

SIGNED, in the presence of Messieurs William H Pascoe and Charles Sintes, competent witnesses, domiciled in this parish, who hereunto sign their names together with the said subscribers and me, Notary, on the day and in the month and year first above written after reading of the whole.

**ORIGINAL SIGNED:**

WM. H. PASCOE,  
 CHAS. SINTES.  
 P. H. V. DEJOIE M. D., 25 shares,  
 C. C. DEJOIE,  
 Per P. H. V. Dejoie, 25 shares,  
 A. DEJOIE, JR.,  
 Per P. H. V. Dejoie, 25 shares,  
 J. A. PALFREY,  
 Per P. H. V. Dejoie, 25 shares,  
 A. DEJOIE, 25 shares,  
 T. J. HOWARD,  
 Per A. Dejoie, 25 shares,  
 THOS. BROWN,  
 Per A. Dejoie, 25 shares,  
 GEO. D. GEDDES, 25 shares  
 JOS. R. GEDDES,  
 Per Geo. D. Geddes, 25 shares,  
 W. E. ROBERSON, 25 shares,  
 GEO. H. MAY,  
 Per W. E. Roberson, 25 shares.  
 ERASTE VIDRINE,  
 Notary Public.

I, the undersigned, Recorder of Mortgages in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing act of incorporation of the LINCOLN LIFE INSURANCE COMPANY was this day duly recorded in my office, in Book 1055, folio \_\_\_\_\_.

New Orleans, September 4th, 1912.

(Signed) Emile Leonard, D. R.  
 I hereby certify the above and foregoing to be a true and correct copy of the original act of record in my office, together with the certificate of the Recorder of Mortgages entered thereon.

In witness whereof, I hereunto sign my name and affix the impress of my official seal, at New Orleans, this fifth day of September, 1912.

ERASTE VIDRINE,  
 Notary Public.

**Mode of Baptism Settled!**

Latest facts from Oldest Authority show Christ was not immersed. Plain as day! 68-p book, postpaid, for 16c. Mahaffey Publishing Co., Box 7, Clinton, S. C.

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OF

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We commend these certificates to investors desiring safety of principal and excellent returns. Ministers, professional persons and ladies find these Certificates of Deposit the most desirable kind of investment insuring a safe, steady and good income. Deposits made by Bank Draft, Post Office Money Order, Express Money Order, bear interest from date received.

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Houston, - - - Texas

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 Freight Service**

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 709 Gravier Street**



## Deaths

write plainly, being especially care-  
in the spelling of names and the  
correctness of address.)

SARAH WORLEY—AN AP-  
PRECIATION

the afternoon of August 11 a  
beautiful service was held in the  
Methodist Church, Cohutta, Georgia,  
the Ladies' Aid Society, at which  
tributes were paid to the mem-  
of Mrs. Sarah Worley. Reso-  
which had been previously  
and adopted were to the ef-  
that Mrs. Worley occupied a  
inent position in the work of  
church and her life was as the  
me of towers—subtle and sweet  
her gentle spirit upheld hands,  
orted hearts, made the world bet-  
because she lived and "hath done  
she could. The Ladies' Aid So-  
expressed its deep regret over  
loss of this gifted woman. First,  
was a woman who was devoted  
her Master and was distinguished  
fidelity to duty and was loved by  
who knew her sunny smile and  
ery words. Second, we think oft-  
of her gentle spirit, for many  
a pervading influence of cheer-  
ness in the society. Third, our  
ing together is made sad by her  
nce, but we will endeavor to take  
life for our own inspiration to  
forward toward the mark of  
high calling in Christ Jesus."  
th, to her family, this society ex-  
most sincere sympathy and di-  
the secretary of this society to  
a copy of these resolutions  
our minutes, to furnish a copy to  
Southwestern, and to furnish a  
to her relatives.—Mesdames Lou  
er, Kate Johnson, Irene Prater.  
P.

MRS. ROSA B. MOUZON  
Saturday, August 3rd, 1912,  
Rosa B. Mouzon, wife of the  
M. M. Mouzon, died at her home  
enary Parsonage), Charleston.  
She had been sick for several  
the, and during that time every-  
in the way of attention and med-  
skill had been done for her re-  
ry, but to no avail. In the death  
Mrs. Mouzon the community has  
a very amiable, Christian and ex-  
ary woman, practical in every  
of life. Being associated with  
husband in the ministry since  
marriage seventeen years ago,  
had many and excellent opportu-  
for serving humanity which she  
y embraced. Her pleasant, friend-  
cordial manner in which she  
all classes of people won for her  
ge number of friends and admir-  
who held her in high esteem. The  
eautiful ministry of her husband is  
ly attributed to her helpfulness  
co-operation in his work. The  
al services of the good woman  
conducted Monday morning at  
enary Church, by Dr. J. E. Wil-  
ex-pastor and lifelong friend of  
family, and the Rev. J. W. Moul-  
District Superintendent. These  
men being acquainted with the  
ed all of her life, paid very high  
to her worth and character.  
very large congregation that was  
nt on that occasion and which

more than filled the church, was a  
mark of high esteem and showed how  
much she was thought of in this city.  
The floral offerings were beautiful and  
large, especially so was that one pre-  
sented by the church, which was a pil-  
lar, with the inscription, "Centenary  
Methodist Episcopal Church." Mrs.  
Mouzon leaves her husband, two chil-  
dren, four sisters and a host of friends  
to mourn her death, while she is gone  
to be with her loved ones who have  
preceded her. Truly a good woman  
has gone from earth to glory.

WORLEY.—The record of the life of  
Sister Sarah Worley is that of a  
quiet, faithful Christian.—A woman  
who feared God, walked before Him  
in righteousness, and held the esteem  
of her entire community. She was  
born near Bull's Gap, Tenn., about  
sixty-five years ago, and died at Co-  
hutta, Ga., July 23, 1912. She joined  
the Methodist Church early in  
life, and lived a devout Christian un-  
til her death. For more than twenty  
years her house was a home for her  
pastor. In fact, her doors were al-  
ways open to the needy. She was  
truly a missionary. Never tiring  
of doing good when an opportunity  
presented itself. She was devoted to  
her church and had its welfare at  
heart. Both her time and money were  
freely given to all departments of  
the church, but none received more  
attention than the Ladies Aid So-  
ciety, of which she was chairman of  
the finance committee. She was a  
most devoted mother, and always  
seemed happiest when in the company  
of her children. Two children sur-  
vive her: Mrs. Minnie Weaver of St.  
Louis, Mo., and Mrs. Mary Brazel-  
ton of Cohutta, Ga., and two grand-  
children: Frank Brazelton of Mor-  
ristown College and Ida M. Brazel-  
ton of Clark University. The many  
beautiful floral designs sent by white  
friends showed the esteem in which  
she was held.

JOSEPH.—Louvenia D. Joseph from  
New Iberia, Louisiana, entered into  
Rest, August 12, 1912, and was buried  
on the 13th in the family graveyard  
in St. Martinsville, Louisiana. She  
had been a Methodist and a Christian  
from childhood—a quiet woman all  
her days. The deceased was a sister  
of Mrs. Richards, wife of the Rev.  
S. B. Richards. She leaves her hus-  
band, five sisters and one brother.—  
E. B. Richard.

WEBB.—Little Vestah Alma Webb,  
eight months old daughter of our  
pastor, the Rev. P. W. Webb, A. B.,  
died in Fayetteville, Ark., August 19,  
1912. This little one made its advent  
into the home of its parents in the  
early morning of December 20, 1912.  
The Rev. H. Moore officiated.

JORDAN.—Jenny Jordan died at  
Waynesboro, Tennessee, August 12,  
1912. She joined the Methodist Epis-  
copal Church 30 years ago and lived  
ever a faithful Christian, loved by the  
people here of both races. She was  
lovingly called: "Mother Jordan." Her  
age was 73 years. She leaves her  
husband; one son, whose whereabouts  
are not known, and many friends.  
Funeral sermon by the Rev. J. F.  
Neal, pastor, assisted by the Rev.  
C. Wells.

### Inquiries

I desire to inquire for one Erskine  
Anderson, a son of the Rev. B. F. An-  
derson, a member of the Tennessee  
Annual Conference of the Methodist  
Episcopal Church. My son left Mur-

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OUR AGRICULTURAL DEPARTMENT is under the supervision of Professor C. H.  
Waller, student of the Moody School, Mt. Hermon, Massachusetts, and a graduate of  
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chase their own books from the school book store. We are convinced that it is better  
for the student to purchase and own his own books than to rent books from the institu-  
tion and leave the school without owning a single one of the text-books that he has  
studied during the years he has spent in school.

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freeshoro, Tennessee, in the year 1903  
and I have not heard anything of his  
whereabouts since he left. He is  
about 24 years old. I desire all pas-  
tors to read this from their pulpits  
in order that any one knowing of  
his whereabouts may inform me. His  
mother wants to know of his where-  
abouts as do others of the family. Ad-  
dress me at Murfreesboro, Tennessee,  
Box 104, and oblige,

B. F. ANDERSON (REV.).

My son left home ten years ago.  
When last I heard from him he was  
in New Orleans. His name is Fred-  
dy Collins—his signature is F. W.  
Collins. Any information concern-  
ing him will be gladly received. He  
is a small man, very well educated.  
As he always cared greatly for our  
church, it occurred to me that some  
of our District Superintendents or  
pastors might know him. Address,

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you in this way. Don't blame the child, the  
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ment also cures adults and aged people  
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If a Money Order, Post Office or Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

## Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Miss Olivia Bradford, daughter of the Rev. Mr. Bradford, of Franklin, who has been quite sick, is now convalescent.

Mallaleu Church.—Sunday service was well attended. In fact, our attendance increases each Sabbath. The Epworth League meetings are well attended each Sabbath evening. The pastor is planning for a great benevolent rally during the month of November.

Mr. David W. McKay is making good in this city as an electrician. He is a graduate of Tuskegee Institute and



has proven his worth as an electrical constructor, his work passing the most careful inspection. Ordinarily it would be thought that a colored man would find no opportunity as an electrician, but Mr. McKay is kept busy and that, too, with some of the best white firms of the city.

Wesley Church.—Sunday, September 15, services were good, beginning with the prayer meeting. The Sun-

day School is putting on new life under the leadership of Miss V. C. Hurst, as superintendent, and a splendid corps of teachers. We are planning to make the Sunday School equal the church in its membership. At 11 a. m. the Rev. R. E. White preached an able sermon. At 8 p. m. Bishop W. P. Thirkield delivered a splendid sermon, to the delight of a great audience that filled the old historic church. The Bishop made a lasting impression upon all. At the close of the sermon, Dr. R. E. Jones, editor of the Southwestern, opened the doors of the church and three sinners came forward and joined the church. The Rev. P. Landry, Superintendent of the Lake Charles District, was with us also. Visitors are always welcome at Wesley.—R. C. Worsham, Pastor.

Mt. Zion Church.—Sunday, September 22, services began with the early prayer meeting. At 11 o'clock the pastor preached, taking for his text Psalms, 27th chapter, 1st verse. All services of the day were well attended, and the collections good. At the morning service Sister Amy Madison presented the church with a beautiful Pulpit Bible, which was an individual gift. To her many thanks are extended. On Sunday, September 29, at 11 o'clock a. m., the Rev. Bishop W. P. Thirkield, D. D., LL. D., will preach. The public is cordially invited to hear this man of God. Truly Mt. Zion is in great need of help, therefore let all come and give us a lift, for we hope soon to resume work on our church, which is now in course of erection. On Sunday, September 29 at 8 o'clock p. m., the K. of P. Lodge No. 299 will hold memorial service here. The Court of Calanthe will also be in attendance. The public is invited.—John H. Davis, Recording Steward; T. A. Brown, Pastor.

Trinity Church.—The reception tendered Bishop Thirkield, Wednesday night by the Methodists surpassed anything of the kind in recent years in this city. Upwards of 1,200 or more greeted the Bishop. The following committee of ladies had charge of the decorations and served punch at the close: Mmes. Nellie Chinn, Nancy Knox, Hector Crozier, Lavenia F. Murray, Maria Evans, Fanny F. Grason, Octavia Robinson, Sarah Stokes, Amelia Ford, Rachel Ennis, Jeannetta Davis, Lizzie Alexander, A. E. Hall, Mollie Vishner, Sallie Gellings, Sedalia Tolier. A collection of \$128.00 was raised on the debt of the church. Services Sunday were well attended. One joined. We are preparing for our Fall Bazar, from October 9 to 19. A great program is being arranged and splendid prizes will be given away each night. Several numbers of the Knights of Pythias will observe their memorial service with us this Sunday night, and a splendid program will be rendered. Friends and visitors are made welcome. The Wheel of Trinity reported \$30.00 as the result of their recent concert, through Mrs. M. E. Robinson, president. Collection for the day, \$22.00.—W. Scott Chinn, Pastor.

### Special Notice

#### MISSISSIPPI ANNUAL CONFERENCE

Let all the pastors of the Mississippi Annual Conference who expect to attend the District Rally at Natchez, October 1st, 1912, please drop Brother J. R. Ross, No. 119 N. Union Street, a

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card, so that he may prepare and plan for you.—Jesse E. Holmes.

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This may interest you.  
Address, Oklahoma Oil Land Co., Delaware, Del.

### LOUISIANA.

The Epworth League of our church at Frierson, Louisiana, is a live center. Special interest is shown in Senior and Junior Leagues by James E. R. Williams, C. A. Williams and Esther Simmons. The Rev. Simmons is pastor.



# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
EATON & MAINS, Publishers

NEW ORLEANS, OCTOBER 3, 1912

Vol. No. 41—No. 39

## GETTING RESULTS

Where ability abounds commensurate results must also abound. This cold world has finally beaten out a program that exacts of every man not a reason for his living, but a justification of his life by worthy deeds. The program is a fair one. It applies equitably to all—it applies to those of one as well as of five talents. The inexorable law is: He that hath shall give; He that is blessed shall bless; He that is strong shall turn that strength to good endeavor. We reckon that it would not be altogether bad interpretation to make the familiar Scripture concerning "faith without works" read—that life that is without works is dead.

Sending the message to Garcia was not without a lesson to every man and woman, boy and girl. The world has a good word for the person who can do things. The person who can explain his failures no longer receives a respectful hearing—he does not deserve it. That Negro color-bearer had the correct version of life as well as a high conception of his relation to the engagement of the Civil War in which he figured. He was commanded to place the flag upon the ramparts. He replied: "I'll do, or report to God the reason why." He was no more a hero than every man should be. The indisputable credential of life is achievement. Justify your graces and gifts, your privileges and opportunities by doing things worth while. That day is lost whose low besetting sun views no worthy action done.

Alas, how many there are who pass life purposelessly, and whose score is nothing. When asked of a life "what did he achieve?" No sadder comment could be made than the reply "nothing." We know men who are wasting their chance—perhaps their only chance. They have ability, their given tasks are before them—but they do not seem to be able to bring results. O, yes, they can tell of the handicaps; they can point out the hindrances—but they fail to achieve results.

The sad and unworthy ending of the heroic and inspiring life of General Nogi, of Japan, recalls his achievement at Port Arthur. He set his face toward the city. His country's glory and his fame rested upon the outcome. A weaker man would have found an excuse in the death toll—the length of the siege, and the fortifications of the enemy—but not so with General Nogi. Port Arthur must be taken—the cost in life, treasure, ingenuity and energy were secondary considerations. He kept at it. He won gloriously. Each man and woman faces, at some time or other, the supreme test. Have we been found wanting? Shall we be found wanting?

No minister is worthy of his high calling who does not bring things to pass. The condition of the charge before he took hold, the attitude of his predecessor count for lit-

tle. Nine-tenths of a minister's success rests with him. Charge to yourself, brother, your failure to win souls, to raise the funds of the church, to push the various causes. The church wants results and not excuses.

But all ministers are not failures, thank

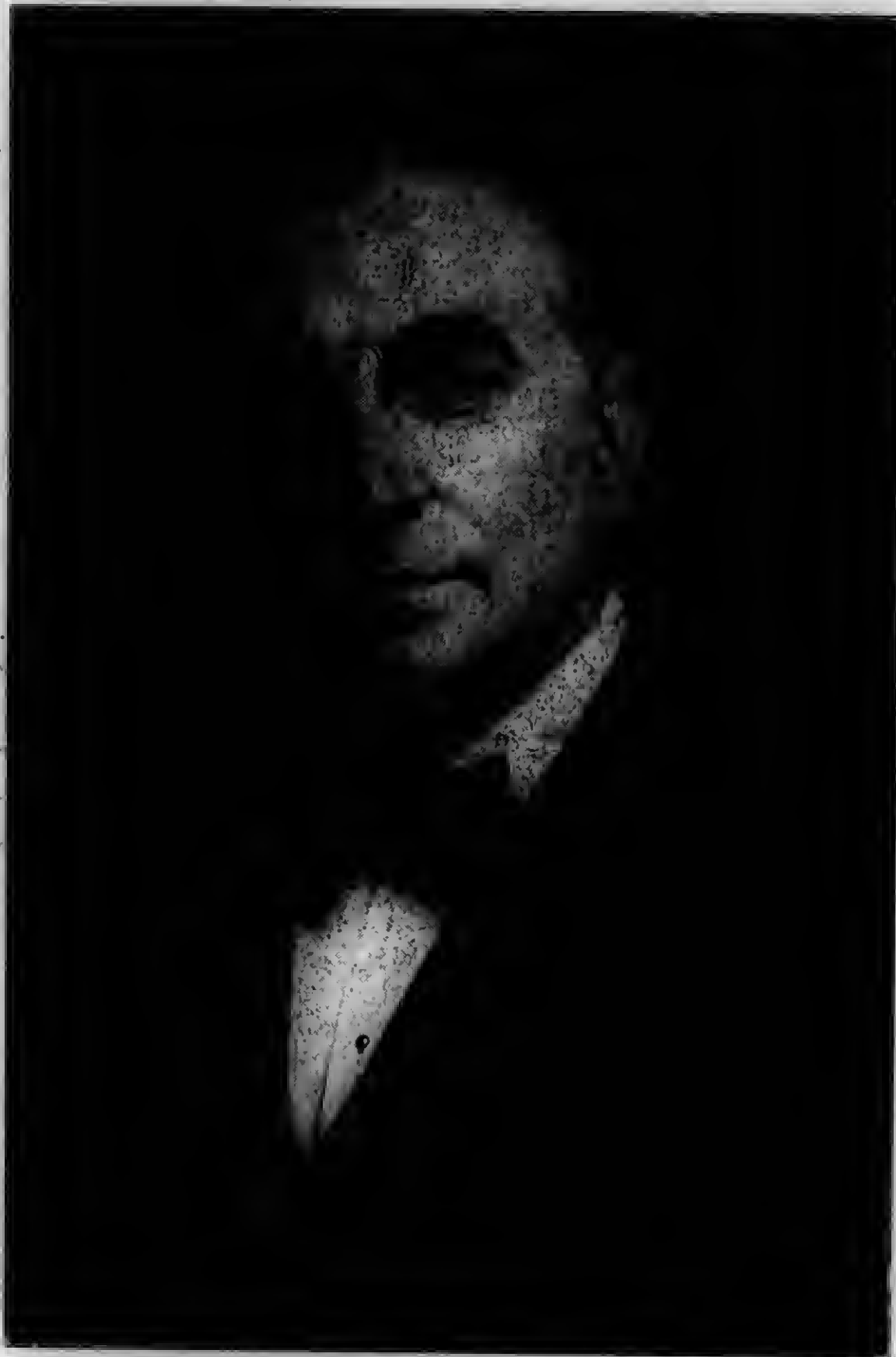
thousand dollars have been raised to cover old debts and improve the property, the membership has advanced from four hundred to eleven hundred and fifty, and the general benevolences of the Church increased from seventeen thousand to twenty-five thousand dollars."

Dr. Grose has just turned 39. We rejoice in his success which foretells a glorious future.

Get results brother. Don't apologize. Get down and hustle. Get on your job. Work it. If results come easily all well and good. If hard work is needed keep at it. The world has its crown for the doer of the word, and only shame for the apologizer.

"For the thing-to-be-done does not tarry the will of the Doer.

But the Doer must be at the beck of the thing-to-be-done."



**BISHOP THEODORE S. HENDERSON,**

Resident Bishop of Chattanooga, Who Holds This Week the  
North Carolina Conference at Lenoir, N. C.

(See Article Page Eight)

God. In humility they may regret that more is not accomplished, but the work moves. No brighter example has recently come to church-wide notice than that of Dr. George Richmond Grose, who was recently elected president of De Pauw University, succeeding in line Bishops Hughes and McConnell. Dr. Grose has a fine record for achievement. This, no doubt, attracted the university authorities to him and aided in their unanimous decision. Here is a brief record of his achievements, as set down in a paragraph taken from the *Western*:

"Dr. Grose became a member of the New England Conference in 1896 and served as pastor of the strongest Churches of our denomination in that section, such as those at Jamaica Plain, Newton and Lynn. At Newton he led successfully in the extinction of a \$26,000 debt. From his pastorate in Lynn he was transferred to Grace Church, Baltimore, Maryland, in 1908. His administration has been eminently successful. Forty

thousand dollars have been raised to cover old debts and improve the property, the membership has advanced from four hundred to eleven hundred and fifty, and the general benevolences of the Church increased from seventeen thousand to twenty-five thousand dollars."

Then Dr. Harrison further observes:

"In this it is evident that three-fourths vote of the members of the Annual Conferences present and voting is a legal constitutional vote; then a two-thirds vote of the General Conference, and not of the members of the General Conference. General Robert, in Robert's Rules of Order, puts it plainly thus: 'If twelve members vote on a question in a meeting of a society where twenty are present out of a total membership of thirty, a two-thirds vote would be eight; a two-thirds vote of those present would be four-

(Continued on Page Eight.)

## LEGAL CONSTITUTIONAL VOTE

When we wrote, some weeks ago, on the proposed amendment to the Constitution of the Church, providing Bishops for Races and Languages, we ventured the opinion that the propositions on this subject received the necessary two-thirds vote of the General Conference, and, therefore, should be sent down. This opinion advanced was contrary to that advanced by Dr. Edgar Blake at the time the vote was announced to the General Conference. Dr. Blake's position was later supported by the *Christian Advocate*.

This vote, from a parliamentary and constitutional standpoint, has been freely discussed in the Church and out of the Church. The Rev. J. J. Harrison, D.D., of San Antonio, Texas, discussed the point at issue in a recent number of the *Christian Advocate*, published at Nashville, Tennessee. Dr. Harrison, after stating the vote on Report Number 21 from the Committee on Episcopacy at our last General Conference says:

"Objection was made that a two-thirds vote of the General Conference was not had. In this objection is raised the question: Is the constitutional vote of two-thirds of the members present and voting or two-thirds of all the members, including those who vote, those present and not voting, and those absent? The position taken in the Methodist Episcopal General Conference holds the latter view."



## The Negro and Prohibition

By Dr. Booker T. Washington

Long years of observation have convinced me that strong drink is one of the worst evils that beset the Negro. If the money they spend annually for strong drink was invested in property their wealth would be increased each year by millions of dollars.

Ever since prohibition has been agitated in the South I have been greatly interested in it and have watched closely its effect upon the Negro. My own observations and the best information that I can obtain convince me that prohibition is a good thing for the Negro. Under prohibition he generally drinks less whisky than he does when he has access to licensed saloons. I am reliably informed that since the restriction of the sale of liquor in South Carolina drinking has visibly decreased among the Negroes. In Alabama since prohibition went into effect the amount of liquor consumed by the colored people has been greatly reduced. This I have observed to be especially true in my own county.

Another thing that prohibition does is to enable the Negroes to save more of their money. In a single court in Alabama since prohibition has gone into effect the fines imposed upon Negroes have decreased fifty per cent annually. This means that these same Negroes will have that much more money to spend for food, for clothing and to invest in property.

Another thing that prohibition has done is to diminish crime. I find that it is true that wherever there is prohibition crime among the colored people has decreased. Chief Justice Walter Clarke, of the Supreme Court of North Carolina, says that since the State-wide prohibition law has gone into effect in

that State crime has been reduced fifty per cent. Murder in the first degree in North Carolina decreased twenty-two per cent; burglary, twenty per cent; attacks with deadly weapons, thirty per cent; larceny, thirty per cent; manslaughter, twenty-five per cent; murder in the second degree (thirty-five per cent. In some instances, according to Chief Justice Clark, crimes have decreased more than sixty per cent since prohibition.

I find that in Columbus, Ga., Negro arrests after prohibition went into effect decreased twenty-six per cent.

I recently made an investigation of the effects of prohibition upon crime in Alabama. I sent out inquiries to sheriffs, chiefs of police and recorders of police courts, asking their opinion as to the chief cause of Negro crime and the effects of prohibition on Negro crime. The majority of these replies show that strong drink is the chief cause of crime among the Negroes of the State. These statements are corroborated by the report of the State Attorney-General, which shows that fifty-three per cent of all murders in the State were due to strong drink.

The effects of prohibition on crime among the people of my race in many cases were remarkable. In my own county in Alabama crime has been reduced sixty per cent since prohibition went into effect in the county four years ago. In many other counties in the State there has been a like reduction in the amount of crime since the advent of prohibition. When everything, therefore, is considered, it appears that prohibition is an excellent thing for the Negro.

Tuskegee, Ala.

## The High School and the Community

How can the high school best meet the needs of the community? The people of Colebrook, New Hampshire, think they have solved the problem. Their experiment is interestingly described in a bulletin just issued for free distribution by the United States Bureau of Education.

Colebrook Academy is located in a town of about 2,000 population in Northern New Hampshire. Starting in the first third of the century as a private school, it later became part of the public system of education. For years it has successfully done the work expected of a high school in the traditional branches of the New England school. Now it is trying to do something more. Without lowering its standards, without ceasing to furnish the training necessary for those going into the professions, it is endeavoring to provide an adequate education for the great mass of boys and girls who ought to remain and grow up with the country. It is seeking, in other words, to readjust itself to the needs of the particular community in which it is. Just what this readjustment means may be seen from the following four significant additions to the school plant; the greenhouse, the dairy laboratory, the domestic arts department, and the workshop, including a carpenter and blacksmith shop. Complete courses are given in agriculture and domestic science. Colebrook is the center of a rural district, and these are the vital interests of a large part of the population.

Colebrook Academy does not propose to become a vocational school. It remains a general high school. The courses in agriculture and domestic science exist side by side with thorough courses in the traditional high-school subjects, as well as the commercial branches. "Its purpose is not primarily to make good farmers, or skilled mechanics, or professional house-keepers," says Hon. H. C. Morrison, State Superintendent of New Hampshire. "The primary object is the education of the boy and girl to become a sincere and efficient and happy man and

woman, capable of becoming an educated worker with material things, capable of getting life's happiness out of work rather than out of the leisure which comes after work, if indeed it comes at all. A further purpose is to educate the strongest youth toward the farm and the industries instead of toward the professions and business exclusively." In the work of the school it is repeatedly emphasized that the new courses are established in the belief that there is just as truly a cultural development of the individual to be had from competent instruction in agriculture or domestic science as from competent instruction in Latin.

The significance of the Colebrook movement lies in the fact that it demonstrates the basic principle upon which the American high school must stand or fall; that it shall be a direct source of strength to the community that pays for it. The feeling exists that secondary rural schools have in many instances weakened the communities which supported them; that by the very efficiency of their work, they have trained young men and women for other fields of usefulness and have thus frequently deprived the community of its best citizens. It is said that New Hampshire has been a notable sufferer from this process, and that readjustment is necessary if the process is to be checked and the upbuilding of the country districts is to go on again. All over the country there is the same problem. It seems obvious that if the public high school is to justify itself it must constantly put back into the community the best of each generation as permanent residents.

Particularly important is the part to be played by the reconstructed rural high school in the country life movement. The Colebrook Academy dignifies the fundamental arts of agriculture and home-making. Given schools of this type, with a program of studies matching the real interests of the community, and rural civilization may in truth be made as efficient and satisfying as other civilization.

## The New Statistical Scheme

By Dr. Joseph B. Hingeley

The General Conference submitted the entire statistical scheme to a committee, with authority to revise and prepare a system that would cover all the items to be reported to the various Conferences. To this committee was also given the task of revising the blank forms of reports. The committee met in New York and performed its duty.

As to the Quarterly Conference Report Blanks, they will be of standard size and follow in general the same lines. The Quarterly Conference Minutes will be of the standard size, covering eight pages instead of four, as heretofore, there being separate blanks for the First Quarter; for the Second and Third Quarters, and for the Fourth Quarter.

The "Pastor's Summary Report" is entirely new. It is a *private report* to be made by the preacher in charge at the close of the conference year, and given to the District Superintendent for use in the Cabinet. It follows the order of items prepared by those who suggested it and carried the proposition through the General Conference. Pastors must not confuse it with the reports to the Statistician and Treasurer of the Annual Conference.

A great change has been made in the form of the Annual Conference Reports. Heretofore there have been four statistical blanks beside the Treasurer's Report and the Treasurer's Envelope, and with many duplications of items.

The new scheme of Statistics is simpler than the old, and avoids repetitions. Items formerly reported to both the Conference Treasurer and to the Statistician are now reported only to the Treasurer; the work of the Treasurer being increased and the work of the Statistician correspondingly diminished.

The only duplications are the amounts reported to the Treasurer for the "Support of Conference Claimants," the "Support of Bishops" and "General Conference Expenses," which are, also, reported to the Statistician.

Moneys sent to the Board of Conference Claimants will be reported under one item only, the same as money sent to the Free Men's Aid Society. There is also a column for moneys received for Annual Conference Investments. There will be two and maybe three different items for Conference Claimants.

(1) For the "Support of Conference Claimants"; to meet the apportionment made by the Annual Conference.

(2) For the Board of Conference Claimants.

(3) For Annual Conference Investments. In the Treasurer's Blank six lines will be left for "Other Benevolences," making provision for local benevolent enterprises.

Three items from the Sunday School Statistics will be reported to the Statistician—namely: "Number of Schools," "Number of Officers and Teachers," "Total Enrollment in All Departments."

Both the Statistician's and the Conference Treasurer's Reports will be published in the Annual Conference Minutes and in the General Minutes. The items are so arranged that the report can be printed across double page; two pages facing each other for the Treasurer, for each district.

These statistical forms will not be used until the calendar year 1913 because the General Minutes are based on a full calendar year and the change of form during the calendar year would result in confusion.

The Statistician's report is in the form of a card, printed on both sides; and the Treasurer's report is in the form of a perforated sheet, part of which, after approval by the Conference Treasurer, will be returned to the Quarterly Conference.

We are sure that the Church, and especially the pastors, will welcome the new, condensed, and simpler form of reports.



# THE CHRISTIAN LIFE

## Morning Messages

### Motive the Supreme Test of Action

By Bishop Nuelsen

One of the distinctive features of the religion of Jesus Christ is found in the emphasis which is placed upon motive. The more we become acquainted with non-Christian religions, the more we find that some of them contain some lofty moral precepts; but they are lacking in power, and in vain do we search for the power of motive that underlies the action. But nobody can walk with Christ in service without being again and again confronted, not only with the question,

"What are you doing, my brother?" but with the further question, "Why are you doing it?" To all actions the supreme test of the highest motive is applied. Will you follow with me this morning in meditating upon the application of this principle to several spheres of service and activity, as we find it in these well-known words of St. Paul, written in the thirteenth chapter of the First Epistle to the Corinthians:

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal."

O, the gift of speaking, of saying the right word at the right time, whether it be in private conversation or before a large audience, that gift to sway the people, to instruct their intellects, to grip their consciences, to determine their actions, to convince them, to touch their emotions, to lead them through the power of the Word to higher and greater visions! It is a gift to be coveted! It is a gift for which we ought to strive, a gift which we ought to cultivate. And yet, after we have preached that great sermon, delivered that fine lecture, or made that splendid argument in a deliberative or legislative body that won the day, and we meet again the Master, He says to us, "That was well done, my brother; but why did you do it?" We cannot escape that question; we cannot avoid that searching look of the Master. "Why did you do it?" And St. Paul says,

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal."

It is a question of motive. Greater than knowing, is knowing. We are confronted with perplexities, difficulties and doubts. We are living in an age of great intellectual activity and so many find it difficult to harmonize the results of scholarship and research of science with the verities of the Christian faith. Oh, if we but knew and could understand those difficulties, and be able to guide the people, to lead them out of doubt and perplexity into the sunlight of truth! We are confronted with difficulties knowing just what to do with this great search of ours, in finding the right method of carrying on our work; and we are every day. O, if we but knew just what to do in every case! How we ought to strive and labor for knowledge, and use our God-given

intellects to find a solution for the problems with which we have to deal! But after we have studied, and thought and found some solution by which to lead people out into the clear light, and we return again to the Master, again he says to us, "My brother, it was good, what you taught, what you did, and what you said; but why did you do it?" We cannot avoid that searching look.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing."

It is a question of motive. Greater than knowing, is doing. We need men who can do things, who can accomplish things, who can bring things about. We are facing not only intellectual problems in this country of ours. In the great heathen world we are confronted by mountains of difficulty. We need men in the pulpit and in the pew who can do things, men who will build our churches, our parsonages, our institutions of learning, men who will build our hospitals, endow our institutions, men who will overcome the combined operation of corruption, sin, and darkness, men of faith and of great power who will accomplish things, who will be successful. But after we have done the great thing for the Master, and again come and walk with Him, His eye rests upon us, and again we hear the words from His lips, "My son, that was very great and good; but why did you do it?"

After we have done the great things for the Master and again come to Him and walked with Him, His eye rests upon us and again we hear the question from His lips: "My son that was very good, and very great, but why did you do it?"

St. Paul says: "If I have all faith so as to remove mountains, but have not love I am nothing." And still greater than doing is suffering, suffering, enduring. It has always been true that the blood of the martyrs has been the seed of the church, and the martyrs are not a thing of the past. No, thank God, for men and women are in our own day willing to suffer for the Master; those men in humble parsonages, men in lowly service, men in the slums of our great cities or out on the frontier, or in the darkness of heathendom, those men and women of mighty intellect, of splendid training who toil and work and suffer for the sake of the kingdom and in order to help their brothers. Thank God that we have thousands of them in our own day.

Listen again to these words of Paul, "And if I bestow all my goods to feed the poor, and if I give my body to be burned"—if I suffer and endure but have not love it profiteth me nothing. Brothers, this is not exclusive. He does not mean to say, "Never mind speaking, never mind knowing, never mind doing something, never mind suffering for the Master, if you only have love." O no! Speak, cultivate the art of speaking. It means studying and knowing so that you can instruct people. It means do your best for the Master. It means suffer for His cause; but let all your speaking and your study, and your doing, and your suffering be predated and elevated and glorified by His love. Love is not something weak, not something effeminate, not something emo-

tional. Love is the greatest power of all, that power that was personified in the person of Jesus Christ, the most manly of men, the most courageous of men, the most vigorous of men. O for that love, that makes us strong and powerful and great and transforms us into the image of the Master.

O Master! we ask Thee this morning, while we look into Thine eyes, to give us more of this love that we see personified in Thy life, so that in whatever we do, or whatever we say, or whatever we suffer, we may be constrained by the love of Jesus, Amen.

### Coming

"At even, or at midnight, or at the cock-crowing or in the morning."

It may be in the evening,

When the work of the day is done,  
And you have time to sit in the twilight  
And watch the sinking sun.  
While the long, bright day dies slowly  
Over the sea,

And the hour grows quiet and holy  
With thoughts of Me;  
While you hear the village children  
Passing along the street,  
Among those thronging footsteps  
May come the sound of my feet;

Therefore I tell you—Watch  
By the light of the evening star,  
When the room is growing dusky  
As the clouds afar;  
Let the door be on the latch  
In your home,  
For it may be through the gloaming  
I will come.

It may be when the midnight  
Is heavy upon the land,  
And the black waves lying dumbly  
Along the sand;  
When the moonless night draws close,  
And the lights are out in the house,  
When the fire burns low and red,  
And the watch is ticking loudly  
Beside the bed;  
Though you sleep, tired out, on your couch,  
Still your heart must wake and watch  
In the dark room,  
For it may be at midnight  
I will come.

It may be at the cock-crow,  
When the night is dying slowly  
In the sky,  
And the sea looks calm and holy,  
Waiting for the dawn  
Of the golden sun,  
Which draweth nigh;  
When the mists are on the valleys, shading  
The rivers chill,  
And my morning star is fading, fading  
Over the hill;  
Behold! I say to you—Watch!  
Let the door be on the latch  
In your home,  
In the chill before the dawning,  
Between the night and morning,  
I may come.

It may be in the morning,  
When the sun is bright and strong,  
And the dew is glittering sharply  
Over the little lawn;  
When the waves are laughing loudly  
Along the shore,  
And the birds are singing sweetly  
About the door;  
With a long day's work before you,  
You rise up with the sun,  
And the neighbors come in to talk a little  
Of all that must be done;  
But remember that I may be the next  
To come in at the door,  
To call you from your busy work  
Forevermore;  
For the door is on the latch  
In your room  
And it may be in the morning  
I will come.

Anon.



## OUR YOUNG FRIENDS

### School Time

September sunshine, warm and low,  
On all the hill is lying,  
But through the fields and pastures go  
The vagrant breezes, sighing.  
The butterflies flit aimlessly  
Above the short green clover;  
The squirrel with his glancing eye  
Has searched the woodland over.

Upon the beach the white sands lie,  
Unstirred by little fingers;  
The bright waves lapse reluctantly,  
The last unnoticed lingers.  
The shrunken brook goes murmuring by,  
All its brown pebbles showing;  
The robin sings, complainingly,  
"We might as well be going."

But in the weed-choked paths once more,  
And where rank grass is growing  
Before the schoolhouse's dull door  
The little feet are going.  
"Good-bye!" they say, "dear hill and sea,  
Good-bye, sweet summer pleasures,  
Keep safe for us, O field and tree,  
Our precious forest treasures!"  
From "The Little Book of School-Days."

### Why He Sang

"Isn't it a grind, Phil?" asked one member of a college glee club of another. "I don't see how you can give up your Sunday afternoons to that mission."

"It is exacting," replied Phil, "and at first I thought it a burden; but, to tell the truth, I've come to like it."

"Oh, I don't doubt it does good, but the thing that would trouble me most would be the character of their music—that cheap, common-place sort of stuff, you know."

"Well," said Phil, "it isn't classic, I know, but it seems to be the kind that reaches these men and does them good, so I go ahead."

Phil was silent a moment, and then he said:

"I'll tell you what has helped me to get over that? You know Professor Mason? That man who has won honor at the conservatories abroad and whose appreciation of good music is as much finer than mine as mine is than some of the men of the mission—he goes down there Sunday afternoons, after playing the magnificent organ at Grace Church in the morning, and sits down at the old pan of a piano and plays those tinkling, cheap hymns and puts his whole heart into it. I had some fine ideas about the sacredness of art and all that, and was tempted not to go there and sing; but when I saw that man and heard him there I gave it up. If he can stand it for the sake of the good he is doing, I guess I can."

And so Phil sang on. No one who knew him ever suspected that he had lost his love of good music. On the other hand, there crept into his work in the glee club a certain richness that had not been there before: "I've learned something about putting my heart into the song," he explained, modestly, when a friend asked about it.

There is a cheap and thin culture which educates one above the needs of other people; a deeper, truer culture brings a heart sympathy which puts one in touch with them without condescension. The girl who has been away to study music and comes home with just enough education to despise the home choir in which she formerly sang, or the rickety little church organ which she formerly played, the hymns which her parents loved and which she formerly sang, has not had too much culture, but too little, and

### In the School of I'll Try

By Charles W. Fletcher.

Oh, there's many a Smile and there's many a Sigh  
In the school of I'll Try;  
And there's many a Wish and there's many a Why  
In the school of I'll Try.  
But it's Belief and Doing that win, after all,  
Through many a failure and many a fall;  
For they never drop back very far beyond call  
In the school of I'll Try.

It's the truant and dullard that never get far  
In the school of I'll Try;  
But the wise and the willing keep safe above par  
In the school of I'll Try.  
And it's Hopeful that asks just a bit of a start,  
And it's Purpose that knows every line of his part,  
And it's Caring and Darling that never lose heart  
Frank Walcott Hutt, in "The King's Own."

that of too shallow a sort. The noted organist and popular teacher taught his pupils many lessons, but the best of all his teaching was that which he imparted to Phil.—*Youth's Companion*,

### The Value of Friends

There is an old saying that we never miss the water till the well runs dry. This is very true about our friends. They are one of the best assets we have at any stage of our lives. Perhaps some good writer might give us, to good effect, a modern version of the use and the abuse of friends. Friends, like credit, are good to have, but should not be used too frequently.

We sometimes read in our papers that a man was found frozen to death while under the influence of liquor, and that he had no friends around. That may be a large part of the explanation. Friends help us to think well of ourselves, and to be mindful of our conduct. A man is known by the company he keeps. If he makes good friends he will try to live worthy of them. "The companion of fools shall be foolish." We feel rightly that there are people who care about what becomes of us, and that is a check to us as well as an encouragement to right doing. "Nobody cares what I do," if spoken in truth, is one of the saddest refrains that human lips can offer.

We should try to make good friends. We should honor them and try to be worthy of them. We should make new friends in order to keep the circle growing, and also to replace those whom death or circumstances may remove from us. The art of making friends is one that all should learn. Sincerity, confidence, honor and reciprocity form the warp and woof of friendship.—*Onward*.

A gentleman while sitting at the dinner table with his family, had these words said to him by his son, a lad of eleven years, "Father, I have been thinking, if I could have one single wish of mine, what I would choose." "To give you a better chance," said the father, "suppose the allowance be increased to three wishes, what would they be? Be careful, Charley!" He made his choice thoughtfully; first, of a good character; second, of good health; and third, of a good education. His father suggested to him that fame, power, riches and various other things, are held in general esteem among men. "I have thought of all that," said he; "but if I have a good character and good health and a good education, I shall be able to earn all the money that will be of any use to me, and everything will come along in its right place." A wise decision, indeed, for a lad of that age.—*Christian Standard*.

### When the Baby Starts to School

There's excitement in the household,  
Though it's neither loud nor high;  
Yet it shows in every movement,  
And it gleams in every eye.  
Tranquil moves the world about us,  
On this autumn morning cool,  
Unconcerned that it's the Monday  
When our baby starts to school.

In a mother's heart the battle  
Of all time is fought anew,  
While she combs the silken tresses,  
And adjusts a sash of blue.  
'Tis the day of lengthened home ties  
When another shares her rule.  
O'er a life in its unfolding,  
When the baby starts to school.

Baby lane to-day emerges  
Into girlhood's wider street,  
Where is heard the busy patter  
Of a hundred happy feet.  
Every little life will change her,  
Like the sculptor's shaping tool;  
She, in turn, will mold the others,  
When the baby starts to school.  
Watertown, N. Y.

### The Motive

"That boy is going to amount to something worth while," prophesied one who knew the boy intimately. "Not just because he does right, but because he does it from the right motive. He does right because he likes better than wrong, not because he is afraid of the consequences of doing wrong."

There are many who do right from the latter motive. Some of them are the proverbial burnt children who dread the fire. They have tried wrong-doing and suffered the consequences, and so they do right because driven to it by fear of further loss or suffering. Even this lower motive is better than none, and often those who will turn from evil no other way are driven from it in the way by the One who would lead them to love instead, if they would but let Him.

For it is the love-impelled righteousness that holds first place always. He who does right because he loves righteousness gets more of joy and peace out of his service than the fear-driven one. He has, besides the deeper happiness of nearness to the Master, of feeling at one with Him, of far forth gladly to the work of the Kingdom with its best interests and advancement the foremost object of all his life, in its every thought and word and act.—*"Onward."*

### What's the Use

A student who had lost a lot of time from his studies through illness, returned to the few weeks before examinations. The work he had to do seemed too much for anyone, however good a toiler he might be. When he was asked by a class-mate if he would give up for the tests, he involuntarily exclaimed, "What's the use?" Then at once he caught himself up, and said, "Let me take that back for I detest the expression. Every try is worth while, and useful, and I shall be giving up for the tests."

He at once settled down to work, and dint of systematic and faithful study, stood among the first four of his year, won two first prizes in the stiffest subjects. "What's the use?" is not the question the brave. If it has a place in your page sayings, cut it out, and use it no more. What after all, is the use of "what's the use?" is to be avoided because it prevents a man and one never knows what he can do until he tries.—*Selected*.



## Studies in Domestic Economy--Part II

### Meeting the Higher Cost of Living Half Way

By Prof. J. R. Reynolds, Principal of Gilbert Academy and Industrial College

However attractive are walls of Jasper and streets of gold, it did not appear to be fair for me to accept paradise and unending bliss and leave my wife to struggle single-handed, with the accentuated problem of securing food and clothes for herself and children, not to speak of common creature comforts and children's education. Is it any wonder, then, that I would fain turn my back upon the priceless treasures of immortality and was eager for just a little more mortality and the chance to get hold of some of the perishing things of this vain world for the sake of my wife and children?

I decided to follow my wife's suggestion and plant a garden. I believed that the outdoor exercise would benefit me physically, and hoped, also, to cut down the expense of living. I became chummy with farmer friends, who gave me abundance of advice, some of it was wise, some otherwise—that part which connected the seasons of planting with different phases of the moon. I secured several valuable booklets on horticultural subjects from the Department of Agriculture at Washington. I gave careful attention to the study of soil fertility and methods of obtaining it.

During a favorable time in February I determined to plant potatoes. "Do not do that," said a farmer friend, "wait till the dark of the moon. I am going to plant then." I laughed good naturedly, but when his back turned I planted. The dark of the moon came, and with it a wet spell which delayed my farmer friend a month or more. The latter part of April I had fine potatoes, while the patch of my farmer friend did not produce till a month later.

I planted corn, beans, tomatoes and okra in due season. Commencement was in May. After that I became a conspicuous example of "the man with the hoe."

The outdoor exercise was just what I needed. My health slowly improved. Also I learned to delight in a vegetable diet; even

okra, which I at one time detested and had dubbed "green snails," became a favorite dish. Presently we had more vegetables than we could use. I bethought myself of canning the surplus for winter use. I visited a nearby cannery to see how they did it. I paid five dollars for a work on canning and learned the theory of food preservation. I bought the regular packer's can, with solder-hemmed caps; they cost about two and a half cents each for the quart size. A capping steel at two dollars and a half, tipping copper, twenty-five cents, can tongs thirty-five cents, a little soldering fluid and wire solder completed my outfit.

I experienced no difficulty in canning after I had learned the theory of sterilization by heat. The mechanical work was easy and I was familiar with soldering tools. When my farmer friends saw some of my products which were similar to "store goods" they invited me to can for them on shares. They brought me tomatoes by the wagon load. Peaches were plentiful that summer and I bought many bushels.

Presently it occurred to me that I was accumulating more canned goods than I could use. Still I continued. I bought beautiful lithographed labels for half a cent each which made the finished product look fine.

I smiled inwardly the following fall when my grocer said: "Peaches are two bits (25c) per can; tomatoes a bit." I sold him several hundred cans at 16 2-3 cents each, tomatoes at just half that figure and took in exchange a sack (100 lbs.) of sugar, sack of rice, barrel of flour and other necessities. A few deals of this character made my pantry take on the aspect of a young commissary.

The profits from my cannery, added to the products of the garden, kept our kitchen going nearly the whole school year. We were therefore able to save something and were healthier and happier.

(Some common-sense causes for high prices, and methods for overcoming them will follow.)

write is not a very elevated standard of intellectual acquisition, yet it must be remembered that of the 5,516,000 illiterate persons, ten years of age and over, in the United States, less than one-half are colored.

But what of the Border? Here have been fought many battles for human progress, and here, with few exceptions, are the great aggregations of Negro population in the cities. Washington, for example, has 94,446 Negroes, 28 1-2 per cent of the population; New York has 91,709 Negroes, which only constitutes 1.9 per cent of the population; New Orleans has 89,262 colored people, which constitutes 26.3 per cent of the population; Philadelphia has 84,459 Negro population, which constitutes only 5 1-2 per cent of the population; Baltimore has 84,749 Negro population which constitutes 15.2 per cent of the population. Thus it is seen that of the five greatest cities in point of Negro population, four are in the North or on the Border.

Thus it will be seen that no haphazard training will do. It must be thorough going. There must be that subtle selection of the fittest for a true survival in the spiritual education and industrial competition of this mighty moving age.

Hence it is with profound conviction of the necessity of such training, even more thoroughly and broadly than has yet been attempted, that we invite all the friends of Morgan College, and its branches, to meet with us October 9, 10, 11, 1912, for the proper celebration of our Fortieth Anniversary. Singularly enough, we have with us still, hale and hearty and abundant in good works, members of that first class who began to spell out the word "progress" for the Negro forty years ago. We take off our hat to them for their persistence and devotion to the task, not only of self-improvement, but of those about them.

We are amazed at what has been done, at the barriers that have been patiently and slowly broken down, at the good sense and conservative progress of these people, at the churches, schools and homes that have been erected, and we are forced to believe that these men and women in the early days, who got their training in these schools, were largely instrumental in these good works. But, while we congratulate ourselves upon the past, we are not blind to the fact that there are imperative duties upon us for the present and the Negro of the future will be what the Negro and white man of to-day helps him to become. Whether we like it or not, the fruitage of to-morrow is the result of the planting of to-day. If we sow discord, prejudice, ignorance to-day, we have no right to complain if we reap anarchy, lawlessness and bloodshed to-morrow. Hence, Morgan College has always stood for good order, for exalted ideals and for the advancement of the common man. We, therefore, with great pleasure, invite our friends to the Fortieth Anniversary celebration of which the details will be presented in a few days.—J. V. S.

You may make of your loss not a disablement, but an equipment. You have learned a new, great lesson. Henceforth you should be more competent for that finest, most delicate ministration, sympathy toward those in trouble. A new temptation has come to you, a drawing toward the self-absorption of sorrow. Resist it bravely. Let your loss be not a barrier to, but a time with other lives. And just so surely as behind yonder clouds the sun is shining, so certainly will there issue out of this trial of yours, if only you will meet it as best you can, a good to yourself, and to others greater than you now can think.—James F. Merriam.

When you looked into my mother's eyes you knew, as if He had told you, why God sent her into the world—it was to open the minds of all who looked to beautiful thoughts. And that is the beginning and end of litera-

## The Fortieth Anniversary of Morgan College

Institutions, unlike mere folks, rather rejoice in the number of birthdays which they have celebrated. We like to think of Oxford as a thousand years old, of this or that university as a hundred or more years old. America is still in her swaddling clothes, and so when an institution celebrates its 25th year or its 50th year note is taken of that fact. In a long, chronological list of institutions, which participated in a great educational function a year or two ago, we were surprised and somewhat elated to find that Morgan College stood near the middle of the list. Many greater and far more famous are much younger, and now we come to announce the fortieth anniversary of Morgan College, but not the fortieth anniversary of its charter, which is older by nearly five years; but that of the actual opening of the college and the regular matriculation of the students with a properly-constituted faculty.

It was on October 9, 1872, in an old transformed house on Saratoga Street, Baltimore, that Morgan College received its baptismal name of the Centenary Biblical Institute. Here the Rev. J. Emory Round, D.D., a New Englander of great ability, high ideals, and unswerving devotion received nine students and organized the first regular classes. These forty years have brought many changes. The school has grown from nine students, with their devoted teacher, Dr. Round, to about 300 with 24 teachers, and schools, located at different strategic points in Maryland and Virginia. The col-

lowing four years of thorough high school training, is in Baltimore City, where also a preparatory school and a normal course are conducted. Princess Anne Academy at Princess Anne, Md., amid a great colored population, has its normal and secondary courses, with training in industries for both men and women. Here the farm and shops are located. At Lynchburg, Va., a thriving railway and commercial town of the old Dominion, we have the Virginia Collegiate and Industrial Institute, with secondary and normal courses. While this progress is remarkable, it barely keeps pace with the growing needs of the vast Negro population of the border. Here within the patronizing territory are fully 1,500,000 colored folks of a wide range of ability and varied educational and industrial needs.

This vast Border population requires teachers, ministers, nurses, lawyers, dentists, doctors, merchants, mechanics and farmers in constantly increasing numbers, and if they are to take their place in this great conflict of civilization they must be fitted for the task. Forty years ago, more than 80 per cent of the Negroes, ten years of age and over, could neither read nor write. In 1910, 30 per cent of the Negro population, ten years of age and over, were illiterate. At the present rate of progress, Negro illiteracy, measured by this very low standard, will be reduced to 10 or 15 per cent of the population. But every one who knows educational and social conditions, will at once raise



## Clean and Unclean

International Sunday School Lesson for October 13, 1912

Mark 7:1-23.

Memorize verses 5, 6.

Read Matt. 15:2-20.

**Golden Text:** "For the kingdom of heaven is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."—Rom. 14:17.

### The Traditions of the Elders

There is much in the social and religious life of every people which, because based upon custom and tradition, is considered binding and sacred, quite regardless of its present worth and serviceableness to the individual or to society. The traditions of the elders become fixed in the social habits of posterity. All too often, however, these traditions affect only the external relationships of life, and this in a very superficial way, that results in the multiplying of petty rules of conduct and the subsequent ignoring of the vital principles on which originally the traditions handed down from one generation to another were based. We outgrow social customs and religious rules long before we change them. It is easier and more comfortable to follow a few simple rules affecting outward conduct than to inquire into and interpret for oneself the principles supposed to be back of the rules. This in the past has been for the most part the business of religious reformers and leaders in social revolutions. According to the teachings of Jesus, as set forth in the lesson passage for to-day, it should be the life business of every individual for himself to question, to interpret, to test, and, if need be, to set aside the traditions of the elders in favor of constantly advancing standards of conduct and life.

### The Text Explained

(a) The same as those in Mark 3:22. Compare lesson for July 7. (b) They were alert to find some inconsistency with which to charge Jesus. (c) Or, **common unwashed**. Great importance was attached to traditional ceremonial washings. (d) Or, **up to the elbow**. Gr. with the fist. Possibly diligently, by rubbing the closed fist against the palm of the other hand. (e) Oral interpretations of the law of Moses handed down from one generation of scribes to another. (f) Mingling with those in the market place they could easily become contaminated. (g) Gr. **baptize**, bathe the entire body as distinguished from merely washing the hands. (h) Many ancient authorities add **and couches**. (i) Observe the traditional customs as a program for life. (j) Traditional ceremonies had completely taken the place of moral earnestness. (k) Isa. 29:13. Worship had become a mere matter of words without any corresponding moral convictions. (l) Such performances have no moral value. (m) Hold these worthless exercises as the rule of religious practice. (n) God's commands are set aside and even opposed that the authority of ceremonialism may be established. (o) Exod. 20:12; Deut. 5:16; Exod. 21:17; Lev. 20:9. (p) Or, surely

die. (q) Something given to God or the temple. Contrary to a moral interpretation of the law pronouncement of the word "Corban" over money would devote it to temple uses even though father and mother might be in dire want. (r) Grossly invalidating.

### Righteousness, Peace, Joy (Compare Golden Text.)

Righteousness is a matter involving positive volition and conduct. It is never simply negative. The essence of life is activity; and it is impossible to abstain from doing that which is evil without at the same time doing that which is good. Righteousness, therefore involves doing right. But it involves also the conscious and intelligent choice of that which is done. An idiot or ignoramus may do that which is wrong without moral responsibility in the matter; an intelligent Christian may err in judgment or lapse unconsciously into blind obedience to form or custom without moral delinquency in the premises; but the doing of righteousness always involves conscious choice and effort with a degree of intelligence sufficient to constitute moral responsibility. But the kingdom of God is more than righteousness. It is **peace**, which again is something positive, not negative. By peace the Apostle means inner harmony, the conscious accord between duty and desire, between motive and obligation. The peace which is promised the Christian does not mean surcease from effort nor yet from moral struggle; but it does mean a surcease from that inner friction and conflict which disintegrates character, paralyzes effort, and makes hopeless the struggle for a life of righteousness. It is the high ideal, the clear-cut, worthy life objective, that gives righteousness its goal and character its unity and strength. And such a life of righteousness and peace must needs bring joy—a deep and abiding appreciation of real values that thrills and inspires like the discovery of hidden treasures or of costly pearls. Not meat and drink, the pleasures of sense, therefore, but righteousness, peace and joy, which are the fruits of those who by a glad, free choice have placed their lives in line with the triumphant onward march of the kingdom.

### For Further Discussion.

Give other rules and regulations of a religious and social character not mentioned in our lesson passages which were observed among the stricter Jews at the time of Christ. Have any of these been perpetuated among the Jews down to our own time? Are there any forms, ceremonies or rules of conduct in the Christian church that compare in any sense with those in Jewish life condemned by Jesus? Is it possible to take the teachings of Jesus too literally? Give examples. What is the opposite danger to that of extreme literalism?—From "The Lesson Handbook."

## A Man With an Unclean Spirit; Healing the Blight of Spiritual Defection

Epworth League Devotional Meeting Topic for October 13, 1912

(Mark 1:21-28, 34; 5:1-18; Psalm 1.)

### The Scripture Message

Without doubt the most welcome message that can come to us out of the Word of God is that there is power in Christ to heal a sin-sick soul. It was for this that Christ came to earth, that men who had made a failure of life might be brought back to health and vigor. In the passages that are given us from the New Testament we are told of Christ as He worked His miracles among those who were "possessed." This was a very real experience in the days of Christ, this demoniac possession. And that He should have authority over these evil spirits was cause for astonishment on the part of the multitudes. How could He do it?

His enemies seized upon this very fact to attack Him. They said that He cast out Beelzebub by the power of Beelzebub himself. But they reckoned without the clear brain of the Nazarene when they

said, "Why if that be so then the house is divided against itself, and it cannot stand." Of course not. Not more than when the great Abraham Lincoln in his day quoted these same words in connection with slavery in this country. No divided house is safe. This is true in the very nature of the case. And that Christ should cast out devils proved his divinity. His superiority, His divine power, sufficient to overthrow Satan.

Beautiful the thoughts that are given us in the first psalm as used for this lesson. The sacred singer tells of the blessedness that comes out of the service of God; but awful the conditions that surround the ungodly. He is like chaff, he shall not be able to stand in the judgment, his way shall perish—the end of it all is death. On the one hand blessings, on the other nothing but despair. This was true in the days of the psalmist; it is equally true at the present time.

### Interpreting the Lesson in the Language of To-Day

That the religion of Christ is the saving element in life is its very glory. "The Son of Man hath power on earth to forgive sin."

Looking at life we are impressed with the fact that there are many who are "possessed" just as much as men were in the long ago. It may not always take the same form as then, for we are organized somewhat differently in so far as society is concerned. But possession is here just the same. Is not that man who will sell liquor to his fellow, take bread out of the children's mouths, and honor and reason from his neighbor, is he not "possessed"? For the sake of a few dollars he will do this, caring not for the consequences. And how about the other sinners who deliberately give themselves over to wickedness in its various forms? You have only to read the daily press, any day, anywhere, and you will realize that demons are here at the present time.

Now Christianity has a mission to perform toward these. As a matter of fact it is to save just these as well as others—who from the human estimate are more respectable sinners—that Christ came to earth. The vilest can be made pure, the worse can be made good by the power of the blood of Jesus. Let this be understood and proclaimed.

### Preparing to Lead the Meeting

Make a careful study of all the Scripture passages. Take one from the New Testament and use it as your lesson for the evening. You might have the gathering recite in concert the first psalm, or else let them read it responsively.

Dwell on the fact that the devils knew Christ and desired to be let alone. You will find, if you think of it at all, that from that day to this evil in all of its forms has always asked to be let alone.

Bring out the power of Christ over sin. We sometimes act as if we thought that Satan was stronger than God. Christ can cast out devils. He has done it, and He can do it to-day.

Emphasize the beauty of a life of godliness and devotion as depicted in the first psalm.—From "Notes on the Epworth League Devotional Meeting Topics."

### Recent Arrivals

To the Rev. and Mrs. D. G. Franklin, at the parsonage in Boley, Oklahoma, on September nineteenth—a daughter.

Lucy Rosilyn Harrold, daughter of Dr. and Mrs. P. L. Harold, on September fourteenth, at 201 N. Wellington street, Houston, Texas.

A daughter to the Rev. and Mrs. E. L. Nevils at the parsonage on the Minter City (Mississippi Charge), Sunday, September twenty-second.

### Personal and General

The Rev. Arthur Robinson, our pastor at Mandeville, spent the several weeks vacation, granted by his church, in New Orleans, Thibodaux and Houma. He has returned to his work.

A correspondent of Fernwood, Miss., sent the following encouraging information: "Monday night, September 2nd., the citizens of Fernwood, Miss., met at St. Paul's Baptist Church to take into consideration the matter of building a schoolhouse. Mr. P. H. Enochs, secretary and treasurer of Fernwood Lumber Company was one of the speakers. He said that now was the time for the colored people of Fernwood to ask and if they would show a disposition to do something the Fernwood Lumber Company would meet them half way. Mr. Z. Z. Linton one of the managers of the Fernwood Lumber Company was one of the speakers. His words were highly appreciated. Mr. Linton takes great interest in the colored people, morally and religiously, at this place. The colored people collected \$875.50. Fernwood Lumber Company gave \$1,250, making a total of \$2,115. The colored people are under many obligations to the Fernwood Lumber Company for their help and advice. The writer has been employed by this company for 12 years, and can say that no other firm in the South treats its employees better. No gambling or blind tigers are allowed on the premises. The schoolhouse, when completed, will be one of the best in Pike county for Negro children. Work will commence at once, and will be completed by the middle or latter part of October."



## Recent District Meetings

### ST. LOUIS DISTRICT.

The District Conference, Epworth League and Sunday School Convention met at Wesley Tabernacle, East St. Louis, Illinois, August 21, 1912. Devotional exercises conducted by the Rev. Dr. R. E. Gillum district superintendent. Officers elected: Q. E. Whaley, secretary; W. F. Walker, assistant secretary; R. G. Williams, treasurer. Dr. Cummins of the First Methodist Episcopal Church of East St. Louis rendered the Welcome Address. Responses were given by Dr. R. E. Gillum, district superintendent, and Mrs. Ida B. Goins, president of Sunday School and Epworth League Convention. All charges, with three exceptions, were represented by pastors and delegates and each report showed some gain along various lines. Thursday evening, the anniversary of George R. Smith College was held by Dr. J. C. Sherrill, president. On the occasion he delivered his great address on "Christian Education" and the extent of the work done at the college. A collection was taken amounting to \$45. The Epworth League and Sunday School Convention was marked by the inspiring and instructive papers. One of the outstanding features of the convention was the sermons that were preached at the morning and evening services. They were impressive and edifying. Friday evening Dr. R. E. Gillum presented the Freedmen's Aid Cause and inspired his hearers to great loyalty to the church. Sunday morning the Rev. J. P. Bishop led the Love Feast. Dr. R. E. Gillum preached at 11 a. m., the Rev. F. S. Bowler at 3 p. m. and the Rev. R. G. Williams at 8 p. m. Among our visitors were the Rev. Richard Davis, pastor Centennial Methodist Episcopal Church, Kansas City, Mo., and Dr. W. R. Stephens of Charles Sumner Tuberculosis Association. Many thanks are due the Rev. M. L. Jackson and his faithful members and friends for their excellent entertainment of the district conference and convention. The district conference is to meet next year at Jacksonville, Illinois.—Q. E. Whaley.

### WASHINGTON CONFERENCE.

The Twelfth Annual Meeting of the Womans Home Missionary Society convened in John Wesley Church, Harrisburg, Va., August 22-25, 1912. Thursday morning, devotional exercises conducted by the pastor, the Rev. J. H. E. Carter, who administered the sacrament of the Lord's Supper. Mrs. Fannie M. Clair presented the Honorable John Paul, (State Senator), acting Mayor, who delivered the address of welcome on behalf of the city. Mrs. Rosa E. Carter welcomed the delegates on behalf of the Womans Home Missionary Society; the Rev. J. H. E. Carter, on behalf of the district and church and the Rev. H. H. Sherman, D.D., Methodist Episcopal, South, on behalf of Methodists, subject: "Woman As a Factor in Missionary Work." Mrs. Estelle Jordan made appropriate response. Twenty-eight delegates responded to the roll-call by the secretary, Miss H. H. Beason. Noonday prayer services were held. Reports from the districts by their corresponding secretaries, viz.: Alexandria district, Mrs. Mildred Clark; Annapolis district, Mrs. Sarah E. Taylor; Baltimore district, Miss Annie R. Johnson; Staunton district, Mrs. Fannie A. Hayes; Washington district, Miss H. H. Beason, showed an increased interest in the work. The evening session was presided over by Mrs. Mamie P. Thomas of Staunton, Va. Addresses were made by the Conference Field Secretaries, Mrs. S. B. Holmes and Mrs. Eliza J. Cummins of Baltimore. Mrs. Susie C. Love, though too ill to be present, sent her report, which was read. These secretaries reported having organized seven new auxiliaries and having given instruction to several other auxiliaries which placed them on a firmer basis. A paper, "Temperance," by Mrs. Elizabeth Lewis of Lewisburg, W. Va. Devotional exercises, Mrs. Charlotte A. Shields of Washington and Mrs. Rosa E. Carter of Harrisonburg, Va. Friday morning, devotional service led by Mrs. Lillian Walker of Washington, the president, Mrs. F. M. Clair, presiding. The corresponding secretary, Miss Annie R. Johnson, reported 400 financial members. Report of treasurer was read by Mrs. Cornelia Hebron of Baltimore. Collected from Alexandria district, \$41.45; Washington district, \$200.87; Annapolis district, \$71.83; Baltimore district, \$286.53; Cummins district, \$2.00; Staunton district, \$41.45.

tal receipts, \$728.68. Friday afternoon session. Devotions by Mrs. Mattie A. Hollins and Mrs. Mattie Hill. At 4 p. m. Memorial exercises were held, Mrs. Estelle Jordan, presiding and Mrs. Mildred Clark, organist. Members of the following members were read: Mrs. Annie Jackson, Mrs. Carrie Gardner, Mrs. Lizzie Penn Hill, Mrs. Maggie Perry, Mrs. Bettie Thornhill, Mrs. Nellie Turner, Mrs. Rachel Burns and Mr. Thomas James, an honorary member of the Lewisburg Auxiliary. At the Friday evening session the main auditorium of the church was filled with an enthusiastic audience. Mrs. Mary J. Camper of Baltimore, presided. Devotional exercises by Mrs. Rachel Taylor. The church choir rendered several choice selections. Solo by Mrs. Nannie E. Johnson. The Rev. Mr. Welch delivered the welcome address on behalf of the Baptists of the city. Mrs. L. B. Stephens responded in a very fitting manner. Miss Ella Jenkins read a paper, "Woman's Sphere in the World." "A Review of the Year's Work" was given by the corresponding secretary, Miss Annie R. Johnson, showing that in 1908 the Washington Conference received the financial banner for paying more cash to the general fund than any one of the other twenty Colored Conferences. Since which time the Washington Conference has continued to be the Banner Conference. Our finances were read by Mrs. Cornelia Hebron. Mrs. Fannie M. Clair, president, delivered the annual address, which contained much useful information. The Rev. S. H. Brown and the Rev. Mr. Jenkins were introduced. Saturday morning the finance committee met with Miss Annie R. Johnson of Baltimore presiding. The committee pledged \$300 for ensuing year to be distributed among the following homes: Sibley Hospital, Thayer building fund and a scholarship; Eliza Dee Home, Kent and Peck Home. The following officers were elected for the ensuing year: President, Mrs. Fannie M. Clair; Vice Presidents, Mrs. Susie E. Ross, Mrs. Johanna Tascoe, Mrs. Mamie E. Thomas, Mrs. L. B. Stephens, Mrs. Estelle Jordan, Mrs. Mary E. Tankard; Corresponding secretary, Miss Annie R. Johnson; Recording secretary, Miss Harriett H. Beason; Treasurer, Mrs. Mamie E. Jones. Secretaries: Young People's Work, Miss Ida R. Cummings; Supplies, Mrs. Mary J. Camper; Mite Boxes, Mrs. Cornelia Hebron; Woman's Home and Children's Missions, Mrs. Mildred Clark; Temperance, Miss M. E. Lewis; Systematic Beneficence, Mrs. Ida Turpeau; Reading Circle, Mrs. Ora Smith; Building and Improvement Fund, Mrs. Lillian Walker; Manager of Lucy Webb Hayes Training School, Mrs. M. E. Griffin. Literature, Miss Lulu Brown; Conference Field Secretaries, Mrs. Sarah B. Holmes, Mrs. Eliza J. Cummings and Mrs. Susie C. Love. Sunday morning we had a love feast, in which the conference and members of the church participated at 11 a. m. the pastor the Rev. J. H. C. Carter preached a very able sermon in which he paid a high tribute to woman. At 3 p. m. a Young People's Meeting was conducted at which time, Mrs. Ora Smith, Mrs. Mamie P. Thomas, Mrs. S. B. Holmes and Mrs. E. J. Cummings delivered addresses on the Young People's work of the Woman's Home Missionary Society, at which time a Queen Esther Circle was organized. At 8 p. m. Evangelistic services were conducted by Mrs. Estelle Jordan and Mrs. Eliza J. Cummings, in which the delegates took quite an active part. At these services one young girl decided for Christ. The Woman's Home Missionary Auxiliary of John Wesley Church, Harrisburg, Va., was reorganized. Benediction by Rev. S. A. Moses.—M. J. Camper, press secretary.

### BROOKHAVEN DISTRICT

The Sunday School and Epworth League Convention was held at Columbia Valley Church, Columbia, Miss., Sept. 5-9, by the Rev. W. H. Cain. The convention was opened by the Sunday School Superintendent and Epworth League President of Columbia. After a few remarks by the president, G. L. Crosby was elected secretary. J. E. Kennedy, treasurer. A good many visitors were present and all made good talks. We were very proud to have Mrs. S. A. Rembert among the visitors, our District Superintendents wife, who made a strong plea for our boys and girls. At 3 p. m. the Rev. Mr. Lewis of the Church, South, lectured on the origin of the Sunday School. At 8 p. m. the Rev. J. E. Thomp-

Superintendent who made a good lecture, he also made a strong plea for the Southwestern. A good many delegates were present, and all made a fine report, showing that the work throughout the District was on a boom. The Rev. G. D. Dukes of the Baptist Church, Columbia, was with us, and at 8:30 p. m. Friday he preached a good sermon. Saturday at 10:30 a. m. we elected our officers. The Rev. W. H. Cain was re-elected District President; J. E. Kennedy, Vice-president; G. L. Crosby, Secretary; Miss Abbie Coleman, First-Assistant Secretary; Miss B. Preston, Second-Assistant; Miss Estella Brewer, Third-Assistant; Mrs. S. A. Rembert, Treasurer; Mrs. Eva Gorden, Assistant; the Rev. L. G. Hicks was re-elected President of the Junior League; D. M. Marshall, Vice-President; Mrs. Eva Gorden, Treasurer. At 8:30 p. m. we had a fine concert conducted by G. L. Crosby. Sunday was a great day. The Rev. W. H. Cain preached at 11 a. m. At 3:30 p. m. the Rev. F. L. Alford preached. His sermon was quite a treat to all who heard him. We raised during the convention \$102.00. We are glad of our District President. He has his whole heart in the work. May God bless him and may he live long to carry on this splendid work.—Jeffrey E. Coleman.

### LIVE OAK DISTRICT

The District Conference Epworth League and Sunday School Convention of the Live Oak District convened in its second session in Lakcity, Fla. The Rev. W. P. Holmes, District Superintendent, conducted the devotional service. Officers elected: C. D. Carter, Secretary; the Rev. W. M. Brow, Statistical Secretary; the Rev. A. R. Rutledge, Treasurer; after which committee was appointed on License to Preach—Rev. C. R. Howard, T. P. Page, W. M. Brown. On Orders: A. R. Rutledge, Rev. A. H. Avaans, Rev. M. DeGrate. Visitors introduced: the Rev. C. H. Boyer, Dr. W. M. Jenkins, the Rev. Mr. Bird of the African Methodist Episcopal Church, the Rev. L. Brooks of the I. A. M. E. Church, the H. Hawkins, S. P. Prat, J. W. Wesley of the Methodist Episcopal Church and members of the Jacksonville District. Sunday: Lovefeast at 10 a. m. by Father M. Degre and the Rev. T. P. Page. Sermons by the District Superintendent and the Rev. A. E. Rutledge. Excellent papers were read by the young people—Miss Minnie Neal, "The Woman of Today;" Home Training an Aid to the Sunday School Teacher, Miss Grace Baker; "History of the Epworth League," Mr. N. A. Spears and others by Miss Emma Roundtree and Miss Sarah Roundtree. The Rev. C. R. Howard, pastor of the Lakcity Charge, is doing a good work. He and his people are striving to make this the banner year.—L. Jones.

### TOPEKA DISTRICT

The Ninth Annual Session of the District Conference met August 21st at Fort Scott, Kansas, at the Methodist Episcopal Church with District Superintendent the Rev. D. Smith, presiding. Most every charge on the district was represented and such an outpouring of the Holy Spirit is seldom felt as over-shadowed this great conference. The ministers claim it was the greatest conference in the history of the Topeka District. The address of welcome on behalf of the churches and citizens of Fort Scott was given by Dr. McLemore of the aforesaid town. The response by the Rev. H. South of Bonner Springs. The conference was really entertained by the citizens of Fort Scott and the good pastor, the Rev. S. N. Smith. The Epworth League and Sunday school convention which met jointly with the conference was quite a success and Mrs. D. Smith, the district president, is to be praised for her good work. Many great sermons were preached and interesting papers read. The district is in great shape and the Rev. D. Smith, district superintendent, has made wonderful progress since he took charge of the work.—G. T. Wooten, secretary.

### CLOW DISTRICT

August 29, 1912, the tenth annual session of this district conference convened in Johnson Church at Gurdon, Ark. Dr. L. G. Hodges, district superintendent, presiding. Devotional service conducted by the Rev. J. W. Johnson. Ten pastors were present at roll call. C. W. Sampson was elected secretary; J. L. Mryan, assistant secretary; C. A. Taylor, treasurer; J. W. Nelson, reporter to Southwestern. We were blessed with the presence of our District



# Southwestern Christian Advocate

631 BARONNE STREET

- 1.—All business letters should be addressed to Eaton & Malins, and all communications intended for publication to the Editor.
- 2.—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3.—When the ADVOCATE does not arrive regularly, notify us promptly.

## LEGAL CONSTITUTIONAL VOTE

(Continued from Page One)

teen; and a vote of two-thirds of the members would be twenty."

"According to this excellent authority (which is the standard in our General Conference), unless the proviso in the Discipline of the Methodist Episcopal Church or the rules of order for the General Conference specifically state that to alter one of the restrictive rules a vote of two-thirds of the members of the General Conference is necessary, the vote of two-thirds of the members present and voting, a quorum being present, is sufficient, because a present quorum constitutes the General Conference."

### "IF"—

The *Western Christian Advocate*, in a recent issue, refers to what it conceives to be Bishop Thirkield's great opportunity in being assigned to New Orleans, with special reference to our colored work. The *Western* says:

"It was widely circulated and understood at the late General Conference that Dr. Thirkield proposed, if chosen a bishop, to give himself, if permitted, to episcopal supervision and leadership among our colored membership in the South. It was on this tacit understanding and agreement that he was elected."

After referring to Bishop Thirkield's great field among the Negroes and the mountain whites, the Italians and others, and the Bishop's special training for this difficult and important field, the *Western* then adds:

"We have frankly, and in the spirit of a friend and brother, put it to him squarely whether he means what he says and intends to hold by it, not for four or eight years only, but for the entire term of his office, and have received a positive affirmative which is sufficient answer to all contrary suspicions and cynical suggestions from any others. If he shall thus keep his word, yielding to no temptation to reconsider it later, giving himself to but the one work indicated and devoting himself to it with zeal and consecration for every working day left him of life, we shall deem him the wisest of men."

The "if" raised by the *Western* is hardly worthy of a colleague who directs Methodist thought in the Ohio valley. It would seem that the raising of the question of "if" is a reflection upon our resident Bishop and a reflection as well on the high office which he holds. We are not claiming for him or any man infallibility, but we are quite sure that the Bishop's past activities would give assurance to any who may have the slightest question of doubt. From almost the beginning of his ministry to the present day Bishop Thirkield has voluntarily linked his life with the uplift of the Negro. If he wanted to escape this work he could have done so long ago—by accepting various openings that were offered him. Most assuredly his fidelity to tasks accepted by him in the past is a pledge of his fidelity to the task he now has in hand. No man ever came to a harder job. His broad experience and forceful leadership will be heavily drawn upon in this new field. In this undertaking Bishop Thirkield deserves the confidence, the co-operation, the sympathy and the prayers of the Church, whose commission he bears to a

## BISHOP HENDERSON

On page one we are presenting a good picture of Bishop Theodore S. Henderson, who held the East Tennessee Conference week before last, and is holding the North Carolina Conference this week. Bishop Henderson will hold the Tennessee Conference, which opens the morning of October ninth at Gallatin, Tennessee. Bishop Henderson has a big body that stands him in good stead. He has large capacity for heavy work without physical fatigue. He has a big heart that is warmed by a consuming passion for the work in hand. He has a big brain that guarantees a clear and accurate insight into the task before him. We welcome him heartily to our Middle South.

## BISHOP THIRKIELD AT LAKE CHARLES

Bishop Thirkield spent a few days recently at Port Arthur, Texas, looking after the interests of the Port Arthur College. Enroute he spent a Sunday at Lake Charles, La. At the morning hour he preached for our white congregation, the congregation of the Methodist Episcopal Church, South, joining, making a great union service. A union service was held that night in the Methodist Episcopal Church, South. Sunday afternoon the service was held in our Warren Church, which is the first church among our colored people, the Rev. P. W. Clark, pastor. There were present, besides all the colored pastors of the city, the pastor of the Methodist Episcopal Church, South; the pastor and district superintendent of our white church, and a number of the white people.

This meeting turned out to be a good fellowship meeting between the races. Bishop Thirkield delivered a great address, making for peace and harmony between the races and for Christian co-operation. The whole day was a memorable one for Lake Charles.

The *Samuel Huston Bulletin* is an organ of Samuel Huston College, and sticks closely to its job. At times, however, it contains items that are of general interest and applicable to all parts of our work. Recently the *Bulletin* made an observation on "Preaching" which the editor had heard at various Conferences. Many of our preaches waste the opportunity of delivering a message which would prove of help to their hearers by simply going in for an emotional effect. This sort of preaching does no good, but lowers the preacher in the estimation of the people and he loses an opportunity of building them up in the faith. What the *Bulletin* says is so timely and well said that we reproduce it here with a hearty Amen. We approve every word of it, and add to its circulation with the hope that it may do great good. The *Bulletin* says:

"Much of the preaching we have heard at the District Conferences this summer was sane, plain, earnest, helpful. On the other hand, some of the preaching we have heard was simply sounding brass and tinkling cymbal."

"Why don't our young preachers study? Why don't they tell us how to live better? Why don't they tell us what to do; how to treat our neighbors, our children, our wives, our husbands? Why don't they tell us how to do church work, Sunday School work, save sinners, go into the slums and save our boys and girls? Making noise is not preaching. Say something. Tell us how to get homes, how to raise money for missions, for education. Tell us how to become more like Christ. How to love. How to serve. How to give. How to be better citizens."

"True, great throngs of our people are not mentally developed. If they are moved at all, they must be moved through emotion. But there is much serious thought among us now. We are thinking. If we must appeal to the emotions, let us also appeal to the will and judgment. At any rate, tell us something. Oh tell us something! Tell it with

## Of General Interest

### LABOR TROUBLES.

Lawrence, Mass., is again attracting attention because of its labor disturbances. The police and members of the organization known as the Industrial Workers of the World clashed September 29th as the result of an attempt on the part of the striking members of that organization to parade through the streets of Lawrence without a permit. Several persons were wounded as the result of the fight. In Augusta, Ga., it was found necessary to place the city under martial law because of labor troubles in that city.

### COL. ROOSEVELT VISITS NEW ORLEANS.

Friday, September 27th was "Bull Moose" Day in New Orleans. Colonel Roosevelt spent the day in the city and was enthusiastically welcomed by the citizens who remember him especially for the service rendered this commonwealth during the yellow fever scare of 1905. It will be remembered that the quarantine had scarcely been lifted when Mr. Roosevelt, at that time President, paid this city a visit. Col. Roosevelt made a direct plea to the South for its support of the new party. A large part of his address was taken up with the control of the Mississippi River for the prevention of such floods as occurred last spring. No doubt the number of Col. Roosevelt admirers will be increased by his visit although his number of voters will probably remain about the same.

### IRELAND'S CRISIS.

Ulster, one of the provinces of Ireland, is voicing in no uncertain way its protest against Home Rule in Ireland. Its inhabitants who are Protestants declare that they will not submit to the authority of a Dublin Parliament for the reason that they fear oppression from the Catholic majority because of their religious differences.

Ulster Day was observed in Belfast, September 28th. Most of the shops and industrial works were closed and religious services were held throughout the city. Thousands of Ulsterites signed a solemn covenant binding themselves "to use all of the means that may be found necessary to defeat the present conspiracy to set up Home Rule in Ireland and also to refuse to recognize the authority of an Irish Parliament."

Dr. McLean who delivered the principal sermon of the day, declared that the Irish question at the bottom was a war against Protestantism and an attempt to establish Roman Catholic ascendancy in Ireland.

Sir Edward Carson, a member of the British parliament, is probably the foremost leader in the movement. There are doubtless, thrilling days ahead for Ireland and for the British Parliament because of the Irish Question.

### MEXICO.

The Sub-Committee appointed by the United States Senate to investigate our relations with Mexico, is said to have completed its work and to favor intervention by the United States for the protection of American interests and for the general welfare of Mexico. Evidences show that during the past two years a very large amount of fire arms and ammunition have been shipped into Mexico through El Paso, Los Angeles and other towns near the border. These military supplies crossed the border, for the most part, during the Madero Rebellion. Since the overthrow of the Diaz regime the neutrality laws have been strictly enforced so that the present Orozco Rebellion is greatly handicapped because of the lack of arms and ammunition.

It seems that American intervention in Nicaragua has worked well for that country. The rebellion which has been going on virtually ended with the surrender of General Mena, the rebel leader to the United States Admiral. Undoubtedly many lives were saved and much property



erty kept from destruction because of the landing of United States marines in Nicaragua.

But President Taft and his advisors realize that intervention in Mexico would be by far, a more serious business.

## People of Interest

Bishop F. J. McConnell's residence is 964 Logan Avenue, Denver, Colorado.

Bishop Leete has been conducting evangelistic meetings in Atlanta and vicinity.

Prof. W. M. Gordon has been appointed principal of Haven Academy at Waynesboro, Georgia.

Professor Odell Shepard, of the University of Southern California, is a son of Bishop Shepard.

Dr. Thomas Nicholson, of the Board of Education, spent his vacation in Scotland and England.

Dr. H. H. Proctor, of Atlanta, Ga., says "The greatest sins of the Negro people are dirt, division and doubt."

Bishop Henderson and family are now located at Chattanooga, Tenn. The Bishop's address is 515 Oak Street.

A reception to Bishop Shepard was given at the auditorium of the new Chinese Methodist Episcopal Church, San Francisco.

Bishop J. F. Berry has received, recently, the highest degree given to members of the Masonic fraternity, the thirty-third degree.

Bishop David H. Moore conducted, on a recent Sunday, the organization of a Methodist Episcopal Church at Beech Grove, Ohio.

Mr. and Mrs. Albert Longwell, of Middle Point, Ohio, have given \$25,000 for the endowment of a children's ward in the Methodist Hospital at Washington.

At the Mass Meeting in Warren Church, Pittsburgh, Pennsylvania, where Bishop Thirkield spoke recently, the people contributed \$1,100 toward their present indebtedness.

District Superintendent Peace, of the North Carolina Conference in alighting from a street car at Greensboro, N. C. last week, was injured. He hopes to be able to attend his Annual Conference.

Dr. Clarence True Wilson, General Secretary of the Temperance Society, will give a course of five lectures in November before Drew Theological Seminary, on the Temperance movement.

Mr. and Mrs. S. R. Cotton, of Gulfport, Miss., announce the engagement of their eldest daughter, Birdie, to Dr. Thomas C. Smith of Washington, D. C. Date of marriage will be announced later.

Bishop Leete, who has closed his work as pastor of Central Church, Detroit, Michigan, secured, during the past summer, gifts to the amount of \$30,000 toward the erection of a handsome new edifice for Central Church.

Mrs. Ada Mitcham Jenkins, wife of the Rev. A. G. Jenkins of Reidsville, North Carolina, is visiting her brother, Dr. S. L. Mitcham of Marked Tree, Ark. Enroute home, Mrs. Jenkins will spend awhile in Atlanta, Ga.

Bishop William D. Chappelle of the African Methodist Episcopal Church, is announced to preach in St. Stephen Methodist Episcopal Church, Dillon, South Carolina, of which the Rev. J. McLeod, the Bishop's brother-in-law, is pastor.

Owing to the necessary absence, on the seventeenth of October, of Bishop Luther B. Wilson, the installation of President-elect, Rev. Ezra Squier Tipple, D.D., of Drew Theological Seminary, has been postponed to Thursday, October 24th.

The Western says: "Mr. Rolla V. Watt has just completed thirty years of active service in the fire insurance business of San Francisco, Cal. Mr. Watt began his business career in the depository of the Methodist Book Concern in San Francisco."

Bishop Bowman is the last surviving member of his class of 1872. Bishop Warren was the last of the 1880 class, and there are none now remaining. Bishops Walden, Vincent and Cranston are the sole survivors of their respective classes of 1884, 1888, and 1896.

The Rev. M. B. A. Cain, of the Little Rock Conference, located at Nashville, Arkansas, and Mrs. Sadie Wilson, were united in marriage at the home of the bride's brother in Shreveport, on September thirteenth, by the Rev. L. G. Hodges, Superintendent of the Clow District.

The Iowa Conference, during its recent session, celebrated Bishop Hughes' twenty-fifth ministerial anniversary. The Bishop's parents, Dr. and Mrs. Thomas B. Hughes, and his wife, were present. A handsome silver loving-cup was presented to Bishop and Mrs. Hughes by the Conference.

Bishop William Burt dedicated the M. J. Clark Memorial Home for aged ministers and laymen of the Michigan Conference. This property is valued at \$100,000. The dedicatory services were held August 24-25. The Bishop addressed at night the United Methodism of the city in First church. His subject was "Methodism in Europe."

The Rev. W. W. Foster, Jr., D.D., has been elected by the Board of Managers of the Freedmen's Aid Society, President of Clark University, Atlanta, Ga. He has accepted. Dr. Foster was for a number of years president of Rust University. Recently he has been serving as district superintendent of the Albany district of the Troy Conference, which position he resigned to go to Clark.

The Rev. W. S. Jackson, pastor of Simpson Church, Washington, D. C., and statistical secretary of the Washington Annual Conference, is recovering from a severe illness. He became ill while attending the recent session of the Washington district conference at Poolesville, Md., September 4th. The Revs. W. L. Washington, Joseph S. Armstrong and W. H. Fulford supplied his pulpit during his illness.

Bishop Nuelsen, in writing us just on the close of the Austria-Hungary Conference, from Zimarry, Hungary, says: "Our work is making good progress in these countries; though we are hindered much by the Romanists. In Austria we are not even allowed to sell Bibles. In Hungary we have more freedom. We are getting hold of some splendid people. Yesterday a young Hungarian asked to join our Conference. He is manager of a factory and has a salary of 4,500 crowns. He was willing to accept \$200 crowns as a Methodist preacher. Heroic people they are."

The Franklin Methodist Episcopal Church of Wytheville, Virginia, a substantial brick structure which was begun twenty-nine years ago, has been completed at last. On August twenty-fifth Bishop Scott dedicated the building and the mortgage, which has stood against it for some years was burnt by the old members of the church under the supervision of the pastor, the Rev. W. H. Pleasants. The rally, for the purpose of raising the money to clear the mortgage, resulted in \$889. The attendance was large and the friends of the church had gathered from far and near to participate in the exercises of the day.

Morgan College, Baltimore, Md., Dr. J. O. Spencer, president, will celebrate its fortieth anniversary October 9, 10, 11 and 13. The plan is to have a grand concert the night of the 9th in Sharp Street Memorial Church by representatives of the choirs of Baltimore City. On the tenth a big mass meeting will be held in Metropolitan Church, with addresses by distinguished members of both races. The feature of the eleventh will be a social evening at the College with addresses by representatives of sister churches and schools, alumni and others. On Sunday, the thirteenth, it is planned to have visiting pastors and educators occupy the pulpits of the churches. We offer to Morgan College our heartiest congratulations on its

fortieth anniversary. Two score years of far-reaching and Christ-like service!

## News Paragraphs

New Orleans University will be formally opened Thursday, October third. The exercises will begin at 10 a. m. Bishop W. P. Thirkield will deliver the principal address. Our pastors, their congregations, the friends and patrons of the institution are invited and urged to attend.

The weekly paper of the Salvation Army—*The War Cry*—is published in twenty-eight languages.

*The Gate City Argus* is a publication put out at Greensboro, North Carolina, Captian D. J. Gilmer, editor.

The Mayor of San Antonio, Texas, has announced his intention to appoint four women on the city police force.

President William H. Taft's fifty-fifth birthday anniversary was quietly celebrated Sunday, September fifteenth.

The Anderson High School at Austin, Texas, is to have a handsome brick building that will probably cost \$25,000.

According to an exchange, Mrs. William North, a colored woman, has been appointed as deputy sheriff in Pueblo, Colorado.

A new convent and school know as St. Rita's Academy for Colored Girls opened in St. Louis, Missouri, last week with eleven pupils.

A memorial tablet bearing the names of the musicians who went down with the Titanic, has been placed in Symphony Hall, Boston.

Syracuse University has received \$50,000 for its Agricultural Department, the gift of Mrs. Russell Sage in memory of her father, the late Joseph Slocum.

Captain Charles Young, of the Ninth Cavalry, has been promoted to the rank of Major in the same regiment. He is the first Negro to reach this rank in the army.

The General Committee of Home Missions and Church Extension will meet at 2 p. m., Friday, November fifteenth, in St. Paul's Church, Newark, New Jersey.

Allen Leroy Locke is to teach English at Howard University. Mr. Locke will be remembered as the first Negro in the United States to win the Rhodes Scholarship.

The new building to be erected at Drew Theological Seminary, provided for in the will of the late Samuel W. Browne, Esq., will be a reproduction of Christ Church Hall, Oxford, England.

Bishop Thirkield's first Conference, the Kentucky, at Barbourville, was a spiritual feast from the beginning to the end—a prophecy, we dare say, of the good Bishop's work as an *episcopos* of the Methodist Episcopal Church.

Dr. George E. Haynes, professor of Social Science at Fisk University, is director of the "National League on Urban Conditions Among Negroes." This body is composed of white and colored persons, and has for its purpose the improvement of social and economic conditions among Negroes in cities.

The beautiful new building of Peck Industrial Home was opened Monday, September thirtieth, for the reception of students. Miss Ida N. Gibson, who has much experience in the work, is superintendent. It is to be hoped that many of our young girls will take advantage of the opportunities offered in this splendid home.

The thirty-first annual meeting of the Board of Managers of the Woman's Home Missionary Society of the Methodist Episcopal Church will be held in the First Methodist Episcopal Church of Des Moines, Ia., beginning at 9 o'clock Wednesday morning, October 16, 1912, and continuing in session eight days. A program replete with interest includes reports from faithful workers and missionaries, addresses by Bishop Bristol, Dr. Steiner, Dr. Haywood and Mrs. G. W. Coleman.



## Recent District Meetings

(Continued From Page 7)

WESTERN at 11 a. m. Sermon by the Rev. C. W. Sampson, who preached a stirring sermon. Collection, \$3.68. Reports from the various charges showed quite an increase along most lines. At 8 o'clock p. m. Rev. M. E. Goodwin of the Baptist Church, master of ceremonies, opened the service. Welcome address on behalf of the Christian Methodist Episcopal Church by Miss Emma Owens; behalf of Missionary Baptist Church by Mrs. Julia Henry; on behalf of African Methodist Episcopal Church by Mrs. Addie Williams; on behalf of Methodist Episcopal Church by Miss Wallie Ellis. All made splendid addresses. At 9 o'clock The Freedmen's Aid anniversary. Dr. J. M. Cox, president of Philander-Smith College, delivered a masterly address. Collection, \$31.15. Friday morning at 11 a. m. the Rev. M. B. A. Cain our pastor at Nashville and Follette, preached a most excellent sermon. Collection, \$2.25. At 2 o'clock the Woman's Home Missionary Society met in their annual session with Mrs. M. C. Hall acting president. Devotionals conducted by Mrs. Charity Brown. An able and well-prepared address by the well-accomplished secretary Mrs. Sarah E. Neal. This address was followed by the mocking-bird of the Clow district, Miss Annie B. Johnson, who sang one of her favorite melodies to the delight of all. Reports for the work from the various auxiliaries were received. Paper: "What Can Be Done to Interest Our Women in Home Mission Work?" was discussed by various charges. Mrs. M. C. Hall was elected district president; Mrs. Sarah E. Neal, secretary, and Mrs. Rosa Donley, treasurer. Mrs. Martha Ann Smith from the Baptist Church and Mrs. Amelia Muldrew from the Clow Methodist Episcopal Church were introduced and made good talks relative to the mission work. At night Dr. J. M. Cox made a short talk concerning the Missionary Work. The missionary annual sermon was preached by the Rev. J. W. Nelson. Collection, \$6.80. Dr. W. H. Jones presiding elder of Texarkana district of African Methodist Episcopal Church was introduced Saturday morning. Brother Roy Ferguson of Center Point was granted license to preach. Among the many visitors were the Rev. S. Jas. Craig, J. W. Hudson, of Colored Methodist Episcopal Church, and J. W. Sisk, of African Methodist Episcopal Church. E. Roberts. Brother Roberts is the father of the Little Rock conference. Some forty or fifty years ago he planted Methodism in these parts and now comes and sits among us with silvery locks and views his well-wrought work. The conference was well attended. Every pastor had a hand in turning the wheel that turned out the greatest victory known in the history of the Clow District. Dr. Hodges is a man of rare ability for leadership. Under his leadership Clow District is destined to be the beacon light of the Little Rock Conference. The Rev. G. W. Thompson and his good people spared no pains in making it pleasant for the conference and visitors. Plenty of every thing was on hand. Pastor Thompson amid sickness and adverse circumstances with his little flock, which numbered about ten, royally entertained about 150 delegates and visitors. We doff our hats to Brother Thompson and bid him and his companions Godspeed. He deserves all the good things that can be said about him. Saturday eve the Sacrament of the Lord's Supper was administered by the Revs. E. Roberts, Jas. Craig, G. W. Thompson, G. A. Hall, J. M. Cox, D.D., and Superintendent Hodges. Dr. Cox preached at 11 a. m. Sunday. The Rev. C. A. Taylor preached at 3:30; the Rev. J. H. Henry preached at 8 o'clock. The next session is to meet at the Horatio, Ark., 1913. Total amount raised in conference session, \$538.60.—J. W. Nelson.

### LITTLE ROCK DISTRICT

The Epworth League and Sunday school convention of Little Rock district convened in Lafferty's Chapel, Batesville, Ark. The Rev. G. T. Saxton, district superintendent, conducted the devotional exercises. The district superintendent spoke upon the vital points of the League and Sunday school activities. President S. A. Robinson delivered his address, which was timely, and pointed. The convention was organized as follows: Chas. Westbrook, and Mrs. W. B. Curtis, secretaries; the Rev. J. W. Ferrell, treasurer; H. N. Neely, statistical secretary and W. B. Curtis, reporter. The program was

business-like way. The Rev. Mitchell, of the African Methodist Episcopal Church, this city, gave some words of encouragement. Thursday at 11 a. m. the Rev. S. McDaniel of Hot Springs preached a strong, logical sermon. The Rev. W. S. Sherrell, State President of the League, spoke of the work throughout the State and urged that the Leaguers take on new life. At 8 p. m. the welcome address was delivered by Judge Chas. Coffin, Mayor of the city, who commended the work of the Methodist Episcopal Church and the good that she was doing.

Dr. J. M. Cox, President of Philander-Smith College, spoke in behalf of the school and made a strong plea for the boys' dormitory. The Rev. J. W. Terrell represented the Southwestern. Saturday night was given to Sister Saxton and the young people. It was indeed worth the attention of all. May God send us more such women to work in the Woman's Home Missionary Society. Sunday, at 11 a. m., our work was crowned by the Rev. J. W. Terrell who preached from Psalms 126-5. Theme—Sowing Is Sad, Reaping Is Joy. The Spirit came, and filled the house. Total collection for the convention, \$150.07. We cannot say too much of the Rev. B. J. Lewis, who labored so earnestly for the success of the convention. He is a wide-awake pastor. May Heaven bless his efforts.—W. B. Curtis.

### CUMBERLAND DISTRICT

The Twentieth session of the Epworth League Convention convened Wednesday, August 28th, at Simpson Church, Wheeling, West Va. The district superintendent, the Rev. G. E. Curry, was present. The annual sermon was preached by the Rev. A. Hall Whitfield, B.D., of Point Pleasant, West Va. At 2:45 p. m. opening of the Epworth League Conference by the Rev. John M. Bean. The Junior League rendered a musical program. At 8 p. m. there was a joint session of league and conference under the presidency of the District Superintendent Mr. R. N. Addleman, city solicitor, gave the welcome address to the conference on behalf of the citizens of Whitney. He was the substitute of the Mayor, the Honorable Charles C. Schmidt, who died suddenly the previous day. Mr. Addleman, in very choice language expressed his pleasure in having to extend the word of welcome of his fellow citizens to the conference. Words of wisdom were also heard from the pastor, the Rev. Dr. Geo. W. Jenkins for the church. Mr. J. S. Moe for the league, the Rev. Mr. Farley, pastor of the African Methodist Episcopal Church on behalf of his congregation and the Rev. Mr. Tindall of the Lexington conference. The Rev. G. Togg of Pittsburg made the response. Several musical numbers by church talent were rendered. Thursday, the 29th., the district superintendent read his report in which he called attention to the army of colored people coming up from the South and making their abode in the large towns and cities without any religious superstition and identity, which constituted a great menace to the social and moral condition of the race, urging them to co-operate with the Home Mission Society for the betterment of these conditions. The pastoral reports were then submitted. The Temperance question was discussed. The Conference went on record as supporting the anti-saloon league. The subject of the afternoon was a paper by W. A. Dright, M.D., on: "The Methodist Brotherhood;" a lively discussion followed. Another paper was read by the Rev. John M. Bean on the question: "Is Methodism Declining in Spiritual Power?" which brought forth a very spirited discussion at the evening session. The delegates were given a reception by the committee on entertainment. The conference resumed its setting on Friday morning. Telegram from the Alexander conference setting at Salem, Va. Convincing greeting was read and replied to. Fairmount was selected as the place for holding the district conference of 1913. Mr. F. E. Pope, secretary of the local F. M. C., was introduced and made a few complimentary remarks. Reports from the various organizations of the church were read; the passing of the character of local preachers and the renewing of granting of licenses were attended to. The subject of the day was a paper by the Rev. M. F. Hayling, on "The Manless Pew and Childless Church," which called forth quite a discussion. The Epworth League elected its officers for the ensuing year and the same were installed at the evening session by the District

Saturday morning a letter of greeting from the Woman's Home Missionary Society of Washington, D. C., was read. The publishing of the conference minutes by the lay brethren was agreed to a committee was appointed for same. Sound resolutions were read and adopted. One from the Charleston quarterly conference, speaking in very glowing terms of the effective work done by the district superintendent, the Rev. G. E. Curry, during his five years on the district. The conference adjourned to accept an outing given by the committee on entertainment to the Whitney Park, which was very enjoyable after a week of close confinement. Sunday was a day of spiritual uplift, starting with early prayer meeting. The district superintendent preached a very helpful sermon at the 11 o'clock service, after which the sacrament of the Lord's supper was administered. At 3 p. m. a platform meeting was held. The Rev. J. S. Carroll spoke on the "Men's Movement." Paper also on "The Prohibition Constitutional Amendment." The evening service was of great help. This sermon was preached by the Rev. M. F. Hayling of Gettysburg, Pa. Resolutions were passed thanking the members of Simpson Church and the citizens of Wheeling who contributed to make this conference the great success it was. Very interesting papers were read on Saturday by the Rev. and Mrs. Jefferson; one on the "Teachers Training Class in the Sunday School"; the other on "Does the Ladies' Aid Society Reserve the Proper Support from the Official Boards of the Churches?"

### NAVASOTA DISTRICT

The Navasota District Conference convened in Lee's Tabernacle, Navasota, Texas, August 13, 1912. The Conference opened promptly at 9 a. m., Rev. B. M. Taylor, District Superintendent presiding, who also conducted the religious services. The Rev. A. F. Johnson, of Caldwell, was elected Secretary; Prof. W. H. Hightower, Recording Secretary; the Rev. Ellis Mischeaux, was elected District Treasurer. The District Superintendent addressed the Conference in the interest of the various benevolent enterprises of the Church, and urged the brethren and Conference to stand by Wiley University. Several visitors were present and introduced to the Conference, among whom were the Rev. M. Q. A. Fuller, Superintendent of Palestine District; the Rev. K. W. McMillan, B.D., Superintendent of Paris District; the Rev. P. J. Jenkins, Superintendent of Marshall District; the Rev. W. H. Logan, D.D., Superintendent of Houston District; the Rev. J. P. Patrick, A. D. Gabrell, R. B. Reid, and the Rev. J. Mercer Johnson, D.D., Pastor Trinity Church. The reports showed advance on all lines, a large delegation was in attendance. Prof. M. S. Davage, Business Manager of Southwestern made a strong plea for the paper. A Ministerial Social was given at the residence of the Rev. and Mrs. B. M. Taylor, Superintendent of Navasota District, Thursday evening, August 15th, during the District Conference. Among those who were present: the Rev. E. Mischeaux and wife; M. M. Muldrew and wife; J. F. Barnes and wife; Wm. Josey, W. M. Brooks, W. W. Randall, D. C. Haily, D.D., S. A. Kelly and wife; R. E. Dyer, E. G. Gilmore and wife; A. F. Johnson, W. E. Hutcherson, J. A. Tillery, W. A. Fortson, H. R. Smlth, B. McDaniel, A. R. Luster, and wife, M. W. Dogan, D.D., President of Wiley University, Prof. R. E. Brown, Manager Science Hall, Wiley University; the Rev. K. W. McMillan, A.B., District Superintendent, Paris District; Mrs. Loude, of Anderson, Texas; Mr. J. T. Taylor, brother to the District Superintendent; the Rev. Ford and wife, Pastor of the African Methodist Church in the city; the Rev. Abner Thomas, and Mrs. Bethea Reddicks, of Hempstead. Resolutions, adopted by the Navasota District Conference were to the effect that the Rev. B. M. Taylor has served the Navasota District, as District Superintendent until now the closing up his sixth year and had given faithful and creditable service; good and strong sermons, had been kind and impartial in his ruling, wise in his decision of law, and successful in his work on the District. He was given a rising vote of thanks.—W. A. Fortson, W. E. Hutcherson, D. C. Halley, S. A. Kelley.

Miss Estella Willard Gord of Cave Spring, Ga., a graduate of the Rome High School and of Clark's University, Class 1910, has entered the conservatory of Music and the Academie department of Oberlin College at Oberlin, Ohio. Miss Estelle



Gleanings from the Field

MISSISSIPPI.

Tupelo.—The Rising Star Epworth League Chapter of the St. Paul Church gave a free social on Wednesday evening, August 28. A fine program was prepared by Miss L. J. Clifton. The Tupelo Brass Band furnished music for the occasion, led by Mr. S. W. McWilliams. A large number of guests were present and were served with refreshments by Misses Desma Cook, Ruby Arnold, Winona Shumpert, Ezle Mack and Annie Slack. Prize No. 1 was given to Mr. Oscar McClain; prize No. 2 to Mr. J. E. Hamby. The Epworth League at Tupelo is doing great work.—S. W. Scott, Fourth Vice-president; M. J. Shannon President.

Grenada Charge.—At Vincent Chapel our third Quarterly Conference was held by Dr. N. R. Clay, our District Superintendent, September 6-8. Dr. Clay was with us on Sunday morning and addressed the Sunday School. At 11 o'clock he preached and also at night. One hundred and seven took the Sacrament. We paid our District Superintendent in full, \$27.50. The Rev. J. W. Winbush, our pastor, deserves much credit for the Christian zeal he displays in this work. Under his leadership we believe success is ours.—P. F. Fitzgerald.

Handsboro.—We had an excellent meeting Sunday, September 1, and succeeded in raising \$20.00 for our pastor. The rally was continued to the third Sunday, when we hope to make a better report.—E. D. Smith.

Florence.—Our third Quarterly Conference was held August 22. District Superintendent P. H. Rembert held the quarter. The brethren were all present with good reports. Dr. G. W. Smith, of Jackson, was with us and made a splendid talk. Dr. Smith spent five days at Plain. At 8 p. m. District Superintendent P. H. Rembert preached a strong sermon to a packed house.—M. White, Pastor.

Edwards.—Our third Quarterly Conference convened here August 10-11, with the Rev. J. E. Holmes presiding. Superintendent Holmes preached two able sermons. Reports showed improvements along spiritual and financial lines. Total collection for the day, \$32.00. Paid District Superintendent in full for the quarter. We have remodelled the church on our work—Wesley Chapel—at a cost of \$115.00, all of which is paid for, and we are now planning to paint it and put on the finishing touches. We have a successful revival on at this writing. The Rev. A. Hollins is pastor.—A. S. Stewart, Recording Secretary.

Meridian.—St. Paul is yet moving onward and upward. Our second Quarter was held July 5th, Dr. J. M. Shumpert presiding. Fifty-two officers made good reports. The following amounts were raised and reported: For charity and trustees, \$445.99; for benevolence, \$33.81; for the stewards, \$160.92; total, \$640.72; one cash subscriber for the Southwestern. Number of conversions and accessions this quarter, 80. We are yet determined to clear St. Paul of the debt this year—\$1,800.00. We are working for \$2,000.00. Sunday was a great day. The Doctor preached twice to packed houses. Over 400 communed.—L. W. Price, Pastor.

Collins.—I take this method of thanking the host that came to the personage during the absence of the pastor, on the night of September

the weight of 75 or 80 pounds of groceries. P. McCormick, H. Mathis, Sam McCormick, D. Hall and Mrs. Jane Lofton were the leaders.—W. R. Walker.

Camden.—The third Quarterly Conference of the Couparle Circuit was held at Wesley Chapel August 24-25, the Rev. Henry W. Wood in the chair. Reports showed the work in fair condition. Added to the church, 11; baptized, 8; total, 19. The Rev. A. M. Trotter preached six sermons during the meeting. All were greatly pleased. The Rev. H. W. Wood preached two splendid sermons and delighted the people with his lecture. Raised for the Superintendent, \$21.00; benevolence, \$23.00.—Maggie G. Garrett, Reporter.

Laurel.—The Widows College of Art and the race for the most popular widow in Laurel, Mississippi, convened at St. Paul Church, August 27, for the purpose of raising money for our new church. A handsome gold-headed parasol was awarded to the widow who raised the most money. C. E. McGee, \$10.10; M. E. McCann, \$5.35; J. E. Curric, \$4.35; Mamie Kiley, \$1.80; A. Dill, \$2.50; L. Parker, \$2.50; Riller Marks, \$2.50; M. C. Brown, \$12.05; Mary Lee, \$3.00; Mary F. Read, \$10.00; S. A. Riley, \$5.00; total amount raised, \$59.15. Mrs. Mary C. Brown received the prize in A. W. Guffin's class, No. 1.—R. N. Jones, Pastor; A. W. Griffin, Reporter.

Greenville, Miss.—The following named have sent in our redeeming rally: D. E. Simons, J. T. Cannon, J. H. Holmon, Prof. Skinner, W. F. Isaiah, J. S. Rush, Profs. J. T. Strong and Jas. Patterson and C. B. Ball, \$1.00 each. The Clarksdale District Conference gave \$5.00, including Prof. Skinner, J. D. Holmon and Mrs. Williams and Mrs. Holmon, and other smaller amounts. The Greenville District of the Woman's Home Missionary Society gave \$6.05, including the one dollar paid by C. B. Ball.—G. Orange, Pastor.

Laurel.—Our third Quarterly Conference convened in Dudley Chapel, at Ellisville, the Rev. W. M. McMorris, Superintendent, presiding. The pastor, the Rev. R. N. Jones, read his report and it was a delight to the Conference. Also the local preachers, Sunday School superintendents, and other officers made good reports. The class leaders reported: Laurel, a total of \$15.52; Ellisville, \$10.80. We paid the Superintendent in full. Raised this quarter for the District Superintendent, \$34.40.

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I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whitish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the contents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case entirely free, in plain wrapper, by return mail. I will also send you, free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Stickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly any sufferer that this Home Treatment really cures all women's diseases, and makes women strong, plump and robust. Just send me your address, and the free ten days' treatment is also the book. Write today, as you may not see this offer again. Address—MRS. M. SUMMERS, Box 176, South Bend, Ind., U. S. A.

treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case entirely free, in plain wrapper, by return mail. I will also send you, free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Stickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly any sufferer that this Home Treatment really cures all women's diseases, and makes women strong, plump and robust. Just send me your address, and the free ten days' treatment is also the book. Write today, as you may not see this offer again. Address—MRS. M. SUMMERS, Box 176, South Bend, Ind., U. S. A.

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## Conferences and Conventions

### DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
Little Rock .....	Richwood, Ark.	Oct. 24-27	G. T. Saxton
Tupelo .....	Tupelo, Miss.	Nov. 6-10	E. F. Scarborough

### CONVENTIONS

- October 4—Clow District Sunday School and Epworth League convention at Murfreesboro, Ark.
- October 10-13—Atlanta Conference, Woman's Home Missionary Society, Douglasville, Ga.
- October 15-17—Delaware Conference Annual Preachers' Meeting, Pocomoke City, Maryland. W. J. Hughes.
- October 17—Epworth League and Sunday School Convention, Texarkana, Arkansas.
- November 6-10—Tupelo District Sunday School Convention, Woman's Home Missionary and Ladies' Aid Societies, St. Paul's Church, Tupelo, Miss.
- November 13-14—Jackson District Epworth League, Ladies' Aid and Woman's Home Missionary Society, Couparie, Miss.

### Special Notices

#### AN APPEAL TO MEMBERS OF SAVANNAH ANNUAL CONFERENCE.

We are nearing the close of our year's work and we realize that "Merit wins." We are asking each District to raise \$100.00 each, which will go to help erect a dormitory at Haven Academy, Waynesboro. I am asking that each individual will play his or her part in this movement. "Come over and help us" is our cry, and I ask the people of the Waynesboro District to do your part and don't let me report less than \$100.00 at the session in December. And, too, remember that the Woman's Home Missionary Society will hold a convention during the session of the Annual Conference. I hope that every District will be well represented with written reports and money. We are calling for \$400.00. Don't let us fail to pray and pay, and God will open for us a way.—Cassie E. Sapp, President.

### District Rounds

#### SAN ANTONIO DISTRICT. Fourth Round.

Boerne Circuit, October 2-3; Gonzales Circuit, 4-5-6; Belmont Station, 9-10; Pearsall Circuit, 11-12-13; Cuero Station, 18-19-20; Clinton Circuit, 18-19-20; Yorktown Station, 23-24; Beeville Circuit, 25-26-27; Pleasanton Circuit, 30-31; Rossville Circuit, 30-31; San Antonio (St. Paul), November 1-2-3; (Cars Hill), 5-6-7; Jacob's Chapel, 8-9-10; Hondo Station, 13-14; Del Rio Circuit, 13-14; Kerrville Circuit, 16-17; Floresville Circuit, 18-19; Nixon Circuit, 20-21; Westhoff Circuit, 19-20-21; Hamilton Circuit, 22-23-24; La Vernia Circuit, November 27-28; Sutherland Springs Circuit, 27-28; Corpus Christi Circuit, 29-30, December 1; Uvalde Circuit, December 4-5; Seguin Circuit, 6-7-8; Harwood Circuit, Kingsbury Circuit and Kenedy Circuit, will be arranged for. Brother Pastors: Let each individual be deeply concerned about what report he will make. As soldiers of Jesus Christ, with faces toward the Annual Conference, let's make haste. Don't wait! Make good before the Conference. We are responsible to our great Church; as leaders, let us go forward. Kindly inform me as to the number of subscribers you have up to date. We are leading in every other department, why not lead in subscriptions for the Southwestern? The Southwestern is needed in every

home on the District. It will help you in many ways to improve conditions in our charges. We will soon be on the fourth round. Have all committees out and ready to report. Let us meet the Annual Conference with full reports. God bless you all. Some of you have had a hard time in doing your best. We have just received the pastors summary blank reports. Will give them out on this round. Each pastor will report the first day of the Conference. We think the new blank report better than the old ones. Therefore, be men. Have confidence in yourselves that you can win the day. Get the people to take the Southwestern. Raise the amount given you. Can we "and the test"? We think so. We must meet the hour. Let us meet it as men. We have won a great victory on the field. God stood with us.—A. M. Mason, Superintendent, P. O. Box 775, San Antonio, Texas.

#### KNOXVILLE DISTRICT. First Round.

Clinton, October 5-6; Jefferson City, 12-13; White Pine, 19-20; Morristown, 26-27; Mountain City, November 2-3; Elizabethton, 9-10; Shell Creek, 16-17; Johnson City, 23-24; Greenville Circuit, November 30, December 1; Warrensburg Circuit, 15-16; Russellville, 22-23; Newport, 29-30; LaFollette, January 5-6, 1913; Byington, 12-13; Knoxville (Vine Avenue), 19-20; Knoxville (Seney Chapel), 26-27. District Stewards and pastors will meet at Greenville October 10, at 11 a. m. Let us commence at once, brethren to do the work of the Church. You did well on the District this past year, but we must do greater things this year. Put the Southwestern in each home. Organize Self-Denial Clubs and win souls. Collect on the \$100.00 we are to raise for the Freedmen's Aid Society. Win souls and raise the general benevolences of the Church and make ready to report at each Quarterly Conference. Let us not have any blanks in our quarterly reports. I stand ready to help you in any way possible.—J. W. Tate, Superintendent.

#### MAYSVILLE DISTRICT. Third Round.

Mayslick (11 a. m.), October 5-6; Pleasantville (3:30 p. m.), 6; North Fork (7:30 p. m.), 6; Dover, 9; Aberdeen, Ohio, 10; Flemingsburg, 12-13; Sherburne, 15; Tilton (3:30 p. m.), 16; Poplar Plains (7:30 p. m.), 16; Germantown, 17; Manchester, Ohio,

18; Maysville, 20-21; Augusta, 26-27; Louisa, 30-31; Ironton, Ohio, November 1; Portsmouth, Ohio, 2-3; Orangeburg, 5; Tollesboro, 6; Holly, 7; Morefield (11 a. m.), 9-10; Sharpsburg (7:30 p. m.), 10-11; Mt. Sterling, 12-13; Clay City, 14; Covington, December 1-3; Mt. Olivet, 5; Boyd (11 a. m.), 7-8; Falmouth (7:30 p. m.), 8; Lair, 13; Cynthia, 14-15.—Dear Brother: Let us make our work a great success. Hold revival, collect and send in your benevolences. Remember our Conference obligation to the Cummingsville Church.—J. S. Bailey, Superintendent, Maysville, Ky., Box 342.

#### LOUISVILLE DISTRICT. Third Round.

Sonora, October 2; Upton, 3; Muncifordville, 4; Bowling Green, 5-6; Morgantown, 7-8; Auburn, 9-10; Drakesboro, 11; Hartford, 13-14; Beaver Dam, 15-16; Taylor Mines, 17; Greenville, 18; Leitchfield, 19-20; Smithland, 26-27; Paducah, 28; Grand Rivers, 29; Eddyville, 30-31; Princeton, 2-3; Owensboro, 9-10; Lewisport, 11; Hawesville, 12-13; Irvington, 14-15; Cloverport, 16-17; West Point, 18-19; Vine Grove, 20; Jackson Street, December 1-2; Mt. Washington, 4-5; Coke Chapel, 8-9; New Haven, 10; Boston, 11; Lebanon Junction, 12; Hardinsburg, 14-15; Harned, 3 p. m. 15; Thirty-fifth Street, 21-22; Lloyd Street, 24-25.—Dear Brethren: We rejoice with you in the excellent showing made at our District Conference. Strive for the mastery. Have no blanks in your report. Remember to collect and report \$1.00 per member for benevolence. Have your minute money ready when I come on this round. Don't wait till I come to do everything. be in the progressive rank, have something to report. We should have a thousand converts this fall. Brethren, go in to win.—R. L. Dickerson, District Superintendent, 805 Hancock Street, Louisville, Ky.

#### OHIO DISTRICT. Fourth Round.

Troy, October 1-2; Dayton, McKinley, 5-6; Urbana, 10; Springfield, 13-14; Oberlin, 19-20; Lorain, 20-21; Elyria, 22-23; New London, 24; Cleveland, 25-27; Steubenville, November, 2-3; Cadiz, 4; Mount Pleasant, 5; Flushing, 6; Bridgeport, 7-10; Bellaire, 8-10; Martin's Ferry, 9-10; Columbus (Parker Street), 16; (Hawthorne Street), 17-18; (Wheatland Avenue), 19; (Penna. Avenue), 20; Delaware Circuit, 21-22; Columbus (American Add.), 3 p. m., 24; (Eleventh Street), 24-25; (Arlington), 26; Batavia, December 1; Milford, 1-2; Madisonville Circuit, 3-4; Coke Otto, 5; Steel's Subdivision, 6; Cumminsville, 7-8; Park Street, 15-16; Clevel, 17; Westwood Circuit, 18-19; Mount Zion, 20-22; Xenia, 29.—Dear Brother: I know that you are aiming to have good success in your work. Have a revival this fall. Have Minute Money ready. Raise your benevolence in full. The Church is depending upon you to do your duty.—Joseph Courtney, Superintendent, 336 Fair Street, Springfield, Ohio.

#### INDIANA DISTRICT. Third Round.

Rushville (Saturday and Sunday morning), 5-6; Connersville (Sunday afternoon and evening), 6-7; North Vernon, 8; Madison, 9; Watson and Cementville, 10-11; Jeffersonville, Wesley, 12-13; Jeffersonville, Sims, 14; Cannelton and Tell City, 16-17; Boonville, 18; Princeton, 19-20; Browns (Ill.), 21; Rockport and Newburgh, 22-23; Evansville, 26-27; Bloomington, 28-29; Shelbyville, November 1; Anderson, 2-3; Muncie, 4; Greenfield, 5; Newcastle, 9-10; Indianapolis, Barnes, 16-17; Indianapolis, Scott, 17-18; Indianapolis, Simpson, 24-25; Chicago, St. Mark, December 1-2; Chicago, Scott, 6-8.—Let us make a thorough canvass for the Southwestern and raise all of our Discipline. (Continued on Page 13.)

## Okolona Industrial School

### Opens Its 11th Session October 2, 1912

Domain of 380 acres; 5 substantial buildings, including a 100 horse-power light and power plant, and a 4-story, brick, modernly-equipped; 16 different trades taught by 20 Christian teachers, who stand ready and anxious to guide the 500 young men and women we invite to our Campus.

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The Book of Discipline contains a brief account of the rise of Methodism, and states its doctrinal foundation, its constitution, polity and ritual. In detail it defines the powers and relations of the several Conferences, and the organization and methods of the various administrative Boards. It declares the authority of the general Church, sets forth in order the rights and responsibilities of its lay and ministerial members, the processes by which rights are guarded and responsibilities enforced; it prescribes also the judicial procedure by which the privileges of membership and the prerogatives of office may be suspended or forfeited. It is of the greatest value to every member of our Church.

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The great outstanding claim of Conference Claimants, as represented by the Board of Conference Claimants and by Annual Conference Investments, will not have a specific apportionment. The Jubilee Gift stands on its merits and needs.

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This conviction was back of the call for Five Million Dollars in Permanent Funds. Send your subscription to the Board at Chicago.

The value of the dollar paid to our retired preachers varies greatly. In some Conferences the pledge of the Church in the Discipline is not worth thirty cents. The "full dinner-pail" of the mechanic may be realized, but in many Conferences the superannuate can almost see the bottom of the pail.

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The Veteran Preacher is out and if you have not received your copy it is because you have not paid your subscription. The paper is now under postal entry and the number of copies that can be sent out without expense is exceedingly limited. Send in your subscription at once Twenty-five cents a year, or, ten copies for \$1.00.

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It's too bad that Dr. Pearson's will is being contested. He gave away millions, leaving an estate of only \$4,000; and heirs are in litigation concerning that.

A LIFE ANNUITY BOND of the Board of Conference Claimants precludes litigation and absolutely secures a life income. Write us about it.

## CONFERENCE NOTICES

### District Rounds

(Continued from Page 12.)

ary Benevolence by Thanksgiving, which will enable us to avoid the rush we usually have the last two

months of the Conference Year.—Gloster R. Bryant, 920 N. West Street, Indianapolis, Ind.

### ALEXANDRIA DISTRICT. Fourth Round.

Mt. Zion, October 19-20; Campti, 20-21; Campti Circuit, 22; New Town Circuit, 23-25; Natchitoches, 26-29; Ccaue River Circuit, November 1-3; Colfax, 5-6; Rigolette, 7; Pineville, 8-10; Leecompte, 12-13; Cottonport, 14; Booneville, 16-17; Newman Memorial, 23-25; Rapides, 26; Alex. Mission, 27-28; Eola and Sunflower, 29, December 1st; Bunkle, 2-3; Cottonport, 4-5; Washington, 7-8; Opelousas, 8-10; Leche, 11; Waxla Circuit, 12-13; Wiley and Lottle, 14-16; Melville Circuit, 17-18; Sbloh, 19-22; Maringouin, 20-23; Cheneyville, 28-30.—Dear Brethren: You have been faithful and loyal thus far. Let us see to it that the full apportionment for benevolence is raised in each charge, the Southwestern and a Discipline in each home, and the Sunday Schools built up. Let us raise our part for the local education and the Peck Memorial Home.—J. O. Richards, Superintendent.

### VICKSBURG DISTRICT. Fourth Round.

Clinton, October 29-30; Edwards, 23-24; Bolton, 26-27; Vicksburg Circuit, 30-31; Vicksburg, November 2-3; Angulla, 6-7; Cary, 9-10; Fayette, 13-14; Harriston, 16-17; Natchez, 20-21; Union Church, 23-24; Harrisburg, 27; Fayette Circuit, 28; Meadville, November 30, December 1; Kirby Circuit, December 4-5; Centreville, 7-8; Newtonia, 14-15. Brethren: The Revivals on the District have been glorious. Now complete your benevolent collections and bring five or more new subscribers to the Annual Conference for the Southwestern.—J. E. Holmes, Superintendent.

### BATON ROUGE DISTRICT. Fourth Round.

Pine and Beach Grove, October 10-13; Dennis Mills, 11-13; Macedonia, 19-20; Mt. Carmel, 20-21; Clinton, 24-27; Rylander, 25; St. Peter, 26-27; Asbury, November 2-3; Wilson, 3-4; Norwood, 7; Mt. Zion, 8; Jackson, 9-10; Slaughter, 13-14; Zachary, 16-17; Baker, 17; Deerford, 20-21; Jones Creek, 23-24; Neely Church, 27; Denham's Spring, November 30, December 1; Conrad, December 4; Jordan, 5; St. Mark, 6-8; Wesley, 8-9; Prairieville, 10; Lobdell, 11-12; New Roads, 14-15; Batchelor, 16; Mason, 17; Rosedale, 19; Torras, 21-22; Lettsworth, 22-23; Port Allen, 28-29.—Dear Brethren: You who have not raised your benevolence, begin at once so that the Baton Rouge District can bring up a round report at the Annual Conference. Try and have someone saved at every service and put the Southwestern in every home.—H. Daniels, Superintendent.

### FT. SMITH DISTRICT. Fourth Round.

Roland Circuit, October 26-27; Marche Circuit, November 2-3; Conway, 9-10; Morrilton and Adkins, 16-17; Springfield and Plumer, 23-24; Fayetteville, December 1-2; Bentonville Circuit, 7-8; Van Buren, 15-16; Charleston Mission, 18-19; Ft. Smith (Eliot Mission), 22-23; Ft. Smith (Mallaleu), 22-23; Danville Circuit, January, 4-5, 1913; Little Maumee, 11-12; Solgohatchie, 18-19. Dear Brethren:

Plan a round report in this quarter. Do your best to report full on all of the causes. If any changes in dates, I will let you know.—H. P. Coulter, Superintendent.

## Marriages

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

LANDRY-DORSEY.—Mr. Joseph Landry and Mrs. Stella Dorsey at Pass Christian, Miss., Sept. 19th, the writer officiating. Mrs. Landry is a member of the Methodist Episcopal church in good standing. Mr. Landry is a citizen of Pass Christian.—J. C. Houston, pastor.

TINSLEY-WOODEN. — Mr. Roscoe Tinsley and Miss Olar Wooden, July 21, 1912, at the home of the bride's brother. Prof. Tinsley and Miss Olar are among our best people. The Rev. H. R. S. Erby, pastor, officiated.—F. Erby.

COLEMAN-DAVIS.—At the Residence of Sander Jones, Deerford, La., September 15, 1912, Mr. Rafe Coleman, a farmer, and Mrs. Susanna Davis. The Rev. S. A. Mason officiated.

CHARLES-TYLER.—At St. Martinsville, La., September 16, 1912, John Charles and Miss Daisy Tyler, in Mallalieu Chapel. Brother Charles is our recording steward. Quite a crowd was present. The Rev. T. P. Morris performed the wedding ceremony.

SCOTT DRA E.—September 18, 1912, at St. Martinsville, La., Mr. Sanders Scott of Lake Charles, La., and Miss Ida Drake, daughter of W. G. Drake. The bride left the same evening at 2 o'clock p. m. for Lake Charles where they will reside. The Rev. F. P. Norris officiated.

LAWTON-GALLOWAY.—Mr. William Lawton and Mrs. Esther Galloway at Pass Christian, Miss., September 12, 1912, the writer officiating. Mrs. Esther Lawton is a prominent member of the Methodist Episcopal church here and is the daughter of one of our leading families. Mr. Lawton is a citizen of New Orleans where they will make their future home.—J. C. Houston, pastor.

GAINS-CUTLIFF.—A beautiful wedding in Daniel Church, Shreveport, La., Thursday night September 19, 1912 was that of Miss Lillian Gains to Mr. Aaron Cutliff. The bride was beautifully gowned. She is one of our best girls of the Sunday school and church. The groom is a splendid young man. They left for Fortworth, Texas, their future home. The pastor was assisted in the ceremony by the Revs. W. R. London and I. L. Turner.—T. B. Oville, pastor.

DICKERSON-PRATT.—Monday, September 9, 1912, at high noon, Miss Carrie Ruth Pratt and Mr. Robert E. Dickerson at New Zion Methodist Episcopal Church. The bride was beautifully gowned in white satin trimmed in band lace and a large picture hat with plume. During the ceremony the bride's niece, little Miss Elizabeth Knox, sang "The Vale of Dreams," with organ accompaniment by Mrs. Rosa Davis Williams. After the ceremony, Mr. and Mrs. Dickerson left for Canton, Miss., where a grand reception awaited them. They were accompanied by Miss Rosa Jones and Mrs. Gertrude Covington of Canton, sister of the groom, Dr. and Mrs. Miller, Dr. and Mrs. Redmond, Lawyer and Mrs. Levy. The bride is the beautiful and accomplished daughter of the Rev. I. L. Pratt. She is a trained nurse from Provident Hospital, Chicago, and a great church worker. The groom is from one of the best families in Canton where he is held in high esteem. Jackson will be their future home.—J. H. Cook.

JACKSON-KILLUM.—Miss Louvada Jackson and Mr. Walter Killum, Sunday, August 8, 1912. Miss Louvada is a charming young lady of Jackson who has splendid qualities. She is a member of Frierson Chapel on the Caledonia, Miss., circuit. The young man is a member of the Baptist Church. The pastor, the Rev. G. W. Baker, officiated.

BRYANT-MCKAY.—Miss Segiel Hatfield McKay of Oklahoma City was recently united in marriage to John P. Bryant of Watertown, South Dakota. The ceremony was performed at Watertown on August 28th by the Rev. J. N. Greene pastor of the First Methodist Church. Miss McKay was well known in church circles in Oklahoma City. The home of the young people will be for the present, at least, in Watertown, South Dakota.

JOSHUA-VICTOR.—Thursday evening August 29, 1912, Mr. M. Luster Joshua of Lake Charles, La., to Miss Rita Victor of New Orleans. Mr. Joshua is the son of Dr. M. M. Joshua, of Lake Charles and is principal of the night school at New Orleans University. Mr. Joshua will accept a position as secretary and business manager of the French Benzil Dry Cleaning and Tailoring Company of this city. The young people will live in New Orleans for the coming three years, during which time Mr. Joshua will be attending New Orleans University and Flint Medical College respectively.—M. Luster Joshua.

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No. \_\_\_\_\_  
**ACT OF INCORPORATION**  
 of  
**LINCOLN LIFE INSURANCE CO.**  
 July 27th., 1912.

United States of America, State of Louisiana, Parish of Orleans, City of New Orleans:

BE IT KNOWN, That on this, the twenty-seventh day of the month of July, in the year of our Lord One Thousand Nine Hundred and Twelve, and of the Independence of the United States of America the One Hundred and Thirty-Sixth,

Before Me, ERASTE VIDRINE, a Notary Public, duly commissioned and qualified in and for the Parish of Orleans, City of New Orleans, therein residing, and in the presence of the witnesses hereinafter named and undersigned, personally came and appeared the several persons whose names are hereunto subscribed, all residents of the State of Louisiana and citizens of the United States, and severally declared that, availing themselves of the general laws of the State of Louisiana in such cases made and provided, they have formed and organized, and do, by these presents, form themselves and such others as may become associated with them, into and constitute a corporation and body politic in law, for the objects and purposes hereinafter set forth and expressed, which they adopt as their charter.

**ARTICLE 1.**

The name and title of this corporation shall be "LINCOLN LIFE INSURANCE COMPANY," and it shall exist and enjoy succession by its corporate name for a period of ninety-nine (99) years from date hereof; and it shall have power, in its corporate name, to sue and be sued; to make and use a corporate seal and the same to break or alter at pleasure; to purchase, own, hold, lease, accept by donation, or acquire in any other manner authorized by law, real, personal or mixed property of every sort and description; to alienate, sell, hypothecate, mortgage, lease, or pledge any, or all its real, personal or mixed property, rights, grants or franchises; to borrow and loan money, to give and receive securities by mortgage, pledge or in any other legal manner; and generally to do and perform all things necessary or incident to the proper conduct of the affairs of this corporation, and which may not be specifically enumerated in this charter.

**ARTICLE 2.**

The domicile of this corporation shall be the City of New Orleans, Louisiana, and all citations or other legal process shall be served upon the President, and in the event of his absence or inability to act, upon the Vice-President or Secretary in the order named.

**ARTICLE 3.**

The objects and purposes for which this corporation is organized are declared to be: To insure, on the legal reserve and industrial plan, the lives of persons and also the health of persons and do every insurance appertaining thereto, in the State of Louisiana and other States and the Territories of the United States, as its Board of Directors may from time to time determine.

**ARTICLE 4.**

The authorized Capital Stock of this corporation is hereby fixed at One hundred thousand (\$100,000.00) Dollars, divided into and represented by ten thousand (10,000) shares of the par value of ten (\$10.00) dollars each, with an authorized surplus of seventy-five (\$75,000.00) dollars, which shall be fully paid in cash and shall be non assessable before being issued; and such capital stock shall be evidenced by certificates which shall be transferrable only on the books of the company.

Subscription to capital stock shall be due and payable when fifty per cent of the said amount of capital stock and surplus is subscribed at the call of the Board of Directors.

**ARTICLE 5.**

The corporate powers of this corporation shall be vested in and exercised by a board of eleven directors elected from among the stock-

holders of the corporation, and a majority of said board shall constitute a quorum for the transaction of business. The board of directors shall have power to make, amend and abrogate all by-laws, rules and regulations for the management of the affairs of the corporation: to appoint, employ and discharge all officers, agents and employees, fix all salaries and remunerations, and generally to do and perform all things necessary in the transaction of the business and affairs of the company: provided that they may delegate to the President or other persons selected by them, or to such executive, finance or other committee as they may require from time to time create and appoint from their own number such authority as they from time to time deem proper.

The officers of the company shall be a president and one or more vice-presidents, a secretary and a treasurer who shall be elected by the board of directors.

The first board of directors shall be P. H. V. Dejoie, George D. Geddes, J. A. Palfrey, A. Dejoie, Sr., A. Dejoie, Jr., W. E. Roberson, C. C. Dejoie, Joseph P. Geddes, T. J. Howard, Thos. Brown and Geo. H. May, who shall hold office until the second Tuesday in January, 1917, or until their successors shall have been duly elected and qualified: and the first officers shall be P. H. V. Dejoie as president; George D. Geddes, J. A. Palfrey and A. Dejoie, Sr., as vice-presidents; C. C. Dejoie as secretary; and W. E. Roberson as treasurer; and they shall continue in office until the second Tuesday in January, 1914, or until their successors shall have been duly elected and qualified.

On the second Tuesday of January, 1917, and annually thereafter, or as soon after said date as possible, at a meeting of the stockholders held for that purpose, an election for directors shall be held at the office of the company in the City of New Orleans, Louisiana, after ten days written notice mailed to each stockholder at his last known address, and by publication for not less than ten days prior to said meeting in a daily newspaper published in the City of New Orleans. At said election each stockholder shall be entitled to cast, either in person or by duly authorized written proxy, one vote for each share of stock owned by him and standing in his name on the books of the company, and a majority of stock present or represented shall be sufficient to elect. Vacancies on the board of directors shall be filled by for the unexpired term from among the stockholders of the company.

**ARTICLE 6.**

This charter may be amended, changed or modified, or this corporation may be dissolved and its business terminated at any time by a vote of three-fourths of the stock present or represented at a general meeting of the stockholders convened for that purpose, after thirty days written notice mailed each stockholder at his last known address and by publication in a daily newspaper published in the City of New Orleans for not less than thirty days prior to Adv., solid, 2, lam, sept 7 said meeting.

**ARTICLE 7.**

At the termination of this charter by limitation, or on the dissolution of the corporation as hereinabove provided, or otherwise, the affairs of this company shall be liquidated by three commissioners chosen by a majority of the stock present or represented at a stockholders meeting called for that purpose, after ten days written notice mailed each stockholder at his last known address, or at the meeting at which dissolution is determined upon.

The liquidating commissioners shall give bond or other security, as the stockholders shall determine, and shall fully liquidate and settle the affairs of the corporation under such rules and regulations as may be provided by the stockholders. In the event of a vacancy in the liquidating commission, the remaining commissioners shall select from among the stockholders of the company a new commissioner to fill such vacancy and he shall give the same bond or other security as the other commissioners.

THUS DONE, EXECUTED and

SIGNED, in the presence of Messieurs William H Pascoe and Charles Sintes, competent witnesses, domiciled in this parish, who hereunto sign their names together with the said subscribers and me, Notary, on the day and in the month and year first above written after reading of the whole.

**ORIGINAL SIGNED:**

WM. H. PASCOE,  
 CHAS. SINTES.  
 P. H. V. DEJOIE M. D., 25 shares,  
 C. C. DEJOIE,  
 Per P. H. V. Dejoie, 25 shares,  
 A. DEJOIE, JR.,  
 Per P. H. V. Dejoie, 25 shares,  
 J. A. PALFREY,  
 Per P. H. V. Dejoie, 25 shares,  
 A. DEJOIE, 25 shares,  
 T. J. HOWARD,  
 Per A. Dejoie, 25 shares,  
 THOS. BROWN,  
 Per A. Dejoie, 25 shares,  
 GEO. D. GEDDES, 25 shares  
 JOS. R. GEDDES,  
 Per Geo. D. Geddes, 25 shares,  
 W. E. ROBERSON, 25 shares,  
 GEO. H. MAY,  
 Per W. E. Roberson, 25 shares.  
 ERASTE VIDRINE,  
 Notary Public.

I, the undersigned, Recorder of Mortgages in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing act of incorporation of the LINCOLN LIFE INSURANCE COMPANY was this day duly recorded in my office, in Book 1055, folio \_\_\_\_.

New Orleans, September 4th, 1912.  
 (Signed) Emile Leonard, D. R.

I hereby certify the above and foregoing to be a true and correct copy of the original act of record in my office, together with the certificate of the Recorder of Mortgages entered thereon.

In witness whereof, I hereunto sign my name and affix the impress of my official seal, at New Orleans, this fifth day of September, 1912.

ERASTE VIDRINE,  
 Notary Public.

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## Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

### MRS. S. A. McNEIL.

Mrs. Stephen A. McNeil (Mildred Crawford), eldest daughter of the late Stewart Crawford and of Mrs. Mary Crawford, of North Washington St., died at the home of her mother on Sunday, September 15, 1912, after a lingering illness of tuberculosis which began in the fall of 1911. She was 26 years of age, having been born July 1886. The passing of Mrs. McNeill brings sorrow to a large circle of friends. As a student of Ohio Wesleyan, she was one of the brightest members of her race ever to enter its class rooms, and when she graduated in 1908, the highest honors in the gift of the University fell to her lot as a recipient of scholarship. October 1, 1908, she married the Rev. Stephen A. McNeill, Wesleyan 07, while Mr. McNeill was still a student in Boston University School of Theology. In 1909 the Rev. Mr. McNeill, who is a member of the Lexington Conference, was appointed pastor of the Methodist Episcopal Church in Oberlin, O., where he labored for 18 months, ably assisted by his wife, who made many friends by her untiring efforts in behalf of the work in which she and her husband were engaged. September 1, 1910, the work in Oberlin was given up, and Mr. McNeill became principal of the academic department of Samuel Huston College, Austin, Texas, while Mrs. McNeill taught in the normal teachers' training department, winning here also a large circle of friends. Both as pastor's wife and as teacher she put all the energy of a worthy Christian teacher into her task, always counting her work, however hard, an opportunity for more and more service. Failing health began in the fall of 1911, and March, 1912, she was taken to her bed in Austin, Texas. She rallied sufficiently to be brought home the first of last June, but gradually failed until death ensued on Sunday, September 15th. She leaves to mourn her loss a husband, mother, two sisters and a host of relatives and friends. The funeral service was held Tuesday afternoon, September 17th, at two o'clock from the African Methodist Episcopal Church. The Rev. E. L. Gillingham, pastor of the Eleventh Street Methodist Episcopal Church, Columbus, Ohio, officiated, assisted by the Rev. B. W. Kirtley and the Rev. C. H. Mason.

### THE REV. E. D. MILLER.

The Rev. E. D. Miller, pastor of our church at Falmouth, Kentucky, born in Scott County, Kentucky, June 1858, died August 29, 1912. He was converted and united with the Methodist Episcopal Church when quite a young man, and soon after his conversion felt the call to the ministry and in the spring of 1883 joined the Lexington Conference and for 29 years he labored faithfully and earnestly for the salvation of souls, serving the church and the conference in some of the smallest to the largest appointments. Brother Miller was an earnest and faithful preacher of the gospel, kind and gentle in spirit

and disposition and much loved by all who knew him. He was married to Miss Mary J. Noll of Hartford, Ky., October 20, 1885 and to this union five children were born—four daughters and a son. The funeral services were held in the Falmouth church and in Winchester by district superintendent J. S. Bailey, assisted by the Rev. E. A. White of Covington and the Rev. Joseph Sinal of Winchester. Both of these services were largely attended showing the high esteem in which the deceased was held by his church and many friends. He leaves a beloved wife and four daughters. He was a great sufferer, yet patient and cheerful to the end.—J. S. Bailey.

### THE REV. R. H. PONTON.

The Rev. R. H. Ponton was born in Lavaca County, Texas, September 11th, 1852. Married to Miss Laura Herral in 1877; joined the West Texas Conference under Bishop Bowman, the year 1882, continuing in active service until August 27, 1912, when at 3:15 p. m. he was no more, for God took him."

Thou good and faithful servant!

"Life's race well run,  
Life's work well done,  
Life's crown well won,  
Now comes rest."

—A. L. Carper.

GANT.—John Gant, a local preacher of Hasen Church, Allen, La., died August 23, 1912. He was one of the oldest and most useful members of the church. His age was about 62 years.—Jas. E. Harrison, Pastor.

JOHNSON.—Sarah Johnson died August 26, 1912, as she lived—a faithful Christian. She was a member of the Methodist Episcopal Church for 45 years. She leaves five boys and six girls, seven children and a devoted husband having gone to the Great Beyond before her. The funeral was conducted by the Rev. D. Ray. Grandmother Sarah, as she was called, was loyally waited on by her daughter, Eliza Gunsby, wife of the Rev. A. Gunsby, she having lived with Mrs. Gunsby for four years. She was a devoted mother and a true Christian. During her illness she was waited upon with the best of care by the good sisters who did all in their power for the comfort of the daughter when death claimed her mother. Sister Johnson was 96 years of age. "Peace to her ashes."

VAUNE.—Mary Madalene Ennis Vaune, one of the best young women of Emory Grove community, who passed from work's to reward August 23, 1912, at the age of 27 years, 8 months, 5 days. She was a member of the Methodist Episcopal Church for 14 years to the time of her death and her service as a Christian worker will be much missed notwithstanding the fact that she had been for a short time absent from home, living in New York where the death angel called for her.—B. F. Perkins, pastor.

SEALS.—Floyd Seals, a faithful member of the St. Paul Methodist Episcopal Church, died Saturday, August 10, 1912. He was a faithful class leader in the church, true to his church and pastor. He died as he lived in the full triumph of faith. He leaves a wife and daughter, four grand-children, one sister and two brothers. The writer preached his funeral.—J. M. Waltin, pastor.

DAVIS.—Mary E. Davis, wife of the Rev. W. H. Davis, pastor of the African Methodist Episcopal Church at Clarksdale, Miss., entered into rest

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OUR AGRICULTURAL DEPARTMENT is under the supervision of Professor C. H. Waller, student of the Moody School, Mt. Hermon, Massachusetts, and a graduate of Pennsylvania State College.

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August 25, 1912. She was married to the Rev. W. H. Davis in 1909 and lived a true wife to him until she was called home. She was only 22 years old at the time of her death. Her home was the preacher's home. The Rev. W. P. Q. Boyd of Mound Bayou African Methodist Episcopal Church preached the funeral, assisted by the writer and others. The O. E. S. turned out with the remains. Many of her friends mourn her loss. Her friends, husband, mother and step-daughter will miss her as will many pastors. She is not dead but sleepeth.—R. B. A.

WARD.—Alfred Ward, one of the founders of St. James Methodist Episcopal Church, New Iberia, La., died August 29, 1912 in full triumph of the Christian faith. He was a local preacher, class leader and trustee, and a faithful member. His funeral service was largely attended. Servant of God, "well done."—D. M. Seals, pastor.

THOMPSON.—Warren Thompson died at State Line, Mississippi, Sep-



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tember 3, 1912. He was a good citizen and brother. He leaves his wife, two sons and three daughters—Mesdames Hand and Allen of Hattiesburg, Mrs. Todd of Mobile, Alabama and Many friends. Miss Troyner sang "Flee as a bird to your mountain." The funeral sermon was preached by the Rev. J. M. Butler. Mrs. E. J. Butler and Miss M. Twyner sang, "Some Other Day We'll Meet Again."—J. M. Bix.

HAIGHER.—Sarah Haigher was born in the year of 1887 and died August 27, 1912. She lived a constant Christian and was a member of Daniel Methodist Episcopal Church of Brenham, Texas. The funeral was attended by the Rev. B. McDaniel her pastor and she leaves a mother, two brothers and many friends.—J. R. Tally.



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## Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

## NEW ORLEANS UNIVERSITY.

Formal opening services, Thursday, October 3, 10 a. m. Address by Bishop Thirkield.

Mr. John Bazort, of Alexandria, was in the city September 20th, the guest of the young brothers of Miss A. A. McKay.

**First Street Church.**—President Charles M. Melden, Ph. D., D. D., of the New Orleans University, preached a logical and forceful sermon to a good audience on last Sunday, at 11 a. m. The sermon was well received. Mr. Washington, formerly of First Street Church, now of New York, was present, and was cordially received by his old fellow associates. Plans have been perfected for our heating plant. Our rally comes off November 7. Everybody is now busy.—B. Mack Hubbard, Pastor.

**Trinity.**—Our Sunday services were all good, and the attendance also. Great plans are on foot to raise the balance of the \$1,200 due on our rebuilding the church, which includes a ten-nights' hazar and concert, and a final grand rally on the 20th, at which time we hope to have our city pastors and their congregations, also the several District Superintendents of the Conference and representatives from the districts, present and to help this worthy and struggling set of Methodists. No brother who reads or hears of our struggles ought to refuse a helping hand to this loyal people, for they are "workers" indeed. Brethren, you can help us if you will. The concert given at Wesley Hall last Monday night, for the benefit of our debt, was a success; \$56.00 was realized. Our bazar begins on the 9th, with a change of program each night, and many useful prizes will be given away.

The Pythian memorial service was held Sunday night; three Lodges were present. Sermon by the pastor. One joined. Collection for the day, \$27.—W. Scott Chinn, Pastor.

## Special Notice BATON ROUGE DISTRICT. SPECIAL NOTICE.

The Baton Rouge District Preachers' Meeting, and the District Woman's Home Missionary Society's Convention will convene at Jackson Chapel, Zachary, La., October 9th, at 2 p. m. All pastors are hereby called to meet. Important business will be dispatched for our district work. Let each pastor urge the president of his Home Mission to select a delegate and come himself. The programs are in press and will be out in a few days. The District Superintendent wishes to have every pastor and president and delegate come to the preachers' meeting and the convention. Brethren and sisters, don't fail to come. Our people are making great preparations to entertain you. Brethren, send your minute money to the District Superintendent at once as the minutes are ready for the press, only awaiting your remittance, and oblige. Rev. H. Daniels, Superintendent; J. J. Obee, President of Preachers' Meeting; J. H. Thompson, Pastor.

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# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
EATON & MAINS, Publishers

NEW ORLEANS, OCTOBER 10, 1912

Vol. No. 41—No 40

## BILLY AND THE COLD WORLD

But people do abuse "this old world"! They say it is cold and cruel and heartless. And more. They make the world so dark, and unsympathetic, so full of greed and selfishness that to live in it is but a gradual death. Those who are so constant in their abuse of the world should stop and think a bit before they do so again.

What is the world? Certainly it is not the physical existence, for the charms of sky and lake, soil and air, rock and rivulet, fern and tree, violet and lily, lend themselves to the happiness of any person, all persons, who will utilize the happiness making that is in them. The deserts will blossom as a rose if we caress them, and the valleys will be glad if we woo them with affection and kindly treatment. The physical world bears the marks of our personality in proportion to our appreciation of it.

Do the croakers mean by a cruel, cold world the people about us? If so, this world is also what we make it. This human world of flesh and blood, soul and spirit responds even more readily to kindly treatment than the world of flowers, water and air. Marble is passive in its response of a sympathetic, interested soul. But a human nature, under proper care, is active in its response. It not only yields to kindly treatment, but snugs up closely and co-operates and showers benedictions of gratitude. No, this world is not so cruel and cold. Often the cruelty and coldness are a mental fancy, or we read our own lives in those about us. Before we charge the world of being cold and cruel, we should look to ourselves lest we be they who are cold and cruel. The world is what you make it.

Recently, in Chicago, a young woman was badly injured in a motorcycle accident. Her limbs were severely burned. To heal the wounds some human being must give up enough warm, fresh skin to cover the burned area. Billy Rugh, a newsboy, offered the skin from his crippled leg. Arrangements were made and Billy Rugh supplied, by the foot, new skin for the burned young woman. Billy and the young woman are now coming back to life and usefulness. But both are still in the hospital.

But this cold, cruel world has been touched by this act of Billy Rugh, and felicitations are coming to him from all parts of the country. He has hundreds of dollars in money and many, many offers to supply an artificial leg. The truth is Billy could have a supply of a hundred of artificial limbs if he would accept all that have been offered. Recently a committee informed Billy that they planned to put his name on the list for a Carnegie Hero Medal.

Billy is deserving of this, and more. And the beauty of it all is Billy's humility. Under the shower of the recent tokens of appreciation Billy was deeply touched, and he gives an interpretation of the world that should be catching. An epidemic of it would be a National blessing. With a heap of letters before him, propped up on his cot in the hospital, forgetful of his limb that gave skin for another, Billy said:

"I can't understand it. Why are people so good to me? There isn't a man who has had the heart to send these gifts but would have done just as I did, had he been placed in the same position."

Then Billy talked about the cold world. He said:

"People talk about the world being hard and cruel—there's nothing to it. The world is kind and good. This is going to be the making of me. With all this money I can buy a little stand and sell newspapers and notions, and I won't have to be out in the storms—you know it is pretty hard navigating with only one leg that you can use, and a crutch and managing an armful of papers."

But the true hero always thinks of others. So Billy plans to pass his blessings along. He added:

"Folks have been awful good to me all my life, but I always tried to give them their money's worth. The first \$1 bill that came to me here made me feel ashamed, but I've been thinking it over, and when I get into business I guess I can be fixed up to pass the money right on to somebody who really needs it."

Is it any wonder that the nurses in the hospital and the friends who visit call Billy "Mr. Sunshine?"

No, Billy is right; the world is not cold and cruel but kind and good. And the world will be good to you, dear reader, if you will be good to it.

## "A MAN'S CHANCE" FOR THE NEGRO

The Negro no longer thrives on sentiment. This is well for him and for his helpers. No race can be helped to a place among men that is petted. There is less sympathy to-day for the Negro, as such, and in lieu of this change we believe there is a growing conviction that the Negro is entitled to, and must have, a square deal. A man's chance. This is all the Negro asks for. A honest chance—an unhindered chance to make the very best of himself.

The Rev. Charles Stelzle has been writing on the white man's responsibility for the black. His article has attracted considerable attention, which it richly deserves. In referring to the Negro's situation in this country Mr. Stelzle observes:

"The Negro will never return to Africa to establish a Liberian Republic. He is the only man in America who has been brought here against his will. For 250 years there was systematically expunged from the Negro race the best qualities which fit a man for citizenship in a democracy. Considering the lack of opportunity, the advice of fool friends, and the inherent limitations which are both natural and acquired, the Negro has done pretty well since the day that he was set free.

"The fact that the Negro is dying in such large numbers of tuberculosis and other still more frightful diseases is, of course, due to his ignorance and to other reasons for which he is largely responsible, but we can not forget that it is also to be charged to the fact that he is compelled to live in the worst sections of our towns and cities, often without drainage or sewerage or garbage service, without water within a reasonable distance, and scarcely any of the sanitary conditions in house or yard or street which whites consider an absolute necessity. We drive the worst forms of immorality into the Negro quarters and then curse the Negro because of his moral weakness. We subject him to the severest test of our city life—physical, moral and political—and then cynically de-

clare that the 'nigger' is no good, anyway. Let's give him a square deal—a man's chance. Neither race-hatred nor mawkish sentimentality will settle this very delicate question. The South can not settle it alone, and the North can not do the work for the South. The North and the South, the city and the country, must tackle this thing together, for this is a National problem."

## THE NORTH CAROLINA CONFERENCE

The North Carolina Conference closed its annual session Monday of this week at Lenoir, North Carolina. This was Bishop Henderson's second annual conference. There was not a dull moment in the entire session. Carefulness of details, sympathetic interest in all the activities of the conference, patient in all the trying and knotty problems that came before him, the Bishop proved himself an administrator of rare insight and sane judgment.

The interpretation that Bishop Henderson is giving us of residential supervision is that of a close touch with the people—a vital leadership related to and interested in, all activities that make for good citizen-ship, a deep religious life, and the widening of the Kingdom. Bishop Henderson's interest ran all the way from planting flowers for the beautifying of the campus of the Conference School to a comprehensive program for a Conference-wide revival. He gives us a democratic episcopacy from which the people have much to expect.

Lenoir, the seat of the Conference, nestles in the foot-hills of the Blue Ridge range. The people partake of their physical environment. They are a rugged type, strong, and sturdy. The high altitude, mountain air and necessary hill-climbing, give the people a strong physical basis.

Our Methodist people here are a royal set. They have erected a church which, compared with their unpretentious and, in some cases, primitive houses, is a temple. It is by far the best building in the Negro settlement. It sets upon a hill, high above all the region round about—a veritable light-house. It is an inspiring sight to look upon this church at night, when it is lighted from within, the rich colored windows standing out prominently. The physical situation of the church is a sermon in itself. Standing there on its eminence, which is to all intent and purposes, a hill of Zion, the church itself is a call to prayer and holy living.

It is an encouraging sign that the Negro people are willing to make their church buildings by far the best buildings in their section of the town or city. This does not happen by chance. The church is still the center of Negro life. Religion takes the first place and God is supreme. A people is on a high road to success that can put God first. The Rev. R. D. Bethea was the Conference host. Considerate of the comfort of every minister and visitor, constantly on duty, and always obliging, Brother Bethea proved himself a royal host. He was returned to Lenoir for the third year. The young men of the town put in a plea for his return and when his name was read out for Lenoir there was enthusiastic and prolonged applause. Some of the older people fairly shouted. What fairer tribute does a pastor want than this? Congratulations, Brother Bethea.

(Continued on Page Eight.)



## Fifty Years at School

By Dr. Charles M. Melden, in the Methodist Review

John C. Calhoun is reported to have said that if he could find a single Negro who understood Greek syntax he would regard the race as human and worthy to be treated as such. As this was considered both impossible and absurd, he defended the South in its treatment of the slave as less than human. This is no place to discuss the institution of Negro slavery, but a glance at it may help us better to understand and estimate the intellectual progress of the race, for, in measuring the attainments and prospects of the Negro, we must consider the depths from which he has come rather than the heights which he has reached.

Slavery was justified upon the ground of the natural and inherent inferiority of the Negro. Human rights were largely denied him. It is true that many masters were humane and had the physical and moral welfare of their slaves at heart. They treated them kindly and provided generously for their necessities. Saint Clair was a type, but Legree was also a type. Whatever may have been true of individual owners, the institution itself rested upon unnatural and un-Christian principles. It dehumanized its victims. It regarded them not as men who had rights which other men were bound to respect, but as chattels to be used and used up; to be bought and sold as other property. In various court decisions this is brought out with great clearness. In 1834, a chief justice of Maryland said: "In Maryland the issue (of female slaves) is considered not an accessory, but as part of the use, like that of *other female animals*. Suppose a brood mare be hired for five years, the foals belong to him who has a part of the use of the dam. The slave in Maryland in this respect is placed on no higher or different ground." Another judge declared, "A slave cannot contract matrimony, the association which takes place among slaves and is called marriage being properly designated by the word *contubernium*, a relation which has no sanctity and to which no civil rights are attached." An attorney-general affirms, "A slave is not admonished for incontinence or punished for fornication or adultery." These quotations, which might be indefinitely extended, show that slavery regarded the Negro as without personal rights.

This same assumption of the Negro's inferiority underlay the master's attitude toward his intellectual development. He was less than human, and thus devoid of ordinary human susceptibilities and ambitions. He was, and should aspire to be, nothing more than a hewer of wood and a drawer of water. Therefore all facilities for intellectual training were denied him. It was asserted that he could not learn. The South acted upon Carlyle's "merciless proposition" "The Negro is useful to God's creation only as a servant." However, as the United States Commissioner of Education says, "This claim that the Negro could not learn seems to have been founded upon a desire rather than a belief; for in order to justify the assertion, laws were made forbidding the Negro to attempt to learn. It was a crime for the Negro to perform the impossible!" It was a crime not only for a slave to attempt to acquire learning, but also for one to attempt to impart it to him. As a specimen of this repressive legislation, an extract from the code of South Carolina will serve: "If any person shall hereafter (1834) teach any slave to read or write, such person, if a free white person, shall be fined not exceeding one hundred dollars for each offense and imprisonment not less than six months; or if a free person of color, shall be whipped not exceeding fifty lashes and fined not exceeding fifty dollars; and if a slave, to be whipped at the discretion of the court not exceeding fifty lashes; the informer to be entitled to one-half the fine and to be a com-

color shall keep any school or other place of instruction for teaching any slave or free person of color, he shall be liable to the same penalties prescribed by this act on free persons of color and slaves for teaching slaves to read or write." We wonder, as we read this cruel and barbarous statute, if its glaring inconsistency ever appealed to its framers. The State, represented by Calhoun, who scoffed at the Negro's ability to learn, forbidding by law and extreme penalties the performance of the impossible! Well may the Commissioner of Education add, with grim humor, "Why re-enact the laws of God?" Why, indeed! Because the institution of slavery must rest upon ignorance. It was doomed if the slave began to think, and hence every effort must be made to crush out all intellectual aspiration.

A half century of freedom has established beyond controversy the capacity of the Negro to acquire learning. Mr. Calhoun, if alive and honest with himself, would have to revise his estimate and treat the Negro as a man; for there are many scholars who understand Greek syntax, and one, at least, who has written a Greek grammar. Like many another theory which has failed in the presence of facts, that of the Negro's incapacity to learn has been confuted by the intellectual attainments of the race. The antebellum claims seem absurd in the presence of Negroes of ripe culture—the products of fifty years of opportunity.

It is said that the sutures of a Negro's skull close much earlier than those of the Caucasian. The brain is thus prevented from growing and its volume is limited, so that the average brain of the colored race is several ounces lighter than that of the white race. This is regarded by some as satisfactory ground for their assumption of the intellectual inferiority of the former. It is claimed that beyond a certain point the Negro cannot advance. A public man recently said, "You can educate a colored person about so far, but beyond that he cannot go." It has been noted by even sympathetic observers that while the Negro child is quick, susceptible, and acquisitive, keeping pace with if not surpassing his white competitors (it was only a little while ago that the papers announced that in Hoboken, N. J., a young colored girl was awarded the highest rank over ten thousand others, mostly white children—her average rank in six studies was ninety-nine and one-third per cent), yet as he approaches adult age a change sets in and he gradually falls behind. It seems as if in those studies which require the persistent use of the acquisitive faculties, such as the mastery of language, the Negro student is at his best, but that he fails in those studies which demand reasoning and reflection, such as advanced mathematics and the philosophies. This is used against his seeking the higher education. But, as we have said, facts are frequently fatal to theories. There can be no greater absurdity than to estimate brain power in terms of size or weight. Measurements show that the stunted and unprogressive Eskimo has the same cranial capacity as the polished and versatile Parisian, and that the English woman, the product of fifteen hundred years of civilization, is inferior in this respect to the Chinese woman, whose social and intellectual condition had not changed, until recently, for three millenniums. Those who deny the capacity of the Negro for higher education are obliged to answer the argument of actual achievement. There arise to confound them scores of Negroes who have completed the curricula and hold the diplomas of our highest and best-accredited institutions of learning. They have done this in a fair field, asking and receiving no favors on account of their color. Among the hundreds of university-trained Negroes are graduates of Wesleyan, Boston, Yale, Harvard, Chicago, and other universities which are jealous of

their prestige. These men are distinguished in the various learned professions and in other honorable and useful pursuits. They prove the possibilities of the race. It is not claimed nor should it be expected that a race only fifty years from slavery show an average of scholarship equal to that of a race which has enjoyed fifteen centuries of Christian civilization, with its opportunities for culture.

There is a theory advocated by some that just as individuals, so races have a regular development, passing through periods corresponding to childhood, maturity, and old age; periods of growth, culmination, and decay. No we know that in childhood the acquisitive powers are at their best. Observation is keen and memory is retentive. It is the time for the prosecution of those studies which involve the acquisition of facts, language, geography, history. As one approaches maturity the reflective powers become stronger and he is able to reason upon and interpret the facts. This is the time to take up philosophical studies—logic, psychology, metaphysics. Then comes the period of weakening memory, loss of the power of sustained and consecutive thinking, indeed, all the marks of senility. This, it is claimed, can be justified by an appeal to history. Such mighty nations as Babylon and Egypt furnish a more or less perfect analogy. If this theory is correct, then the Negro race is in its childhood. Its intellectual development is that of the child. This would account for the phenomenon which has been mentioned, namely, that it shows to the best advantage in the more elementary studies and falls off in the more advanced. But the possibility is there, indicated by the few who have outstripped the majority and have reached a creditable standing in intellectual pursuits. Evolution is a slow process. It will require many generations to work the physical changes, to alter hereditary and environmental influences, and to produce those conditions which are necessary to a high average of intellectuality. However, enough has been done to justify all the efforts of the past and to furnish ground for our hopes of the future. Fifty years ago an unappreciable number of Negroes had any learning whatsoever; to-day seventy per cent of the race have the rudiments of an education. The decrease of illiteracy has been most encouraging. In 1900 forty-four and five-tenths per cent were illiterate; in 1910 only thirty and four-tenths per cent, a decrease of 625,107 individuals, or fourteen per cent, so that at this time less than one-third of all the race are wholly uneducated. This indicates how responsive the people have been to the opportunities afforded them. After fifty years at school an education is more widely diffused among them than among Italians, forty-eight and two-tenths per cent of whom are illiterate; than among the Spaniards, whose illiterates number fifty-eight and seven-tenths per cent; than the Russians and Portuguese, whose illiterates number respectively seventy and seventy-three and four-tenths per cent of their entire population. This, we admit, is an excellent showing for a race which had been condemned as not possessing the capacity for acquiring learning.

A race has a right to be judged by its best representatives and not by its worst. The white race boasts of Washington, Lincoln, and Grant, not of Benedict Arnold, Boss Tweed, and Orchard. The Negro race has a right to be judged by its best products. It is they that show the possibilities latent within it. Here and there are Negroes who have risen and stand above the common level like mountain peaks, their brows bathed in the bright rays of the rising sun, which, when it shall have reached the zenith, will scatter the darkness which enshrouds the majority. These few show the intellectual capacity of the race. That the mass has not attained to a high degree of culture proves nothing. If one individual climbs the heights and stands triumphant upon the summit, others of the race may follow. A Crogman among cl-



sical scholars, a DuBois among sociologists, a Mason among orators, a Dunbar among poets, a Douglas among reformers, a Chestnutt among novelists, a Tanner among painters, a Washington among organizers—these and many others are pioneers blazing the trail which multitudes will follow. These men prove the right of the Negro to the highest educational privileges. He is entitled to a chance to make the most of himself. He is not to be dealt with as an exceptional being, but as a man. By virtue of his manhood he should be limited only by his own capabilities. That he must have a peculiar kind of education is absurd. Industrial education is no more a panacea for his troubles than it would be for those of any

other people. Industrial education is efficient, but it is not sufficient. The Negro race needs leaders of its own blood, and these, in order that they may lead wisely, must be thoroughly trained. The true method of dealing with this people is to provide good elementary education with industrial features for the many; secondary education, especially good normal courses, for those who can go further, and the higher education, as a possibility and incitement, for the few specially qualified for it. University-trained men and women are needed as leaders for the race, and the more highly educated they are, the more symmetrical their culture, the nobler their character, the better will it be for the Negro himself and for his white neighbor.

## What is the Church to You?

By Bishop Theodore S. Henderson, D.D.

Has not the Church been to you a place of spiritual education? Have not the home and school and the Church been the three great educators of your life? But the education of the home, or of the school, or both combined, are radically deficient without the education which the Church affords. It is possible to develop the love of home without developing the love of God as the Supreme Father; it is possible to develop the love of learning without developing the love for the Supreme Teacher. For education is far more than packing the mind with information; it is the molding of the whole life of man by Godlike ideals. If life is more than brain, the education is more than the polishing of the intellect. The drag and the drift of the world is to lower the fairest ideals of God for man; the task of the Church is to educate man in the ideals of God. Six days of hard pounding against unyielding barriers; six days of subtle temptations to compromise just enough to take the keen edge from conscience; six days of dealing with the soil and soot of life, until it seems that the imagination must be sullied and the heart spotted by the stain of sin; six days of tense and tempestuous competition with unprincipled rivals in commerce, in civic and social struggle; this is life, and where can a man go to tone up his moral and spiritual ideals if not to the Church of Christ?

Has not the Church been to you a place of consolation? You have a secret agony which you have carried through the years, a hidden ache or buried pain, an unutterable longing for that which would be to you the divinest joy and continuous contentment if you could possess it. No one knows of your lonely heartache except God alone. He has been the sole witness of the tears which you have shed in the night; He alone has heard the cry of anguish which has escaped your lips, breaking the lonely solitude of your hidden sorrow. Facing your Gethsemane, you have tried to sing a song of trust and triumph. Those nearest to you know nothing of your hidden yearning, your buried love, your unquenchable craving; they hear you sing with the lips, but the silent sigh is heard only by God. Disappointments have multiplied until they seem to move on the citadel of your soul like serried ranks of trained soldiers; sorrows have clouded your sky until mid-day splendor has been changed into midnight blackness, and there seems no gleam of light anywhere. Whither will you go for consolation? To the Church of the living God. Where else can you hear the voice of Jesus saying so plainly, "Come unto Me all ye that labor and are heavy laden, and I will give you rest?"

Has not the Church been to you a place of inspiration? The stress of life saps our spiritual virility, removes the elasticity from our spiritual step, and the flash of Godlike enthusiasm from our eye. We say we are depressed. We need uplift, encouragement, reinforcement in spiritual purpose. To hearten a man is to help him at a point of direct need. What depressed men need, is not so much alleviation as inspiration; not release from tasks, but reinforcement of spirit to

Under the insistent strain and drudgery of duty life is apt to become stale and seemingly unprofitable. Where, then, shall man find courage to undertake anew his own tasks? Where shall his shoulders be stiffened to lift heavier and steadier the burdens that are his own? There is no place of inspiration like the Church of the living God.

You do not go to church to get excused from your duties, but to see them as God sees them and then go out and perform them; you do not go to church to hear nothing about your work—you go to hear how it can be transfigured and be a help in bringing in the Kingdom of God on earth. You do not go to church to learn how to slip out of under burdens, but to learn the secret of strength so as to bear better what you have, and to develop strength to carry more and complain less. You go to church for inspiration to live your life in the lives of others, to live for the sake of others, to live and labor in the spirit of Him who was among us "not to be ministered unto, but to minister." Where shall we ever learn that God's ideal for us was never "every man for himself," but rather "each for the other?" Nowhere except in the Church of the living God.—From *Western Christian Advocate*.

## A Help to Others

By the Rev. C. H. Weatherbe

There are many ways in which one can be a help to other people; but probably there is no better way than of one's being so true to God and to himself that his example in everyday life will be a guide and inspiration to others. More people are influenced by such an example than the person himself is aware of. The power of a pure character, standing steadily in the community, is greater than is mere speech. Words for Christ have a value and an influence; but the hearer of the words gives much more heed to that one's daily conduct than he does to his words. In Christ's great prayer, as recorded in the seventeenth chapter of John's Gospel, He said: "For their sakes I sanctify myself, that they also might be sanctified through the truth."

The late Bishop Phillips Brooks, in referring to those words, said: "Is there anything, in all the teachings that man has had from the lips of God that is nobler than is more far-reaching than that—to be my best, not simply for my own sake, but for the sake of the world? You can help your fellow-men—you must help your fellow-men; but the only way you can help them is by being the noblest and the best man that is possible for you to be." I would not say that such is the "only way" that one can help his fellow-men, but I would say that it is one of the very best ways. To see high principles exemplified in the life of one whom we know well, is to see a man or woman who silently testifies to others to the nobility and worth of those principles. A life of strict truthfulness and integrity helps others to see that such a life is far more desirable than is one of untruthfulness and dishonesty. Strive to be best character, both for your own good and that

## Brief Sermons

By the Rev. Wm. R Chase

It is not on salary but by sacrifice that this world is to be saved.

Money is needed to carry on the work of the church but the work of the church cannot be carried on by money.

It takes men not money to bring men to Christ.

The men who have lifted this old world up to a higher level have been men who knew much of service and sacrifice and but little of salary.

Yet it takes money. The coat Jesus wore and the trips Paul took cost money. But the work they did was too big to be paid for in money.

The same is true to-day. It may be that reforms cannot be carried on without money but it is certain salvation cannot be carried on by it.

The work of salvation is too big to be carried on by money or by men who are thinking of the salary there may be in it.

The very kind of work that gave us the church carrying the Gospel to a lost world will continue it. Nothing else will.

Given men, willing men, who will not count the cost to themselves personally, but only the cost of being lost, and the problem is solved.

Always be ready and willing to compromise when it is merely a difference of opinion but never when right and wrong are involved. Then stand, and that uncompromisingly for right, let it cost what it may.

It is far from certain that to die to-day every one would want to enter heaven. Most any other place might be more desirable than the city of gold which is a holy city. The fact that it is a holy city that is a city where holiness prevails might, influence some against going in, even though they were out of the body and in the world of spirits. I fear there are many whom you would have trouble to drive in there at the end of a shotgun. It would not be a congenial place if we measure them by their earth lives.

A slighting word about one not present is as a stab in the back. It is unchristian to give it.

Religion is not a side issue. It is either the main issue or none, as all will find when before the Judgment Bar.

Let beams of light from the sun, which are always straight, cast the shadow of a straight stick upon a crooked surface—the shadow will be crooked. So the life of Jesus shining down upon a pure man of straight life, will upon the world, to the world, cast not a straight but a crooked shadow. The Word says that to the unbelieving is nothing pure. It is hard for a crooked man to believe that any one is straight, square.

Saved for service, has a depth of meaning that faith only can fathom. When Paul was in prison and Bunyan and other worthies, it took faith to realize that they were being used by the Galilean carpenter. Yet we, looking back, know they were being used there as they could not have been otherwise.

In learning to ride a bicycle it is disastrous to look ahead. To do so is to invite a fall. The Christian who keeps up, a looking ahead into the tomorrows, is bound to stumble and fall. Sufficient unto the day is the evil thereof. That is what God's word says about it. Our business is to leave tomorrow in the Lord's hands. It is safe to do so.

Creston, Ohio.

"Don't measure God's mind by your own, Euphra. It would be a poor love that depended not on itself, but on the feelings of the person loved. A crying baby turns away from its mother's breast, but she does not put it away till it stops crying. She holds it closer. For my part, in the worst mood I am ever in, when I don't feel I love God at all, I just look up to His love. I say to Him: 'Look at me. See what a state I am in. Help me!' Ah! you wonder how that makes peace. The love comes of itself."—George



## OUR YOUNG FRIENDS

### Sitting in the Light

"I was glad when night came. It was one of the dullest days of the summer," declared one girl.

"Was it?" laughingly asked the other girl. "Really, I couldn't have told. I thought of so many nice things yesterday. Honestly, I could not have contradicted you if you had declared it was sunshiny."

Some one says: "There is one way in which people can escape a lot of misery, and that is by elevating the thoughts above it." It seems as if these two girls proved the truth of the statement. One moped and watched the clouds. She let the dullness and clouds of the outside world into her heart, and was miserable. The other filled her heart, and mind and the hours with bright, cheerful thoughts and plans. To her it was a nice long, quiet, uninterrupted day for thinking out a lot of good schemes; things which brighter days, with their greater activities, had little time for. So it was a happy day to her; a day bright with the bright thoughts that lifted her above the clouds.

Milton has it in his lines:

He that has light within his own clear breast  
May sit in the centre and enjoy bright day."

Sometimes it is place or circumstance that seem conspiring to make a dark day for us. If we allow them to fill us with bitterness, rebellion, discontent, they will be the victors and we their hapless victims. But if we remember that there are always better thoughts to fill our minds; earnest plans, quiet hopes, serene faith that God is doing all things well for us; then these can keep out the darker musings and help us to sit in the light.—"Onward."

### The Maker of a Happy Home

Rosalie's sunny face was clouded for once. "There's no use expecting me to be anything, Aunt Mollie," she declared dismally. "I can't go to school more than half the time, since mother isn't well, and I'm not bright and smart like the other girls anyway. They can all paint or embroider or play the piano, but I've never had a chance to learn anything but to keep house."

"But you do that beautifully, dear," comforted Aunt Mollie. "You are making a happy home for father and mother and the boys. You make me think of a story I read yesterday.

building a good wall there. Some of your materials look rather poor too," glancing at a "A passer-by said to a workman, 'you are pile of rough stones.

"I ain't pickin' my material,' the man answered simply. 'What I'm here for is to build as good a wall as I can with the stuff that's brought to me.'

"That is what you are doing, Rosalie; and I am sure the Master who brings you the material is pleased with your building."

The sunshine was back in Rosalie's face.

"Thank you, auntie," she said happily. "Now I'll go to the kitchen and build my dinner for the boys."—Selected.

### The Worked-Out History

She had just come home from a meeting of the Self-Improvement League.

"We had such an inspiring speaker this afternoon," she reported enthusiastically. "I would give a great deal to be able to talk so well. I envied her as I listened, for I thought what a wonderful, blessed gift it was to be able to put into words such high ideals and

standards of living. It must be lovely to know that one can so arouse other hearts and minds to nobler aspirations." She sighed, a little envious still, as she ended.

In reality she had no need to envy the one of the fluent tongue and the beautiful theories. She possessed a greater gift than that of the speaker—the wonderful gift of working out the beautiful theories in her daily life.

She might not have recognized her own gift by name. Probably she would have disclaimed it altogether, modestly and laughingly. Nevertheless, her friends and her household could have testified that because she really did possess this gift, life was sweeter, better, nobler, more inspired, less common and sordid and mean. She could not put her aspirations into fine words; but she worked them out, lived them out, in every little, common daily word and act.

There can be no finer service of mankind and the Master than this. Inspiring words may ring in dull ears and rouse them to hear the melodies of life. Inspiring living touches all near it with the very flame of its holiness—the living coals from off the altar of actual, divinely inspired accomplishment.—"Onward."

### Vacation and Vocation

"Well, vacation time is over, and now I'm on my way back to my vocation," said the fresh young voice in the car seat just behind the involuntary eavesdropper. It's certainly a beautiful day to go back to work, too."

There was no hint of discontent in the voice, or regret for the good times that were just ended; no whine that the beautiful day might not be spent in pleasant idleness or in sport, instead of renewed work.

"Aren't you sorry?" came the question that the eavesdropper wanted to ask herself.

"Sorry? Why? Oh, you mean that vacation's over? Why, no. I've had the best time; I'll have something jolly to think about every spare minute until vacation time next summer. But I'm really glad to get back to the office, too. They are a nice lot of people up at our office. I've missed them all the while I was away. The work is just what I like, too. Isn't it fine to do what you like? So many people dislike their work; I feel so sorry for them. But I enjoy mine. From vacation to vocation isn't so big a jump for me, after all."

The eavesdropper smiled to herself. The voice had told far more than its owner thought; it had revealed a secret not expressed in mere words. For it had declared to the hearer the sunny, joy-filled heart within, that made life, whether vacation time or vocation time, a glad thing. It was not so much the place or time, or kind of work or play, that made the days delightful for the owner of the voice. It was the happy, willing spirit that found no fault with things as they were, but looked for and found the brightness that was in all that came her way; the spirit that brightened with its own light things that might have seemed dull and distasteful to a less contented soul.—"Onward."

### The Purchasing Power

Billy threw down the morning paper with a gesture so plainly of disgust that Uncle John smiled.

"What's wrong—editorial policies or political situation?" he asked quizzically. Billy laughed.

"Neither; it's a financial problem,"

he replied. "It makes me cross to read of these rich old chaps giving away such stacks of money—to other folks. Now, if I had some—wouldn't I spend it," and he gloated over the thought. Uncle John chuckled.

"You're owner of several valuable things that some of those rich old fellows would like to have—only their money won't buy them," he said. Billy grimaced unbelievably.

"You have youth," enumerated Uncle John relentlessly. "Wouldn't they give a million or two for the years you, in all likelihood, have ahead? Gladly. You have health, and when you get old and wealthy and gouty you'll appreciate that fact more than now. You have a good, alert, unusually sensibly working brain, and that is something not in the market—something they cannot buy to replace their own weary ones. Why not use your brand-new, perfect-order brains in getting wisdom, instead of wishing for wealth? For after all, Billy, 'By wisdom wealth is won; but riches purchased wisdom yet for none,' Bayard Taylor says. Aside from that, though, it seems to me that we ought to thank God daily that wisdom—the thing so far more valuable than riches—can be ours for the effort, and that with it we can buy such pleasure and such usefulness as money can never get us. If you want something to spend, get wisdom. Its purchasing power is the greatest in the world, and the more you spend in doing good the more you will have," said Uncle John.—"Onward."

Nor even the tenderest heart, and next our own,  
Knows half the reasons why we smile and sigh.

John Keble.

If your life is dark, then walk by faith; and God is pledged to keep you as safe as if you could understand everything.—Horse Bushnell.

We never can become largely useful without suffering. We cannot get the power of sympathy which alone will fit us for being helpful to others in the best ways, save in the school of pain. We never can do anything worth while for humility without first learning in suffering the lessons we will teach in song and hope.—J. R. Miller, D. D.

As far as I can reckon a woman can stand absolutely anything under heaven that she knows; but she just up and can't stand the littlest, teeniest, no-account thing that she ain't sure of. Answers may kill 'em dead enough, but it's questions that eats 'em alive.—Anon.

The great p'int about gettin' on in life is bein' able to cope with your head-winds. Any fool can run before a fair breeze, but I tell ye a good seaman is one that gets the best out of his disadvantages.—Sara Orne Jewett.

Stories in this world tell themselves by halves. There is always a silent side, many silent sides, perhaps; for lives run on together, overlap and interlace, and none can tell the life of another. That is one thing we find out as our to-days turn into yesterday. Finding it out, we grow wiser concerning ourselves.—Mrs. A. D. T. Whitney.

It is really affectin' to see how little these 'ere folks is missed that's so much sot by. There ain't nobody, if they's ever so important, but what the world gets to goin' on without 'em pretty much as it did with em, though there's some little flurry at first.—Mrs. Stowe.

I know it does seem as if you couldn't help thinkin' about troubles sometimes, and it's quite a chore to keep bright; but then it seems so much more cheery not to be fretted over things you can't help, and it is such a sight pleasanter for everybody else!—Elizabeth Stuart Phelps.



# THE CHRISTIAN LIFE

## Morning Messages

### Witnessing Christ

By Bishop Thoburn

It has occurred to me that perhaps during the few minutes that I am permitted to speak to you I could best discuss the story that is told in the farewell commandment given by our Savior to his disciples. You are all familiar with the story. The resurrection had been properly certified, and the brief ministry of Our Savior previous to His ascension had been completed. It seems to have been perhaps eight or nine o'clock in the forenoon that we find Him walking a little to the east of Jerusalem, in company with his disciples. The disciples had a strange impression taking possession of their minds, a feeling that something was about to occur of transcendent importance; and yet they appeared to have been wholly misled as to what that would be. They were thinking, as many of us are prone to think at the present time, of their immediate worldly duties and worldly prospects. They seemed to realize that they were walking in shadow, in an invisible cloud, and something was about to happen; yet they had no idea what that something would be. This was a time when the old kingdom of Israel was expected to be restored in beauty, glory, and grandeur and like many men of the present day, the disciples were longing to see something miraculous, and expected nothing less than a miracle. One of them ventured to ask the Savior if their expectations were not to be fulfilled. Jesus replied that this had nothing to do with the present duties, or the coming events. "It is not for you to know of the times and seasons which the Father hath reserved in His own power. There is another work for you. You are to be my witnesses over there in wicked Jerusalem, over there in Samaria, and in the unknown and uttermost parts of the earth."

I wish to speak just of that one obligation that rests upon us at the present time. Our immediate call is that of being witnesses for Jesus Christ. How many of us know Him? How many of us have had a talk with Him today? How many of us dare trust our future into His hands? How many are willing to take that pierced hand and walk by His side until He calls you up higher, going where He sends you, speaking what He gives you to speak, carrying the burden that He lays upon your shoulders, enduring the ache of heart if need be that should come, taking the providences of God as they come? You are to be witnesses for me," He says. How many of us can certify in the presence of a congregation like the one before me, that there is such a person as Jesus Christ? When did He talk with you last? When did you realize, as the two disciples did who are spoken of in this story, that as you are walking in the pathway of life you have found that there was a silent person walking by your side, and you discovered that the Man of Sorrows, the Man of Galilee, was with you? And how much of Christ has there been in the sermons that have been preached in this city during the last two weeks? Let us ask ourselves these questions in a

heart-searching mood; and perhaps we may all learn some lesson that will do us good.

I have heard and read a great deal in recent times, perhaps during the past five years or so, about the falling off of Church attendance, and the falling off in the interest that the public manifest in the sermons of the day. No one can have failed to notice that there is something like a somewhat feverish effort on the part of many occupants of the pulpit at the present time to draw attention in some other way than by the mighty power of the Holy Spirit upon announcements made in the name of Jesus Christ. The one mistake that the preachers of the present day who are reaching after influence, yes, and after popularity, make is that they do not understand that the universal magnet that draws the hearts of all humanity is Jesus Christ himself. He is the great drawing power, I have preached a little in different parts of the world. I go among the Mohammedans and the Hindoos (and it does not seem to matter so much which), but I learned long ago that if I would gather the people around me it must not be by proving that Hindooism is founded on superstition, or that Mohammedanism is following the teachings of an imposter. I might prove that; but what is the use of it? What can I hope to accomplish by proving that some man is worse than some other man? That commission was never given to me. But there has not been a five minutes in the last fifty years that I have doubted that the Lord Jesus Christ, the Man of Nazareth, laid His pierced hand upon me in my and told me that He wished me to go as a witness for Him to lands beyond the ocean.

I have never doubted that for one moment. But before I was called to the missionary work, the same blessed Jesus had laid hands upon me, and said, "Go preach my gospel." I have never doubted that; and going forth in that way I have seen wonderful works following. There was a period in my life when I thought that if it was possible God would give me power to work miracles; but I have been ashamed of it ever since. It would have been a very inferior work if it had been assigned to me. I have seen miracles; I have witnessed them of many kinds, owing to the grace of God, perhaps, have had a prominent part in the miracles that were going on in this world. There is no work so difficult perhaps assigned to human hand as a certain work of surgery. A surgeon said to me one day when talking to him one year in Calcutta. "I have a daughter about eleven years old. I wish if she grows up she might take a fancy to study medicine. If her mind should turn to medicine I want her to make a specialty, that is a specialty of diseases of the eye, for a woman's touch is more delicate than that of any man; and the greatest delicacy of touch that is needed is that of operation of the eye, and I wish my daughter to be an eye surgeon." Well, it does require delicacy of touch in diseases of the eye, but what is that compared with the delicacy of touch in the mending of broken heart strings? That is your surgery; my brother, and that can be done. Oh! the scores of hearts, the hundreds, the multitudes of persons with broken hearts that I have seen healed; the heart not only healed but filled with joy.

Now, if I had the choice of conferring upon the Methodist ministry of these United

States a given power, I would say, "Let me see all of them endued with this power of making Jesus Christ known as the one that can save sinners and one that can mend broken hearts and shed light into darkness. Oh! may there be the hastening of the time when the kingdoms of this world shall become the kingdoms of our Lord and His Christ, that He may reign for ever and ever."

### Life's Lessons

I learn as the years roll onward,  
And I leave the past behind,  
That much I had counted sorrow  
But proves that God is kind;  
That many a flower I longed for  
Had hidden a thorn of pain,  
And many a rugged by-path  
Led to fields of ripened grain.

The clouds that cover the sunshine,  
They cannot banish the sun;  
And the earth shines out the brighter  
When the weary rain is done.  
We must stand in the deepest shadow  
To see the clearest light;  
And often through wrong's own darkness  
Comes the living strength of light.

The sweetest rest is at even  
After a wearisome day,  
When the heavy burden of labor  
Has been borne from our hearts away;  
Cannot know the infinite peace  
And those who have never known sorrow  
That falls on the troubled spirit  
When it sees at last release.

We must live through the dreary winter,  
If we would value the spring;  
And the woods must be cold and silent  
Before the robins sing.  
The flowers must be buried in darkness  
Before they can bud and bloom;  
And the sweetest, warmest sunshine  
Comes after the storm and the gloom.  
Author Unknown.

### Victory Through Praise

Simply to praise God is a secret of power. It may be hard to believe this is an age when most of the emphasis is on "doing things." To "get out and hustle" looks like a more effective way both of achieving and of learning how to achieve, than to keep still and think of God. Yet there is no school of equipment for aggressive, conquering efficiency that compares with the school of grateful, worshipful companionship with God, in time spent apart and alone with Him. The Psalmist knew this when he prayed,

"To triumph in Thy praise."

It takes knowledge of God to praise Him intelligently. And such praise also adds to our knowledge of Him. It rejoices His heart, and it opens our heart to His infilling presence. It strengthens our union with him; it permits Him to drive out from our being the weakening, clogging things that have hindered His working in us and through us. To praise God is to walk in the pathway of triumph. If I would let Christ lead me always in triumph, then let me decide that

"I will bless Jehovah at all times,  
His praise shall continually be in my mouth."

—Sunday School Times.

The calm man, having learned how to govern himself, knows how to adapt himself to others; and they, in turn, reverence his spiritual strength, and feel that they can lean of him and rely upon him. The more tranquil a man becomes, the greater is his success, his influence, his power for good. Even the ordinary trader will find his business prosperity increase as he develops a greater self-control and equanimity, for people will always prefer to deal with a man whose demeanor is strongly equable.—James Allen.



## Studies in Domestic Economy Part III

### Some Common Sense-Causes for High Prices

By Professor J. R. Reynolds, Principal of Gilbert Academy and Industrial College

A few years ago the elements of household management were not what they are to-day; the mothers of families were usually skilled in many arts, the practise of which greatly reduced the expense necessary for the family's support; a greater percentage of the people lived in the country, and were, therefore, producers as well as consumers.

What might appear to the casual observer as inefficiency of the modern housewife, upon a deeper analysis will be found to be the great tendency of the modern to specialize.

When a boy I delighted to listen to the hum of my mother's spinning-wheel, as she deftly transformed the fleecy rolls of cotton into slender thread; still greater was the eagerness with which I watched the mysterious shuttle darting hither and thither between the changing warp of the family loom. To take the raw cotton or wool and turn out the completed garment was not considered an extraordinary accomplishment for the mother of a family.

Cloth is now manufactured on highly specialized machinery by experts, while your clothes come to you from the hands of the tailor specialist, cut and made according to the latest style of fashion.

The family mortar in which hominy and grits were made is now obsolete; even the delicious lye hominy must be purchased in cans from the grocer. The making of these commodities has gone into the hands of specialists. Your wife does not save the bits of fat and grease from the kitchen to be converted into soap with a lye made from the carefully-hoarded ashes; soap-making is one of the fine arts developed by men who are now rich beyond the dreams of avarice. Our daily bread is made by the town baker, while we depend for milk upon the regular rounds of the milkman. This enumeration could be continued further, telling how the things which our mothers prepared from raw material are now purchased "ready to use" from people who make it a business, in other words, from specialists.

Where each home was a miniature manufactory, producing a large part of the finished products which it consumed and always a surplus of certain commodities for sale or barter; now each household is simply a place where these products are consumed and usually the labor of one person alone must earn the money with which to buy them. The

changing of so many homes from the producer class to that of consumer is enough, in itself, to cause a rise in the price of necessities.

In many cases the specialists produce better or more satisfactory products than were produced in the homes; on the other hand, specialists are invariably higher-priced than common laborers, so that a great part of the high cost of living is simply

#### THE HIGH COST OF SPECIALISTS TO PREPARE THAT LIVING.

Your wife, with the simple appliances at her disposal, cannot bake beans to equal those baked by Van Camp; yet six cents worth of beans baked as she knows how will equal in quantity twenty-five cents worth of the beans baked by specialists. A cent's worth of corn made into lye hominy by your mother will equal in quantity the can of hominy for which you pay your grocer ten cents, and in this case the cheaper is very likely to be the better product. Those delicious home-cured hams from father's smokehouse are not surpassed by those of Swift's or Armour's, although they cost only a fraction of the price asked by these famous specialists.

In the old home every one helped to produce something; the wife and mother possessed skill in many lines which helped to reduce to a minimum the things which must be purchased; but with the great drift of population city-ward, thousands have been taken from the class of producers and added to the class of consumers, creating a scarcity where once the markets were glutted, causing prices to leap sky-ward.

This is not intended to be a criticism on the modern housewife; for no intelligent man of to-day, I presume, would wish his wife to be the unmitigated drudge that his mother was; like Martha of old, our mothers had their minds filled with many things; it is to be hoped that our better-halves of to-day have chosen that better part like the happy and care-free Mary, who wished nothing better than to sit at the feet of her Blessed Lord. It is my intention, however, to show how the modern woman, with her talents made keen by judicious education, may play as great a part in cutting down the excessive bills for family upkeep as did her counterpart of former days.

The discussion of one other great factor in causing high prices is to follow.

aggressive and keep in touch with the great advance movement in Sunday School work should by all means use this monthly. It is the plan of our Sunday School board to investigate methods and adopt them as fast as we are prepared to use them successfully."

#### The Methodist Federation for Social Service

The Methodist Federation for Social Service is making plans to more fully undertake the duties laid upon it by the General Conference. That body recognized it as the executive agency to rally our churches in support of the principles and measures approved in the adoption of the report on The Church and The Social Question.

The immediate discharge of this duty involves some changes in organization. The absence of President Herbert Welch in Europe for a year necessitates a new chief executive. His successor is Bishop F. J. McConnell. After October 1, the secretary, Rev. Harry F. Ward, will devote his whole time to the work. This release from the pastorate will enable him to be of wider service in meetings in churches or groups of groups of churches for the development of a

program of community service, or in meetings designed to reach the industrial group in a community.

The other main departments of the work will be publications; development of working plans in social service for the various departments of the church; extension of the Bureau of Information to answer all inquiries with every available resource in literature and methods.

Insofar as possible the field work will be planned to cover contiguous territory. The services of the Secretary can be secured by the provisions of traveling expenses and entertainment. Those desiring meetings should communicate with him at 343 S. Oak Park Ave., Oak Hill, Ill.

#### As Bishop Quayle Sees It

If you don't want responsibility, be a corpse.

Power is dangerous, not how we use it, but how we refuse.

Geniuses are the torches who light up the way, and they are few. Shakespeare is dead and one genius is enough in a million years. If you think you are a genius the Lord laughs.

The poorest preacher has capital enough to do business for God.

The theater is a good place—a good place for a Methodist preacher to stay away from. Because all theatres are bad? No—but because theatrical surroundings are bad. They are coarse, questioning and questionable. I never went to one. No, don't praise me, brothers. The reason I didn't go before my preacher days was because I never had the price.

It's a sweet thing to say a sweet thing.

Too many church folks don't know the difference between fever and fervor. Fever burns folks up. Fervor fires folks up.

I used to be so busy I thought I had to stay up all night sometimes to see if God was on the job, but I finally made up my mind that there wasn't any need of both of us being up.

It isn't how many church members you've got on your roll, but what sort.

Did you ever know a woman who didn't make excuses for the dinner? Bless their hearts—it will be a calamity when a woman don't know enough to know that things might have been better.

Now, brethren, wipe off those pious looks and put your business looks on. Loosen up your purse strings and your heart strings.—*Central Christian Advocate.*

We are made to feel through heartache that we are brought in touch with new forces in the spiritual realm. In the hour of trial God's presence becomes more real and prayer is invested with a new power. His promises are invested with strange comfort. The evil in the heart is subdued when bitter anguish fills the soul. We are weaned, by pain, from debasing things, and there is created instead a zest for heavenly possessions. Deep grief means greater consecration to God. The irascible temper is softened and character is improved and elevated under the influence of suffering. It is a remarkable fact that the finest, sweetest and strongest lives have emerged from the severest trials of human existence. Man's nature expands under sorrow. The unseen, hidden plan of life is at no time so brought to consciousness as when acute suffering is being endured. The secret of life seems partially revealed when the heart aches. These partial but yet dim solutions of the problem of pain confirm our faith that all will end as God has promised in a flood of eternal glory.—Bishop H. S. Hoffman, in "The Gift of Suffering."

We are too busy to live, and have to make our experiences by hastily running over our card catalogue of emotions. We know our joys and agonies by name, but we have no time to reach up and take from the shelf and study a genuine volume of life love.—*Letters of a Plain Country Woman.*

#### The New Sunday School

The Kirkwood Methodist Episcopal Sunday School, of Bridgeport, Ohio, is proving the contention of the leaders in the modern Sunday School movement of the Methodist Episcopal Church that the way to build up a school is by interesting the adult portion of the community and providing practical teaching for them when their interest is aroused. Mr. Harry D. Gilbert, superintendent of the school, says: "although materially reduced during the summer months the attendance at our Sunday School has been averaging a little more than double that of last year." And he adds as the chief cause, "increased interest which has been developed in our adult department." In accomplishing this we have found both inspiration and method in the Adult Bible Class movement. This is undoubtedly the quickest and best way to build up a Sunday School. If parents can be brought in they will gladly bring their children. Young people find a fascination in the activities of the organized class. At present in our adult department we are using 185 copies of The Adult Bible Class Monthly. Personally, I regard this as the best Adult Sunday School Magazine I have seen. An adult class that wants to be pro-



## Mission to the Gentiles

International Sunday School Lesson for October 20, 1912

(Mark 7:24-30; Matt. 8:5-13.)

Memorize verses 27, 28. Read Matt. 15:21-24.

Golden Text: "Him that cometh to Me I will in no wise cast out."—John 6:37.

Home Readings: M. Mission to the Gentiles, Mark 7:24-30; T. Healing a Roman centurion's servant, Matt. 8:5-13; W. Peter preaching to Gentiles, Acts 10:34-43; Th. Gentiles become fellow-citizens, Eph. 2:11-22; F. The Saviour of the world, John 4:39-45; S. The great commission, Matt. 28:16-20; S. The Gospel among Gentiles, Acts 15:1-12.

### Tyre and Sidon

The ancient city of Sidon (Zidon) was twenty miles south of Berytus and twenty north of its great rival Tyre. A fishing port at the start, it became the first established Phoenician city, being mentioned as a city in Gen. 10:19. Leading in commerce it developed industrial exchange throughout the middle and eastern divisions of the Mediterranean. Called by Isaiah "the mother of Tyre," its ships and sailors were often spoken of as "of Tyre." Originally independent, it fell under the rule of Assyria, Babylon, Persia, Greece, and Rome, and during the twelfth and thirteenth centuries was frequently taken and retaken by the Crusaders and Saracens. The modern Arabic town of 10,000 inhabitants retains its ancient walls, crowded houses, narrow streets, shaded bazaars and beautiful gardens. The Bible references to Zidon are generally hostile. Covering a circuit of fifteen miles on shore, eleven miles north of the White Cape of the ladder of Tyre, five miles south of the Litany River, and from Zidon twenty-three miles, ancient Tyre also occupied an island 125 acres in area a half-mile from the mainland. "The strong city of Tyre" (Josh. 19:29) saw its shore city fall before the Assyrians and the ruins used to build a causeway "to the city in the sea." Against this island city the Old Testament prophets speak because of its pride and evil influence. Wealthy and powerful in its prime, it went through many of the vicissitudes of Zidon, and this maritime city of undisputed sway now is a place "for the spreading of nets in the midst of the sea" (Ezek. 26:14). People from both Tyre and Zidon were among those who heard Jesus speak.

### Text Explained.

(a) Galilee in the region of Gennesaret. (b) Phoenician cities on the coast of the Mediterranean; Gentile territory where he could enjoy comparative quiet. (c) Some manuscripts omit and Sidon. In contrast with verse 31; situated twenty miles north of Tyre. (d) His fame had preceded Him. The public gave Him no rest. (e) Or, Gentile. A Phoenician or Canaanite by birth living in Syria, a Roman province. (f) His mission was to the Jews first. (g) Or, loaf. (h) The Canaanites having been dispossessed by Israel were designated Gentile "dogs." The term here is softened into little house-dogs. (i) The dogs are fed with the children's crumbs. She uses the figure to strengthen her appeal. (j) Her words expressed a faith which would not be denied. (k) Exhausted by the evil spirit's possession. (l) A city near the northwestern shore of the Lake of Galilee. (m) Captain of one hundred men, the sixtieth part of a legion (compare Luke 7:6). (n) Or, boy. (o) A disease involving partial or total lack of sensibility and motion. (p) Gr., sufficient, fit, because he was a Gentile and realized Jesus' greatness. (q) Gr. with a word. (r) Or, set under his authority (Luke 7:8). He inferred that as his subordinates responded to his commands, so Jesus could command supernatural forces. (s) Gr. bondservant, or slave. (t) Or, with no man in Israel have I found so great faith. (u) Gr. recline. The kingdom is represented as a banquet. (v) Jews, natural sons of Abraham. (w) From the splendor of the banquet hall into the cold street.

### The Inner Necessity of Helping Others

A man's responsibility is first of all for the welfare of the members of his own household and family. No man can rightly neglect the comfort and well-being of his own children in order to minister to those of his neighbor. But, on the other hand, if he be indifferent to the need and condition of his neighbor, if he hoards his treasures, whether

material, intellectual or spiritual, manifesting no concern for those about him who do not possess these things, he is not doing the greatest good for his own household. Children reared in an environment of selfishness follow the example of their elders and grow to be selfish and conceited and lacking altogether many qualities which make for strength and nobility of character. It is even so with the Church. Whenever in its history the Church has grown indifferent to the condition of peoples living without the light of the Gospel its own strength has waned. The Church in North Africa might have evangelized that continent during the early Christian centuries, but it grew indifferent to the claims of the heathen and spent its strength in dissensions and theological controversies until it fell—it is true not without many a noble martyr—a prey to Mohammedanism.

The record of the deep piety of the Puritans of early New England forms a worthy page in our national history, but with the exception of a few like Elliot, the apostle to the Indians, the Puritans confined their Christian activities to their own household of faith and grew narrow, bigoted, an intolerant, persecuting all whose beliefs differed even in minor matters from their own, and leaving to future generations a heritage robbed of part of its glory. It is ever thus. The shutting up of Christian activity deadens the spiritual life, and when the outgoing flood of life in the church is hindered and thrown back upon itself it becomes stagnant.

### For Further Discussion.

Locate Tyre and Sidon. How far was each city from the Sea of Galilee? How far from Jerusalem? What peoples lived in these cities when Jesus visited them? What mention is made of these cities in secular history? Why did Jesus restrict his public ministry almost entirely to work among His own people the Jews? On what occasions did He address Himself to others? Relate the Golden Text to the teachings of this lesson.—From "The Lesson Handbook."

## Selecting Disciples: The Material and Plan for the Structure

Epworth League Devotional Meeting Topic for October 20, 1912

(Mark 3:13-18; 2 Kings 2:3-8.)

By the Rev. A. Preston Shaw, B. D.  
Concerning the Scripture.

Abstract truth is of little value until it becomes concrete in the life of some person. The Living God Himself to us had just as well be dead unless He lives in our souls. The dislike of the theologian for the anthropomorphic representations of God is an ignorant dislike of that which is God's only glory that man can perceive. It was God made flesh in Jesus Christ which formed the bond of attraction between God and man and made it possible for Him to become the "Great Magnet" able to draw all men unto Himself.

Jesus, in seeking to establish His religion, did not gather together scribes to write minute accounts of His travels, teachings and works, but He gathered together earnest, open-hearted, open-minded men, willing to allow Him impress His personality upon them so that they might not simply tell the story of His mighty acts and doctrines, but that men might see Him anew in His disciples. He selected them that they might be with Him; that they might not only see His miracles with their eyes, but that they might understand the motives underlying the wonders He performed. He selected them that He might make them like Himself.

The material from which Jesus selected His disciples was poor. The Scribes and Pharisees had become so conceited and zealous for formality that He could not use any of them. The "wise and prudent" in His day had become so wise and prudent in their own conceits that they could not be taught, and were satisfied with their present accomplishments. He chose the simple, unlearned, unsophisticated fishermen and others willing to learn, that they might learn of Him and that they might reflect His life in their own. With such material as this to select from we should not be surprised at the fact that Peter denied Him and Judas became His betrayer.

When Elijah was about to be translated, God did not call a man to be his successor who would simply learn the story of Elijah's life and endeavor slavishly to follow his policies. He called a man—a plowman from the field,—of open heart and willing mind, upon whom He could bestow a double portion of Elijah's spirit. No letter stickler, no mere doctrinal teacher, can successfully follow in the footsteps of God's Anointed. He must have God's spirit.

### The Meaning and Application to Us.

This is Mission Study rally day. Many Mission Study Classes are being formed and many young people are becoming interested in the study of Missions.

In order successfully to do Mission Study work, we must have in mind more than a mere knowledge of the needs of the various mission fields. We must also have a willingness not only to send out contributions to the missionaries that are laboring there, but we must be willing also for God to endow us

with the missionary spirit ourselves. We should always allow God to call us to do His work and not we ourselves. Too many become missionaries because of the experience and travel and prominence that may be derived from it. Such missionaries are less than worthless. Don't feel your incompetence to do successful work at home and think because the heathen is heathen the little that you can do will be of value to him. Not so. None but God's anointed can extend the borders of His kingdom.

Winchester, Va.

### The Two Types

"There are two types of pupils in our schools, just as there are two types of men in the business world." This was the expression of a school inspector as he addressed a number of collegiate boys and girls. His talk was a kind of missionary address, the only difference being that it was given at school instead of at church. The language, too, savored more of the former place. In the business world, he explained, there were men who sought fortunes for themselves only. They were ready to grasp everything, and only spend what would benefit themselves or increase their wealth. There were others, he stated, who made money, but it was with the thought of how they might do good to others by sharing it. Some pupils at school seemed to have the idea that they were there to get all they could for themselves. They had no thought for others. They were not helpful. He did not think that the ones who made the highest marks were always the best success. It was rather those who took part in the school life, cultivated the school spirit, learned to appreciate the gifts of others, who were the most loved, and who made the best success.

Which one of these types are we cultivating? Human nature, left to itself—without aim and purpose—will soon fall under the lower type. But with a high ideal such as the Christian ideal before it, the best that is within us will grow. The new affection will expel the old one. The better self or type will prevail. Browning has set this thought in one of the strongest of his short poems:

"Rejoice we are allied  
To that which doth provide  
And not partake, effect and not receive,  
A spark disturbs our clod;  
Nearer we hold of God  
Who gives, than of His tribes that take, I  
must believe."

—"Oswald."



# Southwestern Christian Advocate

631 BARONNE STREET

—All business letters should be addressed to Eaton & Malus, and all communications intended for publication to the Editor.

## THE NORTH CAROLINA CONFERENCE

(Continued from Page One)

In the organization of the Conference the following officers were unanimously re-elected: S. A. Peeler, secretary; J. P. Morris, statistical secretary and P. J. Cook, treasurer.

The Conference opened Wednesday afternoon, October second, with a sermon by Bishop Henderson. It was a strong message on service, which put the Conference in a happy frame for work. Mayor Mark Squires of Lenoir brought the welcome of the city. It was a direct and helpful message. Seldom have we listened to a more appropriate Conference welcome and message. The Mayor captured his audience and the brethren felt that they were "thrice welcomed." Bishop Henderson and the Editor of the SOUTHWESTERN responded.

The bishop introduced a new feature in the Conference program when he called upon the pastors as they reported to speak briefly upon their own Christian experience during the year as well as the spiritual work of their charge. This new departure was more than justified by the results. At times the Conference was greatly moved as the faithful pastors told of their thrilling experiences in soul-saving. We reserve an incident told by the Rev. G. W. Byers for a more extended editorial comment. The innovation was a genuine delight and a spiritual uplift. Several changes are to be noted in the Conference roll. Received by transfer: R. T. Weatherby from the Tennessee Conference, S. A. McNeil from the Lexington Conference and J. D. Chairs from the Washington Conference. The Rev. M. H. Hinton was transferred to the Lincoln Conference and the Rev. N. D. Shamborguer to the Tennessee Conference. Benjamin L. Burge was recognized as a deacon from the African Methodist Episcopal Zion Church and received on trial. Aaron M. Robertson, Charles E. Howard, George H. Spaulding and Henry Fink were also received on trial. Irvine I. Swann, Walter O. Thomas and William E. Clapp were received in full connection. John R. McNair and Gilbert H. Caldwell were graduated from the Conference course of study and elected to Elders' Order. William E. Clapp was ordained deacon. Two members had died during the year, namely: W. I. Dixon and S. A. Gibson. S. M. Hanes and W. P. Hayes were added to the list of superannuated ministers. G. B. McLean was expelled from the ministry and membership of the Methodist Episcopal Church.

The outstanding event of the Conference was the rally for Bennett College, which came Friday morning immediately after the Conference. Address of Dr. I. G. Penn of the Freedmen's Aid Society. Secretary Penn pled for a forward movement. The Bishop added a word and emphasized the importance of the Conference standing by Bennett College. Five hundred dollars were needed to complete the amount necessary to erect the president's home. Prof. R. B. McRary had sent, by telegram, \$100 immediately available for repairs at Bennett. The Bishop challenged the Conference to raise the \$500 needed, agreeing to give dollar for dollar for all the Conference raised in cash. This challenge aroused the members of the Conference and the cash began to fall on the table. When all was done the Conference had placed on the table over \$400. Then the Bishop added \$400—this, with Prof. McRary's one hundred dollars, made a total of \$900 raised then and there for Bennett College. This means a new day for Bennett. For North Carolina Methodism is aroused. President Peeler had a smile that would not

come off. He was deeply touched by the brothers' manifested interest in the school. These North Carolina preachers know how to do a nice thing. A more royal set is nowhere to be found. Bishop Henderson was loud in singing their praise.

### CONFERENCE NOTES

Dr. I. L. Thomas, Dr. W. W. Lucas, Dr. C. C. Jacobs, Dr. I. G. Penn and Dr. D. D. Martin were the official visitors of the Conference. Mr. Crawford represented the Book Concern.

Prof. R. B. McRary was delegated to represent the Board of Conference Claimants. He made a most effective and eloquent plea. The Conference gave him a collection of \$50.00.

The Conference meets next year in Maxton, North Carolina.

In spite of the fact that the Conference year was short by two weeks, there was an advance of \$300 in the benevolent collections, and an increase in the membership of 500.

The Rev. R. W. Winchester, B.D., and the Rev. W. H. Newsome are the new District Superintendents.

## Of General Interest

### POSTS OF DANGER.

There is probably no branch of naval service fraught with so much danger as that in connection with work on submarine war-vessels. Disasters involving the lives of the crews of these vessels are of frequent occurrence. On October 4th, fifteen officers and men of the British navy were drowned by the sinking of a submarine which was cut in two by a great ocean liner. This was the sixth disaster to British submarines, each one involving the loss of from eleven to fifteen lives.

### BACHELOR OF PRACTICAL ARTS

A new college degree is offered by Columbia University. The new course is designed to supply the need for a college training leading to definite vocations and embraces such callings as painting and illustrating, house decoration, costume designing, wood-working, metal working and draughting. Those completing such a course will be given the degree of Bachelor of Practical Arts. The Negro will wake some day to his industrial needs and opportunities. This new course is one of higher education and it prepares one for life in an exceedingly practical way.

### COLONEL ROOSEVELT QUIZZED.

Colonel Roosevelt, during the past week, appeared before the Senate investigating committee, which is making inquiries into campaign funds used in previous elections, and defended himself, his associates and his administration against certain charges which had been made. Colonel Roosevelt occupied the witness chair for three and a half hours and made a very interesting witness indeed. Some of his sallies were received with great applause by those who thronged the committee room. From the reports of what took place one is led to believe that Colonel Roosevelt made a very good witness for the defense.

### THE BALKANS AROUSED

The spirit of Mars is in the ascendancy in the Balkan States. The inhabitants of Bulgaria, Greece, Serbia and Montenegro feel that now is the opportune time for striking Turkey a blow. With the probability that Turkey's war with Italy will soon be ended the Turks are turning their attention to their prospective foes and their fighting spirit is fully aroused. The Turks are no mean antagonists and spurred on by their fanatical religious beliefs, will give a good account of themselves in event of war. Thousands of patriotic Greeks in this country have indicated their willingness to return

and shoulder arms at the call of their country.

In the meantime the European powers are giving their attention to the delicate situation and may be able to bring about such concessions as will prevent war.

### CONSERVATION OF THE YOUNG

The exceedingly high death rate prevailing among infants is claiming the attention of physicians and philanthropists alike. The causes which are responsible for the destruction of so many young lives are being sought out and the remedy applied. The American Association for the Study and Prevention of Infant Mortality is one of the many agencies at work for the conservation of the Nation's babies. This body held an interesting session last week in Cleveland. Dr. Helen C. Putnam, in addressing the Association, said that "better parents were needed for better children." In other words, the training ought to begin with the parents. There is in New York City an institution known as the School for Mothercraft. In this school prenatal and post-natal hygiene, the care of the baby, the feeding of children and like subjects are taught. Dr. Putnam also said that the infant mortality rate was called the most sensitive test of civilization. For it served to indicate the standards of sanitation and morals of communities and the efficiency of physicians, nurses, health officers, educators and those who had, in any way, to do with child life. There needs to be a general awakening of parents in order that their children might not only live, but have a fair chance to make the most of their lives.

### GREAT BIRD PRESERVE

Through the munificence of Mrs. Russel Sage, Marsh Island, containing about 75,000 acres, situated along the Gulf Coast of Louisiana, was purchased and set aside as a great game preserve. The purchase price was \$150,000. Marsh Island has previously been one of the greatest slaughtering places in the United States for wild ducks, robins and various other species of migratory fowl. The establishment of such a preserve as this will not only save the lives of countless thousands of birds, but will be of great service to the farmers of the North and South. Mr. McIlhenny, who has already accomplished much for the protection of birds in this State, has been placed in charge of the new preserve. In speaking of conditions which have heretofore obtained said: "Every person who knows about the great annual migration of birds from the upper lakes and plains region down the Mississippi Valley to the Gulf will appreciate the vital necessity for feeding grounds along the Gulf that are protected from gunners. To-day bird sanctuaries are just as necessary as bird food. The feeding grounds for the birds in Louisiana and the absence of adequate laws for the protection of birds have made that State, until this year, a veritable dark and bloody ground. The slaughter of wild life has been absolutely incredible. It is a matter of official record that during twelve months of the killing season of 1909-1910 the enormous total of 4,265,585 game birds were slaughtered in Louisiana. Nor does this tale of terrible carnage include the robins and other crop-protecting birds that were killed by thousands."

Dr. Charles H. Marshall is the new member of the Board of Education selected by the judges of the Supreme Court of the District of Columbia. Doctor Marshall is president of Howard University Alumni Association; member of the Board of Censors of the Medico-Chirurgical Society of the District of Columbia; member of the Executive Board of the National Medical Association; member of the International Tuberculosis Congress at Washington, 1908; member of the Staff of Freedmen's Hospital, and assistant in Clinical Gynecology in Howard University Medical College; deacon of the 19th St. Baptist Church, and chief of the staff of the Free Dispensary of said Church.



People of Interest

Bishop Hoss, of the Methodist Episcopal Church, South, is said to be rapidly improving.

Dr. S. O. Baketel, editor of the *Methodist Year Book and Minutes*, says that there is an increase of over twenty-one thousand members.

Dr. A. J. Bucher, the new editor of *Haus und Herd*, is to direct the music of the World's Sunday School Convention in Zurich.

Mrs. Cassie J. Waters, wife of the Rev. Daniel G. Waters, of the Catlin Charge, Delaware Conference, died Sunday, September first.

Bishop Berry dedicated the new settlement building of the Woman's Home Missionary Society in Philadelphia, September first.

Prof. G. P. Russell, for many years Supervisor of the Colored Public Schools of Lexington, North Carolina, has been elected president of the Kentucky Normal and Industrial Institute of Frankfort.

Mrs. Alice N. Bethea, wife of Dr. D. A. Bethea, editor of the *Health Papers* published through the columns of the *SOUTHWESTERN CHRISTIAN ADVOCATE*, died at their home in Terre Haute, Indiana, Wednesday, September twenty-fifth. The burial was in Dillon, South Carolina, Sunday, September twenty-ninth.

The *Western Christian Advocate* has the following encouraging word from Bishop Berry: "I am doing finely. The broken bones seem to be knitting satisfactorily, and I have not suffered much pain for a week. My enforced idleness has been a great trial, but I am comforted by the thought that in about two weeks I shall be hard at work again."

Dr. I. L. Thomas was heard with much interest in his address at the opening of Meharry Medical College September twenty-fifth, in his sermon at Union Memorial Church, St. Louis, Missouri, Sunday, September twenty-ninth, and in his address before the Ministerial Alliance of St. Louis the following Monday. Dr. Thomas also delivered an address at the opening of the Church Carnival in St. Louis.

The Rev. and Mrs. William C. Terril, with their son, Lester, sailed from New York City by the steamer *Celtic*, Thursday, September 12th. It is their plan to spend the coming winter at Oporto, Portugal, in order to perfect themselves in the knowledge of the Portuguese language. They expect to return to Inhambane, East Africa, some time next March, to resume the work which was in their care before coming to the United States on furlough.

Miss Rita M. Kinzly, of Nevada, Ohio, and Mr. Berton O. Wilcox, for the past two years a missionary teacher in the Tiong Hwa Hwe Kwan Schools, were recently united in marriage. These young people were fellow students at Ohio Wesleyan University; and, last June Miss Kinzly went on to Singapore, Straits Settlements, where the wedding took place July eighteenth, in the Wesley Methodist Episcopal Church. This was followed by a reception at Oldham Hall.

The Rev. and Mrs. R. H. Thorburne, of Panama, who have been home on a visit, will be in New Orleans from Saturday, October twenty-sixth to Tuesday, the twenty-ninth, the guests of the Rev. and Mrs. J. L. Burrill. They will sail from New Orleans for Panama Wednesday morning, going by way of Port Limon, Costa Rica. The Baptist ministers of this city are planning a reception in honor of their distinguished visitors. The Rev. Mr. Thorburne, who is a graduate of Benedict College, Columbia, South Carolina, is the only ordained Negro minister on the Canal Zone.

The Rev. Gerhard J. Schilling, who recently sailed from New York en route to South America, has been transferred from the Chile Conference, where he served three

years as superintendent of the Bolivia District, to the East South America Conference. Bro. Schilling goes to fill up the ranks which have been seriously broken this year by the furlough of Dr. Samuel P. Graver, and the loan of the services of Dr. Charles W. Drees to the Bible Societies of England and America for the purpose of bringing out a re-translation of the Spanish New Testament. Dr. Drees goes to Spain for this work. Until Conference, or the return of Dr. Graver, Bro. Schilling will take the place of Dr. Drees as Treasurer of the Mission and acting Superintendent of the Buenos Aires District.

Bishop Thirkield preached at Mt. Zion Church, this city, Sunday morning, September twenty-ninth, and an encouraging amount was received on the debt of the church. At night he gave an address at the Epworth League rally of the Eighth Street German Church. On Monday the Bishop left for Natchez and on Tuesday gave an address and sermon in that city before an audience that overflowed St. John's Church. About three hundred dollars was realized on the debt. Returning to New Orleans Bishop Thirkield delivered the opening address at the New Orleans University on Thursday morning, October third. A large number of the ministers and several District Superintendents were present, and over two hundred dollars was brought in from the churches for the New Orleans University and Gilbert Academy. That night Bishop Thirkield preached at Trinity Church, at a service in the interest of raising the debt. Last Sunday morning, October sixth, he preached at our First Street Church, and in the afternoon gave an address before the Young Men's Christian Association (white) and, at five o'clock, preached and conducted communion service at the Italian Mission. On Tuesday morning, the eighth, Bishop Thirkield spoke before our Preachers' Meeting, and on the following Sunday afternoon will speak for the Colored Young Men's Christian Association, at three o'clock.

News Paragraphs

After October fifteenth, the office address of the Methodist Federation for Social Service will be 2512 Park Place, Evanston, Illinois.

Banker J. W. Greech of Herington, Kansas, who died in August, is said to have willed to Mrs. I. B. Borkins, a colored woman, the sum of \$10,000.

The resignation of President A. Gales of Fisk University, Nashville, Tennessee, is announced. The Doctor is said to be suffering from a nervous breakdown.

President Taft's decision as to the religious garbs now being worn by teachers in the Indiana schools is, that the privilege of wearing such garb be continued to teachers now in service—fifty-one sisters out of a total of 2,000 instructors—but any persons coming hereafter shall be strictly denied this privilege.

The *Michigan Christian Advocate* says: "During the past college year there were only 679 women in the whole country qualifying themselves for medical practice, which was one less than the year before, 228 less than two years ago and 242 less than in 1909. Only 142 women were graduated this year from medical schools, while in 1910 there were graduated 157, in 1909, 162, and in 1904, 244. Only about one-half as many women are studying medicine now as there were eight years ago.

The Fifth Annual Meeting of the Medical Missionary Conference will be held at the Sanitarium, Battle Creek, Michigan, beginning December thirty-first, and holding over January third. These Conferences occupy a field by themselves, having for their chief object the encouragement of the medical branch of missionary work. A very cordial invitation is extended to all Christian missionaries to attend this Conference, all mem-

bers are to be entertained free for one week by the Institution. Inquiries may be addressed to The Medical Missionary, Battle Creek, Michigan.

NORTH CAROLINA APPOINTMENTS, 1912-1913

GREENSBORO DISTRICT.

S. F. B. Peace, District Superintendent, P. O. Greensboro, N. C.

Central Randolph, E. H. McArthur; Danville, Va., supplied by A. S. Green; Durham and Henderson, supplied by J. H. Sneed; Empire, L. D. McQueen; Greensboro—East, M. C. Laughlin; High Street and Bass, J. A. Laughlin; North West, G. W. Byers; St. Matthew's, R. T. Weatherby; South, W. T. Lomax; South West, A. W. McMaster; Jackson, J. H. Garrett; Leakesville, P. J. Cooke; Norfolk and Newport News (Va.), C. I. Withrow; West Raleigh, J. C. Robbins; Oxford, A. G. Jenkins; Picasant Ridge (Va.), J. R. McNair; Portsmouth (Va.), supplied by O. J. Bethea; Ramsuer, L. G. McDonald; Reidsville, J. W. Davis; Reidsville Circuit, J. W. Jones; Townsville and Bullock, supplied by A. B. Leonard; Wentworth and Settles, B. F. Thomas.

WILMINGTON DISTRICT.

W. R. Ziegler, District Superintendent, P. O. Maxton, N. C.

Charlotte, M. M. Jones; Fayetteville and Pembroke, supplied by W. P. Hayes; Goldsboro and Newbern, J. D. Hairston; Hamlet and Philadelphia, Samuel McDonald; Hoffman and Vass, supplied by E. L. Fletcher; Laurinburg and Cool Springs, J. P. Morris; Lumberton and Beauty Spot, S. E. McNeil; Johns and Beaver Dam, Marcus Mundy; Maxton and Plney Grove, Wm. Wells; Meirose and Bownmore, Robt Smith; Monroe and Bethel, Henry Fink; New Zion Circuit, Dorsey McRea; Red Springs Circuit, J. D. Murphy; Rowland and Salem, J. W. Simpson; Sanford Circuit, A. B. McQueen; Wilmington Circuit, to be supplied; Wilmington, D. A. Williams.

WESTERN DISTRICT.

A. H. Newsome, District Superintendent, P. O. Hickory, N. C.

Asheville, C. K. Brown; Black Mountain, S. B. Cornelius; Boone, supplied by R. N. Brooks; Forest City and Brooks, W. M. Crawford; Franklin, supplied by C. L. Stewart; Gastonia, J. D. Chavis; Hendersonville, to be supplied; Hickory, I. I. Swann; Jefferson, L. W. Thomas; Jonesville, S. P. West; Lenoir and Warrior Gap, R. D. Bethea; Lenoir Circuit, J. H. Morrison; Lincolnton, B. L. Burge; Lowesville Circuit, G. F. Hill; Macpelah, D. C. Skeen; Marion and Old Fort, W. O. Thomas; Mayhew Circuit, N. S. T. Shamborgur; Newton, J. J. Blanton; Owenton and Bracketown, A. M. Robertson; Shelby and Lawndale, R. B. Rhyne; Sherrill's Ford, P. F. Johnson; Stanley and King's Mountain, J. C. Addie; Statesville and Philadelphia, H. O. Frederick; West Asheville, G. H. Caldwell; Wilkesboro, W. B. Scales.

WINSTON DISTRICT.

R. W. Winchester, District Superintendent, P. O. Greensboro.

Advance, S. R. McCorkle; Asheboro and Mitchell, G. W. Brown; Dennis and Red Bank, C. E. Howard; Denton, to be supplied; High Point, J. W. Wells; Kennersville, W. M. Chavis; Lexington and Thomasville, N. J. Pass; Madison and Stoneville, W. W. Pope; Madison Circuit, supplied by E. L. Gilreath; Mt. Airy and Pilot, P. I. Wells; Pen Hook (Va.), W. E. Clapp; Randleman and St. Mark, T. J. Hayden; Rocky Mount (Va.), to be supplied; Salisbury and Morning Star, A. C. Hill; South High Point, G. W. Morehead; Trinity and Liberty, R. J. Shipp; Walnut Cove, A. E. Robinson; Winston and Mount Pleasant, to be supplied; Winston, St. James, S. L. May; Winston, St. Paul, H. L. Ashe.

R. E. Jones, Editor *Southwestern Christian Advocate*, member Saint Matthew Quarterly Conference.

S. A. Peeler, President Bennett College, member St. Matthew Quarterly Conference.

J. H. Lovell, Professor in Bennett College, member St. Matthew Quarterly Conference.

M. J. Bullock, Instructor in Industrial Work in Bennett College, member St. Matthew Quarterly Conference.



## Personal and General

Mrs. Balton A. H. Suttler, wife of Mr. J. D. Suttler, one of our efficient letter carriers, at Yazoo City, Miss., spent a very pleasant stay on the Coast this summer at Bay St. Louis, in company with her little step-daughter, Marie. Mrs. Suttler was visiting her parents, the Rev. and Mrs. J. E. Holmes, and was the recipient of deeds and titles to a lot on St. Charles street fifty feet front by one hundred and fifty feet back, the gift of her father, upon which she will build a summer home.

The two secretaries elected to assist the Recording Secretary, Mrs. W. J. White, at the Woman's Home Missionary Society's meeting, held in Dayton, August 22-23, were Miss Lizzie Cummins, of Walnut Hills, Cincinnati, and Miss Emma Ruth Hammond, of Springfield, Ohio.

A reception was tendered Miss Gertrude F. Obee at her home in Baton Rouge on the eve of her departure for Wiley University, September 27th, by a committee of young ladies, viz: Misses Lucile Wilson, Sophia Bell, Thelma Heddy, Enese Baranco, Ruth Baranco, Clara Fisher, Viola Fisher and several others. Miss Gertrude was accompanied to Wiley by her father, the Rev. J. J. Obee.

"At the recent meeting of the Lexington Conference Woman's Home Missionary Society, held in Ninth Street Methodist Episcopal Church, Covington, Ky., the supply department held a very successful silk and linen shower, it being the twelfth annual meeting of the Conference organization. Letters were sent out to the auxiliaries on the five Districts;

the local auxiliary held showers and sent the collection to the annual meeting by their delegates. In this way we raised \$3.05 in money and over \$13.00 worth of linen and silk. The shower was divided between Peck Home, E. L. Rust Home and the Navajo Mission respectively. All the Districts did well. Special mention should be made of the Maysville District; it has been one of our weak Districts. This has been a very successful year in this department."—Armlinta C. Topson, Supply Secretary, Cincinnati, Ohio.

Mrs. Laura A. Green, wife of the Rev. L. L. Green, little Wilmanette and L. L. Jr., after spending a while with relatives and friends in St. Martinsville, are now visiting Mrs. Green's mother-in-law and friends at Jeanerette.

On Tuesday night the inmates of Mansfield Academy were "taken by storm." The party was led by Mrs. Mary Washington. Principal and Mrs. J. W. Reddix, and his assistant, Miss I. M. Woodruff, were introduced. Mr. R. C. Robinson presented the pounds. The principal responded. Mesdames Washington, Howard and Boley served refreshments.

The memorial service of Mrs. V. L. Reeves, wife of the Rev. C. W. Reeves, pastor of St. Paul Church, Shreveport, was held September 29, at the above-named church, at three o'clock. The Rev. B. J. Reddix, Superintendent of the Shreveport District, had charge of the service, assisted by the following ministers: the Rev. T. B. Oville, of Daniel Chapel; the Rev. H. Johnson, of St. Matthew African Methodist Episcopal Church; the Rev. H. W. Mathison, and

the Rev. D. S. Taylor, of the Colored Methodist Episcopal Church, and the Rev. C. C. Smith, of the Methodist Episcopal Church. Superintendent Reddix preached an able sermon. The Ladies' Aid Society and the members of Class No. 4 sat with the family. The choir, under the leadership of Mr. J. W. Walker, organist, rendered appropriate music. May God comfort the bereaved family.

Miss Janie Martin, daughter of the Rev. A. R. Martin, spent her vacation at Beaver Dam, Kentucky. She is a graduate of George R. Smith College, and is now pursuing a course in the Northwestern University.

Miss Bessie M. Garrison spent two weeks of vacation in Bloomington, Indiana, at the home of Mr. and Mrs. John Miles. While in the city she spoke very acceptably to our Taylor's Chapel membership and to a very appreciative white audience in the First Methodist Episcopal Church. Miss Garrison left on the 18th enroute to Coffeewine, Kansas, to attend the annual meeting of the Lincoln Conference Woman's Home Missionary Society.

The Rev. J. J. Obee writes from Baton Rouge: Dr. J. H. Reed, vice-consul to Liberia, preached at Wesley Chapel Sunday morning, September first, to a crowded house. This is Doctor Reed's home and the people for miles around awaited his coming. Tuesday night he lectured on "Africa Our Fatherland." Wesley was not large enough to accommodate the people. Hundreds stood on the outside, so eager were they to hear him. When he made his appeal for Africa's redemption, they voluntarily laid \$22 upon the altar, and pledged for more to be sent him before he leaves this country for Africa. Doctor Reed's aged father graced the audience with his venerable presence.

and his faithful wife and daughter.—Mrs. E. W. S. Hammond.

## Recent District Meetings

### OHIO DISTRICT.

The annual meeting of the Woman's Missionary Society convened in McKinley street Church, Dayton, Ohio, Thursday, August 22. Mrs. Jos. Courtney presided. The report of the delegates showed improvements along all lines during the year. Miss Cummins, of Walnut Hill, Cincinnati, one of our earnest Christian workers who is always bringing things to pass, conducted the Mite Box hour. Miss Clay in her usual pleasing manner explained fully the use of the mite box. Mrs. W. J. Langston is District Young People's Secretary; her sweet disposition and earnestness of purpose is proving her a power among the young people of our district. At each meeting she was presented a number of prizes to encourage them in their work. During the young people's hour a number of interesting papers were read by Miss Amelia Hickman of Springfield; Miss Effie Butler of Park street, Cincinnati; Mabel Bolden of Columbus; Louise Hammond of Springfield and another from a dear little girl of Dayton whose name we did not get. Mrs. E. E. Buringer of Dayton delivered a most excellent address on "Woman's Home Missionary Work in the Southland." Welcome addresses: the first was to have been from the Rev. W. C. Statesman, pastor, but a serious accident had befallen him. The day of our arrival he was thrown from his buggy by a street car. This accident cast a gloom over the convention and many prayers were offered for his speedy recovery. Mr. Thompson, president of the Epworth League, acted as proxy. Mrs. Bessie Green delivered the address on behalf of the auxiliary of Dayton. The response was to have been delivered by Mrs. M. Hickman but she being absent her paper was read by her daughter, Miss Sereta Starr. Thursday evening was young people's evening. Mrs. Langston and Mrs. Clay spared no pains in making this one of the most enjoyable events of the convention. Friday morning reports from department secretaries at which time excellent papers were read by Miss L. Cummins, Mrs. Langston, Mrs. Whalen, Mrs. L. Dale, Mrs. Horace Bartley. Mrs. Bartley delivered a stirring speech in her usual forceful manner in favor of distributed representatives. Mrs. Clay also delivered an excellent speech on accepting only the office you feel capable of filling. Officers elected: Mrs. Jos. Courtney, president, Springfield; Mrs. Anna Hocker, vice president, Cincinnati; Mrs. Robert Clay, corresponding secretary, Cincinnati; Mrs.

L. Macon, treasurer, Walnut Hills. Department Secretaries: Supply—Mrs. L. Dale, Mite Box—Miss L. Cummins, Young Peoples—Mrs. W. J. Langston, Home Guard and Mother's Jewels—Mrs. E. W. S. Hammond, Literature—Mrs. M. Moore, Temperance—Miss Mack, Deaconess Work—Mrs. H. Bartley. At the close of this hour our president delivered her annual address which was full of inspiration and hope for the work in the future. At the close the Queen Esther Girls, Mother's Jewels and Home Guards of the district formed a circle around the altar while Miss Venable presented the presidents with a lovely bouquet as a token of their appreciation of her work. A prize for the largest increase in membership was presented to the Queen Esther Circle of Park street Church, Cincinnati. A prize for the largest number in attendance at the convention was won by Queen Esther Circle of Wiley Church, Springfield, which circle also won the prize for needle work at the conference convention. Wiley church auxiliary also won the prize at the conference convention for raising the largest amount of money of any in the conference. The Ohio district won the banner for largest increase in membership and finance. Friday afternoon a memorial service was held. The addresses and remarks were touching in the extreme. Mrs. M. Moore rendered a beautiful solo. The Temperance Hour was in charge of Mrs. Calvis of Troy. Soul-stirring temperance songs were sung and a forceful address was delivered by Mrs. Crabbi, wife of the attorney of the anti-saloon league who held her audience to the end with many interesting facts. The musical program rendered by talent from Columbus, Dayton, Troy, Cincinnati and Springfield, was an excellent closing for the greatest district convention that has ever been held; it surpassed all former years in attendance and finance. And as for the good people of Dayton, Ohio, words are inadequate with which to express our gratefulness for their boundless hospitality. While in their spacious dining-room at the church all delegates and visitors were served. Too much praise can not be given Mrs. L. Dale, a magnificent woman, who arranged so beautifully for our coming and looked after our wants so continuously while there. We leave with these dear people our prayers that this meeting may be an inspiration to their auxiliary and that the church may take on new life under the leadership of this grand and good man, the Rev. W. C. Statesman,

### SEDALIA DISTRICT.

The Sixteenth Session of the Sunday School and Epworth League Convention convened in Trinity Chapel, Joplin, Missouri, August 21-26, the Rev. Jno. H. McAllister, District Superintendent, presiding. The following were elected: The Rev. E. T. Pate, Secretary; Mrs. O. V. Ford, First Assistant; Lloyd Kenoly, Second Assistant; the Rev. C. S. Webster, the host, Treasurer and postman; the Rev. Mrs. J. B. Walker, reported to the city papers; the scribe, reported to the Central and Southwestern Christian Advocates. A number of the pastors and delegates were conspicuously absent, on account of the geographical situation of the seat of the Conference, in the extreme southwestern part of the District, the pecuniary state of the country and the detrimental effect of the atmospheric condition on vegetation, in our locality. Notwithstanding the number of absentees, the Conference and Convention was a success spiritually, financially and enthusiastically. The sermons were quite evangelical and highly tinged with convincing illustrations; the Brothers had been with God. The Rev. Dr. J. C. Sherrill, President of Geo. R. Smith College, by the request of our kind District Superintendent, filled the pulpit at 11:00 a. m. Sunday; he preached a very fine and eloquent sermon. We listened, respectively, to good sermons from Brothers G. D. Hancock, B. F. Bateman, Ira Rolan, J. M. Harris, D.D., B. F. Anderson, J. L. Brooks and H. A. Bohannon. The singing was excellent. We felt the absence of and paid honor to our deceased Brother, the Rev. S. W. Hawkins, "The Sweet Singer of Israel." The papers and addresses served their purpose well. The Rev. Dr. Sherrill's address on the night of Geo. R. Smith College Anniversary, was thrilling. The following is the financial report: Rally, \$150.50; entertainments, \$24.00; Geo. R. Smith College, \$45.35; District Conference Collections, \$25.46; total, \$245.31. Undoubtedly, every close observer was lightened intellectually, awakened morally and quickened spiritually; and went away with a smoldering volcano of enthusiasm simmering in his or her breast, anxious to help hasten the coming kingdom of "The Prince of Peace." The District Superintendent was thoughtful, considerate and judicious. We were royally entertained. Holden, Mo., is the seat of the next District Conference Sunday School and Epworth League Convention. The Conference adjourned sine die.—J. B. Walker.



## Gleanings from the Field

### ATLANTIC CITY, N. J.

Our church, Asbury Methodist Episcopal Church, at Atlantic City, New Jersey, under the skillful leadership of the Rev. A. L. Martin, is fast coming to the front. In two years the Rev. Mr. Martin has reduced the old debt from \$11,000 to \$6,000; moved the congregation from the old sight to the new sight and doubled the membership, making the membership now about 500 in all. The temporary structure holding 500 was filled each Sunday to overflowing, until torn down. The ground has been broken for a \$40,000 modern new church to be built of gray stone and hard red brick, ornamental glass, electric lights and steam heat. The church is a two-story beauty, holding upward of 1,000 on the upper floor. The Board of Church Extension, 1026 Arch street, Philadelphia, Pa., has made it possible to build by a loan of \$10,000 and a donation of \$1,000. Both white and colored are helping. Mr. Andrew Carnegie sent a blank to make out for a \$2,000 pipe organ to Rev. Mr. Martin. The building will be ready by the middle of November. Cornerstone laying the third Sunday in September. Congress of Queens will be September 10, 11 and 13. God be praised.

### GEORGIA

**St. Mary's Charge.**—Our fourth quarterly conference was held at Carnegie's Chapel, August 24-25. Dr. E. D. Giddens, district superintendent, presiding. The reports marked improvements on all lines. Every interest of the church was well looked into. The pastor's report showed that he had things well in hand with improvements made including parsonage, which had been recovered with galvanized roofing since the third quarter to the cost of \$64. During this quarter, six souls have been added to the church. On Sunday morning Dr. Giddens lectured to the Sunday school. It was thoughtful and helpful to all. The Sunday School tendered to him a rising vote of thanks in appreciation of his lecture. At 11 a. m. and at night he delivered great sermons. These sermons were enjoyed by all. The house was packed at each service. For these five years Dr. Giddens has rendered good service. This is both our pastor's and district superintendent's fifth year and Dr. Giddens has never gone from this charge without his assessment. Dr. Giddens is a great man and fills well his place. Four joined the church that day. Under the leadership of our beloved pastor we are advancing and doing work for the Master. We trust the whole Savannah district will do as we have done—"pay up and keep up." Total raised this quarter, \$72.75.

### LOUISIANA

**Allen.**—At St. Paul's Church, on the Allen Circuit, a grand rally was had the second Sunday to pay for repairs done on the church, and the sum of \$23.00 was realized, which paid all indebtedness. This is a small membership, but they are alert to duty. Everything is moving on nicely.—Jas. M. Harrison, Pastor.

The Greenville District Conference, in its recent session, expressed in the form of resolutions, their high appreciation of the character of work being done on the District by the untiring Superintendent, the Rev. H. B.

Hart. Under his management, they said, the District has developed wonderfully, and taken front rank. The District pledged the Superintendent their hearty support. The resolutions were signed by the following: Fred H. Bunton, G. Orange, E. H. Holmes, J. P. Watson, J. W. Byrd, E. C. F. Troupe, and G. M. Chisholm.

### MISSISSIPPI.

**Webb.**—My third Quarterly Conference was held at Rollins Chapel, August 31, September 1st, by the Rev. C. W. Butler, District Superintendent. Reports showed that the work is on the upward march to success on all lines of church work. The District Superintendent preached two sermons on Sunday, to the delight of all who heard him. Too much praise can not be given the people for the way they do things on this work. They always pay the District Superintendent in full and give something to the pastor. Brother C. V. Jackson, the District Steward, is one who knows how to raise money. Brother Wright Wilson is one of the greatest laymen in our church. He believes that every one ought to pay according to his ability to the support of the church, the ministry and the various benevolences of the Church, and uses his influence to get others to do the same. With such strong men as Brothers Wright Wilson, C. V. Jackson, Frank French and others, the Webb Charge will soon rank among the leading charges of the Conference. The Delta is a rich country and the Methodist Episcopal Church should keep her eyes on it. One of the greatest needs of the work here is for the men who serve these charges to move their families on their work and live among their people. They are able and will take care of them. Collections for the day, \$35.27.—D. P. Shaw, Pastor.

**Blanton.**—The third Quarterly Conference of the Cary Charge was held August 24-25, the Rev. J. E. Holmes, our District Superintendent, was in the chair, Saturday at 11 o'clock. The business of the Conference was dispatched with such ease that everyone present was elated. After the adjournment of the business session on Saturday a table was set and all were filled. Sunday, the 25th, the Rev. Mr. Holmes preached at "Solomon" from Genesis, fifth chapter and twenty-fourth verse. His subject was "Walk with God," and on Sunday night he preached at Clark's Chapel, Cary. The

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N. B.—The book rent fee has been abolished and hereafter the students must purchase their own books from the school book store. We are convinced that it is better for the student to purchase and own his own books than to rent books from the institution and leave the school without owning a single one of the text-books that he has studied during the years he has spent in school.

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large church was filled to its utmost capacity. He dwelt upon the importance of the hands; how they could be, should and can be used to the building up of God's kingdom here on earth. Indeed it was a wonderful sermon. Elder Holmes is the man for the place. May God con-

tinue to bless him. After the sermon the Lord's Supper was prepared and 66 souls bowed down around the sacred table. Paid District Superintendent in full, \$14.00. Pastor and people are getting along nicely. The Rev. C. H. Johnson is a splendid pastor.—George W. May.



## Conferences and Conventions

### DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
Little Rock	Richwood, Ark.	Oct. 24-27	G. T. Saxton
Winona		Nov. 5-16	W. H. Gilliam
Tupelo	Tupelo, Miss.	Nov. 6-10	E. F. Scarborough

### CONVENTIONS

- October 10-13—Atlanta Conference, Woman's Home Missionary Society, Douglasville, Ga.
- October 15-17—Delaware Conference Annual Preachers' Meeting, Pocomok City, Maryland. W. J. Hughes.
- October 17—Epworth League and Sunday School Convention, Texarkana, Arkansas.
- October 23-24—Maysville District Missionary Convention, Scott's Chapel, Maysville, Kentucky.
- October 25-27—Shreveport District Epworth League, Sunday School and Ladies Aid Convention, Longstreet, La.
- November 6-10—Tupelo District Sunday School Convention, Woman's Home Missionary and Ladies' Aid Societies, St. Paul's Church, Tupelo, Miss.
- November 13-14—Jackson District Epworth League, Ladies' Aid and Woman's Home Missionary Society, Couparie, Miss.

### Special Notices

#### SHREVEPORT DISTRICT.

The Epworth League, Sunday School and Ladies' Aid Convention will be held at Longstreet, instead of Pleasant Valley, October 25-27. All Leagues, Sunday Schools, and Ladies' Aid Societies are expected to be represented. Prof. M. S. Davage will be present to receipt for the Southwestern. The Bishop is here and requests that a forward movement be made. Let us prepare to meet the issue by doing our job well.—B. J. Reddix, Superintendent.

#### CHATTANOOGA DISTRICT.

Dear Brother Pastors: Let the following be the shibboleth of the District: Bring these interests to the Annual Conference in honor or report to God the reason why." Among the many causes demanding our immediate attention is the Semi-Centennial Celebration of the Freedmen's Aid Society, the placing of the Southwestern in the homes of every official on the District, and the conversion of many souls on every charge. The Episcopal leadership, which we now have, is a challenge to the Christian manhood of the Negro ministry. If we fail to rally to the bugle call of that Christian statesman and princely leader, Bishop T. S. Henderson, we shall stand condemned as having deserted a fearless leader upon the field of battle, and show ourselves unworthy of membership in a great Church whose battle cry is Onward, Christian soldiers." The following dates and places indicate my rounds for the first quarter, at which time it will be my pleasure to serve the pastors and people in whatever way prudence may dictate: Cleveland, October 5-6; Ooltewah, 12-13; Dayton, 19-20; Rockwood, 26-27; Harriman, November 2-3; Kingston, 9-10; Soddy, 16-17; Hill City, 23-24; Wiley Memorial, December 1-5; Grace Memorial, 7-8; Stanley Chapel, 14-15; Jasper, 21-22; So, Pittsburg, 28-29; Ridgedale, January 5-6; Richards and Guild, 12-13; Tatesville, 12-13. The District Stewards are requested to meet at Chattanooga, Wiley Memorial Church, October 22, 1912.—E. H. Forrest, Superintendent.

#### GREENVILLE DISTRICT.

The above-named District Conference will be held in Greenwood, Mississippi, November 6-10.—H. B. Hart, Superintendent.

### District Rounds

#### SOUTH NEW ORLEANS DISTRICT.

##### Fourth Round.

Sorrel Circuit, October 25; Crawford, 26-27; Baldwin, November 2-3; Godman, 3-4; Franklin, 10-11; Centreville and Verdunville, 9-10; Patterson, 12; Berwick, 15-17; Morgan City, 17-18; Beattleville, 21-22; Houma, 24-25; Thibodeaux, December 1-2; Schriever, 1-3; Plaquemine, 8-9; Bayou Goula, 10-11; Woodlawn, 14-15; Napoleonville, 15-16; Viron, 17-18; Donaldsonville, 22-23; Hahnville, 28-29; Fort Street, January 2-12, 1913; Wesley, 9-12; Williams, 10-14. Dear Brethren—You have wrought well this year. Let us make this our best year. Try to have your benevolence on hand. Make a special effort to raise all you can for the New Orleans University and Gilbert College. Get at least five subscribers to the Southwestern.—J. W. Turner, Superintendent.

#### FOREST CITY DISTRICT.

##### Fourth Round.

Reese, November 2-3; Park Place, 5-6; Marianna, 9-10; Marianna Circuit, 13-14; Gill Charge, 16-17; Palestine, 23-24; Augusta, 26-27; Auvergne, November 30, December 1; Hunter and Hillman, December 7-8; Cotton Plant Circuit, 10-11; Cotton Plant, 14-15; Brinkley Circuit, 21-22; Brinkley 22-23; Earls and Parkin, 27; Grassy Lake, 27; Crawfordville, 28-29; Bartown, January 4-5, 1913; Forest City, 10-11; Caldwell, 16-17; Haynes, 20-21; Madison and Widener, 24. If there be any changes I will write you.—Dear Brethren: Let the revival fire reign in every charge. The commission is to save souls, and raise your benevolence. I trust every brother will bring a handsome list of subscribers to the Conference, as you know the Southwestern helps us.—A. T. Stephens, Superintendent.

#### CORNER-STONE LAID, ROSS TEMPLE, DICKSON, TENNESSEE.

On Sunday, August 18, the cornerstone of Ross Temple, Dickson, Tennessee, was laid by the following named minister and builder, the Rev. S. M. Utley, D. D., District Superintendent, who conducted the prior ceremonies, after which the stone was adjusted by the District Superintendent, assisted by the pastor, the Rev. R. B. Ross, the builder. The Rev. J.

W. Sebastian, of the White Bluff Circuit, and the Rev. M. C. Stokes, D. D., of the First Baptist Church. At this point the members of the church and friends were asked to assist financially in this great movement. We raised quite a handsome sum in the box. The music rendered by the choir was of the very highest type. At night the District Superintendent was at his best and entertained quite a large congregation. We are building this church for the next Annual Conference—1913. When completed it will be one among the finest in the State of Tennessee. This building is 36 feet in the clear by 60 feet long, all of concrete blocks.—R. B. Ross, Pastor.

### MISSOURI.

HARRISONVILLE.—After the adjournment of the Central Missouri Conference last April we were very much pleased to hear of our new pastor in the person of the Rev. Mr. G. D. Hancock and welcomed him into our midst as a Christian gentleman and minister. Since the Rev. Mr. Hancock has been with us he has labored for the betterment of our church and the welfare of our community. He has not been with us a Sunday without pleading with sinners to accept Christ and opening the doors of the church. A few weeks ago we planned for a "rally" on the first of September for the benefit of remodeling our church and a few persons were given "pin-cards" for soliciting money for said purpose. Among the solicitors were Mrs. Leana Montgomery who turned in \$9.05; Mrs. Maggie Brown, \$14.35 and Miss Mary

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Davidson, \$30.00. Total receipts for the day, \$68.00, and one addition to the church.—M. E. Davidson.

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## CARD OF THANKS.

I wish to thank the many pastors and their congregations for their liberal donations of clothing and monies to help us during the recent flood. The Revs. E. L. Brown, First Zion Baptist Church; G. W. Toney, Second Baptist Church; J. A. Granderson, Austerlitz Baptist Church; B. M. Hubbard, First Methodist Episcopal Church; R. P. Thirkeld, Union Church; J. F. Marshall, Haven Church; W. S. Chinn, Trinity Church; V. Chapman, district superintendent, New Orleans district; A. B. Harris, Scott Chinn Church; R. C. Worsham, Wesley Church; T. B. Cooper, Williams Church; D. S. Sloan, Malleliu Church; M. C. Harrison, Thompson Church; Russell Harris, Russell Chapel; R. E. Jones, Editor S. W. C. Advocate; H. B. F. Charles, Ross Chapel; Chas. Landry, Bunkie Church; G. B. Hines, St. Charles Avenue Church; A. Robinson, Methodist Episcopal Church, Mandeville, La.; E. F. Schnessler, Franklin St. Church; A. A. Leifeste, Eighth St. Church; W. Simmons, Pettiss African Methodist Episcopal Church; S. Channell, St. Peter African Methodist Episcopal Church. I am again at my post of duty going to the bedside of the suffering daily. The state is now furnishing doctor and medicine for the destitute, as many are suffering from malaria. Plantations that once flourished with cotton, cane, rice and corn, today you see nothing but weeds and this means poverty. And yet our people are cheerful, leaning on the promises of God: "All things worketh together for good to them that love God."—N. McNeal, Union Methodist Episcopal Church, Torras, Box 71.

## CARD OF THANKS.

One of the features of the District Conference at Jeanerette was the setting apart of August 24 as a Thanksgiving Day. At this meeting over fifteen hundred pieces of goods—men's, women's and children's apparel—were distributed among the flood sufferers, poor and needy colored people. For this relief I am directed to express the gratitude and thanks of these people to Mrs. I. E. Mullen, Mrs. C. Derocha, Mrs. G. L. Gibson, Mrs. H. H. Dunn, and Mrs. J. M. Alkens, who collected the same from the people of New Orleans; to the Southern Pacific Railroad, that transported them free of charge; also to the Southwestern, whose publication brought this relief. —Pierre Landry, Superintendent.

## Cleanings from the Field

## ARKANSAS.

Decatur.—Three years ago I organized a Sunday School. On the fourth Sunday in August I went out and found a number of children engaged in singing and playing marbles. I prevailed upon them to go down to the place I had rented that I might, with them, organize a Sunday School. Some came, the school was organized and since that time the school has continued. A few weeks ago I conducted a revival here and twenty souls were converted and added to our little church. In that number of twenty were ten of the children that I organized the Sunday School with ten years ago. They are now working heroically for the church. The church was organized in November, 1903, and since that date I have received 55 persons into the membership; eight of this number have moved away, leaving 47. We have purchased a place at a cost of \$550,

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One man says, "Your method worked like magic on me." Another writes, "My head is as clear as a bell. I can hear every natural sound distinctly. Those ear noises have left me." And so the letters come, one and all, telling of the benefits received.

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Don't wait, therefore, or hesitate, but write for FREE ADVICE and a BOOK. If you wish it. Remember it won't cost you a cent and many of your acquaintances have already accepted the offer. They are very grateful for the help received and you won't regret it either, if you write right NOW.

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and have paid on it \$250, with interest. This is the seat of the next session of the Huntsville District Conference.—F. W. Williams, Pastor and Organizer.

## LOUISIANA

Eola.—The entertainment given by the King's Daughters of Simpson Church, Saturday night, September 6 and 7, was good. It was divided into two departments. Miss Rachel Carter, one of the charming young ladies of this charge, was in charge of the Jolly Club department; also Miss Helen M. Edwards, our public school teacher, who is a member of one of the best families of this church, were in charge of the Silver Link Club. Raised \$5.35. Miss Ara M. Edwards, who was in possession of the Gumboo Table, easily sold out what she had. Miss Ara M. Edwards, is the secretary of this department. She is planning to leave for Gilbert Academy Sept. 30. We will all miss her. There are others we have not mentioned who are great workers in the church. Sunday, September 15th, was a busy day. The four contestants raised: Miss Ada Harper, \$2.64; Miss Cecelia Aaron, \$4.07; Miss A. M. Edwards, \$5.19; Miss Ara Bernard, \$5.50; total collection for the day, \$20.45. Miss Ara Bernard received the diamond ring by having the largest collection. We have a great set of girls here. The church is moving along nicely. We may be able to get to the forthcoming Annual Conference with fair reports.—T. A. Hampton.

KENTWOOD, LA.—My fourth quarterly conference, was held August 3-4, with the Rev. E. J. Cox, district superintendent, presiding. The superintendent preached a powerful sermon in the morning to the delight of all and was back again at night and spoke very complimentary of the charge the past three years, and urged upon the people of paying up the pastor, and seeing that every other claim of the charge, is raised. Notwithstanding the conference meets a month earlier this year, the pastor feels that he will be able to go up to the conference with a report second to none on the district. Collection, \$17.66.—W. M. Johnson, pastor.

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## MISSOURI.

The second quarterly conference at the Troy Charge was held August 18th, at Wesley Church. In the absence of the district superintendent, the Rev. G. S. Reynolds of Wellsville, Mo., held the quarter. He preached three sermons which were uplifting and inspiring; the spiritual tide ran high and many rejoiced in the Lord. During this quarter the trustee have put in a substantial stone basement under the church at a cost of \$500;

nearly every dollar of which has been paid and they are still making improvements. The improvements already made will add \$1000 value to the property. The trustee realized in their rally the first Sunday in July \$200, which broke all previous records in the history of the church. We still have the banner Sunday School in the district under the efficient leadership of Mr. William Clark. This charge will soon rank second to none in the Central Missouri Conference. —H. T. Reeves, pastor.

## MISSISSIPPI

Ackerman, Miss.—L. F. White, Pastor.—I wish to thank the good sisters and friends for their kindness in the rally, Sunday, August 25th. Club 1, Mrs. Anna Fair, \$3.00; 2, Mrs. William McKinley, \$2.55; 3, Mrs. Belle Gladney, \$3.00; 4, Mrs. Eliza Martin, \$1.75; 5, Mrs. Bethage Childress, \$19.00; 6, Mrs. Maggie Ashford, \$6.25; Friendly Club, \$9.17; total, \$44.72.

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## Inquiries

I wish to inquire for Mrs. Mary Sims, who left Bayou Gouia in 1899, and went to Bunkie, La. I have never heard of her whereabouts since she moved to Bunkie. She has three daughters, one named Atlanta Davidson, one Dora Sims, and a mother, Laura Ruth. Her husband's name was Louis Sims. Any one who has any information concerning Mrs. Sims please address the Rev. S. Magruder, Lake Providence.

I want to find my father. His name is Jasper Turner. During slavery he was owned by a man named Bill Turner, Sr. My mother's name was Mary Turner. She was owned by a man named Bill Turner, Jr. When freedom was declared my mother was brought to Texas in 1864. Their former home was in Georgia, near Atlanta. Anybody who knows anything of my father's whereabouts will please communicate with me at once. Address, H. T. Clay, Groesbeck, Texas.

I wish to inquire for my father. The last time I saw him, which was forty-three years ago, he was living in Harrison County, Georgia, near Buckhanon. His name is Beverley Freeman, his wife's name was Harriet. He had two brothers, Frank and Dave. I cannot remember any more of the children. I was only ten years old at the time I last saw him. Any information will be gladly received.—Caroline McKinney, Chipley, Ga., R. F. D. 5, Box 50.

## Rallies and Revivals

## RALLY, WESLEY CHAPEL, AUSTIN, TEXAS.

Wesley Chapel closed a three weeks' successful rally on August 25. The captains of clubs reported as follows: No. 1, J. F. Glasco, \$95.20; 2, Robert Jones, \$132.25; 3, L. M. Mitchell, \$101.55; 4, D. R. Woodard, \$86.00; total, \$415.00. The Board also reported \$7.25 the next night, making a grand total of \$422.25. The church is at work.—L. H. Richardson, Pastor.

## REBUILDING RALLY, WIGGINS, MISS.

A rally was given at the Missionary Baptist Church for the purpose of rebuilding the Methodist Episcopal Church, which was blown away. The result was good. Mr. and Mrs. R. H. Griggs, \$58.20; K. L. Langham and family, \$57.60; Charley Vaughan, \$25.00; Joseph Gant, \$18.00; Lena Clayton, \$7.00; Katie Roberson, \$7.50; total amount, \$214.10, with the public collection. The Rev. Mr. Coleman is pastor.—F. S. Spence.

## ST. PAUL'S CHURCH, OAKLAND.

Gave a grand rally for pastor, September 1. The church was divided into two clubs. J. E. Johnson, captain of True Blue Club, raised \$34; J. E. Eason, captain of the Royal Red Club, raised \$31. Brother Johnson gets the Southwestern Christian Advocate for one year as a reward.

## THE PREACHERS' MEETING OF SOUTH NEW ORLEANS DISTRICT

Convened at Wesley Methodist Episcopal Church, Napoleonville, La. the Rev. C. Spears, president, presiding; the Rev. M. L. Baldwin acting secretary. Devotions conducted by the Rev. P. G. Collier. The pastor

also reported their work. The next place of the preachers' meeting was voted to Morgan City, October 17th, 1912. At night the choir rendered splendid music and the Rev. Mr. Spears was the spokesman. Collection good. The meeting was a success.—M. L. Baldwin, Acting Secretary.

## MOTHERS' AND CHILDREN'S DAY

At Asbury Methodist Episcopal Church, Canton, Miss., Sunday, September 1st, was observed as Mothers' and Children's Day. Everyone present was given the privilege of presenting their views on the best method of gaining the young people of to-day to a better and higher standard of life. The object of the meeting was outlined by our worthy pastor, the Rev. Mr. Trotter, whose words were inspiring and instructive. The important subject was then given over to the congregation. Several speeches were made, all of which were enlightening and to the point. It was announced that the first Sunday in every month would be set apart as a "Mother's and Children's Day."—C. M. Canelor.

## STANLEY CHAPEL, CHATTANOOGA, TENNESSEE.

Club No. 1, A. H. Humphrey, C. A. Kerbey, Mesdames M. A. Humphrey, W. A. Deatchreage, Boggust, Simson, Stephenson, Harper, Martin, Hickel, Morris and Bettie Jackson \$1.00 each; Mrs. Holter and Alice Morris, \$1.50 each, total \$36.60.

Club No. 2, G. W. Calhoun, \$5.00; Carrie McCarnery, \$3.45; W. M. Bates, \$2.10; Lee Smith, Ed. Horn, Charlie Howl, Mesdames Lee Smith, C. H. Howl, \$2.00 each; W. A. Deatchreage, \$1.50; S. B. Bush, C. J. Small, G. W. Bagnnet, S. H. Mows, C. Shehee, C. W. Crockett, J. S. Miller, Brother Cliff, \$1.00 each; Mrs. W. M. Bates, Mrs. Colour, Mrs. Harris, Mrs. Tate, L. A. Calhoun, Bettie Martin, Annie Calhoun, Mattie Ware, Dellie Cox and I. N. Jones \$1.00 each; total \$59.10.

St. Martinville, La.—We have just closed a successful revival—22 converts were added to the fold and four backsliders reclaimed. On Sunday, September 1st, the Sacrament was administered to 116 persons, which breaks all past records. The entire membership is in a spiritual condition; they are aroused to religious activity. I am leading souls to Christ. Praise the Lord, wherever I have been assigned I have always increased the membership by gaining souls. In this success I feel that I am accomplishing the work that God would have me do.—Timothy P. Norris, Pastor.

Charlton, Miss.—We have closed our meeting at Rick's Chapel. It was splendid in results—ten conversions, two accessions. The Rev. I. C. Rucker, Pastor.

Clinton, La.—Asbury Methodist Episcopal Church held recently one of the best revival meetings known here for several years. Twelve persons were added to the Church. Every department is in good condition at Asbury.—E. W. Jackson, Pastor.

Sweet Home, Ark.—The Rev. J. H. Hachett has closed a ten-days' revival, in which twenty-three souls were happily converted. It was one of the best spiritual meetings that Sweet Home has ever witnessed.—W. B.

Gadsden, Ala.—I have just wound up a great meeting with twenty-seven received into the church. When I came to Gadsden two years and nine months ago I found sixty-five members in our church, now we have one hundred and sixty-five, making one hundred connected with the church since I have been here.—The Lord has blessed our church here.—N. H. Redrick, Pastor.

St. Martinsville, La.—On August 24, the members and friends, led by Brother Alex. Charles, Sister P. J. Charles and Sister Mattie Tyler, Sr., astonished the pastor and family, at the conclusion of the service, by bringing ten baskets of provisions of various kinds, besides chickens and a purse containing some silver. They have our thanks. Our sincere thanks are also expressed for a suit of clothes. I pray that God may help these friends to prosper in their business, their fields and their barns. The church could hardly accommodate the great congregation last Sunday, September 1st. Collection for the day, \$30.36.—Timothy P. Norris, Pastor.

Jackson, Miss.—Our grand rally, held at Pratt's Chapel, Sept 12, raised \$51.00. West Jackson Church must be looked after. We have the Rev. H. W. Wood for our pastor, and he is the man for this place. Our aim is to erect a brick church. The Ladies' Aid Society has raised this year \$200 in cash.—(Mrs.) Kitty Warner, President.

Clinton, Ala.—Oak Grove Church has just closed a great revival. The Rev. W. L. Darius is a splendid speaker.—(Mrs.) B. Scott.

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Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

HIGHT.—Maggie Hight, one of the most useful members of the Methodist Episcopal Church, South, Pittsburgh, Tennessee, died in the Christian faith, Wednesday, August 28, 1912. She was educated in Morristown College and was a very faithful music teacher in her home town. The deceased was just in the bloom of her life, being twenty-four years of age. She was always at her post of duty on Sunday, and a teacher of the Sunday school. Her life was one of sacrifice, for she delighted to help others. To know her was to love and respect her. About six months of illness ended her useful life. A devoted father and mother, seven brothers and a host of friends mourn her departure. The Rev. E. J. Cox conducted the funeral, which was the largest ever witnessed here by the writer. Text: "The damsel is not dead but sleepeth." The church has lost a good and faithful member. She is at rest with her Lord. We can only say a great woman has fallen. Great in the home, great in the exemplary life she lived, and great in good deeds to others. —W. S. Hight.

DEYALPERT.—Mrs. Adelarde Deyampert, wife of Mr. Patton Deyampert, died August 17, 1912, at the age of 52 years and was buried from Oak Grove Methodist Episcopal Church of which she had been a member for quite a number of years. She was an affectionate wife, and a loving and kind mother, training her children in the way the Lord would have them to go. As a neighbor she was true, believed in living in peace and was willing and ready at all times to lend a helping hand to those who were sick and suffering. As a Christian she was faithful, believed in God's word, the church, the ministers of the gospel, and prayers with all of her soul. Her last words were about Heaven and that she loved everybody. She leaves a husband, nine children, one sister, a number of other relatives and many friends. The funeral services and sermon were conducted and preached by the pastor, assisted by Alex Phillips, T. G. Sanders, local ministers of Oak Grove charge.

PETTIS.—Wozzay Pettis, son of Mrs. Susie Pettis and the husband of Nora Pettis, died at the residence of Mrs. Laura Journett, August 26, 1912 after much suffering which he endured patiently. He lived to be 21 years of age and five months. He was conscious of the nearness of death and was willing to go, having given up wife, child and mother. He loved home and was always obedient to his parents. He was a member of Prices Temple Epworth League. The deceased is survived also by two brothers and two little sisters. The funeral was largely attended. Sermon by the Rev. Jesse P. Price, pastor.—Miss Emma Journett.

WILLIAMS.—Mary Ann Williams, a member of Woodland Methodist Episcopal Church, La., died September 2, 1912; age, 49 years. She joined the church when 14 years of age and was baptised by the Rev. Fletchinn. She lived a faithful

Christian. She leaves four daughters, two sons and a host of relatives and friends. The funeral was attended at Woodlawn Methodist Episcopal Church. The following named ministers assisted the pastor: the Rev. T. P. Jackson, African Methodist Episcopal Church, Napoleonville; the Rev. M. L. Baldwin, Methodist Episcopal Church, Napoleonville. Interment was made in Woodlawn Cemetery.—A. C. Mitchell, pastor.

PHILIPS.—Once more Wesley Chapel has lost one of its faithful members and Mrs. Laura B. Philips joined Wesley Chapel in 1898 under the pastorate of the Rev. Mack Henson, and lived a faithful member until September 3, 1912, when God called her. Peace be unto her ashes.—L. H. Richardson, pastor.

RUTLEDGE.—Wesley Methodist Episcopal Church has been called to sorrow in the loss of one of its oldest and most faithful members, Mrs. Angeline Rutledge, who fell asleep in Jesus, August 28, 1912, leaving four children who have lost a devoted mother.—L. H. Richardson, pastor.

JOHNSON.—The Rev. B. M. Johnson, a deacon in the Louisiana conference, died Sunday, September 8, 1912, at Boyce, La.—R. A. Hampton, pastor.

FIELD.—Mattie Field was born February 18, 1885, and died in Belleville, Texas, July 20, 1912. She married Mr. George Field, Jr., December, 1907. She joined the church in 1904 under the pastorate of the Rev. Alfred Britton. She leaves her husband, child, also an aunt and uncle. She lived a Christian. Her death occurred at the home of her aunt, Mrs. Martha Mayes. The Rev. J. A. Tillory conducted the funeral service. Interment was made in the Richard Grove Cemetery.—J. A. Tillory, pastor.

HAMPTON.—Adolphus Hampton was born November 6, 1860 and died September 2, 1912. A wife and six children survive him. By him every reasonable effort was made for wife's and children's betterment. In 1896 he became a follower of Christ and united with the Willisville Methodist Episcopal Church. During the sixteen years that followed he conscientiously served Christ and faithfully performed his Christian duties in the church as superintendent of the Sunday school, steward and trustee. He was a respected citizen of the community. On March first he was stricken with a fatal disease. He awaited the end calmly with the assurance that the crown of life would soon be his. The funeral service was conducted by his pastor, the Rev. I. H. Carpenter.

HICKENBOM.—Caroline Hickenbom of Lake Arthur, La., went peacefully Home to rest on August 13, 1912. She joined the church in her early childhood and for more than 25 years lived a Christian life. And the manner in which she bore her illness for more than seven months was but the result of a ripe Christian life. She will be missed by all who knew her, because she was truly loved. She leaves two sisters, one brother, three sons, six daughters and 25 grandchildren. The funeral service was conducted by the writer from the Baptist Church of which she was a member. Interment was made in the country cemetery.—I. A. Jackson, pastor.

WEIR.—Carolina Weir, a faithful member of St. Paul Methodist Episcopal Church, Lake, Miss., died in full triumph of faith, August 18,

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1912, after a long illness. For many years she stood faithful to the church of her choice until the death angel claimed her. She was about 70 years of age and for 30 years a member of the church. She leaves two sons and many grandchildren. Five children have preceded her home. The funeral was preached by the pastor. The body was laid to rest in Lake Cemetery attended by a large number of friends. Servant of the Lord, "Well done."—W. L. Mills, pastor.

MACE.—Mary Mace, wife of G. W. Mace, born in 1843, died September 5, 1912. For fourteen years she lived in the Methodist Episcopal church and was faithful, loyal and a true Christian. She leaves a husband, five children, a host of relatives and friends. Her absence from the church here means her presence in the church triumphant. Funeral preached by our pastor, the Rev. N. H. Isom.

WILLIAMS.—C. S. Williams, age 64 years, a lay member of Metropolitan Methodist Episcopal Church, Conroe, Texas, after lingering for a period

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of five months, uncomplainingly, with undaunted faith in his God awaited the Summon that came Tuesday, September 10, 1912. Mr. Williams was trustee and steward of the church. He will be missed because of his faithfulness. He is survived by a widow, who was his companion for 34 years. Prominent among his survivors are his nephews, Dr. J. O. Williams, pastor Wesley Tabernacle, Galveston, Texas, and the Rev. C. S. Williams, pastor on the Lodi Circuit, Texas conference, and many other relatives. Funeral services were held in Metropolitan church, conducted by his pastor, the Rev. J. W. Gilder who was assisted by Dr. W. H. Jackson, district superintendent, who paid a glowing tribute to the life and usefulness of Rev. Williams. Interment was made in the city cemetery. Praise to his ashes.—J. W. Gilder.



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### SUBSCRIPTIONS RECEIVED FROM DISTRICT CON- FERENCES.

Here follows a report and an acknowledgement of the lists of subscriptions received from the several district conferences. The lists are larger where it was possible to have representatives from the office present. In some cases however large lists were secured solely through the efforts of the district superintendent and pastors.

The SOUTHWESTERN deeply appreciates the work of the several districts as here indicated:

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Marshall District—P. H. Jenkins, D. S.—70 cash subscriptions.  
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Holly Springs District—N. R. Clay, D. S.—5 cash subscriptions.  
Winona District—W. H. Gilliam, D. S.—9 cash subscriptions.  
Tupelo District—E. F. Scarboro, D. S.—17 cash subscriptions.

## Crescent City Notes

The many friends of Mr. George Crawford, a popular young railway mail clerk, who was injured in a recent wreck, will be glad to know that he is improving.

Dr. James H. Dillard, President of the Jeans Fund, will speak at Central Congregational Church, Liberty and Gasquet Streets, Sunday evening, October 13, at 8 o'clock. A special feature of the program will be a solo by Miss Sylvia A. Ward. The public is cordially invited.

St. Matthew.—The Lily of the Valley No. 8 of K. of P.'s, and the Court of Calanthe, No. 120, held their memorial service at St. Matthew's Church, September 29th. Sermon by the Rev. C. Patterson. Public collection, \$8.07; the Lodge gave \$25.00; total, \$33.07. On Saturday night, September 28, Miss Sophronia Rozler, Lola V. Rozler and Miss Lillian Yates gave a drama and concert, which was a great success. They realized \$13.00. God bless them, and I hope they will ever keep busy in the Master's cause.—J. A. Landry, Pastor.

Haven Memorial Church.—The third Quarterly Conference, October 2, showed our work in good trim. The sermon by Dr. Valcour Chapman, Sunday night, was convincing and helpful in every way. Our people are encouraged and plans are being concerted for our fall rally to come off Sunday, November 17. A grand concert and drill, with unique features, will be given at Love and Charity Hall, corner Eagle and Poplar Streets, Monday night, October 28, under the direction of Mr. I. C. Morgan and Mrs. Violet Blenville. All are cordially invited to this entertainment, which promises to be one of interest and amusement.—J. F. Marshall, Pastor.

#### COLLEGE BOYS IN A JOINT MEN'S MEETING AT THE COLORED Y. M. C. A., 2220 DRYADES STREET.

The college boys of New Orleans, Leland and Straight Universities will meet with the city Y. M. C. A. men in a joint mammoth meeting, Sunday, October 13, at 3:30 p. m., in the auditorium. The address will be delivered by

Bishop W. P. Thirkield, the resident Bishop of New Orleans. Prof. J. O. Morrison, of New Orleans University, will sing, and Dr. B. H. Baker, of Washington, D. C., will render a cor- net solo. Professors A. H. Colwell and A. J. Bell will direct the music. All men are invited to this meeting. Mr. David Jones, International College Secretary, will be master of ceremonies.

Trinity Church.—Bishop Thirkield preached for us Thursday night, and those present heard him gladly. Encouraging remarks were made by District Superintendent Turner, the Revs. Wallace Lang and A. Robinson. Collection, \$46.00. Sacrament was served to 200 or more Sunday, and two joined. Collection, \$49.00. Over 100 scholars were present in the Sunday School; ten new students enrolled. Miss Jones and teachers are preparing for Acquaintance Day and Home-Coming soon. Our Fall Bazar is on. Each night there is a change of program, and useful prizes are given away each night. Come and help us. Our final rally takes place on the 20th—all day. At 3 p. m. Bishop Thirkield, together with our pastors and their congregations, will help in this

final struggle. Those who are interested in saving this great church can send their contributions, and the same will be publicly announced and credited. This is our most needy time, and I ask you to help us. No amount too small to give. Visitors and strangers always welcome. Collection for ers always welcome.—W. Scott China, Pastor.

Fist Street Church.—Last Sunday was a high day with us. The early prayer meeting was well attended. Bishop Wilbur Patterson Thirkield, D. D., LL. D., delivered a logical, forceful and eloquent message to a large, representative and appreciative audience at 11 a. m. The Bishop's message and personality made a lasting impression. The Bishop seemed quite at home in the Sunday school and church services. The collection at 11 a. m. was a record breaker. We had a full house at night. Two hundred and twenty-five communed. The New Members' Association will have charge of the Annex next Saturday. Pastor's subject next Sunday, at 11 o'clock, is "Christ Upon the Mountain Peaks." All are invited.—B. Mack Hubbard, Pastor.

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# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
EATON & MAINS, Publishers

NEW ORLEANS, OCTOBER 17, 1912

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## "CONVERSATION ON THE WORK OF GOD"

Such was the designation that Bishop Henderson gave to that period of the recent North Carolina Conference session, when the pastors reported their work. Their work was not merely the dollars raised, but revivals conducted—and more. They were requested to report the workings of God's grace, of which they had heard and seen and experienced during the year. At first the innovation moved slowly, but it caught fire as the ministers found freedom of expression. The meeting soon became a clearing-house for exchanging methods in Christian work and experiences in personal spiritual conflicts.

The General Conference sent down an exhortation on personal evangelism. "Win one" has become the slogan. If the Church can strike the high note of Christian conquest for the salvation of souls, the whole machinery of the Church will move forward. Saving men is the lubricator that will give a new movement to our missionary and educational enterprises. But the church-wide revival is most likely to come through personal effort—the program of "win one circle."

Appropriate to the idea of personal evangelism, in the midst of this "Conversation on the Work of God," the Rev. G. W. Byers, pastor of the Summerfield charge of the North Carolina Conference, told a most interesting story. One after another of the men had spoken, telling of their triumphs, when up rose Brother Byers, a man of small stature, but of a personality that attracts and grips at once. He was never known to fail in having a revival on any charge to which he was assigned. And, therefore, when he began to tell about the meeting at Raleigh's Cross Road, one of the points on his circuit, every one expected something refreshing. Brother Byers went on to tell of the meeting having been in progress three days when, at the close of one of the services, the after-meeting talk turned on old sinners of the community.

Then it was that Brother Byers was told, by some of his members, of an old man who lived but a mile away. Brother Byers determined to go and see him, just the thing that any wide-awake, progressive pastor would do. If we would get the persistency, the ternal vigilance that possesses the average commercial salesman our work would flag for the negro of red, white, blue and move up. Brother Byers had it.

He called upon the old man the next day between the hours of twelve and one. It was a rather warm day; the sun shone clearly and the heat was pouring down. The old man sat under an apple tree enjoying not only the shade, but as well the delightful fragrance that comes from ripening fruit. Without much parleying, after the usual salutation, Brother Byers approached the old man with this question: "You are not attending our services?"

"No," replied Mr. Gunn (Jerry Gunn was his name) "because the meetings are held at night."

The pastor was quick to seize the opportunity and said: "We can have a service in the day-time, and will, if you will attend."

"All right," said the old man, "make the service to-morrow at three o'clock, and I will be present."

The pastor said: "I will do it, and shall expect you."

The old man replied: "You can count on me. I will be there."

Then the pastor talked with the old gentlemen for a short while concerning his soul in the light of his many years, and urged his acceptance of Christ Jesus. Then, with a word of "God bless you," the pastor left.

That night the pastor announced to the church that service would be held on the morrow at 3 p. m., and that Jerry Gunn would be present. Of course, there were persons who said that the old man would not come, and that he had made that promise before. But the pastor was firm in his faith and insisted on the service at three o'clock the next day.

The next morning Pastor Byers made a short trip on the train, returning in ample time to keep his engagement with his old friend, who had promised to meet him at the church. On leaving the train the pastor was offered the comfort of a conveyance that was going in the direction of the church. He hesitated a moment and then replied: "No, I think I will walk." And he did, going a near way through the woods so as to pass the home of his new friend. What should be more encouraging and inspiring to the pastor than, on reaching the home of the old man, to find him getting ready for church! He had polished his shoes, put on his Sunday clothes and was soon ready. The pastor tells it interestingly that as they walked down the way, though many years the junior of his companion, the old man easily outwalked him.

On reaching the church, Mr. Gunn attempted to put his stick, rather a half staff, which he used in walking, under the side of the church. Quick as a flash the pastor said: "No, let me have your stick." The old gentleman gave it up and the pastor took it with him to the pulpit. Now, the old gentleman came in ahead of the pastor. He did not take a back seat, but, to the astonishment of the entire congregation, he walked immediately forward and took a seat on the front row of pews. The old-fashioned mourners' bench, at this revival, had not been abolished, and we reckon it will be a long time before this seat of prayer will not find place in Evangelical churches. Now the skeptical audience, that had thought old man Gunn was not coming, was convinced. Not only had he come, but he had manifested an interest in his soul's salvation by walking immediately forward and taking a seat for prayer. Why should this not move the congregation? It did, and fervent songs were sung, prayers were offered, the invitation was extended and others came forward. Then prayers again were offered, and, by and by, in the course of the praying, old man Gunn caught the vision of the Christ, which had been shut out of his life for so long a time. He stood up and made an open confession of sins and accepted Jesus Christ and pledged his love and his life in devout service to Him. He asked the privilege of being immediately admitted to the church, and, of course, the privilege was granted. This old gentleman now not only attends the day services, but has been present at every night service since.

But for the Christian strategy, the deep earnestness, the hand to hand contact and, above all, the overpowering presence of God's spirit that directed His faithful servant, the Rev. Brother Byers, Jerry Gunn would probably be still sitting in the regions of dark-

ness. There are cases all around us that can be won by the same common sense, the same consecrated spirit, the same personal touch as was used by Brother Byers on this particular occasion.

On a Sunday or two following, District Superintendent Peace baptized Brother Gunn, who is now ninety years old, at the same altar where he baptized children from nine months of age and up. It was a glorious day.

The rehearsal of this striking story by Brother Byers, in the midst of the Conference's "Conversation on the Work of God," gave a tone and life to the entire session of the Conference.

The story brought conviction to some who felt that they had left undone just such acts of evangelism of which they were capable and which were in their line of duty. May this rather imperfect rehearsal of this striking story be an inspiration to others for immediate effort in the work of personal evangelism.

## A SEVERE BUT JUST ARRAIGNMENT OF THE CHURCH

The Kingdom is coming on earth, but it is coming slowly—painfully so. Sometimes one would think that Zion's wheels have stopped so slowly does the chariot move. Let us be frank with ourselves as ministers and church members and ask ourselves the question, are we doing our full duty as workers for the coming of the kingdom? Let us admit, in shame and humiliation, that we are not. We can not charge up to God the slowness of the progress of the Church. God stands vindicated. We stand condemned.

One of the saddest records of many of our annual Conferences are the statistical tables. We listen with shame while the Secretary reads of the decrease. No, holding our own is not well enough. The man who is only holding his own is going backward.

Why this tardiness? We think President L. H. Murlin, of Boston University has the answer. To be sure, he gives the church a hard rap—but no harder than it deserves.

Dr. Murlin has recently taken up his residence in the hub city. In an address, two weeks ago, in urging the Christian workers to adapt their activities to present day methods, Dr. Murlin says:

"Mrs. Murlin and I are establishing a home in a section of Boston that is new for us. We have not been in our new location a month, but we have had calls from the milk man, the ice man, the grocery man, the provision man, the man who cleans rugs, the local druggist, and even the chiropodist has left his card. But, so far as I know, no church of that neighborhood has taken any steps to learn where we attend church. My next door neighbor on one side says he has lived there for nearly three years, and no church representative has been to him to interest him in the church. I mentioned these matters at a meeting of the church I am attending, and said that the politicians set the church a good example in these particulars, for they know every voter in their districts and how he may be expected to vote, and they are doing their best to influence those concerning whom there is any doubt. At the conclusion of my remarks a gray haired man sitting in the audience arose and said that

(Continued on Page Eight.)



## The American Race Problem--An Observation

By the Rev. J. H. Reed, D. D.,  
United States Vice-Consul General to Liberia

The present age is characterized by many complex theories with respect to the darker races of the world. Writers upon the backward races, should carefully distinguish between the real solution of a problem, in contra-distinction to the unconscious development of race prejudice finding expression in a mistaken desire to harmonize racial differences upon the basis of statutory law. The ethnic peculiarities and characteristics of the peoples of the globe can never be made a basis for legal enactments in fixing the status of the various races in the social, political and economic fabric of the world's population. A noted Englishman wrote an article to one of the leading American magazines a few months ago, under the caption of "Black and White in the South," in which he gave as his observation, four possible "conceivabilities" or "eventualities" as to the racial relations in the United States of America, and particularly in the southern section of this country. These were as follows: "The future seems to contain four possibilities or rather conceivabilities, which may be examined in turn. (1) Things may 'worry along' in the present profoundly unsatisfactory condition, until the Negro gradually dies out. (2) The education of both races, and the moral and economic elevation of the black race, may gradually enable them to live side by side in mutual tolerance and forbearance, without mingling, but without clashing. (3) Marriage between persons of the two races may—I mean might conceivably—be legalized, and the color line obliterated by miscegenation. (4) The Negro race might be geographically segregated, by deportation or otherwise, and established in a community or communities of its own."

The entire argument of this English writer, upon the above four "conceivabilities" as laid down by him, reads like a romance and betrays a woeful lack of correct information as it relates to the real American race problem. It is strikingly evident that there are complex forces at work in the racial adjustment of the peoples upon the North American Continent; the first of these forces is the silent struggle in the social, industrial and economic evolution of the two distinct race types—black and white—upon the American commonwealth over which float the stars and stripes of the mightiest republic of modern times. This struggle is the more manifest within the bounds of the old slave States. The South of to-day presents the most pitiable scene in the history of races as one observes the mighty struggle of intolerance on part of the whites as opposed to the upward struggle into manhood rights and racial self-consciousness on part of the blacks. It is indeed pitiable, because the white South cannot rise by this spirit of racial intolerance and repression. The better and new South would catch the spirit and genius of the modern age, as may be seen in the splendid writings of Murphy and Riley in their worthy contributions to the right solution of the race problem in the South.

It is interesting though sad to note how this struggle manifests itself. In the social relation of the races, it may be observed in the many acts of State legislatures to segregate the blacks from the whites not only in private homes, which would be a personal prerogative, but in hotels, in all places of public amusements, upon the railway trains, in waiting rooms, upon city street cars, from public restaurants along the public highways in travel, in public parks, at seaside resorts and watering places, in fact, at every point of the social compass, there is pointed out this "For Whites" and that "For Blacks or Negroes;" all indicating the sharp racial contrast and the intense racial feelings now manifested throughout the South. Not only this, but saddest of all this same spirit has crept silently into the Christian Church, and far worse than between Jews and Samaritans in the time of Jesus Christ. The most

destructive tendency of such a race program now being executed, is the degrading educative influence upon the weaker race. It robs that race of all higher aspirations and makes a cringing and emasculated manhood at the bar of intelligent public opinion. On the other hand it lowers the standard of white civilization to the level of mere brute force, and keeps the white race upon the plane of prejudice and hate thus defeating the most noble efforts that might otherwise be put forth for racial growth and expansion into the humanities. Thus the black race becomes a social pariah, to whom the higher amenities of society are denied, while the white South becomes an armed camp for the repression of black folk. "The education of both races, and the moral and economic elevation of the black race," seem not to contribute much to the solution of this social struggle between the races, but rather intensifies the whole situation. The old slave South has almost passed away, and two new peoples now face each other—the descendants of the former master and those of the former slave. Every self-respecting and intelligent Negro in the South, feels keenly the sting of racial discrimination and segregation as now obtain, and the ignorant masses are not without some instinctive impulses of the many social injustices heaped upon them.

Fifty years have passed into history since the immortal Lincoln put his signature to that imperishable document—the Emancipation Proclamation—and through all these years, a death grapple between the two races has been held in the political struggle of the country. Emancipation made the Negro an American citizen, and as such, he is guaranteed all the rights, both social and political, that such citizenship carries with it under the National Constitution. Despite this fundamental truth, a steady fight is made in these days of social and political upheavals along racial lines, to abrogate the so-called war amendments to the National Constitution, and thereby decitizenize the black man. In this particular, every subterfuge is being offered by the advocates of such a policy for the political disfranchisement of the whole race. This may be seen in the new political phase of the enactment of the "Grand Father Clause" by State legislatures, the "primary elections" for white citizens only in the various States. In all this, it cannot be denied that such a political condition had its origin in the fitful and feverish race prejudice of the white South, which has rapidly grown into a National epidemic. The advocacy of such a theory of government in the light of modern civilization becomes at once reprehensible in the eyes of all humanitarians and liberty-loving peoples whether they be white or black, for this is not the fundamental basis for the establishment of human government upon the earth.

Mr. Ely, in his introduction to Political Economy, said: "The American Union constitutes the real American States. Our commonwealths have only limited sovereignty, and are imperfect States, in the real sense of the word State. They are only parts of a great State—the Union!" It is in this sense that the Negro becomes one of the political factors in the citizenship of the great American Union, and to emasculate that high standard by prohibitory measures legally enacted to disfranchise the race as citizens, is contrary to the principles of National Government and beneath the dignity and justice of American statesmanship. The North American Indian is a sad commentary of thrusting a race into a reservation with legal restrictions in the denial of its citizenship. Where is the Red Man? Scarcely any traces of him are left to tell the sad story of his racial fate. The institution at Carlisle,

Pennsylvania, has caught the humanitarian spirit of the twentieth century, and a remnant of that race now receives Christian training which will prepare them for honorable citizenship. The American Nation cannot hope to even begin the solution of our great human problems upon any such wild and untenable schemes, having their genesis in race prejudice and intolerance pure and simple. There is a loftier sphere of human solidarity, which cannot be discarded by any nation with impunity. God is not dead and justice still holds her ballances in perfect equipoise for the social, political, industrial and religious unification of all races.

Democracy can not find its true expression in color prejudice nor previous condition of servitude, but rather in the material, intellectual, moral, economic and spiritual worth of its citizenship. Emerson said: "America is God's last chance for the human race." In harmony with this declaration, it behooves the dominant Anglo-Saxon to allow the other dissimilar race varieties to enjoy this final chance for social and National evolution. The Negro as a propertied-owner in the various States of the American Union, as a taxpayer, as a factor in the development of the economic and material resources of the entire country, should not be blown from such a racial compact by the mere social storms arising from heats of American race prejudice. There are at present within the territory of the seventeen Southern States, roughly estimated, about 20,000,000 white population. These all struggle even yet upon the old doctrine of "State Sovereignty" as advocated by that matchless statesman, John C. Calhoun. It is not strange that as the years go by, the South becomes more and more anxious about the exercise of this blasted doctrine, in sheer self-defense for its intolerant spirit as to the political rights and citizenship of the Negro, who now numbers 9,000,000 within the bounds of the same territory. Will the American Nation as the Federal head of all its citizens, under a Constitution that was conceived and written by the inspired patriot and true democrat, Thomas Jefferson, yield to such a wild hue and cry for racial disfranchisement, which has recently culminated in the elimination of that race in our Southern section from the new Third Party organization? Will the National Congress, under the guise of political expediency, ever be so influenced to take up this proposition of annulling the fourteenth and fifteenth amendments to the National Constitution, thus robbing ten millions of American citizens of their legal political rights merely to appease the wrath of an intolerant and impatient sectional sentiment, based upon the mere accident of color and the now almost extinct previous condition of servitude? It cannot be that the American race problem will be solved upon any such basis. Belief in God, and in the justice of His divine sovereignty, with faith still in the final sanity and high sense of complete and equal justice on the part of American statesmanship, all lead to the conclusion that this nation has a loftier destiny than the work of burdening itself by the attempt to defeat the upward struggles of its black citizens into racial and political manhood. Other than this, the nation should become an anathema in the eyes of the civilized world and belie its true mission as a world power among the nations.

In the final analysis, America has a larger problem to be solved than we have yet conceived. Here are the millions of old-world immigrants who find their way to these shores, and our congested population has taken on quite a different cast than in the early history of the country. These foreign forces are to be reckoned with, and one morning the Nation may wake to find itself within the deadly grasp of a foreign foe, more formidable than the Negro ever dared to be. It is to this problem that it behooves our statesmen and churchmen to at once turn their



attention. The distant peoples of the earth have come to these Western shores, and the duty devolves upon this Nation to assimilate them and place them upon the lofty level of twentieth century citizenship, and not keep them upon the low place of fitful excitements caused by racial arrogancy and intolerance, thus bringing about National conflicts. A better dream—let the National ensign float forever, over a united citizenship; in the assimilation of the millions now finding their way to the American shores; and let the

black man come to his best, unrestricted in equal rights, with the proud motto: "E Pluribus Unum," still floating to the breeze of freedom in the beak of the American Eagle, and all peoples upon the Western Hemisphere, regardless of race or color, shall catch the spirit of the age, and join in the song for the universal solidarity of the races into an unbroken brotherhood, hastening on the era for the "Parliament of Man—the federation of the world."  
Brooklyn, N. Y.

## "Words of Gold"

### Opinions of the Great Men of the World on the Bible, Christianity, Religion, Belief in God, Creator, Future Life, Darwinism, Atheism, Prayer, Mission and Similar Objects

Compiled and Arranged by Carl Theodore Wettstein

#### INTRODUCTION.

L. A. Cauchy, one of the greatest Mathematicians and Physical Scientists of France, Professor of Theoretical Astronomy at the Sorbonne, Paris, once said:

"I believe in the divinity of Jesus Christ, the same as Tyche de Brahe, Kopernicus, Descartes, Newton, Lermath, Leibnitz, Pascal, Grimaldo, Euler, Guldin, Boscowitch and Gerdil—like all great naturalists, all great astronomers and all great mathematicians of the past centuries."

F. Bettex, Professor of Natural Sciences at Stuttgart, Germany, said:

"Many unbelieving scientists have accomplished great things in all sciences, even as specialists. But more epoch-making, more leading, more enlightening are the labors of the great Christians, the true princes of science."

And Charles Darwin said:

"The existence of a Creator and Ruler of the Universe has been acknowledged by the greatest men of the world."

In the following quotations we will give the opinions of the most prominent scientists, statesmen and authors on the above subjects. From them the reader can see that the words of Gauchy, Bettex and Darwin are corroborated by the greatest men of the world.

Some of these words are so beautiful, so sublime, so comforting and helpful in the trials and worries of daily life that they, by rights can be called "Words of Gold" and should be preserved for future references, like precious gems in a jewel case.

Johannes Kepler—With Newton and Kopernicus, one of the three greatest astronomers of the world. Our modern astronomers say that "we build on the systems of Kepler." In his book, "Harmonies of the World:"

"Praise ye the Lord you heavenly harmonies, and ye that understand the new harmonies, praise ye the Lord! Praise the Lord, Oh, my soul, as long as I live! Through Him, from Him and in Him, is all the physical as well as the spiritual, all we know and all we don't know yet; for there is yet much to do which is undone. \* \* \* \*

"Great is our Lord! Great is His power, and there is no end to His wisdom! Praise Him, sun, moon and planets; no matter in what language your hymn of praise may reach your Creator. Praise Him, ye heavenly harmonies; and ye, who are witnesses and corroborators of His revealed truths! \* \* \* And you, Oh, my soul, sing the glory of the Lord as long as thou liveth! From Him and to Him are all things, the visible and the invisible. To Him alone is honor and glory forever and ever! Amen!"

Lord Kelvin, one of England's greatest scientists:

It is said that when Lord Kelvin was once approached by a pompous young would-be scientist who asked the great man which one of all his discoveries he considered to be the most valuable, the lord bared his head and replied, "The most valuable of the discover-

ies I have ever made was when I discovered my Saviour in Jesus Christ."

Sir Oliver Lodge, one of the greatest living scientist, professor of Physics at University College, Liverpool, in an article in "Hibbards Journal" on the "Christian Conception of God:"

"Real things are simple, and a simple idea incredible to some minds may be revealed to babes. No matter how complex and vast the reality must be, the Christian conception of God is humanly simple. It appeals to the man in the street; it appeals to the unlettered and ignorant; it appeals to babes." Continuing he says of the plan of salvation by Jesus Christ: "The way is really simple, and the wayfaring man, though a fool, need not err therein, God's view, strange to say, must be more akin to that of the plain man than to that of the philosopher and the statistician. That is how it comes that children are 'near the Kingdom of Heaven.'"

Johann Sebastian Bach, renowned German composer:

When Bach began a new composition the first thing he wrote on the empty note leaf was: "Jesu juva!" i. e. "Jesus help." His "Passion" is one of the greatest musical religious compositions.

Alfred Tennyson, "Poet Laureat" of England:

"It is hard to believe in God, but it is harder not to believe. I believe in God, not from what I see in nature, but what I find in man."

Years after his marriage Tennyson said of his wife: "The peace of God came into my life on my wedding day."

(Tennyson and his friends.)—Macmillan Co.)

H. W. Longfellow, "one of the greatest scholars of New England," author and poet. In "The Loom of Life":

"As the ice upon the mountain, when the warm breath of the summer's sun breathes upon it, melts and divides into drops, each of which reflects an image of the sun, so life, in the smile of God's love, divides itself into separate forms, each bearing in it and reflecting an image of God's love. Of all these forms the highest and most perfect in its God likeness is the human soul. \* \* \* For lo! the light of the sun and the stars shines through the air, and is nowhere visible and seen; the planets hasten with more than the speed of the storm through infinite space, and their footsteps are not heard, but where the unlight strikes the firm surface of the planets, where the storm-wind smites the wall of the mountain cliff, there is the one seen and the other heard. This is the glory of God made visible, and may be seen, where, in the soul of men, it meets its likeness, changeless and firm-standing. Thus, then, stands man;—a mountain on the boundary between two world;—its foot is one, its summit far-rising into the other."

Timothy Dwight, President of Yale College, in "Theology Explained and Defended":

"The beauty and splendor of the objects around us, are not necessary to their existence, not what we commonly intend by their usefulness. It is, therefore, to be re-

garded as a source of pleasure gratuitously superinduced upon the general nature of the objects themselves, and in this light, as the testimony of the divine goodness, peculiarly affecting."

J. W. Von Goethe, one of Germany's greatest poets:

"As to the value of conversions, God alone can judge; God alone can know how wide are the steps which the soul has to take before it can approach to a community with Him; to the dwelling of the perfect, or to the intercourse and friendship of higher natures."

Campbell Morgun, in "British Weekly":

A collier came to me at the close of ont of my services and said, "I would like to be a Christian, but I can not receive what you said tonight."

I asked him why not.

He replied: "I would give anything to believe that God would forgive my sins, but I can not believe that He will forgive them if I just turn to Him. It is too cheap."

I looked at him and said, "My dear friend, have you been working today?"

He looked at me slightly astonished and said, "Yes, I was down in the pit, as usual."

"How did you get out of the pit?" I asked.

"The way I usually do. I got into the cage and was pulled to the top."

"How much did you pay to come out of the pit?"

He looked at me astonished, and said, "Pay? Of course, I didn't pay anything."

I asked him: "Were you not afraid to trust yourself in the cage? Was it not too cheap?"

"O, no," he said. "It was cheap for me, but it cost the company a lot of money to sink that shaft."

And without another word the truth of that admission broke in upon him, and he saw if he could have salvation without money and without price, it had cost the Infinite God a great price to sink that shaft and rescue lost men.

C. W. Reese, Ph. D., in "Golden Age":

An old gentleman, when reproached for un-Christian conduct, replied, "When I leave the Church on Sundays, I leave my Christianity." He was mistaken. He had none to leave. Christianity is Christlikeness in man seven days in a week. Christ-likeness is produced by the indwelling Christ. A religion that lasts only one day in a week is not Christianity. A religion that does not effect good in all necessary relations of life is not fully Christian. The Christian does not retreat from the world, but puts Christianity into the every-day relations of the world.

George Berkeley, philosopher at Killerin, Ireland:

"Many thoughtless people say, if we only could see God, we would believe in Him any obey His commandments. But we only need to open our eyes to discover the Lord of all things in the things we see. A clear glance on the great truths that surround us must necessarily fill our hearts with reverence and devotion."

G. W. Fr. Hegel—"One of the greatest philosophers since Plato." In "Philosophy of History":

"The German nations, under the influence of Christianity, first came to the consciousness that man, as man, is free—that freedom of soul constitutes his own proper nature. This consciousness came first into existence in religion—in the deepest religion of the spirit. . . . With the reception of the Christian religion, for example, slavery did not at once come to an end, still less did freedom at once become predominant in the States; their governments and constitutions were not immediately organized in a rational manner, or even based upon the principle of freedom. This application of the principle to the world at large, this thorough penetration and reformation of the condition of the world by means of it, is the long process which the history of the nations brings before our eyes." (Masterpieces of Literature.)

(To be Continued.)



# THE CHRISTIAN LIFE

## Morning Messages

### "Christ In You"

By Bishop Warren

The Lord give the hearing ear and the attentive tender heart. Whatever the beauty of the day, its glory is in the morning. The sun flings up its glorious colors through limitless miles. We take from that baldrick of the skies our flag and set the stars of glory there. Up comes the sun; it seems to create a whole world out of darkness. But the light of the sun is the least of its value; it floods the world with life, and every leaf and flower and singing bird takes on new life at the inspiration of the sun. So, whatever the discourse this morning, its glory, beauty, brightness or power is in the first three words of Colossians 1:17, "Christ in you."



"Christ in you!" This is perfectly natural. Christ made all things and without Him was not anything made that was made. Science has bidden goodbye to the idea of an endowed universe and to an absentee God, and has come to the clear conviction of an imminent God. In making even such a thing as an apple nature first makes a little wooden wire, mere wood; through it flows the most beautiful baby clothes; O, the beautiful fragrant swaddling bands of coming fruit; through the same wire flows five seed cups enclosed in a sort of leather, and then in the seed cups, seeds of life for a dozen more trees, and millions of more apples, and then food compared with which the apples of Hesperides are mere sawdust,—nectar fit for the gods, enclosed in a seamless bag, and then when complete this wooden wire grows just apart and drops the apple into your hand. No, God maketh the grass to grow and He, immanent, takes care of nature, and much more will He dwell in genial human hearts. We are exhorted thereto. "Let the same mind be in you which was in Christ Jesus," and Paul bows his knees in the dungeon for his Ephesian Church and says, "I bow my knees unto the Father of our Lord Jesus Christ, that He will grant you according to the riches of his glory to be strengthened—" how much? "According to the riches of His glory, to be strengthened by His spirit with might in the inner man in order that Christ may dwell in your hearts."

It is not only urged upon us, but it is promised. "If any man love me he will keep my words and my father will love him and we will come unto him and make our abode with him." Christ in you!

Moreover, it is not only promised, but it has been pledged. Paul said, "I am crucified with Christ, nevertheless I live, and yet not I but Christ liveth in me," and then he frequently exhorts his people far and wide to seek that same great glorious experience, that they all may share the infinite joy, uplift and power that the apostle to the Gentiles had. I said that it is entirely natural for Christ to dwell in us and play on the high possibilities of our being. There is an organ; it is a wonderful bit of machinery; a child that knows nothing of it may make a noise on it, jargon, discord, but let Gounod sit at the keyboard and the raptures and trumpets of the Reformation fall upon the ear. Let Handel sit there and the glory of

the Hallelujah Chorus fills all hearts and subdues all souls. Viewed as a machine, man is more wonderful than any which man has made, for God made you, and made your bodies to be a temple, fit for the indwelling of the Holy Ghost.

You may play on the possibilities of your being like a child; you can feel the sounds and discords. But let God sit at the key-board of your being, and then shall roll His thought as music to fill the world, and His glory come upon all souls. We are influenced by everything. The malarial region of the lowlands influences us. The glorious height of the world's mountains, girt 'round with a hundred snow peaks, looking down on storms, seeing the lightning flash and hearing the thunder roll, influences for all the years of life afterward, meant to be indwelt by the greatest influence of the universe. O, this time goes fast! Let me give you an example of one who was indwelt by the Spirit of Christ, who said, "I live, but Christ liveth in me." As a result, he had great peace. That is Christ's final legacy. Not as the world giveth, lands, money, property, incumbrance, but "My peace unto you." A woman, high-spirited, if anyone lifts a threatening finger, towers into indignation. She is a mother. She is undisturbed, and her peace unruffled, if her child howls, and wails, and kicks, and smites her in the face with its puny fist. She sings and coos and soothes the child to sleep upon her peaceful bosom. Christ is peace. He was reviled of men. They bowed at His feet in pretended worship; they smote Him with the palms of their hands; they spit in His face; they nailed Him to the cross. But His peace was undisturbed; and the only sound that flowed out of His lips was "Father, forgive them, for they know not what they do." His peace in you brings the same result. In your church, your plans may be set aside; other leaders may come to the front; words may be spoken contrary to your wishes and will there. "My peace I give unto you; not as the world giveth"—but My peace, the peace of God which passeth all understanding. This man who had Christ dwelling in him received divine guidance. He had been through Phrygia and Galatia, and desired to go in Bithynia; and the Spirit of Christ which was in him suffered him not, but brought him to the sound that separated Asia and Europe and carried him over by a straight course, not drifting and tacking before contrary winds; and all Europe, and we heard the gospel thereby. Divine guidance! Christ in you! Have you been guided? Have you been kept from Bithynia? Have you been sent to this man, that man, and the other? Then besides guidance he received power. He needed it. "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep." Perils! Perils! "Why do you not quit, and go home to your beloved Tarsus, and walk its academic gardens? Why not?" "Because the love of Christ constrains me." Christ in you! The love of Christ constrains the sacrifice. Do you not know that these old Bible scenes are not meant to be simply impossibilities to modern life? All these things happened for ensample, and they were written for our admonition. I never was one who believed that the glory of the

race was in the beginning. God's great stream of development on to eternity did not begin greatest in the early ages, and will not dwindle away to nothing in the end. It grows, grows! These things of Paul and Samuel were given for ensample, and written for our admonition, on whom the ends of the earth have come. Wesley had Christ in him as surely as Paul. He might have spent his life in the quiet elegance of a cloister, but he was to preach the gospel of Christ as a living experience to the world.

Moody once heard a man say that the reason all the world was not converted was because Christ could not find men in whom He could work His will; and Moody said, "Well, there will be one man hereafter in whom Christ can work His will, and that is Moody." As a result, see him, the great evangelist, passing through all the English-speaking lands, with thousands upon thousands hearing him. O, brother ministers, let Christ be in you. Let Him work His will in you through the glorious fulness of the gospel of Jesus Christ, that all lives may be touched by the power of the living Christ. So shall the Methodist Episcopal Church forge on under God's guidance into greater and more glorious power.

### The Desert Places

By the Rev. C. H. Weatherbe

Let us never forget that God is with His people in the desert places of earth, as well as in the most fertile and flourishing places. He is not confined to special places. Wherever His people are, and in whatever condition they may be, He is abundant in the manifestation of His care of them, and provision for them. At one time, when Christ was "in a desert place," and "a great multitude" of people were there to hear Him speak, the food supply became exhausted.

The people had been there three days, and they had not brought enough food for so long a time. It seems that they had stayed much longer than they expected to. There was no near-by place where supplies could be obtained. Here was a crisis. Christ said that if He should send the people away to their homes, in a condition of hunger, they would faint in the way. He asked the Disciples how many loaves of bread they still had. They said that there were seven. They also had "a few small fishes." How out of proportion to the present needs of that multitude was the visible supply! From a human viewpoint, it seemed utterly absurd to attempt to feed even a few hundred hungry people with the few provisions on hand. But the great Christ was there! In His hands, and with His blessing, the small supply became a very large one, so that "about four thousand" people had plenty to eat. Not only so, but there was enough left over to fill seven baskets. Christ's power turned a great deficiency into the fullest sufficiency, and every one of those partakers of Christ's bounty continued to remember the day as long as they lived. They learned a lesson which must have helped them in all future time of pinching need.

It is a lesson for us. When we are in some desert place, and our means of support are exceedingly small, let us not be fearful, for Christ is able to provide all that we need. It was when that people could no longer provide for themselves that Christ provided plenty for them. He surprised them; will He surprise us at any time?

Was it long ago, or was it but yesterday, that we prayed for strength to perform a certain duty, to bear a certain burden, to overcome a certain temptation, and received it? Do we dream that the Divine force was exhausted in answering that one prayer? No more than the great river is exhausted by turning the wheels of one mill. Put it to the proof again with to-day's duty, to-day's burdens, to-day's temptation. Thrust yourself further and deeper into the stream of God's power, and feel it again, as you have felt it before, able to do exceeding abundantly. Remember and trust.—Henry Van Dyke, D. D.



# OUR YOUNG FRIENDS

## Our Walk

When father takes me for a walk,  
It makes me glad all day;  
He puts his hand in mine and says:  
"Now, Captain, lead the way."

I take him to the chipmunk's hole,  
To ponds where fish are thick;  
And, where the big boys dig for bait,  
He whittles me a stick.

And makes a willow whistle, too,  
That we take turns to blow;  
We scatter petals in the brook  
And wonder where they go.

Then, when we're tired, we start for home,  
And talk of lots of things—  
Why mother has such cuddly ways,  
Why birds and bees have wings.

And father talks of business, too,  
And asks me my advice.  
Now, wouldn't you, if you were there,  
Think walks like that are nice?

Louise A. Garnett, in American Magazine.

## The Family Tree

"Did you know that Grace Tarleton came to-day?" asked Lucia Dennis as she overtook her friend, Maud Powell. "Se went to Clara Overman's first."

"No, I didn't know it. Why, I shall be so glad to see Grace; it is two years since she moved from Baden and she has never been back for a visit," answered Maud.

"Some of the girls don't know she has come, so I am going to telephone them to come to my house this evening, and I'll have Grace there and surprise them. I give you an invitation right now."

"I am sorry that I cannot accept, but I have an engagement," and there was a look of regret on Maud's face.

"Now, that's too bad," pouted Lucia. "I had set my heart on having all the girls in our crowd at my house the very first evening Grace was int own. Couldn't you break the engagement?"

Maud shook her head slowly. "No, it is the club evening, and I play the accompaniment for the songs we are learning."

"Club evening," repeated Lucia. "What club?"

"The Family Club," and Maud smiled at Lucia's puzzled look.

"The Family Club? I never heard of it before. I never see the meetings announced through the paper. Do any of the other girls belong to it?"

"No," and Maud smiled again. "I'll explain and not keep you in suspense," she added laughingly. "The club is composed of Mr. and Mrs. David Powell; Jack Powell, aged twenty-one; Clarence Powell, aged fourteen; Grace and Maud Powell; so you see it truly is a family affair."

The two girls walked for a block in silence. There was a vexed look on Lucia's face. "Since it is just an engagement with your own family, I don't see why you cannot come to my house, especially as you have not seen Grace Tarleton for two years." The tone was impatient.

"We make it a rule not to accept invitations for Monday evening, if we can possibly avoid it. If Grace was to be in town just this one evening I would come, but I shall have other opportunities to see her," replied Maud. "We have had this club for a year and a half and there has been only four Monday evenings when all the family was not present. A good record, isn't it?"

"Yes," agreed Lucia, "but what is the object of it, anyway?"

"Well, father felt that we had too little time together, so he suggested the plan of setting aside one evening in the week for the family to get acquainted, as he expressed it. We call the meeting a club, and we have rules and regulations just as any other club.

Some evenings we esing, other times we read, another play games, and sometimes we just make candy and talk. Each member of the club takes a turn in deciding what shall be done at the next meeting."

"It is an odd idea," remarked Lucia, thoughtfully.

"It may seem odd," responded Maud, "but it's lovely. Why, we have the best time, and father and mother are just like young people. And Jack—well, I never knew what a nice brother Jack was until we formed this club. It has made all of us children appreciate our parents and home more. Mother often gives us her ideas of courtesy in the home, of thoughtfulness for each other, and little kindnesses we can do that mean so much to one another. Father talks of how much we should appreciate our home and our mother."

"I am sorry you cannot come this evening," Lucia said again as she stopped at her gate. "Since you told me about the club, I could not ask you to miss it. I guess that spirit of comradeship is what makes your home seem different from many others. All the girls speak of how much the Powell family enjoy each other."

Maud's face flushed with pleasure at the words. "Father says this club has given us all more of a taste for reading and music, and the boys and we girls are not always restless to go somewhere. We often get so interested in a book that, besides club evening, we read aloud another evening in the week."

"Why, do you know, last month Jack went to Reynolds for a week's visit with relatives. He went on Tuesday and was expected home the next Tuesday, but on Monday evening, just as we were at supper, he walked in."

"I got to thinking that it was club evening, so I came home, for I didn't like to miss it." I never saw mother look more glad. Her eyes filled with tears, and two rolled down her cheeks.

"Jack saw the tears, and he laid his hand on her shoulder and said earnestly: 'Why, mother, didn't you know that I would rather spend Monday evening with you and father than anybody else in the world?' I could have hugged Jack, because that speech made father and mother so happy. But you will be tired of the Powell Club," and Maud hastened on.

Lucia entered the house with a very serious face. The conversation with Maud Powell had made a deep impression on her mind. She remembered her father had said at noon, "I must go to bed early to-night. I have had no sleep for three nights because Mrs. Blanchard has been so ill, but she is out of danger now." If she invited a crowd of girls to

the house her father would not be able to get the early rest he needed. She climbed the stairs to her room and sat down by the window, where she remained, deep in thought, until the supper-bell tinkled.

I did not hear you telephone the girls and Grace Tarleton to come over this evening," Mrs. Dennis said to her daughter when they were seated at the table.

Lucia hesitated for a moment. It was a new experience to acknowledge that she had put aside her own wishes to help somebody else. "No, I did not telephone. I heard father say he needed rest, and I knew he could not sleep if I had a houseful of girls here. If he has a call later, he will be able to get some rest early in the evening, anyway."

A grateful look came into Dr. Dennis' eyes. "Thank you, my daughter, for being so thoughtful of your father's comfort. I appreciate it more than I can tell you."

There was a soft, happy light in Lucia's eyes as she went to her mother's side a little later and told of the Family Club of the Powells. "I never realized, until I heard Maud talk of their family being thoughtful and doing little kindnesses for each other, that I could do many little things that would be a help and comfort to you and father. I thought there was not better time to begin to do these things than this very evening. So I didn't invite the girls, and father can get to sleep at once."

"It is not making good resolutions that counts, my daughter, it is carrying them out, and I am proud to find that you made such a good beginning," replied her mother encouragingly. "It made your father very happy to find that you willingly gave up your own pleasure for his sake and his comfort."

"Then I intend to make you and father both happy many times in the future," declared Lucia as she took up her book to read.—*Epworth Herald*.

## Friendship

By C. M. Sheldon

The purchase price of a friend is to be one. A friendship that does not cast anything is not worth anything.

The reason that we do not have more friends is that we do not want any more or do not know how to make them.

You can spoil a possible friendship by demanding too much for yourself, but not by demanding too much of yourself.

A friend who cannot bear kindly criticism cannot bear any of friendship's real responsibilities and privileges.

Do you want to retain old friends? Here are a few ways:

Keep your promises with them.

Share a few real troubles with them.

Do not expect them to be perfect any more than yourself.

If they belong to other political parties kindly pity their mistaken ideas, and ask them to do the same for you.

Write them a good letter every once in a while; Sunday afternoon is a good time.

Keep a list of their birthdays and remember them.

If you have an automobile and your friend hasn't any, give him a ride now and then.

Lend him money if he needs it, on condition that he does the same to you. It is a false idea that true friends cannot borrow money of each other and retain friendship. They can borrow anything that can be returned.

Friendship can bear anything except insincerity. In that blighting atmosphere it withers and dies.

We need friends in adversity to comfort us; we need them in prosperity to show us how little prosperity is worth without them; we need them in everyday life to lighten its drudgery; we need them in our religion to prove to us the nearness of the brotherhood.

"Old friends are best. King James used to call for his old shoes; they were easiest on his feet."—*The Christian Century*.



## Wanderings in Decapolis

International Sunday School Lesson for October 27, 1912

Mark 7. 31 to 8. 10

Memorize verses 34, 35; Read Matt. 15. 32-39.

**Golden Text.**—He hath done all things well; he maketh even the deaf to hear, and the dumb to speak.—Mark 7. 37.

### DECAPOLIS.

The region of Decapolis mentioned in the New Testament (Matt. 4. 25; Mark 7. 21) was southeast of the Lake of Galilee and east of Jordan in Bashan, but included the city of Bathshean, or Scythopolis, west of the river. It was a league of ten allied Hellenic cities such as was common in other parts of the Roman empire, for the purpose of trading and defense against alien races. Decapolis was an anti-Semitic confederacy. The cities composing the league were: Scythopolis, Hippos, Gadara, Pella, Philadelphia, Gerasha, Dion, Canatha, Damascus, and Raphana. Decapolis was not a geographical division of territory, but simply a convenient grouping of cities, each of which, with its suburbs, occupied a site most admirable for commerce and defense. Pompey restored the freedom which the Jewish princes had taken from these cities, which date their civic life from B. C. 64-63. These cities were constructed with Greek architecture, and produced from Greek schools and influence many men of eminence. In the days of Christ Decapolis flourished and many Greek words found their way into the Aramaic dialect. Its influence and relationship to the world abroad made the ministry about the Lake of Galilee something done in no obscure corner.

### THE LESSON TEXT.

31. And again he went out from the (a) borders of Tyre, and came (b) through Sidon unto the sea of Galilee, through the midst of the (c) borders of Decapolis. 32 And they bring unto him one that (d) was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him. 33 And he took him aside from the multitude (e) privately, and (f) put his fingers into his ears, and (g) he spat, and touched his tongue; 34 and looking up to heaven, (h) he sighed, and saith unto him (i) Ephphatha, that is, Be opened. 35 And his ears were opened, and the bond of his tongue was loosed, and he spake plain. 36 And he charged them that they should tell no man; but the more he charged them, so much (j) the more a great deal they published it. 37 And they were beyond measure astonished, saying, He hath done all things well; he maketh even the deaf to hear, and the dumb to speak.

1 In those days, when there was (k) again a great multitude, and they had nothing to eat, he called unto him his disciples, and saith unto them, 2 I have compassion on the multitude, because they continue with me now (l) three days, and have nothing to eat; 3 and if I send them away fasting to their home, they will faint on the way; and some of them are come from far. 4 And his disciples answered him, Whence shall one be able to fill these men with (m) bread here (n) in a desert place? 5 And he asked them, How many loaves have ye? And they said, Seven. 6 And he (o) commandeth the multitude to sit down on the ground; and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude. 7 And they had a few small fishes; and having blessed them, he commanded to set these also before them. 8 And they ate, and were filled; and they took up, of broken pieces that remained over, (p) even baskets. 9 And they were about (q) four thousand; and he sent them away. 10 And straightway he entered into the boat with his disciples, and came into the parts of (r) Dalmanutha.

### TEXT EXPLAINED.

- See the previous lesson.
- Following the coast line he traveled northward through Sidon, thence eastward to the lake.
- A region comprising ten cities southeast of the lake.
- A deaf mute.
- Most miracles had been performed in public. Some special reason which is not given prompted secrecy.
- A sign of what was to be done.

(g). It was a popular belief that saliva had healing properties.

(h). Or, *groaned*, out of sympathy for afflicted humanity.

(i). An Aramaic term.

(j). Due to their excitement and heedlessness.

(k). Probably referring to conditions similar to those at the feeding of the five thousand. (See chapter 6.)

(l). During which time they had consumed their provisions.

(m). Gr. *loaves*.

(n). On the previous occasion they were concerned with the amount of money the provisions would cost. In this sparse community food was scarce.

(o). Previously he commanded the disciples, here the multitude.

(p). Unlike the other baskets, these were hamper-like that referred to in Acts 9. 25.

(q). Matthew 15. 38 adds *besides women and children*.

(r). Matthew says Magadan. Though neither place has been definitely located it is conceded to have been on the east side of the lake.

### THE LIFE WORTH LIVING.

Apart from its divine mission relative to the plan of salvation, the life of Jesus of Nazareth was pre-

eminently an example of the "life worth while" in its incessant helpful activity among men. His was no life of leisure, nor yet of activity along selfish lines. Many a life of culture and refinement, and many a life devoted to pursuits considered noble and worth while, is essentially selfish, in that it is lived utterly apart from the great hungry and suffering multitude of humanity. That life is worth while which is spent for others; which in service shrinks not from a sacrifice nor from the surrender, if need be, of all that is most congenial and desirable. Such was the life of Jesus, the strenuousness and utter surrender of which are brought forcibly to our attention by the lessons of this entire quarter. It is worth our while to test our lives ever and again by his. What are we doing that is helping others? What that has abiding value? Is that for which we are spending our time and effort really worth while? Have we a passion for service? Does our life approximate the example Jesus has given us? If not, then what is the next step needed to bring our lives into accord with our higher privilege and calling as Christians? These are pertinent questions in the light of the example before us.

### FOR FURTHER DISCUSSION.

What is the meaning of the word *Decapolis*? Where were these cities located? Were their inhabitants Jews? How did Jesus spend his time in these cities? Was this in harmony with the purpose of his public ministry as a whole? Had the miracles wrought by Jesus a special purpose beyond the relief and help they brought to people? What was their primary or highest object? Were the people of those times always careful to distinguish between the natural and the supernatural? Give examples? —From "The Lesson Hand Book."

## The Peril of Drunkenness

Epworth League Devotional Meeting Topic for October 27, 1912

(Matt. 24:48-51; Luke 21:34.)

By the Rev. A. Preston Shaw, B. D.

### Concerning the Scripture.

The drunkenness unfits a man for life's duties and responsibilities is the burden of both the Scripture references of to-day's lesson. In Matt. 24, Jesus lays special emphasis on the sudden and unexpected coming of Christ and the necessity of watchfulness on the part of those looking for His coming. One of the things which He especially guarded His servants against was drunkenness. No amount of customs, ancient, medieval or modern, can do away with this truth as it is written. Modern so-called society men and women may take the social cup and indulge in high-classed drunkenness, but God's judgment is as much against them as against the drunkard in the gutter: "They shall be caught off their guard; they shall be cut asunder and appointed their portion with the hypocrites;" "there shall be weeping and gnashing of teeth."

These passages of Scripture also emphasize the fact that drunkenness unfits men not only for the great end and aims of life, but it even unfits them for life's ordinary duties. The drunken watchman will allow the thief to enter his master's household and plunder it. He will be more interested in his wine than in his task. He will care more for the false sense of pleasure which his drink produces than for the property of his employer. His consequent unfaithfulness will soon put him out of a job. Drunkenness everywhere stands in the way of progress and success.

### The Meaning and Application To Us.

There are a goodly number of people who see the evils of drunkenness in its last stages, but who cannot see its evil effects upon the beginner in the use of strong drinks. The moderate drinker, they say, is helped instead of hindered by strong drink. Who knows, however, how many can remain moderate drinkers? How many moderate drinkers in the beginning have filled drunkard's graves? The number is legion.

Nowhere are the perils of drunkenness more manifest than in modern civilization. The drunkard is wanted in none of our great enterprises. None but sober men are wanted to drive our swift-flying locomotives, carrying their priceless human cargoes at the rate of seventy miles an hour. None but so-

ber men are wanted to pilot our steamboats and steamships through the turbulent waves to the safe harbor beyond. None but sober men can be trusted to do efficiently even the smallest and most menial tasks among us. By none but those who are willing to destroy human life and efficiency, by none but those who would trample upon the heads of men, women and children in their greed for gain; by none but those who yearn to see the good, the pure and the true done away and riot and ruin raging, is the drunken man or woman wanted.

Flee drunkenness. It destroys one's chance even to make an ordinary living. It brings sorrow to those dependent upon us. Drunken men are being excluded from all departments of efficient labor. The higher things of mind and spirit are excluded by it. It paves the way to poverty and misery here and to eternal death hereafter.

Winchester, Va.

### South Carolina Woman's Home Missionary Society

The recent session of the Woman's Home Missionary Society, held in the Silver Hill Methodist Episcopal Church, Spartanburg, S. C., was a beautiful success. The President, Mrs. Maggie S. McLeod, and many of the delegates were present, and all agreed that this was the best session ever held. The church was beautifully decorated with all kinds of flowers, by our colored florist, Mr. T. C. Charles. The President displayed a wonderful amount of executive ability. She is at home in the chair, and easily brings out every essential looking to the success of the meeting. Her letters to the parents touching the home life of our people and the proper care of children, are capable of doing much good. The spirit of the meeting was good. Every session was opened with devotions of Scripture reading, prayer and songs. The members of Silver Hill did their part; the choir was on hand at night and led the music with their new pipe organ. The session of 1912 closed with a brief sermon and the administration of the Holy Sacrament by the pastor, the Rev. Geo. Cooper.



### New Orleans University

October third was formal opening day at the New Orleans University. A large crowd of students, new and old as well as a goodly number of citizens, were present to witness the exercises, which began at 10 o'clock a. m. There sat on the rostrum, besides President Melden and his faculty, our Resident Bishop W. P. Thirkield, D.D., LL.D., and District Superintendent J. Wesley Turner of the South New Orleans District; Valcour Chapman, of the North New Orleans District; J. O. Richards, of the Alexandria District and Pierre Landry, of the Lake Charles District; Dr. J. F. Marshall, president of Board of Trustees; Principal J. R. Reynolds, A.M., of the Gilbert Industrial College; Dean R. T. Fuller, M.D., of the Flint Medical College, and Miss Gibson, Superintendent of Peck Home. The program follows: Introductory remarks, President C. M. Melden, Ph.D., D.D.; address by the Rev. J. F. Marshall, D.D., president of Board of Trustees; address by principal, J. R. Reynolds, A.M.; the introduction of Miss Gibson of the Peck Home; address by Dean R. T. Fuller, M.D.; the Rev. W. Scott Chinn, B.D., spoke on behalf of the city preachers; address by Bishop W. P. Thirkield, D.D., LL.D.

Bishop Thirkield was, of course, the principal speaker of the day. The Bishop used for his subject: "The Message of a Good Book." The message of the Bishop was seasoned with sound advice to the young; was laden with wholesome food for thought for the careless, and in his appeal to the higher nature of his audience, his logic was unerring and drove his message straight home to the hearts of his hearers.

From the moment Bishop Thirkield arose until he sat he held his audience spellbound. At times the audience was swept off its feet by the sway of his eloquence. The Bishop told of two teachers who taught him in his early days. One taught him about the Bible and the other taught him the Bible. Teaching about the rivers, mountains, seas, valleys, etc. of the Bible is not teaching the Bible. The object of the teacher is to teach the message of the Book.

At the close of his address the Bishop quoted his favorite: "Breathe on me O Breath of God." When he sat down all hearts had been gladdened by the message which poured out of the soul of this man of God.

After prayer, the Rev. Valcour Chapman, D.D., secretary of the Board, called the roll for the New Orleans University collections, with the following results:

Alexandria District .....	\$39.00
Baton Rouge District .....	8.00
Monroe District .....	6.00
New Orleans, North District .....	33.00
New Orleans, South District .....	94.00
Lake Charles District .....	32.00
Shreveport District .....	27.00
Miscellaneous .....	5.00

\$242.00

The enrollment to date is over 400.

R. F. LONG.

### Meridian Academy's Opening

By Professor Collins

On the morning of September 23rd, the Meridian Academy doors were opened to the students for another scholastic year.

At 11:30 a. m. the students assembled in the Chapel. Many visitors were present to witness the opening exercises. Among them were several of the Academy's graduates. Dr. J. B. F. Shaw, the principal, conducted the chapel service. The devotional exercise was opened by singing "Jesus Needs Me." Scripture lesson, 24th Psalm. Prayer by the Rev. Wm. McMorris, District Superintendent of the Hattiesburg District. Quartet by Messrs. David Jordan, Andrew Cole, Sylvester Smiley and Aaron Jordan. Dr. L. W. Price, pastor of St. Paul Methodist Episcopal Church of this city, made a very timely

insurance agent of this city, gave an interesting lecture to the students. Vocal solo by Miss Teresa Bell. The Rev. S. A. Rivers, Baptist Missionary, talked upon the subject: "Make Your Mark." He made a very fine impression on the audience. Among other speakers were the Rev. J. W. Isable, pastor of Southside Methodist Episcopal Church of this city; Mr. R. H. Alston and the Rev. Wm. McMorris, District Superintendent of the Hattiesburg District. The talks were very encouraging to the students and audience.

Mrs. Shaw conducted the musical exercise. It was inspiring to the audience. Mr. J. H. Fagan, of Chicago, rendered some selections. Many timely remarks were made by the principal. The chapel service was concluded by singing "It Is Victory." The students have entered into their work with a cheerful spirit. The outlook for this scholastic year is very encouraging. We commend the students, pastors and district superintendents for their loyalty to the school.

Much improvement has been made. The boys' dormitory has been painted and the rooms furnished with new furniture. The Carnegie Library that is located on the campus is completed. The campus is delightful. The enrollment is an increase of thirty per cent over last year. Everything bespeaks a greater success than any previous year.

Meridian, Miss.

### A Million and a Quarter in the High Schools

More than a million and a quarter boys and girls will attend the American high schools, public and private, during the school year 1912-13, according to the estimate of Dr. P. P. Claxton, United States Commissioner of Education. Dr. Claxton has been assured by Mr. Alexander Summers, statistician of the Bureau, who has made a special study of the matter, that the estimate is a conservative one. Of the number given, 1,100,000 are estimated for the public high schools, and 150,000 for the private secondary schools.

The American high school has grown phenomenally in the past dozen years, its development in the last two or three years being apparently greater than in the remarkable decade just preceding. Since the twentieth century opened the number of public high schools has almost doubled and the number of students is easily twice what it was at the beginning of the century. The most cheering feature of the whole matter for the American citizen is the very great increase in the proportion of those who go from the grades into the high school. Formerly (only a very few years ago, in fact), the high school was chiefly attended by children of the rich and moderately well-to-do. To-day nearly one-fourth of the children who enter the elementary school eventually pass into the high school. The exact figure is 22 per cent, if Negro children are included, and 25 per cent if whites only are considered. This is particularly significant, since certain critics of the public high schools have, through a misunderstanding of the official reports, contended that a much smaller percentage than is here given had the opportunity of high-school training. The fact remains that from 22 to 25 of every hundred children who enter the schools at all go on into the high school.

Almost equally significant for public education is the fact that by far the most rapid growth has been in the public high schools. The private secondary schools show a healthy increase—25 per cent in attendance since 1900; but the public high schools have actually doubled their attendance in the same period. To make the comparison on another basis: In 1890 forty out of every hundred high schools were private, and sixty public; in 1900 the proportion had changed to 23 and 77; and to-day there are only 16 private secondary schools for every 84 public high schools. As to number of students: In 1890 32 per cent of the pupils were in private high schools and 68 per cent in public; to-day only 12 per cent of the pupils are in private secondary schools, the great bulk (88 per cent) being in the public high schools. Is it any wonder that the people believe in their high school and give but scant attention to the occasional hostile criticism that is heard? The public high school

to the rising standard of American citizenship.

The people have shown their appreciation of their high school in the most direct way possible—by supporting it unfailingly and generously. They have faith enough in it to pay huge sums of money year after year that the high school may do greater and greater work. More and more attention is being paid to high-school education. Million-dollar school buildings are going up in American cities—palaces, one might call them, did not the word suggest idleness, and there is no idleness in the present-day high school. Industry, technical ability, home-making, together with the essentials of a cultural education, are being taught to our boys and girls in the splendid high schools of to-day on a scale that was never dreamed of in the civic life of any nation before our time.

Commissioner Claxton's widely-quoted statement of some months ago to the effect that he looked forward to the time when all boys and girls would have at least a high-school education seems likely of fulfillment sooner than even the Commissioner himself anticipated.

### Wesleyan University Middletown, Connecticut

The mother college of all Methodism at Middletown, Connecticut, begins her eighty-fourth year with an entering class of one hundred and fifteen—an increase over the class last year, slight, but encouraging, since it comes at a time when several other New England colleges report a falling off.

Wesleyan has never sought large numbers. The faculty has preferred to seek to do their appointed work well, and the standards of scholarship have been maintained at a high grade.

Despite this policy—or because of it—the total enrollment of students has risen within four years from 292 to nearly 400—an increase which makes the question of new buildings very urgent.

President William Arnold Shanklin, having completed the Million-Dollar Endowment Campaign, now faces the necessity of providing buildings for the increasing number of students and the developing courses of study. An enlarged chapel, an additional dormitory, a college union, a new chemical laboratory, and a new library could be used at once.

A swimming pool of the best type will be built this year adjoining the Fayerweather Gymnasium. Plans are under way for the building of a new Chapter House for the Beta Theta Pi Fraternity.

Six new members appear upon the Faculty, notable among these being Durant Drake, Ph. D., recently of the University of Illinois, who has been elected to the Chair of Ethics and Philosophy of Religion.

The Y. M. C. A. Handbook which appears at the opening of each college year forecasts a year of vigorous activity along athletic, social, intellectual, and religious lines, in addition to the work of the curriculum.

The enthusiasm of the undergraduate body is high, but it is equalled by the confidence of the Trustees and alumni in the future of this historic old college.

### Laymen's Missionary Movement

At a meeting of the Executive Committee of the Laymen's Missionary Movement of the Methodist Episcopal Church, held the 26th of September, Mr. Fred B. Fisher was elected General Secretary, to succeed Mr. S. Earl Taylor. Mr. Fisher has accepted the call and will actively begin his duties on the first of November.

Mr. Fisher is especially qualified to take up this work by reason of his responsible relation for the past three years in conventions and follow-up campaigns undertaken in connection with the Laymen's Missionary Movement. He has also been largely identified with the Laymen's Interdenominational Work during all of this time. If there could be a "logical" successor to Mr. Taylor, Mr. Fisher was the man, and his acceptance of the office will be acclaimed by all who know of his service and of the success he has achieved in the advance movements of the Church.

The Executive Committee was earnest in the expressed determination to put the Movement into full activity in carrying out the program and policy adopted by the National Committee at its meeting



## Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

### A SEVERE ARRAIGNMENT OF THE CHURCH

(Continued from Page One)

President Murlin was right, that he had been for a number of years a political worker in that district, and he knew the political proclivities of a great many of the men of the district, but he regretted to say that, although a member of that church, he did not know nearly as much about the religious tendencies of these same men."

There you have it. We are too slow in our methods. We are expecting the people to come to the church, and they don't come. But they must be heard. If they will not come, then, take the church to them. And if the church is worth while we will leave nothing undone that is in our power to reach the last man. Dr. Murlin's arraignment of the church is severe, but it is just. We are too timid. If Christ is the best gift for man, and He is, then with all boldness we should go out and compel men. Men are being compelled each day in the commercial world. Have you had an experience with an insurance agent? Then, you know about the compelling power of a man who is persistent and who sticks to his job.

The Kingdom would move out, onward and upward, if the mighty host that now stand at rest on their arms would lose some of their diffidence and move out among the people. Try it, brother minister, and your church will grow. Try it, fellow Christian, and the Kingdom will come to you as it will come to others.

### THE GENERAL COMMITTEES OF 1912

Freedmen's Aid.—Cincinnati, O., November 7.

Foreign Missions.—Simpson Church, Brooklyn, N. Y., November 11.

Home Missions and Church Extension.—Saint Paul's Church, Newark, N. J., November 15.

### SOCIAL SERVICE COMMISSIONS

In accordance with the directions of the General Conference, the Annual Conferences are rapidly appointing Social Service Commissions. The general plan of work is to arrange for the consideration by the Annual Conferences of those social conditions in these territories that call for action by churches; to select each year the subject to be presented and to investigate it sufficiently to get the facts needed as a basis of action. A uniform procedure is to be suggested to the Commissions by the Methodist Federation for Social Service, and a majority of them will this year co-operate in the interdenominational campaign to secure one day in seven for all workers by investigating the extent of continuous work in their respective territories. Besides the transportation and communication industries and those manufactures which are technically continuous there is an increasing number of industries and trades employing their workers seven days a week. In Minnesota 2,320 in heat, light and power plants work seven days a week. So do 11,358 in hotels and restaurants and 1,081 in drug stores. In New York 2,244 stationary engineers, 3,745 union teamsters, and nearly 2,000 telegraphers report a seven-day week. Continuous industries constitute so serious a problem that an international Conference has just been held concerning them. This is a condition which challenges the churches to action.

## Of General Interest

### THE NATION'S GREAT FLEET

President Taft and three members of his Cabinet reviewed, on Monday of this week, in New York harbor, the greatest American fleet ever assembled. The prize fleet sent around the world by Mr. Roosevelt had only sixteen first-class battle-ships, while the fleet assembled Monday had 31 first-class battle-ships superior to those that made the 45,000-mile trip around the world. Altogether in Monday's naval parade, there were 123 vessels, manned by 28,000 men. This aggregation in fighting vessels was sufficient to stir with pride even the universal peace advocate. But these war ships turned into school houses and supported by a like amount that is necessary to maintain them, would make America a grander, better and a safer nation.

### FILIPINO REFUSED CITIZENSHIP.

According to the constitution of the United States only Caucasians and Africans, or a

ralized, first, because the laws applied only to aliens and, second, because they required renunciation of former allegiance."

### THE WAR CLOUDS LOWER IN EUROPE

The "unspeakable Turk" is having more trouble. Italy and Turkey were about to settle their differences when the Balkan States, including Greece, are threatening war upon Turkey. The main reason for this open rupture dates back a number of years. Turkey has ruled her provinces most oppressively, and in turn, Roumania, Servia, Bulgaria, Herzegovina and Montenegro have thrown off the Turkish yoke and established independent governments. Macedonia and Albania are the remaining European provinces of Turkey, but they are largely Christian, while Turkey is joined to Mohammedanism. The one-time provinces of Turkey, now free, sympathize with their oppressed fellow-Christians, and would liberate them. Thus there is something of a religious conflict that is brewing—and religious wars have always been bitter. Turkey has seized a number of vessels of Greece and Greece has issued an ultimatum demanding a release of these vessels within twenty-four hours. The failure to do so would be sufficient reason for declaring war. The "Concert of Europe" is helpless and war seems to be inevitable.

### COLONEL ROOSEVELT WOUNDED

A would-be assassin made an attempt on Colonel Roosevelt's life last Monday night at Milwaukee, Wisconsin. Mr. Roosevelt had entered an automobile which was about to start for the auditorium where the Colonel was to speak. The would-be murderer fired one shot, at close range, and struck Mr. Roosevelt in the right breast. On careful examination it was found that the bullet had not penetrated the lung, but had spent most of its force going through Mr. Roosevelt's thick clothing, manuscript and spectacle case. Through all this excitement Mr. Roosevelt was calm. At first he insisted that he was not hurt. His physician, however, insisted on an examination, to which he would not consent until he reached the auditorium. On examination of the wound Mr. Roosevelt was advised by his physician not to speak that night, when he replied: "I will deliver this speech or die, one or the other." With a bullet in his breast Mr. Roosevelt spoke for more than an hour. Though weak, he delivered an effective address. His courage met a hearty response. The world loves manly courage, and Mr. Roosevelt has a plenty of it. A weaker man would have yielded to the excitement of the hour. After the address Mr. Roosevelt and party left Milwaukee for Chicago, where the bullet will be extracted. The would-be assassin was captured even before he could fire a second shot.

### GERMANY ATTACKS THE STANDARD OIL

The power of the Standard Oil Company, in suppressing competition and in controlling prices of its products, is felt not only in this country but in various quarters of the world. Germany is to make a heroic effort to throttle the Standard Oil Company under its flag. A government bill has been announced in the *Zeitung* which will bar the Standard Oil from conducting wholesale trade in Germany and that business will be turned over to a national stock company operating under government supervision. The new company is to be empowered to acquire the existing wholesale oil plants and stocks by expropriation if necessary. The capital of the new company is to be furnished by big Germany banks and open subscription. The banks are to be given registered shares and an increased voting power to prevent any attempt to obtain foreign control. The life of the corporation is fixed at thirty years. As an additional precaution the bill is to contain elaborate precautions to prevent the augmentation of prices. If the fixed maximum price should be exceeded, the company's dividends cannot exceed the

### TO THE METHODISTS OF AMERICA:

THE SALOON WOULD DESTROY THE CHURCH IF IT COULD

THE CHURCH COULD DESTROY THE SALOON IF IT WOULD

The Temperance Society of the Methodist Episcopal Church, located at Topeka, Kansas, is having innumerable calls for men, money and literature to aid the States that are undergoing their crisis with the liquor power.

Colorado, Arkansas, Oklahoma, and West Virginia are to vote on a Constitutional Amendment and will either enact State-wide prohibition or drop back into rum control. In every such fight the "National Liquor League," the "Model License League" and other organizations can throw the wealth of a national movement to corrupt a single State.

Why should not we help our brethren who are standing alone and bearing the brunt of this fierce fight? If the reader of this note thinks so, and considers it a privilege to invest any amount from dimes to any number of dollars, if he will inclose his subscription to Mr. E. H. Anderson, Treasurer of the Church Temperance Society, Topeka, Kansas, every penny of it will be used in the way that in our judgment will most greatly promote prohibition in these States, and the account as to how it is expended will be freely rendered to the donors.

(Signed):

W. O. SHEPARD, President;  
CLARENCE TRUE WILSON,  
General Secretary;  
EDWIN LOCKE,  
Recording Secretary;  
E. H. ANDERSON, Treasurer.

mixture of both can become citizens of the United States. The Chinese, Japanese, Malay and all races other than the Caucasian and Negro are barred. A most interesting case recently came before the United States District Court at Philadelphia. Eugenio Alverto, a native of the Philippine Islands, whose paternal grandfather was of Spanish descent, was refused naturalization. The court held that "Ethnologically speaking he is one-fourth white and three-fourths descendant of the brown or Malay race," and declares that the applicants must be either Caucasians or of African descent. Alverto is serving his second enlistment in the United States navy.

Judge Thompson also holds that "Citizens of the Philippine Islands or Porto Rico, while not citizens of the United States, are not aliens and prior to the passage of the Act of 1906 were not capable of becoming natu-



legal rate of interest and the dividends are to be increased proportionately as the price sinks below the maximum, thus forcing the company to make all efforts to reduce prices. The imperial government is to receive four-fifths of the profits when the price is below the maximum and is not to participate when it is above. This provision is made so as to eliminate one factor tending toward excessive prices.

## People of Interest

Washington, District of Columbia, has a school enrollment of 55,000 and 2,000 teachers.

Bishop Moore had charge of the service at the organization, recently, of a Methodist Church at Beech Grove, Ohio.

Mr. W. Sidney Pittman is to design the \$50,000 auditorium to be erected in Atlanta by the Odd Fellows of Georgia.

Bishop I. B. Scott addressed the student body of the State University at Louisville, Kentucky, on Monday, October seventh.

Dr. E. W. S. Peck, of the Washington Conference has been appointed to Magothy Circuit, succeeding the late Rev. Henry Carroll.

Bishop I. B. Scott preached at Jackson Street Methodist Episcopal Church, Louisville, Missouri, the Rev. R. F. Broadus, pastor, Sunday, October sixth.

The Rev. John J. Smallwood, foudler and president of the Temperance, Industrial and Collegiate Institute of Claremount, Virginia, died recently in Richmond.

Dr. T. E. Speed, of Jefferson, Texas, succeeds the late Dr. Jordan Chavis, of Chicago, Illinois, as National Grand Master of the United Brothers of Friendship.

Bishop Berry addressed the National Association of Local Preachers at the annual convention of that body at South Chester, Pennsylvania, on October twelfth.

Dr. Booker T. Washington will blow the whistle and set the Mound Bayou Oil Mill, Mound Bayou, Mississippi, in operation on Monday, November the twenty-fifth.

Bishop T. B. Neely preached at Princeton, New Jersey, Sunday, October sixth. The following Monday he addressed the City Evangelical Society of Altoona, Pennsylvania.

Bishop Thirkield has appointed the Rev. J. O. Brown District Superintendent of the Monroe District, Louisiana Conference, to fill the unexpired term of the late Rev. T. H. Munson.

Dr. E. A. White represented the Freedmen's Aid Society at the recent session of the Ohio Conference, held at Columbus, Ohio. Dr. White made a fine impression in his lecture on "Our Needs."

Bishop Burt announces that the General Deaconess Board will meet in Cincinnati, Ohio, October 24th, 10 a. m., at the Methodist Book Concern. All members of the Board are expected to be present.

The Rev. Henry Carroll, of the Washington Conference, died September 30th. He was one of the oldest members of the Conference, and had served most effectively many of the leading appointments.

Miss Mabel, daughter of Bishop and Mrs. I. B. Scott, made a fine impression as a pianist in Chicago. Miss Scott rendered a brilliant selection at one of the sessions of the National Negro Business League.

Dr. John A. Patten, of Chattanooga, president of the Local Federation of Evangelical Churches, entertained, recently, over one hundred ministers and laymen for the purpose of discussing practical methods for furthering the work of the Church in Eastern Tennessee.

Dr. Clarence T. Wilson, General Secretary of the Temperance Society, has addressed fifteen Methodist Conferences in nine States since the middle of August, and is scheduled to speak at fourteen more before the meeting of the executive committee of the Temperance Society on October twenty-second.

The Rev. D. De Witt Turpeau has accepted the position of Field Secretary of the Anti-Saloon League for the State of Maryland. Brother Turpeau is a most convincing speaker, and will do effective service in his new field. For the past two years he has been pastor of Ames Methodist Episcopal Church, Baltimore.

Dr. J. M. Buckley preached in Bakersville, Connecticut, Wednesday afternoon of October 16th, during the semi-centennial celebration of the local Methodist Church. In the evening he gave reminiscences of the time, now more than fifty years ago, when, being a teacher in the local academy, he began his preaching career.

Ebenezer Methodist Episcopal Church, at Washington, District of Columbia, is enjoying one of the greatest revivals in her history, conducted by the pastor, the Rev. W. H. Dean. There have been one hundred and seventy converts in two weeks; sixty-one seekers at the altar, 159 accessions, and the meeting is still in progress.

Bishop Thirkield has accepted the following engagements for next week: Monday night, October 21, Central Church, Jackson, Miss., Dr. G. W. Smith, pastor; Tuesday night, October 22, St. Stephen's, Yazoo City, Miss., the Rev. W. P. C. Morrison, pastor; Wednesday night, October 23, Howard Street, Greenwood, Miss., the Rev. J. W. Byrd, pastor; Thursday night, October 24, Reeves Memorial, Greenville, Miss., the Rev. Grant Orange, pastor; Friday morning, October 24, Rust University, Dr. J. T. Dockery, President, and at night, Asbury, Dr. B. F. Woolfolk, pastor, Holly Springs, Miss. The Bishop was influenced to make the trip on the west of the State of Mississippi at this time in order that he may look after Reeves Memorial at Greenville, which is imperilled by a long-standing debt.

The *Northwestern Christian Advocate* says: "Professor G. H. Trever, of Gammon Theological Seminary, passed through the city last Monday on his way South. During the summer he was at Epworth Heights, Ludington, Michigan, and during August had charge of Bishop Quayle's great Bible class. His work was highly commended by the people attending. Since leaving Epworth he has delivered three lectures before the West Wisconsin Conference, the topics being, "The Preacher as a Prophet," "The Herdsman Prophet of Righteousness," and "The Prophet Taught by His Wayward Wife." At the Wisconsin Conference he lectured on "The Preacher as a Prophet," and "The Methodism of To-morrow," and represented the Freedmen's Aid Society. He also delivered the Matriculation Day address at Lawrence College on "The Philosophy of Culture," after which he made a lecture tour in Northern Wisconsin, lecturing on "Oriental Snapshots." He preached in Austin First Methodist Church last Sunday morning.

The Jubilee of the Freedmen's Aid Society, ordered by the General Conference, does not begin until January 1, 1913, but Secretaries Maveety and Penn are busy getting plans ready. The Colored Conferences are to raise one dollar per member. Secretary Penn presented the Jubilee to the first Colored Conference, the East Tennessee at Knoxville, Tennessee, September eighteenth. Bishop Theodore S. Henderson, the presiding Bishop, challenged the brethren to give a dollar for every dollar the members of the Conference would give as a guarantee they were going to work the plans. The brethren, sixty-four in number, accepted the challenge and in ten minutes placed sixty-four dollars in cash on the table. This with the Bishop's check for seventy-two dollars (for he paid two dollars for every superannuate who was reported sick made one hundred, thirty-six dollars the brethren put down in cash as an evidence that they mean business in their charges for the Jubilee. The Conference also advanced its regular Freedmen's Aid Collection over last year.

## OCTOBER 27th IS TUBERCULOSIS DAY

National Observance to be Planned in 100,000 Pulpits Consumption Causes 50,000 Church Deaths Annually

Churches and religious societies, to the number of at least 100,000, will be urged to give special attention to the prevention of tuberculosis on Sunday, October 27th, or on some day during the week preceding or the week following that date. This season has been set apart and designated as the Third National Tuberculosis Day by the National Association for the Study and Prevention of Tuberculosis.

Tuberculosis Day was originally set on April 28th, but was postponed because of a conflict with Conservation Sunday of the Men and Religion Forward Movement, which was held on that date. The observance of Tuberculosis Day in the Fall this year should prove of value, not only for the general education of churchgoers on consumption, but also for the purpose of interesting them in the sale of Red Cross Seals.

Every one of the 600 and more anti-tuberculosis associations affiliated with the National Association are being allied in promoting Tuberculosis Day in their respective communities. While last year over 50,000 churches observed this occasion, it is expected this year that this number will be doubled. Millions of circulars and other forms of literature will be distributed. The movement is interdenominational and the support of every denomination will be asked for.

The attention of clergymen and others is called to the elastic character of Tuberculosis Day, and to the fact that it is in no sense an effort to insert another special "Day" in the already crowded church calendars. What is desired is the presentation in the churches of the anti-tuberculosis movement and the need for the co-operation of church members and others. It is not necessary that an entire special service be set aside for this purpose, though this would be extremely desirable. Nor is it necessary that Tuberculosis Day be observed on Saturday or Sunday or on October 26th or 27th, though this would be the best time. It may be more convenient in some instances to observe it on a week day or on a Sunday before or after the date set. The chief aim of the movement is to get the churches of the country interested at as nearly the same time as possible in the anti-tuberculosis campaign.

That tuberculosis is a serious problem among church congregations is evidenced by statistics which the National Association gathered last year, which show that 10 per cent of all deaths among church members are caused by tuberculosis. Based on these figures and on the mortality statistics of the Census Bureau, over 52,000 of the 33,000,000 communicants in churches in the United States die from tuberculosis every year. This figure assumes that the death rate of 1.60 per 1,000 population in the Registration Area applies to all churchgoers, when, as a matter of fact, the rate would probably be higher if the entire country were included.

Thirteen thousand employees of Southern railroads are to receive a raise in wages of ten per cent. This decision ends all talk of the threatened strike of employees.

The new hospital to be established in Birmingham, Alabama, is to be named "The George C. Hall Hospital," in honor of the eminent physician Dr. George C. Hall.

Colonel L. M. Maus, of the United States Army Medical Corps, says that alcohol, both as a medicine and a beverage, should be barred from the army and navy. He said that almost every crime committed in the army is due to drink, and that incompetency, both among officers and soldiers, is almost always due to this cause. He would make abstinence compulsory in the army and navy.



## Recent District Meetings

### GAINESVILLE DISTRICT.

The thirty-sixth annual session of the Gainesville District, Florida Conference, met at New Newbell Church, Gordon, Florida, September 26-29, inclusive; the Rev. G. M. Hearst, pastor; the Rev. Jas. F. Elliott, District Superintendent. The pastor and good people of Gordon spared no pains in making the stay of all pleasant. The introductory sermon was preached on Wednesday night by Brother Asa Pressley, assisted by Brother Jack Trapp. It was an able one. The District Superintendent administered the Lord's Supper to a large number, assisted by the Revs. O. F. Niblack, A. B. Young, H. Hawkins and J. H. Williams. The Rev. J. E. A. Keeler was elected secretary, assisted by the Revs. A. L. Jackson and H. R. Patrick. The Rev. A. B. Young was elected treasurer, assisted by the Rev. H. Hawkins. Brother M. L. Parrott was elected statistician. The Revs. H. C. Green, H. R. Patrick and E. Martin were appointed a committee to assist the secretary in revising the Conference roll. The District Choir assisted by the local choir, rendered some excellent music. The report of the District Superintendent was inspiring and showed the District in a healthy condition. The pastor, local preachers, exhorters, class leaders, Sunday school superintendents, presidents of Epworth Leagues, presidents of Ladies' Aid Societies, and presidents of Womans' Home Missionary Societies made excellent reports. Able and effective sermons were preached during the week, viz: Thursday night by the Rev. D. J. Watters, assisted by the Rev. J. J. Baskins; Friday night by the Rev. J. C. Jackson, assisted by Brother Frank Neil; Saturday night by the Rev. Kelly Moses. The address of welcome was delivered in a very cordial manner by the pastor, the Rev. G. M. Hearst; and was ably responded to by the Rev. John Bowie, of the African Methodist Episcopal Church. The following persons delivered some able and strong papers on the subjects assigned them, namely the Rev. L. C. Foster, the Rev. J. E. A. Keeler, the Rev. Ed. Martin, Mrs. C. C. Austin, the Rev. J. H. Williams, the Rev. W. P. Player, Mrs. S. J. V. Maynor, and H. Hawkins. These papers were discussed in order by the Rev. J. J. Williams, the Revs. F. E. Welch, E. D. Williams, H. R. Patrick, A. A. Baskins, Geo. E. Hall, G. B. Brockington, J. E. Taylor, B. E. Halle, Robert Neil, B. Frazier, Lem. Johnson, G. M. Hearst, A. Miles, H. P. Green, L. C. Limbric and others. The services were preceded by warm prayer meetings, led by the following brethren: The Revs. J. C. Shepherd, Frank Neil, Thomas Douglass, and J. J. Johnson. The Conference was proud of the effective work done by the local brethren. The Rev. John Bowie and the Rev. F. Shepherd were the Conference visitors. The Conference took special notice of the Scott's Industrial School, and put forth efforts for its maintenance. Thanksgiving Day and the fourth Sunday in November were set apart as rally days for this institution. Amounts are to be forwarded to the Rev. J. F. Elliott, Gainesville, Florida, and vouchers will be sent. The Rev. J. B. Wilson's widow's debts were specially looked after, and the delinquent must report and forward their amounts to Mrs. J. B. Wilson, Gainesville, Florida, care of the Rev. J. F. Elliott. All of our work was represented with one or two exceptions, the failure of which was keenly felt and looked after. Sunday was a high day. The Sunday school was a good one. The Love Feast, led by the Rev. Mr. Player and the Rev. A. A. Baskins, was full of fire. The Rev. A. Miles preached a Holy Ghost sermon at 11 o'clock, to a crowded house; it was the sermon of the hour. At 3 o'clock the memorial service of the Rev. Thos. Holzendorf and the Rev. Turner Austin was held, the Rev. J. E. A. Keeler conducting. Addresses were made by the Rev. Mr. Keeler, the Rev. E. Martin, and the Rev. Mr. Elliott, and special mention was made of the men who were hung on the previous Friday. The service was quite impressive. The Rev. J. H. Williams preached a well-prepared sermon to an appreciative audience. At night the Rev. H. Hawkins preached a powerful sermon to a crowded house, and glory filled the place. Resolutions were read by the secretary. The sessions ordered published in the Southwestern, and after a few closing remarks by the District Superintendent, the Conference adjourned, to meet at Williston, Florida, next year.—J. E. A. Keeler, Secretary.

### STAUNTON DISTRICT.

The twenty-fourth annual session of the Staunton District Conference, and fifth annual Epworth League and Sunday School Convention convened in John Mann Church, Winchester, Va., August 27, September 2; the Rev. A. P. Shaw, pastor; the Rev. C. E. Hodges, District Superintendent. The Epworth League and Sunday School Convention opened Tuesday, August 27, Mr. James Hutton, President, presiding. Devotional exercises conducted by the Rev. G. D. Johnson. Thirty-six delegates answered at roll call. Three deaths were reported. Welcome addresses in behalf of the Epworth League by Miss Pauline Jackson, a young miss of sixteen years; and by Miss Bettie Jackson, on behalf of the Sunday school. Response by the Rev. G. A. Newman, of Harrisonburg, Va. An excellent literary program was rendered by the Epworth League Local Chapter. Wednesday morning the Rev. C. E. Hodges, District Superintendent, took the chair. Eighty-six, including pastors and delegates, answered roll call. The Rev. Jas. H. E. Carter was elected secretary; the Rev. S. M. Beane, treasurer, and Prof. F. R. Ramer, reporter. The District Superintendent's report was interesting and showed the District to be in a prosperous condition, spiritually and temporally. At 11 a. m. the Rev. J. W. Jackson, A. M., of Luray, Va., preached the annual sermon. It was a masterpiece; its spiritual force was unsurpassed, and truly the Rev. Mr. Jackson showed himself a workman that needeth not to be ashamed. Prayer was offered by the Rev. J. W. Jackson, after which the Holy Communion was administered by the District Superintendent, assisted by the following elders: A. P. Shaw, J. W. Jackson and Jas. H. E. Carter. Mr. Jas. Hutton, of Martinsburg, W. Va., President of the Epworth League and Sunday School Convention, gave a splendid and encouraging report of the work of the two bodies. A paper: "The Pastor in the Sunday School," by R. P. Johnson, of Harrisonburg, Va., was read by the Rev. Geo. A. Newman. "The Spirit of the Epworth League" was presented by Mrs. J. E. Dotson, of Charleston. At night music by the John Mann Choir. Welcome addresses by the Rev. W. W. Roberts, of the African Methodist Episcopal Church, and the Rev. A. P. Shaw, A. M., of John Mann Methodist Episcopal Church. The Rev. W. H. Kent responded. The Rev. Dr. I. L. Thomas, Field Agent of the Home Mission and Church Extension Society, as usual, gave an eloquent address. A paper, "Why Not More Conversion?" was ably presented by the Rev. E. M. Mitchell, Inwood, W. Va. The subject was widely discussed, and caused an awakening along revival lines. Prof. J. M. Gandy, Executive Secretary of the Negro Virginia Normal and Industrial Institute Organization Society, Petersburg, Va., addressed the Conference in behalf of the education of the Negro of Virginia. The Conference approved the work of the Society, and the Rev. Dr. C. E. Hodges, District Superintendent, was unanimously voted as the representative of the Staunton District Conference to confer with the movement presented by Prof. Gandy. A collection of \$3.67 was taken for the cause. Papers, "Teacher Training in the Sunday School," by Mr. R. W. Lee, Bridgewater, Va., and "Are Not Numerous Entertainments Hindrances to the Spiritual Growth of the Church?" by the Rev. S. A. Lewis. The Rev. S. R. Hughes, Baltimore, Md., Ex-District Superintendent of the Staunton District, gave, as usual, a thoughtful and timely address. A marked, spicy and humorous address which set the Conference in a buzz, and yet giving food for thought, was delivered by the Rev. W. H. Jenkins, A. B., Harrisonburg, Va. At night devotional exercises were conducted by the Rev. Preston R. Vauls, of Staunton. Music by the choir of the Free Baptist Church. Greetings were sent to the Alexandria District Conference, Salem, Va., by Dr. Thompson, District Superintendent; and to the Cumberland District Conference, by the Rev. G. E. Curry, District Superintendent. The Rev. S. A. Lewis preached a notable sermon, subject, "Church Work." Papers: "The Education of Man," was masterfully presented by Prof. F. R. Ramer, Martinsburg, W. Va.; "The Financial Problems of the Church," by the Rev. R. R. Robinson, Strasburg, Va., was a product of much thought, well presented, and gladly received. Friday: A financial plan was adopted to help needy churches and for the raising of

Freedmen's Aid money. Paper: "Our Relation to Morgan College and Its Branches," was eloquently presented by the Rev. S. M. Beane. "The Local Preacher in the Church" was well presented by John T. Runner, local preacher, Martinsburg, W. Va., and was discussed by Brother Geo. W. Stephenson, local preacher, Winchester, Va. The Rev. S. H. Brown, Ex-Presiding Elder of the Staunton District, now pastor of Roberts Chapel, Alexandria, Va., was introduced, and, as of yore, his remarks were eloquent and inspiring. The anniversary of the Ladies' Aid Society was held, Mrs. Lucy N. Elliott presiding. An interesting paper on the "Work of the Society" was ably presented by Miss Ella James, of Martinsburg. The anniversary of the Woman's Home Missionary Society was held. In the absence of Mrs. M. V. Thomas, District President, Mrs. Rosa E. Carter, District Vice-President, presided. Papers on the "Work of the Society" were presented by Mrs. Susie C. Love, District Organizer, and Mrs. Rosa E. Carter. The papers were well prepared. Mrs. Mattie Hill, Marlinton, presented an excellent paper: "The Lifting Up of the Downcast." At 8 p. m. a rare musical and literary program was rendered by choice talent. Music was under the direction of the Rev. E. M. Mitchell. Dr. C. E. Hodges, Superintendent, as a whistling soloist, won the hearts of the audience which packed the auditorium. Lewishurg, W. Va., was chosen as the seat of the twenty-fifth annual session of the Staunton District Conference. A paper, "The General Conference," was ably presented by the Rev. Preston R. Vauls. On Friday morning Sister Betsy Morgan was brought to the church by Mrs. M. Willis, a Christian lady in whose family Sister Betsy Morgan had lived for seventy years or more. Sister Morgan is the oldest (age ninety-four) member of the John Mann Church, and one of the oldest citizens of Winchester. The District Stewards' reports of the twenty-nine charges were encouraging and assured a comfortable support of the ministers. Local preachers' licenses were granted John A. Arter, and David H. Robinson. The District Superintendent was presented with a token of \$17.50. He thanked the Conference for its expressions of regard. Memorial service was held in honor of Thomas James and Hannah B. Welis were read. The Rev. Dr. S. H. Brown addressed the Conference in behalf of Morgan College and its branches. Brother Jas. Hutton advocated a Laymen's Missionary Movement to help support pastors in the sparsely settled parts of the District. The District Superintendent gave valuable information in regard to conditions prevailing in parts of the Staunton District. The committee appointed on the Laymen's Missionary Movement reported that a committee of one layman in each charge be appointed by the District Superintendent on the recommendation of the pastor in charge, and this committee be requested to raise not less than \$1.00, to be applied by the District Superintendent to assist needy charges. The plan was approved. Brother Jas. Hutton was made permanent chairman of the District; the Rev. G. A. Newman, secretary; Chas. W. Wilson, treasurer. All money raised for this cause is to be sent to the secretary, and by him to be paid over to the treasurer, to be used upon application of the District Superintendent. The Rev. W. P. Fisher, Free Baptist Church, Winchester, Va., and the Rev. H. T. Jennings, of the Delaware Conference, were introduced. A collection of \$3.00 was taken for the janitor. Sunday services: Love Feast conducted by the Revs. J. H. Keets, A. W. Jones and G. S. Lawrence. The Rev. A. P. Shaw, pastor, introduced the Rev. Dr. C. E. Hodges, who preached an impressive sermon on "Christian Science." Prayer by the Rev. C. D. Hughes. "The Church Rallying Song" was rendered by the choir of fifty voices. Collection, \$21.00. In the afternoon the Rev. Mr. Beane preached instructively from Luke 2:10-11, "Christ the ideal." By request the Rev. E. M. Mitchell sang "The Man of Galilee." Evening service, the Rev. J. E. Dotson preached an able sermon from Isa. 3:10. Subject, "The Ultimate Triumph of Christianity." The three sermons were spiritual gems and were well received by the large audiences which filled the spacious and beautiful auditorium of the Rouss City Hall. The collection was \$21.30. Benediction by Dr. Hodges. The City Council granted the use of the auditorium free of charge. Reports from all departments of the churches of the district showed that the district was in a state of progressiveness. The Rev. Dr. Hodges, the District Superintendent, proved himself an executive of enviable ability.—Jas. H. E. Carter.



### Laymen's Missionary Movement (Continued From Page 7)

in Minneapolis during the session of the General Conference.

The Committee turned over the full resources of the Movement to the work of Relief and Re-Inforcement for the Foreign Board now under way under the direction of Bishop Lewis. The field work on this behalf will terminate at the end of this month, and on the first of November the Movement will be prepared to enter upon its special work representing the laymen of the Church. Full co-operation is proposed with the Commission on Finance in the field campaign in the interest of the whole benevolent work of the Church. It will also co-operate as heretofore with the interdenominational work in the fifty or more conventions to be held in the various cities of the country this fall and winter and the spring of 1913, which opened in Norristown, Pa., October 6th to 8th.

The Laymen's Missionary Movement has determined upon a national denominational convention, to be held in the near future, the program to be made up of speakers of national and international reputation, and to be composed of at least three thousand delegates. The whole resources of the Methodist Episcopal Church will be called upon to make this proposed convention one that will properly represent and worthily honor our great communion.

"Mr. A. C. Benson, in 'Beside Still Waters,' compares the grave, quiet, gracious life of one to whom the inspiration and opportunity to do a great thing have never come, with the life of the 'song-bird that had never had an audience, or a stream which dropped in crystal cataracts from unvisited rocks.'"

### World Christian Citizenship Committee

The Executive Committee of the National Reform Association, which is arranging for the Second World's Christian Citizenship Conference, Portland, Oregon, June 29 to July 6, 1913, reports a rapidly developing interest in this world assembly. Already the interest is such as to make necessary the holding of simultaneous sectional conferences. Thirteen such conferences have to date been decided upon, on the following themes: The Family (including marriage and divorce), Mormonism, Social Purity, Intemperance, Gambling, Prison Reform, Municipal Reform, Socialism, Capital and Labor, Immigration and Emigration, Peace, The Sabbath, Christianity and Public Education. At least two, possibly three or four, such conferences will be held each day. Governor West, of Oregon, is to be in charge of the conference on Prison Reform; Governor Osborn, of Michigan, in charge of that on Christianity and Public Education, and Raymond Robins, of Chicago, in charge of that on Socialism. Others, specially qualified, have been chosen to have in charge the other conferences.

Addresses on special themes will be given each evening in the large auditorium by eminent speakers, such as Governor Woodrow Wilson, of New Jersey; Judge Ben Lindsey, of Denver, Colo.; Hon. Robert F. Watchhorn, Los Angeles, Calif.; Bishop William Quayle, of Minneapolis, Minn.; Dr. Benjamin Ide Wheeler, of California University; Dr. J. A. Macdonald, of Toronto, Canada; Dr. William Patterson, of Belfast, Ireland; Prof. Richard Lodge, of Edinburgh, Scotland; Charles Merle d'Aubigne, of Paris, France; Ng Poon Chew, Canton, China; Prof. Alberto Clot, Palermo, Italy; Dr. Armenag Haigazlon, Asia Minor, Turkey; Monsieur K. Anet, Belgium; Baron Nicolie, of St. Petersburg, Russia. It is proposed to have present at least one speaker

from each of the principal countries of the world. Authentic data is to be presented by each of these speakers on the attitude of the several countries of the world and each of their governments toward prevalent religions and especially toward the Christian religion. Thousands of delegates have already been appointed to attend this Conference. It is estimated by the Committee in charge that fully twenty thousand will be in attendance.

Commissions are being appointed specially to investigate and report on each of the above named topics or themes for the sectional conferences. These reports are to be prepared from a world viewpoint and will probably suggest world remedies. A commission is at work on the preparation of a practical, workable plan for the solution of those moral world problems with which the government of every country is dealing and of necessity must continue to deal. This plan is to be submitted to the world assembly, which is to be a conference for the comparison of views and the mutual exchange of practical ideas. Since "ideas rule the world," it can scarcely be possible but that the carefully prepared and well-expressed ideas of a hundred among the leading thinkers of the world will crystallize a public opinion in the face of which no nation can well fly. The deliverance of this World's Conference, while of course not binding on any nation or community, will nevertheless of necessity create such a public sentiment that all nations and communities will be compelled to note and at least measurably heed.

Self-explanatory literature on this World's Conference may be had upon application to the National Reform Association, 603-604 Publication Building, Pittsburgh, Pa.

Tears never yet wound up a clock, or worked a steam engine.—Charles Dickens.

## Gleanings from the Field

### ARKANSAS

LANSING.—After listening to the Rev. A. T. Stephens, superintendent of the Forrest City District, explain the regulations and rules of the Methodist Episcopal Church, I like them so well I concluded to come, myself, and bring my whole church. For a number of years we belonged to the Independent African Methodist Episcopal Church. On the 6th of August the Rev. A. T. Stephens organized us into a Methodist Episcopal body. We are now marching under the banner of the old church. The Rev. Mr. Stephens is thoughtful and painstaking in his work. The outlook for our church here is good. The people like the church very much. Pray for us that our work may be felt in this part of Arkansas.—A. E. Atkins, pastor.

### FLORIDA

ROSEWOOD CIRCUIT.—Sunday, August 11th, was a day long to be remembered at Pleasant Field Church. The pastor, the Rev. D. S. Selmore preached as never before. Three persons were happily converted and added to the fold of Christ. People were there from all parts of the country. Among the distinguished visitors were Prof. J. J. Debose, principal of the Waldo High School and Mrs. Lilla Lompkin of Alachua, Fla. The anniversary did not end till Monday night with a great feast at the church. The collection on Sunday was \$24, and on Monday night a purse of \$25 was presented to the pastor by Mrs. E. Bradley, M. Henderson, L. Graham, J. Jones and S. Carrie. These ladies represented the five superintendents of the Florida Conference. The Rev. D. S. Selmore is the man for the place. Prof. J. J. Debose was the principal speaker on Monday night. He spoke at length on the life of the pastor as an editor, teacher, far-

mer, preacher and a scholar. The ladies gave the professor a token of their appreciation. Those who know the Rev. D. S. Selmore can truthfully say that he is a coming young man. He has taught in the public schools of Florida for twenty years and is now principal of Scotts Institute, Gainesville, Fla. He was converted and joined the Methodist Episcopal Church at Lake City, Florida, January, 1906. Felt that he was called to preach the gospel January, 1909. Let us pray that he may make a great hero.—H. A. Davis.

### IOWA

MASON CITY.—Our first quarterly meeting was held here in our city. The Rev. F. Douglass Woodford was appointed to this place by Bishop William F. Quayle as pastor. The Rev. Mr. Woodford, who at that time lived in Kansas City, Kansas, came to Mason City April 17th, 1912 and took up the new field of labor. He called the people together and started a Methodist Episcopal Church. Union Memorial Methodist Episcopal had only five members; he has added to the church twelve more members and is gaining friends for this work. The Rev. W. H. Wheeler, superintendent of Kansas City District, held our first quarterly meeting July 21st. We had a grand time. This is the first quarterly meeting that has ever been held by our people in Mason City. The Rev. W. H. Wheeler preached three able sermons on Sunday. We raised \$20 this quarter. Paid our district superintendent in full. Pastor Woodford and his members and friends raised this quarter for all purposes: salary, rent and on new church—\$798.42.—Mrs. M. Brewton.

### KENTUCKY

FLEMINGSBURG.—On April 1st Bishop McIntyre appointed the Rev. W. C.

Stovall to this place. He began his work on April and we are glad to say that the church under his leadership moves on nicely. There is peace in the church throughout the membership. Our pastor is the man for the reports. Sunday the 18th was a great day with us; net proceeds \$81. Our pastor is paid up to November the first, never, never in the history of the church was this done before. The pastor is planning to have all his benevolent money in hand by October 15th. We have just had some repairs made on the parsonage at the cost of \$90. Our beloved superintendent, the Rev. J. S. Bailey is behind the pastors, pushing things, saying to them, "we must win for Christ."—D. C. Quaw, recording steward.

### NEW YORK

Salem Methodist Episcopal Church.—Last Sunday morning the Rev. Mr. Cullan preached a very spiritual and helpful sermon to a large congregation. Subject: "Who Art Thou?" Mrs. F. A. Cullan rendered a beautiful solo. In the evening the pastor preached to an overflowing congregation. Several additions were made to the church. Mrs. Sarah Sudden sang a beautiful solo. At 2:30 the Sunday School and Young Men's Bible Class were in session. The young men discussed with great interest "The Wheat and the Tares." At 4:30 the Lyceum convened and held a Woman's Meeting. A large number heard the enthusiastic addresses delivered by Mrs. F. R. Kiser, manager of the White Rose Home, and Mr. Fred R. Moore, editor of the New York Age. Mrs. Fannie Taylor presided. Last Tuesday evening a large number of the Brotherhood assembled and enjoyed a very helpful lecture delivered by Mr. I. Harris, of Chicago. Next Thursday evening the program will be in charge of the Rev. Thomas E. Montouth; next Sunday the program will be in charge of Mr. G. R. Jordan.

### NORTH CAROLINA

WILMINGTON TRINITY CHURCH.—The officers, members and pastor, called off a rally for the benefit of Trinity, June 23d, raising the amount of \$86.31. Of that amount (Mr. W. H. Sprunt, a white man) and a member of the Presbyterian Church, gave \$10.00. This church has been struggling for years. Pray for our success.—J. R. McNair, pastor.

### TENNESSEE

Oak Grove and Morning Sun Circuit.—Our Third Quarterly Meeting convened July 20-21, the Rev. Dr. S. M. Uttly, presiding. The business of the Conference was transacted on Saturday. Sunday Dr. Uttly preached, subject: "The Foundation of Christian Religion." We are glad to have Rev. Dr. Uttly as our District Superintendent; we feel that he is a Christian in every sense of the word. Our intention is to pay him out in full next quarter.—Lula S. S. Rideout.

South Pittsburg, Tenn.—The Methodist Episcopal Church at this place had a small rally August 11th, and a splendid service was enjoyed by all attending. The Rev. Mr. Wade, of Chattanooga, was with us and preached two powerful sermons. The Holy Spirit descended upon us in copious showers. The Rev. Mr. Wade put himself on record here as a strong preacher of the Gospel. The following persons gave \$2.00 each: Mrs. Mirra Lee, J. D. Martin, J. E. Council, Ethel Council, Lydia Hight, and the Rev. W. S. Hight. Those giving \$1.00 were: Cass Hight, E. M. Martin, Dicy Hill, Fred Greer, W. M. Thornton, Lily Robinson, Mrs. Eliza Edge, and Mrs. Therese Buchanna. Others of the different congregations gave liberally. J. D. Martin and J. E. Council were the captains. J. D. Martin reported \$20, and J. E. Council \$17.60; total, \$37.60.—W. S. Hight.



## Conferences and Conventions

### DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
Little Rock.....	Richwood, Ark.....	Oct 24-27.....	G. T. exton
Wlnona .....	.....	Nov. 5-16 .....	W. H. Gilliam
Greenville.....	Greenwood, Miss.....	Nov. 6-10.....	H. B. Hart
Tupelo.....	Tupelo, Miss.....	Nov. 6-10.....	E. F. Scarborough
Holly Springs.....	Water Valley .....	Nov. 19-24.....	N. R. Clay

### CONVENTIONS

- October 23-24—Maysville District Missionary Convention, Scott's Chapel, Maysville, Kentucky.
- October 25-27—Shreveport District Ep worth League, Sunday School and Ladies Aid Convention, Longstreet, La.
- November 6-10—Tupelo District Sunday School Convention, Woman's Home Missionary and Ladies' Aid Societies, St. Paul's Church, Tupelo, Miss.
- November 13-14—Jackson District Ep worth League, Ladies' Aid and Woman's Home Missionary Society, Couparie, Miss.

### Special Notices

#### UPPER MISSISSIPPI ANNUAL CONFERENCE.

To the members of the Board of Examiners: You are hereby notified that there has not been any change made by me in the members from last year. I see that there are changes made in the minutes. I have made none nor authorized any to be made. The Rev. W. H. Whitlock is still register. Please prepare your questions in the same books that you used last year. I thank you for your brotherly co-operation.—Thos. W. Davis, Chairman.

### District Rounds

#### LITTLE ROCK DISTRICT.

##### Fourth Round.

Batesville Circuit, November 2-3; Batesville, 10-11; Jacksonport, 16-17; Newport, 22 an 24; Lonoke Circuit, November 29, December 1; Richwood Circuit, November 30, December 1; Little Rock Circuit, December 7-8; White Chapel, 15-16; Rock Circuit and Argenta, 13-15; Hensley, 21-22; Sweet Home, January 5-6; Wesley Chapel, 12-13.—G. T. Saxton, Superintendent.

#### GAINESVILLE DISTRICT.

##### Fourth Round.

Williston, November 2-3; Mt. Brook, 3; New New Bell, 9-10; New Bell, 10; Lacrosse, 11; Liberty Hill, 16-17; Cedar Keys, 23-24; Old Town, 23-24; Noble Hill, 23-24; Mikesville, November 30, December 1; High Springs, December 1; Pleasant Plains, 7-8; Newberry, 8; Hague, 14-15; Alachua, 15; Archer, 21-22; Pinesville, 22; Arredondo, 28-29; Paradise, 29-29; Haynesworth, 28-29; Mt. Pleasant, 28-29; Newnans Lake, January 4-5, 1913; Sanpulaski, 11-12.—Dear Brethren: It is our desire that each pastor will strive very earnestly to bring up the full apportionment of benevolent money. Examine the records carefully and get the correct number of members and probationers. This will greatly help the Statistical Secretary at the Annual Conference.—J. F. Elliott, Superintendent.

#### FORREST CITY DISTRICT.

##### Fourth Round.

Caddo Gap, November 2-3; Gurdon, 6-7; Camden, 8; Stamps, 9-10; Lewisville, 10-11; Canfield, 16-17; Texarkana, 23-24; Texarkana Circuit, 27; Parajoma, November 30, December 1; Saratoga, December 1-2; Nashville and Follete, December 4-5; Murfreesboro,

7-8; Bergin, 14-15; Center Point, 21-22; Lockesburg, 28-29; Horatio, January 4-5, 1913; Clow, 11-12; Clow Circuit, 18-19.—L. G. Hodges, Superintendent.

### TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM

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### Revival Notes

CENTER, ALA.—We have held one of the best meetings ever known in this place. Have received thirty-seven into the church.—F. F. Owens, pastor.

TEMPLE, GA.—The revival closed here, recently, with an increase of thirty-six to the church membership.—A. W. Finch.

BASTROP, LA.—Our camp meeting was held September 8 to 15. It closed with nine converts. Received one by letter from the Christian Methodist Episcopal Church.—F. M. Lashington, pastor.

DICKERT, ALA.—The revival spirit went through our church at Mount Olive and Rock Mount and there were forty converts, all joined our church. The Rev. S. J. Jordan, D.D. was with us on the beginning of our third quarter and rendered good service.—W. J. London, pastor.

CUMBERLAND FURNACE, TENNESSEE CIRCUIT.—The Rev. Wm. T. C. Travis, pastor, has been running a ten day's meeting in Promiseland and great good was accomplished. Eighteen souls were happily converted and thirteen additions to the church. The pastor seemed to have been at his zenith. There hasn't been such a revival here for 25 or 30 years. The church prays for his return another year.—Mrs. E. E. Nesbitt.

ANNISTON, ALA.—Have closed here a successful revival meeting with twenty-seven conversions and thirty-four accessions.—J. W. Wright.

CLINTON, LA.—Our two weeks' revival has closed at Macedonia church with seven precious souls converted; three persons from other churches and two reclaimed.—S. C. Dougherty, pastor.

UNION GROVE, MISS. CIRCUIT.—Our revival at Brassfield Chapel was a splendid success, conducted by the Rev. P. A. Lemon, pastor. Nine happy conversions and twelve added to the church. The holy spirit dwelt in the church throughout the week. The Rev. Mr. Lemon is a wide-awake pastor. His revivals were a success over the entire circuit. Through his



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leadership and by the prayers of the churches, and the help of the Almighty, there has been a great ingathering of souls on the Union Grove Circuit this year. We pray a special blessing upon our beloved pastor who has been so faithful thus far.—Mrs. Bertha A. Young.

LEXINGTON, MISS.—We have conducted revivals over the work. At Shady Grove, the Lord blessed us with eighteen conversions. At Ludwell Grove we were blessed with eight souls and in town, Lexington, we had a spiritual awakening that has never been in our church here and the best revival in that town

for 20 years or more. The town has been aroused as never before. We had nineteen conversions and three accessions. At neither church were the services conducted over six nights so the Lexington Charge is spiritually alive as never before. This year thus far, we have added to the grand old Methodist Episcopal Church fifty souls.—E. O. Woolfolk, pastor.

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## AN APPEAL.

My Dear Brethren.—On the afternoon of the 3rd of August, 1912, the Clover Charge was visited by a very disastrous storm, which blew down two of its Churches, namely, Clover Chapel and Green Pond. The crops were completely destroyed, and many homes damaged. These good, loyal people, although severely stricken, are not cast down, but are determined under the leadership of their faithful and beloved pastor, the Rev. R. F. Harrington, to rebuild, and though they have no means, they are determined to begin at once. We therefore earnestly appeal to all the churches in our beloved Methodism to take a collection at once, and forward the same to the Rev. R. F. Harrington, Clover, S. C., who will promptly acknowledge the same through the papers and directly to the contributors.—Revs. C. R. Brown, district superintendent; D. H. Kearse, G. W. Cooper, R. F. Harrington, pastor.

## AN APPEAL.

Greenville Church appeals to the whole Church to stand by them. It pleads to every pastor and member of the Upper Mississippi Conference to take an after collection, if nothing more. Please come to our rescue as the Mississippi Conference is coming to the rescue of our church at Natchez. Brother pastors, please write me. Say something; let me know you have sympathy for us. Please don't ignore such a needy cause. A small amount from the many thousand members of our Conference will lift the burden from the struggling few. Bishop Thirkield has promised to visit us later on. Just as soon as we can get the date, we will publish the same. I would be glad to have the name of every District Superintendent and pastor to read when he reaches us. He has promised us a nice amount. Brethren, please don't forget us here in Greenville. Please help us at least \$1.00 for each friend and member. Send to 411 Muscadine Street, Greenville, Mississippi, or to Dr. Harry B. Hart, Winona, Mississippi. It will be acknowledged through the Southwestern. I hope to hear from every friend and loyal Methodist soon.—G. Orange, Pastor.

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were highly entertained by an address by Prof. J. H. Brown, and a reading by Miss M. Ethel Clayton. The musical part of the program was well carried out under the directions of Miss Verlie D. Moody. The program brings to our school words of appreciation from our many friends, white and colored.—W. M. Ford, principal.

## New Books

### TWO NOTEWORTHY BOOKS.

In reviewing our fall list of new books, I am impressed that the list as a whole is one of unusual excellence. This is as it should be in view of the painstaking care which has been exercised in selecting these books. They are winnowed product from more than ten times as many manuscripts as they themselves collectively represent.

Without now characterizing others, there are two books in this list which I have read with marked interest: "The Christian View of the Old Testament," by Professor Frederick C. Elselon, of the Barrett Biblical Institute; and "The Historical Setting of the Early Gospel," by Professor Thomas C. Hall, of the Union Theological Seminary. Each of these books is written by masters, each within its scope is most enlightening, stating in small compass the latest results of expert and reverent scholarship on the important fields which they respectively discuss.

Every minister who desires to stand in the focus of best thinking on these vital subjects of Christian teaching should read these books. These same books should also be read by many thousands of our intelligent laymen. They are within the reach of all, costing only \$1.00 each.—George P. Mains.



## Gleanings from the Field

### CHURCH DEDICATION—BELLAIRE, OHIO.

Sunday, August 4th., was the beginning of many important events which lasted for a week. The re-opening occurred at this date and the church having been extensively remodeled, presented a beautiful appearance. The first service of the day was Sun Rise prayer meeting. Love Feast at 9:30 a. m. Preaching at 10:45 a. m., by the Pastor, Sunday School at 2 p. m., Preaching at 3 p. m. by the Rev. G. W. W. Jenkins D.D., of Wheeling, W. Va. Epworth League at 6:45 p. m. and Preaching at 7:45 p. m. by the pastor. On Monday evening a program was rendered and the history of the church, which had its beginning 39 years ago, was read by Mr. H. W. Rolls. Tuesday evening was the mortgage burning, the church having been freed of debt a year ago. Mrs. S. E. Harvey, the oldest member and only living charter member, burning the mortgage. On Wednesday evening the district conference of the Ohio district was tendered a reception, and the regular sessions of the conference were held Thursday, Friday and Saturday. The conference proved to be an inspiration to all and was concluded on Sunday. Dr. G. A. Sissle of Cleveland preached at the morning service and was assisted by Rev. J. E. Wood of Elyria, Ohio. Sunday School was in session at 2 o'clock and Mrs. Amanda Thomas of Cleveland, Ohio, made an interesting address to the school. At 3 o'clock the church was dedicated by Dr. Joseph Courtney, the district superintendent. The following ministers took part in the dedication: Drs. Jenkins, G. A. Sissle, G. W. Ziegler, the Rev. W. J. White and the pastor, the Rev. G. W. Tindall. Among the distinguished visitors present were: Captain Posey and wife of Homestead, Pa. The Epworth League was addressed in the evening by the Rev. W. H. Redmond of New London, Ohio. The evening service was conducted by the Rev. W. J. White of Columbus, Ohio. Seventy-six persons communed at the Sacramental Supper. Collection for the day—\$76.00. The membership of the church is highly pleased with its pastor the Rev. G. W. Tindall, who has served them four years very successfully. Every department of the church is progressing nicely and circumstances that seemed impossible have been made possible by the wonderful achievements of this good man and future successes are expected with such a leader.—P. V. Posey.

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### RECEPTION TO THE REV. AND MRS. W. V. DAUGHTRY.

#### SAVANNAH, GEORGIA.

On Wednesday night, August 21, the officers and members of Asbury Church, tendered the Rev. and Mrs. W. V. Daughtry a brilliant wedding reception at Asbury Church, Savannah, Georgia, of which the Rev. Mr. Daughtry is pastor. The Church was beautifully decorated with ferns, evergreens, smilax, lillies of the valley and bridal roses. The bridal party was met at the door and escorted to the altar by Mr. Isaac Robinson and Mrs. Geneva Bogans; there they were seated under an artistically decorated arch, made of palms and ferns. A piano solo was rendered by Mrs. M. E. Gordon, Prof. H. Pearson extended well worded congratulations in behalf of the church. The Rev. C. W. Prothro offered congratulations in behalf of the ministerial union. Immediately after the guests and their friends were escorted to the rear of the church and seated at a beautifully decorated table, where they partook of refreshments. Miss Lulu Wiggins the bridesmaid, of Brunswick, Ga., attended the reception in company with the best man, Mr. J. W. Tindal of this city.—H. J. Gordon, Master of Ceremonies.

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### METROPOLITAN CHURCH, CONROE, TEXAS

The Rev. Jesse W. Gilder, host of the recent session of the Huntersville District Conference, has in his various pastorates enjoyed a marked degree of success. When he entered upon his present work he set himself at once to the improvement of church and parsonage. Up to date the parsonage has been moved to a better location, remodeled and almost completed, all save papering and painting, which is assured, and at a very small cost to the membership. And the debt is so small that we can scarcely call it a debt. When completed this will be, it is said, the best preacher's home on the district. The spiritual interest is aglow. Forty new members have been connected with the church in these nine months, 27 of whom were converted under Pastor Gilder's preaching. Baptised, 28. This membership has doubled their assessment for its school; paid district superintendent up in full; pastor paid up to date. The Sunday school roll has increased to 93, average attendance 50. Services at Metropolitan are the most largely attended in town. The round report from this work will be all monies raised and debts paid. Pastor and family are already comfortably domiciled in our parsonage which has a new set of furniture, including a handsome folding bed, put in by the good women of the Ladies Aid Society.

#### LOUISIANA.

Shrivver.—At Magnolia Methodist Episcopal Church the third quarterly conference was held September 22-23, by the Rev. J. W. Turner, district superintendent. The superintendent preached. The Rev. F. D.

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Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

THE REV. ROBT. ROUNDTREE.

The Rev. Robert Roundtree, age 76, has been the faithful pastor of Hickory Block Church, Union Church, Miss. He has been serving the Lord for 48 years. He died September 23, 1912. His wife, four boys, six girls, sixteen grand-children and a host of friends survive him. The funeral was conducted by the Rev. Mr. Davis and the Rev. Calvin Buil.—Annid Gibson.

BLAKE.—Hintory Blake of Bardstown, Ark., was laid to rest in the Mt. Olive Cemetery. She was born March 27, 1849 in the state of Alabama, and came to the state of Arkansas in 1885 and joined the Methodist Episcopal Church in 1887 at Saulsberg. After the church was moved to Cotton Plant, Ark., she became a member of Taylor's Chapel and in the month of January, 1911, she moved to Bardstown, Ark., and became a member of Bardstown Mission and after about four months illness she was called from labor to reward August 26, 1912. She died in the full triumph of faith. She leaves her husband, four sons and four daughters and many friends. The funeral was preached by the Rev. C. H. Chapman of the Baptist Church.—J. A. Brooks, pastor.

CONNOR.—Death invaded our ranks September 7, 1912, and called from labor to reward Edwin Connor, a member of the Liberty Hill, Miss., Church, Shubuta. He had been a member of the church 20 years and also president of the Epworth League for quite a while. He leaves his wife, six children, mother, father, and two brothers. The service was conducted by his pastor, the Rev. T. A. White.

GARRET.—M. M. Garret, a faithful member of Pleasant Grove Church, Yarboro, Texas, age 21 years, entered into rest September 3, 1912. Served the church of his choice faithfully as class leader twelve years and as janitor for thirteen years. He joined the church 21 years ago. He leaves his wife and six children. The church has lost a faithful member.—E. Micheaux, pastor.

HALL.—Rosa Ann Hall, the oldest member of Pine Grove Methodist Episcopal Church, Fayette, Miss., died September 6, 1912 in full triumph of faith. Age, 87 years. She leaves her husband, three daughters and two sons. Brother and Sister Hall lived together for 62 years. The deceased was a member of the church for 65 years. The Rev. Washington Lewis and the Rev. William Waits assisted the pastor in the funeral.—W. A. Oates, pastor.

GIBBS.—Mrs. Gibbs of Fayette, Miss., is bereaved in the death of her husband, Mr. George Gibbs, who was born September 3, 1912. Age 1827, and died September 3, 1912. Age 85 years. He joined the Methodist Episcopal Church under the Rev. P. H. Rembert some five years ago and lived a good Christian life. He leaves his wife and other relatives. The Rev. Mr. Jackson assisted the pastor in the funeral.—W. A. Oates, pastor.

MRS ZANNAH McCLENDON.  
Mrs. Zannah McClendon, wife of Rev. A. D. McClendon, Whitesville, Georgia, died September 13, 1912 in her fiftieth year. She was converted in her youth. She served as a minister's wife for seventeen years and was a faithful servant in the Master's cause. She leaves to follow, her husband, one daughter, three brothers and numerous friends.—Addie Johnson.

SWINEY.—Mary Swiney, wife of E. D. Swiney, and a member of Salem Methodist Episcopal Church, Oxford, Miss., died September 6, 1912. She was laid to rest by the Financial Union and Eastern Star Societies in the Melkins Cemetery. Peace to her ashes. The funeral was attended by her pastor, the Rev. P. H. Jackson.

BROOKS.—Hardy Brooks, a faithful member of Mount Zion Methodist Episcopal Church at Freedonia, Ala., died after a brief illness of paralysis at the brain Monday, September 16, 1912. He leaves his wife, five children, ten brothers, three sisters, and a host of relatives and friends. The funeral was conducted by his pastor, the Rev. S. D. Davis.

CALVIN.—Leah Calvin, 86 years of age, a faithful and long standing member of Central Church, Jackson, Miss., passed to her reward September 11, 1912 in full triumph of faith. She leaves three children, seven grand-children and four great-grand children. Sister Leah was a faithful member to her church to the last.—G. W. Smith, pastor.

LEWIS.—Mary Lewis was born near Sparta White, Tenn., January 17, 1842, where she was converted more than 40 years ago. Her home was for years at Tebo and it was the Methodist preachers' home, not only so but no one was ever turned away from her door. She was a true, untiring, loyal Methodist. Better still, she was a Christian. To know Sister Lewis was to love her. She came to Missouri April 21, 1880, was married to Anderson Lewis, (who preceded her home several years ago, April 2, 1889. The funeral was attended by a local Preachers' Brother Henry Hill. Her pastor, the Rev. B. D. Dixon being absent, assisting the Rev. W. J. DeBoe in a revil in St. Joe, Mo. After the funeral in her home church, the body was laid to rest in the Sardis Cemetery, near her home. She leaves a host of friends to mourn.—Mollie Houston.

MOORE.—R. C. Moore of Marvell, Arkansas, after an illness of only three days, died August 14, 1912, at the home of his brother-in-law, Mr. Job Sanders. Mr. Moore was converted in his youth and was one of the most faithful members of Central Chapel. He died in full triumph of faith, leaving his wife, daughter and a host of friends.—Carrie Buckingham.

HOBODY.—John Hobdy, one of the oldest members of Joyce Chapel at Troy, Ala., died in peace September 21, 12912, about the age of 88 years. He leaves his wife and nine children. The funeral was attended by the pastor, the Rev. J. B. Webb, assisted by the Rev. A. Jones, pastor of African Methodist Episcopal Church at Troy, the Rev. R. C. Dickson, presiding elder of African Methodist Episcopal Church and others.—J. B. Webb, pastor.

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## Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Mr. and Mrs. Joseph L. Dugue, of this city, announce the marriage of their daughter, Miss Marie Louise, to Mr. Aaron B. Chatters, on Wednesday, October, ninth, in St. Katherine's Church.

A mammoth men's meeting at the Colored Y. M. C. A., 2220 Dryades Street, will be addressed by Rabbi Max Heller, Sunday afternoon, October 20, at 3:30 o'clock. All men are invited to this meeting.

Dr. Charles M. Melden, President of New Orleans University, will preach at Mallalieu Methodist Episcopal Church, Sixth and Laurel Streets, the Rev. Dudley S. Sloan, pastor, Sunday night, October 20th. The public is cordially invited.

Mallalieu Church.—Our third quarterly love feast was held on Thursday night, the 10th inst. District Superintendent V. Chapman, the Rev. J. A. Lindsay, and the Rev. H. B. F. Charles were present, also a number of the members of Pleasant Plain Church. The pastor and members greatly appreciate their visit.—Dudley S. Sloan, Pastor.

Union.—During the past sixty days the church has lost two of its oldest members, namely, Brother P. P. Jones and Sister Ann White. Brother Jones was a pensioner of the Government, and belonged to the Grand Army Post here. Sister White was one hundred years' old, and had lived in New Orleans nearly all of her life. They were both earnest and useful members of the church until age and sickness prevented. Both died in full triumph of faith.—R. P. Threlkield, Pastor.

Scott Chinn Memorial.—This church is progressing along all lines. People and pastor are both happy and pleased with each other. The third Quarterly Conference held a few nights ago was a great one. Paid the pastor for that quarter, \$149.00; District Superintendent, \$7.00. The Stewards paid the pastor Sunday, October 6, \$22.35. One person joined the church. The Stewards and Trustees have just placed in the parsonage yard, for the comfort of the pastor's family, twenty barrels of Pittsburg coal. The Stewards and Trustees are planning a great rally for the pastor and to meet other obligations, on Sunday, October 20. Our church seems to be an inviting field for society anniversaries. We expect to close up a great year's work.—P. D. Kennedy.

Trinity Church.—We are in the midst of our Fall Bazar, and every indication points to success. We want you to come and help us this week, for by October 21 we must be ready to meet our obligations. The pastor preached Sunday, at 11 a. m.; collection only \$9.00. Sunday, all day will be final rally, and we hope to have Bishop Thirkield and all of the city pastors with us. At night we will preach the twentieth anniversary sermon of the Ladies of Providence. Sunday, October 27th, at 3 p. m., will be Tuberculosis Day, and Drs. Dowling and Reilly and some of the leading colored physicians will be present, and talk on this very important subject. An interesting program will be rendered. Our Sunday school continues to grow, and the teachers are beginning to make a special canvass for students.—W. Scott Chinn, Pastor.

Wesley Church.—Wesley is moving on to success. All departments of the church are doing nicely. The attendance at all services is increasing. The financial condition of the church is splendid. The services Sunday, October 6th, were good. At 11 a. m. the pastor preached a very interesting sermon. Subject, "Train Up a Child In the Way It Should Go," etc. At 7:30 p. m., the Rev. A. A. Lacy, of the African Methodist Episcopal Church, preached a very good sermon. One joined the church, after which the Lord's Supper was administered to over 200 communicants. Sunday, October 12, all the services were well attended. The prayer meetings are good. At 11 a. m. the pastor preached. At 7:30 p. m. the Old Daughters of Zion, a benevolent association, had their annual sermon preached by the pastor. Collection, \$16.00. On October 20, the Rev. J. W. Turner will preach at night. The public is invited.—R. C. Worsham, Pastor.

### Literary Notes

#### LIPPINCOTT'S OCTOBER MAGAZINE.

"A Toast to the Coward," a poem, William Wallace Whitelock; Frontispiece: "The Pleuroon," a complete novelette, H. B. Marriott Watson; "The Prospect for Mexico," a special article, Forbes Lindsay; "True Love," a sketch, Ellis O. Jones; "Lies Unregistered," a short story, Arthur Morrison; "The Watcher Speaks," a poem, Emily Sargent Lewis; "A Quarter-to-Eight," a short story, John Reed Scott; "An Optical Delusion," a short story, Lowell Edwin Hardy; "In Such a Night as This—" a short story,

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Atkinson Kimball; "Discipline," a short story, Frank E. Verney; "Height and Hearth," a poem, Arthur Wallace Peach; "Among Thieves," a short story, Robert Adger Bowen; "Nightfall," a poem, Clinton Scollard; "At the Stroke of the Clock," a short story, Joseph Horner Coates; "The Catch of the Season," a short story, Mabel Moore Macdonald; "A Sea Memory," a poem, John Northern Hilliard; "Ways of the Hour—" "Not Tired of Democracy," by George L. Knapp; "On Keeping Your Temper," by Thomas L. Masson; "Why Is a President?" by Clifford Howard; "Country Schools for City Boys," by L. R. B. "Two Friends," a poem, Sara Teasdale; "How the Investment Banker Investigates Public Utilities," a financial article, Edward Sherwood Meade, Ph. D.; "Purple and Gold," a poem, Alice E. Allen; "Walnuts and Wine," Investments, conducted by Edward Sherwood Mead, Ph. D.; Twentieth-Century Travel, conducted by Churchill Williams. — East Washington Square, Philadelphia, Penn.

### THE CENTURY.

Mrs. Frances-Hodgson Burnett has written a new novel, which The Century will publish serially this year. Mrs. Burnett has named her story "T. Tembaron." Robert Hichens and Jules Guerin, who have worked together before, have collaborated in a series of travel papers covering journeys through Dalmatia and Greece, finishing in Constantinople. The series will be one of the features of the new volume of The Century, many of Mr. Guerin's paintings being reproduced in the colors of the originals.

The Century has in preparation a series of "after-the-war" articles, dealing with great events in American progress during the half-century following the Civil War. The series will begin in the November number of the magazine with a narrative of "The Humor and Tragedy of the Greeley Campaign," by Colonel Henry Waterson, the noted editor of the Louisville Courier-Journal. Following articles in the series will deal with the cause of Andrew Johnson's impeachment, Cleveland's triumph over Blaine, "the aftermath of reconstruction," "Uncle Sam's bargain in Alaska," the return to hard money, etc., etc., and the contributors will include General Harrison Gray Otis, of the Los Angeles Times; Melville A. Stone, of the Associated Press; Clark Howell, of the Atlanta Constitution; Charles A. Conant, formerly editor of the New York Journal of Commerce, and other equally well-known authorities.

M. Pierre Loti, the distinguished French writer of romance and member of the French Academy, now in New York directing the production of his play, "The Daughter of Heaven," has engaged to contribute to The Century the record of his impressions of New York; and they will appear in an early number of the magazine. M.

Loti is pre-eminent among French writers as an observer of foreign lands.

### CENTRAL CHURCH, JACKSON, MISS.

In less than thirty days Central raised for local and general Church work more than six hundred dollars. Children's Day came off the fifth Sunday in June and the young people in the Sunday School raised \$54.60. The trustee rally came off on the 25th of July, and the heroic leaders of Central raised \$500.00 for trustee purposes. Bishop Scott was here on Monday night, July 29, and lectured on "Africa." We gave him \$39.50 for the Board of Foreign Missions. The Hon. P. W. Howard contributed to Foreign Missions, \$10; Dr. S. D. Redmond, \$5; Prof. J. A. Martin, \$5; Dr. R. L. Johnson, \$3; and the Hon. L. K. Atwood, \$2.50. Quite a number of others gave \$1 each. The leaders of Central have all worked well, Mrs. M. F. Wilson's class leading in the trustee rally. Special mention is due Mrs. Ellen Hiram and Mrs. Laura Hick for the way they worked as individuals in the rally. Mrs. Hiram raised \$30 and Mrs. Hicks \$18 by individual effort. They are great workers.—G. W. Smith Pastor.

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# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
EATON & MAINS, Publishers

NEW ORLEANS, OCTOBER 24, 1912

Vol. No. 41—No. 42

## "BILLY"—A MARTYR—ANOTHER CHAPTER

The heroic is not a class virtue. It is an attribute of humanity, high and low, rich and poor. It evidences the going on to perfection of our frail humanity. The heroic has been extinguished in many a life by selfish living, in others it lies dormant from disuse, while in others, few in number, it is more pronounced. But you can not judge the social standing of the individual by a study of his deeds of heroism. Aristocracy has no monopoly on this virtue that has been the inspiration for song and story, marble and canvass. The appearance of this virtue in all grades of humanity—under varied circumstances is a proof of the solidarity of the human brotherhood. For real and unaffected heroism may come with equal crystalline purity from the life of a peasant as from a king.

Heroism did not die with our forefathers. It is a tribute to them that their children make imperishable their memory by reliving in spirit the lives of their fathers.

The Great Teacher planted, for all time, the seed of heroic living when he said: "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall find it." This sums up, in a most comprehensive way, the motives for unselfish living and triumphant dying. When men begin to lose sight of self, then they begin to live the larger life. The Master had a right to lay down this law, for it was but a verbal interpretation of His own life. The glory of the Christ life is the absolute abandonment of selfish ease and comfort and glory for the joy and peace and exaltation of others. The seed sowing of the Master is daily bringing forth fruit to the honor and glory of His name and the blessing of humanity.

We recorded, in a recent issue, the impressive and superb act of Billy Rugh in giving up the skin of his crippled limb to save the life of a young woman who was severely burned. The record of this incident touched many of our readers, and we hope to the end that they may catch Billy's spirit. We must now add another chapter to this story—a pathetic one.

Since our last writing Billy has died. But he died as bravely as he had lived. The same motive that moved him when he offered himself for the life of one whom he did not know and had not seen, was with him in his dying hour. There was no word of complaint on his lips as he breathed for the last time and closed his eyes upon his "good and kind world." For he said, as if to silence forever those who could not appreciate such unselfish giving up of self, as a final evidence of his heroic and exalted spirit: "Well, I amounted to something after all."

Incarnate Billy's spirit in one of exalted station, and give to such a one his deeds and words and you'll have a character that would be preserved in literature and art. But Billy's humble station does not detract one whit from the pure and rare motives of his heroic living and dying. Nor will we take from him the honor due him because he was friendless and obscure. Our better natures respond to the call of the incident and write his name among the great.

Gary, Indiana, where Billy dwelt, knew that no little soul had gone hence. So they

princely burial. The mayor of the city appointed a committee to perfect plans for the last tribute of respect. The committee was composed of the engineer, commissioner of public works and the city comptroller. The services were to have been held in the Gary Methodist Episcopal Church, but the vast throng compelled them to abandon the church, and the pastor who preached the funeral sermon, used an automobile for his pulpit. What a text that pastor had in Billy's life! After the service at the church the press correspondents say there followed "the most unique funeral procession ever seen in the United States." The flower-banked casket was borne on the shoulders of six stalwart policemen, "Cheerful Billy's" friends when the cripple sold papers on the corner. Jim, Billy's deaf mute partner, whom Billy befriended walked

### WAR! WAR!! WAR!!!

In our territory there are two full regiments of picked men under superb leadership. These regiments have to their credit many victories. They have met the enemy under various conditions and won. Allied with these two regiments are 300,000 persons who have sacredly pledged co-operation in every good work. This is a larger constituency than Nicholas I, of Montenegro, had, when he declared war against Turkey. But this constituency has sympathizers numbering several millions—more than the combined populations of Bulgaria and Montenegro. This force of 2,000 ministers and 300,000 members are called to war to capture at least 10,000 new subscribers to the Southwestern Christian Advocate. The Southwestern has been a help to the Negro in the time of trouble. It will be a tower of strength in days to come. These and others reasons should move our forces to bring in a victory of 10,000 new readers at once. Let it be a decisive battle. We are abundantly able. Shall we be found wanting? Follow the line of campaign already in your possession.

behind his dead friend as did also the father and brother of Miss Ethel Smith, whose life Billy had saved. Members of the city police and fire department were next in line, followed by the Gary prominent business men in autos. More than 100 machines were in line. Behind the autos came the rank and file of the dead boy's friends, led by the Gary band. For the first time in the history of Gary every steel mill was closed and 15,000 brawny, toil-grimed steel workers, with bared heads and slow steps, marched to the measure of the funeral dirge, through the streets, where the dead hero was a familiar character.

The body was taken to Briar Bluff, near Rock Island, Illinois, where it awaits the resurrection morning.

This crippled newsie has not died in vain. He saved one life direct, and Miss Smith's huge bunch of lilies of the valley placed on the coffin of her benefactor was only a faint expression of her gratitude which will be constant and full. But our little hero has done more than saved one life. He has taught anew the Master's way: "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it."

## INNOVATION

Methodism is sufficiently elastic as to permit many innovations without an infringement upon the laws of the Church. From the beginning Methodist Annual Conferences have adjourned under the motion "after reading the Journal, the devotional services and the reading of the appointments the Conference adjourn without date." The reading of the appointments as the last item of business has kept the Conference in suspense, especially so when the appointments were kept a secret. The Conference week, to many a Methodist preacher, has been a week of agony because of the suspense. Bishop Smith, at the recent session of the Illinois Conference, read the appointments on Friday and the Conference continued its session. The innovation worked well. It put the preachers at ease and gave those who had a kick to get at the Bishop and the Cabinet. This plan is used by the Church of Canada, with satisfactory results.

## SOUTHERN COLLEGE MEN AND THE NEGRO

The Negro question can bear the test of reason and the light of an awakened conscience. When Southern white men begin to approach this question with an open mind, free of prejudices, we may look for a better day for the Negro and a more cordial relation between the races. The Young Men's Christian Association movement, among other things, hopes to promote peaceful relations between the races by a careful study of the whole question. Mr. W. D. Weatherford, in a recent issue of the *Southern Workman*, tells how this is being done. He says: "The new attitude which Southern college men are assuming toward the matter of race relationships is most encouraging. In the tolerant, broad-minded friendliness of the rising generation of college men lies the hope of the Negro race. Eighteen months ago the Young Men's Christian Associations in colleges of the South launched a movement for a definite study of this problem of the Negro by white college men. Our most sanguine hopes did not lead us to believe that we would be able to get more than two thousand Southern college men studying this question within the first year. In fact, so timid were we that at our student conference, where we gathered leaders from all of the colleges of the Southeast, we planned to invite personally a group of more mature and broad-minded students to enter this study. We felt that if they became genuinely interested each man could go back to his college and start a similar study group. We had no hope that we could secure more than fifteen or twenty men in this Conference for this study. The Negro course was announced as one of the seven courses in the study of home and foreign missions, and what was our amazement when we found that more than one-third of the students in the Conference enrolled in the class for Negro study. These men going back into various colleges so encouraged the study of this problem that during the term of 1910-1911 we were able to enroll some four thousand college men in small groups in the study of this question. During the present college year of 1911-1912 we have already enrolled some six thousand men. Thus it will be seen that in the last

(Continued on Page Eight.)



## The Print of the Nails

### Sabbath Morning Sermon Before the North Carolina Conference

By Bishop Theodore S. Henderson, LL.D.

*"Except I shall see in His hands the print of the nails I will not believe."—John xx: 25.*

The demands of dogmatic skepticism are not infrequently more intolerant than the traditions of faith. Doubt may be an expression of investigation; dogmatism is liable to be an expression of ignorance. The demand of Thomas in its spirit is the demand of a dogmatist, though at heart it was the plea of an honest doubter. The spirit of the demand was wrong; he would limit the evidence of the resurrection of Christ, and at the same time define its method. He who searches for truth will not impose limitations upon the truth giver; it is truth he seeks; he will be ready to receive it from any and every source, by any and every method. At heart Thomas was a real truth seeker and the demand he made of his fellow apostles was neither unrighteous nor unreasonable in the real content of the demand. He wanted to be sure that Jesus had risen; the craving of his heart was for reality; if his colleagues had seen the risen Redeemer, Thomas wanted to be sure that the man whom they had seen was the real Jesus whom he had known in Galilee and Samaria, in Bethany and Jerusalem. To Thomas the infallible proofs of the genuine Jesus were the marks of sacrifice which he bore; only the sacrificial Jesus could be the real Jesus. He had companied with Jesus long enough to know that his Master carried with Him his own credentials; they were the credentials of sacrificial service, and doubtless to Thomas the supreme demonstration of the sacrificial Jesus was the crucified Jesus, crucified on the cross, in whose hands and feet nails had been driven.

I doubt whether Thomas went through any reasoning process along the lines I have indicated, but he knew the real Jesus in the flesh and did not want to lose Him; if Jesus be restored to him in his thought and life, then life itself would take on a new hue. Athwart his sky the clouds had been gathering deep and dark; for many days since the body of Jesus was laid by Joseph and Nicodemus in the tomb, no ray of light had illumined his benighted heart, but if the man whom his fellow apostles had seen were the real Jesus, the clouds would be shot through with glory, darkness would disappear and love would be enthroned in his soul; he would believe; he would more than mentally assent to the righteousness of that divine life; he would obey His commands, he would follow His teachings; he would be the perpetual slave of the risen Redeemer. Knowing the responsiveness of the heart of Thomas to the reality of His sacrifice, in tender compassion and in winsome word Christ brought to His perplexed follower the credentials of sacrifice, and when the revelation of the print of the nails was made, Thomas, this much-misunderstood and too often maligned skeptic, was converted into the biggest and boldest believer of the apostolic circle, and without reservation or qualification exclaimed "My Lord and My God!" The print of the nails, is the only test of reality; it tests the reality of God and the reality of godlikeness. Christ won the complete obedience of His hesitant and perplexed and doubting disciple by presenting the credentials of the print of the nails. There is no other proof of genuineness acceptable to a thinking man; the evidential value of any cause is shown by the revelation of the print of the nails. It is one of God's methods of declaring Himself; He has credentialed Himself by carving the principle of the print of the nails in all His work. You may test the presence of God in any place by the presence of the print of the nails.

If God is in His world as modern science contends, then we will expect to find in nature the print of the nails. God does not disappoint us here; in field and forest, on rock ribbed mountain and in fertile filled valleys; everywhere in nature God has written the law of sacrifice. Nothing in the realm of nature is made for adornment alone. Sun and stars are for light, burning themselves up in order that man may be benefited. The rich soil of the field and prairie are impoverished in order that man may feed; the trees of the forest are sacrificed in order that fires may be kindled and man may be made comfortable on the wintry night when biting, blasting storms beat without; trees that seem to have been grown for beauty alone are silent sufferers for the benefit of others. Thus they impressed Emerson, for he compares man to the great noble rock maples of New England and says: "A man was born, not for prosperity, but to suffer for the benefit of others like the noble rock maples which, all

around our villages, bleed for the service of man." Rock maples are noble only as they bear evidence of nature's print of the nails. The poet Keats knew this concerning flowers that appear so frail, and whose perfume linger only for the passing moment. He noticed as he walked through the rose garden one day that the ground under the rose bushes was covered with crimson petals until it was completely carpeted, and he exclaimed, "Next year the roses should be very red." This was a poet's fine phrase in declaring that God had made His world in such a way that he who would read the nature of God in His world would discover the print of the nails. So long as the law of sacrifice is the law of nature, God can never be exiled from His world.

Every harvest field waving its golden spears of grain, bending its heavy heads of ripened wheat or grain, is a demonstration of the print of the nails. Every season which produces a rich harvest produces also impoverished ground, for the soil yields its richness in order to make the harvest plenteous. A bountiful harvest writes large the law that enrichment is possible only by impoverishment. Every spear of ripened grain making glad the heart of the tiller of the soil, stands in its own grave. The glory of the ripened grain is by the way of the grave. If the grain will not die, the greatest of all Teachers declares "that it abides alone." In that condition it is a scandal to itself and worthless to others. On every harvest field, whether of fruit or grain, God has written nature's interpretation of the print of the nails. If God had not written it so everywhere throughout His world, then skepticism might have concluded that God was not in His world and never had been. Modern science in reverent study has not put God out of His world, but rather has insisted that He is in His world, always has been in His world, and the credentials of His presence are the evidence of the print of the nails.

George William Curtis in a eulogy on Wendell Phillips declares that there are only three great oratorical triumphs in the history of American forensic literature, the speech of Patrick Henry at Williamsburg, and of Abraham Lincoln at Gettysburg, of Wendell Phillips at Faneuil Hall. He affirms that there is no fourth, and that these three "transmit unextinguished the torch of an eloquence which has roused nations, and changed the course of history." The student of American oratory readily coincides with this judgment, but beneath the judgment there is a reason. What is the reason? What makes these three orations superably great? What enduring quality or characteristics have they? It can be summed up in a word. They reveal the print of the nails. When Patrick Henry sent his electrical warning to George III he remembered that the colonists were freemen only in name, that liberty was becoming a figure of speech instead of a political reality. Swept with supreme emotion, swayed by sentiments that would mould the colonists anew, with a spirit burning with hot indignation against unrighteous political oppression, he sought to give adequate expression to the cry of freedom that was surging through myriads of hearts from Maine to Virginia. "There is no retreat," he said, "hut in submission and slavery. Our chains are forged. The war is inevitable, and let it come. Is life so dear or peace so sweet as to be purchased by the price of chains of slavery? I know not what course others may take, but as for me, give me liberty or give me death." In that hour his martial message struck terror to the heart of the oppressive nation and rings true to the demand of the print of the nails.

And as for Lincoln's utterance at Gettysburg, where in all literature is there a suppler revelation of the print of the nails? Little wonder that Colonel Thomas Wentworth Higginson said in a Lincoln's birthday address in Boston: "Where is there anything to compare with his Gettysburg address? For myself I know of but one thing—John Brown's speech in the courtroom. I once decided

to edit a book of real good English, and got as far as Lincoln's and John Brown's speeches, and have waited ever since for a third worthy to be put with them. The Gettysburg speech was the product of a lifetime of the man. He put his whole life into these sentences, and there they are. If you cut them, they bleed." Cut into Lincoln's life anywhere and it will bleed; it is the print of the nails. \* \* \*

What lies hidden in the heart of the famous Faneuil Hall address of Wendell Phillips? Recall the man and the occasion. Phillips was the patrician commoner of New England. Trained in the cultured conservatism of Harvard University, graduated with honors, he entered on the career of a Boston lawyer. Sitting expectant in his office one October afternoon in 1835, evidently awaiting a client, that client came in an unexpected form. Through the open windows unusual sounds attracted the young barrister's attention. Hastening along the city streets—streets of which he said later, "I love inexpressibly these streets of Boston over which my mother led my baby feet, and if God grants me time enough I will make them too pure for the footsteps of a slave"—on these streets that October day he found a mob in control, and the members of the mob themselves were the supposed defenders of law. He saw William Lloyd Garrison jostled to jail without a cause; guilty of no crime except that of defending a man's right to liberty as inherent and inalienable. On that October afternoon ambition and prosperous ease were abandoned forever, and Wendell Phillips became the defender of cowed, degraded, helpless, outcast, and chained humanity. Meantime the streets of Alton, Ill., had been baptized with martyr's blood. In a frenzy of lawlessness, swept on by fires of un-mob, relentless in bigotry and hatred, for defending quenchable passion, Lovejoy had been killed by a his printing press, which had dared to contend for the freedom of the slave. Faneuil Hall had been refused for a public meeting to denounce the outrage. When the historic hall was finally opened and the throngs poured in, the air was so tense with excitement that the silence was stifling. The Attorney General of the commonwealth mid a maddening storm of applause, declared that Lovejoy in defending the right to free speech in behalf of the negro, died as a fool dieth, and the murderers of Lovejoy were justified in their effort at reform by riot, and that murder by mob was to be upheld by the majesty of the law. The long rectangular galleries on two sides and rear of the hall were densely packed with people. The main floor, without benches or chairs, were thronged, and as the speeches proceeded the eager crowd were swept with suppressed emotion. On the front of these galleries were the paintings of James Otis, John Hancock, Josiah Quincy, John and Samuel Adams, and other New England fathers. As the Attorney General proceeded with his speech, justifying the murderers of Lovejoy, hot indignation burned in the heart of New England barrister; his convictions of patriotism and righteousness would not allow him to be silent; he murmured aloud: "Such a speech in Faneuil Hall must be answered in Faneuil Hall." "Why not answer it yourself?" whispered a neighbor who overheard him. "Help me to the platform and I will," he responded. And pushing, crowding, struggling, jostling his way to the platform, he was lifted upon it and greeted with a storm of hostile hisses and maddening jeers. Can I forget the hour when as a college student I visited Faneuil Hall, stood where Wendell Phillips stood and looked out on those pictured lips and silent faces on the front of those famous galleries, and remembered what Daniel Webster had said of Massachusetts in the pride of patriotism and liberty, "There are Boston and Concord, and Lexington and Bunker Hill, and there they will remain forever." It seemed as if the spirit of Concord and Lexington and Bunker Hill would be buried on that dark day in Faneuil Hall. I saw in vision the hall thronged with that angry crowd; I seemed to hear those murderers of Lovejoy defended, and then to see Phillips crowding his way through the dense and threatening throng, and mounting the platform, to hear him say to the chairman of the meeting, as the blood of the Illinois martyrs lent eloquence to his speech, and as he pointed to the silent portraits of the dead New England patriots; "Sir, when I heard the gentleman lay down principles which place the murderers of Alton side by side with Otis and Hancock, with Quincy and Adams, I thought those pictured lips



would have broken in to voice to rebuke the recreant American—the slanderer of the dead. For the sentiments he has uttered on soil consecrated by the prayers of Puritans and the blood of patriots, the earth should have yawned and swallowed him up." Amid hisses and howls, he rode the whirlwind undaunted and that day saved New England from the damning disgrace of assisting in stoning the first martyr in liberty's cause. It was the print of the nails again, and men believed in him.

What God has revealed in nature and in the progress of civilization he has pre-eminently revealed in the gospel of the risen Redeemer. That gospel is powerless unless there is perpetually manifested in and through it the revelation of the print of the nails. From Bethlehem to Olivet the marks of the cross were upon Him. Neither His teachings, wonderful in their content and extent as they were, nor His miracles full of might and mercy, were as certain evidences of His power as a Redeemer as were the print of the nails. Concerning Him and His mission the gospel declares "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." It is not my purpose at this time to enter into any extended exposition of the phrase that has perplexed multitudes, viz., "a ransom for many." We are concerned now with the underlying principle of His life. The work of His life was not to be served by somebody, but to serve everybody; not to receive, but to communicate; not to gather, but to give, and the kind of service which He rendered in working out that principle cost Him life blood. He could not render efficient service cheaper. In His ministry to others he poured forth life life; this was the only kind of service that could possibly reveal His character as Redeemer. He was perpetually going about doing good, and the good which He did had on it the mark of the print of the nails. The print of the nails in the life of Jesus was not simply a manifestation of hands and feet through which crucifixion spikes had been driven; it was the revelation of what he had done daily and everywhere. Bethlehem had seen the print of the nails; Egypt had seen the print of the nails; Nazareth had seen the print of the nails; Capernaum had seen the print of the nails; Samaria had seen the print of the nails; Hermon had seen the print of the nails; Gethsemane had seen the print of the nails; Calvary had seen the print of the nails; Jerusalem times without number had seen the print of the nails; Olivet had seen the print of the nails; the apostles had seen the print of the nails as He taught them; the people in crowds and alone had seen the print of the nails as He had helped and healed them; the rulers and Pharisees had seen the print of the nails as He had antagonized them. The path of Jesus from Bethlehem to Bethany was a red road marked everywhere by the print of the nails. The manifestations of the print of the nails was not a spasm which overtook Jesus in an emergency in the upper room to cure the doubt of a single disciple; the truth is that everywhere He went and everything He did He poured out His life in sacrificial sympathy and service. Everywhere that characteristic distinguishes Him from earth's best men; even among the towering leaders of thought he stands supreme. \* \* \*

And if the print of the nails are the credentials of the Christ, then it must follow that the only true credentials of the genuine Christian are these same credentials of the print of the nails. The meaning of the cross of Christ in the life of the follower of Christ is more in than a historic dogma; the atonement of Jesus is not simply a theory, it is a working evidence that Christ is really resident and dominant in the life of His followers. Professor George Adam Smith of Scotland, in one of his lectures to the students of Yale University, declared "If we are to get our fellows to believe in the redemptive virtue of the cross of Christ, it will be by proving to them that vicarious suffering and its ethical value are no arbitrary enactments of God, but natural to life and inevitable wherever sin and holiness, guilt and love, encounter and contend." Christ's sacrifice on the cross must be made to live anew in the life of His disciples. The value of that cross is not only theological, but ethical; the principle of the print of the nails is natural to life, and is absolutely inevitable wherever there is a conflict between sin and holiness, between guilt and love, between rebellion and selfishness and the divinity of sacrifice. In the light of this principle it is forever impossible for the followers of Christ to be content to sing, "In the cross of Christ I

glory" unless that cross is reproduced in ethical expression in the kitchen, at the fireside, in the school room, behind the counter, in the social circle, on the street, in the factory, on Wall street, in law courts, in legislatures, in the college and in the church; indeed, wherever the life of man needs the life of God.

In my boyhood days I do not remember of having ever heard the 15th chapter of Paul's first letter to the Corinthians except at funerals; it sounded then to me as if it were a sort of a dirge of a dead hand; the pall of the grave was over it. The hand of death shut it in; there were no gleams of glory shooting through the wondrous truths of this mighty paean of praise. I felt an inner protest then; I express an outer protest now; this utterance of St. Paul was not penned for the dead, but for the living. It is true it expresses the faith of the living in the eternal blessedness of those who have passed on from earth to heaven, but it is intended to be an argument for work in this world more than it is to be a soothing solace to the sorrowing because of the heavenly rest granted those who have been released from earthly toil. Read the last utterance in the chapter and test my statement. This master logician is concluding an argument, and he says: "Therefore, my beloved brethren;" why this "Therefore?" The "Therefore" of his argument is as follows: Because all life in Christ is immortal; because men who are united to Christ in eternal life can never die; because they who are united to Christ are to serve Christ among men, "Therefore, my beloved brethren," he says to those that are alive, "be ye steadfast, always abounding in the work of the Lord." He seems to open the heavens and allow the inspiration of immortality to flood the earth life and shoot its glory and inspiration through the commonest tasks of daily duty. He is seeking to breathe the spirit of immortality; to bring the light of the eternal glory to glorify that which is natural and which is corruptible. In the struggle for the victory of the spiritual over the earthly, the corruptible and mortal man is not to despair; Christ has placed within him a life that can never be extinguished by death; death is swallowed up in life; the grave is illumined by an immortal light. We are not as the beasts of the field, nor the fishes of the sea, nor the birds of the air; we are immortal by virtue of Christ, and because of that immortality, He says, "Therefore," on this account, be reality, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord." He is appealing on the basis of our immortality for us to be faithful and steadfast and unmovable in the work of the Lord down here upon earth; he exhorts us to abound always in the work of the Lord, because, he argues, we know that our labor is not in vain in the Lord. It is that word "labor" that stands out; a particular kind of labor that has on it a particular stamp; that expresses itself in a particular fashion. What means that word "labor?" It does not mean the ordinary every day task that is undertaken as a sort of inevitable burden because we cannot avoid it; it does not mean rising in the morning, providing meals for the household, going to business, taking up the tasks of life in whatever sphere they may be just because it has been our custom so to do, or because we regard it as part of "the daily round, the common task." It means that sort of labor that wrings immortal, and incorruptible and eternal in blood out of the heart, exhausts sympathy from the soul, saps vitality from the being, while through it all there breathes the motive and spirit of the Christ of the print of the nails; when work is done in Christ's name, with His spirit, for His glory, so that He shall be able to win his way in the hearts of the unbelieving men, this sort of labor shall be Christ's credentials of appeal to men who need Him, and want to know Him, but like Thomas of old, find it difficult to discover the real Jesus without the print of the nails. The only evidence that our labor for Christ is not in vain is the test of the print of the nails. Men will never be convinced by any other credentials. Some years ago a kindergarten teacher in Sunday-school came to her pastor and said in substance: "Pastor, you know I am engaged during the week in teaching school, and have upon my hands a difficult task with a large number of restless and somewhat discouraging children; in addition to that I have had the responsibility of teaching the kindergarten, and I find that in order to prepare the lesson for the kindergarten as it should be prepared, and to give that kind of attention which such work requires on Sunday, I find myself exhausted on Sunday night and my vitality

drawn upon to such an extent that I have come to tell you that I cannot longer keep that responsible position." The pastor said: "Is this the only reason that prompts you to give up the work of the kindergarten?" "Oh, yes," she replied, "I love the work, I would like to do something for Christ, but I feel as if this work is taking my heart's blood." The pastor replied: "That is your only credential for keeping it." The only service for Christ that counts for Christ is the service that brings blood exhaustion to the man or woman who labors in it. If the teaching of your Sunday-school class, if your visitation upon the sick, if your consolation of the sorrowing, if your leading of the class meeting, if your participation in any of the religious work of the church or community does not bring out blood drops from your heart and your service have on it the print of the nails, then that work has not in it power to win perplexed, despairing, selfish, sinning men to Jesus Christ. We are prone to believe somehow that men in public positions, or those whom we regard as specially called to religious work should have upon their service for Christ the sacrificial mark; but the truth is that every Christian who is genuinely Christ's must have the same sacrificial stamp upon him. There is not one standard for the man who preaches the gospel as a foreign missionary amid the vices and degradations of Africa, and another standard for the pastor of the city church in America; Christ demands the same type of sacrifice from each and from all. \* \* \*

To you, my fellow laborers in the gospel of Christ, and upon you it is just as incumbent, whether you be in the stock exchange, or in the law office; in the physician's responsibility, or in the place of the manufacturer; whether you engage in building houses, or making shoes, or writing books, or teaching children, or visiting the sick, or leading a religious meeting; if there is no print of the nails in your every day Christianity, you cannot expect people to believe in your Christ. Multitudes of people surround you; many come in contact with you in church and out of church, in business, in the home, and in recreation; and every last godless, worldly, selfish, unChristlike individual is unconsciously but really making this demand on you. "Except in you I see the print of the nails I will not believe in your Christ."

The test of the print of the nails is the test of organized Christianity in the church. The church is what you are, but the church in its organized activities reveals certain standards, and proclaims certain principles which any community is quick to interpret. The most significant symbols of the church life are the cross and the cup; the cross on its tower, and the cup at its altar in the celebration of the holy sacrament. Both are the revelations of the print of the nails; no church can win men to Christ except as it perpetually reveals in its mission, its motive, its message and its ministry the print of the nails; no church can prosper that does not pour out its life for others; it cannot serve itself and live; it cannot save itself unless it saves the community in which it is located. Whatever may be the methods of its work, its supreme mission must be to reveal the print of the nails, and by that revelation to compel men to acknowledge the authority and divinity and desirableness of Christ. Methods of work may change because conditions change, but the method of revealing the real Christ never changes because Christ is unchangeable, and the eternal unchangeable method of revealing the genuine Jesus is by the revelation of the print of the nails. It should stamp every public service, every religious meeting, every social gathering, every form of endeavor, whether philanthropic or industrial, every club or circle, every member and family in this church; so will Christ come to men and men will come to Christ. The world is restless without Christ; the world hungers for the real Jesus. They will not believe unless they see; they will not see unless we reveal; and except they see the print of the nails Christ will have no place in their life.

In a most spiritually suggestive sermon on "Gethsemane, the Rose Garden of God," Mr. Robertson Nicoll, the accomplished and versatile editor of the British Weekly, reminds us, "that without the shedding of blood there is nothing, no mighty result, no achievement, no triumph. No great thing can be accomplished without the shedding of blood." He reminds us that the word "bless" is derived from the Anglo-Saxon word "blood," whence he concludes that

(Continued on page 6.)



# THE CHRISTIAN LIFE

## Morning Messages

### The Poor in Spirit

By Bishop Anderson



It is significant to me to meet at the very gateway of this marvelous revelation of divine truth such a statement as was made. It is as if our Lord had said: "Remember always that to be poor in spirit is necessary for successful learning." There is no man whose condition is quite as pitiable, quite so hopeless, as the man who in his own estimate knows everything, and has attained everything that is attainable. The severest words of condemnation spoken by the Master during his earthly ministry were spoken concerning this type of character. I was commenting on this passage once as I was about to receive a class of young men in a colored conference, and in order to make the meaning more clear, I said: "Brethren, we all know what it is to be poor in purse," and one man looked up and said: "Yes, we know what that means; it means to be hard up." And the point about it is that it means precisely the same thing in the Spiritual Light: Blessed is the man who, in his own thought and his own estimate is hard up in the Spiritual Light. In the heart of such a man is that our Lord declared there is room for the kingdom of Heaven.

In my last pastorate I had a visit from that pre-eminent servant of God, Benjamin M. Adams of the New York East Conference. He spent a Sunday with me and of course he did the preaching. I never wanted to do any preaching when Benjamin Adams was around.

In the course of the morning's sermon he told of this incident. He said: That there was a friend whom he had not seen for a period of forty years. And my friend said to me, Adams, it has been a long period since we met and I thought I should find Adams an old man if I met him again. But here you are between seventy-five and eighty years of age, with the glow of the morning on your cheeks and the elasticity of youth in your walk and alertness in your mental faculties that belong to a man in the prime and vigor of health and life. How is it that you have kept so young so long? But those who knew the great hearted, great souled man can easily fancy with what good nature he looked into the face of his friend and said: Ah, well, my old friend, the eternal life has struck me and it had struck him and it had struck him hard and that was the reason why his ministry was so marvelously fruitful to the very end of his marvelous career. And then he went on and from the incident deduced this suggestion, this general principle. If you have failed to retain a young heart by keeping on the line of discovery I will give you the essential of youth as worth its weight in gold.

A man was about to superannuate at the recent session of the New England Southern Conference who had been fifty years in the active ranks, and we called upon him to tell us if he had anything to say, and he had this splendid thing to say: "Every year of my ministry I have outgrown myself." And certainly that is a truly scriptural attitude.

That was the attitude ceaselessly of the great apostle to the gentiles. He said, I have learned in whatsoever state I am, therewith to be content. And note this fact he was not talking about the inner life but about the outward condition of life.

And this is what he said: Forgetting the things which are behind and pressing forth to those who are before I keep always pressing (that is the significance of the Greek verb) towards the mark for the prize of the high calling of God in Christ Jesus.

If we look beneath the surface of things and inquire what is the deepest principle of successful learning in the school of methods in the outward school but that it is the deep constant sympathy with the Spirit of his inner life. I have been impressed again and again as I read in the records how it is stated in the gospel of St. Mark how he retained the twelve that they might be with him and that he might send them forth as servants; not that they might study his doctrine or give attention to his methods but that they might be with him and find his secret as it seems to me of a successful learning of the deepest lesson in the Spiritual teaching of the Son of God.

Shall we take this lesson to our hearts this first Easter morning. Mary thought she was in the presence of the gardener when Jesus morning? You remember the incident of the First Easter morning. Mary thought she was in the presence of the Gardener, when Jesus turning to her said, "Mary!" And you remember the walk to Emmaus how the disciples' eyes were not opened until the Master opened up to them the scriptures, and then they said one to another: "How our hearts burned within us as He talked with us by the way." So shall we repeat the experience of the disciples on the way to Emmaus, so shall our hearts burn within us this morning as he talks with us.

A professor of the English Bible in Albion College has given to us as it seems to me a beautiful interpretation of the 23rd Psalm regarding our Lord in the attitude all the way through as the teacher and the disciple as the learner. Let me give it to you: "The Lord is my teacher, I shall not want. He giveth me joy in God's great out-of-doors; he causes me to delight in my day's work. He leadeth me in the paths of true knowledge for His name's sake. Yea, though I walk through the valley of the shadow of death I will fear no evil for Thou wilt be with me, my teacher and my comforter still. Thou makes my enemies to become disciples of the great teacher. Thou leadest me gently from the known to the unknown. Surely godness and mercy shall follow me all the days of my life and I shall be a learner in the school of the great Teacher forever."

What could we ask more than that. May we learn anew of the sweetness of the privilege as we tarry for a moment at the beginning of this day.

The fog-bell strikes only on occasion, but all the time and every night the light flashes out from the lighthouse; all the time and every night this light is flashing out from you if you are God's children. "Let your light so shine." Do not flash it—let it shine; just have it, and then let it shine. You cannot let it shine unless you have it, and if you have it you cannot keep it from shining.—  
Lyman Abbott, D.D.

### All in All

As slips the stream into the parent sea  
And finds repose upon that billowy breast,  
So sinks my seaward hastening soul in Thee,  
And findeth rest.

As wee birds nestle 'neath the mother's wing  
And, fearless, find them shelter, love and care,  
I rest in the safe cove of Thy wing,  
Protected there.

Earth follows daily on its winding path,  
E'er curving inward to the kindly sun,  
So in the course Thy gracious wisdom hath  
My days are run.

As moves the shackled winter to the spring  
With fettered arms, her gentle hands lay bare,  
To Thee my soul her clanking chains would bring  
And leave them there.

As song birds greet the May and flowers unfold,  
And perfumed blossoms scent the balmy air,  
For Thee my flowers of life their hearts of gold  
With others share.

As waning night drops off its cloak of gloom,  
And radiant morn advances to the day,  
From doubt and sorrow unto Thee, my home,  
My soul's away.

Grain-laden fields and youth and happy love  
And promised comfort after days of pain  
Are ripples on the deep sea of Thy love,  
Saviour of men.

—Caroline M. Butterfield.

### The Debt Was Paid

By the Rev. C. H. Weatherbe

The following story is told about the great statesman, Henry Clay: "The great orator, at one time of his life, was burdened with a debt of ten thousand dollars, due to a bank in Kentucky. Certain political friends of Mr. Clay raised a sufficient sum of money and quietly paid the debt without saying anything to him about it. In utter ignorance of the fact, Mr. Clay went to the bank and said to the cashier: 'I have called to see you in reference to that debt of mine to the bank.' 'You don't owe us anything,' replied the cashier. 'Why! How am I to understand you?' 'Well, a number of your friends have contributed, and paid off the debt—you do not owe this bank one dollar.' Tears rushed into Mr. Clay's eyes, and, being unable to speak, he walked away. Mr. Clay felt the joy of a great deliverance—deliverance from a galling debt." This incident may be used as an illustration of Christ's forgiving the debt which a sinner owes to God. Every unforgiven person, because he is a sinner against God, is morally in debt to Him; and the debt is so very great that the sinner cannot pay it for he is morally bankrupt. And that debt would forever stand unpaid, unless Christ should pay it in behalf of the sinner, who is the debtor. But we must not conclude that such a debt has been paid by Christ for every sinner in the world, and without any conditions, to be met by the sinner. If Christ had actually paid everyone's debt, then all sinners would now be entirely forgiven of their sins. No longer would they be moral debtors to God. Christ has made provision for such payment, and it becomes effective as soon as the sinner confesses his debt, prays for forgiveness, and accepts Christ as his Redeemer and Lord.

I'm thankful, truly thankful, I have kind  
and loving friends,  
Who wait with willing hearts and hands  
help me gain my ends;  
The faith which they repose in me is strong  
through thick and thin,  
I dare not disappoint them, so I feel I  
bound to win.

—Nixon Waterman

"Our lives will be no higher than  
aims."



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The one hundred and fifty pastors whose names are listed here have responded to our appeals, have received their Collection Cards and are now at work. Some are using as many as ONE HUNDRED cards—many are using FIFTY—ALL can use some. Organize Southwestern Clubs with a Captain and a Collector for each Club. Will not every pastor join in this movement? The securing of 10,000 additional subscriptions will be easy for Two Thousand Pastors, a little more difficult for One Thousand Pastors, and more difficult still for Five Hundred Pastors. Therefore, we plead for united effort. Your loyal members will respond to your earnest appeals.

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## The Tennessee Conference

By J. H. Thompson

The Tennessee Conference of the Methodist Episcopal Church began its forty-seventh session in Key Chapel, Gallatin, Tenn., 8:30 a. m., October 10, 1912; Bishop Theodore S. Henderson, in the chair. The holy communion was administered by the Bishop, assisted by the district superintendents. The roll call showed that six had died during the year: Revs. J. M. Lyte, J. L. Massey, Lewis Burks, J. M. Moody, H. W. Key and Henry Dunlap. Rev. D. T. Burch was elected secretary, H. P. Gordon and F. R. Anderson, assistants, Rev. E. J. Guthrie, treasurer and Rev. D. J. Mitchell, assistant Rev. S. M. Strayhorn, statistical secretary; W. L. Denton, W. A. Rogers, R. B. Ross and F. N. Collier, assistants. The welcome addresses were delivered by the Mayor of the town and the cashier of the local First National Bank, responded by Dr. W. W. Lucas, as-

sistant general secretary of the Epworth League and Bishop Henderson. J. S. Nance and J. K. Jones, were admitted on trial. W. B. Crenshaw and Wm. Harris were received into full connections. I. C. Churchwell, Wm. Walker were ordained deacons. H. P. Gordon was ordained elder. Rev. J. B. Bradford was put on the retired list. Willis T. Ayers was readmitted. A resolution asking for six districts which after a very full and lengthened discussion of all the interests involved was adopted. The resolution was more a petition to the bishop.

Doctors I. L. Thomas, E. M. Jones, W. W. Lucas, I. G. Penn, Prof. M. S. Davage and Dr. E. C. Clement presented their causes with earnestness. Secretary Penn presented the Jubilee to the Conference. Bishop Theodore S. Henderson, the presiding Bishop, challenged the brethren to give a dollar for every dollar the members of the conference would give as a guarantee they were going to work the plan. The brethren accepted the challenge and in a few min-

utes over one hundred dollars was on the table. The Bishop gave two dollars for every absent superannuate and then matched it with two dollars. He also gave five dollars for his eleven-year-old boy and matched it with another five dollars. The general officers and many of the laymen gave one dollar each. Secretary Penn had collected \$24.00 on the Freedmen's Aid Jubilee, which he credited to the Conference and the Bishop matched it with twenty-four dollars; total for the conference, \$152, the Bishop giving the same amount, made \$304. The Conference also advanced its regular Freedmen's Aid Collection over last year. Dr. M. W. Dogan was representing the Board of Education and Dr. J. P. Wragg represented the American Bible Society. Dr. J. A. Kumler, president of Walden University, was present and represented that great school. The Rev. J. T. Legget of the Lexington Conference was a welcome visitor. The Tennessee Conference has taken on new life and under the leadership of Bishop Theodore S. Henderson she will be counted among the leading conference of our Methodism. Rev. R. T. Weatherby was transferred to the North Carolina Conference. Revs. N. D. Shamborger and J. D. Chavis were transferred from the North Carolina Conference to the Tennessee Conference. Thus ended one of the greatest sessions known in the history of the Tennessee Conference.

## Appointments, 1912-13

### CENTRAL DISTRICT.

S. M. Utley, District Superintendent.

Clifton, Robert A. Dowell; Cumberland Furnace, W. T. C. Travis; Dickson, R. B. Ross; Dover, J. F. Neal; Humboldt, J. W. Sebastian; Lawrenceburg, J. H. Thompson; Lexington Circuit, S. M. Carmichel; Mansfield Circuit, E. F. Carter; Martin, S. M. Strayhorn; Mt. Pleasant, J. M. Huddleston; New Zeal, G. A. Sanford; Paris, C. C. Teague; Sharon, L. M. Moore; Springville, J. F. Fenner; Waynesboro, S. P. MacDonald; White Bluff, A. M. Brooks

### MEMPHIS DISTRICT.

D. T. Burch, District Superintendent.

Atoka, Joseph Harrison; Bell's Circuit, W. A. Rogers; Binghamton, Edw. Taylor; Burdett Chapel, A. L. Nelson; Covington Circuit, T. B. Blackman; Dyersburg and Fowlks, J. P. Price; Friendship Circuit, W. L. Johnson; Gallaway Circuit, Wm. Harris; Klondyke Mission, J. W. Whittaker; Mason, H. P. Gordon; Memphis Centenary, J. D. Chavis; Memphis-Warren, C. L. Fields; Savannah, A. D. Butler; Union City, E. J. Reddick.

### CUMBERLAND RIVER DISTRICT.

E. J. Guthrie, District Superintendent.

Alexandria, Wm. Neal; Cherry Valley, T. N. Collier; Cookeville and Algood, T. H. Hanna; Dechard Circuit (supply), H. C. Hicks; Gallatin, J. K. Jones; Gallatin Circuit (supply), J. A. Burnley; Gordonsville, Thomas Belcher; Hartsville, Miles Williams; Lebanon, S. T. Miller; Lebanon Circuit, S. J. Boone; Liberty, Samuel Knight; Livingston, W. H. Meals; Manchester, J. S. Nance; McMinnville, J. B. Booth; McMinnville Circuit, E. F. Douglas Mitchellville, J. W. Satterfield; North Lebanon, C. P. R. Woodson; Sparta, J. H. C. Means; Sparta Circuit (supply), Wm. Holden; Stonewall Circuit, B. J. Meredith; Tullahoma, David Scott.

### NASHVILLE DISTRICT.

T. W. Johnson, District Superintendent.

Brentwood, W. B. Crenshaw; Butler Mission (supply), C. A. Todd; Cainsville Circuit, B. F. Anderson; Christian Circuit, Frank Smith; Eaglesville Mission (supply), A. Wooden; Farmington Circuit, H. W. Rucker; Lascassas Circuit, W. L. Lillard; Lewisburg Circuit, A. Phillips; Murfreesboro Station, W. R. Smith; Murfreesboro Circuit, J. A. W. Moore; Nashville-Braden Memorial, J. W. Richmond; Clark Memorial, N. D. Shamborger; Gordon, W. L. Denton; Hubbard Chapel, H. E. Erwin; North Mission, J. R. Reese; Seays Chapel, J. H. E'is; Thompson Chapel (supply), H. H. O'Neal Nolensville Circuit, W. D. Peltus; Shelbyville, A. Ransom; Smyrna Circuit, H. P. Belcher; Springfield Circuit, F. K. Anderson; Spring Hill Circuit, J. A. Hill; Franklin Station, D. J. Mitchell.

Willis T. Ayers and I. Y. Pinkard left without appointment to attend some one of our schools.



## The Sign and the Leaven

International Sunday School Lesson for November 3, 1912

Mark 8:11-26.

Memorize verses 14, 15.

Read Matt. 16:1-12.

**Golden Text:** "Jesus spake unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."—John 8:12.

### The Disciples Instructed

After returning from Tyre and Sidon by way of Decapolis, Jesus again fed four thousand near the shore of the Sea of Galilee. But despite all they had heard and some of them probably themselves seen of his mighty words and works, the Pharisees demanded of him an additional definite sign from heaven. Such a demand was always painful to Jesus, and he never responded to it. So the hypocritical inquirers, here as elsewhere, were sent away answered, but not with a sign from heaven. At Bethsaida, just north of the Sea of Galilee, a blind man was healed. Thence Jesus proceeded with his disciples about twenty miles farther northward into the towns of Caesarea Philippi at the foot of Mount Hermon. Probably his chief purpose in taking this long journey over a relatively unfrequented road was to converse with and instruct his disciples apart from the multitudes in private. Now that his Galilean ministry was practically at an end, and the way to the cross was opening before him, the time had come for an understanding with the twelve as to his Messiahship.

### The Text Explained

(a) Whether from the region of Dalmanutha or from a distance is not known. (b) Some startling manifestations from the skies. The miracles did not satisfy them. (c) Testing him. (d) "Groaned deeply" because of the obstinacy of the Pharisees which he knew would lead to final separation. (e) Other than those they had rejected. Compare Matt. 12, 41; 16, 4. (f) Probably the west side. (g) The disciples detailed to such work failed to make provision for the journey. (h) Used here as a symbol of evil. Two kinds are referred to: (1) Of the Pharisees, arrogance and unspiritual teaching; (2) of Herod, the license to sin which accompanies unbelief. (i) Some authorities read because they had no bread. (j) Or, it is because we have no bread. (k) They thought he referred to their neglect in not supplying food. (l) Reproach because they failed to see the spiritual truth involved. (m) Incidents to remind them of their lack of faith. (n) In verse 19 traveling baskets, verse 20 hampers. Different Greek words are used. (o) Even after

these they had not learned to trust him implicitly. (p) Since the position of Dalmanutha is uncertain it is not certainly known with Bethsaida is referred to, but probably the one on the west side of Jordan. (q) Numerous in the Orient because of the blazing sun and shifting sands. (r) Led him. (s) To insure privacy. (t) Utilizing his power with recognized curative means. (u) He could discern moving objects which he knew to be men, though he could not distinguish their features. (v) Fixed his gaze intent on discerning accurately. His sight came gradually. (w) He had been led in and out, Jesus wanted to avoid the excitement his cure would surely cause.

### The Light of the World

Jesus employs many metaphors in His attempts to make plain to his disciples and others the character of his mission and his own personal relation to the kingdom of heaven, the inauguration of which he links inseparably with his own public ministry. Considering the fellowship of the kingdom of heaven as something apart from the world and in a peculiar sense under the protecting watch-care of the heavenly Father, Jesus proclaims himself to be "the door to the sheepfold," the entrance to that sphere of favored fellowship. Speaking more plainly of the Father in response to an expressed desire to know and see him, Jesus tells Philip that "the way" to the Father is through him and that in him is to be found the sum and substance of that higher fellowship, that spiritual kinship with God which the human heart craves. In this sense also he is "the bread of life," the substance and nourishment of that life, which the apostle Paul describes as a life "hid with Christ in God." All this Jesus is to those who accept him and who through him enter into the fellowship of the kingdom. But he is something to those outside of that fellowship also. He is much to the world at large, the world that without his coming had remained in darkness. He is "the light of the world," its source of enlightenment both intellectual and spiritual. The greatest of all influences at work in the world, slowly but surely transforming its dark places into light, its sorrow and suffering into joy, is the spirit of altruism, the spirit of service prompted by love. That this spirit is indeed abroad in the world and that it is the Christian spirit, the world does not even yet seem to recognize. The light still shines in darkness which comprehends it not. But it shines.—From "The Lesson Handbook."

## "The Blind Beggar" and "The One that Was Deaf"

The Use of the Senses in the Attainment of Character

Epworth League Devotional Meeting Topic for November 3, 1912

(Mark 10:46-52; 7:31-37; Judges 16:15-21.)

BY THE REV. A. PRESTON SHAW, B.D.  
CONCERNING THE SCRIPTURE.

Jesus went about the world doing good. His heart always went out to suffering humanity. His ear was ever attentive to the cry of the needy. No interests of His own ever absorbed His attention to such an extent that He became forgetful of others.

As He went out of Jericho with His disciples and a great multitude following, there sat by the wayside a blind beggar crying for mercy. Many urged the blind man to "keep quiet, but he cried out the more, "Thou Son of David, have mercy on me." Although Jesus had steadfastly set his face and footsteps toward Jerusalem; although he was doubtless musing in His mind the cruel fate which awaited Him there, His attentive ear did not fail to hear the cry of the poor blind beggar, and He "stood still" and ordered that the blind man be called.

When he came into the presence of the Great Healer it can be said to his credit, that he sought more than alms, but his sight, something far more valuable. "Go thy way," Jesus said, "Thy faith

hath made the whole." The former blind man did not go. He had received his sight for a greater purpose than seeing his friends and making a living for himself. He used the sight which Jesus gave him in following Him and learning His way.

After Jesus departed from the coasts of Tyre and Sidon, He came unto the Sea of Galilee through the midst of the Coasts of Decapolis. While there they brought a deaf and dumb man to Him that he might heal him. Jesus granted their request. He took the deaf and dumb man aside and put His fingers into his ears and touched his tongue, and breathing a prayer to heaven, He commanded that they be opened and the deaf and dumb man's ears were opened and his tongue loosed so that he could speak plain. "Tell no man," Jesus said. But the more He charged them the more they published it. They had not had their friend's hearing and speech restored that they nor he should keep quiet. They published it the more. They made the praise of their benefactor resound throughout all that region—"He hath done all things well," they cried. "He maketh the deaf to hear and the dumb to speak."

The story of Samson is a sad one. God endowed him with superhuman strength, but what a mis-use he made of it! Instead of obeying God's commandments he went worldly pleasure seeking. Instead of being Israel's deliverer from the Philistines, he himself was delivered unto shame and death through them. While it is true that he slew more at his death than during his life, the death which he died was not at all becoming.

### THE MEANING AND APPLICATION TO US.

All that we have belongs to God and it is abused unless it is used to His glory and honor. Our sight is not given us that we may look with lustful eyes on that which degrades and leads to moral degeneration and death. Our ears were not given us that we might hear that which is destruction to true manhood and womanhood. Our taste was not given us that we might abuse it with strong drink. All our senses are given us so that our strength and character may be developed through them so that thus we may glorify our God.

How sad we are when we look upon a blind or deaf and dumb man who has lost his power of sight hearing and speech! It is equally as serious, however, to see hundreds and thousands who abuse their sense of sight and hearing in delighting to see and hear those things which are degrading. One of the first duties of man is to appreciate and use those powers which God has given him to His Names glory and honor.

Winchester, Va.

### The Print of the Nails

(Continued from Page Three)

where there is no blood there is no blessing. "You can lighten," he says, "another's way by cups of cold water, and these things are great in the eyes of Christ, but to bless in the superlative degree we must part with life; without shedding of blood it cannot be." Having illustrated this principle as the law of the Kingdom of God when he comes to speak of the mission of the church, its apparent lack of spiritual power and its only source of achievement, he declares, "When the world is become one great Gethsemane, we shall see over it all the flowers that grow and grow only in the garden where Christ's brow dropped blood. The church of Christ must be in an agony, praying more earnestly, sweating as it were, great drops of blood, before the world can be brought to Christ. There is no life without death. Gethsemane is the Rose Garden of God." Shall this church occupy her energies in planting passion flowers in this "Rose Garden of God?" Where is the print of the nails in your life? What service have you rendered for Christ which bears evidence of the nail prints? Can the work which you have done for Christ be catalogued with that sort of labor that "is not in vain in the Lord" because it has cost you the shedding of blood? Have you bled to bless? Have you saved yourself and forgot your Redeemer could not save Himself because he saved others? Have you heard the sympathetic plea of the unbeliever standing close at your side, crowding you, not with impertinent dogmatic questioning, but with pleading perplexity, saying, "Except I see the print of the nails I will not believe?"

Holding aloft the cross of Christ in which we trust and which we carry at the head of His advancing host, and holding forth the cup of Christ which we will share with all who love our Christ, we will march thus to victory and the gates of hell shall not prevail against us. So let it be. Amen.

The second meeting of the Womans Home Missionary District Association of the Brookhaven district was held in St. Luke Church, Hub, Miss., with District President, Mrs. S. A. Dukes in the chair. Mrs. Dukes gave a very interesting talk which made us feel proud to have her in our midst. Mrs. Dukes read an excellent report of her work. The report of each auxiliary was received. N. C. Brewer made helpful remarks, also Mesdames Mary Bell, C. R. Johnson, Callia Spence and others. Remarks by Prof. S. E. Shannon, the Rev. A. Reid and T. M. Jefferson were encouraging. Mrs. S. A. Dukes was re-elected district president; Mrs. W. C. Brewer, vice-president; Mrs. Georgia Jefferson, district corresponding secretary; Mrs. Esther Jefferson, recording secretary; Mrs. L. Cyrus, district treasurer. The place of the next meeting,—James China Grove Church. We hope to have with us then, Mrs. L. P. May and others.—M. A. Miller.



## Studies in Domestic Economy Part IV

### Some Common Sense-Causes for High Prices

By Professor J. R. Reynolds, Principal of Gilbert Academy and Industrial College

#### Too Much Middleman

We boys used to place a marble at each of the four corners of a square with one large marble in the center; whoever knocked out the middleman at the first shot won the game. Just so with the man with a family these days. He must knock out the middleman if he is ever to make both ends meet. Before produce reaches the consumer it generally passes through the hands of several middlemen, each of whom tacks on his "little profit" so that by the time it reaches the ultimate consumer and the bill is presented he has a vague idea that he is being robbed and is unable to locate the highwayman. How much of the bill is original cost and how much the profit of middlemen only God and a few of us who have taken the trouble to investigate really know.

One day I noticed some fine corn which a countryman was offering for sale on the streets of the town. I did not use corn in this form but out of curiosity asked the price. "Fifty cents a bushel" was the reply. I went across the street to buy some grits. "Ten cents the package" said the grocer, displaying a carton which, pasteboard box and all weighed less than two pounds. Now a bushel of corn will make forty pounds of grits besides a few pounds of bran after the tol for grinding is taken out. Here was my grocer charging me at the rate of two dollars a bushel for just corn when the producer was offering this staple for fifty cents. Is the making of grits then so expensive? By no means; when a boy less than ten years old I pounded it out with pestle and a mortar. You can make it now a hundred times easier with a small hand mill costing less than two dollars. The true history of nearly every fancy breakfast food is the story of a successful scheme for selling the farmer's produce for which he receives from one to two cents per pound at from five to thirty cents per pound! Is there any adequate reason why wheat which is sold at less than two cents per pound by the farmer who raises it, should be sold to the consumer for thirty cents per pound just because it is said to be "shot from guns?" But puffed wheat really cost the consumer that sum.

The retail merchant is probably a necessity of our modern life; of course he must make a living out of his business; he has been so hounded and coerced by trusts and

combinations who force him to give up legitimate profit on articles which they control that he takes reprisal on the helpless consumer. If he is forced to sell certain trust controlled articles at a price which allows him no profit he makes it up on articles not so controlled.

In the mad scramble for financial vantage ground, the exploitation of get-rich-quick propositions which promise enormous dividends, the retail merchants think nothing of taking a dollar and a half or two dollars from the consumer and delivering to him a dollars worth of the necessities of life. This may seem exaggeration but just step in and investigate for yourself; you will find rice which sells at less than five cents a pound wholesale being retailed at three pounds for a quarter.

It is an open secret that the poor man who buys in small lots pays from three to ten times as much for the necessities of life as the rich man who buys in quantities. Already in many places co-operative buying by little groups of families has been instituted. In one western city the mayor himself went out into the country and purchased the farmers' produce and sold it at cost to city consumers. A powerful organization in Texas—The Farmers' Improvement Society—was founded by a Colored teacher, the Hon. R. L. Smith, now president of a bank owned by the organization, who got a glimpse of the enormous profits of middlemen and undertook to teach his people the value of co-operative buying.

In these papers I have discussed only two causes for high prices: the surrender into the hands of specialists the preparation of common necessities of life formerly prepared in the homes and the excessive burdens and upon the shoulders of both producer and consumer by middlemen. Of such alleged causes as high tariffs, trusts, the demonitization of silver, the overproduction of gold, I have little to say: because a complete understanding of these terms is beyond the depth of mediocre minds like mine and further because I see no adequate methods of remedy within the reach of the average person. However, the evils discussed may at least be mitigated by people of moderate education who are determined to get a hundred cents worth of the necessities of life for each of their hard earned dollars. How it may be done will be the subject of further papers.

signed the Lincoln-Lee Legion Pledge." It is also a good thing for a boy to feel that his pledge is on file in a great National Enrollment of Abstainers and that his honor is at stake. He must be faithful to his pledge! Then to "show his colors" by wearing the button wherever he goes, will commit him more and more irrevocably to his pledge against drink.

The situation in regard to the battle for temperance reform in the nation is simply this today.—The dry voters are pretty well lined up against the saloon, but we have not enough of them. The temperance forces are fighting desperately to hold their ground until we can bring up the reserves—boys and girls. If the Church shall perform her full duty in training up as militant abstainers the oncoming generation of boys and girls, there is strong hope that the liquor traffic will speedily be abolished, and that America will become a nation of sober people. But the place to begin is with the boys and girls. We should get drinking men to quit so far as we can, but by all means we should keep the boys and girls from beginning.

And now the movement is being extended in the Lincoln-Lee Legion. Recently attention has been drawn to the fact that General Robert E. Lee, as a contemporary of Lincoln in those days when drinking was the common custom, was also a strong advocate of total abstinence. To the students of Washington College, Virginia, he said: "My experience through life has convinced me that, while moderation and temperance in all things are commendable and beneficial, abstinence from spirituous liquors is the best safeguard to morals and health." So the names of these two illustrious Americans, both revered for their strong total abstinence principles, have been placed together, in the name of a great moral suasion movement, now being launched in the South. We bid Godspeed to the Lincoln-Lee Legion.

Those wishing programs, pledge cards and other Pledge Day supplies, should write The Lincoln Legion, Westerville, Ohio.

#### Matriculation Day at Darrow

October second was a notable day at the Drew Theological Seminary. At eight o'clock the entire school assembled at the site selected to break ground for the new Samuel W. Browne Hall. It is on the terrace just at the edge of the forest road connecting the larger dormitory and gymnasium with the fourteen other structures which adorn this great campus before it and on either hand. "Faith of Our Fathers" was sung, and President Tipple called upon Dr. Buttz, President Emeritus, to life the first spadeful of earth. The President and other members of the faculty followed, the Doxology was sung, and each of the students in turn entered into the work of the beginning of the unique building. It was peculiarly appropriate for the company to gather at once in the chapel, and there partake of the Table of our Lord in Holy Communion, with a splendid and stirring address by Professor Curtis on "Doing All Things According to the Pattern Shown in the Mount," uplifting and moving all present. Then followed the usual work of the day until four o'clock, when Rev. F. Watson Hannan, D.D., of Brooklyn, delivered the annual Matriculation Day Address. Doctor Hannan was at his best, and made "The Minister and His Message" stand forth after the true Pauline conception, both luminous and compelling.

It seems somehow as though the very little things of life are offered in open packages—that all the big things come sealed very tight. You can poke them a little and make a guess at the size—but you can't ever open them and prove them until the money is paid down and gone forever from your hands.—Anon.

"Friendship is the triple alliance of the three great powers—love, sympathy and help."

## The Lincoln-Lee Legion to Be Launched on World's Temperance Sunday

November 10, World's Temperance Sunday has been chosen as the day for launching throughout the South the Lincoln-Lee Legion, as an extension of the Lincoln Legion on whose pledge of total abstinence, already more than a million have been enrolled. A very attractive program has been prepared for use in Sunday Schools and church services. It contains eight pages, is in two colors, blue and red, has stirring songs and the various exercises present the temperance situation in both State and Nation. It also contains a number of striking anecdotes of General Lee as a temperance man, that will be a lesson to all who hear them. Everything in the service leads up to the signing of the Pledge as a climax. This program is planned to teach and emphasize the temperance lesson for the day. Instead of entirely displacing the lesson as programs usually do, the exercises are largely in the form of questions and answers and are so arranged that all members of the school above the primary will have some part. Under the caption—"The Conflict in Our Own State"—each state will set forth its own problem in its own way.

This program ought to be used in every Sunday School. This program may be obtained from the offices of the State Anti-Saloon League in any State, along with Lincoln-Lee Pledges, Buttons, Wall Roll, and other Pledge Day supplies. Sunday school superintendents and pastors, should write to their Anti-Saloon State Headquarters for samples and complete information.

The Lincoln-Lee Legion has a system: (1) The preservation of the Pledge as a "keepsake." (2) The filing of the duplicate in the national enrollment. (3) The preservation of the name locally on the Wall Roll. (4) The wearing of the Lincoln-Lee Legion Button, to "show our colors." But few persons, have preserved the identical pledge, signed years ago. For a boy to grow up under the influence of his pledge, framed with his picture perhaps, and hanging on the wall of his home constantly reminding him of his solemn vow against drink, will make it very probable when he becomes a man he will be a militant abstainer. In later years he can point to that picture and pledge and say—"That is how I looked when as a boy I



# Southwestern Christian Advocate

631 BARONNE STREET

## SOUTHERN COLLEGE MEN

(Continued from Page One)

eighteen months ten thousand Southern white college men have been giving some genuine study to the big problems that connect themselves with race relationships in the South."

## TEN PER CENT TO THE BOARD OF SUNDAY SCHOOLS

By action of the last General Conference, the Sunday School missionary offering

"Shall be divided as follows: Forty-five per cent to the Board of Foreign Missions, forty-five per cent to the Board of Home Missions and Church Extension and ten per cent to the Board of Sunday Schools."—Discipline, Par. 415:5.

The new law went into effect immediately upon the adjournment of the last General Conference, hence all offerings made since May 29th should be divided as above.

Our pastors should, therefore, see to it that ten per cent of their Sunday School missionary offering is set apart for the Board of Sunday Schools, and so reported at the coming session of their Annual Conferences.

## WE DON'T DOUBT IT

The *Central Advocate-Methodist*, in a recent issue, contains the following paragraph: "Dr. Samuel Johnson, a Negro preacher of Georgia, recently created so much enthusiasm, it is reported, over religion that members of his flock rushed to the pulpit while the service was going on and began to embrace him. Women and men did the hugging. They shouted and sang as they squeezed. One big Negro, a convert, and who was twice as large as the preacher, hugged with such violence the preacher's ribs began to snap. The preacher wilted in his arms and fell prostrate to the platform. He died in a short time." We know of just such scenes, minus the death of the preacher. At times the shouters appear to be semi-unconscious. But the preachers usually work them up to this pitch. The pulpit can control this sort of a performance if it will. It should.

The Tennessee Conference of the Methodist Episcopal Church, South, held its centennial session recently in McKendree Church, Nashville, Tenn. The hundred years just closing with this Conference have seen great progress. Five Conferences had gone from the Tennessee. These five Conferences and the Tennessee of to-day embrace one-fifth of the entire membership of the Church South. Therefore, the celebration of the centennial anniversary was an important event. To participate in these services, Bishop David H. Moore, of our own Church, had been invited—this was a tribute to the Methodist Episcopal Church as well as to the fraternal messenger whose assured place in the hearts of our Methodism credits him to speak with authority. Referring to Bishop Moore's visit *The Nashville Advocate* says:

"The visit of Bishop D. H. Moore, of the Methodist Episcopal Church, was one of the pleasing features of the Conference session. In addition to his address on Friday evening, he delivered the address to the class admitted into full connection. He had visited Tennessee nearly fifty years ago as a captain in an Ohio regiment, and met then, as he said, with a 'warm' reception. On the occasion of his recent visit he spoke to some of the men who wore the gray in the sixties and many of the sons of those men whom he met as enemies in the days of civil strife. They gave him a brotherly welcome, and he, in return, declared that he goes back to his home knowing and loving better the men of the South."

## Of General Interest

### SENATOR HEYBURN DEAD

United States Senator Weldon B. Heyburn of Idaho, died in the City of Washington, District of Columbia, October seventeenth, after a lingering illness. Senator Heyburn had been in the senate nine years and had passed his sixtieth birthday. The senator attracted national attention by his congressional speeches in which he frequently attacked the Southern Confederacy, and by his plea against the placing in the Hall of Fame the statue of General Robert E. Lee. Senator Heyburn was equally pronounced in his views on the race question. He was bitterly hated in the South.

### COLONEL ROOSEVELT IMPROVED

After spending about one week in the Mercy Hospital, under expert medical care, Colonel Roosevelt left Chicago Monday of this week for his home in New York. The bullet wound is healing, but the bullet has not yet been removed, and if it does not give Mr.

### A NEW NOTE

The Southwestern's plea for self-support is to you an old, old story; but this time it is vibrant with a new note. There is this difference: formerly the plea for self-support was a matter of loyalty and pride; to-day it is a matter of necessity—of life or death. The subsidy upon which the Southwestern has leaned for forty years was withdrawn by the action of the late General Conference. The deficit allowed the several papers of the Church, including the Southwestern, was limited to a certain amount. You can, therefore, realize how absolutely necessary it is that our efforts towards securing subscriptions should be doubled and that the cause of the Southwestern should be laid upon the hearts of our members as never before.

How could our District Superintendents, our pastors and our members get along without the Southwestern? Our membership needs the Southwestern, our Church needs it, our race needs it.

We, therefore, urge our District Superintendents and pastors to join with us in a gigantic campaign for the purpose of securing Ten Thousand Subscriptions by December 31st. This is a big job, but it can be done. An average of five subscriptions from each pastor will do it. May we not count on you for your share?

Roosevelt trouble it may not be removed. While the danger line has been passed, it will be some time before the Colonel can resume his usual activities. He is practically out of the campaign, although he plans to make his final speech of the campaign in Madison Square Garden, New York, October 30th.

### POOR MEXICO

The revolution in Mexico has broken out in a new spot and is the most serious of the uprisings that President Madero has to deal with. Gen. Felix Diaz is a nephew of former President Porfirio Diaz, whom Madero drove from Mexico. This new leader of the revolution has possession of Vera Cruz, the principal seaport of Mexico, and this strategic city he secured without the shedding of blood. Two regiments of the Federal forces have gone over to General Diaz and two gunboats as well. The Federal forces are weakened by this desertion and the situation is serious. It is said that Gen. Orozco and Gen. Diaz will join forces. General Diaz has already proclaimed himself provincial president, but states that under no circumstances will he accept the office permanently. His provisional cabinet, already named, includes Gen. Reyes and former President de la Barra, who headed the government pending Madero's formal election to the presidency. Gen. Felix Diaz served as chief inspector of the

Mexican police under his uncle. His name is popular throughout Mexico and itself is a power to conjure with. Gen. Diaz is in close touch with the army and does not lack the financial backing needed to conduct a successful revolution. It is supposed that his uncle is backing him.

### THE BALKAN WAR

War is on between Turkey and the Balkan States. Nicholas I of Montenegro, on his seventy-first birthday took the initiative and declared war. Montenegro is the smallest of the Balkan States, having a total population of 227,000, with an area of 3,630 miles. This kingdom is not larger than the State of New Jersey, and has a population about the half of that of Jersey City. Serbia, Bulgaria, Roumania, Montenegro and Greece are the allies against Turkey. Serbia has a population of 2,500,000; Bulgaria, 3,733,000; Roumania, 5,500,000, and Greece, 2,631,952. Turkey has a population of nearly 25,000,000. A few unimportant battles have taken place, but we may expect a great battle near Adrianople in a few days. Adrianople is defended by modern fortresses with 300 of the most modern guns. It is the main gateway to Turkey and should give the invaders a long siege. The town of Mustapha Pasha, seventeen miles to the north, already has fallen into the hands of the Bulgarians, and the meager announcements of the event indicate, without serious resistance. The Turks already have 200,000 men in position and thousands more are arriving daily at the front. One of the Turkish armies, according to a news agency dispatch from Constantinople, is advancing toward Sofia, the Bulgarian capital, through the Djuma pass in the Rhodope mountains, while another is marching on Philipopolis through Rimrush.

### THE METHODIST CHILD WELFARE SOCIETY

The Methodist Child Welfare Society announces its purpose as the arousement of public interest in child welfare, collection of authentic information, financial assistance to meritorious and promising agencies in Methodism whose aims are the moral and physical improvement of the child and the fostering of the work of other child welfare agencies whose policies and methods may be approved.

The officers and directors of the society are George P. Eckman, president; Homer Folks and Wm. Q. Bennett, vice-presidents; Samuel McRoberts, treasurer; Burdette B. Brown, general secretary; Fred E. Tasker, Dan B. Brummitt, Wallace MacMullen, Francis B. Upham, Wm. J. Thompson, Jno. R. Henry. The membership of the Advisory Committee includes J. Lewis Hartsock, E. G. Richardson, Allan MacRossie, W. A. Layton, Mark Kelley, Charles W. Flint, W. R. Wedderpoon, David G. Downey and Burton C. Meighan. The office of the society is located at 150 Fifth Avenue, New York.

The justification for this organization is found in the unrelieved necessities of multitudes of grossly neglected children. At the present time there are estimated to be more than 100,000 children in institutional homes in the United States. Methodism has twenty-six such institutions of varying degrees of excellence. Valuable as is the work they do and necessary as they are, non-institutional work is far more important both because it is better and because it involves a much larger number of persons. Nearly all children are dependent, a large number are delinquent and many are defective. The more promising seem to fare better than those whose condition requires that they receive special care. The neglected constitute the drag upon civilization.

By the side of the statement that most living Christian leaders were lead to the Christian life before they were seventeen years of age should be read the other statement that most of those who constitute what is known as the criminal class were overlooked and neglected in childhood. A good question for debate in a college society might be



which is the greater force in the world, the good that the good do or the evil that the evil do? It is indeed an endless conflict. The enemy should be attacked where he has shown greatest recuperative power and his base of supply captured. It is confidently believed that the work of this society will find a welcome both by those who would be helped and by those who would help.

People of Interest

Bishop McDowell preached at the University of Chicago on Sunday, October twentieth.

Dr. M. W. Dogan will represent the Board of Education at the South Carolina and Savannah Conferences.

Dr. W. A. C. Hughes, of the Baltimore District, Washington Conference, is recovering from a six weeks' illness.

Bishop G. W. Stewart, of the Colored Methodist Episcopal Church, has been suspended on the charge of shortage of funds.

Dr. S. J. Herben, former editor of the Epworth Herald, has become a member of the Newark Conference and is stationed at Orange, New Jersey.

Prof. J. A. McRae, a prominent layman of North Carolina Methodism, has purchased the Voice published at Ashboro, North Carolina, which he will edit.

The Hon. Eugene W. Chafin, Presidential nominee on the Prohibition ticket, is a member of the Episcopal Church and has been president of the Wisconsin State Epworth League.

Bishop William F. McDowell, Bishop Edwin F. Hughes and Dr. Edgar Blake, will be the principal speakers at the banquet to be held by the Chicago Methodist Social Union on Tuesday evening, November nineteenth.

Dr. E. S. Williams, Superintendent of the Washington District, Washington Conference, is suffering from a nervous attack due to overwork. He is at present in Ithaca, New York, and hopes to be himself in a short while.

The Western, in referring to the Rev. Dr. W. W. Lucas, Assistant Secretary of the Epworth League, says: "We welcome him to his new office and predict that his evidences of leadership among his people will grow as opportunity is given him. No better man could be found for the place."

The Rev. L. W. Price, pastor, and membership, of St. Paul Methodist Episcopal Church, Meridian, Mississippi, have won a splendid victory. In a recent effort on Sunday October thirteenth, toward the liquidation of the church indebtedness, \$1,965.13 was raised—\$193.89 more than was actually needed. The aggressive pastor and people deserve hearty commendation on the phenomenal success of their efforts.

Bishop Luccock and his family, consisting of two daughters and his son, the Rev. Harold Luccock, were tendered a reception by Methodists in Helena, Montana, on September twelfth, in Saint Paul's Church. More than three hundred persons were in attendance. In receiving line with the Bishop and his family were Governor and Mrs. Morris, Mayor Purcell, Dr. and Mrs. Bovard, Dr. and Mrs. Jacob Mills and Dr. and Mrs. Ware.

Dr. J. W. E. Bowen, Ph.D., D.D., of Gammon School of Theology, recently was the honored guest of the City of El Paso, Texas, and the special guest of the Rev. A. D. Jacques, A.B., pastor of the Methodist Episcopal Church at that place. The Doctor spent three days in the "Pass City," delivered a lecture Saturday night at Methodist Open-Air Tabernacle to an appreciative audience, preached at 11:00 a. m. Sunday at the Air-dome, lectured at 3:30 p. m. to a large mixed congregation, preached at 7:45 p. m. at the First Methodist Episcopal Church (for whites) and delivered a lecture at the African Methodist Episcopal Church, Monday night. Brother Jacques writes: "Dr. Bowen's visit will be an everlasting benediction to our Mis-

sion. He will never be forgotten in our city for his matchless sermons and lectures."

The Rev. A. R. Grant, of the Des Moines Conference, sends us the following word, which will be read with interest: "I write to say that the new Freedmen's Aid Secretary, Garland Penn, made good at the Des Moines Conference. His address was a masterly presentation, and pleased the most critical. He is a Christian statesman, who has a clear insight to the needs of his people. He is a forceful speaker. He gripped his audience from the first and held them till the last. Being a Southern man I have heard our representatives from the South for twenty-five years, but none so pleased me in his message as Mr. Penn. The General Conference made a wise selection when it sent forth this well-trained and long-trying leader of the Church."

On the tenth of last December Dr. W. H. Brooks, pastor of St. Mark's Church, New York City, organized a mission in Williamsbridge suburbs of New York, known as the Butler's Memorial Methodist Episcopal Church, named for the founder of St. Mark's.

A WORKABLE PLAN

No plan will work itself. Any plan presupposes a man behind the plan with sufficient energy to make the plan succeed. The present plan put out by our office for the securing of new subscriptions for the Southwestern is a capital one. The plan will almost work itself. If you don't believe it, just try it. Many of our pastors have accepted this plan enthusiastically. Some of them have not waited, but have gone in for immediate results. The REV. J. C. BURCH, pastor of the Sumter Circuit, South Carolina Conference, sends us the following reply:

"Yours containing the canvassing cards for the Southwestern Christian Advocate reached me late this afternoon. I went out after sundown and by seven o'clock I am in my study room with six subscribers." What Brother Burch has done others can do. Why not?

Under the direct care of the Rev. Gilbert Wilson, one of the local preachers of St. Mark's, the work has developed so rapidly that on Thursday, September twenty-sixth title was taken, by the payment of \$500, to a splendid piece of property near the main street of the town, a house of eleven rooms on a lot more than 100 feet deep. Concerning this fine mission, Dr. Brooks writes: "We will use the lower part of the house for our services and rent the upstairs as a source of income. We are now preparing for cornerstone laying on the first Sunday in November, and dedication on the second Sunday. Commencing from the first of October we will have the assistance of the Rev. Howard A. Brooks a student of Drew's Seminary."

Bishop Thirkield visited Natchez, Mississippi, recently in the interest of a church there which is heavily in debt. His presence was an inspiration to our membership in that section. Not only so, the Bishop's visit was productive of good in many ways. The Natchez Daily Democrat, one of the most widely-circulated papers of that State, devoted considerable space to the Bishop's visit, saying, editorially, among other things: "Bishop Wilbur Patterson Thirkield is a prince of the Church in every sense of the term, a man who has done much for the colored race, and whose conception of what the preacher should be is proof positive and most conclusive of the fact that he knows just what every layman expects of them." The Bishop, last week, made an inspection tour of our downtown churches in this city, making a number of helpful suggestions. He states that upon his return he hopes to visit all the churches in this city and will preach even in the missions. The Bishop is visiting some of the important points in Mississippi this week. Next week he goes to the Bishops' Meeting.

News Paragraphs

The parcels post system will be placed in operation by the Postoffice Department on January 1, 1913.

Robert N. Stevens is the first colored lawyer to be admitted to the Berkshire County bar of Massachusetts.

The State of Pennsylvania claims the largest number of Sunday School scholars of any State in the Union.

Leutenant Mortenoi, a Negro and a native of Guadeloupe, has been promoted to captaincy in the French navy.

Mr. John Wanamaker has given \$60,000 for a Young Men's Christian Association Building in Peking, China.

The ex-senator from Utah, the Hon. Frank J. Cannon, says that Mormonism holds the balance of power in Massachusetts.

A Roman Catholic judge, clerk and probation officer conduct the affairs of the Juvenile Court at Washington, D. C.

The Christian Observer, an official organ of the South Presbyterian Church, has entered upon its one hundredth year of service.

Mrs. Margaret LaGrange has been chosen Bishop of the New Thought Church in Michigan. She is said to be the first woman ever elected to such a position.

The Young Women's Christian Association, established by Japanese in San Francisco, with 150 members, is the first organization of its kind in the United States.

The recent decision of Judge McIlvane, of Washington County, Pennsylvania, is to the effect that all unlicensed sales of liquor, under the guise of club institutions are unlawful.

The fifty-ninth birthday of James Whitcomb Riley, the Hoosier poet, and also known as the children's poet, was celebrated in the schools of Indiana from October seventh to the twelfth.

The new marriage form put recently into use in New York City, includes all the questions put to the bride and bridegroom by the clerk and the answers are incorporated in the license.

Dr. H. P. Claxton, United States Commissioner of Education, estimates that the number of high schools—public and private—will total more than a million and a quarter this school year.

General Bramwell Booth desires to equip and maintain a new training college for Salvation Army officers as a memorial to his father. Toward this end he has issued an appeal for \$750,000.

The United States Navy Department is having constructed a thirty-one-thousand-ton battle-ship which will cost \$15,000,000, and an additional fifteen million will be spent in men and ammunition.

By the will of Miss Harriet E. Goodnow, of New York, Harvard College comes into possession of \$100,000 which is to be used to assist worthy young men of any denomination, who are too poor to pay their own expenses.

Mrs. Russell Sage has bought Marsh Island, Louisiana, at a cost of \$150,000, for a bird refuge. The island is on the Gulf Coast, southwest of New Orleans, is about eighteen miles long and nine miles wide, and contains 75,000 acres.

Ground is being broken at Winfield, Long Island, for a school for women, where plumbing, building, masonry and other trades will be taught. The school will have room for 150 pupils and over sixty applications have already been received.

Mr. Walter P. Carter, the first and only colored school director in Pittsburgh, Pennsylvania, to which position he was elected in 1904, died Sunday, October thirteenth. He had been a resident of Pittsburgh thirty-nine years, and a salesman of the Tarentum Paper Company twenty-five years. He had been a member of Bethel African Methodist Episcopal Church for many years.



## Recent District Meetings

The Fourteenth session of the Sunday-school and Epworth League convention convened at Valley Grove church, Murfreesboro, October 4, 1912. The District Superintendent, the Rev. L. G. Hodges, conducted the devotional services and delivered the Annual Sermon, which was well prepared and soul-stirring. The program was rendered as outlined: At 8 p. m. Mr. W. E. Robinson made known his gratefulness in having the pleasure of extending welcome to the delegated body on behalf of the church and community. The Rev. C. A. Taylor of Texarkana made the response. Address by the efficient president of the convention, Mr. D. D. Fontaine. Introduction of visitors, The Rev. J. H. Clayborn of the Christian Methodist Conference and the Rev. T. R. Wamble of Okmulge, Oklahoma; both deeply interested their hearers by their profound and highly inspirational remarks. Saturday morning reports from the various charges indicated that the work was moving onward and upward. The meeting was largely attended by ministers, delegates, and visitors. Several impressive papers were read by the Leaguers. Helpful and inspiring sermons were preached by the Reverends G. A. Hall, J. H. Nelson and J. L. Bryant. The Rev. C. W. Sampson, with masterly skill, handled the subject: "The Graded Sunday-school and League." We were favored by having the Rev. B. F. Neal of the Fort Smith District, who spoke of Philander Smith College and its needs. Several musical numbers were rendered. Many good resolutions were adopted. Sunday morning was a day of spiritual awakening. The District Superintendent conducted the praise service, in a most systematic manner. At 11 o'clock a. m. an able and heart-touching sermon was delivered by the Rev. T. R. Wamble. The Lord blessed this convention both spiritually and financially. The collection was \$150.30.

We cannot compliment the Rev. T. D. Wesson too highly, who toiled so faithfully for the success of the meeting and the untiring District Superintendent who put forth every effort in planning for the success of the work. May God ever crown his efforts with success. For under his auspices, and faithful co-workers we believe this district will reach the highest goal.—Callie S. Wesson.

### ROME DISTRICT.

The thirty-sixth session of the District Conference with the Epworth League and Sunday School, convened in Cedartown, Georgia, August 21, 1912, in Marietta, Street Church. Dr. G. W. Arnold, District Superintendent, conducted divine service, with the aid of the Revs. F. M. Gordon, J. Crolley, and W. A. Heely. The Rev. F. M. Gordon was elected Secretary. The District Superintendent rendered one of the best reports in the history of the District. It showed that great revivals have been on the charges and a good many have been baptized during the year. The pastors had good reports. All of the charges showed an increase on the benevolences. The Local Preachers, Exhorters, Sunday School Superintendents, Epworth League, Ladies' Aid and the other officers had excellent reports. The following were visitors: The Rev. J. P. Wragg, D.D., Rev. J. A. Richie, Prof. E. L. Gordon, B. S., S. E. Idleman, D.D., H. H. Hubbard, D.D., the Rev. J. R. Tolliaferro, Miss Flora Mitchell of Thayer Home; Prof. A. T. Atwater, J. G. Billingsley, Miss Mamie Dahn, and the Rev. Mrs. Futrell and White of the Baptist Church. The District Stewards re-

ported that \$50,356.74 worth of property is on the District with what money was raised for different causes. The benevolent collections since the last Annual Conference to the District Conferences for the various causes is \$1,200.00. The ministers are working hard with the District Superintendent to make this one of the best years in the District. This was shown in the Conference with the interest that the brethren manifested in it. There were some excellent sermons preached by the pastors. The Rev. Mr. Hubbard preached Sunday morning. The Rev. B. A. Johnson, pastor of our Church at Cedartown, the members, and the sister churches, entertained the Conference well. A few years ago, Cedartown was one of our small charges. Strong resolutions were passed endorsing the District Superintendent for the fatherly and impartial manner in which he presided.—F. M. Gordon.

### ANNAPOLIS DISTRICT.

The Fourteenth session was held in Mt. Zion Methodist Episcopal Church, Ellicott City, Md., September 25-29. The Rev. Jos. Wheeler, district superintendent, presided. The President conducted the devotions. The Sacramental sermon by the Rev. J. W. Jackson of Morans was very appropriate. Dr. D. W. Shaw was elected secretary. A. L. Jenkins was appointed reporter. The Rev. S. H. Norwood was elected treasurer. Chief of interest in the reports was the following action on the part of the conference: Granting local preachers licenses to Brothers Benjamin Mackall, Edward Johnson, Garrison Green, Lloyd Brown, Jas. Boston and Thomas Johnson; recommending Brother Solomon Bedford to the Washington Conference for recognition of orders; and also Brothers J. M. Barnes, John W. Ireland and Solomon Bedford for admission on trial. Welcome address on behalf of the Church by the faithful pastor, the Rev. J. N. Goodrich; behalf of the St. Luke African Methodist Church by the pastor, the Rev. W. D. Taylor. Responses on behalf of the District by the Rev. Jos. Wheeler, superintendent and A. L. Jenkins. A grand reception followed. All reports gave evidence of favorable progress; the district superintendent's was a rare treat. The resolution of the Rev. J. N. Goodrich, President of the District Epworth League Convention, looking to the consolidation of said body and the District Conference, was adopted. Very able papers, which were well discussed, were delivered during this session. Mrs. D. W. Shaw, a noted writer, gave a rare treat on the subject: "Ladies Aid Societies, Ways They Can Help." The paper by Dr. Carroll, pastor of Asbury, Annapolis, on "Sabbath Desecration" was an intellectual gem. The successful ministerial and musical concert on Thursday night was conducted by Dr. D. W. Shaw. Among the visitors who made addresses were: Drs. P. O'Connell, Prof. in Howard University; J. O. Spencer, President Morgan College; W. W. Van Arsdale, Baltimore Methodist Episcopal Conference; W. A. C. Hughes, Superintendent Balto. District; W. C. Thompson, Superintendent Alex. District; Miss Ida R. Cummings and the Rev. D. D. Turpean, representing consecutively the Women's Home Missionary Society and the Anti-Saloon League of Maryland. The Rev. J. N. Goodrich with his loyal people spared no opportunity to accommodate the conference. John Wesley, Baltimore, was selected for the seat of the next session.—A. L. Jenkins, A. B.

## The Woman's Home Missionary and the Ladies' Aid Society

The annual meeting of the Ladies' Aid and the Woman's Home Missionary Society convened in Geneva Church, Opelika, Ala., Sept. 12, 13, 14. It was one of the best ever witnessed in our district. The Devotional exercises were conducted by the Rev. G. W. Reeves, assisted by our President, Mrs. G. W. Reeves on Thursday morning. President delivered the annual address which was listened to with great interest. Quite a number of delegates were present during the convention. Several excellent papers were read. Good reports from each auxiliary were received. Thursday night the Rev. Mr. Baster, pastor of the African Methodist Episcopal Church delivered the welcome address and was responded by the Rev. G. W. Reeves. Very strong sermons were preached by the Revs. Davis, Whitfield, Paul and Dorkins. Mrs. A. P. Camphor, preceptress of the Central Alabama College, gave two splendid lectures concerning the work of the college, and her twelve years of missionary work in Africa. We were also glad to have with us Mrs. Leroy Henkins who spoke briefly concerning the Negro Business College at Birmingham. Finance committee reported \$16.02; collected for membership and dues, \$16.75. Total raised during the convention, \$37.70. Election of officers: President, Mrs. G. W. Reeves; Vice-President, Miss Eliza Rash; Secretary, Mrs. Millie Shenell; Recording Secretary, Miss Princella Heard; Corresponding Secretary, Miss Lula Solbert; Treasurer, Miss D. A. Tucker; Secretary of Literature, Miss Eliza Harper. Our next convention will be held at West Point, Ga.—Princella Heard.

### Personal and General

Mr. Adam Williamson, one of the oldest and best beloved members of Couparlee Church at Camden, Miss., held a reunion, in his home, recently. There were present six children and twenty-four grandchildren. The Rev. J. I. Garrett and the Rev. A. Trotter were the guests at the feast. Mr. Williamson owns 325 acres of land.

The Rev. J. F. Fletcher, our enterprising pastor at Germantown, with the title "Delaware Conference Financier" in less than five months in two rallies, Spring and Fall, has raised in addition to all current expenses, fifteen hundred and two dollars, and has had fourteen conversions in his church. This is his first year at this charge.

The Temperance Society of our Church is sending out from headquarters total abstinence Pledge Cards (25 cents per hundred) for use in Sunday Schools, night services, street meetings; Wall Rolls (25 cents each) with the Pledge and space for three hundred signers to be used on Temperance Day in all Methodist Sunday Schools; Leaflets (most of them 20 cents per hundred) on all phases of the Temperance Reform for distribution through meetings and house-to-house visitation and in Christian Citizenship Reading Circles. Books on the liquor problems, or assorted packages of literature can be secured from this office. Constitutions and programs for work for the Temperance Society of the Sunday School, the Temperance Committee of the Quarterly Conference; Plans for work by the District Committee and the Conference Society are furnished. Also a beautiful Program of songs, recitations and responsive readings for World's Temperance Day for \$1.00 per 100. Write Clarence True Wilson, General Secretary, Shawnee Building, Topeka, Kansas.

### Rallies and Revivals

MARIANNA, ARK.—Our revival closed with seventeen conversions and fourteen accessions. I was my own evangelist. This is the Gills Charge.—S. J. Brown, pastor.

SPIDER, LA.—We have just closed a great revival meeting at Shady Grove and St. Matthew churches. There were twenty-two converts and four accessions at Shady Grove and fifteen converts and four accessions at St. Matthew; total, forty-six on the circuit. On the eighth and twenty-second we witnessed a glorious meeting, the pastor baptizing many

persons at the altar. He also preached the baptismal sermon taking for his text "Will Indeed Baptize You With the Holy Ghost." Our spacious new church was packed. The Rev. A. C. Cato, our pastor at Noble; the Rev. M. C. Cato of the Baptist church assisted, also the Rev. B. F. Branch, our pastor at South Mansfield rendered great service, also his energetic local preachers who stood by him loyally. All claims have been looked after and on the fifth Sunday we are placing a \$400 rally. The purpose is to complete our church and clear her of debts. The Rev. C. L. Angrum is pastor.—J. B. Cato.

LOUISIANA, MO.—Another successful Rally on the fourth Sunday in June, 1912—a rally for beautifying the parsonage was brought to an end. The members divided into four districts with four district superintendents.

I have just left the residence of the Rev. G. G. Golston, the thorough-going pastor of Grand Ecure and Cane River Churches. He was appointed to this work at the last annual conference. On arriving at this work, Brother Golston found a debt on the circuit of \$220.30. By strenuous efforts he has reduced that debt to \$70.30. On last Sunday he had a grand rally. The following minis-

ters preached able sermons: The Rev. Wade Hampton of Clarence, J. J. Woolridge of Compti, C. D. C. Bryan of St. Paul Boyce, Revs. Lee Adams, J. W. Thomas and S. W. Williams of Natchitoches. The meeting was a success. Many people gathered at Emanuel Chapel and \$51.85 was raised. The Rev. G. G. Golston is a successful workman. The people of both churches respect him as a Christian minister and gentleman. He invited me to come and help him in his revival, which was a great success. Quite a number of accessions and conversions were made and quite a number has been added to



the church. On Sunday night quite a number of wealthy and highly-respected white citizens attended the meeting and were liberal contributors. He closed his meeting at Grand Ecore Sunday the 8th and is preparing to start his revival at Cane River. Brother Golston is the man for this circuit. He is making great improvements along all lines. Through him

### Gleanings from the Field

#### MISSISSIPPI.

Brookhaven. — The Brookhaven Mission was organized by our District Superintendent, the Rev. P. H. Rembert, in July, 1912. He supplied the Mission with the youngest local preacher in the Mississippi Conference, and probably in our church. He is only sixteen years old, but has made a good beginning. Our first quarter was held August 9, 1912, by the District Superintendent. Total raised, \$3.00. Our pastor is the Rev. L. G. Hicks. We mean to succeed, the Lord helping us.—R. C. Hicks, Steward.

Sunday, August 4, was a great day at Moss Point. We had with us at two services Bishop I. B. Scott, who lectured and preached, to the delight of all. Sunday morning, at 11 o'clock the Bishop lectured and told us many things about his field of labor in Africa. At night he preached a great sermon, and at the close of the Sunday School, the superintendent and his corps of teachers met with the Bishop, and in that council decided to take a scholarship. We also gave \$27.00 in cash for his cause and expenses to and from us. We hope we may have this good man to live long to do the work of Christ's church.—W. H. Smith, Pastor.

Moss Point.—The second Quarterly Conference was held July 13-14. The District Superintendent could not be with us, but the pastor held the Conference, and it was a success. The leaders and stewards all made good reports. Paid District Superintendent up in full. Twenty-one had been read into full membership; three had died this quarter; seven children had been baptized into the church. One hundred and three dollars benevolent money had been raised.—W. H. Smith, Pastor.

Bedford and St. Mary Charge.—Our second Quarterly Conference was held June 8-9, at St. Mary, with the Rev. C. W. Butler, our District Superintendent, presiding. Superintendent Butler was just from the General Conference and was full of interesting information. The quarter was very well attended, and the Superintendent spoke many good things to those who were present. He delivered a strong sermon on Sunday morning at St. Mary, and preached another strong sermon Thursday night at Hopewell. Sixty-five precious souls partook of the Lord's Supper. Raised for all purposes, \$24.00; paid the Superintendent up in full, and sent him away happy.—M. C. Pulliam, Pastor.

Cotton Plant Circuit.—Being behind with his work, Dr. N. R. Clay, District Superintendent, sent the Rev. N. H. Isom to hold our Quarterly Conference, and he presided with care and dignity and proved that his whole heart is in the work of the church. Written reports showed advancement. He said no member could be a loyal Methodist unless he takes and reads the Southwestern. The special or-

much good will be done this year on this circuit. He owns a beautiful home just a little ways out of the town of Natchitoches; he also owns a handsome horse and buggy. His wife and daughter, Miss Mary, made my stay a pleasant one. They are happy in their home. May God's blessings ever remain with them.—C. D. C. Bryan.

gan of the church must be in every home. He advised and, assisted by our pastor, appointed a committee, and arranged that we shall have a new church inside of one month. On Saturday he preached from St. James 1:6, and on Sunday from Rev. 19:13. Our hearts were made to burn while he imparted the Word. Forty-one partook of the Sacrament. Collection, \$9.50 for Superintendent.—T. M. Foster.

White's Circuit.—Our third Quarterly Conference convened at Mount Salem Church, July 27-28, District Superintendent W. F. Isaiah presiding. The Superintendent spoke in the interest of the Southwestern. Sunday was an enjoyable day for all. The District Superintendent preached two inspiring sermons. He is a faithful and earnest toiler, one of which the church as well as the community is proud. Raised this quarter \$41.00; paid District Superintendent in full. E. D. Cameron, Pastor.

Holly Springs.—Holly Springs Circuit second Quarterly Conference convened in Taylor's Chapel. This quarter was the best ever held on the circuit. Our work is advancing. We raised in the Conference on Saturday, \$26.00, more than has ever been raised on Saturday in the history of the circuit. On Sunday Dr. N. R. Clay was at his best and preached a soul-stirring sermon to a crowded house. Raised on Saturday and Sunday, \$40.00. Raised for all purposes this quarter \$182.00. With the Rev. C. W. Evans, our much-loved pastor, to lead, our watchword is: "Round report for the Holly Springs Circuit this year."—J. L. Finley, J. C. Jackson, J. W. Ross.—Our Children's Day exercise was good, under the careful and wise leadership of our Sunday School superintendent, Bro. J. C. Jackson. The total assessment for benevolence from this church (Vincent Chapel), on the Holly Springs Circuit, was raised and paid over to the pastor. Total raised, \$25.00. We are planning a new church at this place in the near future.—John Johnson.

Couprai.—Our third Quarterly Conference was held at Wesley Chapel, by the Rev. H. W. Woods, Superintendent. He knows how to handle people. His two strong sermons will live in the hearts of this people for years to come. Our circuit made Dr. Woods a promise to do more and stand by the church. Our aim is to raise all our benevolent money and pay the pastor up. The Superintendent spoke on our great church paper. We promised to stand by it. Our good pastor will be able to send in some subscriptions to the Southwestern soon. May God bless Superintendent Woods! He is a strong young man.—Zack Williams, District Steward.

**Malaria Causes Loss of Appetite.**  
The Old Standard Grove's Tasteless Chilli Tonic drives out malaria and builds up the system. For grown people and children. 50c.

# Cure Your CATARRH Now!!

Take it in hand AT ONCE. If you don't get rid of Catarrh now, in the fall there's certain peril ahead, for you'll meet the extreme, trying weather coming with your system terribly weakened and undermined by this treacherous, poisonous trouble. REMEMBER—IF YOU KEEP ON NEGLECTING CATARRH, LATER ON IT'S SURE TO MEAN DANGER—DISEASE—PERHAPS INCURABLE AND DEADLY DISEASE.

It's a horribly loathsome disease—is Catarrh. It makes you an object of disgust to your friends—though they're usually too glad to tell you so. As a matter of fact your hacking and spitting and constant nose-blowing fairly make them sick. They turn away nauseated by your foul, fetid breath. Such things hurt you tremendously, not only at home but also with outsiders—with the people you meet in daily life.

But Catarrh is more than a loathsome trouble—it's a fearfully dangerous one. People make a terrible mistake in saying "Only Catarrh." It isn't "ONLY CATARRH"—IT MAY BE CONSUMPTION IF YOU DON'T STOP IT IN TIME. Cure your Catarrh now before it becomes Consumption. Don't be discouraged if other doctors or the widely advertised so-called "Catarrh remedies" have failed to help you.

Seek aid at once from one who thoroughly understands all about Catarrh and its cure. Accept the generously proffered help of Specialist Sproule, B. A. (Graduate in Medicine and Surgery, Dublin University, Ireland, formerly Surgeon British Royal Naval Service), the Catarrh Specialist known the world over. He will give you



Don't be a nuisance to your friends, And that's just what you are, With hacking, spitting, and a breath Made loathsome by Catarrh.

## MEDICAL ADVICE FREE!

**THIS FREE COUPON**  
entitles readers of this paper to medical advice on Catarrh free of charge.

Is your throat raw?  
Do you sneeze often?  
Is your breath foul?  
Are your eyes watery?  
Do you take cold easily?  
Is your nose stopped up?  
Does your nose feel full?  
Do you have to spit often?  
Do crusts form in your nose?  
Are you worse in damp weather?  
Do you blow your nose a good deal?  
Are you losing your sense of smell?  
Does your mouth taste bad mornings?  
Do you have a dull feeling in your head?  
Do you have pains across your forehead?  
Do you have to clear your throat on rising?  
Is there a tickling sensation in your throat?  
Do you have an unpleasant discharge from the nose?  
Does the mucus drop into your throat from the nose?

NAME .....

ADDRESS .....

and explain to you just how you can be cured. For years he has studied the causes and cure of Catarrh. To-day he is recognized as a leading authority on this common but dangerous disease. His success in conquering it is unparalleled; yet with all the benevolence and open heartedness of a good as well as a great man he now offers, free of charge, the benefits of his amazing skill and knowledge to all who need his help. He has saved thousands from Catarrh after all other treatments had failed to help them. They came to him skeptical and unbelieving, he cured them and their cures have been PERMANENT. He will send you the names of people, living right near you, who will tell you how successful he was in their cases. Without its costing you a cent he will gladly give you the most valuable and helpful Counsel. Don't miss this golden opportunity. Answer the questions yes or no, write your name and address plainly on the dotted lines, cut out the Free Medical Advice Coupon and send it at once to

**Catarrh Specialist Sproule,**  
432 Trade Building, Boston.

#### TEXAS.

East Hempstead Circuit.—My Third Quarterly Conference was held at St. Thomas Church, August 3-4, the Rev. B. M. Taylor, Superintendent, in the chair. The Conference opened at 3 p. m. The Superintendent spoke of his trip to the General Conference. The business of the Conference was conducted on a high order. Sunday School conducted by Miss E. L. Reese, superintendent. Prayer service, 11 a. m., conducted by A. H. McKenzie: 11:30 a. m., the Superintendent preached a great sermon to a packed house. At 3 p. m. we reassembled for the Woman's Home Missionary Society work, with Mrs. Ella Smith presiding. After the business was finished the president introduced Deaconess Simpson, who, in her own way, lectured to women and men on how they should live together. It was a masterpiece. At 8:45 p. m. we gathered in a praise meeting, conducted by G. E. Smith and Mrs. P. Williams. This was the closing of a ten-days' revival. At 9:15 p. m. the pastor preached as never before. The District Superintendent gave an invitation to the unsaved and thirty-seven came forward for prayer. After prayer the Superintendent opened the door of the church and seven joined, making a total for the ten days of 127. Deaconess Simpson helped in the revival. She knows how to handle people in a revival meeting.

Brethren, you will make no mistake if you get her to help you in your meetings. We gave her for four days' work, \$8.00; the Woman's Home Missionary Society gave her \$3.60. Paid District Superintendent, \$20.50; to the Rev. A. R. Luster, in a rally to build a new church, \$4.20; paid pastor for the quarter, \$120.00; raised for benevolence, \$31.00; total for all purposes for the third quarter, \$274.45.—S. A. Kelly, Pastor; Thomas Reese, Recorder.

Wesley Chapel.—Our third Quarterly Conference was held August 16-18, with gratifying results. Two hundred and ninety persons communed. The District Superintendent was at his best in imparting the Word of Life and in business, looking into every detail of the life of the church. Truly the Rev. Mr. Kirkpatrick has his work at heart, and has the full confidence of every pastor and all the people. When we get men like this man at the head of a District, it seems to a pity to take them down, but such is Methodism. He has the salaries of his pastors at heart as much as he has his own. He is careful not to overtax the charges with his own salary. Such a man will live long in the hearts of both pastor and people. We paid him \$56.00. God bless our District. Pastors, let us lead the Conference.—L. H. Richardson, Pastor.



## Conferences and Conventions

### DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
Little Rock.....	Richwood, Ark.....	Oct 24-27.....	G. T. exton
Winona .....	.....	Nov. 5-16 .....	W. H. Gilliam
Greenville.....	Greenwood, Miss.....	Nov. 6-10 .....	H. B. Hart
Tupelo.....	Tupelo, Miss.....	Nov. 6-10.....	E. F. Scarborough
Holly Springs.....	Water Valley.....	Nov. 19-24.....	N. R. Clay

### CONVENTIONS

October 25-27—Shreveport District Epworth League, Sunday School and Ladies Aid Convention, Longstreet, La.  
 November 6-10—Tupelo District, Sunday School Convention, Woman's Home Missionary and Ladies' Aid Societies, St. Paul's Church, Tupelo, Miss.  
 November 13-14—Jackson District Epworth League, Ladies' Aid and Woman's Home Missionary Society, Coupard, Miss.

### District Rounds

#### NEW ORLEANS NORTH DISTRICT.

##### Fourth Round.

Lutcher and Laplace, October 26-28; Pleasant Plain, October 30, November 10; Mandeville and Covington, Nov-3; Malden, 6; St. Matthew, 7; Angie Circuit, 9-10; Thomson, 13; Trinity, 20-24; Union, 21-24; Gretna, November 27, December 1; Mt. Zion, November 29, December 1; Kenner, December 4; Scott Chinn, 5-8; Darrow, 6-8; Haven, 11-15; Camp Parapet, 12-12; Central, 14-15; Mallalieu, 19-22; Asbury, 21-22; Springfield, 27-29. My Brethren: The year is closing, what shall the harvest be? Do you answer 10 per cent additional membership and full apportionment of benevolent collections. Yours for glorious success.—Valcour Chapman, Superintendent.

#### LAKE CHARLES DISTRICT.

##### Fourth Round.

Lake Arthur, November 9-10; Longville, 12-13; Spring Creek, McNary, 16, 17, 18; Welsh—Jennings, 21, 22, 24; Crowley, 26-27; Eunice, 28-29; Lafayette, December 6; Cade, 7; St. Martinville, 8; New Iberia, 10, 12, 15; Olivier, 14-15; Patoutville, 19; Campbell, 21-22; Abbeville, 22; Gueydan, 23; Hubertville, 24-25; St. Peter, 27-29; Jeanerette, 28-29; Leesville, January 5-6, 1913; Lake Charles, 10-13.—By request of our resident Bishop Thirkield the District Superintendents are to give a full and accurate account of all the interests of the Church at each station and circuit on their Districts. It is, therefore, important that all official reports required by our Discipline be made to this Quarterly Conference, so that this Conference year's work of pastors may be correctly reported to the Bishop and Conference at Lake Charles. To avoid possible conflict in reports of your District Superintendent and his pastors to the Annual Conference, the statistical blanks will (as far as possible), be filled during the session of this Quarterly Conference ready for the Annual Conference. Brothers: Please read extracts from "The Christian Republic" for September, 1912, a copy of which has been placed in your hands. Get active and carry out the great Home Mission Week campaign, November 17-24, and come to Annual Conference with the best reports in the history of our District.—Pierre Landry, Superintendent.

#### MEMPHIS DISTRICT.

##### First Round.

Burdett Chapel, October 26-27; Binghamton, 31; Atoka, November 2-

3; Dyersburg and Foulkes, 9-10; Union City Circuit, 16-17; Friendship Circuit, 23-24; Bell's Circuit, November 30, December 1; Mason, 7-8; Covington Circuit, 14-15; Memphis, Warren Chapel, 21-22; Galloway Circuit, 28-29; Savannah Circuit, January 4-5; Klondike Mission, 8; Memphis Centenary, 12-13.—My dear Brethren: This is a new day in our Methodism; let us bring new things to pass on the Memphis District. Get on your work at once. Start a campaign for the conversion of souls, the Southwestern, the Freedmen's Aid Jubilee and the benevolent causes.—D. T. Burch, District Superintendent, 270 E. Calhoun Avenue, Memphis, Tennessee.

#### CENTRAL DISTRICT.

##### First Round.

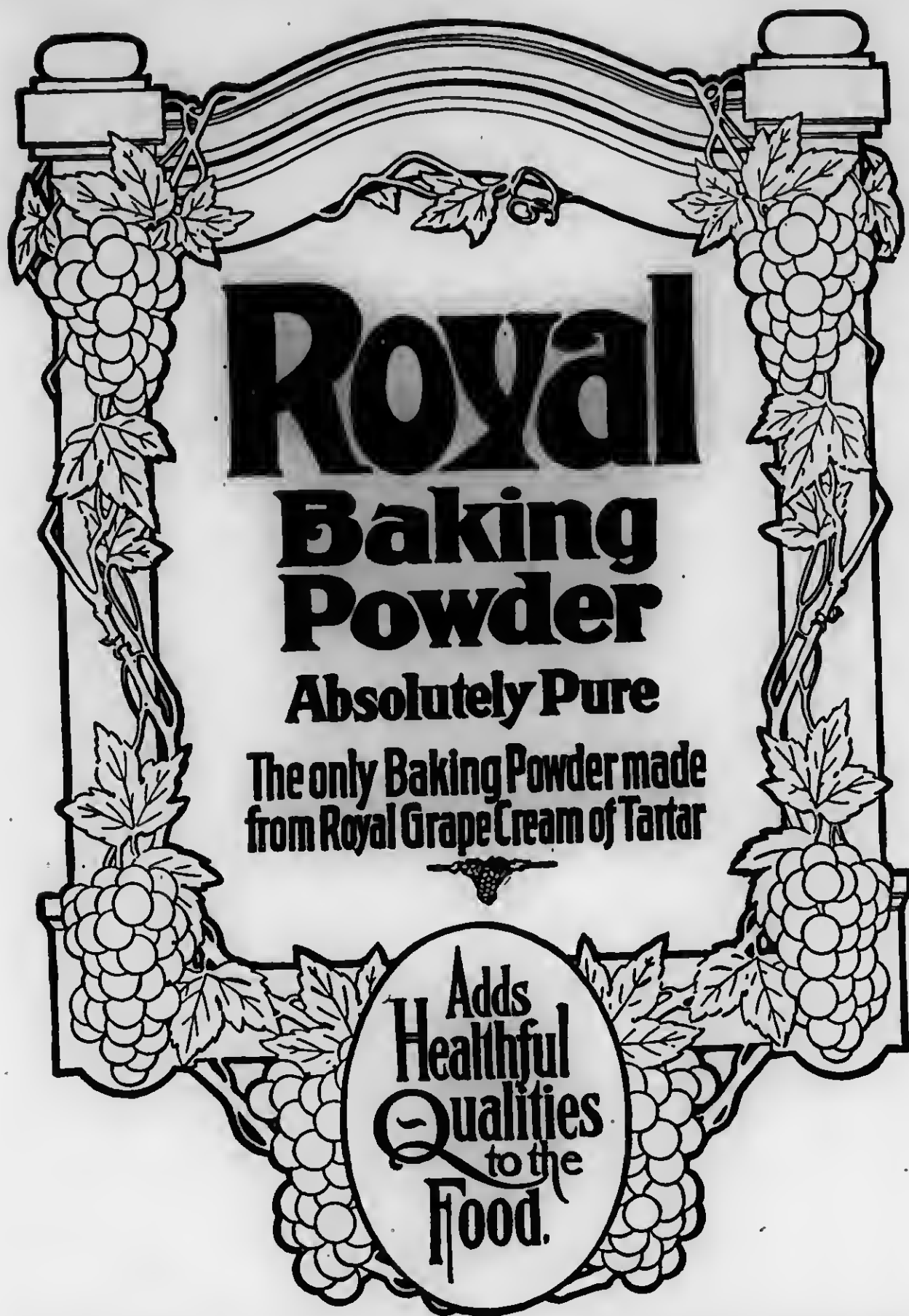
White Bluff, October 25-27; Dickson, 27-29; Cumberland-Furnace, Nov. 1-4; Dover, 8-11; Springville, 15-18; Mansfield, 21-24; Paris, 24-27; Martin, November 28, December 1; Sharon, December 2-8; Trenton, 9-12; Humboldt, 13-16; Mt. Pleasant, 17-22; Lexington, 23-29; Clifton, 30, January 5; New Zeal, January 3-5; Waynesboro, 6-12; Lawrenceburg, 15-20.—Dear Brethren: The watchword is "Success." To succeed, in a large measure, we must stress every cause of the Church. To win souls for Christ means success to every department of the Church. No individual who does not subscribe for the Southwestern Christian Advocate can be a first-class Christian in the Methodist Episcopal Church. These are two essential things to every member of our Methodism, viz: Christian religion and the Southwestern Christian Advocate. Friends, if you would know what we are and are doing, read the Southwestern. Bishop Henderson, at the Tennessee Conference, said: "The reason why I know so much about you is because I read the Southwestern Christian Advocate. The Southwestern Christian Advocate must be placed in every home, in every charge on the Central District. At every service extend an invitation to someone to come to Christ; also to someone to subscribe for the Southwestern Christian Advocate.—S. M. Utley, Superintendent.

#### TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

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 The only Baking Powder made from Royal Grape Cream of Tartar  
 Adds Healthful Qualities to the Food.

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Opens Its 11th Session October 2, 1912

Domain of 380 acres; 5 substantial buildings, including a 100 horse-power light and power plant; and a 4-story, brick, modernly-equipped; 16 different trades taught by 20 Christian teachers, who stand ready and anxious to guide the 500 young men and women we invite to our Campus.

WALLACE A. BATTLE, Pres., Okolona, Miss.

## The Doctrines and Discipline of the Methodist Episcopal Church, 1912

Edited by BISHOP L. B. WILSON, JOSEPH B. HINGELEY and JAMES M. BUCKLEY

Size, 16mo (4 1/4 x 6 1/2 inches). Pages, 588. Binding, Cloth.

PRICE, NET, 30 CENTS; BY MAIL, 35 CENTS.

The Book of Discipline contains a brief account of the rise of Methodism, and states its doctrinal foundation, its constitution, polity and ritual. In detail it defines the powers and relations of the several Conferences, and the organization and methods of the various administrative Boards. It declares the authority of the general Church, sets forth in order the rights and responsibilities of its lay and ministerial members, the processes by which rights are guarded and responsibilities enforced; it prescribes also the judicial procedure by which the privileges of membership and the prerogatives of office may be suspended or forfeited. It is of the greatest value to every member of our Church.

Every official and intelligent lay member should secure one at once.

Southwestern Christian Advocate  
 631 Baronne Street New Orleans



## VICKSBURG DISTRICT RALLY.

While the Vicksburg District Rally for our Natchez Church Oct. 1st was not all it might have been, yet the results were sufficient to encourage both the Bishop and the people. Bishop W. P. Thirkield was on hand promptly, and the first question asked was: "Are there any of the District Superintendents present?" The Bishop did not approve of the idea of too many people coming to Natchez, to bring the money; but rather send it! Suffice it to say that he was well pleased with all things in general, and gave us to understand that "the fight was on" for the payment of the debt on the Natchez Church, and that peace would not be declared until every cent was paid. The Bishop made a profound impression upon the people of Natchez both colored and white—and all who met him and heard him learned at once to love and admire him. Prof. C. H. Owens, A. M. President of the Baptist College at Natchez welcomed the Bishop in words of glowing eloquence. The Professor attended all our meetings and showed in every way—by money and means—that he was our friend and brother. The concert given on Monday night preceeding the Rally, and for its benefit, was "pulled off" in the large and beautiful auditorium of the Baptist College through permission of Prof. Owens. We would be proud to mention each person individually in this writing but space will not permit. We therefore thank most heartily the congregations of the African Methodist Episcopal Church, the Baptist Churches, the Episcopal Church and that host of Catholic friends who always delight to help us. We thank the presidents and principals and teachers of the various schools; doctors and dentists for their presence and assistance. We thank the bankers and merchants and mail clerks for their presence and assistance. And now, in general, we thank the people of Natchez for the interest they showed towards us on this occasion. Thank you, one and all. We will be "on" again next spring—will let you know. Now as to the Mississippi Conference let us return thanks to Mrs. G. E. Holmes, Bay St. Louis, for \$10. The Rev. J. C. Hibbler, Hattiesburg, \$5; the Rev. Dr. J. M. Shumpert, Superintendent of the Meridian District, \$5; the Rev. Dr. G. W. Smith, our pastor at Central, \$5. Suppose the whole Conference had done as well! The debt would have been paid. But some will say, "O, I have paid that much and more!" Well, they have paid "that much" and more, but we must keep on until the debt is paid. Outside of the Conference, let us thank Trinity Methodist Episcopal Church, New Orleans, for \$5; the Rev. W. Scott Chinn Pastor, and the Rev. H. J. Brown, of New Orleans for \$1. Let us also thank Prof. G. W. Brumfield, Principal of the Union Street School, and mail clerk F. G. Granberry for checks for \$5 each. As to the Vicksburg District, we wish to make special mention of a few of the pastors who rallied nobly to the cause. Among these the Rev. Wm. Herman, of Harrison heads the list with \$15.15; Rev. C. H. Johnson, Cary, \$14; Rev. S. A. Cowan, Bolton, \$12; Rev. W. A. Oates, Fayette, \$10; Rev. L. Speed, Kirby, \$7; Mrs. D. J. Price, Vicksburg, \$7.85; the Rev. R. Jennings, Fayette Ct., \$4; Rev. U. S. Dixon, Hamburg, \$1.35. These brethren show by their loyalty that they may be depended upon and trusted

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Rheumatism Sign and Mail  
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FREDERICK DYER, Corresponding Sec'y.

My unbounded faith in Magic Foot Drafts is built on my record of results. If you could see the thousands of letters I get, telling of cures at every stage in the progress of this cruel torture called rheumatism, cures of old chronic who have suffered 20, 30 and even 40 years, as well as all the milder stages, you would lay aside your doubts. But I do not ask you to believe. I send you my Drafts to speak for themselves. Send my coupon to-day. You will get a \$1 pair of Drafts by return mail to try FREE. Then, after trying, if you are fully satisfied with the comfort they bring you, send me \$1. If not, they cost you nothing. You decide. Can't you see that I couldn't do this if my Drafts didn't satisfy? Wouldn't you mail a coupon to know for yourself, when I, knowing



as I do risk my dollar treatment on your verdict? Address Magic Foot Draft Co., PX43 Oliver Building, Jackson, Mich. Send no money—only coupon. Do it now.

anywhere. \$300 was raised and more still coming in. We must not close this article without mentioning the work done by the Rev. G. W. Trower and his people at Natchez. Though few in number they are struggling hard, lead on by that gallant young Knight of the Church, John R. Ross, who has stood with his wife at his back, like the rock of Gibraltar against any thing that has come against our Church at Natchez. Our next Rally comes off about the first of April, 1913. Let District Superintendents, pastors, and officers get ready to assist in this, the greatest Rally ever "pulled off" for Natchez Church. Jessie E. Holmes, District Superintendent, John R. Ross, Cashier, Bluff City Savings Bank Sec. and Treas., St. John Church Natchez, No. 119 Union St., to whom all remittances for the Church should be made.

## NOTICE.

A choice opening for a settled, sober man who is well experienced in shoe and harness making, or especially shoe work, and is qualified to take possession of a well-equipped shop where one man turns off from four to ten dollars' worth of work each day. This opening will stand until filled. For further information write  
L. W. WAUGH,  
Pulaaki, Va.

Box 374.

## LIVINGSTON CIRCUIT.

The contest and club rally under the leadership of the Ladies Aid Society of the Livingston Circuit closed with a dinner on the fourth Sunday in August, at Spring Creek. Results as follows: Club No. 1—\$4.68; No. 2—\$4.35; No. 3—\$2.77; No. 4—\$1.30; No. 5—\$3.05; No. 6—\$1.25; total collection, \$5.50; other collections, \$5.30; grand total, \$28.20. Misses Malissie A. Gardenhier, Jossie Bohanon and Arman Hatcher led in the prize contest. Each received a worthy prize.

## Flint Medical College

(DEPARTMENT OF PHARMACY.)

Thirteenth annual session begins October 1, 1912, and continues for seven months. The only school of Pharmacy for Colored young men and women in the extreme South. Has a strong faculty of ten members. Offers a two years' graded course leading to the degree of Graduate in Pharmacy (Ph. G.) (the rule of requiring one year's work in a drug store after taking the two in college having been discontinued, diplomas are now granted when the two years' course is finished.) Location unexcelled, tuition and fees nominal.

For catalogue and full particulars write the Dean

**DR. R. T. FULLER**

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## Sarah Goodridge Hospital

NEW ORLEANS, LA.

A hospital of 32 beds for Colored patients. Medical and surgical wards, for both men and women, with competent nurses on duty night and day. Cases cared for either by the patient's family physician, or by the hospital staff. Terms until October 1st will be \$7.00 per week; operative cases will pay an extra operating-room fee of \$3.00 or \$5.00, depending on the nature of the operation.

Any colored girl desiring to become a trained nurse may get a catalogue and full particulars by writing the superintendent

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Offers superior advantages to Students in Elementary, High School, Normal and College Departments.

Excellent advantages are presented to students of Music, Engineering, Teachers' College and Normal Courses emphasized.

DAY AND NIGHT SCHOOL.

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**LEARN TO COOK, SEW AND KEEP HOUSE.**

That they may also be qualified to teach as these things are taught in the public schools.

Board in Home the same as in the College, \$9.50 per month. Entrance fee, \$1.00. Tuition free to boarding pupils.

For further information, address

IDA M. GIBSON, Superintendent

5523 Pitt Street

New Orleans, La.

Our fourth quarterly conference was held the third Sunday in August with much success. Paid Superintendent J. B. Booth in full. We have had our

revival with some success under the administration of the pastor, the Rev. H. W. Rucker. Two have been added to the church.



## Gleanings from the Field

## ARKANSAS

TEXARKANA.—We closed an eight-day meeting with two converts, which were baptised and added to the church. The church is now alive and moving on to victory. Our second quarterly conference was held by the Rev. L. G. Hodges, district superintendent. The reports were good. That of the pastor, the Rev. C. A. Taylor, shows that he is watching over the flock. 392 calls made this quarter. Rev. Hodges preached at 11 o'clock a. m. and at night and administered the sacrament of the Lord's Supper. Superintendent Hodges lives here and joined hands with our pastor who is a strong preacher. The people know that he is here; and show it by their love and respect. Our congregation is increasing each Sabbath.—E. W. Cross.

## KENTUCKY.

MAYSVILLE.—Scott's Chapel is enjoying one of its best years having just closed one of the best camp meetings that has been held in this section of the country for many years. The meeting was held in the Beechwood Park September 1-12. Our treasury was increased by \$227.75. The membership was greatly revived and the church took on new life. The church services and music, with Mrs. Patton as leader, was said to be the best in the history of the church. The Rev. J. L. Franklin, our new pastor, and family, are in the right place.

## A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 170, South Bend, Ind.

## LOUISIANA.

Columbus.—Sunday at Macedonia Church, good services all day. Early morning prayer meeting led by L. J. Miller. The Sunday School has increased in attendance. At 11 a. m. the pastor preached to a large congregation. He is a good preacher and a good pastor, loved and respected by white and colored. Collection for the day, \$29.60. Our money was raised for the district superintendent. We are going to close up in fine shape this year.—B. Carr, pastor.

Napoleonville, La.—The Old Folks' Concert of Wesley Methodist Episcopal Church, given by the Stewardesses and Willing Workers, July 29th, was a great success, and too much praise cannot be given to them for the heroic way they worked. It was so good that the white people asked them to repeat it for them on Thursday night. They delighted that audience. Proceeds, \$50.85. This is a splendid set of workers. The church is alive and looking forward to a better day. Although we have been on an island here for three months, we are not discouraged.—M. L. Baldwin, Pastor.

Malaria Makes Pale, Sickly Children. If a Money Order, Post Office or Express Office is not within your reach, your postmaster will register the letter you wish to send us on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.



## ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?  
Do you have night sweats?  
Have you pains in chest and sides?  
Do you spit yellow and black matter?  
Are you continually hacking and coughing?  
Do you have pains under your shoulder blades?  
These are Regarded Symptoms of Lung Trouble and

## CONSUMPTION

You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance and develop, the more deep seated and serious your condition becomes.

We Stand Ready to Prove to You absolutely, that the German Treatment, has cured completely and permanently cases of Consumption (Tuberculosis), Chronic Bronchitis, Catarrh of the Lungs, Catarrh of the Bronchial Tubes and other lung troubles. Many sufferers who had lost all hope and who had been given up by physicians have been permanently cured by Lung Germine. It is not only a cure for Consumption but a preventative. If your lungs are merely weak and the disease has not yet manifested itself, you can prevent its development, you can build up your lungs and system to their normal strength and capacity. Lung Germine has cured advanced Consumption, in many cases over five years ago, and the patients remain strong and in splendid health today.

Let Us Send You the Proof--Proof that will Convince any Judge or Jury on Earth

We will gladly send you the proof of many remarkable cures, also a FREE TRIAL of Lung Germine together with our new 40-page book (in colors) on the treatment and cure of consumption and lung trouble.

JUST SEND YOUR NAME  
LUNG GERMINE CO. 518 E. 12th, JACKSON, MICH.

## MARYLAND.

## EMORY GROVE CIRCUIT.

Upon the arrival of our new and grand pastor, the Rev. B. T. Perkins, the work here needed a strenuous effort on the part of both pastor and people. They saw their task and met the crisis without one bit of fear and accomplished a good work for the Master and His kingdom. Notwithstanding the fact that we have known nothing of ourselves in the past six years but "Rally, rally, rally!" yet we have just come out of another one that netted \$340.00, and every member says "Amen" and the pastor is also going to say it as soon as he gets time. His hands are too busy as yet.—W. Dorsey.

## TENNESSEE.

NASHVILLE.—Sunday was a great day in Nashville. The 10 o'clock Love Feast was richly conducted by the Rev. Mr. Cleyten, pastor of Douglass and Nichols and the Rev. Mr. Neal, pastor of Patterson and Offerman charges. The Rev. F. R. Bridges, district superintendent, preached. This sermon was pronounced by many as the greatest they had ever heard. The Rev. Mr. Canady preached a glorious sermon in the

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FOR COLORED YOUTH

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Three new brick buildings are being erected and will be ready for use the coming session which opens SEPTEMBER 4, 1912.

At PRAIRIE VIEW you are taught:  
In the Agricultural and Mechanical Departments, Farming, Truck-gardening, Stock-raising, Dairying—Horse-shoeing, Black-smithing, Wood-turning, Joinery, Mechanical, Geometrical and Free-hand Drawing, Carpentry, Hat-making, Tailoring, Printing and Shoe-making, Broom and Mattress-making.

OUR MECHANICAL DEPARTMENT is under the supervision of Professor W. P. Terrell, graduate of the Kansas Agricultural and Mechanical College, at Manhattan, and of the Boston Institute of Technology, Boston, Massachusetts.

OUR AGRICULTURAL DEPARTMENT is under the supervision of Professor C. H. Waller, student of the Moody School, Mt. Hermon, Massachusetts, and a graduate of Pennsylvania State College.

IN THE FEMALE INDUSTRIAL DEPARTMENTS:

Plain Sewing, Millinery, Cooking and Dress-making.  
In the Domestic Science Department, girls are also taught how to serve meals as well as to prepare them.

PRAIRIE VIEW COLLEGE maintains one of the strongest Normal Courses of any Negro school in the country, and its graduates are in constant demand.

First and Second Grade Certificates and State Normal Diplomas, having the validity of Certificates of Permanent Grade, issued to candidates finishing required courses in prescribed manner.

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afternoon. At night the Rev. W. W. Clemens of Blackshear preached bringing great joy to every soul present. Collection during the conference showed success in nearly every cause. Conference Collection, \$40.00.—J. H. Grant.

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Clinton.—We gave a rally for our pastor on the first unday in October, and raised \$31.56. We are doing all we can for him because we want him another year. The Rev. W. L. Darius is the man for this place. We already have what we want.—B. Scott.



## Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

**RYAN.**—Near the home of Mrs. Joe Olivier, two and one-half miles from town, Saturday evening, September 21, Mr. A. Ryan, a young man of 16 years, son of Brother Wade Ryan of Enterprise, Miss., was struck by the Dumy and killed. His last words were: "Meet me in Heaven." The funeral was attended by the Rev. N. Toole.

**JACKSON.**—Ben Jackson, a local preacher, of Magnolia Methodist Episcopal Church, Schriever, La., died September 15, 1912. Age, 58 years. He died in full triumph of faith, after preaching over 30 years. He leaves a bereaved wife. The funeral was conducted by the Revs. J. H. D. Frazier, T. F. Robinson, Walter Smith, E. Smith, O. W. Hawkins, LeRoy Coxton and the pastor, the Rev. F. D. Bowers.

**WHITE.**—Georgia White, of State Line, Miss., died September 8, 1912. Mrs. White lived a true Christian. She was 22 years old. She leaves her husband, mother, brother, one sister and many friends.—J. M. Butler, pastor.

**HUMPHREY.**—Florie Humphrey, a well known little member of Haven Chapel, Meridian, Miss., a worker and a member of the Sunday school of Class No. 8. She had been a member of the church six years. She died September 20, 1912 in her twelfth year. Funeral service was conducted by the pastor, the Rev. D. L. Morgan.

**WHITE.**—Georgia White died September 11, 1912, age, 21 years, 11 months. She had been a member of Mount Zion church, State Line, Miss., for several years. She lived and died a Christian. She was conscious of the near approach of death, and said she was going to rest. She leaves a husband, mother, brother and sister, and a host of other friends and relatives.—J. Butler, pastor.

**THOMPSON.**—Warren Thompson died in State Line, Miss., September 3, 1912. He was ill only a few days when death came and claimed him. He said he was trusting in the Lord. He leaves his wife, three daughters, two sons, five grand children, a brother and other relatives and friends.—J. Butler, pastor.

**BATTLE.**—Roland Battle died after a few days' illness September 28, 1912; age, 17 years. He was a member of Mt. Nebo Church of State Line, Miss. He was a kind and obedient child who was loved by all. He was sick only a few days. His mother and father had gone before him. He leaves four little brothers, two sisters and many other relatives and friends.—J. Butler, pastor.

**SCOTT.**—Jessie J. Scott, born November 6, 1883, died September 27, 1912, after an illness of ten months. She was a faithful member of the church for fifteen years; great was her faith in God. She leaves her husband, three children and other relatives and friends. The funeral was preached by her pastor the Rev. A. B. Britton.

**DOMAS.**—Pirley Domas died July 1912. She joined Domas Methodist Episcopal Church 378 years ago and lived ever a faithful Christian;

loved by the people of both races. She was better known as Aunt Piley. She leaves her husband and one daughter, who lives in the West. She was also a member of the Household of Ruth, No. 192.—A. A. Wright, pastor.

**PAYNE.**—Olive Marie Payne, born July 14, 1894, died September 21, 1912, at Glasgow, Missouri; age, 18 years, two months and seven days. She graduated from the Evans Public School, May 17, 1911, and entered Lincoln Institute the following year. However, on account of failing health she was permitted to pursue the course only a few months. Olive was of a bright, sunny disposition, always cheerful and happy. She was the favorite among her school mates and the community and was a bright beam of sunshine in the family circle. During her illness she was ever patient, cheerful and hopeful. She joined Lewis Methodist Episcopal Church May 26, 1912 and was baptized August 5, 1912. At an early age she became a member of the choir, and remained a faithful member until death. She was reconciled to the will of God.—L. F. P.

**MARTIN.**—Martha E. Martin, widow of the late Findlay G. Martin, died at Kingston, Tennessee, September 16, 1912. She was born October 11, 1840, reaching the age of 71 years, 11 months and five days. She joined the Methodist Episcopal Church when quite young, and lived a consistent Christian to the end. When she felt the final summons had come, with perfect Christian resignation, she awaited the call. Her husband dying some years ago, she has lived the remainder of her life with her son, Robert Martin, an only child. She was married to the man of her choice April 4, 1858 by the Rev. Mr. Harwell and of that wedding party only one witness now is living, Dean Harwell. Her son administered to her wants as but he could, being himself deprived of his helpmate years ago. His affliction has been heavy. He has buried a father, mother, three infant children, a wife and grown daughter. The funeral was held in the Methodist Episcopal Church, the Rev. A. J. Leath preaching the sermon.—J. G. D'Armond.

**THOMPSON.**—Charity Thompson, born in 1875, died at Platonville, La., September 30, 1912. She was happy in the Christian faith. She is survived by her mother and one brother, as well as other relatives and friends. The funeral was attended at the Calveree Baptist Church and the Rev. R. B. Sanford, officiated.

**ROBERSON.**—Susannah Roberson, died Saturday, September 28, 1912, at Pineville. She was born in Richmond, Va., in the year of 1814. Hence she was 98 years old. She came or was brought here when 12 years old, in 1826, and belonged to Captain Meads, at Meads Land, opposite Rapides Station a few miles above Alexandria, La. She was converted in 1855 and had, therefore, been a member of the Methodist Episcopal Church 57 years. Since I have known her she has always been a devoted Christian. She never failed in attending to her church duties. She was always at church, notwithstanding her age. She was at the Sisters' prayer meeting the Monday before she died. She was a saintly soul and will ever live in our memory for her good works follow her. She was strong in prayer, and in the speaking meeting all delighted to hear her. Five dear children have preceded her and five are living, the youngest being 40 years of age.

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There are eighteen grand children and the great grand children and the other relatives will swell the number to about 150—one, Rev. John H. Roberson, is pastor of the Christian Church at Jennings,—these were all in attendance at the funeral in her church, Wesley Methodist Episcopal Church, Pineville, La., Sunday, September 29. There were short talks by Brother James Green, who represented the deceased's class leader, Brother G. M. Holmes, Father Ben Hall, who had known her for over forty years. Her pastor, the Rev. H. J. Wright, read a sketch of her life. His sermon followed, subject: "A Good Warrior." The church was crowded from the pulpit to the door.—H. J. Wright, pastor.

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## Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Miss Larry Bell, of Handsboro, Mississippi, is in the city visiting friends and relatives.

Mrs. Laura Jackson, of Lake Charles, spent two weeks in the city recently, the guest of the Rev. and Mrs. J. W. Turner. Mrs. Jackson is one of the leading members of Warren Methodist Episcopal Church, of Lake Charles.

Haven Memorial.—Sunday, the 20th, was a splendid day with us, from early morning till night. The Sunday school is improving and there seems to be a general advance in the work. The Rev. E. S. Brown, of Zion Traveler Baptist Church, President of the Sons and Daughters of Orleans Benevolent Society, was with us at night for their anniversary. Deacon G. W. Forrest conducted the devotional exercises. Mrs. E. L. Bolden gave the welcome address; Miss S. Porter responded. Mrs. Violet Blenville sang a solo. Mr. A. J. Ellis installed the officers and the pastor preached the sermon. The choir rendered excellent music. The services were inspiring and instructive. Collection, \$18.45.—J. F. Marshall, Pastor.

First Street Methodist Episcopal Church.—On last Sunday, at 11 a. m., District Superintendent, the Rev. J. W. Turner preached to a large and appreciative audience. At night the pastor delivered a sermon before the Virginia Ideal Social Circle. The Circle is composed of some of the best citizens of our city. Next Sunday, at 11 a. m., a service in memory of the late Brother Andrew Taylor and Sister Minta White will be held. Pastor's subject for said service is "The End of the Road and the Light." Our

financial rally for November 17 is now on in earnest. Our city Methodism and several of the local Baptist congregations have been invited. Arrangements are now perfected for our heating plant. Our people are now returning from their summer resorts, and congregations are increasing.—B. Mack Hubbard, Pastor.


### TUBERCULOSIS DAY.

A mammoth mass meeting is arranged for Sunday, at 3 p. m., in Trinity Church, Valence Street, the Rev. W. Scott Chinn, pastor, to observe Tuberculosis Day. Pastor Chinn has gotten together a fine and competent number of physicians, who will make addresses upon the subject; notable among them will be Drs. Oscar Dowling, President Louisiana State Board of Health, and W. T. O'Reilly, President City Board of Health, who will be the principal speakers, as well as Drs. L. T. Burbride, who is an authority and specialist on the subject. F. M. Nelson, and Eugene Thornhill, President Melden, of New Orleans University, will deliver the introductory remarks, and Dr. J. T. Newman will introduce Drs. Dowling and O'Reilly. The New Orleans University choir will sing. Dr. R. E. Jones, master of ceremonies. The public is invited.

Trinity.—Our fall bazar closed Monday night and when all reports are in we will realize quite a sum, all of which goes on the debt. The several lady chairmen deserve great credit for the way in which they served and worked to make it a success. Complete and full reports later. Bishop Thirkield was present at 3 p. m. Sunday, also Drs. Marshall and Hubbard, and though the congregation was small, \$326.00 was raised, and the good Bishop expressed himself as being fully satisfied with what was being done. Brothers Marshall and Hubbard made helpful talks. At night the twentieth anniversary sermon of the Ladies' Providence Society was preached by the pastor. The society's membership of about 330 members were out in full, and they, together with the congregation, numbered over a thousand persons present. Prof. Davage was master of ceremonies. Collection, \$119.20.—W. Scott Chinn, Pastor.

### SOUTHERN WORKMAN.

The leading article in the October number of the *Southern Workman* (published by the Hampton Institute Press) is "Negro Training in the South" by Dr. W. D. Weatherford of Nashville, who, himself a Southerner through and through, is in sympathetic touch with men of all classes and races in his section of the country and therefore well fitted to speak frankly, as he does, to the white men of the South about the task that lies before them in the training of the Negro. His recent book, "New Forces in Negro Progress," written for the mission study classes in Southern colleges is treated editorially. The work of the Y. W. C. A. among Indian girls is described by Edith Dabb, one of the international secretaries. An unusually interesting article, well illustrated, is one by the Tait Indian journalist, Saint Nihal Singh describing that unique institution, a Massachusetts college in Turkey—the American College for Girls in Constantinople; another illustrated paper relates to an almost extinct Indian tribe, "The Redskins of Newfoundland," written



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by Frank G. Speck of the Museum of the University of Pennsylvania. The cutting off by the House of Representatives of the usual Indian appropriation for the Hampton Indians is discussed editorially.

### BENEVOLENT WEEK BALDWIN (MISS.) CHURCH.

There was held Sept. 25-29 what was called "The Benevolent Week" at Baldwin Church during which Home Missions and Church Extension meeting was held Sept. 25, \$10 was raised. Sept. 26 was Foreign Mission day and \$10 was raised. Sept. 27 was Freedmen's Aid and Southern Education day and \$10 was raised. Sept. 28 was Board of Sunday Schools, Board of Education, \$10 was raised. Sept. 29 Conference Claimants and General Conference expenses, Episcopal Fund and \$20 was raised, making a total of \$60. Sunday, Oct. 6 was our big day. This being our fourth Quarterly Conference, \$59.45 was raised with which to pay on the District Superintendent in full. Dr. Marsh is a great preacher and is loved and respected by all. Baldwin Ct. is alive. Great revivals this year. We expect to report our full benevolence of \$179 at the forthcoming Annual Conference. Mrs. T. W. Davis spent two months with Dr. Davis on his work. She is much improved in health, and is looking well. We expect to pay our

pastor every cent of his salary, \$80 as we did last year. He is an able preacher and carries large crowds.—W. L. Moore, Steward.

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# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
EATON & MAINS, Publishers

NEW ORLEANS, OCTOBER 31, 1912

Vol. No. 41—No. 43

## THE SCARCITY OF MINISTERS

They key man for the ushering in of the Kingdom of Christ is the preacher of the Word. Granting due courtesy to the modern emphasis placed upon the lay-preacher—the preaching of the man, the woman and the child—still the most influential factor of the Christian Church is the pastor-preacher, God-called, God-set-apart, and God-sent. The chief business of the preacher is soul-saving by proclaiming the Word. The modern minimizing of the function of the minister and reducing his place and order to an ordinary vocation is robbing the pulpit of its due respect and power. The minister is a high priest unto God and the layman is not a priest. We sympathize fully with the movement that places responsibility upon the layman, that uses his talent and energy for God's Kingdom, but we have little sympathy with the thought that this must be done because of the incapacity of the minister or his failure in the office to which he has been called. The unduly emphasized idea that laymen can serve as acceptably and as efficiently is an excuse for many a layman to unheed the call of the Church and God to enter the Christian ministry. It is easy enough to understand how men can enter into business and accumulate fortunes and ease their consciences by becoming lay-workers, who ought to turn their entire strength and talent to the preaching of God's Word.

There is no getting around the fact that there is a scarcity of ministers, particularly a scarcity of men of the highest and best type, who are giving themselves unreservedly to the preaching of God's Word. Men who have the vision and the impulses of the call, as put forth by Doctor Tipple so eloquently in his inaugural address:

"Now, the call to the ministry is a call to spiritual enterprises, to see bushes which burn and are not consumed, to walk in the highways of life, amid the boisterous noises, and yet be able to discern the still, small voice, to stand upon some Syrian mountain, and looking up behold the impressive and assuring cohorts of wheeling chariots and horsemen of Jehovah."

But the scarcity abides. The United States Bureau of Education gave out a bulletin recently of the distribution of university and college graduates among the professions. One of the most interesting facts brought out is the receding of the American colleges from their original purpose of preparing men for the ministry. For an instance, Harvard was founded chiefly to educate clergymen. But this chief center of learning barely furnishes two per cent of her graduates to the ministry, while Yale contributes but three per cent. In a summary of thirty-seven representative American colleges which the bulletin shows, twenty per cent of the

graduates enter the business world, fifteen per cent take law, medicine claims between six and seven per cent, and the ministry only five or six per cent. Doctor E. S. Tipple, of Drew Seminary, calls attention to what is a serious phase of the situation, when he points out that recently an Ohio Conference admitted nine, a Pennsylvania Conference

Methodism as president of one of the foremost institutions of the Church and Nation for the training of ministers, gives an occasion to call attention to the Church's need. A need that must be met after a most careful consideration. A ministry that cannot recruit itself must finally fail. Without a ministry the Church becomes impotent for the great work which it is to do. "For how can they hear without a preacher?"



THE REVEREND EZRA SQUIER TIPPLE, D.D., Ph.D.  
President of Drew Theological Seminary

eight, a Colorado Conference seven, and not one of them a college graduate or seminary graduate. Once upon a time the ministry got the best, now a man must be strongly moved and so loudly called that he cannot resist, before he enters the ministry. With the Negro peoples of this country the situation is even more serious.

Professor Kelley Miller, in a monogram which he published some time ago, discussing "The Ministry—the Field for the Talented Tenth," calls attention to the fact that within the next generation there are thirty thousand pulpits with thirty Bishopsrics, together with numerous collateral and connectional offices that must be filled. And he prophetically adds: "They ought to be filled by the most highly-endowed and gifted of the race." Where are these men being prepared?

Something must be done to properly recruit our ministry. The inauguration on last Thursday of one of the choice men of

## THE INAUGURATION OF PRESIDENT TIPPLE

In assuming the presidency of Drew Theological Seminary, the Rev. Ezra Squier Tipple succeeds in line men whose names stand high in the records of our world-wide Methodism. For did there not precede him in the days already set down in history, men of such towering strength as McClintock, Foster, Hurst and Buttz? The latter abides unto this day to be revered and honored for the great work that he has done. For forty-five years, Dr. Henry A. Buttz has been a teacher in Drew Theological Seminary, thirty-two of these years he served as president. In Doctor Buttz's words of welcome and of presentation of Doctor Tipple, he said of the new president: "It was my privilege to welcome you to this seminary as a student, and it was my privilege to welcome you as a professor, and now it is my privilege to welcome you as president."

The inaugural exercises took place on Thursday, October twenty-fourth in the presence of a large number of representatives of various universities, colleges, theological seminaries and other representative bodies. Bishop Luther B. Wilson, the resident Bishop of the City of New York and the president of the Board of Trustees of Drew Theological Seminary, presided. Dr. Homer Eaton, Bishop John L. Nuelsen, Dr. Wm. I. Haven,

Dr. William V. Kelley and Dr. DeWitt B. Thompson took part in the opening devotional services. Then followed the address of Doctor Buttz, already referred to, who, among other things, said:

"To guide the policies of the seminary; to enlarge the vision of the young men who seek their theological education in this place; to promote in the rising ministry the richest experience and the noblest life; to be the exemplar and the mouthpiece of the school in its relation to the Church of our fellowship and the whole Church of Christ, may well tax the coolest head, the profoundest Christian experience, the amplest learning and the gentlest and stoutest heart." Turning to Dr. Tipple, Dr. Buttz continued: "In full confidence that you will meet these responsibilities in a manner worthy of the institution and the Church, we, as a Faculty, at the very entrance upon your office, bid you,

(Continued on Page Eight)



## Experience in Europe

By the Rev. J. W. Jackson, A. M., S. T. B.

On June 1, 1910, I saw Berlin for the first time. It is a world city as the Germans often remark. Not only is Berlin the world city, but it is the most beautiful and the cleanest city in the world. Its population is about 2,000,000, and consists of representatives from all nations. It is the capitol of the Empire and the seat of the world-famous university.

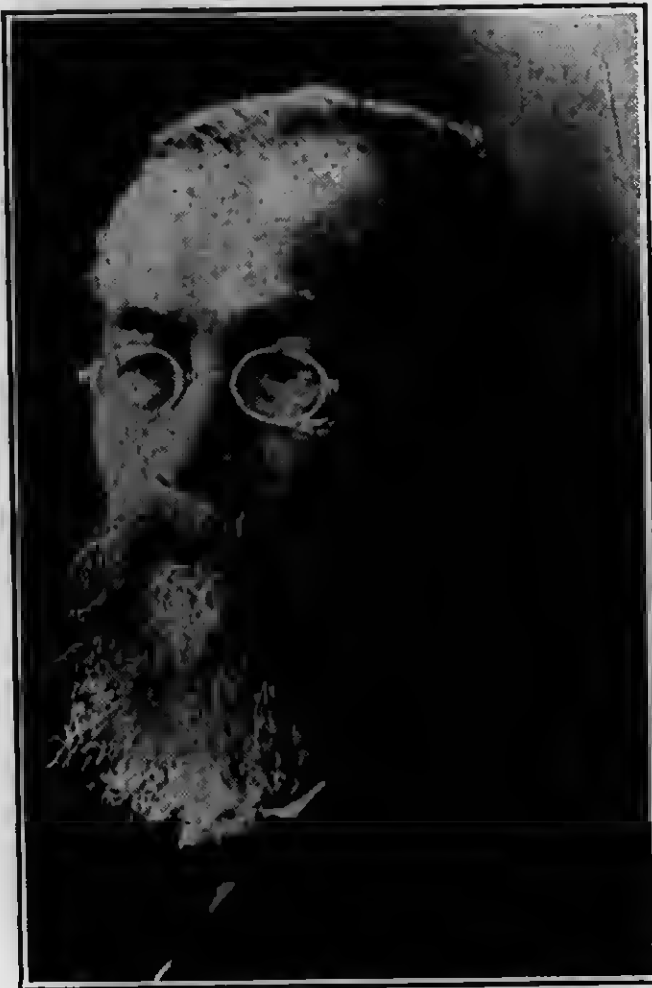
Since I became acquainted with German thought, and especially after I left Boston University, my one desire was to study in the University of Berlin. And now, to know that I was, at last, in this great city—Berlin—and had selected rooms only a stone's throw from the University, without realiz-

ing it beforehand, the next step was to hasten to the University and matriculate. Happily surprised, in less than twenty minutes after entering the building, I was a regular student in the world-famous university. In October of 1910, the University of Berlin celebrated its hundredth year's anniversary, in which I had the honor of taking part. It was quite instructive during this centennial celebration to look back and see the accomplishments of this university from its foundation to the present. The circumstances of the founding of this famous institution are interesting. In 1806 the battles of Jena and Halle were fought. In 1807 was the peace of Tilsit which deprived Prussia of half of its territory and half of its population, and imposed upon it an enormous tribute to be paid to the victorious French. In the fall of this year, a time of deep sorrow and national distress, a committee suggested to Frederick

Wilhelm III that the University of Berlin be erected. The king was much pleased and replied: "That is right, that is a good idea. The State must make up in spiritual power what it has lost in physical." This project succeeded, and in 1810 the University was erected. This and many similar institutions of the German Empire have been and are, the sources of the nation's power. These people sought the *higher life* first, and the result was natural—"all other things have been added." The accomplishments of the Empire, within a hundred years are wonder-



PROF. ADOLPH HARNACK



PROF. WILHELM WUNDT

ful. From a position of weakness, Germany has risen to the position of *world-power*, both physically and mentally. It is very interesting to note the progress of these two forces in the making of the nation. In the founding of the nation (Empire) as well as the University of Berlin, no names are more prominent than J. Gottlieb Fichte, Graf Bismarck, King Wilhelm Von Preussen and General Von Moltke. J. Gottlieb Lichte was the first rector of the Berlin University, and since his time a long list of able men, in the various phases of university work, have followed.

The most prominent professor to-day in Berlin University is Adolf Harnack, whose special work is "History of Dogma." He is nearing his seventieth year, still he is energetic, his mind is very clear and memory

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### PROFESSORS

The most prominent professor to-day in Berlin University is Adolf Harnack, whose special work is "History of Dogma." He is nearing his seventieth year, still he is energetic, his mind is very clear and memory

wonderful. The lecture hour is forty-five minutes. He begins promptly, takes the whole time, and the students literally hang upon his words. His lecture-room will seat about 700 students and every seat is occupied and hundreds stand in the aisles and sit on the rostrum at his feet. More American and English students hear his lectures than any other professor in the University. During his lectures he is quiet, clear in expression and conscious, at all times, seemingly, of the masterful position which he occupies to-day among theologians. In the summer, his lectures begin at 7 o'clock, but inspite of this early hour, more than 600 students hear him. The most interesting lectures which I heard from Harnack were: "Catholicism and Protestantism," "The Christian Literature Outside the New Testament," and the "History of Dogma." All these lectures were very instructive. Prof. Harnack is, at present, director of the Royal Library and probably delivers less lectures than before he accepted this important position. He has the title of Excellence, which is very rare even in Germany. I never saw a man work harder than Dr. Harnack. He never has a moment to lose. I remember last summer an American, a distinguished man, an editor, sent to meet Harnack. Harnack's reply was: "No other nation in the world would wish to see me and get my ideas on any subject, except an American, I do not give any views on any subject. However, tomorrow, between 11 and 12, I will be in my office in the library." When this learned and distinguished American heard what Harnack had to say, he was insulted and refused to visit the library the next day.

The next man of importance in New Testament work, is Dr. Adolf Deissmann. He holds the position now, which Bernard Weiss formerly held. He is extremely religious. The German students often speak of him as being *too pious*. He interprets the New Testament in terms of faith and not from the point of dogma. He describes the miracles of Jesus as the pictures of faith, on the part of the writers. Nevertheless, he gives science all which belongs to it. His recent book "Light From the East," is scientific in every sense. A short time ago, Dr. Deissmann delivered a course of lectures at Cambridge University and at present he and Prof. Moulton are preparing a Greek Lexicon, which will be better than Thayer's Lexicon. As a man, few men are Dr. Deissmann's equal.

In Old Testament, Gustav Gressmann, Delitzsch and Strack must not be omitted. Dr. Delitzsch is the son of Franz Delitzsch of Leipzig, with whom Prof. Mitchell of Boston, and George Adam Smith of England, studied. Dr. Delitzsch is an assyriologist of much reputation. He is an authority in this line of work. Since the work of Dr. Delitzsch is strictly philological, his lectures are not so largely attended as Dr. Harnack's or Dr. Deissmann's lectures are. Prof. Strack is about sixty years of age and he is a profound Hebrew scholar. He does not only know Hebrew, but the Talmud as well—is familiar. He is very conservative and for this reason his lectures are also not well attended. Gressmann is much younger than Prof. Strack and has a new method of interpreting the Old Testament. He believes that the Babylonian and Assyrian literature are the keys which unlock the mysteries of the Old Testament. He classifies the Old Testament writings, from the standpoint of literary style, in a way not done before. He does not agree wholly with Gunkel, and is altogether against Wellhausen. Prof. Gressmann is a good lecturer and a writer of reputation. This is true of all German professors. Their lectures are so arranged as to give most of their time to scientific investigation and writing books. The Emperor and his house are held in high esteem. They are honored and obeyed. One hears on every hand: "Long live the King." Books could be written on this subject, but I must now end my Berlin experience.



SCHILLER HOUSE



rience and turn from the northern part of Germany towards the south of Germany.

On March the 15th, 1912, my work at Berlin University was completed, but before I left the Fatherland my desire was to visit the scenes associated with Goethe, Schiller and Dr. Martin Luther. Most naturally from Berlin I went to Leipzig. Here I visited Prof. Wundt, the Shillerhouse and Auerbachs Keller. In this cellar Luther used to meet his friends and drink wine and beer



with them. Here Goethe came as a student in Leipzig University, and later wrote the first part of his famous work "Faust." This cellar dates from 1525 A. D. At the time I was in Leipzig this historic house was about to undergo renovation. As Leipzig is famous in connection with Goethe and Schiller, so is Eisenach famous in connection with Dr. Martin Luther. After spending about five hours in the historic town of Leipzig, I departed to visit Eisenach. But, before leaving Leipzig, allow me to mention Dr. Wundt. He is well known in the American Universities as a psychologist, and his book on psychology is used in America, largely. He

is also the originator of Experimental Psychology, which system Prof. Munsterberg is making popular at Harvard University. Dr. Wundt gives Prof. Munsterberg very little credit as an Experimental Psychologist, or a psychologist at all. I visited this distinguished man in his home, and he received me most cordially. He is more than eighty years old and still a prolific writer and lecturer. He lectures in the University of Leipzig and his lecture-room is filled to overflowing. The students refer to him as the greatest genius of the world. He has the following degrees: Ph. D., M. D., LL. D., and holds the chair of Ph. D. in the university to-day, and at the same time directs the Institute for Experimental Psychology. He was born in August, 1832 at Neckarau and has taught in the University of Leipzig since 1875. He is truly a wonderful man.

Now, I return to Eisenach. Eisenach is a beautiful little town, and as one enters from the north he looks down upon it, and sees it lying before him in a valley, under the castle of Wartburg, towering on the right. Here lived Dr. Luther and attended the Latin School. He was a very poor boy and sang from door to door for his bread. It was very interesting to visit this old town and castle. One feels himself among the ancients. I delighted to go through the castle of Wartburg, and enter the room called "Luther's Room," where he made the first translation of the New Testament into the German language.

Time would not allow me to follow the scenes of this interesting man further, and so I had to turn my steps toward Weimar, a place of much importance in connection with Goethe and Schiller. Here is the famous Goethehouse, where he lived, wrote and died. Goethe and Schiller are buried in the mausoleum of the kings in the town of Weimar. Side by side they lie.

My trip and experiences in Germany being at an end, I left Weimar for Paris, by way of Frankfort on the Main. About 18 hours after leaving Weimar I found myself in Paris. This city can, in no way, be compared with Berlin. Berlin is a perfect beauty and the streets are clean as a well-swept floor. Paris has also some beautiful buildings, but its streets are masses of dirt.

There are many things to see in Paris, but the places of most interest for me were the "Tomb of Napoleon" and the "Notre Dame." Nevertheless, I saw the whole of Paris and my impression of the city and its people was, on the whole, very favorable.

From Paris, I turned my weary eyes toward Cherbourg and then towards North America with happy recollections of Europe.

## Bishops for Races and Languages

By Bishop I. B. Scott, D.D., LL.D.

I have read, with very great interest, the editorial in the SOUTHWESTERN of August 22nd on the subject of "Bishops for Races and Languages." I desire to congratulate the editor on his grasp of the situation, as well as the strength and pointedness of the way he puts it. I am sure he does not desire an extended discussion of the subject at this time, but, I write these lines, being confident of the fact that when an editor goes in and does his best for a cause, he likes to have some expression from those interested in the line of thought he is presenting. This is especially true when those who write feel that they can support the position he takes. In the editorial referred to, we are given to understand that the SOUTHWESTERN favors the amendments proposed because the prevailing sentiment at the General Conference of the vast majority of the delegates was that the amendments embody the very best that can be expected by the colored man in the Methodist Episcopal Church. This statement on the part of the editor really reveals the position of every thoughtful colored man in the Church. Though it cannot be denied that the contention for what

was considered most desirable has been long and constant. At last the silence of the Sphinx is broken—the Church has spoken out unequivocally. Now the question that stares us in the face is this; What are you going to do about it? I think the only fair thing to do at this time is to take the Church at its word and try to put the amendments through. There are those who say they doubt that the white Conferences will stand for both amendments as now proposed. To this I answer, it is too early to discuss that phase of the question. What is wanted now is an opportunity for the Church at large to speak out on the subject.

There are two propositions embraced in the amendments:

The first is to elect a Bishop for any race under the sun whose field shall be as wide as the habitation of that race.

Second, to declare definitely that such a Bishop is to take his turn in serving as President of the General Conference.

It is generally known that the first proposition has been before the Church some years ago and that it was repudiated. I think all will agree that the colored Conferences did

not favor it because it lacked just what is now expressed in the second proposition. They desire the election of a Bishop for their work who shall be hampered by no restriction, except that they do not ask for him the presidency of Annual Conferences, known as "white Conferences." This concession is agreed to, not because there is a feeling that a Negro Bishop would not be equal to such responsibility, but because the colored man is willing to grant the white man just what he asks for himself—that is, a Bishop who can do the most good for his cause. At the same time he feels that when it comes to the general bodies in which the representatives of white and colored Conferences meet as brethren and as equals, that it would place a colored Bishop at a disadvantage if his functions as an officer of the Church should be less than those of his other brethren serving in the same capacity and in the same territory. Not only so, but it would be a humiliation to his membership. He has no desire to inconvenience nor embarrass anybody, not even himself, but he feels compelled to contend for everything that is necessary to keep a self-respecting and thinking membership intact. In other words, he does not wish to agree to anything that his children will repudiate even in his own lifetime.

I favor the amendments: First, because I am convinced that such a Bishop is needed both among ourselves and some other peoples of the world.

Second, because I think the colored man can accept him and retain his self-respect.

Third, because those who are in the majority declare they will not vote for such a Bishop unless we record the fact that we want him for our own Conferences alone.

Now comes the question as to whether the matter is already properly before the Church as a result of the action taken recently by the General Conference. I, for one, think it is fairly and squarely before the Church, and that all that remains to be done is to submit the matter to the Annual Conferences and to the lay electoral Conferences at the proper time, and let them determine according to the provisions of the constitution whether these amendments shall become law. Whether I am correct, however, depends altogether on the meaning of the law which says: "And also whenever such alteration or amendment shall have been first recommended by a General Conference by a two-thirds vote." But what is meant by a two-thirds vote of the General Conference? As I understand it, after the seating of two additional delegates from the Lexington Conference, the total enrollment of the General Conference was eight hundred and twenty-one. Whether that number of delegates was present at any one time I do not know, but according to the constitution, the General Conference could not legally transact business with fewer than 548 delegates in attendance; for the constitution requires two-thirds of the total delegation to constitute a quorum. At the evening session when the amendments in question were voted on, there were present in the hall at least 565 delegates, and some think a good many more. Now, it is clear to my mind that this 565 delegates constituted the General Conference in every legal sense. True, there were not 821 delegates present at the time, but it was just as legitimate to do business with 565 delegates as it would be with 821, and the smaller number is in the same sense that the larger number would be, the "General Conference of the Methodist Episcopal Church." It strikes me that according to the argument presented by those who claim that the amendments are not now properly before the Church, that a General Conference would really impair its ability to transact the business of the Church legitimately if it excused a single delegate. It has authority to excuse delegates and it did excuse them because it knew that it was according to the constitution legally the "General Conference" until reduced below the number of

(Continued on page 6.)



# THE CHRISTIAN LIFE

## Morning Messages

### God's Answer to Prayer

By Bishop Moore

Almost fifty years ago, in one of the darkest days of the Atlanta campaign, I was sent out with my regiment to cover the front of our brigade in anticipation of one of the most formidable attacks in the history of that campaign. After having deployed the regiment, and thrown up temporary breastworks, every soldier in his place and the scouts out well in front, I took my Bible out of my pocket; for I felt in those days, as I believe every one of us ought to feel in every day, that



our accounts ought to be kept posted. I knew not what moment I might be in the presence of my Maker and of my Judge. I wished to go, if I were called, so thoroughly prepared that there might be no doubt whatever of my entrance into the blessed city. And so I asked God, with all the spirit of reverence that my soul was capable of, to direct me to some passage of Scripture that under the circumstances might be to me as the audible voice of my Maker. We have a great deal of superstition. There is no doubt about it; but I think a lot of it is spiritual superstition, if you please; for when our souls are going out to God for the bread of life His mighty hand is stretched out to give us the bread of life. I opened my book and read this, which has abided with me all the years from that day to this—"The Lord is at hand. Be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ." Did Paul hear the voice of God? Do you say that I did not hear the voice of God? I heard the voice of God, and it was like inspiration and the very dawn of heaven to my soul.

But what a conception of God is given to us here! Not that mighty God that with all the thunderous acclaim of the heavens goes forward upon His missions of wrath or of judgment! But the vision of the God of love, of the Father-God, coming into communion with the hearts of loving children lifted up to Him in supplication. Nothing like presumption here! Because only the hearts that are fully submitted to God can enter into this relation, and this conception of the Almighty as a loving Father. No suggestion of presumption here! We are not thus to approach God until we have thrown up our breastworks and have looked at our ammunition and alignment, and have done everything in our power. Then we can make our requests known unto Him, knowing that He, loving, mighty, gracious, merciful, is at hand. O what a vision of communion between man and his God! Let everyone make his requests known unto God, in everything. The mighty God who is charged with the care of the universe is equally charged with the minutest interests of the smallest and weakest of His children. That is the God that fills my soul with joy! Not a far away God! Not the mighty God who stands amid the acclaim of angels and archangels and worlds uncounted and unknown! But my God, your God, who, in the midst of all that,

can hear the feeblest prayer of His feeblest son lifted up to Him in the moment of trouble and of peril.

"In everything let your requests be made known unto God." There is no idea here that these requests shall be answered. O, how happy it is that we have not the ordering of our own way! How many and many a time a little baby boy, as you have gone to your toilet and taken your razor, has looked upon the shining blade and said, "Papa, let me have the knife!" The father knows that the knife belongs not to the little one, and denies him, though that little one may weep for it. In another and a greater way, oftentimes, we come to God, doubtless, asking for things the giving of which to us would mean disaster and was irretrievable. When we come to God with that spirit of entire submission, leaving it all to Him, making our requests known to Him in everything by prayer and by supplication, we are not told that we shall have what we ask for; but we are told that we shall have something far better, even that the peace of God that passes all understanding shall keep our hearts and minds through Christ Jesus.

### Though Discouraged

By THE REV. C. H. WEATHERBE.

We should not think it strange that at times we are discouraged, and even very much so. He who says that no Christian ought to get discouraged, does not know what he is talking about. Human nature is so constituted that it is impossible for one to entirely avoid becoming discouraged at times. This is particularly true of those who have highly sensitive nerves, and are hard workers. It is especially true of brain workers, who stick closely and continuously to their tasks. Exhaustions and reactions bring on discouraging feelings in spite of one's resolutions to not have such experiences. I confess that I have them. Sometimes I feel so deeply discouraged that I am strongly inclined to give up my work as a writer for papers. It is then that I regret that I ever entered upon this work; but this feeling does not last long. Though discouraged, I continue to pursue. I am so constituted that I cannot be idle. I must be active. To be inactive, for any considerable time, is misery to me. I must have resting spells. This is my duty. It is also my duty to not let discouragement have the mastery over me. It must not be allowed to hinder me from serving my Lord. Are you discouraged? If so, what makes you so? Is it because your weaknesses cause you to stumble? If so, then ask God to help you to rise up, and keep up. Is it because some prayer of yours does not appear to be answered? Then keep on praying. There should be waiting, as well as praying. Patient praying is essential. Do not expect that all prayer will be answered immediately. Did you ever consider the work of a spider in summer time? When its web is torn down, instead of doing nothing more, it builds another web, the next night; then, if the web is destroyed soon afterward, the spider puts up a third one. Though discouraged, the spider keeps on.

### The Joy of Loving Hearts

Jesus, Thou joy of loving hearts!  
From the best bliss that earth imparts,  
We turn unfilled to Thee again.

Thy truth unchanged hath ever stood;  
Thou savest those that on Thee call;  
To them that seek Thee, Thou art good,  
To them that find Thee, all in all.

We taste Thee, O Thou Living Bread,  
And long to feast upon Thee still;  
We drink of Thee, the Fountain Head,  
And thirst our souls from Thee to fill!

Our restless spirits yearn for Thee,  
Where'er our changeful lot is cast;  
Glad, when Thy gracious smile we see,  
Blest, when our faith can hold Thee fast.

O Jesus, ever with us stay;  
Make all our moments calm and bright;  
Chase the dark night of sin away,  
Shed o'er the world Thy holy light!  
—Barnard of Clairvaux.

### Morning Fellowship With God

We cannot safely face our fellows until we have faced God. God can bless others through others only after we have let him bless us. So it is that the regular observance of the Morning Watch alone with God at the very start of the day, is so richly blessed to others and to ourselves. Dr. John Timothy Stone has said: "Face the work of every day with the influence of a few thoughtful, quiet moments with your own heart and God. Do not meet other people even those of your own home, until you have first met the great guest and honored companion of your life—Jesus Christ. Meet Him alone. Meet Him regularly. Meet Him with His open Book of Counsel before you." Christ can literally supply a life with himself when such a morning watch is kept in faith and obedience. And only in the Christ-supplied life can God work his will throughout the pressure and pitfalls of a satan-beset day.—*Sunday School Times.*

### The Joy of the Grave

We live in the land of death: we are to enter into the land of life. That is not the view of things that the world ordinarily takes. This present existence is life, it thinks: after that come death and the grave. And even Christian people catch the spirit of this mistaken view; we talk about a low-Christian's life and prospects being cut off in an untimely way, instead of recognizing that such a one has been released into the fuller privileges of his birthright. "God represents this earth-life as the dying: the place of sickness, disease, death; and the future as the place of life, health, activity. This is the land of the dying, that of the living." The grave is just the portal of our triumphal entry. How good it is to remember this, not only in the presence of physical death, but in the midst of all the evidences of wrong and imperfection and disease and suffering with which this world now abounds! For even while we sojourn here we "are not of the world": "I chose you out of the world." Living in the land of death we are yet delivered out of the body of death through Jesus Christ our Lord; and Christ our eternal life is ours even now and here, enabling us to rejoice and to conquer, be free and to serve, as we live in a world that perisheth. So "to live is Christ, and die is gain."—*Sunday School Times.*

As in some seaweed, far out in the depth of the ocean, the tiny frond that floats upon the billows goes down and down and down by filaments that knit it to the basal rock so the most insignificant act of our fleeting days has a hold upon eternity, and life all its moments may be knit to the permanent.—*Alexander MacLaren, D. D.*



## Ten Thousand Subscription Campaign

Here follow the names of nearly One Hundred additional Pastors who have determined to make the Southwestern Campaign Go. We are anxious to hear from the Seventeen Hundred who have not as yet responded. Surely every Pastor can do something.

There is a general Forward Movement throughout the Church in behalf of the several Advocates. The Church is awakening as never before to an appreciation of their value and realizes the debt of gratitude it owes them. Do not neglect the Southwestern, your Advocate. Take time to speak to the people in the church and in the home in the interest of the Southwestern.

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and his position becomes desperate. To assist the man with a family to reduce the ever-rising current of family expense is the object of these papers.

If you live in a flat or other congested city district, your only escape from high prices lies in forming a society of the families in your community and buying supplies on the co-operative plan. This is by no means easy, for if the families are willing it is often difficult to secure goods from wholesale merchants who are pledged to protect their retail trade. But if you live in a suburb, or better still in a small town where from a half to two acres of good land is available, you have your best opportunity; not only can you raise vegetables galore, but often is the opportunity to purchase fruits in season for almost a song. These can be canned for a time of scarcity.

If it is expected to profit by the raising of vegetables one must go at it in great earnestness; any sort of half-handed slipshod methods are worse than nothing. I remember my first attempts at gardening. My family was small and I did not see the need of it, yet to please my wife I made sporadic attempts in that line. I would buy up a lot of seeds and give an indigent school boy a half dollar to plant them. When harvest time came I would think of my garden only to find that my agricultural investment was a total loss.

One must know what not to plant as well as what to plant; in short, to make it worth while it will be necessary to begin at the bottom and study gardening as a science. Fortunately the government has accumulated an abundance of information on horticultural subjects at great expense, which information is yours for the asking. Our government, realizing that most all wealth comes from the soil seems anxious that its citizens should get the best possible returns for their labor. There is scarcely a subject but has been studied at close range by highly paid experts, yet all this knowledge is yours for the price of a one-cent postal card.

The work of the government does not render unnecessary the purchase of good books on your subject, but is entirely supplementary as a lot of information needed by the amateur is too elementary for governmental attention. Although many farmers will laugh at you for attempting to garden from books, they will soon learn to appreciate your efforts when you surpass them at their own business.

### Dr. W. H. Brooks Favors the Amendment

DEAR EDITOR:

Yes, by all means pass the amendment. That it is all we could wish no one claims. But he who refuses everything because he cannot get all that he desires in a single bound, is not worthy of anything.

The time has come for the Church to take definite action and thus put an end to the quadrennial clamor on one hand and the disgust on the other. Expediencies may revert and retard, but can never prevent the rising tide—the Church must realize that we need Bishops of African descent for our American work.

That he is of African descent must not be his chief claim, he must measure up well in everything, but in moral character he should be the peer of any man on the board or ever has been. We neither ask nor accept any apology for moral delinquency.

Pass the amendment and stop fooling and let us buckle down to the greatest job of the centuries.

W. H. BROOKS.

## Studies in Domestic Economy—Part V

By Prof. J. R. Reynolds, Principal of Gilbert Academy and Industrial College

### Meeting the Higher Cost of Living Half Way—Planning the Campaign

Virgil sang of arms and the man while other poetical lights have sung of the "Man with the Hoe;" but the man with a family, the foundation stone of states and governments, the sine qua non of civilization, has received scant consideration from earth's gifted bards. Fact is modern society laughs at its sleeve and points a finger of ridicule at the man who has the temerity to undertake the burden of rearing a family in these peril-

ous times. And so the man who is responsible for the continuation of the human race on the earth, although worthy of a martyr's crown, walks among his fellows unappreciated, unnoticed and unsung.

It is upon the shoulders of the man with a family that the heaviest burdens of high prices fall; a few more cents in the pound for meat, a ten per cent rise in the price of flour, a few less pounds of sugar for a dollar

Don't you touch the edge of the great gladness that is in the world, now and then, in spite of your own little single worries? Well, that's what God means; and the worry is the interruption. He never means that. . . . If you are glad for one minute in the day, that is His minute—the minute He means, and works for.—Mrs. A. D. T. Whitney.



## Bishops for Races and Languages

(Continued From Page 3)

548 delegates. It is evident to me that such an intelligent body as is the General Conference of the Methodist Episcopal Church would not have excused a single delegate if it had thought for once that its ability to transact any of the business of the Church would have thereby been the least impaired. I do not know that anyone has authority to decide this question save the General Conference itself, but I do believe that that body would respect the conclusion reached by the Board of Bishops, should they decide to submit the amendments to the Church as the matter now stands. Still, to make assurance doubly sure, any Annual Conference of the Church may adopt these amendments and request the Bishops to present them for vote at the proper time. This, I think, ought to be done and let the question come up to the next General Conference when, if necessary, final action may be taken.

In conclusion, since I have heard no other argument presented against the amendments than the fact that it is feared the white Conferences will not stand for the second, I will simply repeat that it is too early to be influenced by any such thought. The colored man either wants them or he does not. If he does, then let him put it up to the Church by adopting both amendments and let the white brethren stand responsible for their defeat.

### The Amendment Favored

I have contended for a number of years that the time would come when General Superintendents of African descent would be elected by the General Conference of the Methodist Episcopal Church, and that we should not ask for a Bishop or Bishops with limited powers. But I was thoroughly convinced at the session of the last General Conference that because of constitutional limitations, and for other reasons, that the time when an unrestricted Episcopacy would be given us is by no means near at hand, and if we are to have Episcopal supervision from those of our own race any time soon within the Methodist Episcopal Church, we must accept a Bishop or Bishops elected under the amendment asked for at the recent General Conference. The question now is shall we accept the restricted Bishop or none at all?

With all facts connected with the question considered, I am of the opinion that a Bishop of our race with every privilege of a General Superintendent, except limitations as to the presidency of Conferences, is about as much as we can reasonably expect, and I am in favor of an amendment to our constitution making it possible for us to secure such a Bishop or Bishops.

M. W. DOGAN.

### Relief and Reinforcement Fund, 1912

To the Ministers and Members of the Colored Conferences of the Methodist Episcopal Church:

DEAR BRETHREN—I see now that it is not going to be possible for me to touch all of our Annual Conferences before I sail. The plan of the Commission interested in securing relief and reinforcement for our Foreign Mission work embraces the idea of every Conference giving as much, if not more, for Foreign Missions than they did last year. As far as I have been able to visit the brethren, I am led to conclude they are in full sympathy with this idea and will make an effort not to fall below the amount given last year in their regular collection for the Foreign Board, and, if possible, have their churches give more.

If all will do this, it will relieve the Board of any possible embarrassment for the incoming year.

In this connection I desire to thank all of the brethren, ministers and laymen who have united their efforts with my own, as I have visited certain sections in the effort to

save the Foreign Mission cause from another cut this year. Many of you have worked as faithfully as though the money were to be used for your own comfort and convenience, and you deserve not only my gratitude, but the gratitude of the Church. I am sure the laymen, many of whom contributed so liberally and so freely, will be the richer for the sacrifice they made.

May the Lord bless you and lead you to grander victory in the future than you have experienced in the past.

Yours sincerely,  
I. B. SCOTT.

### Something Good from California

BY R. T. MILLER

"Laymen's Unanimous Action."

"WHEREAS, The literature of our Church is the rightful heritage of our Christian homes and a potent factor in the upbuilding and conservation of Christian character; and, whereas, the *California Christian Advocate* is the recognized organ of our California Pacific Coast and is a strong, aggressive, fearless and safe teacher of sound doctrine and right thinking, so necessary to the safeguarding and development of our Christian characters in these perilous times; therefore, be it

"Resolved by the Laymen's Association of the Southern California Conference, That we urgently call upon all our laymen in the local churches to take an active interest in placing the *California Christian Advocate* in every Methodist home, and, further, that we pledge ourselves to call this matter up in our official boards and wherever practical will support the Budget Plan as advised by the General Conference for the placing of the *California Christian Advocate* in every Methodist home."

The above statement of a principle and the application of a plan, deserves the highest commendation, and the emulation of every Laymen's Association and Official Board in the Church. If similar action were generally taken, the successful circulation of the *Advocates* would be removed from the list of problems and placed on the roll of noble and praiseworthy achievements.

Our California brethren have given us a notable example and a distinct illustration of *what to do and how to do it*.

To every Laymen's Association, the Editors, the Publishing Agents, the Book Committee and the General Conference, will heartily join in this appeal and petition—"Go thou and do likewise."

### The Evangelical Minister and a Papal Priest

BY THE REV. FRANK ZITO

Pastor First Italian Church, New Orleans.

I went out to make a visit to the home of a sick brother of our faith. I took a street car to return to my home. There came and sat near me in the car, an Italian papal priest. He is called P. Scotti, in charge of the St. Mary's Church in Chartres Street, near Ursuline Street, in the city of New Orleans. I saluted him respectfully and he said to me:

"Who are you?"

I answered:

"I am Mr. Francisco Zito."

He replied:

"Oh, you are the famous Zito?"

I then replied: "I am not famous, but a simple worker in the vineyard of the Lord."

He said: "Wait, I am a worker in the vineyard of the Lord, because I am a priest."

I said: "Dear brother, 'man has consecrated you, and man has consecrated me,' now let us see, between us two, who teaches in sincerity the word of God."

He immediately replied: "You are a damned soul then."

I replied: "Do you believe that many thousands and millions of Christian who have lived, and are living now, are damned souls?"

This priest answered: "Those were all in good faith."

Then I asked him: "Do you believe the Gospel is true?"

He replied: "There is no better Book in the world than the Gospel."

Then I said: "I am secure because I investigate its pages and teach its truths to others the same as Jesus Christ and the Apostles taught it."

So we continued to speak of these things as we went on in the car, speaking in a natural tone of voice, and finally he, not being able to answer in reply to things spoken of, and which he knew were not wrong, he said to me: "You are a devil if you speak again another word, do you see my hand? I will give you two hard slaps in your face."

I have written this to let the people know, those of the Catholic faith, that as Jesus said "if anyone will strike you on one cheek, turn to him the other also."

So we see that this priest would convert people by smiting them on the cheek; such is directly opposite to the teaching and example of our Lord and Savior Jesus Christ. His word says: "I they smite you on the one cheek, turn the other also." Also this is written that our American Protestant brothers and sisters may see that the venom of the inquisition rules to this day in the hearts of the Romish priests.

American Christians give attention to this because Satan cunningly works in our land, and if their influence proceeds, and they get the power, we shall see the effects of their murderous teaching through the Roman priests.

### The Gospel in Print

BY THE REV. C. H. WEATHERBE

It is frequently said by some people that it is only by means of a living voice that the Gospel is made effective in saving sinners. They say that no one is saved by simply reading Gospel truth. But this is untrue, as thousands of saved people could testify to.

The reading of Christian literature has been the means of directing multitudes of people to Christ and salvation, and without the assistance of any preacher, or any Christian. A large number of criminals, while being in prison, have been thoroughly converted by reading the Bible, tracts, and good books. Christian newspapers have also rendered such a service. Mr. E. L. Vaughan of Atlanta, who is connected with the "Bible Institute Colportage Association," in writing of prison convicts, says: "The boys frequently ask me to bring them 'some of those good books from the Moody Colportage Library.' A Mr. Wilson, whose twelve years and three months' term expired a couple of weeks ago, said he was convicted by reading one of those books, and is now a happy Christian. One of the officers of a convict camp got hold of 'Weighed and Wanting' and read it through that night, was awakened and never ceased praying until he was converted." Mr. Vaughan relates other similar instances, all of which give proof of the incalculable value of the Gospel in print to those who had led a criminal life. In the quietude of a prison, the convicts had time to reflect on their condition, and of the need of a deliverance from the power of sin—a worse bondage than was prison life. Cases which, from a human view, seemed utterly hopeless, have been savingly reached by means of printed gospel truth. Perhaps some of my readers can send religious papers, tracts and other good literature, to some prison, and then pray for a blessing on the work.

Give me a spirit of content

With place and task as Thou shalt choose

A spirit which with free consent

Would never thy approval lose.

—Robert Hoosick Washburne.



## World's Temperance Sunday

International Sunday School Lesson for November 10, 1912

Hos. 7.

**Golden Text:** "Woe unto them that rise up early in the morning, that they may follow strong drink: that tarry late into the night, till wine inflame them!"—Isa. 5:11.

### The Message of Hosea.

Hosea's prophetic message was uttered in Israel during the latter part of the eighth century B. C., just prior to the Assyrian invasion and the fall of Samaria. He preached out of his own experience. His own unhappy domestic relations caused him to feel keenly Israel's degradation and shame. His message, therefore, was aglow with a consuming passion. It was the passion of love. While Amos emphasized the law of Jehovah, Hosea held out to Israel a mighty divine love. This love, however, was not without its ethical demands. For Israel's foreign alliances, which were conclusive evidences of apostasy, and for her idolatrous worship, which involved the grossest immorality, the prophet, in the name of Jehovah, demanded repentance. This demand was not made of the common people only, but also of the priesthood and the royal court, who were largely responsible for the people's condition. The repentance which he required was of a thorough-going sort. He would listen to no compromise. When Israel evinced no disposition to repent, the prophet was driven by his anxiety and honesty to declare the impending judgment which would inevitably follow such a course. His message closes with an optimistic belief that his people will finally repent and avail themselves of Jehovah's mercy and love.

### The Text Explained

(a) Ephraim took advantage of Jehovah's mercy and instead of repenting, used it as a license to commit greater and more open sin. One of Ephraim's great sins was drunkenness (Isa. 28, 1). Ephraim is used to represent the entire northern kingdom. (b) Capital of Israel and center of corruption. (c) Fraudulent and deceitful in their dealings with God and man. (d) Or, maketh a raid. (e) Their moral sensibilities have been dulled so that sin does not appear wrong. (f) Escape from their sinful ways is impossible. (g) King and princess; representatives of Jehovah who should love righteousness and justice not only fail to punish wrongdoing but delight in it. (h) Their licentious passions are as a burning oven. When a certain temperature is reached the fire is left alone until the dough is baked when the oven is refired. So passions may smolder for a time only to break out afresh. (i) Birthday or coronation day (Matt. 14:6; compare II Sam. 13:28). (j) Joined in sacrilege. (k) Heb. brought near. Become bloodthirsty. (l) Rulers and princes. (m) By the hand of the assassin (II Kings 15). (n) Israel had adopted the customs of surrounding nations and solicited help from them, thus forgetting Jehovah. (o) Half-baked. Indicating their sordid moral conceptions and impending ruin. (p) Heb. sprinkled. (q) Or, excellency. (r) Noted for its simplicity and lack of judgment. (s) With no fixed policy and forgetting Jehovah they appeal first to Egypt then to Assyria for help. (t) The figure of the dove is continued. (u) Or, when the report cometh to the congregation. (v) Their worship is insincere. (x) They feign sincerity simply to secure material prosperity. (y) Or, chastened them. (z) Their purpose fails.

### The Cup of Woe

In ancient Greece criminals condemned to death were given the poisonous cup of hemlock as a means of their taking off. Socrates drank the deadly draught and his choice spirit winged its flight into the realm of immortality. But there is another cup, which, although not as sudden in its destructive work, is in the end quite as deadly. Men do not take it with the intention of shortening life, or rendering it unhappy, but the results are the same. It is the cup of pleasure, of mirth, and of song, whose contents sparkle with fascinating lure. But at the last it is as cruel as the fangs of a poisonous reptile. It is filled with woes which inflame all who

trifle with it. King and peasant are alike subject to its ravages. Alexander, the world's conqueror, was conquered by it; Paracelsus, founder of medical science, drank its bitter dregs; Poe, the brilliant man of letters, was maddened by its charm.

But the woes of the cup are not confined to him who sips its contents. No man can drink unto himself alone. When he exercises his "personal liber-

ty" in destroying himself, he by that act binds with letters those immediately related to him. Happiness gives way to sorrow; peacefulness to pain. Penury, want, and misery follow in quick succession. Nor are its direful effects limited to these. It touches society as a whole with degrading results. The drink habit creates non-producers, who become a positive burden to society. It is responsible for much of our criminality and vice. It renders the task of Christianity more difficult and delays the coming of the kingdom. The Christian Church has recognized the evil, but steps toward its elimination have been slow. Signs of promise are now appearing, and Christ's Church, aroused to its full strength, may soon see this woeful cup forever broken.—From "The Lesson Handbook."

## The Ungathered Harvest

Epworth League Devotional Meeting Topic for November 10, 1912

(John 4:35; Matt. 9:36-38.)

By the Rev. A. Preston Shaw, B. D.

### Concerning the Scripture

Although Jesus went about the world healing the sick, giving sight to the blind, cleansing lepers, and raising the dead, the chief aim of all His work was the ingathering of the world's white harvest into the garner of God. His healing ministry was only incidental. Throughout all His travels He was looking for those most of all whose hearts were prepared for the coming of God's kingdom.

As He sat by Jacob's well, there came a Samaritan woman from the neighboring village to draw water. She was not the purest of the pure in her life, but somehow her mind was stayed on spiritual things. As soon as she discovered that this Jew would condescend to talk with her, she began to discuss religious things with Him. She was longing to have a talk with some trustworthy religious authority who could decide once for all the religious problems which puzzled her and her people. Unclean as she was in her life, her hopes and aims hovered around the coming of the Messiah who should tell her all things.

Jesus there, in hated Samaria, found a faith and hope which He had not found in Israel, even among His disciples. It is not unreasonable to suppose that in that village there were many others who were of the same mind—all longing to be led by the promised Messiah. It is no wonder that hunger had fled from Him, in spite of that weary day's journey. It is not strange that He refused to eat that which His disciples had brought Him. He had found that which His body and soul hungered for most. He had found by Jacob's well a field already white to harvest—a people ready to receive Him as their Saviour.

In Matt. 9:36-38, we have another harvest scene. The people have come from every quarter bringing their sick to Jesus to be healed. It was not the sick, however, which attracted Jesus' attention most. He healed their sick, it is true, but He longed most of all to gather them into the Kingdom of God. Their scattered condition without a shepherd made them the object of His compassion. He had found a plentiful harvest, but the laborers were so few!

### The Meaning and Application To Us

The thing which Jesus sought most of all while on earth was ripe harvest fields ready to be harvested. Let us ask ourselves whether or not we have our Master's spirit and, like Him, are seeking day by day to find those whose hearts are prepared for entering into the kingdom of God. This is the Christian's chief job. The business man entering a town or city for the first time instinctively weighs in his mind the business possibilities of this or that location, or of the town itself. The Christian ought to be equally as interested in the Christian possibilities of a newly visited town or city or the one in which he lives. How quickly the business man establishes a grocery store at a location where one is needed and can be supported! How quickly should the Church take advantage of similar opportunities and thus foster God's kingdom! Is not the church and Sunday school and religious training of as much importance as food and clothing and drink? Is not the saving of men and women and boys and girls from

sin and ruin unto God and righteousness just as important as supplying their physical needs? Is not the work just as profitable? Thou that savest another, savest thou not thyself?

Christians, the harvest fields, all around us—in the cities, in the country, on the frontier, among foreigners, among ourselves—are white to harvest. Let us pray the Lord of the harvest to send us and more laborers in to the harvest so that it shall not be lost, but gathered into the garner of our God.

Winchester, Va.

### Personal and General

Mrs. G. Wiggins, of Bellerose, has returned from a visit to her daughter, Mrs. Nettie Fernandez, of New Orleans.

The Rev. W. M. Johnson was gladly welcomed to his new work at Dayton, Tennessee, where he is planning for a telling year's work.

Prof. E. D. Amacker, son-in-law of the Rev. S. Green, our pastor at Logansport, is principal of the leading public school in Washington parish.

Mr. and Mrs. David D. Wimberly announce the marriage of their daughter, Lucile B., to Mr. Joe Blount, of Shreveport, on October twenty-second. Mr. Blount is an enterprising young business man.

The Rev. Jesse E. Holmes, Superintendent of the Natchez District, adds to the names of the contributors to the recent rally for our Natchez church, the names of Messrs. Frank Grouly and Silas Hoskins, who gave \$5.00 each.

The Rev. J. C. Eusan, pastor of our church at Yorktown, Texas, and principal of the public school there, raised recently, with the help of his magnificent following, more than \$300.00, which was divided between the church and the school, the former being in debt and the latter greatly in need of funds. This is a splendid effort and greatly to be praised.

Misses Carrie and Hazel, daughters of the Rev. T. F. Robinson, of Thibodaux, left on October 3rd, to enter Gilbert Academy. A number of their young friends, led by Misses Lillian Turner and Louvenia Williams, said farewell to the young ladies in their own hearty fashion, the evening before their departure, and presented to them a number of useful gifts.

"Before a Christian in his right mind can borrow trouble he must forget that God has promised to never leave him nor forsake him."

Would you throw away a diamond because it pricked you? One good friend is not to be weighed against the jewels of all the earth. If there is coolness or unkindness between us, let us come face to face and have it out. Quick, before love grows cold!—Robert Smith.



# Southwestern Christian Advocate

631 BARONNE STREET

## THE INAUGURATION OF PRESIDENT TIPPLE

(Continued From Page One)

welcome and assure you of our cordial sympathy with your labors and of our hearty and united support."

The institution and the keys of the office were presented to Doctor Tipple by Bishop Wilson, which ceremony was followed by the inaugural address. The address was in every way worthy of the man who was being inducted into office, the occasion that had brought together so many representative men of the Church, and especially of the East, the long line of worthy men whom the new president was following and the great faculty and institution of which he now becomes the active head.

President Tipple spoke upon "The Making of the Modern Ministry." The address was thoroughly comprehensive. It dealt with all the phases of life to which a theological seminary is heir—particularly a Methodist seminary. There was scholarship, spiritual insight, a keen sense of present-day problems, a masterful conception of the methods of meeting these problems and deep consecration to the work to which he was called. There was, no doubt, genuine satisfaction on the part of the friends, faculty and alumni of Drew that a man so versatile in scholarship and so rich in spiritual culture should be called to the head of the institution at this time. It is our purpose to publish, later, liberal extracts of President Tipple's remarkable address.

Drew Theological Seminary, it will be remembered, is one of the fruits of the centenary of American Methodism, having been founded in 1866. Its first class, consisting of nine, was graduated in 1869, and since that time more than 2,400 men have entered the ministry of our Church and other churches. Verily, the position of the presidency of an institution of this kind is a throne of power.

The new president of Drew was born in Camden, New York, January 23, 1861, and matriculated at Syracuse University in 1880; received in 1884 the degree of A. B., in 1885 the degree of A. M., taking his Ph. D., from the same institution in 1886. He graduated from Drew Theological Seminary in the class of 1887, with the degree of B. D., and entered the ministry of the Methodist Episcopal Church in 1887, joining the New York Conference, having remained in the membership of this Conference ever since. His entire ministry has been spent within the City of New York. In 1904-05 Doctor Tipple served as Executive Secretary of the Metropolitan Thank Offering Commission, which raised money to strengthen Methodism in and around New York. In 1905 he was elected Professor of Practical Theology in Drew Theological Seminary, coming to the presidency of this institution last June, upon the retirement of Doctor Buttz, who now becomes president emeritus of the institution.

Mrs. Tipple, to whom Doctor Tipple was married in 1897, was Miss Edna E. White of Detroit. She has been the lady of his pilgrimage, a worthy helpmeet in every regard.

Dr. Tipple is a trustee of Syracuse University; a member of the board of managers of the Board of Foreign Missions of the Methodist Episcopal Church since 1895; trustee and recording secretary of the Board of Education of the Methodist Episcopal Church; secretary of the Book Committee of the Methodist Episcopal Church; and author of Heart of Asbury's Journal; The Minister of God; Drew Sermons—first and second series; Drew Sermons on the Golden Texts, 1908, 1909, 1910; Life of Freeborn Garrettson; Some Famous Country Parishes. He is also a contributor to the SOUTHWESTERN CHRISTIAN ADVOCATE and the religious press in general.

## Of General Interest

### TO EXPLORE SOMALILAND

Dr. Carl Peters, of Berlin, who thirty years ago, led an exploring expedition into Somaliland, Central Africa, and secured a part of that country for Germany, is again to visit Somaliland and plans to explore the least known part of it. Dr. Peters has many warm friends in Somali and he has often promised to again visit the country. On his first visit, the offers he made the Somali chiefs were accepted and the land secured was later given to Italy by the Emperor of Germany.

### THE BALKAN WAR

Thus far, with a united front on the part of the Balkan States against Turkey, the campaign has all been in favor of the Balkan States. The Bulgarians have advanced toward Adrianople and have captured several thousand of Turkish troops. Scutari is reported to have been captured by the Montenegrins. Uskup has been captured by the Servians and Bulgarians without much resistance. It is said that the Turkish Council of Ministers decided against entertaining any proposal of intervention on the part of

### THE PASTOR'S ASSISTANT

Many pastors complain that they are overburdened. There is no doubt but that all the requirements of the Church make a full job for any man. It is interesting to note, however, that while some pastors are burdened, others carry every responsibility with ease. Why the difference? The answer is at hand: Some pastors use every facility available, and other pastors do not. The Church has multiplied the tasks of the pastor, but the Church has also provided the pastor with an assistant. An ADVOCATE is an efficient assistant to any pastor. It will help to raise the benevolences, promote the revival spirit, look after the interests of the chief pastor and in every way prove a ready and willing assistant. It is the universal testimony that wherever the ADVOCATE goes the pastor's burdens are lightened. Brother Pastor: Put the SOUTHWESTERN in every family of your church and your work will be easier. From a selfish standpoint this is the thing to do. Fail in and work our present plan.

European powers. Nevertheless, Austria and Russia are said to have notified Turkey that they will protect their own interests in the Balkan States, regardless of the wishes of the Sultan or the European powers. The complete defeat of the Turks so far is a surprise to the European powers, and the conviction grows that the Turkish borders cannot be preserved, if the allies win. The latest unconfirmed reports state that the Turks were fleeing from Europe and that the position of their army was unknown.

### DIAZ REVOLT IN MEXICO FAILS

General Felix Diaz did not hold Vera Cruz very long. It was as easily taken from him by the federal forces as he secured it through disloyalty of the army some several days before. General Diaz was immediately brought before a court martial and, together with others, was sentenced to death. There has been a conflict, however, between the military and the judicial authorities over the right to try General Diaz. General Devilla refused to acknowledge the orders of the District Judge to suspend the proceedings of the court martial. General Beltran, the military commander of the Zone, however, accepted a writ of habeas corpus, leaving the prisoner temporarily at the disposition of the Civil Court. President Madero refused to interfere, being thoroughly willing that Diaz should be executed. There seems to be growing, however, considerable sentiment in favor

of clemency. General Diaz Ordaz, a cousin and chief lieutenant of General Felix has not yet been captured, his whereabouts not being known. The suppression of this revolt shows that Madero is not without a grip upon the situation.

### IRISH JUDICIAL REFORM AGITATED

It is claimed that the cost of keeping the courts of Ireland is greater than that of any other country. Ireland has been called the most "over judged" country in the world. The following figures show salaries paid from 1911 to 1912 to judges alone:

Fourteen Supreme Court Judges...	\$276,270
Four Land Commission Judges....	160,000
Twenty-one County Court Judges..	158,000
Circuit Allowances .....	14,595

Total .....\$509,845

In addition to these supreme judges, there are sixty-five resident judges and four others whose salaries amount to \$254,225. Then, there are other costs in administering the law, which make a total of \$906,045. Every man, woman and child in Ireland is taxed \$3 a year for the cost of administering justice alone. This question of useless expense—useless because the work could be done by just half as many officers as now have their hands in the pockets of the people for its 4,250,000 population is being discussed in Ireland, and that there must soon be a change is plainly evident. Among the most ardent movers in the plan of political reform is Lord Anthony McDonnell, who is vigorous in his arraignment of the present judicial system.

### MODERN EDUCATION

That modern methods of education are not entirely adapted to modern conditions of living and progress, has been pretty clearly shown recently. In many instances, a census has been taken which resulted in finding but a small percentage of pupils entering upon a high school course, simply because they find the instruction therein given not helpful to them in solving the practical problems that they are destined to meet in making a living. A committee reported at the recent annual meeting of the National Educational Association and emphasized quite severely the bookishness, the abstraction and inadequacy of the teaching of to-day in the co-ordination of the grammar with the high school and the high school with the college. The present methods must undergo great changes to meet the demand of the modern pupil.

Methods that now prevail are largely the methods that grew up in the generations when young men were educated for one of the learned professions, law, medicine or the clergy. That these methods must now be changed is shown in many instances. By a recent census it was found that out of a class of 135 pupils, only 53 will remain to complete high school and of these a half dozen will enter the learned professions, while the remainder will study agriculture, engineering, domestic science and trained nursing. By inquiry like instances have been found which go to show that the National Association is right in its conclusion that modern methods are inadequate.

Dean Buell, of Boston, University, in writing to *Zion's Herald*, of some of the Alumni of the University, says of our Resident Bishop:

"Bishop Thirkield must needs pass through Kentucky, by order of his episcopal colleagues, for his initial presidential supervision, on his way to his residential field in the land of cotton and of cane. No prophetic gift was needed to discover in the tact, intimate acquaintance with the peculiarities of border conditions, judicial poise and gracious manners of the new Bishop who presided at the Kentucky Conference, the sure token of a culminating providential adaptation to the great sphere of activity to which the Church has called him in the far South."



## People of Interest

Bishop McIntyre and family have been specially received at Oklahoma City.

Cincinnati Methodism will tender Bishop Mrs. W. F. Anderson a reception in Muehlenberg Hall on November seventeenth.

Bishop Shepard said, in a recent address to young men, that when one enters the ministry the days of the slippers and easy time are over forever.

Miss Mary Hagood, daughter of the Rev. M. Hagood, is a graduate of the nurses' school, 1912, of Provident Hospital and Training School, Chicago.

The Rev. George C. Fort, pastor of our church in Salem, Kansas, succeeds Bishop Anderson as pastor of Hanson Place Church, Brooklyn, New York.

Professor Kelly Miller is one of the speakers at the exercises held in connection with the fiftieth anniversary of the American Missionary Association, in Buffalo this week.

The regular monthly meeting of the Board of Foreign Missions was held in the Mission Rooms, 150 Fifth Avenue, New York City, Tuesday, October 15th, at 2:30 p. m.

A telegram from the City of Mexico, received at the Mission Rooms, 150 Fifth Avenue, New York, October 17th, and signed by the Rev. John W. Butler, D.D., states that missionaries in Mexico are not in peril.

The *Central Christian Advocate* says, in its recent issue: "Dr. I. Garland Penn, the secretary of the Freedmen's Aid Society, made his first appearance in Iowa and made a good impression he made by his speech." The Rev. Richard Carroll, a Baptist minister of Columbia, South Carolina, was one of the speakers, and the only Negro, on the programme of the American Humane Society, which met this month in Indianapolis.

St. Louis Methodism welcomed Bishop Charles W. Smith, on Friday night, October seventeenth. The reception held in Lindell Avenue Methodist Episcopal Church, was in charge of thirty-five Methodist Churches in St. Louis.

Bishop Edwin H. Hughes lectured in Westwood Methodist Episcopal Church, Los Angeles, California, the Rev. E. W. Kinchen, pastor, Sunday afternoon, October twentieth. The subject was: "Spiritual Phases of the Incarnation."

Bishop McDowell says a minister of the Methodist Episcopal Church must not yield to the tendency to tell risque jokes and he must permit others to tell them in his presence, even if he has to use force to prevent it being told.

The Rev. A. J. Proctor, of the Louisiana Conference, died on Sunday, October 27th, at 10 o'clock p. m., at his last appointment, Hammond Springs, Louisiana; and was buried at Baton Rouge on Wednesday, October 29th, in St. Marks Methodist Episcopal Church. Mrs. J. A. Rush, of Atlanta, Georgia, who attended the recent National Convention of the Women's Missionary Society, in Des Moines, announces that this body has contributed \$60,000 for the erection of a building for the training of young women on the University Campus.

Bishop William Burt was tendered a reception recently by the men of the University Avenue Methodist Episcopal Church of Syracuse. Addresses were delivered by Bishop Burt and Bishop Leete. The Sunday following Bishop Burt preached in the University Avenue Church, morning and evening.

J. O. Randall, in writing of Dr. Penn, says: "It is no more than his due to say that to a very marked degree he has made a favorable impression upon the Conferences. Speaking of his work from a standpoint of clearness and constructive thought, it is really a delight to hear him."

The New York Preachers' Meeting, held Monday, October fourteenth, a memorial service in honor of Bishop Henry W. Warren. The addresses were by Dr. Christian F. Warren, on "His Home Life," Dr. William V. Warren, on "The Friend and Scholar." Dr.

James M. Buckley, on "The Administrator and Preacher."

The United States Government has withdrawn its appropriation for Indian students at Hampton Institute. The aim seems to be to prevent the mingling of Indians and Negroes in the same school. Hampton will, however, admit Indian students upon the same terms and conditions as the Negro students.

The *Northwestern Christian Advocate* says that Bishop Berry, who is now located in the Episcopal residence in Philadelphia, "has been traveling around among the business houses and manufacturing districts of the city, visiting stores and offices and banking institutions—everywhere, in fact, where the lay leaders of the Methodist Church are to be found."

A cable message from Buenos Aires, Argentina, under date of October 17th, has reached the office of the Board of Foreign Missions, at New York, announcing that Bishop Homer C. Stuntz and Mrs. Stuntz have arrived "safe and well," although delayed by storms. When leaving New York, on September 20th, it was their expectation to reach Buenos Aires on October 15th.

### A NECESSITY

In this day of high cost of living many must deprive themselves of the luxuries. The necessities are of first concern. Among the necessities put down next to bread and clothes THE CHURCH PAPER. This statement will not meet with approval by all at first, but think it over and the truth of it will grow upon you. The Church would not sustain the FAMILY OF ADVOCATES at such a great cost if they were not vital to the best interests of the individual members and families who constitute the Church. Our Bishops are great and good men. They would not urge every officer and head of family of our world-wide Church to take our Advocates if they were not a NECESSITY. For the good of your church life and your family life, you, Fellow Member, need an Advocate. The price is within the reach of all. An average of two cents a week will bring to your home weekly the SOUTHWESTERN CHRISTIAN ADVOCATE.

The following persons were elected to represent the Board on the General Committee at its forthcoming meeting in Brooklyn. Ministers: G. P. Eckman, J. F. Goucher, E. G. Richardson, J. M. Buckley, W. V. Kelley, A. J. Coultas, Wallace MacMullen. Reserves: E. S. Tipple, B. C. Conner, G. H. Bickley. Laymen: J. Edgar Leacraft, F. A. Horne, J. M. Bulwinkle, H. K. Carroll, G. W. F. Swartzell, J. R. Joy, G. G. Reynolds, J. W. Pearsall. Reserves: G. E. Smith, Willis McDonald, W. O. Gantz. Doctor H. K. Carroll read the Memoir of the Rev. Henry A. Monroe, and Dr. George C. Peck that of Bishop Henry W. Warren.

The Rev. J. J. Lochhead, of Constantine, Algeria, who is connected with the American Mission in North Africa, gives a most encouraging note concerning the opening opportunities for Christian missionary work in Morocco. Mr. Lochhead learns through a letter from Mrs. MacLeod, wife of the British Consul General at Fez, that General Lyanty, the new resident French General, is very kindly disposed toward Protestant missions. During several conversations on religious subjects, he spoke of the good work that the few missionaries in Morocco are doing, and stated that he wished such a work might be carried on in all the towns of Morocco. Bishop Hartzell regards this as a very significant statement, coming as it does, from a representative of the French Government; and he believes that the magnificent empire of Morocco, one of the richest and most healthful sections of North Africa, offers great opportunities for the advancement of the Kingdom of Christ among the Mohammedans.

## News Paragraphs

The Baptist World Alliance is to meet in Germany in 1916.

At Jackson, Mississippi, all the letter-carriers are Negroes.

Twenty-five divorces in one hundred minutes, is the record made recently by one Western State.

The inauguration of the Rev. Dr. S. Newman as president of Howard University will occur next month.

William Marconi, the inventor of wireless telegraphy, has lost his right eye, as the result of an automobile accident.

Dr. Faith Leong, of Chinatown, San Francisco, is said to be the only Chinese woman practicing dentistry in the world.

We have received a copy of the Florence (South Carolina) District Conference minutes. Dr. I. H. Fulton is the Superintendent.

Dr. W. W. Lucas, corresponding secretary of the Epworth League, lectured in Warren Church, Atlanta, Georgia, on Monday night, October twenty-first.

An appropriation of \$100,000 has been made for the work of missions among Negroes and Indians, by the Board of Catholic Negro and Indian Missions.

Mr. William Childs, a Negro, who has served as a policeman in Chicago for many years, has been promoted to the post of Lieutenant of Police, in recognition of efficient service.

Mary E. Hicks, of Waukegan, Ill., recently graduated from the Waukegan high school, having an unusual record of being neither absent nor tardy during her thirteen years of school life.

In five years Vacation Bible Schools have increased from 19 to 160; the attendance of children has grown from 5,000 to 38,000; that of teachers from 70 to 700. Now, these schools are maintained in 24 instead of 4 cities.

The Rev. J. Lennox, Bishop of the Zion African Evangelical Church, has designed a flag for the Negro of red, white, blue and purple. This flag has been adopted by the General Convention of Bishop Lennox's church.

Alfred J. Thomas, chief bandsman of the Tenth Cavalry, is one of the five bandsmen of the United States Army who have won, by competitive examination, a year's course of instruction at the Institution of Musical Art in New York City.

Four new school buildings for colored pupils in Wichita, Kansas—L'Overture, Douglas, Seventeenth Street and Grand—were dedicated on October eighteenth. Dr. H. T. Kealing, president of Quindaro University, Kansas City, was the principal speaker.

Miss Hazelda L. Harrison, the talented young colored pianist, who has been studying abroad for the past year, has been so fortunate as to attract the attention of Mr. Ferruccio Busoni, said to be probably the greatest living pianist and who is also a great composer. Mr. Busoni says Miss Harrison is "very gifted," and has consented to direct her studies.

From June 1, 1912, to October 14, 1912, the Rev. C. M. Boswell, Corresponding Secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, has received from individuals, by heart to heart talks; Churches, in response to public appeal, and Conference Anniversaries, \$6,100 cash in special gifts, and \$1,300 additional subscriptions. \$5,000 of the above amount was given by F. M. Maddox, of Indiana, which added to his contribution of \$10,000 given earlier in the year makes a \$1,000 permanent fund, the income supporting a missionary in the home field. This is the finest individual action of the kind to aid the modern Methodist Home Missionary movement. In securing it Dr. Boswell had the helpful co-operation of G. W. Switzer, of the Northwest Indiana Conference. The Board is hoping for many more such gifts.



# ROYAL

## BAKING POWDER

### Adds Healthful Qualities to the Food

Prof. Prescott, of the University of Michigan, testified before the Pure Food Committee of Congress, that the acid of grapes held highest rank as an article of food and he regarded the results from baking with cream of tartar baking powder as favorable to health.

*Royal is the only Baking Powder made from Royal Grape Cream of Tartar.*

## Gleanings from the Field

### LOUISIANA.

**LOTTIE.**—The Steward Sisters of Greens Methodist Episcopal Church raised and gave me \$6.00 to buy a pair of fine shoes, viz., namely: Alice Rylander, Mattie Mack, Thresa Mason, Henrietta Perkins, Jeanette Sanders, Louisa Sanders, Dinah White, Cathren Peales, Josephine Green, Easter Matthews, Susie Cealey, Louis Miller, Leatha Crouse.—S. A. Davis, Pastor.

**Lake Charles.**—Warren Methodist Episcopal Church is very much alive. On the first Sunday in August a beautiful set of the LePage individual cups was installed. On the third and fourth Sundays the District Superintendents of the Conference met with us in their business session. The Revs. H. Daniels and V. Chapman preached able sermons. On the fourth Sunday the choir's display was the grandest event of the year. Under the management of Mrs. Rosa James, this right arm of the church is fast becoming a power. The church is being repainted and this grand people are look forward with delight to the gathering of our Conference. After class on Tuesday night—the tenth—forty of the generous members stormed the parsonage, under the leadership of Mrs. Barbara Hendricks, and left the table loaded with good things. Great is the Warren Church people.—P. W. Clark, Pastor.

**Mandeville.**—We had a great time at this church on Sunday, September 1. The Young Mens Business Enterprise and Pleasure Club of Covington, gave a motor car ride from Covington to Mandeville, and brought with them about 200 people. We did not have standing room. By request the pastor preached a special sermon for the club. The Holy Ghost took possession of the meeting, and it was a joy to be present. The club donated to the pastor the sum of \$14.21.—A. Robinson, Pastor.

**Monroe.**—St. James.—The report to the District Conference was a record breaker. The pastor is loud in praise of the faithfulness of this loyal mem-

bership. Amounts raised up to the District Conference, \$864.00. The members and friends of the church expressed their appreciation of the pastor for his faithful and efficient service by presenting to him a suit of clothes for the District Conference. This was a joint gift of the Steward Sisters and King's Daughters and Sons. Amounts raised and turned over to the stewards and trustees by these auxiliaries: Steward Sisters, \$35.15; King's Daughters and Sons, \$65.40; for special causes, \$16.85. They gave to relieve the poor more than \$50.00. They have no pet cause, but respond to every call.—J. O. Brown, Pastor.

**Bastrop.**—Our Rally, Sunday, Sept. 29, 1912, was a success. The cash collection was \$56.32. Mr. F. D. Timmons subscribed \$11.50. Total in cash and subscription, \$67.82. Brother Timmons is indeed a worthy young man, and a strong local preacher. He is planning to enter Gilbert Academy and Industrial College this session. The Class Leaders deserve great credit for the interest they manifested in this Rally. Mr. S. F. Scott's class raised the highest amount. Too much praise cannot be given the sisters for the way they cared for the visitors and serving them dinner after service. The following preachers took part in the service: Brother W. Beck, the Revs. Ed. Powell, A. Smith, J. O. Brown and F. M. Lashington; W. L. Williams, Hy. Clay, Prof. Gray, W. D. Grant, H. Hamilton and E. T. Blansom were also present. The Rev. E. Muse, (Baptist) preached the closing sermon of the Rally Tuesday night, Oct. 1. On the 24th of September, Mr. J. S. Scott, our talented local preacher, delivered a very helpful sermon. We gave him a \$5 collection. Mrs. C. C. Hall prepared supper for Brother Scott before service, and invited Miss H. C. Whitlow and Miss L. E. Dunn to participate with him. Mrs. C. C. Hall entertained Mr. Scott, Miss H. C. Whitlow and Miss L. E. Dunn. Mrs. L. H. Smith had entertained them also at the par-

sonage, in honor of Mr. Scott and Miss Whitlow as they were preparing to leave for New Orleans University.—L. Henry Smith, Pastor.

**Baton Rouge.**—The friends and members came to the parsonage on Wednesday night, Oct. 2, and brought the Pastor and family several pounds of groceries and other useful articles. Among those present were Mesdames Ann Morgan, Alice M. Mitchell, Alice Adams, Susie Murphy, Anna Jones, Dora Williams, Lizzie Young and Bettie Collins and others too numerous to mention. A delightful time was had. Mrs. Obes thanked them for their kindness. A short prayer was offered by Sister Morgan.—Joshua J. Obes.

Recently the members and friends of Asbury Church, Clinton, presented to their pastor, the Rev. E. W. Jackson, a nice suit of clothes.

**Woodlawn.**—Returning from a fur- lough Monday night, September 31, to my surprise, a host of members and friends awaited me in the church. The party was led by Mr. William Gray, an unconverted friend, Mrs. Louisa Ratcliff, M. Play, M. Rhynes and L. Ratcliff. The pastor gratefully acknowledged the one hundred pounds of fine groceries. A neat purse of money was also presented to the pastor. Refreshments were served.—A. C. Mitchell, Pastor.

**Monroe.**—Jones Chapel here is doing well under the leadership of the Rev. J. C. Clark the church is progressing spiritually and financially. We had a great camp meeting, beginning September 1, 1912, and lasting twelve days. Our third Quarterly Conference convened September 24, the Rev. T. H. Monson presiding. The officers and auxiliaries were all present with written reports. All money raised, \$77.18.—J. C. Clark.

**Crawford.**—On Monday, September 30, the Stewards and auxiliaries connected with Mount Zion Methodist Episcopal Church, Crawford Charge, South New Orleans District, held a meeting, the Rev. M. Tierney presiding. The District Ladies' Aid Society Inspector, Sister Rose Overton, called the meeting for the purpose of inspecting the work. Sister E. B. Green was elected secretary. The Inspector addressed the meeting on "The Duty of the Auxiliaries." Sisters S. Jenkins and N. Casimle, missionaries of the Baptist Church, addressed the meeting. The pastor, the Rev. F. T. Chinn, spoke on the work. Mrs. E. B. Green was appointed Assistant District Inspector, Miss E. Murray, Local Inspector. Traveling expenses of the Inspector were paid.—Mrs. G. Chinn, District President; E. B. Green, Reporter.

**Eunice.**—Our third Quarterly Conference was held September 25th, Dr. Pierre Landry, District Superintendent, in the chair. Reports showed great improvement along all lines. The District Superintendent gave a glowing account of his trip to the General Conference. He expressed himself as being satisfied at the progress of the Church. The officers of the Ladies' Aid and Willing Workers' Societies were installed. Just before going into the Quarterly Conference a grand reception was given the District Superintendent by the Ladies' Aid Society. Ice cream and cakes were served. The recommendation by the District Superintendent to organize a local society in the church was received and approved. Our pastor, the Rev. S. S. Earls, has the work well in hand at this place. We expect to come to An-

nual Conference with an all-round report.—(Mrs.) Carry King, Reporter.

**New Iberia.**—I am pleased to say that our dear pastor here, the Rev. I. M. Seals, who has been on the sick list for a good while, is now much improved and is hopeful of coming to the Conference at Lake Charles in good shape. The membership and friends of St. James are fully aroused to a deep sense of their full duty to the pastor and our cause. While writing these lines, and to the delight of the Rev. and Mrs. Seals, the tally brought in their two married daughters, Mrs. Edna B. Daniel, of St. James, Arkansas, and Mrs. Stella C. Seals, of Little Rock, Arkansas, with their dear children, seven in number.—Pierre Landry.

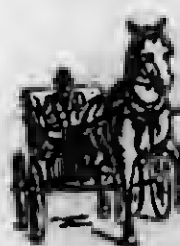
**Esther.**—At Campbell Church Conference Daughters' Moonlight Picnic on Saturday night, August 30, was a rare treat in our community. Mrs. E. Grogan, the president, presided over the net proceeds. The prominent in the movement; Helma Grogin, Lillie Grogin, Mary C. Grogin. The Sunday School was out full, led by Superintendent J. Grogin. The picnic was on the grounds of the Rev. and Mrs. Ralph Walker, a wealthy Negro family in our community.—C. Wilson, Pastor.

**Mandeville Charge.**—The rally basket meeting on Sunday, August 26, was a great success. The Revs. J. O. Richards, District Superintendent, and A. Walker, of St. James, rendered excellent service. With the membership of our church at a few friends, we raised \$25.35.—Robinson, Pastor.

**Campti.**—Our third Quarterly Conference was held August 25 and the Rev. J. O. Richards, District Superintendent, was present. The church was crowded to its utmost capacity. We paid the District Superintendent in full, \$15.00. Two new members were converted and joined the church. The young people of Campti expressed their love for the District Superintendent, the Rev. J. O. Richards, by presenting him a purse of money with which to purchase a pair of shoes. The collection for the day was \$22.00.—W. A. Wamsley.

### WHY SUGAR IS SWEET.

If sugar did not dissolve in the mouth you could not taste the sweet. GRON TASTELESS CHILL TONIC is as sweet as the strongest bitter tonic, but it does not taste bitter because the sugar does not dissolve in the mouth, but it dissolves readily in the acids of the stomach. It is just as good for Grown People as for Children. The First and Original Tonic. The Standard for 30 years. Price 50c.



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Our Woman's Day at Campbell Methodist Episcopal Church, Sunday, September 8th, was a fine success. The following ministers served: The Rev. Herod of the Congregational Church, Abbeville; the Rev. Lama Alba and the Rev. W. H. Willis. Tribe No. 2 received the prize; leader, Poster Walker received the umbrella and Miss Lillie Grogan, secretary of our Sunday School, received a fine dress. We netted \$37.76.—H. C. Wilson, pastor.

#### PARSONAGE AT PASS CHRISTIAN, MISS.

The building of our parsonage at Pass Christian out of debt in five months is perhaps, all things considered, the most remarkable accomplishment in the history of Mississippi Methodism. The parsonage is the Mississippi Conference except Meridian. Too much cannot be said in praise of the faithful members of this church. Though few, they are true in all lines of church activity. The closing rally on the parsonage took place Sunday, September 15th, when we raised \$131.25, which pays all accounts. The leaders of the clubs raised amounts as follows: Mrs. Mary Kennedy, \$16.70; Mrs. S. M. Houston, \$16.20; Miss Lueretia Manuel, \$12.01; Mrs. Sarah Kennedy, \$12.00; Mrs. Rebecca Sauter, \$12.00; Miss Georgia Giles, \$10.90; Mrs. T. Strotter, \$10.85; Mr. W. Z. Bradford, for the League, \$8.85; Mr. J. W. Twine, \$8.39; Mrs. Alice Anderson, \$8.30; Mrs. Elizabeth Morris, \$8.30; Mr. L. J. Allen, \$6.05. May these faithful workers live long and keep strong to do the work that the Lord has committed to their trust.—J. C. Houston, Pastor.

#### ABERDEEN, MISS.

Our church work is moving along nicely. We have just ka! somined our church on the inside with hygienic kalsomine, so that everything is beautiful and inviting. We have also renovated and painted the parsonage. Every cent of our benevolence has been raised and sent in, and the pastor has his receipts ready for the Annual Conference. The fourth Sunday in July was known as the Children's Contest Rally, on the pastor's salary. The following persons participated in the contest: Herline Franklin, Dora Buchanan, sponsor, \$11.20; Thelma Galberth, Amanda Baldwin, sponsor, \$3.65; Louise Donaldson, Augusta, sponsor, \$10.10; Georgia Watkins, Wilder Harmon, sponsor, \$7.30; John Edward Donlad, Ellen Morton, sponsor, \$8.30; Julia Lenore, Virginia Mayo, sponsor, \$11.00; Spencer B. Bell, Ruth Mennis, sponsor, \$6.25; Angie Harrel, Birdie McBeth, sponsor, \$7.70; Walter H. Clay, Ardella Strong, sponsor, \$5.35; Elmira Turner, Julia Chandler, sponsor, \$2.60; Mary Francis Agnew, Savannah Washington, sponsor, \$27.25; Emmeline Hombric, Hattie Washington, sponsor, \$13.70; Fannie E. Coleman, India Ware, sponsor, \$33.30; Alice Lucile Brock, Lucy P. Walton, sponsor, \$6.05; Catherine Strong, Laura Wilson, sponsor, \$15.05; grand total, \$175.40. We, with a loyal membership are forging our way ahead with the determination to hold the first place in the Upper Mississippi Conference. Our revival is now going on, the meeting is warming up, new members are joining the church and the outlook is for the best year in our history. The pastor is paid up to date and ready for District Conference. We lead,

hoping that others will follow. The success of our work is due to a live set of officers and a pastor who knows how to lead men. The following persons are officers in our church: D. A. Harrel, H. R. Washington, Tobe Payton, Tobe Morton, Mose Thomas, Ben Clark, Hayward Wortham, Branch McMillen. Dr. W. Houston Broomfield, practicing physician. Preachers: The Revs. J. Mayo, W. H. Whitlock, S. Blevins, J. M. G. Baldwin, L. P. Smith, Winfield Anderson. Our class leaders are a live, thorough-going set of men and women. We are proud of them.—E. D. Coleman, Chairman of the Board of Stewards and Trustees.

#### D. CHAS. M. MELDEN IN LOS ANGELES

The addresses of Dr. Melden in this city, and particularly the one delivered to the Los Angeles Preachers' Meeting shows him to be a true and fearless friend to our people. He was invited to address this great preachers' meeting,—not because he was connected with our work in the South,—but because the leaders of our Western Methodism have long known him as one of the leaders of our New England Methodism. One sitting in another room would have concluded that an enthusiastic Negro orator was pleading the cause of his race. For with all the passion of his soul on fire for his great cause, and the wonderful eloquence at his command,—President Melden told of the great struggles of our people; of their sacrifice and loyalty to this nation and asked if it was not fair for this man who has always stood by the flag of the nation, in every crisis, to have the chance of every other American citizen under the stars and stripes. He also said, that with all the talk about the criminality of the Negro, only five per cent of them were criminals and the other 95 per cent were law-abiding citizens ready to respond to every thing for the good of the nation. He spoke of the good things the South was doing for the Negro, and said they deserved much praise, but he added,—“The policy some folks are advocating of leaving the Negro and his interest in the hands of those who know him best—is a very dangerous policy, and if followed will be unfortunate for the colored people.” He urged that the Church lose not her interest in her cause. “The Negro (he said) has a real problem and not a shadow,—and just the method followed by the Church in the past in throwing her great soul about him must be continued with greater zeal.” He urged that there be no let-up in the interest of the Church in the work of the Freedmen's Aid Society, and other interest of the Church that relates to the colored people. President Melden has the right note pitched to the right key. The Freedmen's Aid Society would do well to send him out often to revive the slumbering interest of the Church in our Negro work in the South. The people of Louisiana and New Orleans University should loyally support this great man in his effort to push New Orleans University to her rightful place of leadership in our Southern work. Long Live Chas. M. Melden and May His Tribe Increase!—E. W. Kinchen.

#### BAY ST. LOUIS (MISS.) PUBLIC SCHOOL

The Public School for Colored children was opened Sept. 23, with the largest enrollment in its history. A

splendid programme was rendered. The Hon. Chas. G. Moreau, President of the Board of Trustees of the Public School, on behalf of the city, delivered one of those right-to-the-point-speeches, which was listened to very attentively, by all present. Next Prof. J. H. Craft, Superintendent of Public Education, one among the best friends to the Public School System in the State spoke on the necessity of education. He also commented upon the able manner in which Prof. G. W. Brown was conducting the School. The last speaker and orator of the day was the Rev. J. C. Houston, D.D., of Pass Christian. One of the trustees, in congratulating the Rev. Mr. Houston, said that it was one of the best addresses he had heard. The School yell was led by Master Fred Brown. Faculty: Principal, G. W. Brown; Teachers, Mrs. M. L. Brown, Miss Inez R. Lobat, Miss Clementine Barabino, Miss Theresa Foussaint.—Daniel Johnson.

#### COURT STREET CHURCH, BEDFORD, VA.

The second Quarterly Conference convened August 2nd, District Superintendent Rev. W. C. Thompson presiding. The pastor's report showed that the Sunday School and Epworth League were very important factors in the life of the church. It further evidenced that this church is very much alive spiritually, socially and financially. Peace and good will prevail among the members. A distinct feature of the church is its official receptions semi-monthly. Beginning with the pastor, there is a public reception given every two weeks by some official group of the church—pastor, stewards, trustees, stewardesses, and a free-will reception at which refreshments are served free. These have proven wonderful promoters of the social life. The systematic weekly rally which ended Sunday, July 7th, netted \$331.50. The parsonage has been thoroughly renovated and furnished. Electric lights have been installed. The church and parsonage grounds have been beautified, electric lights have been placed on the lawn for the summer evenings' entertainments. A first-class moving picture machine has been put in the hall and carefully selected pictures are shown in the hall three evenings of each week for the amusement of the people, young and old. Three hundred and sixty-five dollars was raised during the quarter, one conversion was had, nine marriages performed, two baptisms. This congregation seldom has over fifty at any one service. All the improvements that have been made have been paid for; no debts have accumulated during the administration of the present pastor, the Rev. A. J. Mitchell, who is spending his third year in Bedford and enjoying the confidence of both races. Over thirteen hundred dollars has been paid off the old indebtedness in twenty-eight months. The influence of the church is largely felt for good in the community. The work progresses. We thank God and take courage.—Reporter.

#### JASPER CIRCUIT, TEXAS

I was with the Rev. D. A. Reynolds in an eight-day's arbor meeting from August 12-18, conducted by the Rev. J. P. Belcher of Beaumont, Texas. The meeting was largely attended. Jasper is a little city with a population of about 2500, many of whom are colored. Sad to say that we have no church here,

but we feel that from the interest manifested it will not be long before we will have a neat little church in Jasper. From Jasper I went to Neely Grove, six and a half miles in the country. Here we have an old established point, a church of 140 members and a parsonage. This is a large community of good people, many of whom own their homes. Since the meeting they see as never before the need of a church in the town of Jasper, so they are getting busy looking toward that end. We own one acre of land in Jasper and brethren of Neely Grove are planning to erect a parsonage there in the next sixty days, after which they will start on the church. One man from Neely Grove promised to give \$50 toward building the church. The Rev. D. A. Runnels is an earnest hard worker.—G. E. D. Belcher.

#### ANDERSON, SOUTH CAROLINA

I want to let the church know that Anderson is still in the progressive ranks. We have a church building that is up to date in all its appointments. Our people are loyal. They love their church and pastor. The board voted the pastor a vacation of two weeks and gave him a nice little purse for his journey. On the first Sunday in this month September, the pastor preached and we raised \$186.58, and planned to raise \$100 the third Sunday. Our pastor succeeded in raising for us while away \$1,015.75. All praise to Dr. A. G. Kennedy.—E. L. Rogers.

#### ATLANTIC CITY, N. J.

The cornerstone of the new \$40,000 Asbury Methodist Episcopal Church, Atlantic City, was laid with impressive Masonic services last Sunday with thousands of eye witnesses. The Hermon Lodge, No. 55 of Atlantic City, officiating. Dr. C. A. Tindley of Calvary Methodist Episcopal Church, Broad street, Philadelphia, Pa., preached at 3:30 p. m. and 8 p. m. to a packed house. Dr. Tindley broke all his previous records in preaching. Although the auditorium holds upwards of 1,000, many hundreds could not gain entrance. When reports are all in the cornerstone collection will reach probably \$1,000. The Rev. A. L. Martin, the pastor, is leading his people to victory. He is much beloved by all. Martin is proving himself “the man for the place.” We hope to raise \$5,000 in this Rally by Thanksgiving Day. Many white people are helping the cause, many being present last Sunday. They hope to take up winter quarters in the new church. All seemed greatly encouraged in this work at Atlantic City, it being a great gathering place of thousands from all over the country.

#### GRACE CHURCH, SPRINGFIELD, ILL.

Miss B. M. Garrison, A. B., Field Agent of the Woman's Home Missionary Society, was in Springfield, Illinois, September 19-23, and spoke on Home Mission Work. She is a credit to her church and race, and an example of young womanhood worthy of emulation and imitation. Dr. J. C. Sherrill, President of George R. Smith College, Sedalia, Mo., stopped in this city September 22nd. Grove Methodist Episcopal Church will hold another rally the fourth Sunday in October. Many improvements have been made at Grace Church this year, namely, church papered, stone steps and asphalt walk laid. The church is progressing nicely.—E. L. Rogers.



## Conferences and Conventions

### DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
Aberdeen.....	Brooksville, Miss.....	Nov. 5-10.....	J. M. Marsh
Winona .....	.....	Nov. 5-16 .....	W. H. Gilliam
Greenville.....	Greenwood, Miss.....	Nov. 6-10.....	H. B. Hart
Tupelo.....	Tupelo, Miss.....	Nov. 6-10.....	E. F. Scarborough
Starkville .....	Eupora, Miss.....	Nov. 12-17.....	W. F. Isaiah
Holly Springs.....	Water Valley.....	Nov. 19-24.....	N. R. Clay

### CONVENTIONS

October 25-27—Shreveport District Epworth League, Sunday School and Ladies Aid Convention, Longstreet, La.  
 November 6-10—Tupelo District Sunday School Convention, Woman's Home Missionary and Ladies' Aid Societies, St. Paul's Church, Tupelo, Miss.  
 November 13-14—Jackson District Epworth League, Ladies' Aid and Woman's Home Missionary Society, Couprie, Miss.

### Special Notices

#### MISSIONARY CONVENTION.

All delegates coming to the Missionary Convention at Couprie Methodist Episcopal Church, must come to Pickens, Miss., on November 13th, from which point conveyances will carry them to Couprie.—J. I. Garrett, Pastor.

#### CENTRAL MISSOURI CONFERENCE.

The tenth anniversary of the Woman's Home Missionary Society will be fittingly celebrated at the Annual Conference meeting in Mexico, Mo., next March. The women in Central Missouri Conference have been organized ten years and desire to have an extra offering in honor of this occasion. At the last annual meeting at St. Louis, the executive committee planned that each member be asked to contribute a dime for each year's work, or an extra dollar, aside from her regular dues and send same to the treasurer before the Annual Conference meeting. Mrs. Katie Smith, president emerita and for a number of years Conference president, was an ardent worker for nearly ten years, crossed over to the other side of the river last June, and left the work, so near to her heart, for us to carry forward. Let us breathe a prayer that some other woman may become equally as much interested and take her place beside the other workers and help carry on the work. For love of Christ and in His name.—Mrs. G. B. Abbott, President; Mrs. T. H. Lockwood, Treasurer; Mrs. A. A. Henley, 2012 Gordon Street, Hannibal, Mo., Corresponding Secretary.

#### STARKVILLE DISTRICT.

Having been appointed Commissioner of the Starkville District, at our last Annual Conference, to look up the Rust endowment, I take this method of notifying each pastor, local preacher, exhorter, and the laity to begin at once to bestir yourselves and let us make this a grand rally. Let us bring or send to our District Conference at Eupora, 50 cents each for this cause. We cannot afford to go up to the Annual Conference without our pro rata of the endowment. Remember the date of the District Conference at Eupora, November 13-17.—J. T. Cannon, Pastor, Rock Hill.

#### STARKVILLE DISTRICT.

Pastors, Members and Friends: Dear Brethren—The District Conference, Sunday School Convention and Ladies' Aid Society will convene at Eupora, Miss., November 12-17. Remember, there are to be two great rallies—

the Rust University Endowment rally and the rally for the Southwestern. Let the pastors and Rust Committees observe Rust Endowment week, which begins November 3 and ends November 17, for each pastor is expected to make a good report for Rust, and report his benevolence in full. Let the six-payment plan proposed by the business manager be accepted and worked at once, so that we may put in our number of the ten thousand subscribers needed for self-support by December 31. Let no pastor bring less than ten cash subscribers with him to the District Conference. Brethren: the success of the District is in your hands, and we are depending on you for results.—W. F. Isaiah.

#### PASTORS OF HUNTSVILLE DISTRICT.

Dear Brethren: The Southwestern's new card plan is the best I have ever seen in the newspaper effort. I, therefore, appoint and ask each pastor to get the cards at once and begin a church and house-to-house canvass on November 3rd, and don't cease until you shall have seen every member and friend in your parish. See the merchants, too. Don't let our District fall behind. Be an impressive agent for God's cause.—W. Hartley Jackson, Superintendent.

### District Rounds

#### SOUTH FLORIDA MISSION.

##### Fourth Round.

Ft. Meade, December 2-3; Arcadia, 4-5; Charlotte and Boga Grand, 6-7; Bradley Junction and Cora, 8; Ft. Myers and Punta Gorda, 9-10; Hernando and Inverness, 16-17; Irvin Lake, 18; Pt. Tampa City, 21; West Tampa, 22; St. Petersburg, 23-24; Clear Water, 26-27; Bradentown, December 1; Sarasota, 2; Tampa, 6-8; Plant City, 14-15; Lakeland, 15-16; Daytona, 21-22; New Smyrna, 22-23; Key West, 28-29; Miami, January 2, Diana, 3; Ft. Lauderdale, 4-5; West Palm Beach, 6; Ft. Pierce, 7; Melbourne, 8; Osteen, 9; Deland, 11-12; Sanford, 12-13; Winter Park, 13; Orlando, 18-19; Taft, 20; Kissimmee, 21; Haynes City, 22.—Dear Brethren: Please observe closely the date of your Conference and be prepared to meet it with full reports. We are now making a home run for the Conference. We expect every man to do his whole duty. Let us crown this year's work with a glorious victory for God and the Church. Report every dollar of your apportionment for the benevolent causes. Press the revival campaign to the door of the Conference. Join heartily in the ten thousand subscribers campaign with

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WALLACE A. BATTLE, Pres., Okolona, Miss.

## The Doctrines and Discipline of the Methodist Episcopal Church, 1912

Edited by BISHOP L. B. WILSON, JOSEPH B. HINGELEY and JAMES M. BUCKLEY

Size, 16mo (4 7/8 x 6 1/2 inches). Pages, 588. Binding, Cloth.

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The Book of Discipline contains a brief account of the rise of Methodism, and states its doctrinal foundation, its constitution, polity and ritual. In detail it defines the powers and relations of the several Conferences, and the organization and methods of the various administrative Boards. It declares the authority of the general Church, sets forth in order the rights and responsibilities of its lay and ministerial members, the processes by which rights are guarded and responsibilities enforced; it prescribes also the judicial procedure by which the privileges of membership and the prerogatives of office may be suspended or forfeited. It is of the greatest value to every member of our Church.

Every official and intelligent lay member should secure one at once.

Southwestern Christian Advocate  
631 Baronne Street New Orleans

Editor R. E. Jones and Business Manager Davage. Let the South Florida Mission take first rank along all lines and thus keep pace with the rapid progress of Southern Florida.—Stephen A. Huger, Superintendent.

#### PINE BLUFF DISTRICT.

##### Fourth Round.

Althelmer, November 9-10; Stuttgart, 11-12; New Edinburgh and Fordyce, 16-17; Marvell, 23-24; Pillows, 26; Helena, 27; Morrell and Sunshine, November 30, December 1; Eudora, December 2-3; Luna and Gains, 4; Arkansas City, 5; McGehee and Dermott, 6; Warren and Johnsville, 7-8; Hermitage, 10-11; Carthage, 14-15; Jacinto and Little Bay, 21-22; St. Mark, 28-29; Avery, January 1-2; Grady, 4-5; Dumas, 7; Pendleton, 8; Pine Bluff, St. James, 12-13; Bearden, 14-15; Todd, 18-19; Reydel, 21-22; Clarendon, 25-26.—Dear Brethren: This is my fourth and last round for this Conference year. Please be able to report all your benevolence in full. Send off your money and get vouchers. Come to the Annual Conference with round reports. Every man makes his own appointment. Brethren: The season is on; rush the Southwestern; make an appeal for ten subscribers each; see that every local preacher and officer takes the paper. I shall help you.—J. H. Greer, Superintendent.

#### CUMBERLAND RIVER DISTRICT.

##### First Round.

Manchester, October 26-27; Decherd, November 2-3; Tullahoma, 9-10; McMinnville Circuit, 15-17; McMinnville Station, 17-18; Sparta Circuit, 21-23;

Sparta Station, 23-24; Algood and Cookeville, November 30, December 1; Livingston, 3-4; Stonewall Circuit, 7-8; Gordonsville, 14-15; Alexandria, 21-22; Cherry Valley, 29-30; Lebanon Station, January 4-5; Lebanon Circuit, 4-5; North Lebanon, 11-12; Hartsville, 18-19; Gallatin Station, 25-26; Gallatin Circuit, 27-28; Mitchellville, January 31, February 1.—I ask that all the District Stewards meet me at Lebanon, in Pickett Chapel, November 27, to arrange our work for the year. Pastors, please push every department of the grand old Church that is doing so much for us. Let us have not less than 500 conversions and additions this Conference year, and the greatest increase of benevolent collections. The harvest is great and the field is ready for reaping.—E. J. Guthrie, Superintendent, 55 Cannon Street, Nashville, Tenn.

#### BRIEF MENTION

Itta Bena, Miss.—The revival meeting was a success at Samuel Chapel M. E. Church. Seventeen souls were added to the church. The Revs. J. J. Watson, of Indianola; G. Orange of Greenville, and H. B. Hart, District Superintendent, of Winona, rendered good service.—E. C. F. Troupe, Pastor.

Hockley, La.—Sunday, Oct. 6th was a great day here. The Lord blessed us and our revival was a great one, with 23 converts. Collection, good.—C. E. Bradford, Pastor.

#### BROTHER

Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars. J. O. STOKES, Mchawk, Fla.



## Gleanings from the Field

### MISSISSIPPI

Crawfordsville.—Our second Quarterly Conference was held at Newman's Chapel, the Rev. A. T. Stephens presiding. The Rev. S. M. Cain, pastor in charge, class leaders and other officials were present with favorable reports, showing the work to be in good shape, both spiritually and financially. Sunday the District Superintendent preached at 11 o'clock to a good audience for this little point. After service he broke the Bread of Life to many anxious souls. Both quarters showed a larger number of communicants than ever was known at this place. We paid District Superintendent his full quarterage each time. Our collection for the day: District Superintendent, \$10.00; Pastor, \$2.05; Missions, \$1.00; Sexton, 80 cents; total, \$13.85.—A. L. G.

Newport.—My third Quarterly Conference was held in Emory Chapel, August 30-September 1, the Rev. G. T. Sexton, District Superintendent presiding. The officers made splendid reports. All interests of the church are cared for. The District Superintendent held the Conference on Friday night and left for Jacksonport, Saturday. The pastor preached at 11 o'clock Sunday. The District Superintendent came back to Newport Sunday evening, but the Rev. G. A. Hall, our pastor at Clow, came in the city on the 10:22 a. m. train, and he preached for us at night to a splendid congregation. The District Superintendent was well pleased with the situation—blocks under the parsonage, window lights put in the church, new cords put in, fifty feet of ridge row put on the roof of the church, the roof of the parsonage patched, and beautiful flowers in the yard and everything looking clean. The 18th of August Dr. J. M. Cox, President of Philander Smith College, preached two strong sermons in Emory Chapel. He has a standing invitation. Collection for this quarter, \$144.34. This is indeed a splendid congregation. The church is divided into districts for the month of September and we are making preparation for a financial rally and laying of the corner stone for the church the 29th of September, and the dedicatory sermon shall be preached. The hard times have been somewhat against us, yet we are holding our own. We have organized a Mission Sunday School in the eastern part of this city, with 17 pupils, and it is doing nicely. One subscription for the Southwestern, one added to the church this quarter.—J. W. Terrell, Pastor.

Lexington.—Our third Quarterly Conference was held August 24-25, with an agreeable success. The District Superintendent not being present, but sent his proxy in the person of the Rev. J. J. Johnson. Brother Johnson preached two strong and eloquent sermons, also baptized six converts for the pastor at Treadwell Grove, where a great revival had just closed. Raised on Saturday and Sunday, \$25.60. Many partook of the Lord's Supper.—E. O. Woolfolk, Pastor.

Ricks Chapel.—The second Sunday in September was a joyous day for the membership of Ricks Chapel. Our pastor, the Rev. I. C. Rucker, preached an able sermon at the close of which fourteen converts were baptized at the altar, and enrolled as members of our church. Two others

were admitted by letter. The holy sacrament was administered to 85 communicants.—Luella Linzy.

Aberdeen.—Sunday, Sept. 29th, our Rally at Leagues Chapel new church just built was a success. We raised \$76.45.—P. A. Lemon, Pastor.

ROSENEATH CIRCUIT.—The meeting at Wesley's Chapel resulted in the conversion of four precious souls who were baptized and added to the membership. In this meeting the church was greatly revived and the outlook of the work is better than the first of the year. Nearing the close of the meeting on Saturday night, Brother M. Budd, the class leader with whom my wife and I were stopping, during this meeting, left his home about 8 o'clock and about 11 o'clock that night Brother Budd returned with his wife and about twenty-five of the members and friends. We then opened the doors and the crowd marched in with baskets loaded with everything the pastor and wife needed in the line of groceries. After the pastor's wife had been so richly blessed, the pastor said let us pray; after which Prof. Lenore, a prominent teacher of Holmes County, Miss., addressed the gathering. Response was made and the pastor thanked the crowd.—W. N. G. Lipscomb, pastor.

DREW and LUMBODY CHARGE.—The third quarterly conference was held September 14-15, 1912. Rev. C. W. Buttler in the chair. The reports of the leaders showed that the church was making progress, the district superintendent preached a strong sermon at 11 o'clock and five members were added to the church; one baptized and twenty-four partook of the Lord's Supper. Collection good. Too much praise cannot be given the good people of this charge. They are loyal to the church and pastor. The Sunday school under the leadership of Mr. Joe Powell, is making rapid progress. J. W. Harris, the district steward, looks after the interest of the district superintendent.—E. D. Billups, pastor.

HUB.—Our fourth quarterly conference convened September 14-15. Our westerly district superintendent, the Rev. P. H. Rembert, presided. Reports from the members of the conference showed the Hub Circuit to be in a prosperous condition. Paid pastor, \$62.00. Paid the district superintendent \$25 in the conference, which paid him in full for the year, \$66.00. Benevolent collections, \$15. Our district superintendent preached three great sermons on Sunday and remained with us until the close of our revival and preached nearly every sermon. The people around old Zion Ridge Church will never forget this quarterly conference and revival. We had thirty conversions and accessions from Sunday, September 15th to Thursday, September 20th. Some of the oldest sinners in this community were converted and joined the church. The people are standing by me.—A. Reid, pastor.

### TEXAS.

Houston.—Dr. W. H. Logan, District Superintendent, held his third quarterly meeting at Sloan Street Church, preached two splendid sermons to fine audiences and did his work well. Two persons joined the Church during the day and fourteen persons joined during the quarter. The District Superintendent was paid \$24.00, which was raised by the class-

leaders. The reports showed \$98.00 had been paid the pastor, \$8.00 to other preachers and \$20 on claims. With Mesdames. D. L. Jones, E. B. Cebrum, Mary Johnson, E. V. Newton and Thos Hogan as a committee, sixty-five members and their friends turned out and tendered my wife and myself a surprise of many nice and useful things at No. 2810 Cline Street on Wednesday night, July 31st. The presentation was made in a neat speech by Mrs. D. L. Jones; responded by Mrs. Parker and the writer. The party was made welcome and it proved a most pleasant evening to us all. Leading up to rebuilding Sloan street new Methodist Episcopal Church, the Trustees opened the following bids a few nights ago: Mr. M. T. Barker, \$4,105; Mr. T. H. Crawford, \$4,750; Mr. T. M. Fairchild, \$4,370, and Messrs. Pittman and Copeland \$3,670. The contract was awarded Messrs. Pittman and Copeland. We are now in line for one among the neatest church houses in Houston. Sloan Street Church has the sympathy and support of all the churches here. I spoke on the matter of building before the City Pastors' Union and took the following subscription from the pastors: the Rev. J. I. Gilmore, \$5.00; the Rev. H. P. Porter, C. M. E. Church; \$5.00; the Rev. F. W. Johnson, \$5.00 Dr.; W. H. Logan, \$10.00; the Rev. M. F. Faust, Congregational Church, \$5.00; Dr. J. M. Johnson, \$5.00; the Rev. A. W. Carr, paid \$5.00. Hempstead (Texas) Circuit.—The railroad contest given by the members of Lawrence Key Methodist Episcopal Church, September 8th, 1912, was a success. H. & J. R. R. A. A. Smith, conductor, \$13.00; G. C. & S. F. R. R., M. A. Barnes, conductor, \$18.35; T. & P. R. R., Arthur Barnes, conductor, \$7.00; C. R. I. & G. R. R., R. T. Shepard, conductor, \$12.50; T. M. R. R., Mrs. Addie Smith, conductor, \$6.65; M. K. & T. R. R., Mrs. D. C. Williams, conductor, \$10.15; total, \$67.65.—R. E. Dyer, Pastor.

Yorktown.—Brown Chapel is in excellent condition, spiritually and financially. The Sunday School attendance is large and well organized. Its officers and teachers are energetic and proficient. The Ladies Aid is doing effective work. It has purchased a very good organ for the Church, which was greatly needed. The Revs. A. M. Mason, District Superintendent, and M. S. Jordan, visited our work and preached effective sermons. Misses Willia Wofford of Cuero, and Juliet Fortson of Victoria rendered valuable service in our annual concert. Miss Wofford sang while Miss Fortson performed at the piano to the delight of a packed audience. The Rev. Tenola Edwards of Beeville, held our Second Quarterly Conference and conducted a ten days meeting, with result of several accessions to the Church. His sermons were thoughtful, eloquent and spiritual. The people gave him a full audience at each service and heard him gladly. We are planning for a great rally September 7 and 8th, for the indebtedness of the Church. Our Church is progressing steadily. Seven years ago, when I took charge of the work, the Methodist Episcopal Church did not own anything here. To-day we own property worth nearly \$3,000, with the debt greatly reduced. Runge was connected with this work for a while, I bought a Church lot there, in one of the best localities and built a substantial Church. Our Church here occupies one of the finest location in town. Madames. F. M. Eusan, A. N. Cox, Cora Russel and F. L. Campbell

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are visiting their friends and relatives at Lockhart, Gillett and Davey. Mrs. Emma Hammons of San Angelo, is visiting relatives and friends here. We are working and praying for a successful year's labor.—J. C. Eusan, Pastor.

### VIRGINIA

Bellspring.—Sunday, June 30, was a red-letter day with our little band of six Methodist members here. This was our rally day and our good and noble pastor, the Rev. M. L. H. Barclay, roused up things for us in getting the friends from other places to come and help. They responded gallantly and at the close of the afternoon service we raised a total of \$33.00. We have a Union Church here, the Baptists have eight members and we have six, and not more than thirty people, all told, live at Bellspring. There were enough provisions to feed 200 people. These are a most loyal and true-hearted people, with a good and earnest leader. We will raise everything we are asked to raise this year by the help of the Lord.—(Mrs.) Lizzie Erby.

Freeman's.—The third Quarterly Conference was held at Freeman's Church, July 6th, by the Rev. W. T. Morley, District Superintendent. The reports indicated the work to be in fine shape. The Rev. Mr. Morley preached two able sermons which stirred up a great interest among our people; he is a man of great power in the Church. The Rev. A. N. Randolph, our pastor, brings things to pass. Under his wise leadership we have painted and beautified our church interior. We paid the District Superintendent up in full to date, \$11.25; raised for benevolence, \$10.45; for trustees, \$45.81; paid pastor this quarter, \$174.21; total for the quarter, \$241.72. The Ladies' Aid, Epworth League and Sunday School are in first-class condition. We have for our motto the raising of our full assessment by September 18th.—James Mehan.



## Marriages

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

### ISABLE-JOHNSON

Sunday afternoon, September 29, 1912, Miss Emalee A. Johnson and the Rev. J. W. Isable, of Meridian, Miss., at the home of the bride. There were present quite a number of lifelong friends of this young couple. The home of Mr. and Mrs. J. D. Johnson had been handsomely decorated in green, pink and white floral designs. The bride was beautifully gowned in pure white charmeuse made with the panier effect, with trimmings of chantilly shadow lace and pearls. The bridesmaid, Miss S. E. Marshall, wore a net over pink messaline with silver bindings. The little flower girls—Dorothy McAllister and Florence Lee Johnson—were beautifully dressed in white. Mr. J. D. Lowe was the best man. Just before the entrance of the bridal party, Mrs. M. N. Jones sang, in sweetest tones, "Mine." The pianist, Mrs. J. A. Miller, played the old favorite, Mendelssohn's wedding march. The bridal party entered, the bride on the arm of her father. The ceremony was performed by the pastor, the Rev. Dr. D. J. Price, and the Rev. Dr. R. T. Middleton, of the Episcopalian Church. After the ceremony the guests were ushered into the spacious dining room where delicious ices were served. The bride was the recipient of many handsome presents. The contracting party left at 9:20 p. m. over the A. & V. train for Meridian, Miss., their future home.

**TREADWELL-ABNER.**—Mr. Henry Treadwell and Miss Sarah Abner, September 12, 1912, at the home of the bride's mother in Meridian, Miss. The bride is a member of Tabernacle Methodist Episcopal Church; a class leader and a Sunday school teacher. The groom is an energetic young man. The ceremony was performed by the pastor, the Rev. R. B. Anderson.

**STEPHENS-JOHNSON.**—At the home of Mr. and Mrs. S. Johnson, September 18, 1912, Mr. J. E. Stephens and Miss Fairlee Johnson. The bride is a loved and respected young Methodist woman of the community. Mr. Stephens is a member of Fairhill Baptist Church and a well-to-do farmer. The Rev. John H. Cooke officiated.

**BAKER-GLOVER.**—At Winona, Mississippi, July 13, 1912, Robert W. Baker and Mary Glover, the Rev. J. J. Johnson officiating.

**EDWARDS-COTTON.**—A quiet wedding took place on the evening of September 2nd at the home of the bride's mother, that of Mr. Gloster Edwards and Miss Helen B. Cotton, in the presence of a few intimate friends and relatives. The wedding march was splendidly played by Miss Lurilene Gullage. The bride wore a beautiful white marqueritte over blue. Professor P. D. Gullage performed the ceremony. The bride is well known in Brookhaven, Miss., and has been a faithful worker for Kynett Methodist Episcopal Church. The groom was formerly a Mississip-

pian, but is a government employee in Washington, D. C. A number of valuable presents were received. Mr. and Mrs. Edwards will be at home (Washington, D. C.) after October 1st.—T. V. Williams.

**HEREFORD-LUSBY.**—The second Sunday in September, 1912, in Vernon Methodist Episcopal Church, Aberdeen, Miss., Mr. Sam Hereford and Mrs. Lucy Lusby. The church was filled with friends both white and colored. They are both class leaders and members of Vernon Church. The pastor, the Rev. P. A. Lemon, officiated.

**WILLIAM-SUTTON.**—Mr. Frank Williams and Miss Astoria Sutton in the presence of a large crowd at the residence of the bride's parents in Bastrop, La., Oct. 3, 1912. Mr. Williams is of the Baptist Church, and Miss Sutton of the Colored Methodist Episcopal Church. The Rev. L. Henry Smith, officiated.

**BUMPERS-BALOCK.**—Sept. 29, 1912, League Chapel, Aberdeen, Miss., Mr. Billie Bumpass and Miss Annie Ballock, by the Rev. P. A. Lemon.

**KELLEY-FRAZER.**—On Sunday, Sept. 8, 1912, Mr. Jessie Kelly and Miss Ada Frazer of Bascon, Ga., at the residence of Mr. Thomas Scott, by the Rev. M. B. Hesler. The groom is the son of a well known farmer of this country and is well thought of by all. His bride is a charming young woman, the daughter of a prosperous farmer.

### INQUIRY for JAMES A. WEAVER

I want, if possible, to locate a nephew of mine, James A. Weaver, the youngest son of my sister, a Mrs. Weaver, who has lived in Louisville, Ky., for a number of years. She died on the 14th of last February. She had two sons, the oldest lives in St. Louis and the other one was, at the last account, with a party of surveyors working on the Texas & Pacific Railroad. The last letter that I can find among her effects was written about six years ago. She told me that he wrote her that he had married a young girl in New Orleans and sent his mother a picture of her. The name on the back of the picture is Cora L. Demisme, as nearly as I can make it out. The photo was taken by a man named C. Roulingny at Donaldsonville, La. I want James A. Weaver to know that his mother is dead and also to ascertain his whereabouts in order that settlements may be made of the estate. Any information concerning this young man will be appreciated. Address, Mrs. K. W. Jordan, 934 W. Walnut street, Louisville, Ky.

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### THE REV. W. H. POPE, EVANGELIST.

As one of the Lexington Conference evangelists, I am still on my job, and constantly at it. The work is growing better every day, and I thank the pastors and their folks for their sympathy and help to me in this great work, without which my wife and I could not but barely make it. The brethren in this Conference are giving me all the work I can do, and almost as many have asked for my services as I have helped, but I could not comply with all requests because I could not reach them all in time. I have about arranged my fall meetings. I am asking the pastors that I am helping this month and next to let us make these meetings a source of out; p cmfwyp CMFWPYcs—(twdivy soul saving. Dont wait until I come, but prepare for it now. Any brother wanting my services for December, January or February, would do well to write me at No. 320 Jackson Street, Louisville, Kentucky, or at my residence, 803 Illinois Avenue, Jeffersonville, Indiana. I am also delivering a lecture on "My Little Red Top-Boots." Forty-five minutes of facts and laughter. Write me concerning it.—W. H. Pope.

### BYINGTON AND LONSDALE. TENN.

Nearly five years ago I was sent to Kingston and Lonsdale by our beloved Bishop Luther B. Wilson. Since then we have purchased a lot, starting with five members; have erected a \$900 church and on the 25th of August, 1912, dedicated it for the worship of God. One year ago last October Lonsdale was taken from Kingston and put with Byington. I found an old dilapidated building with a hall above. We began at once without a dollar to plan a new building and on July 18th, 1912, we had



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our opening rally in the new church at Byington. This church when completed will cost above \$1,500.—B. J. Martin, pastor.

### DUBLIN, VIRGINIA

We, the good people of Dublin, had a grand rally. Three ladies contested for a prize, the one raising the highest amount over \$100 receiving a pair of shoes or a silk waist at a cost of \$5. The good women participating in this contest were Mrs. Louisa Page, Mrs. Ida Hendrick and Mrs. P. N. Pettis. On the first Sunday in September, Mrs. L. Page raised \$21.06; Mrs. Ida Hendrick \$40.59 and Mrs. P. N. Pettis \$62; total amount raised, \$123.40. The young ladies of Dublin presented the pastor with a purse of \$4.50. They were Miss Pondexter, Miss Hanna Flemming and sisters, Miss Anne Pettis, Miss Mary Pettis, Miss Alexander and others. May the Lord bless the good people of Dublin.—G. Pettis, pastor.

### BETTER THAN SPANKING.

Spanking does not cure children of bad wetting. There is a constitutional cure for this trouble. Mrs. M. Summers, 176, South Bend, Ind., will send free any mother, her successful home treatment with full instructions. Send no money, write her to-day if your children trouble you in this way. Don't blame the child, chances are it can't help it. This treatment also cures adults and aged people.



## Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

**HOWARD.**—Nelson Howard died at the home of his sister Mrs. L. A. Anderson Friday, August 23, 1912. Age, 62 years. She had been ill for months. Patient in all of his suffering and trusting fully in the promises of his savior, he welcomed gladly his release from pain and passed peacefully into his heavenly rest. He has been a member of the Methodist Episcopal Church for forty years and was an active member and worker in Simpson Methodist Episcopal Church since its organization, occupying some of its most important offices. The deceased was a member of the Grand United Order of Odd Fellows, the Toussaint Lodge, K. of P. and Loyal Light Lodge and A. M. He was also secretary of St. Stephen's Brotherhood and president of the Boys' Forward Movement. He leaves his wife, four children, three sisters and one brother.

**SIMPKIN.**—P. B. Simpkin died Monday, September 9, 1912, in full faith. He was a devoted husband and father, a true Christian, a good neighbor and citizen. Brother Simpkin moved from Mansfield, La., where he had lived all his life up to two years ago and united with St. Paul Methodist Episcopal Church, Shreveport, La. He leaves his wife, several children and a large host of relatives and friends to mourn his demise. The remains were laid to rest in the Mansfield Cemetery in the presence of a very large congregation. The service of the Knights of Pythias was performed at the Mansfield Methodist Episcopal Church. Quite a number of friends went with the body to Shreveport. The Rev. C. W. Reeves, pastor of St. Paul Church, Shreveport, attended the funeral assisted by the Rev. J. E. Rolax, pastor of the Mansfield Church.

**JOHNSON.**—The Rev. Butler Mack Johnson, born April 23, 1894, died September 8, 1912. Converted in 1883; married in 1883; ordained a minister in 1885 by Bishop Simpson of Baton Rouge, La. The funeral was largely attended at his home in Shreveport, September 9. Butler Johnson was indeed the eastern star of the community for years. He was supervisor of our public schools. Throughout the parish for more than twenty years he had great influence with the leading representatives of our community. He, indeed, was a state, though he had very little advantage in schooling in his earlier years. But he seemed to possess a quality of education that was a wonder to those who came in contact with him. The funeral service was held at Duncan Church, Boyce, La., September 9th, with the following ministers assisting: Revs. W. M. Banks, I. L. Louis, J. Hampton, Sr., Ed. Clark, T. A. Hampton. His pastor, the Rev. A. W. Baker, preached the sermon. The remains were laid to rest in the Israel Baptist cemetery. He leaves an only wife, one son, two brothers, two sisters and a host of friends.

**W. N. Baker** was born at Tucker's place about one mile

from Mexia, Texas, February 25, 1864, and died September 3, 1912. Age, 48 years, 6 months and 8 days at the time of his death. In the year 1885 he married Miss Caroline Jackson and they lived a happy and peaceful life for 27 years, until death claimed him. They had born unto them six children; he leaves his wife and five children. In the early part of his life he joined the Methodist Episcopal Church under the Rev. Dan Humphreys, about 29 years ago and in that church he has spent his life. He has held the offices of trustee, class leader or steward ever since he joined the church. He was a member of Cedar Grove Circuit on the Groesbeck Circuit. He had been ill about five months. On the day of his going he worked all day and was out that night visiting a neighbor. He was a financial member of the Grand United Order of Odd Fellows of Silver Tongue of Texas Cedar Branch, No. 402. A trustee, class leader and steward of Cedar Church on Groesbeck Circuit.—P. B. Bennett, pastor.

**GIBSON.**—The grandchild of Brother Richard Gibson of Tsther, La., died Monday, September 2, 1912, leaving a host of relatives to mourn.—H. E. Wilson, pastor.

**PATTON.**—On September 30, 1912, at Brooksville, Miss., the death angel summoned our loved one, Little Beatrice M. Patton, Home. She awoke the members of the family that morning, praising God. She joined the church July, 1911, and was a faithful worker in the church and Sunday school. She would lead the meetings from time to time. She was loved by her many friends among colored and white. She leaves mother, father and other relatives. Age, 13 years. The Rev. W. D. Adams was assisted in the service by the Rev. C. Lockett, in the absence of the pastor, the Rev. T. W. Davis.—Victoria Malone.

**MCDOWELL.**—Janie McDowell, a faithful member of St. Paul's Church, a faithful member of St. Paul's Church, passed into the great beyond Oct. 1, 1912. Mrs. McDowell was loved by all who knew her. She leaves her husband and nine children.—E. Micheaux, pastor.

**THOMPSON.**—Sam Thompson died at Franklinton, La., Sept. 15, 1912. He was not a member of any church. Funeral attended by the Rev. C. E. Bradford.

**WRIGHT.**—Died at Smoke Benn, La., Sept. 20, 1912, Mrs. Mary Elizabeth Wright, aged 26 years, wife of Prof. E. D. Wright. Mrs. Wright was educated in the Catholic school of this city, and was a devoted member of that Church. Her body was interred in the Catholic Cemetery, the Priest officiating. She leaves a mother, father, brother, two sons, and husband. Prof. Wright was educated in our schools, having attended Baldwin and New Orleans University. He is a faithful member of our Church here and for many years a reader of the Southwestern. We recommend him to the grace of God which is able to keep him and heal all wounds.—W. J. M. Price, pastor of St. Peter Methodist Episcopal Church.

**MATHAY.**—Leroy Mathay was killed by lightning July 5, 1912. He was a class leader. He was a devoted Christian and was always at his post. He was willing and ready at all times to take hold of what was assigned to him to do. He was yet a young man when God called him Home. He was faithful unto death. He leaves a wife and one child, mother, sisters and brother.

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ers, to mourn. His funeral was conducted by the Rev. A. Lee, pastor.

**HEARD.**—Rosella Heard died July 15, 1912, at 7 o'clock a. m. She joined the Methodist Episcopal Church in 1871, near Paulding, Mississippi. She was a faithful Christian and a loving wife and a good mother. She was loved by all who knew her. She was a light for the community in which she lived. She was married to Albert Heard, November 12th, 1873. She was the first of the family placed on the death roll. Her funeral was preached by the Rev. R. N. Jones and the Rev. C. Robert. It was largely attended. She leaves a husband, eight boys and three girls, and twenty-three grandchildren to mourn.—A. Lee, Pastor.

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## Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

A grand benefit concert will be given by a company of special talent for the Thomy Lafon Old Folks Home under the direction of the city pastors at Wesley Hall in S. Liberty St., on Monday Night, November 11, 1912. General admission, 10 cents. Curtain rises at 8 p. m.

Colored Y. M. C. A., 2220 Dryades St., The Rev. A. G. Shankle, D.D., pastor of Payne Memorial Methodist Episcopal Church will address the Men's meeting Sunday, November 3, at 3:30 p. m. All fellows interested in Football are requested to meet Friday, November 1, at 8 p. m. in the building. The ministers, and their wives, Annual Musical and Literary Congress will be Friday, November 22, at 8 p. m., in the Association Auditorium.

First Street Church. — Services all day on last Sunday were of a high order with large congregations. The memorial of the late Brother Andrew Taylor and Sister Minta White were held at 11 a. m. "Those fit for communion with Jehovah" was the pastors' theme at night. The choir delighted the audience with choice selections. Next Sunday at 11 a. m. will be given to Christian testimony. The sacrament of the Lord's Supper will be administered at night. Public is cordially invited.—B. Mack Hubbard, pastor.

Mallalieu Church.—Our services were good throughout the day with a fair attendance. At eleven o'clock Father Edward Fields delighted all who heard him. At three o'clock the Rev. J. A. Lindsay preached for the Steward Sisters and Kings Daughters Rally. We were glad to have these divines with us. Dr. Chas.

M. Melden, president of New Orleans University, preached on Sunday night, the 20th., his sermon was a spiritual treat. Our people responded readily to his appeal for the school, and we hope to have him come again soon. The fight is on for our benevolence rally, November 24th, at which time we are planning to raise our entire assessment.—Dudley S. Sloan, pastor.

Trinity Church.—Our Bazaar was a success and reports from every department show a clear profit of \$290 which goes on the debt. Our Halloween party by the Young people promises to be entertaining and will last three nights, with a change of program each night. Tuberculosis day was the best in the city. Drs. Dowling and O'Reilly were the star speakers, and our Drs. Burbridge, Nelson, and Thornhill "made good," while Dr. Newman made the shortest and best speech of his life, in introducing Dr. Dowling. President Melden knows how to make introductory remarks. The singing was splendid. Miss Carter has a voice rare, sweet, clear, and rich, while Miss Elizabeth Smith would do credit as a "star" anywhere. The University choir was at its best under the skillful care of Prof. Morrison. Profs. J. B. Humphrey and Beckett assisted with their cornets. The pastor preached at night. Collection for the day, \$105. Dr. Melden will preach our sacrament sermon Sunday, and the same will be administered to the University students and others at 11 a. m. prompt. We are planning a Southwestern Rally with every officer subscribing for the same. Visitors are welcome.—W. Scott Chinn, pastor.

### INQUIRY.

I wish to inquire for my boy. He left home August 10, 1912, with a strange man who said he was coming to Louisville, Mississippi, where I was. My daughter wrote me telling me that my boy was coming, but up to this time I have not seen nor heard anything of him. I hope all ministers will join with me in my efforts to find my boy. His name is Columbus Jordan. If any one knows of his whereabouts, please address me as follows.—(Rev.) C. A. Jordan, Louisville, Miss.

### Revival Notes

Clyo, Georgia.—The revival started here on August 4th. The Rev. J. F. Duheart, pastor of the African Methodist Episcopal Church, and the Rev. C. G. Gillison, and the Rev. H. B. Goldwire preached splendid sermons on Sunday. The prayer meeting conducted by Mrs. Mamie Morgan and Mrs. Duheart will be long remembered in Clyo. Sunday night sermons by the District Superintendent of the Savannah District. Monday night and Tuesday by the Rev. E. T. Michael, who is pastor.—(Mrs.) Mamie Morgan.

Lomax, Ala., is having a great success this year. The membership is increasing. We held a revival and had a glorious time. There were fifteen conversions. The Rev. L. D. Daniel is a God-prepared man. His service on Sunday night was one of the ablest sermons we have heard. His text was taken from the eighty-fourth Psalm. Five people were converted during that meeting.—S. T. Crayton.



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### Gleanings from the Field

#### LOUISIANA

MONROE.—At St. Paul Church the third quarterly was held by our efficient district superintendent, the Rev. T. H. Munson. The reports were gratifying. Mount Sinai charge being without a pastor, the district superintendent had the Rev. A. W. Goins to look after this work during the month of June. Sinai is at her best. The superintendent preached at both churches. This is a great people. Raised this quarter—both churches, \$103 for all purposes. Paid district superintendent \$13.00. Our people were glad to have the Rev. J. O. Brown of St. James. He spoke of the benevolent causes and the grand old South Western. He is always welcome.—A. W. Goins, pastor.

THIBODAUX.—In Calvary church our third quarterly conference was held September 21st, the Rev. J. W. Turner, district superintendent, presiding. The reports showed improvement over the previous quarters held this year. This quarter has been a very successful one, financially. Raised for all purposes this quarter, \$691.54; paid the pastor, \$222.35; paid district superintendent in full, \$20.00. At 7:30 p. m. the Church was crowded to its utmost capacity to hear the sermon delivered by the district superintendent which was forceful and eloquent. Our beloved district superintendent is truly a leader among men. We have been highly favored this quarter with a number of visitors: the Rev. Arthur Robinson, pastor at Mandeville, preached a very eloquent sermon to

a large and appreciative audience Sunday night, September 8th. Sidney Brazier lectured here to a very appreciative audience "Education" Thursday night, September 12th. Every interest of The Rev. T. F. Robinson is past Abbie Wilson.

CLARENCE.—At Mount Zion the members are greatly rejoicing the success of a recent meeting is a great congregation. Work is a splendid working shape. Mrs. Freeman with the following rendered valuable service on the entertainment committee: Mrs. Harriet Harris, Fanny Harney, Scott, E. L. Scott as leaders refreshment department. A raised, \$105.52. The brothers their work like men. Too much praise cannot be given the good people. They promise to raise benevolence and send the pastor Lake Charles with a round. The Revs. S. Carroll, J. J. W. T. A. Hamilton, G. G. Golston, Priestly and a part of the congregation stood by us in this great as did also our Baptist friends which we thank them. Brothers Mount Zion are loyal helpers Hampton, pastor.

HURBERTVILLE.—We highly commend Brother S. J. Jackson and wife. They came to us six weeks ago from Ross Chapel at Brother Jackson was happily here. He was recommended to the district conference as the area the district. He has recently the handsome dwelling for the C. Goins, pastor at St. Paul. Brother Jackson is a young local preacher.—M. S. pastor.



# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
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## IS THE NEGRO HAVING A FAIR CHANCE?

The *Century Magazine*, in its November number, devotes considerable space to the consideration of the Negro question appropriate to the Fiftieth Anniversary of the Negro's freedom. There is an article by Dr. Booker T. Washington, of Tuskegee Institute, answering the question which heads this editorial. This article is followed by two poems by James D. Corrothers. Then comes a very fine wood engraving of Henry O. Tanner's painting, "The Annunciation," which is followed by a piece of music by Will Marion Cook, the words being by Alexander Rogers, and the title of the music "Exhortation (a Negro sermon)."

Dr. Washington's article is one of the cleverest we have read from his pen. He discusses with frankness the grievances of the Negro, and the country, no doubt, will stop and think seriously over this utterance of the most conservative leader of the race, a man who has trained himself to look on the bright side of the race question and who has emphasized our opportunities and privileges rather than our embarrassments.

In this policy Dr. Washington has been no mean philosopher. He has been prompted by the highest motives and the results of his leadership justify his method. But he now speaks out and in doing so, he says: "I am aware of the fact that in what I have said in regard to the hardships of the Negro in this country, I throw myself open to criticism of doing what I have all my life condemned and every way sought to avoid—namely, laying over-emphasis on matters in which the Negro race in America has been badly treated, and thereby over-looking those matters in which the Negro has been better treated in America than elsewhere in the world."

Dr. Washington begins his rather remarkable article by calling attention to the advantages the Negro has in America as compared with those of the Negro in other parts of the world. He quotes Bishop Scott as saying that the fairest white man that he has met is the American white man.

The *Century* raises the question: "Is the Negro having a fair chance?" The advantages which the Negro in America has, compared with his privileges elsewhere, while bearing directly upon the answer to the question, must not have too great a prominence in the answer; for the mistreatment of the native in Africa is no excuse to the man in America, who knows better.

Has the Negro grievances? Is he mistreated? Is he given a square deal?

Dr. Washington, in the course of his article, points out some of the things of which the Negro complains.

The first cause for complaint named by Dr. Washington is, the difficulty with which the Negro gets a hearing in the press. Here he strikes a vital point. For much of the sentiment that has developed against the Negro in this country has been due largely to the unfair treatment he has received at the hands of the press and other news service.

Not only is the Negro handicapped in making his grievances known, but his sins are red while his virtues are passed unnoticed.

Dr. Washington, in turn, calls attention to the conditions in railroad travel which can never be exaggerated. He points out the lack of school facilities provided for the Negro.

This he illustrates very aptly by calling attention, among other things, to the fact that the Negro convict in the State of Alabama earns forty-six dollars per month for the State, while the Negro who does not commit a crime, but prepares himself to serve the State as a first grade teacher, receives from the State only thirty dollars per month.

Attention is called to the unfair and unjust method of administering the suffrage in the South. The crime of lynching is also a ground for complaint.

It is a very fine article—a conservative arraignment of the injustices heaped upon the Negro.

We might go a step further in answer to the *Century's* question "Is the Negro having a fair chance?" After due consideration for all that has been done for the Negro and for what is being done for him, there are sufficient facts at hand which show that the Negro is not having a fair chance.

For instance, the government maintains, at Annapolis and West Point, schools for the training of sailors and soldiers, and there is not a Negro in one of these schools, except perhaps, one that was recently appointed from the District of Columbia.

There are ten million Negroes in this country; Negroes who would respond to the call of the country at any time and defend the flag. These ten million citizens are without a single representative in Congress, and only here and there a representative in the State legislatures of the entire union. It does not do to say that white men represent Negroes; they do not. These men do not feel the yearnings of the Negro people. No white man can fully represent a Negro.

In discussing the car service, Dr. Washington very aptly says that "it is not a matter of social equality to give one man for his money just as much as another man." Railroads and street railways exist by right of public franchise, nevertheless a part of the public is grossly discriminated against. Hotels and restaurants exist by municipal license and yet Negroes must go hungry. It is not a question of social equality when persons stop at hotels. Even among white people who stop in hotels the social lines are far apart.

We have come upon the day when the great apostle of the square deal and of social justice approves of the South's attitude toward the Negro, politically. Of all of the crimes dealt the Negro this is perhaps one of the most surprising and far-reaching.

Nor is the Negro receiving a square deal at the hand of public opinion. He is mercilessly cursed for his faults and there would be no serious objection to this, provided a brother's hand was extended to help to make his condition better. The Negro is required to make brick without straw. The Negro has been dealt with too long on the basis of sentiment. He no longer relishes that sort of diet. He wants to be dealt with not as a Negro, but as any other man in the same position which he occupies.

The *Century*, in closing its editorial discussion of the Negro question, says:

"Looking upon their children they ask with panic fear if these children are to be the children of the ghettos now being established, set apart as though leprous, with one avenue of advancement after another closed to them, denied the participation in government guaranteed to them by law, and in some States

put beyond the pale of law. They read that the American Bar Association has virtually drawn the color line. They read almost every week of men of their race burned at the stake, North and South; of their women, done to death, ruthlessly shot out of semblance to their Maker, by the mobs that destroy them in the name of the purity of the white race! They read that even Northern communities where the mob rules, like Coatesville, Pennsylvania, and Springfield, Illinois, once the very home of Lincoln, fail to punish those who defy the laws and slay the accused or the innocent with barbarities known in no other land. They see themselves left out of account in the South by a leader of a new political party, that boasts its desire for "social justice." If their children, deprived of school by the thousands, and depressed and ignorant, without a single influence to uplift, go wrong, the imputed shame is that of the whole race. Every Negro criminal becomes a living indictment of his people. Bitterest of all, they cannot defend themselves against official wrong-doing, for, having only a phantom ballot in their hands, the vilest sheriff is beyond their reach. Moreover, to the injury of the whole body-politic, no adequate education through self-government is provided for them in this Republic of Lincoln."

## A BAFFLING SOCIOLOGY

The *California Christian Advocate* had a new experience the other day when a minister of the Colored Methodist Episcopal Church was introduced and spoke to the Pacific Conference of the Methodist Episcopal Church, South. The minister, the Rev. J. A. Stout, is the presiding elder of the Colored Methodist Episcopal Church on the Pacific Coast. The *California Advocate* calls attention to the work of Brother Stout, as well as to the work of other churches among the colored people in that section. That leads us to say that there ought to be a more aggressive work on the part of the Methodist Episcopal Church among the Negroes on the Pacific Coast. What has been done in Los Angeles in a few short years can be duplicated again and again, if given proper attention and the proper man placed in the field. Large numbers of colored members of our Church have moved to California from Texas and other States, while there yet remain thousands of unchurched Negroes on the Pacific Coast. The Church can not free itself from its responsibility for the evangelization of the population. But this is an incidental matter.

The *California Christian Advocate* calls attention to the fact that Brother Stout spoke to this Conference of the Church, South, and received a collection of \$204 to help carry forward his work. The freedom with which this colored brother spoke to a Conference of preachers of the Church, South, interested and puzzled the Editor of the *California*, and he shows the quandary in which he is, in a paragraph of his editorial, growing out of the incident, which we herewith quote:

"This peculiar situation interested us. Rev. Mr. Stout was cordially introduced by Bishop Waterhouse, the Conference arose and received him as heartily and as enthusiastically as our Conference ever received Dr. Mason or Dr. Bowen. He was gifted with a fund of 'dry humor.' The Conference was simply

(Continued on Page Eight.)



# Tuberculosis and its Relation to Alcoholism and Sanitation

By Dr. Oscar Dowling, President, Louisiana State Board of Health, New Orleans

The great need in health work at present is, first, a clear understanding of the things that need remedy and, second, how to bring about more desirable conditions.

In relation to contagious diseases, it is well to know the specific cause, the medium of transmission, and what can be done by all for their prevention.

Tuberculosis, commonly called consumption, is caused by a living germ which multiplies in the body with great rapidity.

The source of infection is two-fold, from one human being to another, and from tuberculous animals to man. Consumptive human beings are by far the greatest source of transmission. From this source the sputum (spit) is practically the one great danger. It usually contains an abundance of the bacilli, and as these microscopic organisms retain their vitality a long while—possibly in dark, moist, warm places, for years—the danger from persons having the disease is very great. The careless consumptive patient is a focus of infection and a danger to all who come near him daily, especially to those who dwell in the same rooms with him.

Consumption of the lungs is the form which almost all are familiar with, but other parts of the body are often attacked. In the glands, it is called scrofula; in the joints, white swelling; in the spine, Potts' disease. Then there may be consumption of the bone, of the skin, and of the intestines, in fact, of almost any organ of the body.

Many children die in their earlier years from various tubercular diseases due to living amid infectious surroundings and breathing infected air. From animals the chief source of danger is from milk; in a slighter degree, danger threatens from the use of meat from tubercular animals, cows, sheep and hogs.

Nearly everybody at some period of life breathes in the living germs of this disease, but owing to the resistance of a healthy body, no harm results. Sometimes, however, the infection does not appear at once, but develops after months, or even years.

It is generally conceded that consumption is not inherited, but the children of consumptives are frequently of low vitality and being weak are more susceptible to the germs than children who are vigorous.

Consumption may well be termed a disease of indoor life. This fact has been developed by investigations extending over many years. One of these gives the following record: Of 52 deaths, the residences were traced in 40 instances. Of these cases, 32 lived in houses where consumptives had previously died.

One report says that in a family of which five members died of this disease, the consumptive father was in the habit of spitting on the wall of his own bedroom. Just this kind of carelessness, together with lack of efficient disinfection of houses is the cause of the appalling number of cases which develop in every community.

This is the great disease of middle life. It causes about one-third of all the deaths that occur between the ages of twenty and fifty years. More deaths result from it than from any other one disease. It is estimated that in this country alone two hundred thousand people die every year.

If a case of yellow fever should develop here in the city, thousands would become panic-stricken, yet it is estimated that the total number of deaths in the United States from this malady during one hundred years was only one hundred thousand, just one-half the number that die annually from consumption.

The cost of this form of illness is almost inconceivable. Some authorities put it at three hundred and thirty million dollars each year, but the loss in money is not half so important as the inability to earn a living, and the sorrow and suffering that result.

Among the ten million colored people in the South to-day at least one-third live in an environment that is conducive to the spread of this disease. In addition unhygienic habits and practices prevail. In the cities there are many neighborhoods where homes are small, poorly ventilated, with few windows, and perhaps no sun exposure. Into these rooms many inmates are crowded. Even in the small towns where dwellings are not so close together, the houses occu-

pled by colored people are small and unhygienic. Thriftlessness, the cause of poverty which in turn is a factor in the spread of the disease, lies at the root of much of the indifference of the poorer class of your race. Those who desire to live amid more hygienic surroundings—and the number is increasing—find it hard to secure comfortable homes within their means and are hampered by the irresponsibility of the others.

Housing is a question of primary importance. For health it is necessary that each member of the family have a comfortable place to sleep with an abundance of fresh air and a clean bed. Overcrowding, especially in a small room, is almost sure to produce a bodily condition that invites disease.

As conveniences for bathing are also lacking in these small houses, the danger from certain classes of diseases is increased and, in addition, bodily resistance lowered. Children are permitted to go without a bath for days, care is not taken to have them keep their hands clean and they sleep on floors which are rarely scrubbed, perhaps not even swept. The food often is not served in a cleanly manner. These conditions and practices are the result of a lack, on the part of some, of knowledge of the danger. Others know better, but will not make an effort to improve. It requires continuous work and much patience to make the best of such unsanitary surroundings.

Among the practices that can be remedied by individuals are, first, the shutting of doors and windows at night. The air during the hours of darkness is just as healthful as that during the day. Every one should know this and insist that all the air possible is had in sleeping rooms.

In the treatment of many diseases, especially tuberculosis, fresh air, out-of-door living is emphasized. It would be well for every one if well and sick could be provided with open-air sleeping quarters. You can not have too much air for health. Open wide doors and windows taking the precaution to protect the head from a draft and you will have better health.

Visiting the sick is a common practice also among colored people which undoubtedly, is a cause of the spread of disease. Infection from many communicable diseases spreads from mild cases; it certainly obtains from cases of the serious type. Visitors take no precautions and carry germs which may give the disease to any person they meet.

Failure to report a case of contagious disease is also common. Often, smallpox is carried from house to house and from one town to another by men or women who fear quarantine or who do not believe they carry the disease. This is unpardonable and those who know better should be severe in their condemnation and assist the health officer to control people so lacking in responsibility for others.

As the cause of consumption is a germ, infection from unhygienic living conditions and habits of life, is imminent. No one is so healthy or so strong that he may not at some time contract tuberculosis, although robust health is a most valuable safeguard. For this reason it is well to know specifically something of how to meet the danger.

Sunshine, pure air and cleanliness are its greatest enemies.

Overwork, drinking, dissipation or excesses of any kind invite the disease. Visiting those who have it is dangerous, living in houses where people have died of it should be avoided, and sleeping in the same room with a patient should never be risked.

Tuberculosis is curable, but it is a very serious malady, no matter how slight the symptoms may be. There is no drug known, however rare or expensive, that has any curative action on this disease, and all remedies advertised as such are frauds. Patent cough medicines are harmful. No plaster or poultice has an effect on the malady itself.

It is difficult to convince people that if there are any suspicious symptoms it is wise to see a physician at once. Even after they have been told, they feel well and do not look sick and they think the physician made a mistake. We are all prone to think there is nothing much the matter with us physically and slow to acknowledge the presence of any serious malady.

If not taken in the early stage the person of ordinary means has a poor chance to get well, because

it takes a long while to build up broken tissue, and much care.

Very early consumption will get well after two or three months of rest, air and feeding. Early consumption may get well in six months.

Symptoms which may be regarded as suspicious may be noticed by any one, even those who are most ignorant of sickness. No one other than a physician should attempt to decide on the character of any illness, but it is well for all to know the following points in relation to the disease:

1. Any person who has been in contact within a year with a consumptive or "a cougher" should consider himself under suspicion.

2. Any person who catches any cold on top of another should suspect himself.

3. Any person who has a cough which holds on without cause.

4. Any person who does not feel vigorous, especially those who feel depressed before eight in the morning and after three in the afternoon should take the morning and afternoon temperature. If the morning temperature is under ninety-eight and the afternoon is over ninety-nine, he should consider himself under suspicion.

5. Any person losing weight without apparent cause.

Any person belonging to any of these groups should have his condition carefully looked into. This means a careful examination of the chest, a detailed inquiry into the history, and such other procedure as may be necessary. A good physician will probably want to watch the patient before he makes a diagnosis.

If infected, we must not forget it is wise to know it. Delay does not accomplish anything. Also that a person can get well is properly treated. He may know that rest, proper and sufficient food, and an abundance of air are necessary, but yet, he may not know how to apply these in such a way that they will remedy the evil. Then each case must be decided on its own merits and likewise the treatment.

I have told you something of the cause, the danger that lies around us, the symptoms which should send you to a doctor if you notice them in yourself or any one of the family. Also that the home conditions and habits of many colored people are agencies for the spread of this and other transmissible maladies.

There remain two other points: The first is, certain races, Indians and the people of your race are constitutionally prone to the disease and show poor resisting power. It is common in certain sections for whole families of colored people to be wiped out. I know of one plantation where a large number have died within twenty years, all the deaths resulting from the infection brought by a woman who came there to die.

Doctor Shoemaker, special medical officer of the Indian Service, in an address in Washington during the International Congress on Hygiene and Demography, gave the following statistics: "Out of every one hundred thousand colored people four hundred and eighty die from consumption; of every one hundred thousand whites one hundred and seventy-three lose their lives from the same disease. Some estimate that nearly half the deaths then among whites result from tuberculosis. This shows the result of greater racial susceptibility and unhygienic living."

These are startling figures, certainly sufficient to stir to action every one who has any intelligent idea of this great foe.

The second important consideration for you to-day is—prevention—and how you can help to control the spread of the tuberculous infection.

The problem is of so great import that its solution should be the business of not only health officers and physicians, but of every one who desires the welfare of others. More particularly, the business of the intelligent among you because of the cause it is to your race.

That the disease is communicated by sputum (spit) is sure. If every one knew this much good would result. You can instruct the people you meet who are careless in this respect, and if you know a consumptive you can induce him, perhaps, to believe the danger to others from this practice.

House infection is second in importance. Do



move into a house that has not been disinfected. Tell your neighbors of the necessity of having it done. Create a sentiment among your friends for "healthy homes," a clean home being the first requirement. As the practice of drinking predisposes to this disease, you can teach your children not to form the habit.

#### Health Rules for Children

Never spit on a slate, floor, playground or sidewalk.

Do not put your fingers in your mouth.

Do not wet your fingers in your mouth when turning the leaves of books.

Do not put pencils in your mouth or wet them with your lips.

Do not hold money or pins in your mouth.

Do not put anything in your mouth except food and drink.

Do not swap apple-cores, candy, chewing gum, half-eaten food, whistles, bean blowers or anything that is put in the mouth.

Keep your face and hands and nails as well as your body clean.

When you don't feel well, or have been hurt, do not be afraid to report to the teacher.

Keep yourself just as clean at home as you do at school.

Clean your teeth with toothbrush and water (better prepared chalk) after each meal.

Avoid common drinking cup and towel.

Do not kiss anybody on the mouth nor allow anybody to do so to you.

Learn to love fresh air and sunshine, and learn to breathe deeply and do it often.

Education underlies prevention. People must be taught what is best for them. They must be convinced that many of their ills are brought on themselves by ignorance and by indulgence. To begin as early as possible with the child is the best way to effect a reform. Not that we should limit our efforts to them, for that would mean the delay, in a measure, of some helpful changes, but to train them to imply a better order for the next generation.

Assistance rendered the health officer in the registration of cases is important—consumption as well as other infectious diseases.

The laws in this state for the protection of well people are adequate, but often the purpose is defeated because help is not given as it should be. It is a mistaken kindness to the sick, to the family of the patient to fail to report a case of contagion. You also have a responsibility to the community. This means that if your neighbor is sick of a disease that should be reported, it is your duty to other citizens to let the authorities know, if you can not induce some member of the patient's family to recognize this civic obligation.

You are familiar with the old adage, example is better than precept. Teaching by doing is effective teaching. To begin with one's self in every kind of health work is the best plan, both personally and for the community.

To practice the simple rules of hygiene, that every one should know, in the care of the body and the home is essential if you would help in this great educational movement for the eradication of consumption. No small personal effort is lost. To realize this and act accordingly implies intelligence. It is what we need now on the part of every citizen.

It is to the credit of your race that many are already taking an active interest in this work. Without quibbling over the questions relating to the cause of high mortality, they are realizing that the death rate of their people is too high; that certain diseases are taking more than they should from their ranks, and that many of these are preventable. With this conviction, they are trying to improve their living conditions and reduce mortality.

The colored physicians have taken the lead, as was proper that they should. The influence of the Medical Association organized in Atlanta in 1895 has been felt in the States east of the Mississippi River and in other sections.

The Commission appointed in 1910 to study tuberculosis, hookworm disease and pellagra among their people has made some investigations worth while.

There is in this State an Anti-Tuberculosis League, and lectures have been delivered in some of the schools and summer normals on this subject.

In addition, individually, you physicians, assisted

by your ministers and school teachers, are doing good in many ways, especially in certain sections in the education of the people in disease prevention.

A report of Doctor R. F. Boyd, of Nashville, Tennessee, is interesting as an illustration. He writes: "I have been deeply interested in this subject for a number of years. I am at present president of the Anti-Tuberculosis League of Nashville, which holds bi-monthly meetings in the various churches, instructing people as to the origin, prevention and cure of 'The Great White Plague.' We have a committee that distributes sputum cups to those who are subject to the disease. The anti-spitting law has been so thoroughly taught that now most of the people obey it almost implicitly, and the amount of spitting on the floors, cars and sidewalks, is very much reduced. Since we began this campaign many of our people are living in better houses, wear better clothes, and are more careful about the selection and preparation of their food. The churches, school houses and public buildings are better ventilated, and the mortality is lessened."

The rise of hospitals for colored people is another encouraging movement. In a recent article on this subject, I noted forty-three institutions of this character, many of them in the Southern States. Training schools for nurses also have been established in connection with a few of these hospitals.

It should be the desire of all to aid those of your race who realize conditions and are willing to lead in any movement that will bring about a better understanding of the situation and of what is needed to remedy any evils that exist.

I feel that you who are present to-day, and all of your people in the city who are good citizens share with those of other States the belief that you can help and that it is an obligation to do so.

The future of your race depends largely on you and on the generation you can influence. Certainly,

it is worth your while to realize this and begin an active campaign for better health conditions.

Health is an essential for success of any kind and for comfort and happiness. It is simple because it can be had by the practice of simple principles, mainly cleanliness and self-control.

#### Rules for Everybody

Anything tending to lower the tone of the general health may act as a predisposing cause of tuberculosis, as of other diseases,—insufficient nutriment, overwork, loss of sleep, worry, close and dusty air. Avoid these. Do not over-heat homes and places of business. From 65° to 68° F. is much better than higher temperatures. Habituation will make these lower temperatures comfortable. Live in the open air and sunshine as much as possible. Sleep with wide open windows at all seasons, protecting the body with enough clothing and the top of the head if necessary, in cold weather. In the morning open the bed and give it a prolonged airing and direct sunshine if practicable. In the daytime, the open-window ventilation of sleeping rooms may be brief in cold weather if "wide-open windows" is the rule at night. Wear only just enough clothing for comfort day and night. Avoid chest-protectors and extra heavy under-clothing, especially if you live indoors much. Eat temperately a sufficiency of plain, nutritious food,—a fairly "well-balanced ration"—with a fair quantity of vegetable and animal oils and fats, particularly in cold weather, and limit the quantity of pastry, confectionery and other sweets. Keep clean, but use cold baths only when a comfortable reaction quickly follows. Undue exercise may be dangerous if lungs are affected. If there is prolonged loss of appetite, of strength, and of weight, with or without cough, and without other plain cause, there is reason to suspect tuberculosis. If present, the sooner you know it, the quicker you can be cured.

## "Words of Gold"

### Opinions of the Great Men of the World on the Bible

Compiled and Arranged by Carl Theodore Wettstein

*Alexander Hamilton*, Colonel in Washington's Army, and the first United States Treasurer:

"Alexander Hamilton spoke against the Bible but the same night thought: 'What if after all the Book is true? He was conscious that he had never examined it, not even with that attention which a small retaining fee requires in civil cases. The next morning he began to read the Bible and other books bearing on the evidence of Christianity, and the result is, he says: 'I believe the religion of Christians to be the truth; that Jesus Christ is the Son of God; that He made an atonement for our sins by His death; and that He rose for our justification.'"—(Brooks. h. 18.)

*F. R. A. De Chateaubriand*—French author and statesman. In "The Genius of Christianity," 1. 3. "Christianity and Music":

"Christianity has invented the organ and given sighs to brass itself. To her music owed its preservation in the barbarous ages; wherever she has erected her throne, there have arisen a people who sing as naturally as the birds of the air. Song is the daughter of prayer, and prayer is the companion of religion. She has civilized the savage, only by the means of hymns; and the Iroquois who would not submit to her doctrines was overcome by her concerts. O religion of peace! thou hast not, like other systems, inculcated the precepts of hatred and discord; thou hast taught mankind nothing but love and harmony."

*Dr. Anchreus Bard*—Professor of English in St. John's College, Hamburg, Germany. In an address before the Sunday Evening Club, Chicago: "Ships that pass in the night."

"In this city, in a church I have attended a religious meeting, so-called, where to destroy the cherished faith of others, to ridicule the story of the Bible, was evidently the aim. To me there is nothing quite so contemptible as the man who takes away

but has nothing to offer to take the place of that which he has destroyed. It takes months to rear this handsome building, yet a fool can set it afire in a second. It has taken twenty centuries of civilization to produce Christianity, yet any fool can hold it up to ridicule.

"Woe to the preacher who offers the stone of skepticism where humanity asks for the bread of life. There is no higher privilege than that of the speaker and no greater responsibility more terrible.

"I went to this meeting expecting to hear the gospel of hope. There was a large audience and the preacher was a man of keen intelligence. But from his lips there came no message for the heart yearning after truth, only scorn and venom for a belief upon which the foundation stones of our civilization rest."

*Philip Schaff*—Professor of Church History in New York and Mercersburg, Pa.:

"Religion and liberty are inseparable. Religion is voluntary, and cannot and ought not to be forced."

*Julius C. Hare*—Italian author. Chaplain to Queen Victoria in 1853:

"Christianity has carried civilization along with it, whithersoever it has gone; and, as if to show that the latter does not depend on physical causes, some of the countries, the most civilized in the days of Augustus, are now in a state of hopeless barbarism."

*Niccolo Di Bernardo Machiavelli*—Historian and publicist in Florence, Italy. In "De Discorsi," i. c. 5:

"As the strict observance of religious worship is the cause why states rise to eminence, so contempt for religion brings ruin on them. For where the fear of God is wanting, destruction is sure to follow, or else it must be sustained by the fear felt for their prince, who may thus supply the want of religion in his subjects. Whence it arises that the kingdoms, that depend only on the virtue of a mortal, have a short duration."

(To be Continued)



# THE CHRISTIAN LIFE

## Morning Messages

### The Presence of the Holy Spirit

By Bishop Lewis

I want you just for a moment to study with me the fourteenth chapter of St. John, from a new point of view. You have always read this chapter having in your minds heaven, and the comfort that comes from the hope inspired of the land of many mansions. I want to call your attention this morning to that word in the chapter in which Jesus says, "Greater things shall ye do, and greater things than these shall ye do, because I go unto my Father." It seems to be

the great purpose of Jesus to bring Heaven and victory into this earth in which we live. In order to do this He appeals to every motive that might be most dominant in our life. He talks to us about the mansions, about the love of His Father, about the ministry of the angels; He seeks to bring every ideal to bear upon every vulnerable spot in these hearts of ours. But the dominant purpose of His life is that we might be victorious in this day's work; that God in His almighty power might be in every thought, every motive and every act in this last day of our lives. So He comes to us with this word: "And greater things than these shall ye do because I go to my Father." In this same chapter and in this immediate connection He talks to us about giving us the Holy Ghost. "It is expedient for you that I go away; for

if I go not away, then the Holy Spirit will not come unto you." The thought that I bring to you this morning, in just one word, is, that Jesus in His physical form has been removed from us, in order that the whole horizon of man might be filled with the Holy Ghost. Now, the purpose of the Holy Spirit is to spiritualize the thing that we do, the environment in which we walk, the thing that we have; and that is the prayer of every heart this morning, that the Holy Ghost, Who is present, Who fills this room, Who is in the world, Who is nearer to us than the breath that we breathe or the blood that flows through our hearts—that this almighty Spirit of the living God may be incarnated in us, and possess us wholly. For what purpose? In order that He might bring His personality to bear upon the problem that is in my soul to-day, and in yours; and that all that we do this day may be spiritualized and dominated by the Holy Ghost, the herald of God to spiritualize humanity. Every man who has dollars may make those dollars, by the Holy Ghost, a means to express the will of God in the community where he is by the things that he does this day. Every man who has scholarship, every man who has the evangelistic gift, every man who has human affection, every soul that is endowed with any of the gifts of God, this day shall bring these gifts into the immediate presence of God, that they may be filled and dominated by the Holy Ghost. This is the word of the morning, that the Spirit of the living God may brood over us, and thrill us with the might, power, and beauty of God through the Holy Ghost.

### The Purpose of Life

By Miss Lula M. Clippenger

Several years ago I heard a minister say, "We are not here to make a living, but to make a life." This one sentence from his sermon deeply impressed my mind, and has influenced me to put more into my life than I otherwise might have done. It is true that we are ushered into existence without knowledge or consent on our part; we are simply planted in the great garden of life without our knowledge. Hence, we frequently hear individuals say: "Well, if I do miss my mark in life, I am not responsible; or, in the hour of discouragement, 'Oh, I wish I had never been born!'" No doubt thoughts of this kind have come to all of us at times and, for the moment, we are ready to lay off the armor and quit. Now this conditions of affairs in our life need not be alarming; for, while it is pretty general throughout the race, it is of a spasmodic nature, and we soon pluck up new courage and resume the battle.

But it is not of this part of our life that I wish to write chiefly, but of the making of a life. The poet has told us:

"We are living, we are dwelling,  
In a grand and awful time;  
In an age on ages telling;  
To be living is sublime."

Could we keep these verses in mind we

would see that we have a life to make which is worth vastly more than a living; more than dollars and cents, than food and raiment, than pleasure and amusement. Let us see. Has the father done his whole duty when he builds a house for his family to re-

side in, and comes home on Saturday night and hands his wife a check? Has he performed his part as husband and father when he has looked after the temporal wants of his household? Has he reached the ideal state of fatherhood when he has planned pleasure trips for his wife and children? All of these are good and help to make the ideal home, and yet we meet individuals daily who are the recipients of all these things and more, too, and yet they are failing to make a life.

My heart is made sad as I mingle with boys and girls, young men and women, who have no aim in life. By this I do not mean a trade or occupation, neither a vocation; I mean that they seem so little concerned about making a noble life.

The young girl ready for high school is influenced by some one to take a business course, and get a position as stenographer, so she thinks how she will dress, what she will do, and where she will go on the salary she receives. But she builds a house on a pedestal of putty, as it were, and sooner or later it falls. She finds her general knowledge is deficient; her vocabulary is limited; she cannot measure up to the girl who has toiled on to the completion of her education.

The young man says, "Well, if I can get a job that brings me seventy dollars I can get along. Just so I make ends meet." A young fellow said: "I work in the tin mills a few days, until I get enough to have a good time, then I burn it for awhile." That same young man had an opportunity to get an education,

which would have helped him to make a life. He really seemed happy with his ideal before him.

Is it not sorrowfully true that many young people, as well as older ones are following the line of least resistance? They are doing the easy thing, the most convenient thing. The water does not climb over the large stone in its pathway, it creeps around it; the fly will often pass around the ball rather than mount it; and every day we see individuals do the same. Often, when we ask a Christian Endeavorer to answer a question in his own words, he will give an excuse for not doing so; or, perhaps, will neglect making preparation until nearly time for service; the young lady is asked to prepare something for the Young Women's Missionary Society. She is well qualified, but she is unwilling to make the necessary preparation. Each time this weakens the purpose in life.

Have these long winter evenings been a bore to you? Have you been wishing for the summer hours of leisure, when you will have some place to go? In this day and age of research, invention and discovery, is there not something in life that will appeal to you? If God has blessed you with reasonable health and eyesight, let me plead with you to put something into life. I cannot draw money from a bank, unless I have previously put some into it. Why should I be getting from life all the time if I put nothing into it?

Take down your "Milton's Paradise Lost," or Bryant's "Thanatopsis," and, with a dictionary beside you, try to paraphrase them, tear them apart, put them together. "Oh," you say, "I can't understand them." No, of course you can't, but do your best to understand them. We cannot understand all of God's great library, and yet that doesn't excuse us from obeying the command, "Search the Scriptures." It wouldn't be much of a book if you did understand all of it, I tell the Sunday-school class. You will be surprised what gems are hidden beneath this collection of letters and words as it has hitherto seemed to you and it will not take college or even high school education to find some of these treasures, if these privileges have been denied you. It may require the sacrifice of some evenings of amusement, but what of that if you are making a life that will bless the world? The world will be better because you have been in it, and other lives will be touched and you will be happier.

The old grandmother in her vine-clad cottage, with an old-time lullaby on her lips, transforming the worsted into little mittern or warm socks for the poor waif less fortunate than her offspring, is making a valuable life, for she is doing the thing she can do and something that will brighten another life. The lonely widow is doing more than making a living when she sits hour after hour, and pieces together the patchwork to be sent to the missionary who has no time to spare for these necessities of life.

J. M. Barrie says: "The life of every man is a diary in which he means to write one story and writes another; and his humblest hour is when he compares the volume as it is with what he vowed to make it." Shall we not even now make this comparison. If we endeavor to make a life, to really fill our place while in the flesh, that hour need not be humble.

I am aware that many to whom this message is directed will not read it; but, perhaps, some Sunday-school teacher or parent, pastor or Christian worker, may be impressed to put forth a greater effort to help raise the life with which he comes in contact. One of our present-day tasks is to train this generation; to see the necessity of making a life which is much more than a living. If I could impress upon some one that our existence here should mean a large and useful life, I would feel I had performed part of my mission; for then that life would kindle other lives, and so make life sweeter and better for all. Chambersburg, Pennsylvania. From "The Religious Telescope."



## Ten Thousand Subscription Campaign

Here is an encouraging letter from a Pastor who has entered into the spirit of the Campaign for Ten Thousand subscriptions for the Southwestern and is putting the Collection Card plan to a practical test. The Rev. T. F. Robinson, Thibodaux, La., South New Orleans District, writes as follows:

"Upon receipt of the cards you sent me I organized four young ladies into a Southwestern Club and went to work myself and as a result of one day's effort we secured TWENTY subscriptions. Please send me thirty more cards as I shall organize another Club and plan to secure at least FIFTY subscriptions."

Several District Superintendents have also written that they have entered heartily into the movement and will do their best to bring success.

Will not all our Pastors catch the inspiration of the general movement throughout the Church for increasing the efficiency and usefulness of the Advocate by doubling their circulation.

Think for a moment how easily Ten Thousand subscriptions may be secured. Two Thousand Pastors averaging FIVE subscriptions each, or One Thousand Pastors averaging TEN each, or Five Hundred Pastors averaging TWENTY each. We believe there are Five Hundred Pastors who can average twenty subscriptions each and an additional Five Hundred who can average ten each and One Thousand more who can average five each making Twenty Thousand in all. Now, allowing for our enthusiasm and dividing our latter estimate by two, there will still be Ten Thousand left. Brother Pastor, if you have not received a number of Collection Cards write at once telling how many you want. We shall be glad to send you any number you desire. Will you not, Brother Pastor, give just a little time to make this Campaign a success?

### CENTRAL ALABAMA CONFERENCE

L. Willson, A. G. Glenn,  
F. F. Owens, R. R. Williams.

### CENTRAL MISSOURI CONFERENCE

T. Reeves, A. H. Higgs.

### DELAWARE CONFERENCE

C. Jennings, J. L. Nichols.

### FLORIDA CONFERENCE

M. Deas, F. G. Ferguson.

### LOUISIANA CONFERENCE

Williams, M. S. Golns,  
D. Bowers, N. McNeal,  
W. Jackson, W. J. M. Price,  
Robinson, D. H. Young,  
L. Anglum,

### LEXINGTON CONFERENCE

C. Stovall, F. P. Robinson,  
L. Franklin,

### LINCOLN CONFERENCE

D. Gibson.

### MISSISSIPPI CONFERENCE

M. F. Strong, G. W. Smlth,  
Lee Nelson, R. L. Tate,  
C. H. Royston, P. W. Baldwin,  
E. H. Langston, I. L. Pratt,  
W. A. White, J. M. Butler,  
D. Hunt, W. P. C. Morris.

### SAVANNAH CONFERENCE

W. J. Hamilton, E. J. Kimball.

### SOUTH CAROLINA CONFERENCE

W. B. Romans, J. S. Thomas,  
J. A. Curry, W. C. Summers.

### TEXAS CONFERENCE

A. F. Johnson, N. N. Sawyer,  
E. G. Gilmore, J. E. Wood,  
A. W. Carr,

### SOUTH FLORIDA MISSION

J. S. Miller.

### UPPER MISSISSIPPI CONFERENCE

P. A. Lemon, F. H. Henry,  
C. A. Jordan, C. E. Moody,  
J. W. Winbush, D. Green,  
J. W. Golden, G. H. Harvey,  
P. H. Jackson,

District of Columbia. Mrs. Rush was the young people's delegate from the Atlanta Conference to the recent National Woman's Home Missionary Meeting in Des Moines. She so thrilled the audience with the presentation of the free kindergarten work she is doing in Atlanta that it was adopted by the Society and a salary of three hundred dollars per year voted to her for its maintenance.

Mrs. M. E. Ferguson, of Columbus, Mississippi, was appointed on the Committee of Courtesies in Des Moines, and Miss Bessie M. Garrison was appointed reporter to the SOUTHWESTERN CHRISTIAN ADVOCATE. Mrs. Geo. O. Robinson said in her annual address, among other things: "Financially we have had a remarkable quadrennium. Both our income and our fields of labor have expanded beyond all previous quadrenniums. Never in four years have we built so many new buildings, started so many new missions, and put on a substantial basis so many of our older institutions."

### Some Facts About the Stewart Missionary Foundation for Africa

It is a large and well-endowed missionary agency that seeks to stir up interest and enthusiasm among the colored people of America in Africa's evangelization.

It has been instrumental in influencing more Negro missionaries for Africa than any other single agency.

Its method of operation is conducive of large good not only to the native African and the missionaries who labor among them, but is inspiring to the American Negro and brings to his life a keen sense of responsibility that could come only with the missionary concept.

It seeks Africa's redemption through the consecrated intelligence of the American Negro, and by its student organizations entitled "Friends of Africa" in all the Freedmen's Aid and other schools, and many churches, touches the lives of aspiring young men and women.

Through its system of "Prize Contests" it has enlisted for Africa's redemption the earnest thought and effort of hundreds of students in Christian institutions who write original hymns, essays and orations on subjects pertaining to Africa's evangelization and uplift.

With the assistance of the pastors and presidents of the schools it seeks and finds missionary volunteers among the best talent of the race. The acting president of the College of West Africa and the principal of the St. Paul River Industrial School in Africa are worthy representatives of this class of volunteers.

It encourages each chapter of the "Friends of Africa" to send through the Foreign Missionary Board at least one \$15 scholarship to the missionaries in Africa to be used by them in educating a native boy or girl, this amount being sufficient for the yearly support of a native during the first few terms of his school life. The appeal is also made to churches, Sunday Schools, Epworth Leagues and private individuals.

J. H. HUBBARD,  
Assistant Secretary.

### Woman's Home Missionary Society Notes

The next annual meeting of the Woman's Home Missionary Society will be held October 1913, in Washington, District of Columbia.

The Membership increase of the Woman's Home Missionary Society for the past year 10,084. There are 40,550 subscribers to "Woman's Home Missions," and 21,218 subscribers to "Children's Home Missions," the special organs of the Society.

Miss Clara I. King, the efficient superin-

won the admiration of all at the annual meeting in Des Moines. After presenting her appeal for a new building in Austin, and while various Conferences made pledges, she again arose and pledged for the building two hundred dollars personally—a memorial to her father. This is the spirit of those who come to work among us, "for the Love of Christ, and in His name."

Mrs. Willie Dickerson Rush, wife of Rev. J. A. Rush, of Atlanta, Georgia, is a direct product of Thayer Home and Clark University. She is also a graduate of the Lucy

"I have deliberately forgotten all the unpleasant things and remembered the others. When a little pleasure has flashed for a moment against the dark, I have made that jewel mine. . . . I call it my Necklace of Perfect Joy. When the world goes wrong, I have only to close my eyes and remember the links in my chain, set with gems, some large and some small, but beautiful with the beauty which never fades. It is all I can take with me when I go. My material possessions must stay behind, but my Necklace of Perfect Joy will bring me happiness to the end, when I put it on, to be nevermore unclasped."—Myrtle Reed, in "The Master's



## The Great Question

International Sunday School Lesson for November 17, 1912

Mark 8:27 to 9:1.

Memorize verses 36, 37.

Read Matt. 16:13-288.

**Golden Text:** "Thou art the Christ, the Son of the living God."—Matt. 16:16.

### At the Summit of Popular Favor

The confession of Peter just preceding the transfiguration marks a turning point in the public ministry of Jesus. His marvelous teachings, together with the works of benevolence which uniformly accompanied his preaching, had completely won the hearts of the common people, and high was the popular expectation as to the greater benefits to come from his hand. They had sought to make him king, they hailed him as prophet and Messiah, and altogether the public agitation over him had reached such proportions that the scribes and Pharisees began to discover that serious inroads were being made upon their standing and influence with the people. It was this that aroused their hostility which from this time forward will be much in evidence in the gospel story. They begin to spy on him, seeking cause for proceeding against him before the law. Every effort is made to turn popular enthusiasm into antagonism, and since the attitude of Jesus toward proffered temporal honor and power is disappointing to the popular mind, the effort is successful. Gradually the popularity of Jesus declines.

### The Text Explained

(a) From Bethsaida. (b) On the southern slopes of Mount Hermon as distinguished from Caesarea on the coast. (c) Jesus desired to know the public opinion. (d) The various conjectures of the people. In each case an extraordinary person, but not the Messiah. (e) He wanted their personal opinion after months of intimacy. (f) Usually the spokesman of the twelve. (g) The verdict of the disciples which from Matt. 16:17-19 would appear to be the fundamental element of Christian faith. "Christ" is the Greek equivalent of "Messiah." (h) The charge is very positive. (i) This marks a new epoch in Jesus's teaching. The added element concerns his approaching death. (j) Elders, priests, and scribes, all members of the Sanhedrin, the highest ecclesiastical court in Jerusalem. (k) Before all the disciples and in plain terms. (l) Turned

him aside and remonstrated. (m) Jesus recognizes the suggestion of escape from the cross as a temptation of the devil. (n) Subtle opposition to the divine plan. (o) Become a disciple. (p) The reproaches and possible death which following Christ would entail. (q) Life or soul meaning the personal self. To preserve it when moral duty would bring destruction is to finally lose all. Physical risks which result in moral achievement, though death ensues, will count for eternal gain. (r) Good tidings. (s) Life is of immeasurably more value than any material possession. (t) The test of personal discipleship. (u) Matt. 16:27 adds judgment. (v) Experience death.

### Thou Art the Christ

There can be no question as to the thought that was in the mind of Peter. He was convinced that in Jesus he had found and followed the Messiah, the promised Saviour of his people, and therefore, his Saviour. To him he had submitted himself in loyal allegiance and service. In commenting on Peter's testimony Dr. William Guth, in his recent book, *The Assurance of Faith*, lays emphasis upon the fact that man's approach to God is through man, and, above all, through the Son of man, even Jesus of Nazareth. He says: The dynamic of every religion is submission to a person and not to a creed. We submit ourselves to the care of a physician in whom we have confidence and learn many of the secrets of the medical profession. Abstract terms become concrete things. We are able to help the physician much in his ministrations. As we submit ourselves to Jesus, we learn his secrets, can foresee his purposes, discover his methods, help him in the salvation of our souls. He becomes our Saviour. We then believe because we know. Our approach to God is through man and not through nature. We find him there, however, because we first found him in ourselves and in our neighbors. The best man who can help us find God is Jesus of Nazareth. When we submit ourselves to him entirely as Peter did, we exclaim with Peter: "Thou art the Christ, the Son of the Living God."—From *"The Lesson Handbook."*

## Convincing in Conversation

Epworth League Devotional Meeting Topic for November 17, 1912

(John 3:1 ff.; 4:1-26; Psal. 19:7.)

By the Rev. A. Preston Shaw, B. D.

### Concerning the Scripture

There is no better way of winning another to our own way of thinking than in private conversation. We can only guess at what is in the mind of our hearers in a public address, but in private conversation with a person we have the opportunity of knowing his mind and therefore we can make our arguments more convincing.

In John 3:1 ff., Jesus is in conversation with Nicodemus, a ruler of the Jews. He has come to Jesus by night for the purpose of learning the truth as He knew it. Nicodemus was not a bad man, and perhaps not a coward. He was doubtless a strict adherent to the Mosaic law, and came to Jesus perhaps to have his confidence in the correctness of his life strengthened. The answer Jesus so abruptly gave him seems to imply this. Without any warning whatever, He breaks forth in those strong, convincing words, "Verily, verily, I say unto thee, except a man be born from above (again), he cannot enter into the Kingdom of God." Strict obedience to the law was not sufficient. Citizens of God's kingdom must have God in them.

After this conversation Jesus had with Nicodemus, the curtain of Sacred Record falls upon him to rise no more until after the crucifixion. But here it rises upon a man who had been won for God. While all the rest of the mighty in Israel had consented unto His death, Nicodemus came with

a mixture of myrrh and aloes and assisted in preparing His body for burial.

In John 4:1-26, Jesus is in conversation with the Samaritan woman at Jacob's well. The conversation between the two had quite an ordinary beginning, but yet how spiritual it soon became. Jesus entirely ignored the question which the woman asked that was the outcome of the prejudice between the Jews and Samaritans, and moved quickly on to spiritual things. The water and drinking brought to His mind that living water drinking of which men should thirst no more. Deeper and deeper the conversation went till this woman's mind, full of prejudice at first, turns to worship and a yearning for the truth. "I know that the Messiah cometh, which is called the Christ," she says; "He will tell us all things." From the simple request, "Give Me to drink," arose that conversation to the climax of God's revelation to men, "I, that speak unto thee, am He."

### The Meaning and Application To Us

Men can be won by the public address, but this method is uncertain and expensive. Game may be killed by "shelling the woods," but the successful hunter seeks and shoots his victims one by one. The same method must be used in the realm of religion. How often the sermon necessarily takes the form of "shelling the woods" and is helpful and convincing only to a few of the hearers! How often

the problem uppermost in the preacher's mind is not thought of by the average hearer! This is why so much preaching falls flat. This explains why a whole year's preaching can bring no tangible or visible results. It is the personal touch that is the more difficult, it is true, yet far the more effective. The conversation which Jesus had with the Samaritan woman was quite ordinary in the beginning, but Jesus led her on to talking about spiritual things. The natural thing for Jesus to have done would have been to go into a lengthy conversation about the Jews and the Samaritans and their prejudices, but Jesus was wiser than that. His mind was stayed on spiritual things and His thoughts ran in that direction and He led the woman on with Him. What an example for us! How often we allow silly, foolish, shallow people to lead us into foolish gossip. It is quite unbecoming for Christians to talk more about fashions, and trivial matters, when we could use this most effective means of leading people into higher and nobler thinking, talking and living.

Winchester, Va.

### One's True Helpers

By THE REV. C. H. WEATHERBE.

All of us have received large benefits from those who have been our true helpers. To some of them we owe a greater debt of gratitude than we do some others, for they have given us greater and more worthwhile help. It is a matter of fairness to kindly remember our helpers, including those who have been able to do but little for us, or have not the opportunity to do more for us. I am sure that we ought to especially appreciate the help which has been voluntarily given to us, and in a time of pressing need. How can we easily forget such good and valuable helpers? They may have some unpleasant peculiarities; they may be quite defective in manners, and even in morals; perhaps we differ much in opinions and doctrines; but none of these things should be allowed by us to lessen our good regard for their helpfulness on our behalf. A great many times I have marveled at the manner in which many people have treated those who had kindly and largely helped them. If the helpers had been the actual enemies of the helped ones, the latter could not have more meanly treated the others. I have meditated on such conduct, and wondered why they could have acted thus. I came to the conclusion that it must be owing to the inherent meanness. It is very hard for an unselfish and benevolent helper to endure contemptible treatment from those whom he has served.

We cannot imagine that Paul ever mistreated any of his helpers. He always greatly appreciated every help that he received. In his letters he mentioned the very names of many who helped him. Imitate his spirit.

There is an old story of a father who tested his sons by giving them a bundle of sticks to break. Each tried his strength upon it but in vain. At last, when all had failed, the father quietly untied the bundle and showed them how easy it was to break it by taking them one at a time. Too many of us say we cannot do a thing, when what we should say is that we cannot do it all at once. No one can. It is step by step that things are accomplished. . . . When the Word of the Lord first came to Jeremiah, he said, "I know not how to speak, for I am a child." But God rebuked him with the answer: "Say not I am a child; for to whomsoever I shall send thee, thou shalt go, and whatsoever I shall command thee, thou shalt speak. Be not afraid of them; for I am with thee to deliver thee." Still, to-day, as in the time of Jeremiah, if any one is hesitating before plain duty, saying in his heart, "I cannot," God is ready to answer: "Be not afraid. I am with thee." The impossible thing shall grow possible as we attempt it, bit by bit.

Exchange.



## The Thirty-First Annual Meeting of the Woman's Home Missionary Society

The thirty-first annual meeting of the board of managers of the Woman's Home Missionary Society convened in First Methodist Episcopal Church, Des Moines, Iowa, October 16, 1912. The convention opened at 9 a. m., with Mrs. Geo. O. Robinson, of Detroit, Michigan, the national president, in the chair. Rev. J. R. Woodcock, D.D., president of the Iowa Bible Training School, of Des Moines, was introduced and took charge of devotionals. Hymn 180 was sung. Dr. Woodcock read and unfolded a wonderful message from Acts 20th chapter, 28th verse: "Take heed, therefore, unto yourselves and to all the flock over which the Holy Ghost hath made you overseers to feed the church of God which he hath purchased with his own blood."

The majority of the officers, managers and bureau secretaries were present as well as a large delegation representing the auxiliaries and young people's work in the conferences. Some very familiar faces, however, were absent, among whom were Mrs. B. S. Potter, who is away on a vacation in Europe; Mrs. W. C. Herron, detained at home because of the serious illness of her sister, Miss Fish; Mrs. E. L. Knostman, detained because of illness in her family; and Mrs. Bishop Thirkield. Appropriate messages of sympathy and appreciation were sent to these and other workers, from the convention.

The colored delegation was smaller than at previous conventions. From the Atlanta Conference, Miss Flora Mitchell, corresponding secretary; Mrs. J. A. Rush, Young Peoples' delegate; Lexington Conference, Mrs. J. P. Monroe, corresponding secretary; Mrs. Jos. Courtney, Young Peoples' delegate, Mrs. M. C. B. Mason, Bureau secretary Colored deaconesses; Little Rock Conference, Mrs. G. N. Johnson, conference corresponding secretary, Mrs. Saxton, Young Peoples' delegate, Mrs. M. F. Thornton, conference delegate; Upper Mississippi Conference, Mrs. M. E. Ferguson, conference delegate; West Texas Conference, Mrs. Spriggs-Ratliff, corresponding secretary, Mrs. S. H. Burgess, conference delegate; Florida Conference, Miss Bessie M. Garrison, field secretary.

After the organization of the convention by the Recording Secretary, Mrs. F. A. Aiken, the election of assistant secretaries, and the appointment of committees, reports were heard from the chairman of the transportation committee and the publisher of our papers. The Secretary of Supplies, Mrs. E. L. King, read her report, showing that during the year 599 appeals for help to ministers were sent out to this bureau. There were sent out in cash and new goods, \$87,397.41, and increase over last year of \$3,201.44. Of this amount ministers received \$41,500. 5,133 books were contributed. Philadelphia conference is the banner conference in giving supplies, while the Colorado Conference made the largest gain.

The convention broke forth in great applause when Mrs. Geo. H. Thompson, the national treasurer read her report showing that there had been raised in cash during the past year, \$810,778.34, an increase for the year of nearly \$65,000. Receipts from general fund were \$146,464.34; building improvement, student aid and special fund, \$367,552.64; from other incomes including bequests, interest, endowment, etc., \$28,937.76. We have buildings and real estate amounting to \$2,716,336.39.

The committee on Bequests and Devices reported that the Fanny Murray bequest in Kansas which has been in litigation has been thus decided: that the incomes from the fund is to go to our Kansas Conference Society, the principal is to be invested and the earnings turned over to our Kansas Conference Society. Further details relating to the custody of the funds will be announced by the court later. The report of the secretary of Systematic Benevolence was very important.

In the afternoon session the conference presidents and corresponding secretaries were introduced. Among the missionaries who were introduced was Miss Flora Mitchell, who is serving her thirtieth year as superintendent of Thayer Home, Atlanta, Ga. The President and the Secretary read their annual reports which were received with enthusiasm.

In the evening, welcome addresses were heard from Governor B. F. Carroll, Mayor James B. ...

from the Des Moines conference was given by the Corresponding Secretary, Mrs. A. E. Griffith.

On Thursday morning, October seventeenth, Mrs. I. D. Jones of Cincinnati, immediately after the opening of the session, presented the following strong resolution which was accepted:

"God is sending the people of the earth to our country to be Christianized. In these, in coming millions, we see a golden opportunity for our society. Therefore be it resolved: 1. That a committee on Evangelism be formed whose duty it shall be to engage in personal work for the salvation of the people about us, with greater zeal and earnestness than ever before, to disseminate literature and to present the subject of soul-saving at our various meetings and conventions—that our society may become with each succeeding year a greater force for the evangelization of the world. 2. That the formation of said committee be referred to the Board of Trustees to be recommended to the managers with recommendations before adjournment."

The convention soon passed into the hands of the finance committee, Mrs. D. L. Williams, chairman; Mrs. S. J. Turner, secretary. It is in this committee that enthusiasm runs high and thousands of dollars are pledged on faith, as the various Bureau secretaries and Missionaries present their needy fields.

The chief business of the afternoon was conducted in the Finance committee. Mrs. C. W. Bickley presented the Sustentation Fund.

The evening session was devoted largely to Hospital work. Brewster Hospital and Nurse-Training School was mentioned and a strong plea made for its continued maintenance at Jacksonville, Fla. Mrs. Anna Elder presented the White Work of the South and Mrs. Hilda Nasmyth, our Negro work in the South.

Friday morning, October eighteenth, after the devotional services led by Mrs. W. C. Haywood, Mrs. Geo. O. Robinson, our President, asked that she might give us this verse as a thought for the day: "To do good and to communicate, forget not." The finance committee was again in charge until the noon hour. Those who marvel at the near approach to a million dollars in receipts for this work last year would understand how it is done could they be present a few hours while the finance committee is holding open session. Conference secretaries and delegates rise and pledge to the various departments of our work all the way from five dollars to thousands of dollars. They go back home and work all the year with might and unconquerable faith to meet these pledges. Individual pledges to the amount of hundreds of dollars are received.

In the afternoon our Deaconess work was presented. Bureau secretaries of Deaconess work were presented. A report concerning the permanent deaconess fund was given by Miss Fannie Cummings, treasurer and an interesting paper read by Mrs. C. C. Crowell on "Duties of the Training School Manager and Her Importance to Society."

The evening session was devoted to the presentation of our National training schools. Each of the four National Training Schools were presented by representatives therefrom. In presenting the McCrum Slavonic School, Uniontown, Pa., it was announced that there are 8,000,000 Slavonic people in the United States. This work was begun three years ago. Beatrice Hickman, a student of that school, was introduced and charmed and thrilled the audience as she sang, in Bohemian and English: "He will hold me fast." She then told of her desire to be trained to go forth and help her own people. The colored deaconess training school was presented by Mrs. Mason. Our hearts were gladdened by the report that preparations are now made to train Negro girls in Washington in connection with the Lucy Webb Hayes Training School. Dr. W. H. Wilder gave a stirring address on "Our Nation's Capital." He showed how Catholicism and Mormonism are becoming rooted in the national capital.

Saturday morning the devotional services were led by Mrs. Edwin Lock, president of the Kansas Conference. The changes made by the recent general conference in conference boundary lines, was considered and a resolution concerning the same adopted. ...

Missionary Society then in session. The finance committee again took charge of the convention. In the absence of Mrs. E. L. Knostman, Miss Guernsey presented Peck Home, securing pledges for scholarships and mosquito bars. Mrs. Mason asked for scholarship for training four deaconesses.

In the afternoon the delegates were treated to an auto ride over the city. From 5:30 to 8:00 p. m. a Queen Esther Banquet was held at Grace Methodist Episcopal Church and later in the evening the Governor of Iowa received all officers, delegates and friends of the Society in the magnificent State capital. The general officers of the Society stood in the receiving line with the Governor.

Sunday, October twentieth, dawned with thunder and rain. However, at the appointed hour First Methodist Episcopal Church was filled with eager hearers. Bishop F. M. Bristol of Omaha, Neb., delivered the anniversary sermon, "The Angel of the Churches of Methodism." Our hearts were strangely warmed as this man of God exalted the work of woman, showing her great privilege and commission to go forth "doing something for somebody." After the sermon seven young women graduates of the Iowa Bible Training School, were consecrated as deaconesses to serve in the church of God. The consecration service opened with a solo, "Savior, Thy Dying Love." During the services Mrs. Rose Geisler Jones sang the consecration hymn, "Take My Life." The great privilege given to woman to serve, was the outstanding thought.

At the Young Peoples' Vesper service, Miss Winita Stacks spoke on the abundant life necessary if we are to be ready for service.

Dr. E. A. Steiner, who was to deliver an address in the evening failed to arrive. The various departments of the work were presented to the audience by the different workers and a most pleasing and instructive manner.

Our Negro membership in Des Moines is pastored by the Rev. W. L. Lee. Sunday morning, Mrs. G. N. Johnson, Mrs. Saxton and Mrs. M. F. Thornton addressed this membership. In the afternoon the Colored Club and Missionary ladies of the city held a mass meeting at Union Congregational Church in honor of the delegates. Mrs. M. F. Thornton, Miss C. I. King, Mrs. M. C. B. Mason, Mrs. J. A. Rush, Miss Bessie M. Garrison, Mrs. J. P. Monroe and Mrs. Jos. Courtney, spoke at this meeting.

At eight p. m., Miss Garrison spoke before an audience in Union Congregational Church, while at the same hour Rev. W. L. Lee held a mass meeting for the delegates in Corinthian Baptist Church. Remarks were made by Mrs. Spriggs-Ratliff, Mrs. M. C. B. Mason, Mrs. M. E. Ferguson, Mrs. J. P. Monroe, Mrs. G. N. Johnson, Mrs. M. F. Thornton, Mrs. Saxton, Mrs. S. H. Burgess, Mrs. Jos. Courtney and Miss Bessie M. Garrison, who arrived before the close of the meeting. Mrs. J. A. Rush with Miss Flora Mitchell, filled an engagement in the Wesley Methodist Church at night.

Monday morning, October twenty-first, the election of officers was begun which was not concluded until Wednesday morning, October twenty-third. The same officers were re-elected with but one or two exceptions. Miss Guernsey resigns from the supervision of the children's work. Upon Mrs. Robinson's re-election as president, Mrs. Clara Roach presented her with a large cluster of Chrysanthemums on behalf of the convention as a expression of appreciation for past services and confidence for the future.

Monday afternoon between the balloting, Marcy Home among the Jews of Chicago, Glen Home, the Hobbs-House Girls' Club of Chicago; settlement work in Philadelphia and the Hull St. Settlement of Boston, were presented. Mrs. G. W. Coleman delivered an address on "Home Mission Week."

At seven forty-five the auditorium was filled with an eager throng to hear Mrs. G. W. Coleman, president of the Council of Women, deliver a strong address disclosing some of the awfulness of Mormonism. Mrs. Coleman stated that she has unmistakable evidence that the Rev. Clarence U. T. Richardson, executed recently in New England for murder, was a Mormon Elder. The climax of the evening came in the bond burning. Scores of women waving bright banners, bearing the words "W. H. M. S. Bond Burning, 1912," and a star, for each hundred dollars, encircled the auditorium. "Onward Christian Soldiers," was sung. A large caldron was placed in one corner, there Mrs. Geo. H. Thompson burned the bonds representing over five



## Southwestern Christian Advocate

631 BARONNE STREET

### A BAFFLING SOCIOLOGY

(Continued from Page One)

convulsed with laughter. The collection was managed by the Bishop. Only \$100 or \$150 was asked, but \$204 was given quickly, heartily. Our surprise was to note the perfect 'social equality' with which he was introduced. The Bishop shook hands with him, patted him on the back. The Conference insisted that he should sing a camp-meeting song. Why they will not ride in cars with him after all this is the puzzle. The Pacific Conference not only recognized him socially, ecclesiastically, but really cheered him, sympathized with him, and actually lionized him. We admit that we cannot understand the psychology that will do that sort of a thing so royally, without any reserve, and crowd about him with unmistakable enthusiasm and delight and yet would not eat at the same table, ride in the same car with him or allow him to vote with them. That sort of sociology baffles us. The whole performance impressed us as being delightfully genuine. It was a revelation and certainly did our soul good to see it, though we cannot understand it."

Now, to the knowing man, the situation was not at all hard to understand. The truth is, the Editor of the *California* had eyes, but he saw not; ears, but he heard not. There was the indefinable something, the baffling sociology, of which the Editor of the *California Advocate* speaks, that he didn't see, though it was there. The difference in the coming in of one of our colored men into one of the Conferences of our Church, is the coming of an equal among equals. When a colored man goes to a Conference of the Church, South, both he and they understand that he is a colored man and that they are white men. Now, in all the dry humor and in the pathetic appeal which this Brother put forth, there was a phrasing of words, a mannerism, a subtle, inexpressible atmosphere, that always kept to the front the marked difference between the speaker and the Conference. And, put it down, the Negro is a past-master in the art of working the Southern white man. He knows exactly how to do it. There is a smile, a stoop of the body, and choosing of words, which the average Negro has down pat, that will win with the Southern white man. Without this the Negro never would have been admitted to this Conference, and certainly would not have been received and cordially heard. Not only do colored men speak before Conferences of the Church, South, on the Pacific Coast under the surveillance of the Editor of the *California Christian Advocate*, but again and again have they done so in nearly every part of the Southland. There is scarcely a Conference of the Church, South, that has not, at some time, been addressed by some minister of the Colored Methodist Episcopal Church. It would not at all be possible for a Negro minister of our Church to address a white Conference of our Church in the South. This has never been tried, except, perhaps once, and then under circumstances where both the speaker and the Conference were ill at ease. But it is perfectly the natural thing for that to happen as it did in the Pacific Conference of the Church, South.

The birth rate among Negroes, it is figured, has declined more rapidly for the last twenty years than among the whites. In the United States, according to some figures, there were in 1880, to every 1,000 white women 586 children to every 1,000 Negro women (including Indians and Mongolians) 759 children. In 1900 there were to every 1,000 white women 508 children, and to every 1,000 Negro women 585 children.

### DEMOCRATIC NOMINEE WINS

As we go to press, the election of the Hon. Woodrow Wilson, of New Jersey, to the presidency of the United States, and Mr. Thomas B. Marshall, of Indiana, to the vice-presidency, is announced. Mr. Wilson, the Democratic candidate, won by an immense majority. Colonel Roosevelt came second and Mr. Taft third in the race.

### BATTLING WITH THE WHITE PLAGUE

We are publishing in this issue a very remarkable address by Dr. Oscar Dowling, the President of the Louisiana State Board of Health, on "Tuberculosis," delivered in Trinity Methodist Episcopal Church, Sunday afternoon, October twenty-seventh. Doctor Dowling has attained a national reputation in his fight against dirt and disease in the State of Louisiana. When he accepted the presidency of the State Board of Health at a salary of \$5,000 he gave up a practice which paid him \$15,000 and more. In his official capacity Doctor Dowling has visited more than two hundred and fifty communities in the State, preaching to the people the doctrine of "Clean Living." "Dirt! that's what is the matter with Louisiana, and we are now going to start in and have a thorough house-cleaning." This man, who has consecrated himself to the uplift of the health of the citizens of the State, and who has attained a national reputation in doing so, was most enthusiastically received when he faced a very large audience in Trinity Church on Tuberculosis Sunday. The Rev. W. Scott Chinn, pastor, had prepared a most excellent program. There were among the speakers, besides Doctor Dowling, Dr. W. T. O'Reilly, of the Board of Health, and a number of our city physicians. Doctor Dowling's speech is reproduced in full in this issue and we urge our friends to read carefully every word of this address. Tuberculosis is making large inroads upon the Negro. More than half of the deaths among Negroes are due to this disease. There is so much wholesome and authoritative advice in this address, that it should be read in the churches by preachers and the gist of it should be given out by school teachers to their pupils.

### Of General Interest

#### BULGARIA IN NO MOOD TO NEGOTIATE PEACE

The war between Bulgaria and Turkey, from the start, interesting, proves each day of added interest. The plucky Bulgarians are now in no mood to desire peace, for the battle is in their favor and they show a tenacity that is surprising. The last word from the battle-ground is that the Turks' strength is broken and their heavy losses in battle leave small hope of checking the Bulgarians. Tchatalja, the last fortification before Constantinople is to be shortly surrounded by the Bulgarians and it is highly probable that the Turks, staring defeat in the face, will not continue to hold for any great length of time this stronghold. None of the powers has yet replied to the Porte's appeal for intervention, and it is probable that when replies are received, they will embody a declination to consider the idea of proposing an armistice.

That the war is putting Christians in Turkey in danger of losing their lives is emphasized by a recent dispatch from Constantinople in which it reports the situation as being grave. Hostility to Europeans is openly shown at every opportunity and it is said that many Turks of the workingmen's organizations have sworn to massacre the Christians should the Bulgarians gain possession of Constantinople.

At the request of the Austro-Hungarian ambassador of Constantinople, the Sublime Porte has authorized the passage through the Straits of Dardanelles of one warship of each of the great powers in order to protect

foreigners in case of necessity. These warships will gather at Besika Bay.

#### VICE-PRESIDENT SHERMAN DEAD

The news of the death of Vice-President Sherman, at his home in Utica, New York, October thirtieth, caused a wave of sorrow to sweep over the entire country. The Vice-President, while not a great statesman or orator was a good and patriotic citizen, an earnest and indefatigable worker and to this latter may be greatly attributed the cause of his death. When warned by his physician that he had better call a halt, and recuperate, he felt that he could not be spared from the responsible position he occupied, and when he did decide to accept medical advice, it was with great reluctance that he laid down the gavel. But then it was too late for the malady of which he died had made too great an inroad into his system for recovery to be hopefully expected. The Vice-President was born in Utica, New York, October 24, 1855, was the twenty-seventh vice-president of the United States, and the only one that was ever re-nominated. Baptized, James Schoolcraft Sherman, he became, after nearly twenty-five years of public life "Jim" Sherman, and by his unvarying good nature and sunniness of temperament, he earned the sobriquet "Sunny Jim." Just after he passed his thirty-second birthday he came to the House of Representatives where he remained one term, was beaten by his opponent, the next, returning victorious to the fifty-third session of Congress, where he continued until the Sixtieth Congress, when he was nominated for the vice-presidency.

With simple and impressive ceremony the Vice-President was laid to rest Saturday, November second. For several hours his body had laid in state at the county courthouse in Utica, where more than 25,000 persons viewed it. President Tatt, together with members of his Cabinet, justices of the United States Supreme Court, Senators and members of the House of Representatives were in attendance at the cemetery, while a vast crowd stood outside until the burial service was completed. The casket was covered with violets and lilies of the valley, while numerous floral offerings gave evidence of the esteem in which the Vice-President was held.

#### RESUME OF INTERVIEW WITH BISHOP NUELSEN

Bishop Nuelsen arrived home from the seat of war in the Balkans October 22nd. At this writing the outcome of the conflict is manifestly uncertain. He thinks it doubtful that there will be any direct interference on the part of the European powers in the interests of Turkey. Bulgaria is much more afraid of Roumania and of all the great powers, for Roumania would act as the indirect agent of Russia, and for the latter's ascendancy in the near East. The Bishop fears that the war will result in enormous loss of life and treasure. The Turks' defeat will prove an untold blessing to the Balkan states.

Bishop Nuelsen finds great reason for encouragement with respect to our work in Bulgaria. There are 18 preachers, and 716 members of the Methodist Episcopal Church. At the recent Annual Conference, held at Voyvodovo, the community was given over to holiday in order that the people might attend the sessions throughout. Ten per cent of the church membership in Bulgaria came to Conference, and were entertained in the homes of the local people. Many of the women and girls were barefooted. Nearly 100 laymen were present from all parts of Bulgaria. It was a Conference long to be remembered. The church, one story in height, with clay floor, and rough board seats without backs, was crowded with a gaily bedecked throng of eager and devout worshippers. And how they did sing! Ever since the days of Charles Wesley, Methodism has been characterized the world over by tuneful praise, and Bulgaria has joined in the mighty chorus of world-wide Methodist song.

The mayor of this town entertained Bishop



Nuelsen. He said that since the establishment of Methodism in their community, there are no liquors sold, and no arrests for drunkenness or theft. Recently some of the Government officials came to the village and inquired of the Methodist pastor the cause of this strange condition. They had been little accustomed to behold morals identified with religion.

Our work in Bulgaria gives promise of a growing harvest. We have an excellent property at Varna; and a new church building is being erected at Pleven. By granting scholarships the Government is doing much to encourage and assist young men to acquire a liberal education. For the most part, the educated classes speak the French language. They have been trained in the materialistic environment of the Universities of France. Hence, the more urgent need for specific Christian education in Bulgaria. The influence of Robert College is manifest on every hand. Bishop Nuelsen believes that a well-equipped school established on the Danube, say at Belgrade, would go far toward dominating the future development of Southern Hungary, Servia, Bulgaria, Montenegro, Herzegovina, Croatia, and, in a measure, Roumania. Here is an opportunity for strategic investment.

## People of Interest

Bishop Wilbur P. Thirkield will hold the Upper Mississippi Conference January 9th; the Mississippi Conference January 16th, and the Louisiana Conference January 23rd.

Fanny Crosby, the writer of many beautiful hymns, is seriously ill.

Bishop Burt's sixtieth birthday fell on Wednesday, October twenty-third.

The reception to Bishop Quayle and family, by Methodism of St. Paul, Minnesota, was held in the gymnasium of Hamline University.

Dr. Joel W. Eaton, of the Troy Conference, brother of Dr. Homer Eaton, general publishing agent of the Methodist Book Concern, died recently.

Bishop Thoburn is engaged at present in putting into book form the autobiographical matter which has appeared in the *Western* and *Northwestern Christian Advocates* during the last two years.

Our Church at Staunton, Virginia, has been renovated at a cost of \$8,500, and it is said to be one of the most attractive churches in the Washington Conference. The Rev. R. W. S. Thomas is pastor.

Dr. W. A. C. Hughes, Superintendent of the Baltimore District, preached in St. Mark's Church, New York, Dr. W. H. Brooks, pastor, October twenty-seventh, at both the morning and evening service.

Bishop Neely's address on "The Minister in Our System," delivered on Monday, October twenty-first, before the New York Preachers' Meeting, was, by unanimous vote of that body, recommended to the Methodist Book Concern for publication.

The Hon. William Jennings Bryan will deliver the principal address at the corner-stone laying of Sibley Memorial Hospital, Washington, District of Columbia, on November eleventh. Bishop Earn Cranston and Mrs. George O. Robinson will also participate in the services.

The Rev. J. O. Williams, D.D., pastor of Tabernacle Church, Galveston, Texas, has just closed a most successful rally which netted \$800. He reports that the entire claims of the church will be met this year. In this rally he was greatly assisted by Deaconess Rosa Simpson.

Miss Bessie M. Garrison is now beginning her sixth year as Field Secretary of the Woman's Home Missionary Society. Since the Des Moines meeting Miss Garrison has been at work in the West, and will fill engagements at Omaha and Lincoln, Nebraska; St. Joseph,

Kansas City and Independence, Missouri, also in some charges in Kansas.

A cablegram from Bishop James W. Bashford, received at the Mission Rooms, 150 Fifth Avenue, New York, Saturday, October 26th, state that he and Mrs. Bashford had just reached Peking, "safe and well," having visited Shanghai, Nanking, Taianfu and Tientsin, on the way. He further states that the condition of affairs in China is improving.

Mr. Charles H. Moore, national organizer of the Negro Business League, spoke during the campaign which has just closed at Waterbury, Connecticut. Mr. Moore represented the regular Republican Party. At the close of his address, attorney M. J. Byrne lauded Mr. Moore's speech as the best, most logical address he had heard in the campaign. A very deserving tribute to the national organizer of the Business League.

The Rev. H. H. Dunn, pastor of Central Congregational Church, and the Rev. Alfred Lawless, Jr., of Straight University, have just returned from the annual meeting of the American Missionary Association held in Buffalo, New York. These two gentlemen were representatives of the Congregationalists of this State in that meeting, and report this annual meeting of the Association the best in many years. They were in constant demand for public addresses, and made very fine impressions wherever they spoke.

One of the most successful and largest District Conferences ever held on the Meridian District was the session of August twenty-first to the twenty-fifth, in DeKalb, Mississippi. This District Conference, the first ever held in the historic town of DeKalb, was of great pleasure and profit to the large congregations of white and colored that were present daily. Dr. J. M. Shumpert, the efficient Superintendent of the Meridian District, secured at this session fifty-two cash subscriptions to the SOUTHWESTERN CHRISTIAN ADVOCATE, and reported a splendid amount collected for the benevolent causes.

This week there is being held in Birmingham, Alabama, an International Bible Training School for colored people. This Training School is being held under the direction of the colored and white workers of the Birmingham District, with the cost of the speakers being borne by the white people of the International Sunday School Association. The program consists of twenty-one addresses by eminent Bible and Sunday School experts. Among those named are Dr. H. M. Hamill, who is chairman of the Committee on Education of the International Sunday School Association, and the Rev. H. L. Lyman, Superintendent of Negro work of the International Sunday School Association. The joint Committee of Directors consists of W. E. Tinker, as president; Dr. J. A. Bray, vice-president; Prof. W. J. Echols, secretary, and the Rev. F. G. Wragland, treasurer. This meeting, no doubt, will be productive of great good.

The *California Christian Advocate* says of Bishop Shepard: "This tremendous task of nearly fifty days and fifty nights of strenuous work he has completed with the greatest and most joyful satisfaction not only to the pastors and their families but to that large and representative body of laymen whose good fortune it has been to attend the sessions of the Conferences. His preaching has been on a high evangelical plane. His addresses to the Conference classes have been practical, clear, strong and with grip of strong, vital convictions in them, his speeches to the laymen's associations, the brotherhoods have been full of helpful suggestions and inspiration. His administration has been careful, painstaking, brotherly and patient. He has been open-hearted, good natured, genuine and frank with laymen and pastors and won and held and carries with him their good will and abiding confidence. It is simple truth to say that he has been a great blessing to all the Conferences, to all the churches."

## News Paragraphs

The Kansas Legislature has prohibited the advertising of liquors on street billboards.

More than four-fifths of the 523,000 public school teachers in the United States are women.

Women voted in six States on Tuesday of this week—California, Colorado, Idaho, Utah, Washington and Wyoming.

From Paris comes the information that M. Delcasse, Minister of Marine, has promoted Mortemol, a Negro, to the captaincy.

President Nicholas M. Butler of Columbia University, has been decorated by the French Government with the badge of the commander of the Legion of Honor.

It is announced that J. Pierpont Morgan will give \$10,000 toward the proposed \$60,000 fund for the St. Paul's Episcopal School for Negroes at Lawrenceville, Virginia.

The United Presbyterians are said to have spent \$98,127.78 for work among Negroes of the South during the past year. Twenty schools are maintained; enrollment 4,139, and 162 missionaries are employed.

Colonel Roosevelt entered a libel suit of \$10,000 against the Editor of the *Iron Ore*, published in Ishpeming, Michigan, for saying through his paper, that Mr. Roosevelt is intemperate in the use of language and liquor.

The Civic and Improvement League of Augusta, Georgia, composed of colored citizens and supported by membership fees, have done neighborhood work, supported, two playgrounds for children and plan to employ a colored district nurse.

The fund for the monument to Billy Rugh, the newsboy who sacrificed his life for a young woman in Gary, Indiana, recently, now amounts to several thousand dollars. Designs for the shaft have been offered by French and American sculptors.

During the past year thirteen new Methodist Churches have been erected in Chicago, and that city has now a total of 208. Chicago has now more Methodist Churches for those of the English, Swedish, German and Norwegian people than any other city in the world.

The Methodist Episcopal Church, South, has appropriated \$15,000 for the extension of mission work in Africa. This new mission is to be located in the Congo Bed with the Batatala tribe and several missionaries will be sent out, including one medical missionary and one representative of the Colored Methodist Episcopal Church.

There is now in course of erection in Boston, Massachusetts, a new Young Men's Christian Association building which will be, perhaps, the most representative plant of that body in this country. On the three and one-half acres of land, owned by the Boston Association, a series of five connected buildings are to be constructed at a cost of about \$1,250,000.

The *Central Christian Advocate*, commenting editorially on "Negroes as Employers," says: "Here and there the solidarity of the Negro race as an employed group is being broken away from; a large number of Negroes are now themselves employers of labor. It is interesting to be told that in 1909 there were 190 Negro firms in Philadelphia alone, and that they employ 888 Negroes—not many in a Negro population of 300,000, and yet showing the signs of a new day of hope. In Pittsburgh there are sixty-seven Negro firms, employing hundreds of men of their own race. In Philadelphia not only the barbering business conducted by colored owners employ a large number of men, but caterers, contractors, real estate and insurance men have expert help—stenographers, book-keepers, solicitors and the like. And in each occupation the colored employers make good. The employers are at least as well satisfied as that class usually is with its general run of employees."



## The Thirty-First Annual Meeting of the Woman's Home Missionary Society

(Continued From Page 7)

thousand dollars paid on the Society debt. Among those who burned bonds were Mrs. Spriggs-Ratliff, representing the West Texas Conference; Mrs. M. E. Ferguson, representing the Upper Mississippi Conference and Miss Bessie M. Garrison, who burned a \$100 bond.

Tuesday morning was devoted to the needs of our Homes for Negro girls. The King Home, the Eliza Dee, the Elizabeth Rust Home, Thayer Home, Browning Home, Allen Home and Kent Home, were all presented. Mrs. J. A. Rush presented the kindergarten work which she is doing in Atlanta and it was adopted by the society. Miss Elizabeth Engel, field secretary for the German Conferences and Miss Bessie Garrison, field secretary for the Colored Conferences, were introduced and each addressed the convention briefly.

Tuesday evening the Young People's Rally was

held. The most valuable asset of this great Woman's organization is its army of young people, a goodly number of whom filled the auditorium this particular evening. The new field secretaries for Young People's Work are Misses Waltz, Van Woert, and Rohrback. Miss Carrie Barge, who has given ten years to the young people's work received a great ovation and many expressions of love. May God speed the day when the girls of the colored conferences will measure up to their wonderful opportunity—this work.

During the convention the quiet hour was in charge of Mrs. A. C. Peck of Denver, Colorado. "The Holy Spirit" was the theme, subdivided into the topics: "The Spirit of Courage, The Spirit of Power, the Spirit of Love, The Spirit of Wisdom." It was a benediction to sit at the feet of this consecrated woman and listen to her words of faith and love, out of an experience which has been baptized and hallowed.

During the sessions splendid solos were rendered by different persons.

Wednesday found many delegates preparing to

leave Des Moines on early trains. The business, however, continued. Reports were heard, appeals made and pledges given. All field secretaries were introduced and several made pleasing speeches. A motion made by Mrs. Hallie Hill, requesting Field Secretaries and Missionaries to be introduced the second day of the annual meeting was adopted. The Mother's Jewel Homes, Orphanages and the Indian work were presented.

In the evening the work in Alaska was presented and upon recommendation of Mrs. J. H. Parsons, the Bureau was divided. At the close of the public program the convention entered into its final business session. The executive board reported its recommendations for the year. Then came the moments of consecration. The motto for the coming year given by the president, is: "The Meek Shall Inherit the Earth." Three short prayers were offered. We pledged ourselves to go forth and make this the greatest year in our history. Then with a final prayer by Mrs. D. L. Williams, the thirty-first meeting of the Board of Managers adjourned.—Bessie M. Garrison, Field Secretary.

# ROYAL BAKING POWDER ABSOLUTELY PURE

Cooking under modern methods and conveniences is made so attractive the whole family is becoming interested.

"These biscuits are delicious; this cake is excellent," says the father. "I made them," says the daughter, and both father and daughter beam with pleasure.

Royal Baking Powder has made home baking a success, a pleasure and a profit, and the best cooking today the world over is done with its aid.

## Literary Notes

### November Magazines

#### "LIPPINCOTT'S"

Oh, Breath of the Golden Day, a poem, James B. Kenyon; Frontispiece; The White Alley, a complete novelette, Carolyn Wells; The Skeptic to His Lady, a poem, Witter Bynner; Panama, City of Madmen, a special article, John Fleming Wilson; The Outposts, a poem, Arthur Wallace Peach; Adventures of a Recluse, a short-story, Eleanor Mercein Kelly; The Gratitude of Johnny Flynn, a short-story, Lowell Edwin Hardy; The Virtue in the "But," Epigrams, Warwick James Price; Flood-Bound, short-story, C. Dangerfield; London Faces, a poem, Charles Hanson Towne; The Little Land Movement, a special article, Forbes Lindsay; The Moon-Maiden, A poem, W. B. Ridsdale; The Tale of a Political Spoil, a short-story, J. Sanford Rickards; The Defalcation of Mrs. Mitt, a short-story, Elizabeth Maury Coombs; Storm, a poem, Mary Byerley; Ways of the Hour, The Passing of the Boss, Ellis O. Jones; Science and the Theatre, Robert Grau; Table-Tourists, Helen Coale Crew; The Sel-

Masson; The Public-Service Corporation and the City, a financial article, Edward Sherwood Mead, Ph. D.; Walnuts and Wine. Investments. Edward Sherwood Mead, Ph. D.; Twentieth-Century Travel. Churchill Williams. East Washington Square, Philadelphia, Pa.

#### "THE CENTURY."

#### IS THE NEGRO FAIRLY TREATED?

"Is the Negro Having a Fair Chance?" Booker T. Washington will answer the question in the November Century in an article that is remarkable for its candid, dispassionate quality. He contends that his race has its best opportunity in America, and that none is so fair to the negro as the American—this despite many adverse influences, which he enumerates. No article of recent years deals with the race problem so calmly or with such evident desire to weigh carefully all facts.

Together with Dr. Washington's article there also appear in the November Century three striking examples of the negro's progress in art,

H. O. Tanner's painting, "The Annunciation," is shown, also the full score of a song composed by Will Marion Cook, and two poems of much merit by James D. Carrothers. Union Square, New York City.

### New Books

THE CURRENT PROGRAM OF HOME MISSION by Hubert C. Herring.

FIRST DAYS IN INDIA, by Arthur Clinton Boggess. Price: \$.75 net.

THE SIGN OF THE MORNING by Irving B. Holman, Ph. B. Price: 75c. net.

SPIRITUAL ELECTROLOGY, by J. P. Brishingham, D.D. Price, 25c., net.

THE WAY OF A MAN, by Charles Baward Mitchell, D.D., LL.D. Price, \$1.00, net.

CHISTERTON and Other Essays, by William T. Scott. Price: \$1.25, net, postpaid.

PERSONAL WORK; or BRINGING MEN TO CHRIST, by C. N. Broadhurst. Price: 75c. net.

THE MINISTRY OF NATURE, MUSIC AND TEARS by Ray Clarkson Harker, D.D. Price: 50c., net.

THE POLES IN AMERICA by Paul Fox, Pastor St. Paul's Presbyterian Church, Baltimore, Md.

THE NEGRO IN THE UNITED STATES, by H. Paul Douglas, Secretary American Missionary Association.

CO-OPERATION IN HOME MISSIONS, by Lemuel Call Barnes, Field Secretary of the American Baptist Home Mission Society.

THE TASK OF THE CHURCH IN THE CITY by Herman F. Swartz, Associate Secretary of the Congregational Home Missionary Society.

CRISES IN THE EARLY CHURCH, by John Alfred Faulkner, Professor of Historical Theology in Drew Theological Seminary. Price: 75c., net.

THE NEW FRONTIER by A. Woody, General Superintendent of Home Missions for the American Baptist Home Mission Society, Portland, Oregon.

THE COUNTRY COMMUNITY by Harold W. Foght, Professor of Rural School Education and Sociology, State Normal School, Kirksville,

PAMPHLETS, Published by the Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1026 Arch Street, Philadelphia, Penn.

Pamphlet:—MODERN METHODS IN THE COUNTRY CHURCH, by Matthew Brown McNutt.

Published by Missionary Educational Movement of the United States and Canada. 156 Fifth Avenue, New York.

"DID JESUS WRITE HIS OWN GOSPEL?"

[A Study in Gospel Origins.] by

William Pitt Mavbey, D. D.

Price: \$1.50, net.

Publishers: Methodist Book Concern.

"SOME MORAL REASONS FOR BELIEF IN THE GODHOOD OF JESUS CHRIST."

by

George P. Mains.

Price: 35c., net.

Publishers: Methodist Book Concern.

"THE REASONABLE RELIGION."

by

Charles Cooke Woods, Ph. D.

Price: 50c.

"THE SYNOPTIC PROBLEM."

by

Doremus Almy Hayes.

Professor of New Testament Interpretation in Garrett Biblical Institute.

Publishers: The Methodist Book Concern, 150 Fifth Ave., New York City.

### LOUISIANA.

CLARENCE.—Mount Zion Methodist Episcopal Church is yet alive. Our pastor, the Rev. W. J. Hampton, is doing great work. We had a camp meeting and it was great spiritually and financially. Raised \$108.52. One person was converted and baptized during the meeting. Our pastor has stood by us five years and we would be glad of his return. The sisters are standing by the church loyally. Committee on refreshments: Lucille Freeman, Irene Scott, Harriet Harris, Fanny Harvey,—E. L. Scott.

### TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, the most effectual form. For grown



## Gleanings from the Field

### ALABAMA

Selma.—In Griffin Street Church, the Rev. E. L. Dunn of Marion, held the fourth Quarterly Conference, presiding in the stead of the District Superintendent. His sermon made a splendid impression. Our pastor, the Rev. G. W. Washington, is bringing things to pass on this work. He is giving personal attention to every department. On Sunday, the Rev. Mr. Jackson of the Colored Methodist Episcopal Church preached. Our pastor preached at night, and one was received into the church. We would be pleased to have Pastor Washington returned to this work.—H. Demry.

Scott Chapel, at Collegeville, has a flourishing Sunday School. Mr. C. S. West is the superintendent.—B. J. Brook, Pastor.

Center.—Good work is being done at Center. We raised on August 25, \$1.958. We have called our church at a cost of \$75.00. Mrs. Hannah Wallace, wife of Superintendent C. W. Wallace, is a member of our church here. She has just returned from Gadsden, where she had been under medical treatment, and is much improved.

Birmingham.—The fourth Quarterly Conference of Enon Church was held August 30, closing September 1. The Rev. J. W. Thomas, District Superintendent, expressed himself as being much pleased with the work of this Conference year. The reports of the various departments showed that the membership was awake. Twenty Methodist Hymnals have been installed and four new subscribers to the Southwestern have been secured. A Chapter of the Methodist Brotherhood has been organized. Dr. Thomas preached two strong sermons. At 11 o'clock his theme was, "Righteousness Rewarded;" at 8 o'clock p. m., "God's Presence With His People." Every soul was made glad who heard him. At 3 p. m. we were favored by an able sermon by the Rev. Mr. Sherod, of the Colored Methodist Episcopal Church. Collection for the day, \$43.78; raised for the quarter, \$201.90; the District Superintendent has been paid the entire assessment of \$80.00 in full. His last words with us were charged with power and wholesome advice.—Joel C. Carson, Pastor.

Powell Chapel.—Our third Quarterly Conference convened at Powell Chapel, with Dr. L. S. Price in the chair. Sunday was a high day with us. We raised \$38.20. Our church is moving on nicely under the guidance of our new pastor, the Rev. J. W. Whitfield. We feel that we not only have a preacher, but a man from God.—M. S. Scott.

Scottsboro.—The Free Willing Workers Club has put itself on record as workers for the Lord. Tuesday night, after the meeting, the inmates of the parsonage were disturbed by an "east wind." It did not blow all night; but it did blow long enough to leave provision to last a season. Nearly seventy-five pounds of eatables were left to gladden our hearts. Mr. C. S. Finley, captain of the club, deserves much commendation for his thoughtfulness. The young men present were C. S. Finley, R. C. Floyd, A. R. Stones, E. M. Matthew, W. C. Baker, H. C. Crumpton, A. F. Stapler, H. H. Sanford, P. M. Moore, C. N. Edwards, H. C. Williams and others. Blessings upon them all.—P. P. Wright, Pastor.

### ARKANSAS

Texarkana.—The Rev. L. G. Hodges, Superintendent of the Clow District, was with us to hold our third quarter. Reports of class leaders and stewards showed that the work is alive. Superintendent Hodges preached at 11 o'clock a. m.; in the afternoon he went to the Texarkana Circuit. The Rev. C. A. Taylor, pastor, preached at 8 p. m., to a large crowd and administered the Sacrament. The meeting was of great spiritual benefit. The church is on the up-grade. The Rev. L. G. Hodges is well thought of at this place and is doing good work that will tell for itself. We are to entertain the State Sunday School and Epworth League Convention on October 17th. We expect a great meeting.—C. A. Taylor, Pastor.

### COLORADO

Denver.—The second quarterly Conference was held September 14, 1912, by the Rev. D. Smith. All reports were full of interest, showing distinctly an increase from that of the last quarter. The pastor's report—Dr. J. N. Wallace—was exceptionally good, full of intense interest, giving complete credit to all work done and accomplished during the quarter. It was the optimistic spirit seen in the pastor's report interwoven with the wideawake, enthusiastic spirit of the District Superintendent, which gave fresh courage, new life, unwavering faith to all members of the church, which marked Sunday as the mountain summit of the quarter. Paid District Superintendent \$20.00. Raised in public collection, \$25.00. Arousing sermons were delivered in the morning and evening by the Rev. D. Smith, Superintendent, the discourse being preached by J. D. Rice. Each service was well attended. The quarter marked the purchasing of a new velvet Brussels carpet beautifully designed, the raising and enlargement of the pulpit and choir stand, and other smaller accomplishments, which met with the hearty approval of the Superintendent, as well as the members of Scott's Church. We have caught the gleam of a new star, and with our faithful pilot, Dr. Wallace, we are climbing to the lofty summit of success.—J. D. Rice.

### GEORGIA

Waynesville.—Our fourth Quarterly Conference was held at New Hope, Fancy Bluff, Brookman, Ga., September 1st. The Rev. E. D. Giddens, District Superintendent, was present, and held the quarter. The occasion was a memorable one. The Superintendent preached two sermons on Sunday. Total collection, \$17.00. Mrs. Mitchell, the sister of Mrs. Lula Wright, the backbone of this church and the wife of P. E. Mitchell, of the African Methodist Episcopal Church, was present and aided us greatly in making our Quarterly Conference a success. All departments of our church work were looked after.—Lula Wright, Jr., Reporter.

Reidsville.—The fourth Quarterly Conference of the Reidsville and Ebenezer Circuit was held on September 14th and 15th. The Rev. E. D. Giddens, District Superintendent, presided. Our pastor, the Rev. S. E. Mabry, having died August 16th, the local preachers, Brothers Melton Haines

## FREE TO YOU—MY SISTER



Free to You and Every Sister Suffering From Women's Ailments.

I am a woman.  
I know woman's sufferings.  
I have found the cure.  
I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case entirely free, in plain wrapper, by return mail. I will also send you, free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Stickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly any sufferer that this Home Treatment really cures all women's diseases, and makes women strong, plump and robust. Just send me your address, and the free ten days' treatment is also the book. Write today, as you may not see this offer again. Address MRS. M. SUMMERS, Box 176, South Bend, Ind., U. S. A.

## Flint Medical College

(DEPARTMENT OF PHARMACY.)

Thirteenth annual session begins October 1, 1912, and continues for seven months. The only school of Pharmacy for Colored young men and women in the extreme South. Has a strong faculty of ten members. Offers a two years' graded course leading to the degree of Graduate in Pharmacy (Ph. G.) (the rule of requiring one year's work in a drug store after taking the two in college having been discontinued, diplomas are now granted when the two years' course is finished.) Location unexcelled, tuition and fees nominal.

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## Sarah Goodridge Hospital

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A hospital of 32 beds for Colored patients. Medical and surgical wards, for both men and women, with competent nurses on duty night and day. Cases cared for either by the patient's family physician, or by the hospital staff. Terms until October 1st will be \$7.00 per week; operative cases will pay an extra operating-room fee of \$3.00 or \$5.00, depending on the nature of the operation.

Any colored girl desiring to become a trained nurse may get a catalogue and full particulars by writing the superintendent

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New Orleans, La.

and Jack Nail, supplied the work up to the quarter. Dr. Giddens, our efficient District Superintendent, is at home in handling church work under the most difficult circumstances. On Sunday, memorial services were held in honor of our deceased pastor, the Rev. S. E. Mabry, Dr. Giddens presiding. Brother John Payton, who cared for Brother Mabry in his home, where he was taken sick, until he died, spoke of Brother Mabry's last hours on earth and his last words. He said Brother Mabry died preaching, and said he wished that the whole body of the membership had been present so that he could preach to them once more. Brother Payton did a noble part by our pastor. Brother Melton

Harris spoke of Brother Mabry as a church builder. He told how Brother Mabry would cut timber in the woods for the saw mills to saw lumber for a church and parsonage, and do the work and build the church himself, and how he worked to build the church in Reidsville. Brother Jack Nails spoke of Brother Mabry as a Christian and a model husband. Father Pleasant Harries (110 years old) spoke of Brother Mabry in general. Dr. Giddens preached the funeral sermon. Collection, \$22.30 for the District Superintendent, and \$3.70 for the church; total, \$26.00. Conversions and accessions to the church by the Superintendent in the quarter, 20 souls.—Della Harris, Reporter.



## Conferences and Conventions

### DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
Starkville .....	Eupora, Miss.	Nov. 12-17.....	W. F. Isalab
Clarksdale .....	.....	Nov. 19-24.....	C. W. Butler
Holly Springs.....	Water Valley.....	Nov. 19-24.....	N. R. Clay
Greenville.....	Greenwood, Miss.	Nov. 20-24.....	H. B. Hart

### CONVENTIONS

November 13-14—Jackson District Epworth League, Ladies' Aid and Woman's Home Missionary Society, Couparie, Miss.

### Special Notices

#### MINISTERS OF THE WEST TEXAS CONFERENCE:

Please let me know at once all of you who expect to bring your wives with you to the Annual Conference; also any laymen.—S. E. Jones, Box 255, Luling, Texas.

#### ATLANTA CONFERENCE.

The Board of Examiners and the undergraduates in the Atlanta Conference will meet in the Methodist Episcopal Church, at Newnan, Ga., December 3rd, 1912, at 10 o'clock a. m. Let us complete the work the day before the Conference assemblies.—A. P. Melton, Chairman.

#### CENTRAL MISSOURI CONFERENCE

Members of the Central Missouri Conference: You who have the Journal of last year will see that the Curryville Circuit received no credit for its benevolence. This is a mistake, either on the part of the secretary or the printer. The Curryville Circuit paid \$24.00 at the Annual Conference held at St. Louis, Missouri.—J. C. Guyton, Box 105, Curryville, Mo.

#### WEST TEXAS CONFERENCE.

To the Board of Examiners and Candidates for Examination: The Board will meet all candidates for admission on trial and all undergraduates Tuesday, December 10th, at 9:30 a. m., at the seat of the Conference, Luling, Texas. It is greatly desired that all examinations be finished on that day. The chairman may be seen at the church Tuesday morning on any business pertaining to the Board on examination.—J. W. Weakly, chairman.

#### A CARD OF THANKS.

I take this method of thanking the pastors and members of our church at Campti, La., for a purse presented me in their third Quarterly Conference.—J. O. Richards.

### Gleanings from the Field

#### MISSISSIPPI.

\* CARTHAGE CIRCUIT.—Our pastor, the Rev. I. S. Lewis has been instrumental in bringing to Christ fifty-three souls during his revival. He will soon begin another revival at Greenwood Chapel. It seems to be his heart's desire to win souls for Christ. All are well pleased with him as a pastor. His third quarterly conference was held at Wesley Chapel by the Rev. W. H. Woods, who preached an interesting sermon. The Reverend Woods complimented our pastor upon his great work. We feel indebted to the conference for having sent us such a splendid pastor. We respect and esteem him highly. We have an interesting Epworth league, which is a great strength to the church. Our Sunday school is among the best throughout the conference. Our pastor is with us sometimes twice

a month in our Sunday school and he brings dead things to life.—T. H. Coleman.

Escatawpa.—Our third quarterly conference was held September 17-18 at Davis Chapel, the Rev. W. H. Smith, district superintendent, presiding. He despatched the business of the conference with ease. All had good reports, which showed the work in advance of any previous quarter. Total amount raised this quarter, \$153.81. We had a revival on at this place at the time and the district Superintendent preached two strong sermons. One young man was converted and joined our church. We did not quite pay the district superintendent in full, but paid him \$12.10. Our revival continued one week. We closed with a total number of conversions of eight souls. The Reys. Messrs. Hillard and Hawkins rendered splendid help in this service.—A. H. Lathan, Pastor.

TRENTON CIRCUIT.—The Rev. J. M. Shumpert was with us September 3, and held our third quarter at Raleigh. This was the first time in 18 years that a superintendent of our church has held a quarterly meeting at this place. He preached an able sermon to a large congregation. We are always glad to have Dr. Shumpert with us. We raised during the quarter for superintendent, \$10.05; for pastor, \$60.00; for missions, \$13.00; total, \$83.11.—Daniel D. Dukes.

WINONA.—Our third quarterly conference convened September 27-29. On Sunday the Rev. W. H. Gilliam preached two strong, helpful sermons. One joined the church. Sunday night the Rev. W. H. Gilliam administered the Lord's Supper assisted by the pastor, the Rev. J. J. Johnson.—Robert W. Baker.

HANDBORO.—The Ladies Aid Society held the regular meeting on September 24. Scripture reading by the president, prayer by E. D. Smith, music rendered by Mrs. Rosey Baid. We had a helpful meeting. Miss Mary Bell, president; Miss. Eva Wells secretary.—Mr. E. D. Smith.

CRYSTAL SPRINGS CIRCUIT.—Our third quarterly conference was a success. Rev. P. H. Rembert, our superintendent, preached two strong sermons; one joined the church. Our revival was a great success. Conversions, 20; accessions, 3. We are on the advance. I want to thank the ladies for the groceries presented the pastor, namely Sisters Mollie Osborn, Annie Crisler, Rosie Hutson and our friends of the Baptist Church. We are doing all we can to raise our benevolence before our annual conference and before cold weather begins.—A. D. Smith, pastor.

HANDBORO.—On a recent Sabbath, the church enjoyed greatly a splendid sermon by the Rev. D. Dudley. The Rev. Thomas Hands was present at this time and treated the audience to some interesting remarks. The Lord's Supper was administered to quite a number of persons.

Laurel.—On September 28-29, the

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WALLACE A. BATTLE, Pres., Okolona, Miss.

## The Doctrines and Discipline of the Methodist Episcopal Church, 1912

Edited by BISHOP L. B. WILSON, JOSEPH B. HINGELEY and JAMES M. BUCKLEY

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The Book of Discipline contains a brief account of the rise of Methodism, and states its doctrinal foundation, its constitution, polity and ritual. In detail it defines the powers and relations of the several Conferences, and the organization and methods of the various administrative Boards. It declares the authority of the general Church, sets forth in order the rights and responsibilities of its lay and ministerial members, the processes by which rights are guarded and responsibilities enforced; it prescribes also the judicial procedure by which the privileges of membership and the prerogatives of office may be suspended or forfeited. It is of the greatest value to every member of our Church.

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Southwestern Christian Advocate  
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fourth quarterly conference was held at St. Paul Methodist Episcopal Church with the Rev. Wm. McMorris presiding. The pastor reported the work at Laurel in fair financial and spiritual condition. There were reports from each department of the church. Thirty-eight officers made reports. Although the weather was gloomy, an enjoyable and helpful time was spent. The district superintendent preached convincingly and helpfully. For the year in the new church, \$904.50 has been raised. A recent rally resulted in the sum of \$137.99. This sum was raised under the leadership of E. W. Brown, reporting \$61.74. I. H. Malone, \$44.55. Frankie Chapman, \$31.70.—A. M. Griffin, reporter.

Columbia.—The fourth quarterly conference of Pleasant Valley was held September 5-6, with district superintendent T. H. Rembert, presiding. He preached two inspiring sermons, which were greatly uplifting and enjoyable. Many rejoiced in the Lord. The officers made good reports. Every interest of the church was looked after. We have the right man as district superintendent. All the preachers respect him. Paid district superintendent in full. Three persons joined the church Sunday. Paid pastor this quarter, \$178. The district superintendent gave a rally on Sunday which resulted in raising \$50. The following paid one dollar: A. Nelson, Scott Anderson, R. Nelson, W. D. Martin, U. S. Foster, H. H. Long, John Peters, Allen Andrews, W. Anderson, E. L. Jefferson, H. Martin. The following paid 50 cents: S. H. Henry, A. Asteen, R. C. Foxworth, N. O. Nelson Arnilla Fosten-

berry, S. Anderson, P. Fostenberry, H. Lewis, C. R. Peters, Effi Jefferson and J. E. Metus.—J. E. Coleman, pastor.

Sumrall.—The two weeks' meeting conducted by the members and friends at Sumrall, with the Rev. Robert Jordan, leader, was a great success. On account of illness, the pastor could not be there only a part of the time. The church was greatly revived, with two accessions. Collections, \$32.40. We have some members at Sumrall who take pride in paying one dollar per month, and sometimes more, to pastor's salary. We hope before the Autumn days are closed we will be able to send to the Southwestern not less than a dozen subscribers and renewals. By the time we hold our fourth Quarterly Conference, November 16 and 17, we hope to have every dime of our benevolent and District Superintendent's claims in hand.—W. L. Marshall, Pastor.

Handsboro.—Our class rally held at Riley Chapel on the third Sunday was a success. We raised \$37.50 for the benefit of our pastor, the Rev. D. F. Dudley. We give thanks to our Baptist friends for their assistance in our rally. Total amount raised this month, \$57.50.—G. D. Smith.

China Grove Charge.—At Kokomo, Sept. 28, District Superintendent P. H. Rembert held the fourth Quarterly Conference. The officials reports indicated a progressive work. Several members paid 50 cents each on benev-

#### BROTHER

Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars. J. O. STOKES, Mohawk, Fla.



olence. Paid Superintendent in full, \$21. Raised for benevolence during the quarter, \$17; total raised this quarter, \$57. On Sunday, Superintendent Rombert preached a wonderful sermon. He is an able leader and has done much good on the district. The people all like him.—(Mrs.) S. A. Dukes.

West Point.—Recently a host of members was led to the parsonage by Mrs. Mollie Walton and Miss B. L. Rush. They came with many pounds of nice groceries. The Pastor thanked one and all for their hospitality.—(Miss) L. T. Walton.

#### TEXAS.

Fairfield.—In spite of the many difficulties the church, as a whole, has had to confront this year, we find our condition, both spiritually and temporally, far beyond the standard of any other year. Many souls have been brought to Christ; many wanderers have returned to the fold. As a result of a financial effort last Sunday, \$97.50 was raised for church expenses. Under the leadership of our noble and valiant shepherd, the Rev. H. C. McCarty, we are pressing on.

Sulphur Springs.—The third Quarterly Conference held August 23-24, at the St. Paul Church, over which our beloved pastor presided, found the Rev. K. W. McMillan, District Superintendent of Paris District, present. Sunday morning his sermon on "Liberty" was a treat to all. Sunday night his address on "Persecution" was forcibly delivered. Sacrament was given by the District Superintendent, assisted by the pastor. There were 45 communicants. Collection, \$20.15. The Revs. K. W. McMillan and S. S. Frazier left Tuesday to visit the Marshall District Conference at Pittsburg, Texas. The Christian Reunion began September 5th. We are having success, although nearly all the people have gone to the cotton patch. We love our pastor and feel highly blessed to have such a Christian gentleman and strong spiritual preacher. There are several to be baptized Sunday. We are taking on board on soul in nearly every service.—W. L. Lockett, District Steward.

Mexia Circuit.—The fourth Quarterly Conference was held at Sandy, August 31-September 1, the Rev. J. H. Wyatt, District Superintendent, presiding. On Saturday most of the class leaders were out with good reports and \$35.65 was raised in the Quarterly Conference, which more than paid the District Superintendent's claim. Sunday morning at 11 o'clock the District Superintendent preached a powerful sermon. At 3 o'clock the pulpit was filled by the Rev. W. J. King, A. B., a graduate from Wiley University, a member of the Texas Conference, and a student in the Boston School of Theology. He preached most acceptably to an appreciative audience. After the sermon one adult and seven children were baptized. The Sacrament of the Lord's Supper was administered to more than 300 souls. A collection of \$40.00 was taken on Sunday. This amount was given to the pastor, the Rev. R. H. Duncan. Brother Duncan is a worthy pastor and fully deserving of everything good that can be done for him. Total amount raised during the quarter, \$75.00.—Reporter.

Free Hope Circuit.—The entire circuit is enjoying a most prosperous year under the pastorate of our pastor. This is his fourth year, and every indication shows that it is the

best of all the years in results, both financially and spiritually. At our District Conference on the 6th of August, at Clarksville, reports showed the work in better shape than any previous year. Several subscribers to the Southwestern, and in the educational rally our charge paid \$42.00; \$2.00 more than its assessment. The pastor did not go to the table to ask his delegates for a cent of money in this rally, but gave a check to Dr. M. W. Dogan for this amount, showing thereby that when the pastor is wide-awake to the various causes of the church results will be brought to bear. We are proud of Pastor Lewis, for under his administration our circuit is coming into its fullness. In our revival, which closed on the 25th of August, forty-eight members were added to the church, a glorious revival indeed. We are grateful to the Rev. Bailey Owens for his service rendered in this meeting. We are now turning our attention toward the Annual Conference, and as our fourth report will Methodism. We only hope that the general Church will see with the right man in the right place any charge will show advances. It is not true that a minister cannot pastor a circuit for any length of time and grow to be made by this worthy young son of in love with the people. Free Hope Circuit is holding its own and the Rev. W. D. Lewis has our fullest confidence.—D. L. Dinwiddie.

San Antonio.—I came to St. Jacob's Chapel, East End, December 1, 1911. I found sixty-seven members, a small house for worship, and no parsonage. We were compelled to live in a rented house for eight months, but after persistent labor, we succeeded in building a four-room parsonage with a hall and two galleries all complete. Also made an addition to the church edifice sufficient to accommodate the largest and best District Conference ever held on the San Antonio District. And before this letter has appeared we shall have a nice front wire fence on the two fronts of our lot. We also raised \$17.00 for Samuel Huston College, and a good percentage of the other benevolent purposes. The Sunday School has increased from fourteen to sixty-seven pupils. Our protracted meeting resulted in 22 conversions. The membership increased from 67 to 126. The property increased in value from \$500 to \$1,500. We owe comparatively nothing, and are square with the District Superintendent, and so we expect to go to the Annual Conference at Luling with a full report. With careful management, in a few years this charge will be second to none in this city.—P. M. Carmichael, Pastor.

Houston.—On Sept. 21-22 our fourth Quarterly Conference convened at Mallalieu Chapel. The Rev. W. H. Logan, District Superintendent preached two stirring sermons. Drs. J. J. Gilmore, F. Parker and J. H. S. Rhone were present in the afternoon service and rendered valuable help. Paid pastor during the quarter \$37.50; paid Superintendent \$9.40; raised on old indebtedness \$50.—Stephen A. Pryor, Pastor.

San Antonio.—We have just closed a seven days' revival at the St. Paul Church. The following divines were present: Revs. J. P. Belcher, of Beaumont; D. A. Runnels, of Jasper; N. N. Sawyers, of Newton; W. L. Duncan, District Superintendent, of Beaumont; and E. W. Summers, of Hemphill. The meet-

Runnels opened the service with a strong sermon on Monday night and the Rev. Mr. Belcher preached Tuesday night. The crowd increased daily. On Wednesday night the Rev. Mr. Runnels preached again and left Thursday morning to start on his meeting at Bessmay. Thursday night the Rev. Mr. Belcher preached again. This was one of the best nights of our meeting. One conversion. On Friday night Brother Sawyer filled the pulpit. Saturday night the Rev. Brother Belcher made his third attack on Satan's host and we closed with the meeting in good spirit. Sunday, Sept. 29th service all day. At 11 a. m. Brother Belcher stirred the entire town. Many sinners came forward for prayer. At the close of this service collection was taken up by Brother John Dean, Deacon of the Missionary Baptist Church and Brother William Love, steward of the Colored Methodist Episcopal Church; \$12.26 was raised. 1 was served on the ground. At 3:30 p. m. the Rev. Brother Summers preached a splendid sermon. Collection \$3. This closing session was unique in many ways. Dr. Duncan was the speaker. He mastered well the situation. And after enjoying a spiritual feast we just turned to the other side. The public gave at this service \$17, making \$25.26 for the day. Then the contest began between those to whom the pastor had distributed envelopes. Mr. Billy Lewis gave \$1 in public collection \$3 in his envelope, also Brother John Blount. Tobe Lewis, W. M. Hunt, Miss Bertha Gambles of the Colored Methodist Episcopal Church was the winner reporting \$4.15. The locket was presented to Miss Gambles by the Rev. Dr. Duncan. The good business men of the town responded largely to the aid of the meeting. The Postmaster heads the donation with one dollar. This was a glorious meeting. Total collection for all causes \$68.16.—J. L. Blew, Pastor.

Orange.—August 11-12, Editor R. E. Jones visited this membership, preaching on Sunday night and lecturing on Monday night before splendid audiences.—G. E. D. Belcher.

Chilcota.—Our fourth Quarterly Conference was held September 28-29, with the Rev. K. W. McMillan in the chair. We paid the Superintendent our full assessment. This good man deserves much praise for the great work that he is doing on the Paris District. The District Superintendent preached with great power. This Conference was held at Roger.

Queen City.—Our third Quarterly Conference and Circuit Convention was held August 18, at Queen City. The Rev. P. H. Jenkins, District Superintendent, preached two wonderful sermons, to the delight of all. He also administered the Lord's Supper to 35. Collection during the convention, \$45.00. Names of members who were leaders in the rally: Mrs. Ellen Jones, Rebecca Coley, Elsie Williams, Sallie Washington, Lucy Johnson, Barnes, Belle Bush, and Mrs. Block. Prof. H. L. Billups, of Wiley University, delivered excellent addresses.—J. Jones.

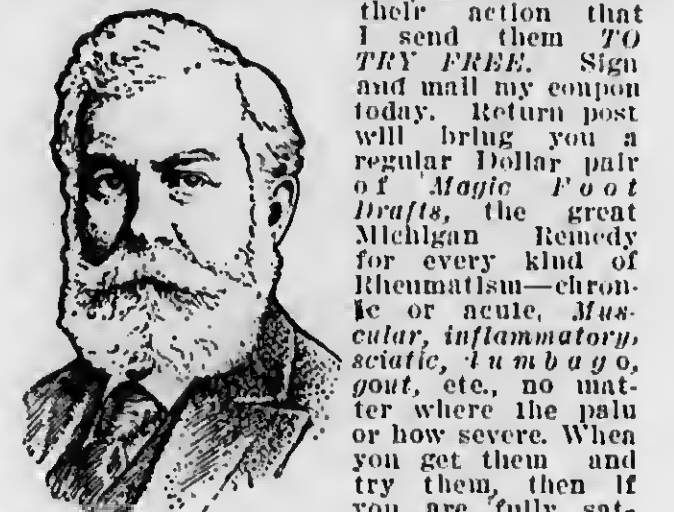
Pelham.—Our fourth Quarterly Conference was held by the Rev. J. S. Wyatt, District Superintendent. Paid the District Superintendent in full, \$30.00; paid pastor, \$77.00; total raised in Conference, \$107.47. On Sunday the Rev. J. S. Wyatt preached two powerful sermons to crowded houses. Seventy persons partook of the Sac-

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## Marriages

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

**SYKES-HURT.**—The Rev. M. B. Sykes and Mrs. Jane Hurt, October 3rd, 1912; both are active members of the Methodist Episcopal Church at Oxford, Miss. Rev. Sykes is one of our superannuate preachers and a successful merchant of the above-named city. The Rev. J. W. Thompson officiated.

**WASHINGTON-BANKS.**—Mr. Leroy Washington and Miss Henrietta Banks, daughter of the Rev. and Mrs. G. W. Banks. Our pastor at John's Church, at the parsonage, in Shreveport, La., the Rev. B. J. Reddix, officiating.

**CASSON-THOMAS.**—Miss Maudie Thomas and Mr. E. M. Casson, at Zwolle, Louisiana, in the presence of a large gathering at the home of the bride's parents in Fisher, La., October, 1912. Mrs. Casson is a member of the Baptist Church and is one among the best young ladies of this place. Mr. Casson is an excellent young man. He is a member of our church and superintendent of our Sunday-school at Fisher, La.—D. H. Young, pastor.

**COONE-STEPHENS.**—At Loring, La. in the presence of many friends, Mr. Bird Coone and Miss Mary Stephens, by the Rev. D. H. Young in the home of Mrs. Thomas, the bride's sister. The bride is a member of the Baptist Church. They are both highly respected by both races here. A reception was tendered them.

### CONROE, TEXAS

Dear Editor: I heartily concur with the Rev. Mr. Hants, of Huffsmith, relative to parsonage building and beautifying of the homes of the minister and his family. I was more than pleased with your editorial relative to this sadly neglected feature of our church life. There is nothing more discouraging to a minister and his family, on entering a new field of labor, than when they find they are compelled to live in an untidy, unsanitary and uncomfortable parsonage. The minister's wife and children are as much entitled to the necessary comforts as are those of other professions. To build a nice, well ventilated parsonage, with a little paint on the outside and paper on the inside, fruit trees in the garden, shade trees in front and flowers in the yard, helps the minister and family to bear the burdens of responsibility with lighter hearts and also causes them to forget that home they left behind on entering the ministry. I have long since decided to make just such improvements every where I go. I don't mean to build on paper. I am sure my record will verify what I say. I came near finishing one of the best parsonages on the Paris District last year at Greenville, Texas. They had never owned a parsonage. I was sent to my present field last December by Bishop T. B. Neely. I found this work in need of a parsonage. The old parsonage was built within three feet of the church, making them an undesirable risk for the insurance companies. Fortunately, the church owned

a lot across the street opposite the church. After taking in the situation, I decided to find a remedy. Notwithstanding the financial stringency and our limited membership, we proceeded to tear away a part of the old parsonage and rolled the balance across to the new site and now having it undergoing remodeling. When completed (which is assured in short), it is conceded that it will be the best on the Huntsville District and, for that, one of the best in the Texas Conference. At the same time our spiritual interests have not been overlooked. In these seven months thirty-one additions have been made to our church membership and twenty-seven new scholars enrolled in the Sunday School. I could not secure the services of an evangelist to help me run my revival, hence I had to do my own work. Then, too, I believe every true minister is a revivalist, or he should be. As a result of our feeble efforts, the Lord gave us twenty-six happy conversions. Our work here is in a most flattering condition.—Jesse W. Glider.

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### Rallies

Louisiana, Mo.—Another successful Rally on the fourth Sunday in June, 1912—a rally for beautifying the parsonage was brought to an end. The members divided into four districts with four district superintendents as leaders. The four districts brought in a total sum of \$147.05. On that day we were assisted by the Rev. Geo. Smith of the Second Baptist Church, who preached for us in the morning; the Rev. Geo. F. Bieber of the First Methodist Episcopal Church in the afternoon and our pastor, the Rev. L. R. Grant in the evening. After the reports were in from all the districts, the Bishop (Rev. L. R. Grant) read off the appointments and I think each one received his or her appointment according to the amounts of labor put forth. This is the Rev. Mr. Grant's second year here. For a young man, he is bringing Wesley Chapel up to the standard. Not in a financial way only, but spiritually. Not a service passes without the invitation is extended to "Whosoever will, let him come." At this writing, the work on the parsonage has been completed, which presents a very beautiful appearance. Another rally is set for the 15th of September. This one is for the Stewards. This time the members are so divided as to represent the four leading parties. From the present indications, Taft will be elected, with the Republican Party ahead.—W. C. Davis.

### RICHARDS, TEXAS

There was a record-breaking rally pulled off here at St. Thomas First Church under the safe and wise leadership of the Rev. R. H. Warren, our pastor, that resulted in the sum of \$140. We feel safe in saying there is not anywhere throughout Methodism, a greater man filling her pulpit, for he is truly a general; where he leads you are safe to follow. The following are the tribes, numbering 12: Mrs. C. H. McGee, \$14.75; Mrs. N. L. Bookman, \$15.65; Mrs. L. A. Ross, \$8.05; Mrs. Alice Wilson, \$8.50; Mrs. Minel McGee, \$8.00; Mrs. L. A. Bookman, \$7.55; Mrs. E. L. Bookman, \$7.75; Mrs. Mary Allen, \$5.50; Mrs.

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N. L. Baldwin, \$12.35; Mrs. M. A. Kindle, \$16.06; Mrs. B. E. Shanahan, \$6.15; Mrs. S. A. Pace, \$15; Ladies Aid Society at Richards, \$13.40. Paid to pastor also, \$3.00; Sunday school, \$1.10; total, \$140.75. This closed a great day for Methodism in this section.—Mrs. M. A. Kindle, recording secretary.

### LEE TABERNACLE, NAVASOTA, TEXAS

The Great Twenty-Two Clubs' Rally was pulled off Sunday, September 22, 1912. Club No. 1—C. Edwards, captain, \$8.00; S. Hill, \$2.00; M. Hill, \$2.00; J. Brown, 50 cents; H. Williams, blank; E. Robertson, \$2.00; total, \$14.50; No. 2—H. L. Barnes, captain, \$6.35; H. Blackshier, \$1.00; E. Luster, \$2.65; A. Hunter, \$1.00; total, \$10.00; No. 3—L. J. Summers, captain, \$2.00; A. Thomas, \$2.00; A. Jackson, \$1.00; A. Lewis, \$4.05; I. Carter, 35 cents; total, \$9.30; No. 4—S. C. Benford, captain, \$1.00; L. Ashford, 50 cents; F. Hughes, \$1.00; C. Henly, \$1.00; total, \$3.50; No. 5—T. McQueen, captain, \$2.25; W. Gordon, \$2.00; J. J. Jefferson, \$2.00; J. McQueen, \$2.00; F. Austin, \$2.00; S. Burrell, \$2.00; total, \$12.25; No. 6—P. Travis, captain, \$2.35; W. O. Curtis, \$2.00; B. Nichols, \$2.00; H. Robinson, \$2.00; total, \$8.35; No. 7—E. Muldrew, captain, \$2.00; E. Boone, \$2.00; L. Mitchell, \$2.00; B. Reid, \$2.00; D. Muldrew, \$1.25; J. Bingham, \$2.00; S. Jones, \$2.00; total, \$13.25; No. 8—A. R. Elam, captain, \$4.10; E. Nowelin, \$2.00; C. Mitchell, \$2.00; C. Strather, \$2.00; G. McQueen, \$2.35; total, \$11.45; No. 9—E. Elam, captain, blank; C. Smith, \$2.50; J. A. Davidson, \$2.00; F. Finley, \$2.00; H. Woodards, \$1.00; total, \$7.50; No. 10—H. T. Farrell, captain, \$4.50; E. Lewis, \$1.00; V. Cole, \$1.00; E. A. Frazier, \$2.00; A. Hill, \$2.00; total, \$10.50; No. 11—W. Washington, captain, \$2.00; M. Washington, \$2.00; P. Louis, \$1.00; G. Feley, 35 cents; tor.



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total, \$5.35; No. 12—R. A. Burks, captain, \$3.80; G. W. Lawson, \$2.00; J. Harrel, \$1.25; F. Lynch, \$2.00; P. Sauls, \$1.00; P. Mickelborough, \$2.00; total, \$12.05; No. 13—B. Irvin, captain, \$1.25; C. Teague, \$1.00; M. McKinney, \$1.00; A. Hayes, \$2.00; D. Teague, \$1.00; M. Haral, 50 cents; M. Debose, \$1.00; total, \$7.75; No. 14—P. A. Muldrew, captain, \$2.00; T. M. Bonford, \$1.00; B. Jones, \$1.00; H. Woods, \$1.00; E. Larkins, \$1.00; total, \$6.00; No. 15—F. A. Barnes, captain, \$4.15; R. Benford, \$2.00; A. Thomas, \$2.00; M. Brown, \$2.25; total, \$10.75; No. 16—M. Thigpen, captain, \$5.00; G. Garrett, \$1.50; R. E. Curtis, \$2.00; N. Nevils, \$1.50; K. B. Hinley, 50 cents; total, \$12.60; No. 17—E. A. Brown, captain, \$2.40; P. Johns, \$1.00; N. Hawkins, \$2.60; total, \$5.40; No. 18—I. Turner, captain, \$2.25; M. Davidson, \$2.00; R. Strain, \$2.00; S. A. Hunter, \$1.00; L. Washington, \$2.00; total, \$9.25; No. 9—C. Johnson, captain, \$2.50; B. Weathers, \$1.00; S. P. Bookman, \$2.00; A. House, \$2.00; total, \$7.50; No. 20—A. E. McMillan, captain, \$3.40; Ida Kibble, \$2.10; L. E. Hunter, \$1.00; J. Travis, \$2.00; F. Hunter, \$2.00; total, \$11.00; No. 21—W. Hunter, captain, \$2.00; G. Horton, \$2.00; N. Horton, \$2.20; L. Hunter, 50 cents; J. Parham, 25 cents; A. O. Beck, 75 cents; total, \$9.50; No. 22—E. Cobia, captain, \$2.00; D. Warren, \$2.00; H. Hinley, \$1.00; H. Turner, \$2.00; total, \$7.00.—J. F. Barnes, pas-



## Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

### MRS. CASSIE J. WATERS.

Mrs. Cassie J. Waters, who entered into Rest Sunday, September 1, 1912, was the loving daughter of Frank L. and Cassie J. Quinn, of Pocomoke City, Md. According to parental description of her as a daughter, she was peerless, having always as much regard for father and mother as a child could have, this she retained until the end came. There was never a time when she was at home, that she was not ready and willing to give aid in the home in every way. She was never known to look, nor speak ill to either of her parents; she loved them as she did her own soul. As a sister, she was always good and kind, advising and giving counsel wherever it was needed, and, sharing all with her brothers and sisters. Indeed she was looked upon as the guiding star of the home. As a woman, she could do things, and always proved that she thought that anything worth doing was worth doing well. After finishing the public school of Pocomoke City, she took a special course in the science of Pedagogy, at the Hampton Institution. Graduating, she returned home to take up her profession as a teacher and was thus engaged for more than fifteen years. The home, the School, and the Church, were the pride of her life. She became a Christian when but a girl, and was loved by all who were privileged to know her beautiful disposition. As a wife, in which character none can describe her better than her husband, the writer, she was all that this term implies. It is my belief that she was born to help in the ministry, although she did not live long to work in this capacity. Yet her Godly counsel, and words of cheer to me, — sometimes, despondent husband, — helped much in perpetuating that hope which shall bring to us a reasonable compensation for all that we have suffered, and striven for. Her watch word was "trust in the Lord." I could always catch a glimpse of the star of hope from her. In the church she worked side by side with her husband, bringing to pass some things which he thought to be almost impossible. Her spirit is always near. She made no death-bed confession, no, for her confession was made through twenty-four years of toil, and suffering for the crown. I conclude by saying, "She has done the work," "she has crossed the flood," "Servant of God, well done." — From her husband, Daniel G. Waters, pastor Catlin Charge, Wilmington District, Delaware Conference.

MRS. ALICE McLEOD BETHEA.—The influence of the priceless life of this departed soul in indelibly imprinted upon imperishable tablets in many a human bosom. The course of her conduct was a monumental development of nobility in womanhood; thus she begat a character of unsurpassing greatness in purity and sweetness of life and Christian virtues. Mrs. Bethea was, in the writer's estimation, an ideal woman. Her strength of character was shown by her quietness and

her assurance of success in whatever she undertook was manifest in her unpretentious methods. She possessed the power of wielding, as it were, a mesmeric spell over the thought and actions of those with whom she came in contact. To converse with her always caused one's aspirations to rise to things high and noble. The glory and beauty of such a life as hers should be forever luminously spread upon the pages of human history, and the worth of her literary services should be enshrined in the memory of all whose good fortune it was to know her. She labored untiringly for the uplift of humanity and the advancement of Christ's kingdom.

But a few days ago a shadow was cast across the scene of her activities. A dirge was sung and tearful eyes overlooked, while trembling hands placed flowers on a newly formed grave.

JOHNSON.—Mrs. Charlotte Johnson, of Monroe, La., a member of St. James Methodist Episcopal Church, died October 4th, at the age of 63 years. For more than forty years she had been the gentle and helpful wife of our Brother Johnson. The pastor, the Rev. J. C. Clark, and T. Head of the Baptist Church, conducted the funeral service.

ESHACK.—Mrs. Emaline Eshack, for thirty years a member of the church, died at Allen, La., October 14th. On the evening of the 14th, her home was destroyed by fire, and she was burned to death. Her husband survives her and mourns her passing. She had been married 74 years and was 90 years of age. The funeral was conducted by the Rev. James E. Harrison.

BLAKE.—Mrs. Martha Blake daughter of the Rev. G. E. Trower, of Natchez, Miss., died Aug. 24, 1912. Thoughtful to the end, one of her last duties was to pay a small debt owed a little girl. Her passing was happy.—J. E. T.

MARTIN.—Kit Martin, a good and faithful member of the Methodist Episcopal Church at Franklinton, La., entered into rest, Saturday, July 18, 1912. He had lived the Christian life for forty years and was 84 years of age. The deceased is survived by his wife, eight children and many friends.—C. E. Bradford, pastor.

(Received in October.)

JONES.—Henry Jones, born in Camden, S. C., about sixty years ago, came to Texas when a small boy and made Beaumont his home. He departed this life, Thursday night, October 3rd, 1912, in the above-named city. He was one of the fathers of St. James Methodist Episcopal Church, and served it faithfully and well. Funeral services were held in St. James church, Sunday, October 6, 1912. The large audience and the loving tributes paid the deceased, were evidences of the high esteem in which he was held. The eulogies by Mr. G. M. F. Arms and Mr. Elisha Adams, portraying Mr. Jones' nobility of character and his worth and strict honesty; both as a citizen and as a business man, were beautiful evidences of a pure and useful life. Most impressive of all was the sermon delivered by Rev. G. A. Deslades, D.D., pastor of St. James. The floral offerings were beautiful. Brother Jones leaves six children and a host of other relatives and friends to mourn their loss.—Bertha Bell, reporter.

NORWOOD.—The granddaughter of Mr. and Mrs. George Simond, Little Doree Mae Norwood, the only daughter of the Rev. and Mrs. R. A. Nor-

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wood of Spider, La. Born February 18, 1903; died, October 5, 1912 from the effects of burns received. She caught on fire from the cooking stove October 4th and before any relief could be given her, the flame had covered her entire body. Dora Mae was a sweet girl, a bright Sunday-school student and was loved dearly by all her mates.—I. B. Lathan, (Mrs.)

BEASLEY.—Susie Bell Beasley died September 13, 1912, as she lived, a faithful Christian. She was a member of Louise Chapel for 16 years. She leaves three boys, five sisters, two brothers and a devoted husband. The funeral was conducted by the Rev. S. C. Crandall, pastor. She was loyally attended by her sister-in-law, Mrs. Hait of La Grange. She was a devoted mother and a true

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## Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

The Rev. B. R. Jackson, pastor on the Angle Circuit of the Louisiana Annual Conference, has been suspended from the ministry of the Methodist Episcopal Church.—Valcour Chapman, District Superintendent.

Trinity Church.—Our Hallowe'en festival was a great success and the young people deserve great credit for their work. They are preparing to present the "Review of the States" for Thanksgiving and this promises to be a fine entertainment. Sunday, December 1, at 3 p. m., the corner stone will be laid for our new Trinity. Splendid program. Services were good all day Sunday. Dr. Melden preached the Sacramental sermon. The Faculty and students worshipped and communed with us. Collection, \$40.00. We are preparing for the City Sunday School Normal and Institute, November 22-24, which will be the very thing for all who are interested in Sunday school work. The program will be good, and some of the very best white workers of the city will address the meeting. Announcements later. Every superintendent should grasp this chance to study at first hand this work. The anniversary sermon of the Ladies' Unity will be preached on the third Sunday, at 8 p. m. We welcome you to all our services.—W. Scott Chinn, Pastor.

### WOMAN'S HOME MISSIONARY SOCIETY—LOUISIANA CONFERENCE.

Thursday, November 14, at 3 p. m., the Executive Board of the Woman's Home Missionary Society will render a program in connection with their monthly meeting in Hartzell Hall, at the Peck Home, 5323 Pitt Street. Miss Gibson, the new superintendent of

Peck Home, is very much interested in the Louisiana Conference, Woman's Home Missionary Society, and has pledged her support for its success. All the local workers from the city churches are cordially invited to attend. Refreshments will be served free.—(Miss) Emma Bessie, Recording Secretary.

### CARD OF THANKS.

I wish to thank the Rev. T. A. Brown, of the Mount Zion Methodist Episcopal Church, New Orleans, for two boxes of clothes and also for his brotherly kindness to us during the recent flood. The Rev. J. O. Richard, District Superintendent; the Rev. V. Chapman, District Superintendent, and Dr. R. E. Jones, the committee appointed by the Bishop for flood sufferers, has our many thanks for the money that came to us in our hour of need.—Pastor N. McNeal and Family, Torras, La.

### A NEW WAY TO MAKE MONEY.

I am making a fortune selling Pure Fruit Candy. Any brainy person can do likewise; so if you want more money than you ever possessed, send forty-eight two-cent stamps to cover expense of mailing seventy-seven Pure Food Candy Formulas, and the moulds to make the candy. I will help you start in business. I am glad to help others who, like myself, need money. People say "the candy is the best they ever tasted"—therein lies the beauty of the business—the candy is eaten immediately and more ordered. You don't have to canvass; you sell right from your own home. I made \$12.00 the first day; so can you.—Isabelle Inez, lock J, Negley, Pittsburgh, Pa.

### Literary Notes

There is a wide diversity of opinion on the subject of church union, but there are problems in the work of the churches in America which many think cannot be solved without it.

The subject is treated in the October Expositor from the standpoint of the needs of the churches, the demand for union in mission fields, and reports of churches that have united. An account of two churches uniting their prayer meetings is included.

"A Sick Soul," by Dr. J. H. Jowett, and an address on sermon building by Dr. Burrell are features in addition to five regular departments which make the magazine valuable for ministers.

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The American Bible Readers' Association has issued daily Bible readings for 1913 on a beautiful rose calendar. The association's purpose is to promote Bible reading, and to sell Bible portions and Gospels at one and two cents. It plans to equip the Boy Scouts of America with khaki-covered pocket Testaments.

On the Executive Committee are: Wm. Jennings Bryan, Henry Churchill King, Henry Wallace, Robert Cluett, and others. A hundred copies of the 1913 readings and a calendar will be sent for two 2-cent stamps.

### Gleanings from the Field

#### LOUISIANA.

Boyce and Village Circuit. There was a grand trustees' rally meeting held at Duncan Chapel, October 20, by the Japanese and Russian regiments. There was a contest between the Japanese and the Russians, and



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the captain of the Japanese, R. H. Johnson, and the captain of the Russians, J. S. Hampton. The Japanese regiment raised \$29.20; the Russian regiment, \$28.25. The leader of another army, Mr. Robert Hickman, raised \$30.00. The trustees of Kynett Chapel gave a rally meeting October 3rd, and raised the sum of \$30.45. The Ladies Aid Society of Duncan and Kynett Chapels raised the sum of \$23.00 for chair for the pulpit. Total, \$113.95. President, Mrs. Rosina Johnson; Mrs. L. Western.—A. B. Venable, Pastor.

WOODLAND.—Services at Mount Carmel Church were splendid through out the day of Sunday, September 15th. Twenty-six adults were baptized and five infants. There have been thirty-one persons added to the church. Our Sunday school shows a steady increase. At 11 a. m. the Rev. C. A. Sorrell, pastor of the Mount Zion Church, Clinton, preached a special sermon to the converts. Notwithstanding the revival is closed, souls are still being converted. Our third quarterly love feast was held at night. The good people of Mt. Carmel have granted their pastor, the Rev. M. S. Goins, a few days vacation for his untiring work. The Rev. and Mrs. M. S. Goins desires to thank the members and friends of Mount Carmel Church (Woodland) who came to the parsonage August 25th and filled their table with many pounds of choice groceries, also presented to them a purse. This party was led by B. Handsbury, Fred Daniels, T. Scott and others.—Ida E. Goins.

CAMPBELL.—Sunday, September 15th was a big time with us. All day large crowds were out. The prayer meeting at 4:30 a. m. was led by Mr. Joe LaBroom and Mrs. Mary Kimps. A large number of children attended the Sunday school at 9 a. m. We have just closed our revival meeting with 19 precious souls saved. We had a glorious baptismal service. Seventeen persons were baptized at the altar; nineteen received into the church. The Rev. W. J. Hampton at Clarence and Mount Zion preached the baptismal sermon. It was strong and effective. Twelve dollars was raised for

local education. Twelve dollars was raised for the pastor. Sixty persons communed Sunday night. Collection for the day, \$24.60.—Mat Kimps.

Shreveport.—Fairfield Church, under the leadership of its pastor, the Rev. W. L. Dyas, is thriving. The first Sunday in October was a day of spiritual enjoyment. Seven persons were baptized at the altar and two young children. Seventy persons partook of the Communion. This closed the fall revival. For the day we collected \$32.70.

Thibodaux.—Calvary Methodist Episcopal Church enjoyed Sunday, October 6, in a special manner. We were favored with the presence of the Rev. R. E. White, Superintendent of the Orphans' Home at Baldwin, La. The Rev. Mr. White preached a sermon full of eloquence and power to a very large audience. One hundred and twenty-seven persons partook of the Lord's Supper. Collection for the day, \$37.00.—Abbie Wilson, Reporter.

### INQUIRY.

I wish to inquire for my boy. He left home August 10, 1912, with a strange man who said he was coming to Louisville, Mississippi, where I was. My daughter wrote me telling me that my boy was coming, but up to this time I have not seen nor heard anything of him. I hope all ministers will join with me in my efforts to find my boy. His name is Columbus Jordan. If any one knows of his whereabouts, please address me as follows.—(Rev.) C. A. Jordan, Louisville, Miss.

### NOTICE.

Meeting of the Colored Men's Bank Association to be held in the Town of Donaldsonville, La., Tuesday, November 11, 1912, at 11 a. m. All Colored men who believe that a Bank should be established among our people are respectfully invited to attend.

DR. J. H. LOWERY,  
Chairman.  
E. D. WRIGHT,  
Secretary.

### NOTICE.

A choice opening for a settled, sober man who is well experienced in shoe and harness making, or especially shoe work, and is qualified to take possession of a well equipped shop where one man turns out from four to ten dollars' worth of work each day. This opening will stand out filled. For further information write L. W. WAUGH, Pulaski, Va.

Box 374.



# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
EATON & MAINS, Publishers

NEW ORLEANS, NOVEMBER 14, 1912

Vol. No. 41—No. 45

## OUR ATTITUDE ON THE AMENDMENTS AGAIN STATED

The *Central Christian Advocate*, in a recent number, discusses the question of Bishops for Races and Languages. After discussing the vote of the last General Conference, the *Central* says:

"What the temper of the Church will be at this moment, under the new arrangement of our episcopal supervision, may be a matter of conjecture. What the colored Conferences have asked for, for so long—namely, 'not more bishops but more bishop,' has been answered them. As it was the colored Conferences had as much concrete and local episcopal leadership as many white Conferences had, because, practically speaking, neither class had any at all. The Louisiana (colored) Conference was quite as well provided with local episcopal leadership as the Gulf (white) Conference was, for in each instance there was none whatever. The same was true of the Texas (colored) and Austin (white). But the complaints were loudest from our 300,000 colored members, and that complaint was re-echoed with all our strength. It was not fair to leave those sheep without shepherds. The complaint was just and it was tragic."

Then the *Central* continues:

"But all this has passed away. At any rate we hope so. There is not a colored Conference in Methodism which has not a concrete, local, responsible, accessible bishop having residential supervision. The work of several bishops—Bishops Leete, Thirkield and McIntyre especially—includes more colored Conferences than white. Indeed Bishops Leete and Thirkield have comparatively little to do, in a residential way, but give our colored work their studious, patient, persistent supervision."

"With our colored Conference now having the expert attention of such men as Bishops Cranston, Smith, Anderson, McIntyre, Henderson, Berry, Leete and Thirkield, it is a question as to whether the Church, and our colored brethren themselves, would wish to advocate 'Bishops for Races and Languages' so far as their interests are concerned. We do not know. We do not conjecture. We simply raise the question, as we are bound in any survey of this question to do."

First of all let no one even hint that our people do not appreciate what the Church did at the last General Conference in providing more direct and vital episcopal leadership among the colored membership in the Church. In line with our past record, these have been most cordially received, and more so. There are none in our camp who sulk. Any one who reads the columns of this paper will know something of the

cordiality with which our Bishops have been received under the new arrangement. Everything that can be done will be done to promote the success of their leadership. But we might as well be frank; there will be limita-

and, finally there is no substitute for it. We can share leadership with others, but we cannot yield it absolutely and retain our self-respect. Self-government is vital to a virile civilization. Self-government is not so much to be preached as practised. We would be unfit for it if we did not desire it. To grant us less, the Church would stamp us as inferior; we will not voluntarily accept the stamp. The delight of our friends should be to give us a chance to prove our ability for self-government. There is no better opportunity than under a tutelage which comes from our present relation to the Church.

To answer the question raised by the *Central* as to the attitude of "our colored brethren" on the amendments for Bishops for Races and Languages: If there is nothing better in sight (and we are sure there is not), we shall ask the Church to pass both of the proposed amendments, not in the interest of any man or set of men, but in the interest of the Kingdom and of the making of the race. For the colored brethren to desire less would mean that they are insensible to the modern movement for liberty and social justice for all the people.

## OUR SENIOR EFFECTIVE BISHOP

There is no arch-bishop in the Methodist Episcopal Church. All the General Superintendents are equals, and in their respective fields the Missionary Bishops and the General Superintendents are co-ordinate in authority. The question of seniority, however, determines a good many things in our Episcopal administration. For instance, in the days when the Bishops selected their residences, they did so in the order of seniority.

Now, a word on seniority, just here, may not be out of place. Episcopal seniority has no refer-

ence to age. For an example, Bishop Nuelson, who is 45, is the senior of Bishop Smith, who is 72. Seniority has reference to the order of election. The Bishop who is elected on the first ballot is the senior of the Bishop elected on the second. If more than one Bishop is elected on the same ballot, then the Bishop who received the highest vote is the senior of that group. For an instance, Bishop Henderson and Bishop Shepard were elected on the same ballot—the eleventh. But Bishop Henderson received 562 votes, while Bishop Shepard received 532. The difference of thirty votes makes Bishop Henderson the senior of Bishop Shepard.

Bishop Thomas Bowman is our senior Bishop and he has been for a number of years, but Bishop Bowman is on the retired list. The Senior Effective Bishop is an important person in our Methodism. He

(Continued on Page Nine)

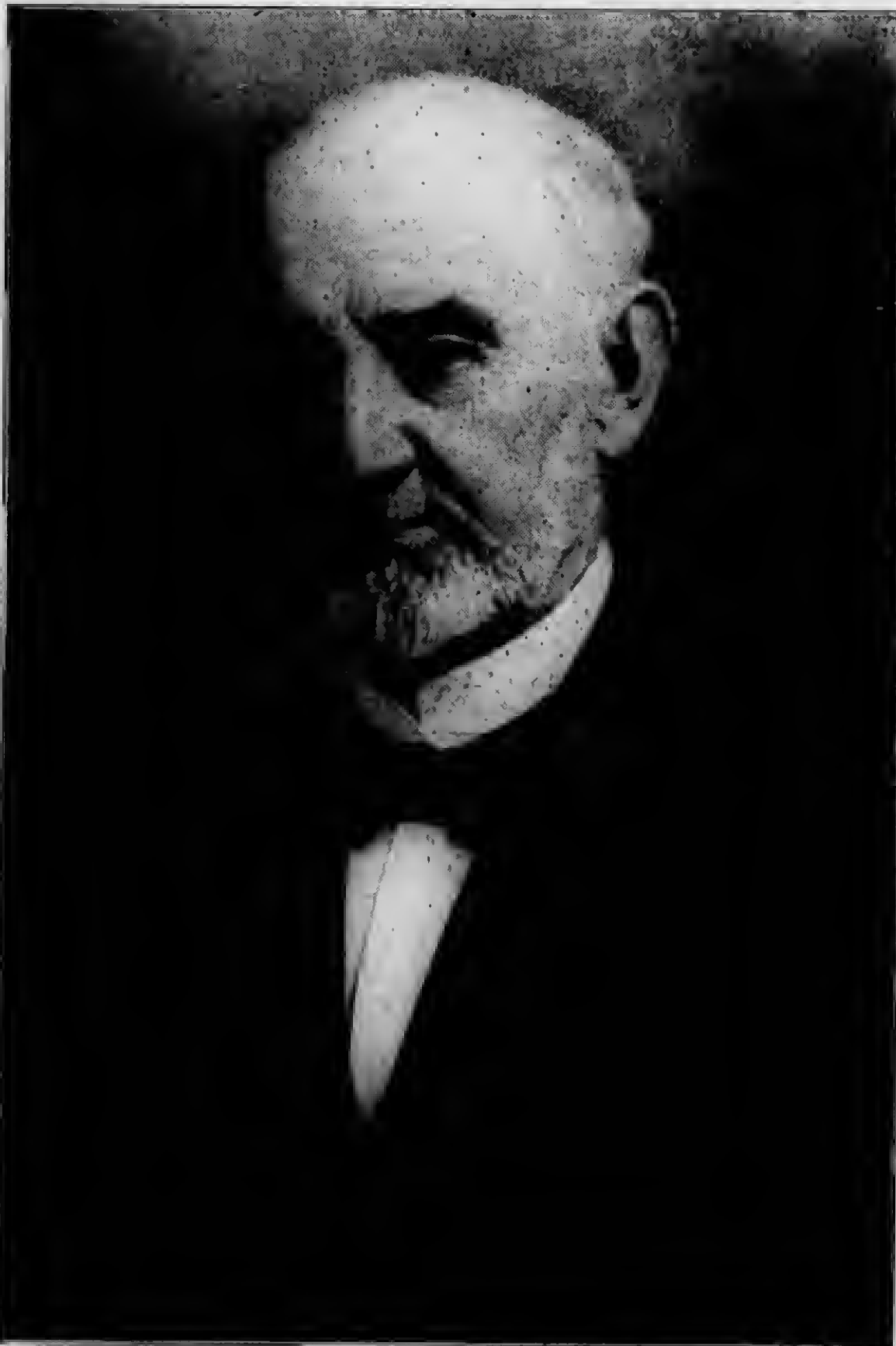


Photo by Lee Brothers.

**BISHOP EARL CRANSTON, D. D., LL. D.,**  
Senior Effective Bishop of the Methodist Episcopal Church

tions even to this superb leadership, which the last General Conference has given us. All concerned must face embarrassments because of conditions for which we are not altogether responsible, and which are not getting better.

But for the native diplomacy of the Negro and the wisdom and tact of the Bishops, which all understand and respect, a more serious situation may have been created. While there are some things that these Bishops can do that colored Bishops could not, there are some things that colored Bishops could do, that ought to be done, that our white Bishops cannot do. They cannot be to us just what they are to their own people. The social restrictions of our time make this so.

But, aside from this: The plea for indigenous leadership will not cease. Indigenous leadership is innate with manly development,



## The Making of the Modern Minister

Extracts from the Address Delivered by the Rev. Ezra Squier Tipple, D.D., at His Installation as President of Drew Theological Seminary, Madison, New Jersey, 10:30 a. m., Thursday, October 24, 1912

On a high day like this, the chief festival of the seminary calendar, dedicated to the founders of this school, one's thoughts turn instinctively and gratefully to the men and women who dreamed and prayed, who gave and toiled, and out of whose faith and zeal and sacrifice has come this honorable institution of theological education. And as we think of the noble company of benefactors of Drew Theological Seminary, and feel again the urgency of their purpose, the majesty of their conquering faith, and the Christlike spirit of their devotion, just as intuitively do we pray that we of a newer day may have a like measure of courage and energy and vision.

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In the educational training of men for this divinely instituted ministry the theological seminary, which is a vocational school, has its place, just as other professional schools, such as law or medical schools, which have been established to train men to be lawyers or doctors. The question, then, is not, has the theological school a legitimate place in the making of the minister? but what kind of a place? not, is it essential? but does it serve its vocational purpose? It may have done so a generation ago, but is it wisely, adequately, fulfilling its growing important mission to-day? Is it educationally producing ministers properly trained for the imperious demands of this modern age? Men say that it is not. Perhaps it is just at this point that the sharpest criticism is urged against theological seminaries, and there is criticism a plenty. Heckling schools of theology is not one of the lost arts. Criticism of other schools, such as our public schools and colleges, has been abundant and sharp during recent years; but the theological schools have been even more vigorously assailed, and there are many who are beginning to feel "that the chorus of criticism on the historic theological curriculum is sufficiently loud to make pertinent the question whether, as a universal curriculum for all ministerial training, it meets the real needs of the present or equips men adequately for contact with the problems by which they are sure to be confronted when they pass from the walls of the seminary to the great needy world outside," and also to inquire what kind of training is needed for the making of the modern minister. In attempting to answer this question, I do not need to remind you that I speak as a denominationalist, or to apologize for so doing. Most theological schools are denominational schools, and ought to be. Drew Theological Seminary is a school of the Methodist Episcopal Church. It was established by the Church, being one of the fruits of the Centenary of American Methodism in 1866. Its founders were Methodists. Its trustees are named by the General Conference of the Church. Its teachers are nominated by the Board of Bishops. In a peculiar sense, therefore, it belongs to the denomination. It was created, too, for a denominational purpose, viz., to train men for the ministry of the Church founded by John Wesley, and I shall have this in mind throughout my consideration of the question of the preparation of the modern minister, for the nature of the training must be determined by the nature of the task. The nature of the work of a physician or surgeon determines the nature of the training he receives in preparation for his vocation. What is the task of the theological school? It is not to make scholars in the technical sense of the term. The seminary is a place for the cultivation of scholarly ideals and tastes, for the confirming of scholarly habits of thought and life, and for the awakening now and then of such scholarly ambitions in a man that he will go through fire and flood to be a scholar; but spirituality demands a stronger emphasis in the modern seminary than scholarship.

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For more than a century and a half conversion has been a word of large import to Methodism. It must not be lost from our vocabulary if the world is to be won to personal loyalty to Jesus Christ. There may be differences of opinion as to its significance, and especially as to the spiritual experience which it designates, but to one who has passed from death unto life there can be no question as to the great fact. A minister of God must be a man of God, and the men who come here must learn beyond all else the

secrets of the Almighty; and while this seminary stands for a learned ministry, it will not have been worth while for a man to have come here provided he takes with him when he leaves only a zeal for scholarship, for when the Christian religion ceases to be an enthusiasm it ceases to be a reality. And there must ever be room in the ministry of our Church at least, and room here, for the man who, handicapped in many ways he cannot overcome, finds it impossible to make as complete preparation before coming here as we might desire, or who, converted late in life, feels that he cannot afford the time for long years of training. Some of God's most effective servants have not had even a seminary training; some did not have any training whatever. There have been mighty preachers who were not trained in schools. They might have been more effective than they were—they would have been, had they been so trained; but there will always be a hearing for the Spurgeons, and the Beechers, and the Simpsons, educated men, all of them, though not trained in schools. The chief business of the modern theological seminary is not to produce scholars, though we pray God that for the good of His Church now and again a great scholar may be trained here.

Nor is it the primary purpose of a theological seminary to train men for other forms of Christian work. It is a function of the seminary to inspire and to train some men to be teachers, and some other men for special forms of religious activity, and this more and more as young men look upon such forms of service as apparently worthier of their ability. During the past decade some of the strong young men of our colleges have been drawn to work among young men, to settlement work, and various other organized forms of philanthropy and of social activity, and this is not surprising. There is much in all such appeals, but I still believe that "the ministry offers the opportunity of the richest, most enduring, most fruitful influence," that "it presents more chances for life than any other profession." Yet there are men who will feel called of God to other forms of service, and who will contribute their full share, as large a share as if in the ministry, to the progress of God's kingdom in the world. And it is, and will be, one of the functions of the theological seminary to train such men for their God-given tasks. But this is not the first business of the theological seminary.

Nor is it the chief objective of the theological seminary to train leaders. I know that leadership is the shibboleth of the modern age. It is the word heard on every hand, and particularly from the advocates of a socialized Christianity. The Church does need leaders; this is a contention beyond dispute. The minister of to-day has to be conspicuously a leader, especially in country parishes. As Robert South once said: "A blind man sitting in the chimney-corner is pardonable enough, but sitting at the helm is intolerable." But in my opinion it would be an unfortunate day for the Church if our preachers should get the notion that they are to be chiefly business managers of ecclesiastical garages, where machines come for repairs, or to replenish the supply of gasoline, or directors of clubs and social enterprises, or the chief clerks of department stores. There must be training for leadership, more than ever training for Christian leadership in church and community life, but the chief objective of the seminary is something else.

The supreme business of the theological seminary must be to train men to preach, to take the average man and prepare him to be an effective preacher. The pulpit may be no longer the only fulcrum of the Church's power, but it is still the greatest fulcrum of the Church's power. There may be other organizations and societies and the administration of charities and the like, which are leverages that are lifting society, but the greater lever to-day, in spite of all its weaknesses and faults, is the pulpit. This seminary was established to train men for a ministry of preaching, and especially for a ministry of extemporaneous preaching. Of what large importance this was deemed may be seen from this article of its constitution:

As the object of the seminary is to train men for the 'preaching of the Gospel,' it is required of all professors and tutors, both by their instructions and

their personal example, to aid the students to form habits of ready and effective expression extempore to the exclusion of written discourses."

And to-day, as never before, the Church needs a ministry skilled in the most difficult of all arts, the effective and popular presentation of the Gospel without notes and with a thrill of personal conviction and suffused with what Guizot called "the divine passion for souls."

But the fact that this seminary was founded nearly a half century ago to train men to preach the Gospel is not of itself a sufficient reason for laying the stress to-day upon training for preaching. There are numerous other reasons.

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There is no adequate substitute as yet proposed for the pulpit. True, there are said to be serious and successful rivals of the pulpit; substitutes even. We hear of the "artist who preaches," and of the poet with a message, and of the militant voice of the press, as if these were the chosen prophets of this generation, and these are indeed potent voices, but they are not substitutes for the Christian preacher. Preaching is divine business. It is the work of God. The preacher is a voice of God. The sermon, as Hortons says, is "verbum Dei," a word of God. The man in the pulpit is an ambassador of God, speaking in Christ's stead. He is a herald of news from God, the bearer of a message from the Lord of Hosts, appointed for this purpose to preach deliverance to captives, to speak words of comfort to the poor, the sinful, the weary, to announce the acceptable year of the Lord. The word of the preacher is the final word in the realm in which he speaks. Christianity has the last word in matters of conduct. For the preacher who receives his message from God and delivers it uncorrupted there is no supreme court. If the influence of the pulpit is waning, as some seem to think it is, the pulpit must re-establish itself as a force for righteousness in the only way by which it can regain its power, namely, by preaching. Scholarship alone will not do it. There are more scholars out of the pulpit than in it. Simple devotion to lofty ideals will not accomplish it. Even zealous loyalty to a holy cause will not re-establish the power of the pulpit. Nor is the remedy for a decadent pulpit to be found in ritualism, but in preaching, more preaching and better preaching. The altar, as I have already intimated, has a different significance in Christian history from the pulpit and can never be a substitute for it. Nor can anything else. Preaching, like the ministry, is a permanent institution.

The most effective leadership in the Church is leadership through preaching. There was a time when Beecher was the greatest opinion-maker in Brooklyn and when Spurgeon was the equal of any two members in Parliament. It was from the pulpit that they wielded their power. Let me give an illustration of what I mean by leadership through preaching. We are drawing near a Presidential election. These are significant days, but they do not approach in importance the momentous days before the election of 1864, for those were days of grave national peril, perhaps the gravest hour which our country has ever faced. It was feared that the election might result in the defeat of one of the divinest men ever to the task of saving a nation. In this crisis it was decided to hold just previous to the fateful day a meeting in the Academy of Music in New York, to be addressed by one whose words it was thought would carry an irresistible appeal. Mr. Mark Hoyt, one of the best friends this seminary ever had, who was in charge of the preparations for the meeting, wrote to the preacher as follows: "All your friends are that you should speak before the election. Speak at that time, with the full report promised in the Tribune, Times, Herald, and Evening Post, is equivalent to speaking to the nation." And who was this summoned to the solemn and weighty task of addressing the nation at the time of the nation's greatest peril? It was a preacher by the name of the thews Simpson. And what voice in all the land could be more potent in such an hour when the destiny of the nation hung in the balance? From one end of the continent to the other, Matthew Simpson was known. In every section of this wide land



had lifted up his honest voice. He had preached by the Pacific Sea, and men had said it was the voice of God; he had preached on the shores of Lake Michigan, and had carried men away from themselves; he had preached in New England, and Father Taylor, the sailor preacher, had said, "He has swallowed me up;" he had preached in Indiana, and his voice had been with unparalleled power. Everywhere he was honored; everywhere he was beloved. In the mountain cabin in Kentucky, in miners' shacks among the Rockies, in the farm houses on the prairies, in the homes of toilers in every State, in the palaces of the rich in the cities of the East—everywhere he was a welcome guest. Lincoln knew him, loved him, had confidence in his judgment, and leaned upon him as upon a strong arm. Stanton sent for him again and again, and it is said that their long conferences were ended oftentimes, at Stanton's request, with earnest prayer. It was Simpson who suggested that there should be some recognition of God in the Emancipation Proclamation. And who better than this man could cry aloud in such a crisis, and be listened to by such a vast multitude of men about to pass judgment upon Lincoln's administration? No man can say what part his speech in the Academy of Music played in the final result of the election, but as on the wings of the wind his throbbing, burning words were carried to hamlet and town the country over, and there was only one thing that men who believed in Matthew Simpson could do when they heard or read those stirring words in which pulsated his sublime faith in God and in them, and that one thing they did. They re-elected Lincoln, and the end of rebellion and disunion drew near. Wherein was the power of this high priest of patriotism? Whence his genius for leadership? It was absolutely and solely leadership through preaching. And preaching will ever be an essential element in ministerial leadership.

The Church to-day needs preachers more than anything else. One of the charges against our theological seminaries, made with painful iteration, is that they are making biblical scholars, and philosophers, and ecclesiastical organizers, and sociological diagnosticians, but that only now and then do they deliver to the churches preachers, and that they are not therefore supplying the Church's greatest need. The Church of to-day must have men of varied gifts. The work of the modern minister is many-sided. He must be pastor, teacher, administrator, social engineer, leader, let this not be forgotten, but the Church, supremely need is for effective preachers. And because of this need churches are asking for preachers. When committees of vacant churches go on a search for a minister, they invariably try to get on the trail of a man who can preach. "No man who knows how to preach with grace and power need stand idle in the market-place a single hour." A modern writer, himself a notable preacher, recently wrote: "It is surprising how stoutly and stubbornly the churches insist upon preachers knowing how to preach. They will forgive almost anything else, but they will not forgive inability to preach. They have a wholesome reverence for learning, but they would rather have a man with no diploma who can preach. They believe in experience, and acknowledge its value, but they would rather have a man with no experience who can preach, than a man with years of experience, who has lost the gift of presenting the truth in ways which lift and strengthen. In all this the churches may be stiff-necked and unreasonable, but it is a frame of mind which is not likely to be changed. And if I were the president of a theological seminary, I should listen to what the spirit is saying through the churches, and should set my house in order for the training of preachers." If the churches need preachers, and want preachers, they ought to have what they want, for have the churches not certain inalienable rights? May they not say to a man, You hold that you are called to preach, then we insist that you learn how to preach. May they not say to a theological school, You were established to train men for the work we want them to do. We want preachers, and we ask, therefore, that you turn out preachers. And the Church may insist, too, that the seminary train men to preach interestingly. I think I was somewhat annoyed this summer when after a service one of my hearers thanked me for having "entertained" her. Perhaps she used the wrong word. She may not have been accustomed to attend a church in which the sermon is not subordinated to the service. But why should I have been offended? The sermon had at least

interested her. Joseph Jefferson once said to an eager novice: "My child, you are like all young actresses and actors—you play to the orchestra. Sometimes you include the first balcony. But there is something you must never forget—there is a second balcony." It is not "learned" sermons, so-called, that people are eager to hear. They do not go to church as to a country fair to see prize "exhibits." The average congregation cares not a whit for Greek or Sanskrit, or biblical criticism. But they do like to hear the Word preached in simple, direct, picturesque Anglo-Saxon. Perhaps the most of our hearers are in the second gallery. And it is to them that we must preach. They want to get a glimpse of a Palestinian landscape, a sight of the Man of Galilee, the uplifted cross on Calvary's hill, all so real that they leave God's house with the spell of the hour upon them, and the fires of God in their soul rekindled. The kind of a sermon which people want to hear is not the kind they see, but the kind they feel, and the kind that touches the hearts of the people in the gallery will reach and warm the hearts of the men and women who occupy the most expensive seats in the synagogue. Why this modern horror of emotionalism? Why this twentieth-century insistence upon the suppression of religious feeling? The jesting references to the "Amen" corner of another and earlier generation are poor humor and poorer sense. "With multitudes to-day the emotional life is not getting fair play; we are guilty of a wanton suppression

of its natural and proper manifestations; we are deliberately starving one side of our natures; and the coolblooded pedantry which affects to look down upon all religious excitement as vulgar rant is being suffered to inflict the gravest injury on the work of the Church, and not least upon the life and work of the preacher." Christianity at its best is not logic, but passion, and the preaching which is most effective is that which leaps from hearts aflame. Men want to hear preachers who are so possessed by their theme that they cannot be mild-mannered men in the pulpit. They will give some hint of feeling, some sign of anxious concern, some overpowering emotion, if they are dead in earnest to help tired, harassed, afflicted men and women. The Church wants preachers "whose hearts glow while their intellects shine; who feel deeply, as well as think profoundly; men whose hearts and minds quiver with the earnestness of the age, and sympathize with the all-pervading excitement moving the world around them; who come forth to the people, like Moses from the mount, glowing with inspirations and burning with messages; who, when they speak, cause the people to cover their faces, and say, 'Lo, God hath spoken'; men whose polished and cultivated intellects, full and shining with the truth, skillful and mighty in its exhibitions, are moved and impelled by hearts running over with love, and resplendent with holiness; as the prophets, apostles, and the fathers before them."

## "Words of Gold"

### Opinions of the Great Men of the World on the Bible

Compiled and Arranged by Carl Theodore Wettstein

*Colonel Mosby*, noted cavalry leader in the Confederate Army:

"The other day, as we waited (in Washington) for dinner, Major Stedman said to Colonel Mosby: 'Colonel Mosby, when did we fail in the Civil War? We had many splendid victories, we had the bravest men, and the ablest officers of modern times—why did we fail?'"

"Colonel Mosby said: 'Did you ever hear how Forrest answered that very question? Forrest said: 'We failed because Almighty God had willed that human slavery should cease off this earth.'"

"Yes," said the major, "we had much that was right in our contention, but slavery was the weakness of our cause. Surely God guides the destinies of nations, and we are satisfied."

I had felt an antipathy to Mosby up to that time, for I lived and suffered through the Civil War, but I felt the genuine greatness of these old Confederate soldiers who smile now at their defeats because they see the hand of their God in the ruling of this nation.

*General Robert E. Lee*, of the Confederate Army:

It reminded me of what one of the aides of General Lee once told me. He said:

"I kept with General Lee every moment at Appomattox. His heart was broken. As he came away from General Grant, after signing the terms of surrender, Lee looked over the field—on one side the men in gray, on the other the hosts in blue. He struck his closed fist in his open palm as a most pained expression passed over his face. Just then a general, whose name I shall not give, came up and said:

"General, I shall take my men to the mountains of North Carolina and Tennessee and we shall keep up guerilla war till the last man is killed."

"General Lee replied: 'We have done all that brave, honorable men could do for a cause. But we are Christians, and this is a Christian nation; war must now cease, and we must build up this country—no more devastation. You are a good man. When you have prayed over it you will see matters as I do.'"

It is a good thing to know how a Christian man accepts life's cup of bitterness.—H. E. Monroe, in *Lutheran Observer*.

*Robert E. Lee*, General of the Confederate Army:

"The Bible is a book in comparison with which all others in my eyes are of minor importance, and which in all my perplexities and distresses have never failed to give me light and strength."

Lee was a member of the Presbyterian Church. In "Christ Church" the new that was occupied by the Lee family is shown to the visitor. It is marked with a silver plate bearing the facsimile of the signature of Robert Edward Lee, commander-in-chief of the Confederate army. On the other side of the aisle is the pew which was occupied by the Washington family.

A. M. Evans says in *Record-Herald*:

"The Washington pew, a roomy, comfortable pew of the square type, with seats running around three of its sides and a little wooden gate inclosing the occupants is preserved just as it looked when it was occupied by the Washington family. On the rail is a silver plate inscribed with a facsimile of Washington's autograph. The seat is now reserved for strangers. Nearly every visitor to the church sits in the pew for brief meditation while the caretaker points out features of the interior."

In "The Last Word of the Confederacy" Gen. Lee said: "Remember! we are one country now. Dismiss from our minds all sectional feelings, and bring up your children to be, above all, Americans."

Theodore Roosevelt, then President of the United States, said of Gen. Lee, at the 100th anniversary of Gen. Lee's birthday:

"Gen. Lee has left us the memory, not merely of his extraordinary skill as a general, his dauntless courage and high leadership in campaign and in battle, but also of that serene greatness of soul characteristic of those who most readily recognize the obligations of civic duty."

Thomas Jonathan Jackson:

"Another Christian general in the Confederate army was 'Stonewall' Jackson, as he was named by his soldiers. He was a member of the Presbyterian Church, superintendent of a large Sunday School for Negro children, and the Bible was his constant companion. 'All he had and all he was,' wrote

(Continued on Page Five.)




# THE CHRISTIAN LIFE

## Morning Messages

### The Mightiness of the Church

By Bishop Walden



My message this morning relates to where we are, what we are, what we may be. I read these words: "But as it is written, things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love Him. But unto us God revealed them through the Spirit." One of Paul's visions of the kingdom of Heaven! That Kingdom that the fore-runners spoke of! That Kingdom that Jesus spoke of so often, and illustrated in so many ways! The Kingdom for the coming of which He taught us to pray, and for its consummation! Paul speaks of the invisible Kingdom, because the visible is obvious. He was writing to those of that day, and to us who know what the visible Kingdom is. He was speaking of its invisible forces and powers—that Kingdom of which Christ is the dominating personality; that Kingdom of which the atonement is the one great central fact; that Kingdom of which the Holy Spirit is the vitalizing power. It was this Kingdom that He was speaking of, the Kingdom that is embodied in the visible Church. He combines these in His thought, as we have this co-relation of the visible and the invisible. For that is the characteristic of the Kingdom of Heaven. And it is not confined to this. This world with which we are so familiar is a dual world, has its visible and its invisible things. We see the forms of matter about us, but we also know that there are invisible forces at work—life, in all its transforming and wonderful influence upon this world, a force which is utilized in our day in so many ways. But there is also another force here in this visible world, and that is the force of man, the intellect, the emotions, the will, which we do not see, and the body which is the instrument of the soul.

And so the Church is called the body of our Lord Jesus Christ of which He is the head, the dominating, controlling, directing head. These invisible forces the eye hath not seen and the ear hath not heard, it hath not entered into the heart of man to think of them, and they stand in the same relation to the Church, the visible embodiment of the kingdom, that these forces of the material world are related to the world about us. Without God what would this material world be? There are two great monuments in Washington, one is that of Washington that commemorates and brings before us the thought of patriotism, and that other monument brings before us the inventive power of man; it is the patent office where models of machinery show what thought has done; and as consecrated intelligent patriotism has given us our institutions, so intellect and the inventive genius of man have given us machinery, all these effective forms that have transformed this country from the wilderness into a garden. But for machinery we would still be wearing home-spun and living in our cabins. So, in the kingdom of heaven the Church is the visible embodiment of mighty forces, the Spirit of the living God. But that is not all, it is also the embodiment

of the spiritual power of man. The Church is not a mere visible organization, it is not a thing of to-day; it comes to us from the far off past; It began in the first family. The Church has been conserving the force of every good man and every good woman who lived in the past, and brings that widening tide of spiritual power down to the present. That is what the Church of God is, of which we are a part; that is the mighty kingdom in which we are, and which shows us what we may be as we are related to this kingdom.

I want simply to impress upon our minds and hearts, if I can in these few moments, the mightiness of the Church, of which Christ is the personality, of which the atonement is the great dominating fact, of which the Holy Spirit is the vitalizing energy, and of which converted souls are a part of its mighty forces; that is the kingdom, organized as you see it, that Christ has sent forth

**DO not pray for easy lives ✕ Pray to be stronger men ✕ Do not pray for tasks equal to your powers ✕ Pray for powers equal to your tasks ✕ Then the doing of your work shall be no miracle ✕ But you shall be a miracle ✕ Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God. ✕ ✕ Phillips Brooks**

to conquer this earth. But this kingdom stands related to us as individuals; it stands related to us as local churches; it stands related to us in our great Methodism; it stands related to all true believers in the Lord Jesus Christ. It is the embodiment of mighty spiritual forces, dominating forces. Do you realize that the kingdom of heaven in this earth is the greatest factor which is present in this world? And we are in it.

That is what is meant when the apostle says, "present your bodies." The body was also to be subordinated. I wish this whole General Conference could have heard an illustration that I heard last Sunday week given by brother Carpenter, as he told us how, in twenty-five years, the largest Sunday school of this continent, and of the world, has been built up, not merely by using the helps that we have,—although those helps are used there—but my making Christ the great dominant center of that school. Oh, brethren, let us realize that we are in the midst and a part of this mighty Kingdom, and the thing by which it is to be realized is faith. Faith is the active dominant principle. The atonement is there, the mourning sinner is there; but until that Christ, the great provisions are unfulfilled. It is by faith that we are to conquer. Oh, that God may give us that faith, that we may be sweetened, blessed, and illuminated by His love, so that from this General Conference we will go out to stimulate, inspire, and embolden the Church, wherever we come in touch with it.

### We Shall See the Master Coming

Dark the gloomy night has fallen  
Over stormy Galilee,  
And the straining ship wave-driven  
By the wild tempestuous sea,  
Till it seems no power can save them  
From a darksome watery grave,  
When they see the Master coming,  
Walking lightly on the wave.

All the weary night they've labored  
At the toiling bending oar;  
But the star of hope has vanished—  
They can never reach the shore.  
Then they hear the voice of Jesus:  
"Fear ye not, I've power to save."  
And they see the Master coming,  
Walking lightly on the wave.

When the sun forgets his shining  
On that dark and dreadful day  
When the powers of earth are shaken  
And the heaven rolls away;  
When earth's mighty ones are fleeing  
Like a panic-stricken crowd,  
We shall see the Master Coming,  
Riding swiftly on the cloud.

When the angels come to guide us  
To the presence of our Lord,  
How our hearts will swell with gladness,  
That we trusted in his word!  
And our shouts will rend the heavens  
With hosannas long and loud,  
When we see the Master coming,  
Riding swiftly on the cloud.

Let us not grow weary waiting;  
We shall reap as we have sown;  
We shall see the King of Glory  
When he comes to claim his own.  
We shall hear the voice of Jesus,  
And the trumpet sounding loud;  
We shall see the Master coming,  
Riding swiftly on the cloud.

—R. L. Maynard.

### Knowing Christ

A father asked his little boy, "Do you try to believe me?"

"No, of course not. I don't try to believe you; I do believe you. 'I can't help it.'"

Just so it is with those who have learned to know God as a loving Father in Christ. Want of confidence, or misplaced confidence, in things temporal is often the cause of loss, failure, and even of ruin. Nor can this be avoided except by a better knowledge of those with whom we have to do. It will not mend matters by again trying to trust. We must first know that those whom we wish to believe are trustworthy. Then we can not help having confidence in the man acting accordingly.

### The Good News of God's Glory

It is good news to know of God's story. The simple fact of his glory is a wonderful blessing to us. But this would not be true if his glory were something from which we were forever hopelessly separated. A poor man in the slums of New York does not count it good news when he hears of the total wealth of the richest man in the world. For he and that millionaire's riches are, so far as he knows, forever separated. But God's glory is good news to us because it includes us. God's power over our sin is part of his glory. God's giving us his Son our Christ, to be our Life, is part of his glory. God's happiness is part of his glory; and his holiness is actually ours in Christ. "As" soever the Father hath are mine," said Jesus and we are joint heirs with Christ. No wonder that Paul writes to Timothy of "the Good News of the glory of the blessed God." Christ invites us to make that Good News ours by living now and here in the glory of "God, who calleth you into his own kingdom and glory." And as we behold "as in a mirror the glory of the Lord," we "are transformed into the same image from glory to glory." Have we praised God as we should for the gospel of his glory?—*Sunday School Times.*



## The Great Opportunity Afforded the Negro for His Education

By Secretary Penn

In all the history of Methodism, as it concerns the Freedmen's Aid Society, never have we had such an opportunity as is before us in 1913. The Society exists for the colored people alone, and therefore, it is the colored man's opportunity in Methodism.

The General Conference in Minneapolis, without a dissenting vote, and with an enthusiasm that was significant of its purpose and of a victory possible, passed the following Report No. 1, from a Committee on Freedmen's Aid:

"We endorse the recommendation of the Board of Managers, the General Committee, and the Board of Bishops, that the year 1913 be observed as the Semi-Centennial Jubilee of the glorious Act of Emancipation; that the church year be kept free for religious and patriotic celebration of this momentous occurrence, and that special offerings be made in connection with this anniversary celebration for the support, endowment and more perfect equipment of the Freedmen's Aid Schools."

In the appeal to the Church, the General Conference sent out this word:

"The work of the Freedmen's Aid Society is fundamental to the whole program of Missions and evangelization in the South. The entire life of the race must be baptized with the spirit of education and religion. To this end the unendowed and meagerly equipped schools of the Society should receive Jubilee offerings to the amount of at least a half million dollars. The need of teachers, scientific apparatus, equipment and buildings is now imperative. We now lag when we should lead. Our colored members will give one dollar in five."

Let two things be distinctly understood. First, that the great legislative body of world-wide Methodism regards the Semi-Centennial of Emancipation a distinct event, a mile stone in American history. Certainly no church, or set of people, had more to do with emancipating the slaves, nor has done more to educate and bring them up in these fifty years, than Methodism.

Second, the right of way given the General Conference to exploit the general church for a half million dollars, independent of the regular apportionment, is an opportunity that may never come to us again. But opportunities amount to little if we do not fully comprehend them, and with a vision of what it means use and crowd the opportunity to its utmost.

In this initial article, we wish to call the attention of the District Superintendents, our pastors, laymen and friends to this our greatest opportunity in Methodism, that they may think about it, talk about it, and begin to adjust themselves in sympathy, purpose and determination to get the last dollar available for our Freedmen's Aid schools during 1913. The slogan is a "Self-denial Offering," for 1913, of not less than one dollar for each member in our colored Conferences.

The Secretaries of the Freedmen's Aid Society are assured everywhere that good and philanthropic people, in and out of the church, are going to give upon the assurance that colored people themselves, after fifty years of freedom and progress, are ready to do the biggest thing in giving ever done by them. When one remembers that this biggest thing in giving means also the biggest thing in getting, we ought to go into the business with the will and confidence that has victory in it from the start. One would judge that as fast as this matter is formally brought to the attention of our ministers and laymen, they propose to enter into the campaign with a zest which means victory, for up to this time the East Tennessee, Tennessee and North Carolina Conferences have been the only ones to meet

of our colored conferences, and each has put down a large cash subscription, and accepted the plans of the Board of Managers for the Jubilee, proposing to work them to their utmost. All the plans for the Jubilee have been approved by the Commission and our Board of Managers. Literature outlining the method of organization is in preparation and the whole Semi-Centennial Jubilee will be before the Church by January 1st.

The Jubilee Celebration in our colored Conferences begins Wednesday, January 1, when it is expected that every Methodist church in these Conferences will hold an Emancipation exercise, and the Jubilee formally launched by affecting an organization of a Jubilee Commission in each church, sufficiently large to divide the membership of the church into clubs of ten, giving to each member of the Commission ten people to superintend during the year 1913. From each of these ten people it is expected that a minimum of \$1.00 extra from all other collections will be secured as a Jubilee Self-denial Thank-offering for the education of the Negro race, fifty years after emancipation. Surely we are all ready to make this offering. The initial collection of the Jubilee is to be taken at the Emancipation Celebration on Wednesday, January 1, 1913. Preparation for this Celebration ought to be begun at once, the orator secured and the pastor select the Jubilee Commission, so that everything will be ready for announcement. The Sunday following January 1st, which is the first Sunday in the year, our pastors are requested to preach a Jubilee sermon, and perfect the organization and appointment of the Commission in such ways as may not have been done on the Wednesday preceding. Our Freedmen's Aid school bodies will also have Emancipation exercises on the same day, and the student bodies organized in the same way as the churches for the Semi-Centennial. Sunday schools and Epworth Leagues can organize independent of the regular church if they so desire.

The Semi-Centennial celebration and self-denial offering for the entire church will be on Lincoln Sunday nearest the birthday of the great Emancipator. The program for that day is to be known as "The Red Road," which covers the idea of the blood of Christ making of the Negro a freed man, and the same blood of Christ is to make him a free man if ever he becomes such. The cross of Christ is to be the central figure of the program, emphasizing purity that must be in life if our people are to be free men, and that that purity comes through the blood of Jesus Christ, at the foot of the cross, where we are to deposit our self-denial offerings, for be it remembered that Jesus said: "If any man will come after me, let him deny himself and take up his cross and follow me."

The program is in preparation, and will thus be one of loyalty to Christ, patriotism and lastly self-denial, which always follows loyalty and patriotism.

Do not delay, brethren, for we have now but two months before January 1st. Let us be getting our plans ready, and we suggest that the pastors mark these articles and keep them as a guide in the organization for the Jubilee Year. There is more to follow of suggestion and plans in our next article.

"No man can do his work well, as well as as he can, year in and year out, and not be hacking at something more impalpable than wood or stone, and not be shaping something more durable than iron and steel. even his own character, his own spiritual destiny. Every workshop is a workshop for forging that for making it strong and beautiful."

### Remit Your Rally Day Offerings

The Discipline requires that the Sunday School Rally Day offering be forwarded to the Corresponding Secretary of the Board of Sunday Schools. Many Sunday Schools that observe this day neglect to forward their offerings until months after they are taken. As a consequence, the Board of Sunday Schools is forced to borrow money for its work while funds lie idle in local treasuries. If Pastors and Sunday School Superintendents will see that their Treasurers remit their Rally Day offerings as soon as taken, they will save the Board of Sunday Schools a large interest charges and enable it to turn interest into benevolence.

Brethren, please forward your Rally Day offerings at once to the Corresponding Secretary of the Board of Sunday Schools, 14 West Washington Street, Chicago.

EDGAR BLAKE,

Corresponding Secretary.

EDWIN R. GRAHAM,

Treasurer of The Board of Sunday Schools.

### Words of Gold

(Continued from Page Three)

Harland, "belonged first to his God, then to his wife." He was warmly attached to his Sunday School. Whenever he was able to leave his camp he would go hence to see his Sunday School. His last dispatch to General Lee was: "I trust that an ever kind Providence will bless us with great success." This wish was not gratified; he did not live to witness the surrender of General Lee; he was shot, by mistake, by one of his own guard.

Lee and Jackson are both dead; but their names will live forever in American history, not only as the names of two great generals, but also as the names of two great and noble characters and true Christians.

Dr. Robert MacArthur, Pastor of Calvary Baptist Church, New York, founder of the Baptist College in St. Petersburg; now pastor of the Baptist Tabernacle, Atlanta, Ga., "A great scholar and a fine type of a Christian gentleman," in "Golden Age."

"Never were the opportunities so great as now for doing great things for God and man. The whole earth is a whispering gallery, making known the name of Jesus Christ as the Saviour of men. Telegraphs, telephones, steamships and railways have girdled the earth as never before. Doors are opening into every heathen nation. God is calling His Church to go up and possess the land for His so nand for the salvation of men. Today India is as near America as once Europe was; today, in heathen lands, science is opening highways for the feet of the messengers of Christ. Oh, that God would arouse His Church to enter into these great opportunities! Oh, that our hearts might be opened as never before, to be the spheres in which the divine Spirit would achieve the triumphs of divine grace! God hasten the day when the Church shall gird herself with His power, to bring this rebellious world into sweet submission at the pierced feet of Jesus Christ!"

(To be Continued)

Small service is true service while it lasts:  
Of humblest friends, bright creatures!  
scorn not one!

The daisy, by the shadow that it casts,  
Protects the lingering dewdrop from the sun.

—William Woodsworth.

"Where shall I find Happiness?" asked a soul. "Next door to Content," said one who knew. The direction appears to be accurate. Certainly happiness does not and cannot live next door to Discontent—what neighbor would who could help it? Many discontented young people expect to have happiness drop in upon them suddenly to stay. But can there be any real chance of it? — Great Thoughts



## The Transfiguration

International Sunday School Lesson for November 24, 1912

Mark 9: 2-13.

Memorize verses 9, 10. Read Matt. 17:1-8; Luke 9:28-36.

**Golden Text:** There came a voice out of the cloud, saying, This is My beloved Son; hear Him. And when the voice was past, Jesus was found alone. Luke 9:35.

### The Authorized Version

2 ¶ And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves; and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses; and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here; and let us make three tabernacles; one for thee, one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them; and a voice came out of the cloud, saying, This is my beloved Son; hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 ¶ And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man that he must suffer many things and be set at nought.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

### Daily Home Readings

M. The Transfiguration, Mark 9:2-13. Tu. A shining face, Exod. 34:29-35. W. Glory, through death, John 12:20-28. Th. Pre-eminent in glory, Col. 1:9-23. F. The true light of glory, John 1:9-18. S. The hope of glory, Col. 1:24-29. Su. Transformed by beholding, 2 Cor. 3:12-18.

**Verse 2:** After six days—So in both Mark and Matthew; Luke, however, says "about eight days," which is obviously intended to be a less precise statement, as the word "about" indicates.

**Peter, and James, and John**—The selected group of disciples, forming an inner circle within the larger company, and selected on several other occasions to be the exclusive companions of Jesus at crucial moments in his ministry.

**A high mountain**—Luke uses the definite article "the," while in 2 Peter 1:18 the scene of the transfiguration is referred to as "the holy mount." For the place compare introductory paragraph above.

**Transfigured**—Literally, metamorphosed, or, as Luke, following more nearly the literal sense of the word, has it, altered. Jesus Himself refers to what happened as a vision (Matt. 17:9). However, we may explain the event, it was clearly a revelation of reality and no mere mockery of the senses.

3. **Glistening**—An exceptional word, not occurring again in the New Testament, though used elsewhere in describing the flashing of burnished brass or gold.

**As no fuller on earth can whiten them**—The fuller's art seems to have consisted in "washing the material with some preparation of lye, beating or rubbing it and exposing it to the rays of the sun." The cleaning or bleaching involved in this process achieved exceptional results in the whitening of the cloth, as remains of ancient Egyptian linen testify.

4. **Elijah with Moses**—Usually regarded as representing the two great stages of Old Testament revelation, prophecy and legislation. In reality, Moses was as much of a prophet as Elijah, while Elijah was constantly insisting upon the requirements of Jehovah's law.

**Talking with Jesus**—Concerning the impending decrease at Jerusalem (compare Luke 9:31).

5. **Peter answereth**—All three synoptists represent Peter as the spokesman of the apostolic group. His action under the circumstances is wholly in keeping with his eager, ardent, and impulsive nature.

**Rabbi**—A customary title by which a pupil addressed his teacher.

**Three tabernacles**—Or, booths. These on the slopes of Mount Hermon could easily be made from branches of trees. Peter is wholly unselfish and forgetful of the needs of both himself and his two companions, thinking only of the Master and his distinguished visitors.

6. **Knew not what to answer**—The overwhelming impression of the vision seemed to demand some word in response. Its marvelous nature, however, was conducive to awe and fear rather than to sober

7. **There came a cloud**—Peter's well-meant but only half coherent proposal is not answered, except in the progress of events incident to the divine manifestation as a whole; of this the overshadowing cloud, and the voice out of the cloud were a part.

## Enriching Others Through Self-Giving THE UNSEEN ARCHITECT

Epworth League Devotional Meeting Topic for November 24, 1912

(John 15:1-8; 1 Sam. 20:1-16.)

By the Rev. A. Preston Shaw, B. D.

### Concerning the Scripture

In John 15:1-8, Jesus uses the simple illustration of the vine to teach His disciples and followers their dependence upon Him, and His method of perfecting their character and producing fruit through them. Jesus clearly shows them that He is the source of their growth, character and productiveness and that they receive life only as He gives His life—Himself—to them.

"Abide in Me" is the most important commandment of all. It is the basis of all life. It is the source of all growth. It is the cause of all spiritual fruit bearing. It is the thing to be sought after most of all, for if they would abide in Him, He would do the rest in the perfecting of their character and in the fruit of their lives.

Let us note Jesus' method of character building: He gives Himself to them who will abide in Him. His disciples need not concern themselves about power. His power will work in them. They need not worry about fruitfulness. He will produce the fruit through them. They need not concern themselves about anything except keeping in close touch and communion with Him. His unseen hand will build them up into vessels of honor and glory in His kingdom.

Although the story of David and Jonathan was written long before Jesus came into the world, it fitly illustrates the principle underlying abiding in Christ. It is a story of friendship—of love. Abiding in Christ means about the same thing—it means a continuous love for Christ. Although the Sacred Record contains only a little concerning the life of Jonathan, his continuous love for David shall ever cause him to be considered among Israel's great men. It is also true that the love—the self-giving—they had for each other contributed in no little degree to the strength of their character and the success of their lives.

Hear ye him—Not Moses and the prophets, but Jesus, is hereafter to be their guide and authority.

8. **They saw no one any more, save Jesus only**—The actual departure of Moses and Elijah it was not given the disciples to witness.

9. **As they were coming down**—According to Luke, apparently on the morning following the transfiguration.

**Save when**—The time of the resurrection is left in definite and contingent.

10. **Kept the saying**—Obedied His commands to tell no man, though among themselves the strange words of Jesus concerning His resurrection from the dead, together with the event itself, was a matter of frequent conversation and questioning.

11. **And they asked him**—A further difficulty presents itself to their thinking. According to the teaching of the scribes, the advent of the Messiah was to be preceded by the reappearance of Elijah; but here was an appearance of Elijah after the Messiah's advent concerning which Jesus had charged them to say nothing.

12. **Elijah indeed cometh first**—Jesus interpreted this prophecy as having been fulfilled in the life and work of John the Baptist, who came and taught in the spirit of the Old Testament prophet.

**Restoreth all things**—In the sense of inaugurating a great moral reform movement for the religious betterment of Israel.

**Suffer many things and be set at nought**—The humiliation of being despised and rejected by those whom he came to redeem was the severest part of the Master's suffering.

13. **They have also done unto him**—The three disciples understood that Jesus meant to identify Elijah with John, Matthew's account clearly pointing out the fact that He did. (Matt. 17:13.)

**As it is written of him**—What is recorded in the Old Testament regarding Ahab's and Jezebel's treatment of Elijah (1 Kings 19) was typical of Herod and Herodias's treatment of John.

### The Meaning and Application To Us

From to-day's lesson we may learn some important truths: First, Christ's method of perfecting the character of others and making their lives fruitful is found in giving Himself to them. All He asks us to do is to keep in close touch with Him and He will do the rest. The work of turning this wicked world to righteousness and God is too great for any except God Himself. Our part is not doing the work ourselves, but surrendering ourselves unto God—abiding in Him so that He can do His work through us.

No matter how we strive or toil or battle alone, we must fail. As no light can be had in our electric burners and no movement can be had among the wheels of electric power machinery unless they are connected with the power house, so we can do nothing unless we abide in Christ.

In the second place, we learn that we can do effective work in moulding the character of others and making their lives fruitful only as we follow Christ's method of self-giving. We must love others. Instruction, advice, and counsel, without the part of mothers can do more with forming the character of that son than anything else. Abiding love on the part of Christians for the welfare of sinners is the only effective way of bringing them to Christ. It is God giving Himself to man and man giving Himself to God which bridges the chasm between God and man. It is love that is the great character builder and fruit producer. More love to God! More love to man!

Winchester, Va.

Fact is, people don't die of troubles in this world; they die of fretting at 'em, only they don't seem to know it.—Elizabeth Stuart Phelps.



## Personal and General

At Ackerman, Miss., the Tri-County Colored Fair was held October 17th. The counties of Choctaw, Winston and Oktibbeha participated.

The Rev. E. C. F. Troupe, pastor, and the loyal membership of our church at Itta Bena, Miss., raised \$513.98 in a recent rally, toward the new brick church.

Mr. and Mrs. J. D. Graham, of McClellanville, S. C., announce the marriage of their daughter, Miss Delphine Graham, to the Rev. Laurence Bonaparte, on Wednesday, November 6th.

Miss Mary Belle, eldest daughter of the Rev. J. C. Robbins, of West Raleigh, North Carolina, is teaching Music and English in the Handy High School of Biscoe, North Carolina. Miss Robbins, who is a graduate of Bennett College, passed a most satisfactory examination, making a first grade certificate.

Miss Blanche E. DeBoe, the nineteen-year-old daughter of the Rev. and Mrs. W. J. DeBoe, of St. Joseph, Missouri, is an alumnus of Lincoln high school of Fayette, the Geo. R. Smith college of Sedalia, and the State Normal school of Jefferson City. Miss DeBoe is now a member of the faculty of the High school in St. Joseph, Mo.

The Rev. J. C. Eusan, the successful pastor at Yorktown, Texas, informs us that a mistake was made in our recent report of the financial effort on that work. In the rallies more than \$300.00 for the church alone, and \$147.75 for the school was raised. Since then the school collection has amounted to \$153.25. Grand total for the church and school, \$495.45.

Recently two rallies have been held in the town of Lexington, Va. The Baptists with a membership of over 500 raised \$516.00, and our pastor, the Rev. E. J. Ruddock, B. D., with 180 members raised \$44.00, which is said to be the greatest single effort in the history of our Lexington Methodism. Brother Ruddock is a hustler and deserves to be congratulated.

The dedicatory services of Shilo Methodist Episcopal Church, Lauderdale, Miss., will begin Friday, November 15th. Sunday morning, the 17th, Dr. J. M. Shumpert, Superintendent of the Meridian district, will preach the dedicatory sermon. Dr. W. W. Lucas, Assistant Corresponding Secretary of the Episcopal League, will conduct the dedicatory service. The Rev. R. L. Tate, pastor, and the people are to be congratulated on the erection of this new house of worship, built just opposite the old site, the building on which was destroyed by fire three years ago.

### BISHOP SCOTT AT CLARKSBURG; W. VA.

An incident of race interest and pleasure to the people of our Trinity Methodist Episcopal Church, and of the city in general, was the recent visit of Bishop Isaiah B. Scott. On account of the brief notice many who would have been much gratified to see and hear Bishop Scott knew not of his coming, yet on Friday evening, the 1st., a fair-sized audience greeted this, one of the senior pastors of our great church. His lecture upon the subject "Why God Made Africa" was both educational and inspiring. His ability as an easy and forceful speaker was clearly demonstrated. The audience was in his grasp, to laugh at odd manners and customs of the natives, to weep over their eagerness and longing for the true Light and to share of the substance to help carry on the great work that he represents. Aside from his pleasing deportment as a speaker, Bishop Scott won all hearts by his friendly, brotherly manner. This visit is destined to work a deal of good among these people, many of whom have never before come into contact with one of our Bishops and none of whom had before beheld or heard our own Bishop Scott. We thank the Bishop publicly for the inspiration of his brief journey among us. A collection of \$22.00 was given for Foreign Missions.—Joseph H. Jenkins, Clarksburg, W. Va.

### BISHOP THIRKIELD VISITS MISSISSIPPI

#### At Jackson

The visit of Bishop W. P. Thirkield to the city of Jackson, and his addresses delivered, will have lasting and far-reaching effect. A large number of the ministers of the Mississippi Conference gathered in Central Church to greet him. The beautiful auditorium of Central Church was filled with a mixed mass of people, representing the several denominations of the city. Many distinguished citizens of both races were present, and one of the most conspicuous among the white visitors was Mayor Millsap. Mayor Millsap is one of Mississippi's leading citizens and a great lover of humanity. He is the promoter and financier of the great Millsap College, and benefactor of the Campbell College of Jackson. He met and entertained the Bishop at his home and accompanied him to the various schools of the city, where Bishop Thirkield delivered addresses. Ministers of the Mississippi Conference who were present to greet the Bishop with a warm reception were A. J. McNair, A. M. Trotter, J. C. Houston, H. A. Woods, C. H. Brown, S. A. Cowan, H. Henderson, J. E. Holmes, L. L. Shumpert, H. May, L. D. Hopkins, C. H. Johnson, M. White, and the Rev. O. Gillespie, of the Upper-Mississippi Conference, who led in prayer. Short, but appropriate addresses of welcome were delivered by the following brethren: A. M. Trotter, representing the Mississippi Conference, Dr. A. C. Smith, pastor, representing the Methodist Episcopal Church South, Dr. W. T. Vernon, president of Campbell College, representing the African Methodist Church, the Rev. M. F. Fulford, representing the African Methodist Episcopal Zion Church, Dr. E. B. Topp, representing the Missionary Baptist Church, Dr. W. A. Scott, representing the Christian Church, and the Hon. L. K. Atwood, president of the Southern Bank, representing the professional and business men of the city. After the addresses of welcome Dr. A. J. McNair, District Superintendent, introduced Bishop Thirkield, whose subject was the "Catholicity of the Church." Some of the important things mentioned in the Bishop's address, and which made a lasting impression upon the hearers, was his emphasis upon the joining of the Young People to the Church and a Pure and Blameless Ministry.—G. W. Smith.

#### At Yazoo City

October Twenty Second, Nineteen Hundred and Twelve will go down in the history of Yazoo City as Bishop Wilbur P. Thirkield's day. Notwithstanding his short stay of less than a day, he left an undeniable impression for good, not only upon the members of the Methodist Episcopal Church, but upon the hearts and minds of the representatives of all the denominations in this place. His train was one hour late which caused the service at the St. Stephen's Church to be delayed, but the vast congregation waited with patience. Mr. Shelby Reed, a local Cotton Buyer, and Mr. L. A. Magruder, a local business man, received Bishop Thirkield at the train with the usual Southern hospitality. After the hearty hand-shaking with our delegation, which consisted of the Rev. P. A. Taylor, W. N. G. Lipscomb, J. A. Williams and the writer, Mr. Reed took the Bishop in his automobile to his home in Lintonia for supper. After supper they sped their way to the Church. The service opened with words of welcome on behalf of the city by Mr. J. G. McGuire, editor of the Yazoo Herald and Secretary of Mississippi Press Association. Mr. L. A. Magruder delivered words of welcome on behalf of the Methodist Episcopal Church South; the Rev. Dr. Caldwell on behalf of the Presbyterian Church; the Rev. Dr. Holcomb on behalf of the Baptist Church; the Rev. I. J. Turner, D. D., on behalf of the African Methodist Episcopal Church; Dr. R. E. Fullilove, M. D., on behalf of the city. Dr. Fred H. Bunton was introduced and in turn introduced the Bishop. An editorial in the Yazoo City Herald says the address Tuesday night was one of the most inspiring the writer ever heard. Bishop Thirkield delivered a short but impressive sermon Wednesday morning at the Methodist Episcopal Church South. All who heard him there are loud in his praise.

wherever this Bishop of the Church, this Brother of Mankind, this Servant of God, doth go.—W. P. C. Morrison.

#### On the Greenville District

The Greenville District of the Upper-Mississippi Conference was favored with the presence of Bishop Thirkield Wednesday night, October 23rd. He lectured at Wesley Chapel. The Rev. J. W. Byrd presented a large and representative audience to the Bishop and he found his way to the hearts of the people. Thursday at noon Bishop Thirkield left Greenwood for Greenville. At Greenville he found our Church struggling under a debt of \$1100.00. The good Bishop saw the man to whom the money was due and a satisfactory arrangement for liquidation of the same was made. While we were talking about the church debt, the Rev. W. W. Willard, Presiding Elder of the Methodist Episcopal Church, South, with one of his leading members, came in to get the Bishop to take an automobile ride. At 8:15 p. m. the church was filled with an eager congregation. After the lecture a collection of \$100.00 was raised, the Bishop himself contributing \$50.00. He found the church \$1,100.00 in debt and left it \$500.00 in debt. Bishop Thirkield's visit to the Greenville District has done more to help our Methodism than can be told in this letter. Dr. W. A. Attaway, M. D., welcomed the Bishop on behalf of the business people of the city, and the Rev. Fred H. Bunton on behalf of the Greenville District. The District Superintendent introduced the Bishop. The Rev. G. Orange and his good people are doing a splendid work here. In our audience were the Rev. W. W. Willard, Presiding Elder here, of the Methodist Episcopal Church, South, who took the Bishop out in his automobile while here, and the Jewish Rabbi and one of his members. We thank God and take fresh courage.—H. B. Hart, District Superintendent.

### FARMERS' CONVENTION

The third annual convention of the Colored Farmers and Mechanics of Lincoln County, Missouri, convened in Troy, Missouri, at the Wesley Methodist Church, October 26. The two previous sessions convened in February. The promoters thought it would enhance the interest of the convention and reach and touch more people by changing the time of meeting to October. The unparalleled success of the session just closed justified beyond all reasonable doubt the wisdom of the change. Mr. Wilton Perkins, the vice-president, delivered the welcome address in a characteristic and happy vein, and Prof. D. L. Christian responded to same. The discussion on "Wheat" was opened by Mr. Benjamin Menifee, of Foley. It was at once seen that he understood his subject in all its phases, in practice as well as theory. "Poultry Raising" was introduced by Prof. Samuel Clark, of Cyrene. A paper on the subject was also read by Prof. Reuben Clark, of Wentzville, Mo. Many points of interest were brought out. "One-Horse Farming" was amusingly and instructively discussed by Prof. D. L. Christian, of Elsberry. "Water Supply" was discussed by Mr. Warren Robinson. He deserves much credit for the information he had gathered on the subject. Mr. H. E. Hutt, in a very able way, introduced a paper on "Buildings for Man and Beast;" the average Negro should have heard it. The exhibits were of the best products of Lincoln County and, without flattery, they would have shown up creditably at the Missouri State Fair. One notable feature brought out was the interest our women are taking in poultry raising, reports showing their sales for the year ranged from \$50.00 to \$200.00. Mrs. James Teague, of Auburn, ranked first. Mr. James Teague, the husband of this enterprising lady, owns one of the best farms in the State. He sold \$1,900 worth of hogs last year besides other stock accordingly. The annual address by the President, Prof. J. M. Cockfield, was replete with wholesome instruction and valuable information. He is the organizer and founder of the Farmers' Conventions of both Lincoln and Pike Counties. Such a safe and sane leader should be appreciated by the race. May he live many more years to inspire and lead his people. There was a literary and musical program rendered, in which some of Troy's best local talent appeared, being ably assisted by Mrs. Chas. H. Hardin, an accomplished musician of Jefferson



## The Work of the Freedmen's Aid Society Reviewed by the General Committee

The General Committee on the Freedmen's Aid Society met in Smithfield Methodist Episcopal Church, Pittsburgh, Pennsylvania, November 7, 1912. There were few absences. Nearly all the Bishops were present and took an active part in the meeting. There is no waning in the interest of the Church in the cause of the Freedmen.

The Committee was opened with Bishop C. W. Smith presiding. President R. S. Lovinggood offered prayer.

After the appointing of the usual committees, the report of the Board of Managers to the General Committee was read by the Corresponding Secretaries, Doctors Maveety and Penn. Dr. Penn reading the first part.

The report opened by calling attention to the marked reduction of illiteracy among the Negroes of the country. The twenty-one schools had last year a student enrollment of 6,610, only 231 were in the college courses. All too few. There is not much danger of over high education when there are so few students in a great educational system like the Freedmen's Aid taking the higher courses. Something ought to be done to increase this class of students.

The report, in discussing the industrial phase of the Freedmen's Aid work, says: "A first-class, up-to-date farm ought to be a part of the equipment of every school, and no student, not even for the ministry, medicine, or law, ought to be permitted to graduate without a knowledge of agriculture. In the present stage of development of the Negro people, its professional leaders should have at least sufficient knowledge to sympathize with and stimulate their people in that form of industry from which most of them gain their daily bread." We are in the fullest sympathy with the propaganda for industrial education, but to make every school a farm school would be impracticable. Every leader of the Negro race should be in sympathy with those who must till the soil—but to divert time, energy and talent to the study of agriculture not to be used would be educational extravagance. The student should be fitted for his life work. To do this the claims of the individual as well as the claims of the race must be considered.

A brief paragraph of the report shows the large financial interests that the Society must direct. The report says:

"The total income of the Society last year from Conference collections was \$133,406.79, which was 24,305.34 less than the preceding year. In company with others of our benevolent boards, we shared in the decrease in Conference collections. In addition to the amount contributed by the Conferences, \$163,146.67 was paid by the students for tuition, room rent, board, and incidental fees, and \$129,705.25 from other sources, making a gross income for the Society and schools of \$426,258.71. The total income of the schools and expenditures as compared with the preceding year shows an increase of \$27,018.61 in the income, and an increase in expenditures of \$45,558.62. The indications from Conference collections for the Fall Conferences are that we have reached the lowest line of decrease and are slightly on the up grade again.

"In addition to the above gross income of \$426,258.71, the Board administers \$244,065.85 in endowments, special trusts, and annuity funds, which are kept invested, the earnings being applied for the benefit of the schools, so that the Board is responsible for and administered through the office and schools the past year \$670,324.56."

### THE DEBT WIPED OUT

The report also brought out in the

report related to the wiping out practically of the debt which has been hanging over the Society for the past twelve years. The Freedmen's Aid Society received from the sale of Fort Worth University \$19,000. This was applied on the bonded indebtedness, so that on July 1, 1912, the debt of the Society stood at \$6,000. Since that time \$2,500 has been applied on the debt, leaving only a small balance of \$3,500, which can be taken

### THE GENERAL COMMITTEE ON FREEDMEN'S AID HELD IN SMITHFIELD CHURCH, PITTSBURGH (PENNSYLVANIA), THURSDAY, NOVEMBER 7, SENDS THE FOLLOWING APPEAL TO THE CHURCH:

The year for an advance in our entire colored Educational movement has come. It is the strategic time for our Negro work. The money expended during the past few years has been mostly for the maintenance of existing work, and only a minor amount allowed for repairs and new buildings and almost nothing for endowments. As a result we are not measuring up to the Twentieth Century standard of educational efficiency.

There is an absolute demand for extensive repairs, additions and new buildings, as well as increased productive endowments.

In accordance, therefore, with the action of the General Conference authorizing an Emancipation Jubilee Celebration, we send out the call to all Methodism to rally to the aid of our Negro work.

We ask for increased sympathy for the Freedmen's cause.

We appeal for a Jubilee offering of \$500,000.00 over and above the regular gifts. Of this amount the Colored Conferences themselves are expected to contribute \$100,000.00 in addition to their regular offering, which last year amounted to \$22,000.00. Already the three Colored Conferences that have thus far met have made cash contributions to the amount of \$1,300, as a beginning toward the \$100,000.00 special fund.

In brief the plan is this:

1. A Jubilee Celebration on January 1st (the exact Emancipation Jubilee Day), by our colored churches to announce to the Jubilee organization plans and start the special call among them for their part of the special fund.
2. A rally in every church in Methodism as near Lincoln's birthday (Sunday, February 9) as possible, at which time shall be urged the Freedmen's cause, both for increased offerings in the regular collections and special gifts by the Church and by individuals for the Jubilee fund.
3. The special Jubilee request not being subject to apportionment, we commend the special plans of our Secretaries to the favorable consideration of every pastor and every church, and ask an agreement to stand responsible for some definitely named amount of the \$500,000.00 special request.
4. We recommend that our Jubilee Commission arrange, so far as is consistent with the demands of the work, to utilize the Presidents of our institutions in securing increased endowments for their respective schools, and at the same time the Commission be given authority to designate, where deemed best, certain schools for which these white Conferences shall make their special offerings.

The presence of Bishop Henderson at Chattanooga, Bishop Leete at Atlanta, Bishop Thirkield at New Orleans, the additional supervision by Bishops Cranston, Berry, Anderson, Smith and McIntyre, and the increased emphasis of the Freedmen's cause now being made by our entire Episcopal Board will mean, without doubt, a quickening of the work along the whole line.

It is the hour of our Freedmen's opportunity. We send the call in trumpet-tones to every pastor and every church in Methodism. Let the appeal reach our utmost bounds. May heaven bless the work!

The report called attention to the Emancipation Jubilee. Plans are being perfected by which it is hoped to secure from the Church, as a fitting celebration of the Jubilee, a gift of a half million dollars.

On this page we are publishing the final action of the General Committee with reference to the Jubilee.

The Committee adjourned the morning session to permit the sub-committees to make up their reports.

The afternoon session opened under the presidency of Bishop E. H. Hughes. Dr. Robert Stephens, of Illinois, conducted the devotions. Later on in the session Bishop Thirkield presided.

The first item of business was the consideration of the appropriations to the schools for 1913-14. The first appropriation to come up for consideration was that for Gammon Theological Seminary. Here a discussion arose on the present enrollment of Gammon and the relation of the Seminary to the needs of the Negro ministry of the South. Bishop Henderson wanted to know why there were so few students. Bishop Thirkield and Bishop Walder and Doctors I. G. Penn, E. A. White, R. S. Lovinggood, Levi Gilbert and J. H. Scott, took part in the discussion. The feeling was that more men should be in Gammon. Bishops Leete and Henderson and Doctors Race, Ketchum and Penn were appointed a committee to study plans for the larger usefulness of Gammon. The committee is to report to the Board at Cincinnati. The Committee proceeded to consider the appropriations.

The General Committee appropriated for 1913-14, \$132,000 as against an appropriation of \$141,650 for 1912-13, a decrease of \$9,650 due to the falling off of the receipts for the year ending June 30, 1912. Notwithstanding the decrease in the total appropriation there was no cut in the appropriation to the schools. There was, on the other hand, a slight advance in this item. There was an increase of \$1,900 which went to Sam Houston College, Gilber College and Meridian Academy. Appropriating for the expenses of a ministration, interest, repairs, printing, gravelling, painting, etc., there was a saving of \$11,550 as compared with the budget on these items for the previous year.

The following appropriations were made to the schools for 1913-14: Gammon Theological Seminary, \$14,500; Flint Medical College and Sarah Goodridge Nurse-training School and Hospital, \$3,400; Meharry Medical College, \$1,500; Bennett College, \$3,000; Clark University, \$9,500; Clark University, \$8,500; Sam Houston College, \$4,500; Morgan College (and affiliated school), \$5,900; New Orleans University, \$5,000; Rust University, \$5,600; Geo. Smith College, \$3,000; Philander Smith College, \$4,650; Wiley University, \$650; Walden University, \$6,400; Central Alabama Academy, \$2,900; Cook Institute, \$3,100; Gilbert Academy, \$1,050; Haven Academy, \$500; Meridian Academy, \$2,200; Morristown Normal and Industrial College, \$5,000; total, \$850.

The plan of the Finance Committee was approved as well as the every member campaign.

A commission of five, three of whom will be announced by the Bishops and two by University Senate, will study our school work in the South. The General Committee requested this Commission to study the schools with reference to change of local as well as the reduction of the number of schools.

care of at any time. What a relief to be rid of this long-standing and burdensome debt.

In rejoicing over the wiping out of the debt, much credit is due to Dr. H. C. Jennings, the treasurer, whom the Committee warmly praised for the fine business methods in handling the financial interests of the Society. Bishop Moore said the clearing of the debt was due largely to Treasurer Jennings, who has kept faithful watch over the interests of the Society, guarding against further debt and insisting on a gradual reduction of



# Southwestern Christian Advocate

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- 1—All business letters should be addressed to Eaton & Malins, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

The Committee on Repairs and Betterment reported through Dr. R. S. Lovinggood. The feeling prevailed that sufficient amount should be set aside from the Jubilee gifts to put all the buildings in good repair and to supply much-needed class-room equipment.

After announcements the business session of the General Committee adjourned with the benediction by Bishop Walden.

At night, in the Smithfield and Warren churches, anniversaries were held. Bishop Shepard presided at the Smithfield church. Dr. I. G. Penn, Bishop Quayle, Bishop Henderson and Dr. R. S. Lovinggood spoke. A collection of \$190.17 was taken for Samuel Huston College. Bishop Anderson and Dr. P. J. Maveety spoke at the Warren Church.

For the first time in years the General Committee on Freedmen's Aid closed up its business in one day.

## OUR SENIOR EFFECTIVE BISHOP

(Continued From Page One)

is held in high esteem by his colleagues. While there is no law, custom and sentiment have created the rank of senior Bishop, and given him certain distinction and power. The senior Bishop presides at the beginning of all the meetings where all the Bishops attend. He opens the General Conference and the General Committees and the other Bishops preside in turn, according to seniority, except for reasons of absence, personal preference or otherwise. The Senior Effective Bishop presides in the General Conference at the reception of Fraternal Delegates, and often speaks on public occasions as the representative of the Board of Bishops. In case of the death of a Bishop during the interim of the meetings of the Board of Bishops, the senior Bishop adjusts the assignment of the Conferences of the deceased Bishop.

Our present Effective Bishop is Bishop Earl Cranston, a worthy successor of Bishop Warren, who was the premier Bishop of the Church for eight years. Bishop Cranston is deservedly popular with his colleagues and the Church. He is a safe leader. He is wise in his judgment and eminently just. He is our statesman Bishop. His part in the establishing of the Methodist Church of Japan earned for him this title and the masterful Episcopal Address read by him at the last General Conference, re-affirmed and made permanent the title conferred upon him by our admiring Methodism.

We are presenting a picture of the strong face of our Senior Effective Bishop.

## People of Interest

The Rev. J. D. Banks, a member of the Louisiana Conference, died Wednesday, November sixth, at Slaughter.

President-elect Woodrow Wilson and Vice-President-elect Thomas P. Marshall are members of the Presbyterian Church.

Mrs. L. W. Johnson, of Little Rock, Arkansas, and Mrs. J. M. Johns, of Denver, Colorado, are visiting their sister, Mrs. J. H. Hubbard, at South Atlanta, Georgia.

President William M. Gordon, of Haven Academy, Waynesboro, Georgia, was formerly professor of Mathematics and Science at Central Alabama College, Birmingham, Alabama.

The Rev. Wm. H. Berry, of the Washington Conference, and pastor at Frederick, Maryland, died Friday, November first. He was a graduate of Gammon Theological Seminary.

The following have been chosen as Representatives from the Cities to the General Committee of Home Missions and Church Extension by the Board of Home Missions and Church Extension, acting according to the provisions of the Discipline. The Rev. James Rowe, D.D., Chicago, Illinois; the Rev. James E. Holmes, Brooklyn, New York; Fred J. Lovatt, Newark, New Jersey.

News has reached the Board of Foreign Missions, New York, of the marriage, on September fifth, at Khandwa, Central Provinces, India, of the Rev. Carl Herman Guse, and Miss Anna R. Elicker. The ceremony was performed by Bishop J. Wesley Robinson, in the Methodist Church. Mr. Guse is Superintendent of the Khandwa District, and Miss Elicker, a missionary of the Woman's Foreign Missionary Society, went out to India under the Des Moines Branch, having been stationed first at Jubbulpore, and later at Khandwa.

It has been the custom in India for some years past to set apart an entire month for evangelistic services in which all missionaries and all workers of all grades unite. Last year the Spirit was so poured out upon the work that during the month there were over 6,000 conversions and baptisms from heathenism. This year the month set apart is from November twenty-fifth to December twenty-fifth, and a cable has been received from India by Bishop Frank W. Warne, requesting him to ask our people through the home Church to offer earnest and united prayer for this month of evangelism in India.

Returning to the field, after furlough, there sailed from New York on Thursday, October thirty-first, two men who have rounded out nearly a quarter of a century in the interests of South India Methodism—the Rev. William L. King and the Rev. William H. Hollister. Brother King and Brother Hollister became members of the Wisconsin Conference in 1883 and in 1884, respectively. By a singular coincidence, they arrived on the mission field within two months of each other, and both joined the South India Conference, by transfer, in 1888. It is interesting to note that each of these men has a son who is now a missionary in India, and Mr. Hollister also has a daughter, Alice, who is a Woman's Foreign Missionary Society worker at Belgam, South India.

The will of Mrs. Alice J. Robinson, of Battle Creek, Michigan, who survived her husband, Laverne W. W. Robinson, but a few weeks, has been filed for probate. The will contains the following bequests: Claffin University, \$5,000; the Board of Foreign Missions of the Methodist Episcopal Church, \$3,000; Albion College, \$2,000; Woman's Foreign Missionary Society, \$500; Woman's Home Missionary Society, \$500; Aldrich Memorial Deaconess Home and Training School, \$500; Young Women's Christian Association of Battle Creek, \$500; Young Men's Christian Association of Battle Creek, \$500; Conference Claimants of Michigan Conference, \$500; Michigan Children's Home, Society of St. Joseph, \$500; the Nichols Memorial Hospital, Battle Creek, \$500.

## DISTRICT CONFERENCE VISITATION

The Fall District Conferences play an important part in the affairs of the Upper Mississippi Conference. For they come at the most prosperous season of the year, which is, indeed, an opportune time to emphasize and raise the several benevolent collections and also to secure subscriptions to the SOUTHWESTERN. This opportunity is not lost by the enterprising Superintendents and pastors of this Conference, and nothing is left undone to make possible complete reports at Annual Conference. A lot of good work is done at these fall Conferences.

It was my good fortune to visit three of these District Conferences the past week—the Aberdeen, Tupelo and Winona. President J. T. Docking, of Rust University, Dr. E. M. Jones, Field Secretary of the Board of Sunday Schools, and Dr. W. W. Lucas, Assistant General Secretary of the Epworth League, also visited these Conferences, and stirred the hearts of the people in behalf of their several causes.

The spirit of these three Conferences was fine, and all present seemed to have a mind to work. One cannot help but believe that our church work is on the eve of a great awakening.

As I visited the three Conferences in four days, my stay at each was necessarily brief. Complete reports of the work accomplished will appear in a later issue.

The Aberdeen District Conference was held at Brooksville. The session began with nearly all pastors present and large delegations on hand to represent the several charges. Rev. J. M. Marsh is an energetic District Superintendent, and keeps things moving. The work of the District is in excellent condition. Rev. T. W. Davis gave the visitors royal entertainment.

More than fifty cash subscriptions were secured. The following pastors took the lead in bringing about this result: A. E. Franklin, W. C. Conwell, T. W. Davis, J. M. Walton, C. W. Walton, O. W. Crump, F. H. Henry, Jesse Burton and G. W. Baker.

The Tupelo District Conference met at Tupelo. This was my first visit to this District, but my few hours' stay there convinced me that I had missed much because of my absence in previous years. However, District Superintendent E. F. Scarbrough and his pastors were so loyal to the cause of the SOUTHWESTERN that they carried on the work and secured just as many subscribers as though a representative from the SOUTHWESTERN had been present.

The work of the District is in fine shape. Revivals have been held, which have resulted in more than three hundred accessions. The benevolences will be twenty per cent in advance of last year. Rev. G. J. Dobson took good care of all delegates and visitors. Superintendent Scarborough is an excellent presiding officer and directs the work of the Conference in a kind, yet thorough, business-like manner.

The fifty subscriptions secured here were obtained without the least trouble. Rev. J. W. Golden, who looked after the interests of the SOUTHWESTERN prior to my arrival, proved himself one of the best representatives we have had at such meetings.

The following pastors contributed three or more subscriptions: A. A. Wright, L. A. Armstrong, D. Vanderford, J. H. Tolbert, J. W. Golden, P. A. Lemon and G. J. Dobson.

The Winona District Conference met at Lexington. As I arrived late in the session the enthusiasm had about spent itself before my coming. However, the various reports showed that great things had been accomplished on the District.

The pastor, the Rev. E. O. Woolfolk, made excellent provisions for the entertainment of the Conference. The parsonage here has been rebuilt and is now a thing of beauty and comfort. A recent rally netting over two hundred dollars reduced the debt on the parsonage to a comparatively small amount.

The colored Public School building here is the finest and most complete I have ever seen in a town of this size. Prof. Mingo, a member of our Church, is principal. He has several assistants.

Twenty-five subscriptions were secured. On Sunday morning I attended services at Durant. The pastor, the Rev. J. C. McGee, and his members are preparing to give the annual Conference a royal reception. All are enthused over the coming of the conference to Durant, and the citizens of all denominations have joined together to extend a hearty welcome to the Conference and to make its stay pleasant. M. S. D.



## Recent District Meetings

### GULFPORT DISTRICT

September 26-29 the upper division of the Gulfport Epworth League, Sunday School, Ladies' Aid and Woman's Home Missionary Societies held its district missionary meeting. The sessions were well attended. On Friday night the Rev. J. B. Brooks, of Gulfport, preached a delightful sermon. Several League Chapters, Sunday Schools and Ladies' Aid Societies reported. It is evident that the convention is adding life to the work of the auxiliaries on the District, where the pastors take hold and help. The League, Sunday, Schools, and Ladies' Aid Societies, at the request of the president, have subscribed a scholarship, and promise to send \$15.00 annually for the education of a girl in our Mission School in Africa. The president gave a talk at each meeting on the Southwestern Christian Advocate. Too much cannot be said in praise of the Rev. Mr. Langston and his good people for their generous hospitality. Mrs. Langston, the pastor's wife, was elected District Junior League superintendent. The District Secretary, Mrs. Tuggle, being absent, Mrs. K. Green was elected secretary, pro tem.—Rebecca Green, Secretary; W. H. Smith, President.

### WAYCROSS DISTRICT

The Home Missionary Convention convened at Macon, in Warren Chapel, September 27-29, Mrs. Deana Kemp presiding. Matilda Weeks was elected secretary. The missionary sermon was preached by the Rev. Mr. Wallace. The Rev. Mr. McCarland, pastor of the African Methodist Episcopal Church, was introduced and delivered an inspiring address which was responded to by the Rev. F. R. Bridges, District Superintendent. Mrs. Minnie V. Jackson, District Deaconess, made a glowing report of her work. The literary program was delightfully carried out on Saturday morning. Several excellent papers were read. Mrs. Priscilla Bridges, wife of the District Superintendent, presented the subject, "Missionary Work a Christian Work." Miss Flora Mitchell, of Clarke University, delivered an inspiring address on "Mission Work." The convention was a success. Sparks, Ga., was selected as the next place of meeting.—Matilda Weeks.

### SHREVEPORT DISTRICT

The seventh session of the Shreveport District Epworth League, Sunday School and Ladies' Aid Convention was held at Longstreet, La., in Pleasant Grove Church, October 25, 26, 27. District Superintendent B. J. Reddix opened the convention at 12:30 p. m. He then turned the convention over to the presidency of the Rev. E. P. Harris, president of the District League. F. J. Thomas was chosen convention secretary. Eighteen were present at roll call. The printed program was made the official guide, and each of the four departments in the League was given a session, presided over by the vice-presidents of the respective departments. Topics, covering various phases of each department were adduced and discussed by the several pastors and delegates. Much useful information was gleaned and a determination resolved to effect a forward move in every line of church activity. The Sunday School and Ladies' Aid Society were well represented, and important subjects discussed pertaining to the Sunday School and Ladies' Aid Society by Pastors S. Green, D. S. Shelby, J. E. Rolax, B. F. Branch, T. B. Oville, W. R. London and others, while the wise counsel, ready data, appropriate and eloquent remarks by District Superintendent B. J. Reddix, which established him the man of the hour and a leader worthy of the esteem accorded him by the convention. Twenty-one young men signified their desire to align themselves with the church. Quite a nice sum was realized for schools. The Rev. T. B. Oville preached the League annual sermon, and the Rev. J. E. Rolax that of the Ladies' Aid Society. Both sermons inspired the people, helped the cause and reflected much credit on the preachers. The services on Sunday were in keeping with the holy influence of the Lord's Day. Soul-stirring sermons were preached by the Revs. J. J. Harkins, W. R. London and E. P. Harris. The Rev. W. R. London preached the closing sermon at night. Logansport was chosen as the seat of the next convention.—H. J. Thomas.

### LINCOLN CONFERENCE

The third annual convention of the Woman's Home Missionary Society of the Lincoln Conference of the Methodist Church convened in St. James Methodist Episcopal Church, Coffeyville, Kansas, October 3rd, and held sessions for three days. Mrs. Alpha Smith, the president, introduced the Rev. S. A. Stripling, District Superintendent of the Muskogee District, who spoke from the subject, "The Woman's Home Missionary Society an Important Factor in the Onward March of the Church." The Rev. Walton Brown, the pastor, conducted the devotion.

Most of the delegates and officers were at the opening of the session. Mrs. J. E. Williams, Nowater, Okla., the recording secretary, read the minutes of the previous session. The minutes were so accurate that they needed no correction. Mrs. M. M. Robinson, of Tulsa, Okla., ex-president, was present as a delegate and gave her assistance to the convention. Mrs. E. W. Norris, Muskogee, Okla., organizer of the Woman's Home Missionary Society Convention, and who is Conference organizer, was present and made several addresses. The local church received the convention with open arms. Every delegate's home had been arranged, and the greatest hospitality was shown by the local auxiliary. On Friday evening (the 4th), the welcome address was delivered by Mrs. Mary Roan, secretary of the local auxiliary, and the response was made by Mrs. M. J. McCay, Oklahoma City, Okla. On the same evening, Miss Bessie M. Garrison, National Field Secretary of the Woman's Home Missionary Society spoke on the work of the Woman's Home Missionary Society. The address was instructive and entertaining. She also spoke on Sunday in the afternoon to a full house. She contributed much to the success of the convention. The president's annual address covered the work in detail. Every Conference officer had her report ready and made a nice showing in the year's work. Several of the white ladies of the city attended the convention and gave encouragement. The convention was harmonious throughout. In three days a great deal of business was accomplished. The reports from the local auxiliaries showed marked improvement. The report of money for dues was more than double that of last year. The auxiliaries pledged a hundred dollars to the different Homes of the Church. Individuals made pledges as follows: Mr. J. E. Hogan, \$6.00; the Rev. J. E. Williams, \$1.00; Mrs. Alice Scott, \$1.00. The visiting ministers to the convention were the Revs. S. A. Stripling, J. J. Cabell, J. E. Williams, and Walton Brown. All of them addressed the convention in encouraging words. The next convention will be held at Tulsa, Okla. Officers: Mrs. Alpha Smith, president, Coffeyville, Kansas; Mrs. Edna Green, vice-president, Chetopa, Kansas; Mrs. M. J. McCay, corresponding secretary, Oklahoma City, Oklahoma; Mrs. J. E. Williams, recording secretary, Nowater, Oklahoma; Mrs. Mary F. Thompson, treasurer, Muskogee, Oklahoma; Mrs. E. W. Norris, Conference Organizer, Muskogee, Oklahoma; Miss Lida Counce, Mite-Box Secretary, Coffeyville, Kansas; Miss Olivia Potter, Young People's Work, Oswego, Kansas; Mrs. Patton, Secretary of Literature, Oklahoma City, Oklahoma; Mrs. Lula Mann, Systematic Beneficence; Mrs. M. M. Robinson, Secretary of Supplies; Miss Laura Curtis; Mrs. Lee.—(Mrs.) Mary Thompson.

### ANNISTON DISTRICT

The Anniston District Conference has just adjourned. Reports coming up from the various charges by the pastors, local preachers and others, representing departments upon the District, were indeed good and encouraging. Fine papers were read. The Rev. J. H. Harris preached a fine missionary sermon. The Superintendent of the Opelika District came over and spent a day or two, as did also Brothers S. D. Davis, J. J. Harrison and R. M. Davis, of the same District. These brothers added greatly to the interest of the Conference. Mesdames Camphor and Strozler, Annual Conference and District Presidents of the Woman's Home Missionary Society, did great work for the Society here. Eighty or ninety dollars was raised for Central Alabama College. More than \$6,000 has been raised for all causes upon the District this year. Talladega Church is not yet rebuilt. Kidd Street Church has

been rebuilt by Brother Trammell. Fine papers were read by the ladies representing the Woman's Home Missionary Society, Epworth League and Ladies' Aid Society. Also good papers and addresses were delivered by those representing the Methodist Episcopal Brotherhood. President S. E. Moses, principal of the City School of Anniston, who was our leading lay delegate from the Central Alabama Conference to the General Conference of the Methodist Episcopal Church at Minneapolis, Minn., gave an outline of his mission to that Conference which greatly delighted that body. Dr. E. Jones, D. D., representative of the Board of Sunday Schools, addressed the Conference upon the work and far-reaching effect of the Sunday School Board. Dr. Jones' speech made a deep and lasting impression. J. H. Hubbard, of Atlanta, Ga., came over on a double mission, as he characterized it, to look after both the Stewart Missionary Foundation for Africa and Gammon Theological Seminary. The speech of Dr. Hubbard was of a very high nature and of unusual interest to the Conference. The welcome address on the part of the citizens of Roanoke was delivered by his Honor, F. P. Nichols, Mayor of Roanoke. Four visiting pastors were present from Opelika District. The delegation as a whole was above the average in many respects, notably in education, moral principles and dress. Our District Superintendent, the Rev. S. A. Jordan, Sr., did himself great credit by the faithful and impartial manner in which he presided over the Conference. The next session of the Conference will convene with the Hohson City Methodist Episcopal Church, 1913.—W. T. Trammell.

### FORT SMITH DISTRICT

The District Conference, Sunday School and Epworth League Convention of the Fort Smith District, Little Rock Conference, met in St. Paul Church, September 4-8, at Little Maumelle, Arkansas. The Rev. H. P. Coulter, D. D., our District Superintendent, presided. The Conference was well attended and reports from the District Superintendent and pastors showed splendid progress along all lines. Mrs. L. B. Coulter was elected president of the District Epworth League and Mrs. G. E. Strong secretary. Dr. Cox was with us on Friday night and made a strong speech in the interest of Philander Smith College, after which a collection of \$104.00 was taken. Strong sermons were preached by the Revs. W. B. Smith, H. Bright and Washington. The Conference was well entertained and too much praise cannot be given the good people of Maumelle and their strong pastor, the Rev. B. F. Neal, for their hospitality toward the Conference. The Conference adjourned, to meet next year at Solgohachie.—M. F. Strong.

### PINE BLUFF DISTRICT

The Pine Bluff District Conference met at Eudora, Arkansas, September 25th, the Rev. John H. Green presiding. The Rev. W. S. Sherrill, D. D., was elected secretary, the Rev. B. J. Griffin, treasurer, and the Rev. W. B. Harris reporter to the Southwestern and other papers. This was one of the greatest sessions ever held on this District. Reports showed the churches in a prosperous condition. Raised for benevolences, \$533.00, with twelve not heard from. The spiritual tide was never better. The men were all in fine humor, despite six months of rain and high water. Sunday the Rev. W. S. Sherrill, D. D., preached a great sermon at one o'clock, p. m. The invitation was then extended and seven came forward for prayer. At 3:30 p. m. the Rev. C. W. Whitehead preached. This service was continued until the seven at the altar had been converted and six out of the seven joined the church. At eight o'clock the Rev. W. B. Harris, D. D., preached an able sermon and at the close twenty persons came to the altar for prayer. The house was packed and the good people were greatly impressed. If there is a difficulty in this District it is because the territory is so large that it makes it hard to reach all points. Yet the outlook is good.

### Personal and General

The Rev. T. A. Jackson, our pastor at Lake Arthur, Louisiana, is very ill.

The Rev. J. C. Robbins has installed a heating plant in Wilson Chapel, West Raleigh, North Carolina, at a cost of \$260.00. This has been done since the recent session of the North Carolina Conference.



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## Gleanings from the Field

### ALABAMA

Center Grove.—In July last the Lord called our pastor, the Rev. J. G. Williamson to his blessed reward. Dr. A. W. McKinney, District Superintendent, wrote to the Rev. T. S. Sanders, recently from Gammon Theological Seminary, and who was at the time conducting a successful revival at Decatur, to come and take charge of the work until Conference. He came to on the third Saturday in July, and because of the illness of the District Superintendent, the Rev. Mr. Sanders carried out the Conference, to the delight of all concerned. It was then announced that he would be our pastor for the remaining part of the year. We had read of the success of his pastoral labor in South Alabama, but to us he was a stranger. His first sermon, however, and his manner of conducting the business of the Quarterly Conference proved his ability to take care of the situation. After returning from the District Conference, held August 11, he started our revival, which proved to be the greatest in the history of Methodism in this place. We had a larger attendance and a better expression made than ever before. Twenty-three souls were converted and added to the church, and three received from other churches. The Rev. J. Chuman, from Decatur, preached several strong sermons during the meeting. No other religious project has brought together a larger crowd in Madison county than that that met on Sunday, September 2nd, to witness the baptismal services. After listening to a remarkable sermon on Baptism by our pastor, the Rev. M. Sanderson, the congregation responded with a collection of \$26.85. The converts were baptized and the services closed Sunday evening, September 2nd, and the pastor left for Bessemer to conduct another revival. Our church is as never before. We regret that we cannot keep this man of God as a natural revivalist and a pow-

revival since the 26th of April, and everyone was a success. The Church needs more young men of this type.—(Miss Ollie Love.)

Warrior.—Our fourth quarterly conference was held at St. James church October 5-6. Dr. J. W. Thomas, district superintendent, preached twice on Sunday to the delight of all who heard him. At eleven o'clock his text was: "He Cannot Be Hid"—Mark 7:24. At night: "I Know that My Redeemer Liveth"—Job. 19:25. Paid district superintendent, \$12.10.—W. M. Lee Wood, pastor.

### ARKANSAS

Newport.—Emory Chapel had a splendid rally for the trustees Sept. 29. The members were divided into districts—namely—Clow, with Mrs. Susan Yandell presiding, reported \$15.65; Ft. Smith, Abraham Jackson presiding, \$3.65; Forrest City, B. J. Thomas presiding, \$4; Little Rock, Mrs. Adelia Thomas presiding, \$13.90; Pine Bluff, George Chatman presiding, \$7.55; total from districts, \$44.75; public collection, 2.80. Grand total, \$47.55. The people and pastor are in harmony and everything is working well. The stewards are planning a rally for the pastor, and every one is willing to do his part. We have some splendid people who are standing by every cause in the church.—J. W. Terrell, Pastor.

Gurdon.—My third Quarterly Conference convened Sept. 6-7. Officers presented good reports. The Rev. J. L. Bryant held the quarter as the Rev. L. G. Hodges, our Superintendent, couldn't be present. The quarter was a great success. Raised on benevolence, \$21.75. We went out of our quarterly meeting into a revival, the result of which was nine accessions and seven conversions. Raised for all purposes, \$93.15. The Rev. J. L. Bryant preached an able sermon. The District Conference, held prior to the quarterly Conference at Gurdon, Ark., was said to be the best ever

President of Philander Smith College held his anniversary and raised \$139 for Freidmen's Aid; total amount raised, \$464 cash. The Rev. L. G. Hodges is the man for this district. At the close of the Conference he conducted the Lord's Supper and the great outpouring of the Holy Spirit was felt by all present. Too much praise cannot be given to this small membership for the way they cared for the Conference and to the citizens of Gurdon, also.

Jacinto.—Third quarterly conference met at Jacinto October 5th with the Rev. J. H. Greer, district superintendent, presiding. Sunday he preached an eloquent sermon. Jacinto has paid the superintendent in full. Our church is not very old here in Jacinto. We organized in 1910, own one acre of land and have a splendid building on the lot. We have a membership of 45. The Rev. H. Allbright, our pastor, is laboring hard to bring this church to the front. We are to have a grand rally for the pastor the first Sunday in November at which time we expect to pay our pastor in full. The Rev. H. Allbright has organized a new church at Bunn and has a splendid Sunday-school at both places.—W. M. Salls, district steward.

### FLORIDA

Jacksonville.—On September 21-29, the Rev. J. S. Todd, district superintendent, presided over the fourth quarterly conference of the Wrightville charge. Reports showing the work in fair condition were read. Mr. J. W. Davis read a resolution, asking the return of our beloved pastor, the Rev. Scott Bartley. The Rev. J. S. Todd, our district superintendent, has given us faithful and creditable service, kind and impartial in his ruling, always wise in his decision of law, and successful in his work. He has won the appreciation of our church as was shown by the presentation of a gift recently. Dr. Todd was with us Sunday morning when he addressed the Sunday-school and later preached powerfully. The Rev. Scott Bartley, our genial pastor, is doing a great work. His motto: saving of souls; his plea: every dollar of the benevolence raised for the annual conference and every member should subscribe for our great Paper, THE SOUTHWESTERN CHRISTIAN ADVOCATE.—L. A. Riley, secretary.

### Malaria Makes Pale, Sickly Children.

The Old Standard Grove's Tasteless Chilli Tonic drives out malaria and builds up the system. For grown people and children. 50c. at stores.

### GEORGIA.

BLACKBURN.—Our second quarterly conference convened September 7-8, the Rev. W. H. Wheeler, superintendent, presiding. The officers presented reports which indicated success on all lines of the work during this quarter. The Rev. Mr. Wheeler is looked upon as a model superintendent. His claim was raised in full. We are now organizing for fall rally. Look and pray for success.—A. J. Williams, pastor.

COLLEGE PARK.—Our fourth and last quarterly conference was held Sept. 6-8, Dr. C. L. Johnson, superintendent, presiding. Every phase of the work was looked into in a business way. Raised in the quarter, \$13.32. As a token of love and appreciation to Superintendent C. L. Johnson for the service he had rendered this charge the sisters gave him a grand reception. Mesdames Mamie Cunningham, Rebecca Johnson, Lina Hines, with I. C. Becker and Tomie

wiches and ice cream were served. Music was rendered by Miss Lennie Spear and Miss Julia Brooks. Solo by Mrs. Nella May Willis, after which Dr. Johnson made a talk which interested all. He spoke effectively of his work for these six years on the district. The committee tendered resolutions to the effect that as Dr. C. L. Johnson had rendered such proficient and faithful services for six successive years and had used his influence so that our church here has been presided over by good, able pastors, a rising vote of thanks and a warm hand-shake should be tendered him. A cordial invitation and welcome was assured him for the future as this work regards him as one of the strongest and best prepared men of the Atlantic conference as district superintendent. The resolutions were signed by Prof. H. B. Crochran, Miss Nora Cockran and Miss Julia Brooks.—J. H. Brandon, pastor.

Boxley Charge.—On September 7th and 8th, our worthy District Superintendent, Dr. E. D. Giddens, held our fourth Quarterly Conference at New Hope Church, Brentwood. A. B. Strippling, brother of District Superintendent S. A. Strippling, of the Lincoln Conference, and J. S. Strippling, of the Savannah Conference, was elected secretary and reporter. Our pastor, the Rev. P. B. Gibson, has done an excellent work for these two years he has been with us. Our District Superintendent, Dr. Giddens, dispatched the business of the Conference with that smoothness characteristic of him. During his five years on the District the same smoothness has characterized his every Conference and Superintendent, pastors and people work in unison and harmony. There have been marked improvements in our charges' benevolent collections. Last year we sent up \$84.00, and for the last four years we have averaged over \$70.00 a year, besides there have been material improvements in nearly every church on our charge and district. From a report of \$250.00 of benevolent moneys we now report \$700.00 and \$800.00 a year, with 1,400 full members. We have paid our pastor this year \$250.00 and we will pay him his full assessment, \$500.00. Sunday, despite the rain, we paid the Superintendent \$15.75, and will pay him the balance of \$15.00 and give our pro rata on his Conference suit soon. Superintendent Giddens preached three times Sunday, and each sermon was a gem. The Superintendent also espoused the cause of our educational plants in our Conference, the Haven Academy at Waynesboro and the Haven Home for the Training of Girls, under Miss Viola E. Baldwin, in Savannah. He gave a great recommendation to our new principal of the Haven Academy, Prof. W. M. Gordon, son of Prof. F. M. Gordon, principal of the Deaf Mute College of Cave Spring. Dr. Giddens was pastor at Cave Springs for five years and knows Prof. Gordon. He stated that there would be a great rally for the school and that soon a dormitory would be built.—A. B. Strippling.

Bascom.—September 21-22, the fourth Quarterly Conference convened. From all reports the work is in splendid condition spiritually and financially. One addition to the membership. Class meetings are well attended, also Sunday School. Sunday, Dr. W. M. Bellinger preached excellent sermons. Doctor Bellinger is a great power on the District and is worthy of his high office. Total collection, \$30.25.—D. J.



## Ten Thousand Subscription Campaign

Encouraging reports continue to come from Pastors who have tried our plan for securing Ten Thousand subscriptions. Many are surprised to find out how easily subscriptions may be secured by the Collection Card system.

Now is the time for our Pastors to do a little earnest work for the Southwestern. If you have not entered into the Campaign as yet, please write for a supply of cards and begin a canvass now. You need not confine yourself exclusively to members of your church. There are many in your community not members of your church who would gladly subscribe if shown the value of having a Christian paper in their homes.

How many cards may we send you?

### ATLANTA CONFERENCE

J. W. Bowlin, B. G. Burks.

### CENTRAL ALABAMA CONFERENCE

D. G. Toney.

### CENTRAL MISSOURI CONFERENCE

A. J. Williams.

### DELAWARE CONFERENCE

M. W. Clark.

### EAST TENNESSEE CONFERENCE

W. H. Brown,

E. L. Wright.

### FLORIDA CONFERENCE

J. F. Elliott,

L. C. Halle.

### LEXINGTON CONFERENCE

W. H. Pope,  
H. W. Simmons,  
W. L. Noel,

R. D. Hines,  
H. H. Hinton.

### LINCOLN CONFERENCE

H. T. S. Johnson.

### LITTLE ROCK CONFERENCE

J. H. Hines.

### MISSISSIPPI CONFERENCE

H. Holston,

R. M. Phillips.

### NORTH CAROLINA CONFERENCE

G. W. Brower.

### SAVANNAH CONFERENCE

J. E. Sapp.

### UPPER MISSISSIPPI CONFERENCE

G. W. Hunt,  
L. F. White,  
Grant Orange,  
M. C. McEwen,  
L. V. Kinard,  
J. J. Johnson,

A. G. Marshall,  
J. M. Walker,  
O. W. Crump,  
T. W. Davis,  
Jesse Burton.

### WASHINGTON CONFERENCE

E. M. Dent,  
T. P. Thomas,

W. S. Jackson,  
L. A. H. Moore.

## Gleanings from the Field

### GEORGIA.

Lee Charge.—Our Annual Camp Meeting was held August 28 to September 1, 1912, Dr. J. A. Richie, Superintendent of the Gainesville District, presiding. Dr. M. M. Alston, of Gainesville, Dr. J. W. Thorps, of Elberton, the Rev. William Bailey, of Commerce, the Rev. C. H. Blake, of Lavonia, and the Rev. Mr. Amie, of Gillsville, were present. Our camp meeting was better than for years. Sunday, at 11 a. m., Dr. J. A. Richie preached to two or three thousand people, white and

black, from the 24th and 25th chapters of the Acts, and our souls burned within us while he unfolded the Scriptures. Seven were added to the church. Total collection, \$57.07. All claims were paid, leaving for the pastor, the Rev. J. H. Ham, about \$20.00.—T. S. Brown.

Trimble.—We began our meeting at our new church, Purdie Lee Chapel, on the first Sunday in September. The service was good. Eleven members were added to the church. For ten years we have been struggling to build a church at Trimble, and under the leadership of the Rev. E. H. Lee we have succeeded. Brother Lee is loved and respected by the people. We have a nice Sunday School and a goodly number of scholars. The outlook is good for a great church at Trimble.—James Morgan.

### Savannah Conference.

Greenville.—We feel it is due our pastor to say something of his accomplishments this year. This is the Rev. W. M. Daniel's first year with us. Our church is in the best condition spiritually and financially that it has been for several years. All here like him, white and colored, Baptists and others. He is a Christian gentleman. Our revival has just closed; accessions, 29. The best revival we have had in 18 years. The whole community was stirred up. A number of the white people visited our meetings every night. The Rev. Mr. Daniel has made a good impression here. The first Sunday in October was Baptising day. We raised for the pastor, \$113.30.—B. F. Lovejoy.

Oxford Circuit.—Our fourth and last Quarterly Conference convened in Rust Chapel, Sept. 28-29, the Rev. J. A. Richie, District Superintendent, presiding. The officers made splendid reports, from both churches, in all departments. The Superintendent highly commended Mr. R. H. Hammond, the secretary of the trustees for his yearly itemized report, which included the installation of electric lights by the Brotherhood Society and the com-

\$215. The Superintendent preached two soul-stirring sermons Sunday at 11 a. m. and at 3 p. m. Three were added to the church. At 8 p. m., he lectured to a large audience on "Jealousy And Its Effects." He was heard with much interest. The young people are glad when the Superintendent comes for he always brings something new and encouraging in the way of sermon or lecture. This quarter shows that the circuit is improving along all lines. The collection was \$41.83 which pays the Superintendent in full for the year. Forty-two members have been added to Rust Chapel and twenty at Westley Chapley. The Lord has been with us this year in all our work and we feel his blessings.—H. L. Phillips, Pastor.

### INDIANA

Lexington.—Dr. G. R. Bryant, district superintendent of the Indiana district of the Lexington Conference was with us to hold the second quarterly conference on the 14th and 15th of last month. On Sunday the Rev. Dr. Bryant preached two able sermons and administered the Lord's Supper to a large number of people. It was a great day for all. He will hold his third quarterly conference here on Friday, November the 1st. This church is about to enter into a revival.

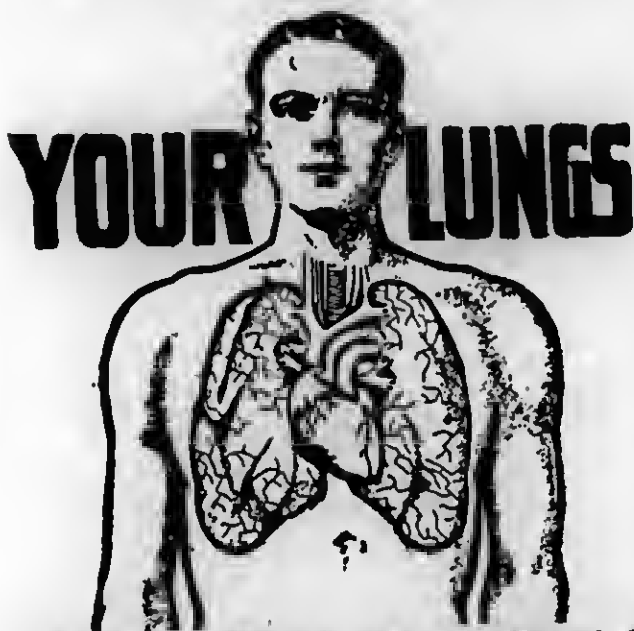
### ILLINOIS

Jacksonville.—Sunday, June 30th, was a great day of inspiration for our church in Jacksonville, Ill. Deaconess Rosa Simpson, of the Texas Conference, stopped over with us for two nights and also Sunday. Jacksonville was much stirred. The three lectures on Sunday from the Deaconess were very impressive. She touched many hearts. A neat sum was raised for the pastor and for the Deacons. Deaconess Simpson paid for 25 concrete blocks in our new church. Our church feels honored to have met such a noble representative of the Church.—A. E. Miller, Pastor.

### OKLAHOMA

Ardmore.—In Warren Church, September 22-23, the third quarterly Con-

ference was held, the Rev. I. W. Terrell, District Superintendent, presiding. The reports of the pastors showed that a great work was being done. Preaching on Sunday, at 10 o'clock, by the Rev. I. W. H. Terrell, Superintendent, and at 3 o'clock Lord's Supper was administered. Preaching at 8 o'clock by the Rev. W. H. Terrell. Paid District Superintendent in full, \$10.00. Paid for all purposes this quarter \$14.00. The Rev. Mr. Holmes is a pastor; he is doing good here that live when this generation is dead. We thank God for such a man in the midst.—J. H. Boyd, Recording Secretary.



### ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?  
Do you have night sweats?  
Have you pains in chest and sides?  
Do you spit yellow and black matter?  
Are you continually hacking and coughing?  
Do you have pains under your shoulder blades?

These are Regarded Symptoms of Lung Trouble and

### CONSUMPTION

You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance and develop, the more deep seated and serious your condition becomes.

We Stand Ready to Prove to You absolutely, that the German Treatment, has cured completely and permanently cases after cases of Consumption (Tuberculosis), Chronic Bronchitis, Catarrh of the Lungs, Catarrh of the Bronchial Tubes and other lung troubles. Many sufferers who had lost all hope and who had been given up by physicians have been permanently cured by Lung Germine. It is not only a cure for Consumption but a preventative. If your lungs are merely weak and the disease has not yet manifested itself, you can prevent its development, you can build up your lungs and system to their normal strength and capacity. Lung Germine has cured advanced Consumption, in many cases over five years ago, and the patients remain strong and in splendid health today.

Let Us Send You the Proof—Proof that will Convince any Judge or Jury on Earth

We will gladly send you the proof of many remarkable cures, also a FREE TRIAL of Lung Germine together with our new 40-page book (in colors) on the treatment and care of consumption and lung trouble. JUST SEND YOUR NAME

## Mme. Turner



### GREAT FRENCH SYSTEM

FOR THE HAIR AND COMPLEXION used in our Beautifying Parlors. Dressed of ladies and gentlemen. TURNER'S MEDICATED HAIR OIL will cure any scalp trouble and will promote the growth of hair, no matter what the condition may be. Price, \$1.00. We kind of soap we want you to use.

MME. TURNER'S MYSTIC FACE will cure every, any, and all kinds of marks or blemishes in 8 or 10 days. You a youthful, clear, sweet complexion. Price, \$1.00. Soap free.

We have a full line of Creole hair of all grades. Wigs and Switches \$1.00 for one of our beautiful pieces.

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### BROTHER

Accidentally have discovered that will cure both tobacco and indigestion. Gladly send par-

J. O. STOKES, Mohawk



BOARD OF CONFERENCE CLAIMANTS

CHICAGO, ILL.

14 WASHINGTON STREET

JOSEPH B. HINGELEY, COR. SECRETARY

The Board of Conference Claimants is a frequent and valuable contributor named "UNKNOWN." On my desk are two \$10 items from him. "UNKNOWN," "who is interested," lives on the Pacific Coast; and the other "UNKNOWN" lives in Indiana. In all "UNKNOWN" has contributed \$1,000 to the Connectional PERMANENT FUND of the Board. Thanks, BROTHER UNKNOWN. We are always glad to hear from you. And we are equally glad to hear from Smith, Jones, and you, Brother Beloved and Known.

\*\*\*  
THREE LIFE ANNUITY BONDS for \$1,600, for \$500, and for \$2,000 went out last week, providing secure income for life to the giver—and perpetual income for the aged minister and widow. Would you not like to look over the settlements of Heaven and see the gardens of blessed old ministers lightened by your gifts? Make your eternal memory joyous by a gift to the Connectional PERMANENT FUND of the Board, thereby making a "Heaven below" for some battling, wearied saint; and giving relish to your own heavenly joys.

The \$5,000,000 JUBILEE GIFT is reckoned from January 1, 1912, and a running account of the same will be printed from time to time, as follows: JUBILEE GIFT—\$5,000,000—1912-1916 (Ordered by the General Conference) PERMANENT FUND of the BOARD, Increase .....\$64,196 Detroit Conference, Increase.. 5,187 Minnesota Conference, Increase 10,598 Michigan Conference (Including Clark Home) ..... 16,474  
Total.....\$96,455

A big business layman writes: "The VETERAN PREACHER is 'the goods.' Please send me a complete file, and mark me ahead on the subscription until the enclosed is used up; and then will remit again."

\*\*\*  
Subscribe now for the Veteran Preacher, 25 cents a year, Club of ten early subscribers, \$1.00.

\*\*\*  
Be careful about witnessing your will. One Conference lost \$50,000 because an interested party witnessed the will. The Presbyterian Minister-Relief lost \$100,000 because the will lacked one signature. The "LIFE ANNUITY BOND ROUTE" to our PERMANENT FUND is safer than the "Will Route"; and it will allow your eyes to see the Holy Land of our Christly giving to help Retired Ministers.

Write to us about LIFE ANNUITY BONDS.

\*\*\*  
How many DOLLAR-GIVERS are presented in the BOARD'S \$85,000 PERMANENT FUND we can only guess. On October 1 it represented separate items, many of which, however, came from Conference Treasurers and Pastors and represent many individual givers. We make a conservative estimate of the number of contributors of one dollar or more by multiplying these items by five; and on November 1 open a careful account with 3,000 "DOLLAR GIVERS," who gave a Dollar or more to the

Board's Connectional PERMANENT FUND. We want—must have WILL have—100,000 "DOLLAR-GIVERS." Send ONE DOLLAR or more and be one of the 100,000 DOLLAR-GIVERS.

Gleanings from the Field

TEXAS

BRENTWOOD.—Our church at Brentwood, is coming to the front. This seems to be a Banner year for us. Our young people are moving as they never moved before. They are becoming to understand that they are to be the church of tomorrow. Our Sunday school superintendent, S. B. Leek, is very active and is always at his post. Our Young Peoples Society is the main-spring in the machine. They were represented at the district conference by Miss Susie E. Voorhies, who was elected superintendent of the Epworth League of the district and B. L. Perkins, who was elected secretary of the Epworth League of the district. They both came home very much inspired to do a greater work. On Friday night, August 23, 1912, a Japanese concert was given by our young ladies which was quite a success, realizing \$5.50. There cannot be too much said about the young people of our church and the success they are making, under the leadership of their President, Miss B. L. Perkins, and Superintendent, Miss M. A. Voorhies. Our rally day Sunday, August 25th., was quite a success, raising for our pastor, \$31.65. The Rev. W. B. Crenshaw, our pastor, is a deep thinker and is bringing things to pass. We hope the conference will send him back to us. —M. A. Voorhies.

Dangerfield Circuit.—We are just back from a great District Conference held at Pittsburg, Texas, with our worthy District Superintendent, the Rev. P. H. Jenkins. We organized a pastors' council and among the many things we did we decided unanimously to raise the District Superintendent's claim before he comes and pay him in the quarter on Saturday. Dangerfield, with J. M. Body as District Steward, with a number of loyal stewards, class leaders and members, all fell in line with the plan, and Saturday evening, September 7, we are the first church on the District to pay off the District Superintendent in full in our business meeting. Now, brethren, I have broken the ice; come on and let's make our District what it ought to be. Brother Jackson Ivery, aged 72, led the class leaders in business session, with \$5.15 collected from his class. The Rev. Mr. Jenkins, Supt., had the meeting give him due honor. Glorious services on Sunday. After adjournment of Sunday School, the Superintendent preached a strong, intellectual sermon and administered the Lord's Supper to a large number from the individual communion cups. Raised during the quarter, \$104.75. May the Lord bless our pastor, the Rev. Jas. Clark.—Jas. Body.

Houston.—Pursuant to the call of the district superintendent Dr. W. H. Logan, the following pastors of the city of Houston, Texas, met at Trinity Methodist Episcopal Church, September 24, 1912: Drs. F. Parker, J. J. Gilmore, J. M. Johnson, the Revs. S. W. Johnson, E. Lee, T. S. Pryor, C. C. Minnegan and S. A. Pryor. After prayer the district superintendent stated the object of the meeting was to organize a city missionary and church extension society. Such society having for its object the strengthening of the down town

churches and the propagation of the weak churches. After this manner the City Missionary and Church Extension Society of the Houston district came into existence. Dr. W. H. Logan was elected president, Dr. F. Parker, vice-president; the Rev. J. I. Gilmore, secretary; the Rev. C. C. Minnegan, treasurer. A committee was appointed to draft a constitution and by-laws composed of Dr. F. Parker, J. I. Gilmore, S. A. Pryor and C. C. Minnegan. The time is ripe for the city missionary and church extension society in the City of Houston and contiguous territory. Great is the City of Houston. Great is the Houston district and great is Dr. W. H. Logan, the man of the hour.—Stephen A. Pryor, pastor Mallalieu Chapel.

THE HAMPTON FARMERS' CONFERENCE.

The annual Negro Farmers' Conference will be held at Hampton Institute, on November 20 and 21. Addresses on practical problems of farm and home life will be given by Hampton instructors and outside experts. There will also be a comprehensive exhibit of farm products, domestic science work, manual training activity, and public-school hand work. Over three hundred dollars will be offered in prizes.

The Conference is an excellent index of Negro progress in Virginia and of the influence of Hampton graduates, farm demonstrators, and industrial supervisors. Invitations have been sent to the directors of experiment stations and deans of agricultural colleges. Doubtless many of these agricultural leaders will visit the Hampton Conference on the return trip from their Atlanta meeting.

Dr. R. R. Clark, who has charge of the exhibits, has recently visited several Negro fairs and farmers' conferences. He has come in touch with the colored men and women of Virginia

HEAD NOISES?

300

Treatments

FREE

The pity of those Head Noises, those wearing—annoying sound in your head? You have thought at times they would drive you crazy. If they did not stop.

Perhaps your hearing is already failing. Even if it is still good you have the added burden of knowing that these Head Noises are only the signals of approaching Deafness.

The whistle of the locomotive does not indicate any plainer the approach of the train, than Head Noises indicate the approach of Deafness.

You may only have the Noises in the head occasionally, or when you have a cold, but you are in danger all the same. You need immediate treatment.

Deafness Specialist Sproule has studied and perfected a method of treatment which has brought untold joy to many, many people troubled with Head Noises. This treatment has, in hundreds of cases, stopped the sound and left the head clear as a bell.



GIVEN AWAY

300 of these treatments are being offered Free. If you want one, write to-day. You may try for yourself the method of this successful Specialist. You will see it is scientific, and why it has cured, where others failed.

Deafness Specialist Sproule wants to help all who suffer from these fierce Head Noises. He knows what intense misery those sounds of escaping steam—that bell ringing in the ear—that singing of crickets or insects—the humming—the puffing—the buzzing—the distant roaring—that dull heavy throbbing—means. HE THEREFORE OFFERS TREATMENT, FREE, TO ALL WHO WRITE AT ONCE. His treatment has cured hundreds upon hundreds. In place of those roaring noises, there is a perfect quietness, in which every natural sound is heard quickly and distinctly.

Just sit down and write a post card or letter request asking for a treatment—Free—for Head Noises. Sign your name and address, and send it off NOW. The treatment will come to you by return mail, and will cost you nothing. Don't delay—send NOW. Write.

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who are developing the conference spirit. Everywhere he found that excellent work has been done by colored women who are interested in the problems of cooking, sewing, poultry-raising, and home improvement.

\$1.00 Package

Free To All



Every Man or Woman Can Have A Beautiful Head of Hair By Using The Wonderful Foso Treatment. Mail Free Coupon Today.

Foso Quickly Removes Dandruff, Stops Falling Hair and Itching Scalp, Changes Gray or Faded Hair to Its Natural Color. Grows New Hair.

Men whose hair or beards are straggling or all gone, women whose tresses have been thinned by fever or hair falling out; requiring the use of switches; little children, boys and girls whose hair is coarse and unruly; all find in this great remedy just the relief they want.

I don't ask you to take my word for it. Fill out free coupon below and mail today for a free \$1.00 package that will prove all I claim.



Free \$1.00 Outfit Coupon.

Fill in your name and address on the blank lines below, cut out the coupon and mail to The Foso Company, 3080 Foso Building, Cincinnati, Ohio. Enclose ten cents in stamps or silver as an evidence of good faith and to help cover packing, postage, etc., and a complete \$1.00 outfit will be sent you at once by mail prepaid free of charge.

Name.....  
City.....  
Street.....  
State..... R. F. D.....



## Marriages

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

**TOMAS-HOWELL.**—Mr. W. M. Thomas and Miss Catherine Howell at New Boston, Texas, October 13, 1912.

**JOHNSON-BANKS.**—At Olive Branch, Mississippi, October 13, 1912, Mr. Will Johnson and Miss Ella Banks in the Methodist Episcopal Church by the Rev. S. D. Troupe, pastor. The bride is one of the leading spirits in church and Sunday-school. The Church was nicely decorated by members of the Social department of the Epworth League.—S. D. J.

**LOCKS-OBEE.**—At New Iberia, La., October 23, 1912, in the presence of a large gathering, Mr. Wilson Locks and Miss Leah Ellen Obree were united in holy wedlock at the residence of the bride's mother and father, Mr. and Mrs. S. Obree. They received many handsome presents. The Rev. Travis Larking officiated.

### PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment and will also send some of this home treatment free for trial, with references from your own locality if required. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 176, South Bend, Ind.

### BRIEF MENTION

The following ladies and gentlemen met at the residence of Mr. and Mrs. Gant, of Wiggins, Miss., on Wednesday evening, October 16th, and organized the Olive Leaf Circle. The object of the Circle is for the purpose of getting an organ for the choir and church. Officers: President, Mr. W. H. Langham; vice-president, Miss Olie M. Donaldson; secretary, Miss Jessie M. Langham; treasurer, Mr. C. Langham. After the meeting had adjourned the guests were invited to partake of refreshments prepared by Mrs. J. Gant.—M. Gant.

There was a grand stake-driving on our church in Patterson, La. We take this method to thank the ministers and their congregations for taking a part with us. The meeting was conducted by the Rev. F. A. Rylander, of the African Methodist Episcopal Church. Sermon by the Rev. W. Cooper, of St. Luke's Baptist Church; subject, "Perseverance." The sermon was very beneficial to all present. Address by Prof. Jackson was also very encouraging. Collection for the day, good. At night sermon by the Rev. Mr. Noah. Closing remarks by the pastor, the Rev. G. Robinson.—Harriet Moore.

The officers and teachers of Simpson Methodist Episcopal Sunday School, with the pastor, gave the Sunday school a banquet Friday evening, October 11, which was largely attended. One hundred persons were served; of this number sixty-five were members of the school. A very delightful time was had by all from eight until ten o'clock. This school holds the second banner of the Ohio District for having the largest per cent of its members in regular attendance each

Sunday of the year. Mr. James Howard, who is superintendent, with a splendid corps of teachers, is making a great success with this school, also with the able assistance of our pastor, the Rev. J. E. Burton.

**Fort Jesup, La.**—Our little church seems to be on the rise again. Our revival closed October 13; two members were received and we had spiritual awakening. Our pastor, the Rev. R. Taylor, has done great works here this year so far.—Nannie Fox.

The third quarterly conference was held October 12-13 at Campbell Methodist Episcopal Church, by the Rev. Dr. Landry. Reports showed an increase along various lines. The love-feast led by the superintendent was deeply spiritual. One member joined the church at this time. The Sunday-school with the church celebrated John Stewart Day. Every feature was enjoyable. The superintendent was paid in full. Rev. H. C. Wilson, our pastor, knows how to do church work.

**LEESVILLE, VA.**—Our Second Quarterly Conference was held at Bridges Chapel Saturday, August 17th. The district superintendent, the Rev. W. C. Thompson, was at his best, also the Rev. A. Frazier of the Baptist Church was present. The Rev. W. C. Thompson preached at 11:30 and assisted by the pastor the Rev. E. A. Haynes, and the Rev. J. C. Ore, local elder, gave communion to quite a large number. The conference convened at 3 p. m. Officers were present with well written reports. Paid District Superintendent in full, \$12. Paid Pastor, \$86.66 for quarter. Sunday at 11:30 a. m. the Rev. W. C. Thompson preached again to a crowded house. Our hearts burned within us while he talked to us from First John, 4-11. Collections, \$9.15. Three joined the church.—J. C. Ore, secretary.

### Gleanings from the Field

#### NORTH CAROLINA.

**Concord.**—The Rev. D. A. Williams, pastor of the Salisbury Charge, is doing a great work in Concord. He began a four weeks' revival the fourth Sunday in August. It created a great spiritual awakening among the people. Pastor Williams began this revival with a small number, three members. The congregations increased every night until we could hardly seat the people. Many souls have been converted and Christians made stronger. The Conference made no mistake when they sent the Rev. Mr. Williams to Concord. He is a young man and an influential preacher. We like him, and he is doing a great work in Concord for the church and people. He is preaching a pure, clean Gospel, and living the same, and the people of Concord are really proud of him. The Board asks his return, as he is planning to build us a church.—C. Mason.

**Beauty Spot.**—Our fourth Quarterly Conference was held on Monday, September 16, Superintendent W. R. Ziegler in the chair. Prayer by the Rev. J. W. Simpson, of the Rowland Charge. The Superintendent dispatched the business of the Conference with care, looking into every phase of church work and giving light and understanding. We paid him in full, \$22.65; for this quarter, \$134.69. After the Conference closed all enjoyed the good things that the sisters had pre-

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### TEXAS

#### EAST MEXIA CIRCUIT.

I am now closing my third year on this circuit; three of the hardest and busiest years of my ministerial life. On my arrival on this circuit of three churches, we were compelled to supplant one with a new church. After three years of hard work, I succeeded in putting one in first-class order, built a nice bell tower, remodeled and painted the building. It is nearly clear of debt, is splendidly located; has a nice congregation of young people, and a fine Sunday-school. We owe but a small amount on this church; not over \$10. Mount Zion is five miles from Teague, and eight miles from Mexia; here we have built a neat frame church which is not quite finished but we are holding meetings in it. About \$100 will complete it and it will then be worth \$2,500 to Methodism. We owe less than \$150 on this church. The debt will be greatly reduced by Conference, if not completely wiped out. Lonza Chapel is two miles east of Mexia, the head of the circuit. This church we have repaired and have paid all indebtedness on same, except \$5.00. The next greatest need on this circuit, is a parsonage. With a good parsonage we could say we have one circuit on the Palestine Circuit in splendid shape. We have had revivals on the circuit with marked success, each year. This year conversions, 17, and accessions, 17. We have not used the humblest mode in collecting benevolence, but in a business way I taught each member that it is his respective duty to give to



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all of the disciplinary causes. We have not used the omnibus mode of line as I desired on account of pairing and building the church yet more has been given by the individual members this year than ever before.—G. W. Gill, pastor.

**Navasota.**—I take this method thank my many friends who came to my residence on Saturday night, 14th, with various assortments of series that will last for many days. This glorious band was led by Sisters Ellen Craig, Geneva Luster and Irene Turner and others. May God bless them all.—Joe Mishow.

**Bellville.**—My fourth quarterly conference was held at Richard Grove Church. We had an old fashioned lovefeast Friday night, October 11th, after which the members gave district superintendent and pastor reception. Address by Miss M. Ward, the teacher of the community school. Quite a number of the officials were out in the business session on Saturday and on Sunday the district superintendent, the Rev. B. Taylor, preached two excellent sermons, one at Richard Grove and one at Jackson. At Bellville. Paid district superintendent, \$37.50; on benevolence, \$18; for all purposes this quarter, \$107. We had a quarterly conference. This is district superintendent's last year. He was at his best.—J. A. Tillory, pastor.



## Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

### THE REV. HENRY A. CARROLL.

The Rev. Henry A. Carroll, one of the oldest ministers of the Washington Conference, died Sunday, September 29, 1912 in Baltimore, at his home, after a brief illness from a complication of diseases. He was born in Anne Arundel County 79 years ago. He entered the ministry during the Civil war. He filled a number of prominent charges in the conference, and at one time was presiding elder of the Alexandria district. While serving at Metropolitan church in the seventies the present home of the congregation on Orchard street was built. He was pastor of the Ames Memorial Church when the congregation secured its present home at Carey and Baker Streets. He was pastor of Magothy Church at the time of his death. For a number of years he served as treasurer of the Baltimore Methodist Episcopal Ministers' Meeting. Besides his wife, three children, the Rev. Julius S. Carroll, pastor of Simpson Methodist Episcopal Church, Charleston, W. Va., Rodney Carroll, of this city, and Mrs. Sarah Robinson, and several grandchildren. The Rev. N. M. Carroll, pastor of the Asbury Methodist Episcopal Church, Annapolis, Md., is a brother of the deceased. He was a member of several departments of the Masonic fraternity. The remains were taken to Ames Memorial Church Wednesday, where they lay in state from 1 until 2 p. m., when the funeral sermon was preached by the Rev. E. W. S. Peck. Other ministers who assisted in the services included the Revs. W. A. C. Hughes, Ernest Lyon, W. M. Alexander, J. A. Holmes, M. J. Naylor, D. G. Hill. Resolutions were read from various departments of his church, the Baltimore Methodist Episcopal Ministers Meeting and the Masonic fraternity. Among the many floral tributes, was a handsome design from Magothy Church. The Masons conducted their rites at the grave in Mt. Auburn Cemetery, after which Rev. D. D. Turpeau committed the body to the grave.

**HOWARD.**—Death came in the home of Mr. Lee Howard, September 19, 1912, and called Home Mrs. Sarah Howard, member of St. Peter Methodist Episcopal Church, Lake Providence, La. The funeral was conducted by the Rev. F. D. Lampion, Presiding Elder of the African Methodist Episcopal Church, Lake Providence District, and the Rev. W. Willis, pastor of St. James African Methodist Episcopal Church, Lake Providence, La., as the pastor of the Methodist Episcopal Church was away.—S. McGuder, pastor.

**THOMAS.**—Elisco Thomas, wife of Mr. Frank Thomas of Longstreet, La., died October 8, 1912 after three months' illness in the full triumphs of Faith. Age, 28 years. She bore her illness as a Christian. She will be greatly missed in the Church. She leaves her husband, six children, mother and father, six brothers, three sisters and a host of friends. The

funeral was attended by the pastor, J. L. Augustus.

**PRIMM.**—Mother Susanna Primm, wife of the Rev. H. Primm, of the Tennessee conference, died at the home of her oldest daughter, Mrs. Delila Sneed, of Nashville, Tenn., September 24, 1912, at the ripe age of 98 years. She was the mother of 14 children, 31 grand-children and 36 great grand-children. Her husband, the Rev. George W. Primm, a local deacon of the Nolenville circuit, passed on before her some years ago. Her children are all members of the Methodist Episcopal Church. The oldest child is 75 years of age and the youngest, 58 years.—H. Primm.

**OUTLAW.**—Willy Outlaw, a member and local preacher of St. Peter Methodist Episcopal Church, Lake Providence, La., died June 27, 1912. His funeral was conducted by C. Facer, a local preacher of St. Peter.—S. McGuder, pastor. (Received in October.)

**CURRINGTON.**—Elizar Currington of Lake City, Florida, died Monday, October 21, 1912, leaving to mourn, 4 sons and 4 daughters. Mrs. Currington was at the time of her death, 83 years old and had been a member of the Methodist Episcopal Church for 50 years. She died believing in the faith of Christ. The funeral was conducted by the Rev. C. R. Howard, pastor of Lake City Methodist Episcopal Church. The body was laid away to rest in the family lot at Columbia City, Florida.

**WILSON.**—On October 6, 1912, Mrs. Agnes Wilson was called from labor to reward. She was born in Jefferson, Texas, in 1864; was brought to Mississippi in 1861 and there made her home. She professed hope in Christ at the age of 13 years, joined the Methodist Episcopal Church and lived a consistent Christian life until her death. She was the wife of Theopolis Roister Wilson, who died August 26, 1909, at Holly Springs, Miss. They had lived in Holly Springs several years, being students in Rust University together with their daughter, Dezzie, who completed her education at the same institution. Mrs. Wilson was truly a missionary, never tiring of doing good when opportunity presented itself. The pleasant, friendly and cordial manner in which she met all classes of people, won for her a large number of friends who held her in high esteem. She taught school in the rural districts for a number of years. When her health began to fail she came to Chicago to live with her daughter and son-in-law, Mr. and Mrs. N. W. Marmion, where loving hands ministered unto her every need. She often told us not to worry, all was well with her. The tender mother, loving daughter, the sweet sister and true friend is not dead, but sleepeth in the quiet of her grave. She leaves to mourn a father, sister, daughter, son-in-law and a host of friends. Funeral service conducted by the Rev. John W. Robinson, pastor. There were floral designs from the church, Woman's Home Missionary Society and friends. The remains were laid to rest in Mount Glenwood Cemetery.—Daisy B. Scott.

**HILL.**—In the death of Mary Elizabeth Hill, wife of Prof. E. D. Wright, teacher of the Smoke Bend colored public school of Donaldsonville, Louisiana, the community has lost a devoted, a good charitable, and kind woman, an honor to the Negro race and a devout Catholic.

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Born and reared in Smoke Bend deceased was christened and reared a Catholic and in girlhood attended the colored Catholic convent in Donaldsonville. Showing symptoms of tuberculosis her husband sent her to Covington in the hope of her restoring her health. She died September 26th, 1912. Her funeral took place next day at the Smoke Bend Catholic Church, Father Gardes officiating and the interment in the Catholic cemetery in Donaldsonville where her husband has erected a family tomb. A number of white families attended her funeral attesting the high esteem in which she was held. Her husband and an only child, E. D. Wright, Jr., survive her. She was a member of Wrights Lodge No. 1 of the Benevolent Mutual Grand Lodge and of

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## Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

The fund being raised toward the memorial to be erected in honor of the late Rev. Wesley R. Butler continues to increase. All interested friends are invited to attend the Thursday evening meetings at the residence of Mrs. Ella S. Boyd, 2413 South Rampart Street.—Eliza Steele, Secretary.

**Union Church.**—On last Sabbath our services were fine all day. One sad feature was the funeral of Sister Beulah Jotto, at 3 p. m. We had a great communion service at night, when the Spirit of the Lord was wonderfully felt. Our church is almost clear of local debts, and the congregation is much encouraged. We expect to be able to make a good report at the Conference. Our District Superintendent, Dr. Valcour Chapman, will be with us November 21-24. Collection on last Sabbath, \$29.40.—R. P. Threlkeld, Pastor.

**Williams Church.**—November 3rd, services well attended all day. Early prayer meeting led by H. H. Parker. General speaking at 11 a. m. At 3 p. m. the Steward Sisters rendered an unique program. At night the Sacrament of the Lord's Supper was administered to ninety-eight communicants. The Rev. F. C. Hamilton, from Baton Rouge, was present and rendered good service. A few days ago the third Quarterly Conference was held, with District Superintendent Turner presiding. Good reports were read. The Superintendent was well pleased. We paid him in full, \$20.00.—T. B. Cooper, Pastor.

**Trinity Church.**—Services well attended all day Sunday. All are rejoicing over the saving of the church. The trustees are preparing for the corner-stone laying December 1, at 2 p. m., when all city pastors and their congregations are expected to participate. A full report will then be made of all moneys collected, and later published. Those of the members who have failed to pay will pay up then, so that their names will be placed in the corner stone. The Sun-

day school is wide awake. Superintendent Sarah Jones and her strong corps of teachers are preparing for the City Sunday School Normal and Institute, on November 22-24. Thanksgiving will be observed in a befitting manner. The Unity anniversary sermon will be preached in Trinity Sunday night, and the Lady Mutuals' the following Sunday night. One new member received. We are on our Southwestern campaign, starting with twenty subscribers, and will continue the good work. Collection for the day, \$21.00.—W. Scott Chinn, Pastor.

### UNION MEN'S MEETING,

Y. M. C. A. AUDITORIUM,  
2220 Dryades Street.

Union Men's Meeting Sunday, November 17th, at 3:30 p. m. sharp. The college fellows of Leland, New Orleans and Straight Universities join with the City Association in this meeting. Three direct six-minute talks will be made by Mr. H. A. Rogers, on "The Beginnings and Work of the College Y. M. C. A.;" Mr. Julius Scott, on "The Force of the College Association on Men," and Mr. Ernest Smith, on "The Relation of the College Y. M. C. A. to the City Work." The address of the hour will be delivered by J. T. Newman, M. D., on "The Social Evil and Its Suppression." Special musical numbers will be rendered by fellows from the three colleges. All men are invited to this meeting.—H. A. Onque, Secretary.

### CITY SUNDAY SCHOOL NORMAL AND INSTITUTE.


Beginning Friday, November 22, and lasting through to the 24th, there will be a Sunday School Normal and Institute held in Trinity Church, in Valence Street, the Rev. W. Scott Chinn, pastor. The Institute will be under the direction of the Interdenominational Sunday School Alliance, the Rev. H. H. Dunn, president, and its object and purpose will be to teach and instruct those who are engaged in Sunday-school work here in the city. A glimpse at the program assures one that those who attend will be benefitted, for Miss Susie Juden, Prof. Wilkinson, of Tulane University; Misses Whelpley, of Straight University; Lathrop of New Orleans University and Evelyn, of Leland, as well as Dr. Holmes, associate pastor First Methodist Church, C. T. Alexander, First Baptist Church; E. Kockritz, pastor largest Sunday School in the South (800 students), R. T. Fuller, and Mr. M. W. DePass—every one an expert, saying nothing of our own earnest Sunday school workers, will make the program worth hearing. There will be an exhibit, representing every department of Sunday-school work. It is the purpose to arrange "talks" for the several departments, and thus exchange views, and learn new methods about the same. On Sunday there will be a Model Sunday School, in every sense of the word, and the regular Association work, also an address on the Adult Bible Class. Every Sunday-school worker ought to enroll.

### CONFERENCE NOTICES

#### Special Notices

#### CENTRAL ALABAMA CONFERENCE.

Brethren: As we expect to have bad weather next month, we would ask the pastors to please leave their



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wives at home, during the session of the Conference, if possible. We must have enough good homes for the pastors.—N. H. Redrick, Pastor, Gadsden, Ala.

#### ANNUAL CONFERENCE.

The Ministerial Relief Association of our Conference will meet in La-Grange Methodist Episcopal Church, Tuesday, November 26th, at 10 a. m., in our annual session. Please be on hand with your annual dues and to look after such business as comes before us. We are expecting a great session under Bishop Leete's presidency, as he comes to us from a great pastorate.—E. D. Giddens, President.

#### SAVANNAH CONFERENCE.

Pastors: Please leave the space on your report blank for Woman's Home Missionary Society blank until you get to Conference, and I will give you vouchers for that money. Give as

much as you can, and remember this is for Home Missions. Help us build that dormitory at Waynesboro. You can, if you will. isters: Have your reports ready, also money, and if you can't send a delegate, send me your money and reports.—Cassie E. Sapp, President.

#### NOTICE.

Meeting of the Colored Men's Banking Association to be held in the Town of Donaldsonville, La., Tuesday, November 19, 1912, at 11 a. m. All Colored men who believe that a Bank should be established among our people are respectfully invited to attend.

DR. J. H. LOWERY,  
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# Southwestern Christian Advocate

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THANKSGIVING · NUMBER



## A Thanksgiving Message

By the Rev. Herbert Scott, Pastor Trinity Methodist Episcopal Church, Portsmouth, Ohio

Thanksgiving Day was first inaugurated in this country in 1621, when Governor Bradford called the people together for a day of prayer and praise for the first harvest after landing on our shore. It did not begin to be an annual celebration, however, until President Lincoln appointed such a day in 1863.

This day is a national recognition of the beneficence of God. It recognizes Him as the author and source of all our blessings. It is based upon the fundamental proposition that all blessings are originally from God, and the immediate agencies by which they come are but winged messengers to bring them from his hands and lay them down at our feet. It reiterates the declaration of the first verse of the first chapter of the Book of Genesis, "In the beginning God." It reaffirms the judgment of Jehovah concerning the works of creation, that they were "very good." It endorses the pronouncement of the Book of James, that "Every good gift and every perfect boon is from above." It appropriates the sentiment of the beautiful verse,

"Back of the loaf is the snowy flour,  
And the back of the flour is the mill;  
And back of the mill is the wheat and the shower,  
And the sun and the Father's will."

It sings the time-honored Doxology of the Church Universal,

"Praise God from whom all blessings flow."

It joins in the exultant exclamation of the psalmist, "Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men."

The occasion for Thanksgiving Day, however, is found not simply in the goodness of God. It is found also in the ingratitude and thoughtlessness of man. Aristotle once asked: "What is quickest to die?" His answer was: "Not the fragrance of the violet, nor bread as it grows stale, nor music as it dies upon the air, but gratitude in the human heart." A cynic once said: "You will find the lost treasure of Pharaoh in the bottom of the Red Sea as soon as gratitude in the human heart." Shakespeare has given us the classic expression of the cruelty of ingratitude: "How sharper than a serpent's tooth it is to have a thankless child." The words "think" and "thank" have the same root meaning. Etymologically they are the same, and, so far as our purpose here is concerned, practically they are the same. We are thankless because we are thoughtless. We receive the gift and forget the Giver. The day is set apart to think upon His goodness that the will may be stimulated and the emotions aroused.

We are prone to forget the everyday blessings. Go to the blind asylum, look at the poor blind eyes and thank God that you can see. Go to the schools for the deaf and dumb, and thank God that you can hear and speak. Go to the institutions for the feeble in body or mind, and thank God for physical and intellectual health. To thank God for the water we drink and for the light of day may seem trivial. So might the ancient Egyptians have thought until the plagues were upon them, when the water was converted into blood and they were surrounded by the blackness of impenetrable darkness. Then the wail of despair arose. We are blessed by the animal world. God gave men dominion over all the works of His hand and placed all things under His feet, the sheep and oxen, the beasts of the field and fowls of the air and fish of the sea. All of these minister unto us. Our burdens are born, we are fed, we are clothed, we are blessed in a thousand ways by these creatures God has placed under our dominion. All of this is from God.

Our fellow men of past time have rendered us inestimable service. We are heirs of all the ages. The inventions that have

done so much to emancipate our race and lift the burdens from the weary shoulders of men, are gifts of the past. The systems of commerce, the mediums of exchange, the methods of transportation, the principles of law and jurisprudence have been wrought out in past times and handed down to us. Imagine the centuries of toil and struggle it would have taken the Indians who roamed the Mississippi Valley a century and a half ago to work out unaided the institutions of the civilization we enjoy, and we can conceive something of the precious heritage we have received from the past. All of these things are from God and we should receive them gratefully from His hands.

We receive abundant blessings from our fellow men of our own time. We came into this world naked and helpless. From the first gasp to the last groan we are ministered to by our fellow men, and it matters not how long we live or what service we may render we will go out of the world hopelessly in debt to them. The vast political and commercial institutions of the day are our servants. The farmer produces the raw material, the manufacturer converts it into the finished product, the retail dealer delivers it ready for use at our door. The miners dig the ore, the foundrymen convert it into the wire, the line-men stretch it across the continents and

under the seas, the reporters hurry hither and thither over the earth, the great cylinder presses run day and night that we may have the morning paper at the breakfast table giving us the news of the day before from the uttermost parts of the earth. If our life is larger and richer than that of the man in the frontier cabin, it is because of the service being rendered us by our fellow men of our own time. When we consider the blessings from our fellow men rolling down upon us from the past and rolling in upon us from every side, and remember that these are actually from God, our hearts are filled with gratitude to Him.

The writer of the Book of Hebrews attempted to give a list of the heroes of faith of the Old Testament. But "time failed him" to complete the list. "Time fails me" to tell of life, health, friends, happiness, home, abundant harvests, unprecedented prosperity, peace within our shores, the tidal wave of civic righteousness and moral reform sweeping over our country, free salvation and the blessed hope of immortality. When we consider His blessings they are as the stars of heaven and the sands of the seashore; they are, like the host of the redeemed, a great multitude which no man can number.

When all thy mercies, O my God,  
My rising soul surveys,  
Transported with the view, I'm lost  
In wonder, love and praise.

## The Blessings of Opportunity

(Thanksgiving)

By the Rev. J. H. Lovell, B. D.

When that princely American prelate, A. C. Coxe, tuned his classic reeds to heroic measures and sang those familiar lines:

"We are living—we are dwelling,  
In a grand and awful time;  
In an age on ages telling,  
To be living is sublime."

The great truth of his vision was not nearly so manifest as it is to-day. The people of this generation can repeat these lines with a realization of a deeper meaning than probably the poet's own thought reached when he wrote them; and doubtless every succeeding generation will take up the refrain and say with ever increasing emphasis: "We are living in a grand and awful time."

So now as we come again to the annual National Thanksgiving Day all thoughtful people will reflect upon their experiences of the past year and made an estimate of their present status in life, to determine what special significance the day has for them. And in our moments of reflection, very likely, and naturally so, we will be inclined to compare our lot with that of our neighbor's and, as the Latin poet, Horace, satirizes the people of his day, each one will seem to see himself in less fortunate circumstances than he sees his neighbor. Hence, the poor man will praise the lot of the rich man, the man who lives in a city mansion and owns a summer home out in some quiet retreat; who has an outing with his family at some mountain or seashore resort in summer and hies away to the land of perpetual flowers in winter; the man who owns stock in railroads or steamboat lines, and controls great stores of wealth and conducts vast enterprises of business and industry. To the poor man who must pay house rent, buy fuel, food and clothing for his family at enormous retail prices, pay the family physician and the

druggist, pay taxes and then try to educate his children, all out of a small wage of some nine, twelve or fifteen dollars a week—this man it would seem that Thanksgiving Day is ordained only for the rich.

Contrarily, when the man of much means begins to feel the pressure of a multiplicity of business transactions, the force of keen competition in trade, the jars between capital and labor, the uncertainty and the fluctuations in the stock exchange market and the doubtful effects of certain legislative enactments, doubtless he would praise the lot of him who is free from the responsibility necessarily attached to the possession of worldly goods.

The person who lies ill or afflicted, confined to his room, will peer through the window at the gay crowds who pass by and claim: "O, if I were only well and strong I should be happy, I should have something for which to be thankful."

Another looks up to the man in high position and honor, who is lauded and exalted by the people—this man in the commercial walks of life would say that such a one is the most fortunate of all and he has most to be thankful.

And on we might go with the various classes of humanity who are inclined to magnify as enviable the conditions of others, while each one fails to recognize and appreciate the blessings of his own lot.

But the true estimate of our several conditions in life, the Allwise alone can determine, and the question of our thanksgiving and the extent of our gratitude and praise should not depend on something so far beyond our knowledge and judgment. We never over our lot, the great apostle would encourage us: "In everything give thanks." Christ Himself saith that "a man's life consisteth not in the abundance of the things he possesseth."

There is one thing, however, for which every individual may be profoundly thankful—namely, the opportunity of living



## President Taft's Thanksgiving Proclamation

A God-fearing nation, like ours, owes it to its Inborn and sincere sense of moral duty to testify its devout gratitude to the All-Giver for the countless benefits it has enjoyed. For many years it has been customary at the close of the year to offer praise and thanks to God for the manifold blessings vouchsafed to them in the past, and to unite in earnest supplication for their continuance.

The year now drawing to a close has been notably favorable to our fortunate land. At peace within and without, free from the perturbations and calamities that have afflicted other peoples; rich in harvests so abundant and in industries so productive that the overflow of our prosperity has advantaged the whole world; strong in the steadfast conservation of the heritage of self-government bequeathed to us by the wisdom of our fathers, and firm in the resolve to transmit that heritage unimpaired, but rather improved by good use, to our children and our children's children for all time to come, the people of this country have abounding cause for contented gratitude.

Wherefore, I, William Howard Taft, President of the United States of America, in pursuance of long-established usage, and in response to the wish of the American people, invite my countrymen, wheresoever they may sojourn, to join, on Thursday, the twenty-eighth day of this month of November, in appropriate ascription of praise and thanks to God for the good gifts that have been our portion, and in humble prayer that his great mercies toward us may endure.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington, this, the seventh day of November, in the year of our Lord, one thousand nine hundred and twelve, and of the Independence of the United States the one hundred and thirty-seventh.

By the President:

WILLIAM H. TAFT.

ALVEY A. ADEE, Acting Secretary of State.

this marvelous, unprecedented age. For what man, if he would, is able to cut himself off from the common benefits of our modern civilization? Wherever he may be, however humble his station, the light of intelligence shines upon him, science in her innumerable forms springs up before him, art with unspeakable beauty charms and thrills him; and he is made to feel as if he were swept up by some irresistible force into the fiery chariot of the world's progress and carried forward with ever-increasing velocity towards that "far off divine event towards which the whole creation moves."

Thus I am profoundly thankful to God today that I have the opportunity of living in this age so attractive, so charming, so vigorous, so energetic, so intensely interesting, so abundant!

Yet, not only do I enjoy this common opportunity of life, but there is offered to me and to every individual a peculiar opportunity in the economy of God's great kingdom as it is manifest before us in the wonderful progress and the stupendous achievements of this age. Yes, there is some particular place in this great world that God has prepared for me, likewise for every one, if we but seek to find it. And if we labor faithfully in the place that God has given us, we shall surely be rewarded with large returns, not only in individual development of character, life and soul power, but also in the development of those of our fellows whom it may be our privilege to reach and help.

Therefore, this opportunity for service is not only simply arduous and servile, but rather an opportunity to live for others.

Last year the writer was not privileged to spend Thanksgiving with his family, but my wife wrote me how that our little boy, aged four, made a remark to his grandpa, after he had donned a little new suit sent him for the occasion: "Look, grandpa, isn't papa a good man?" As I read those lines, expressive of the little fellow's appreciation of a simple parental duty, my heart was thrilled with joy and gratitude, and I realized as never before the joy and privilege of living for those I love, those whom God has given me to love. But my thought stopped not here. I said to myself that in a very similar way I may go on giving my life in loving service to all whom I meet on life's journey who need any assistance that I can give, and I shall receive in return the consciousness in which real happiness is realized, that I have helped my fellow-man.

If we but stop to consider the number and the value of our opportunities, surely every one will enjoy a profitable and a happy Thanksgiving.

Greensboro, N. C.

## The Story of Thanksgiving

By the Rev. E. Adolph Haynes

Two hundred four-score and twelve years since, a little less than a hundred persons, including children, left England for America, seeking religious liberty. They were handicapped in the service of their Creator in England and had either to worship as the Englishers directed or be arrested, imprisoned and sometimes hanged.

They arrived at their destination in cold and snowy December in the year 1620 and built a large, rude, undesirable, log-cabin, which formed the place of their winter abode. They suffered great privations. The half of them succumbed to the extreme cold, while the other half greeted the coming of the Spring.

When the winter had passed, those who had survived, built houses and planted gardens in the wild, wood-covered, new ground. The Lord kindly gave the increase, and a good harvest was reaped. Governor Bradford sent four of the best hunters among whom was big brother Bill, to shoot wild turkeys and other fowl for a great feast of thanksgiving which lasted a whole week.

Several Indians were present and the great King Massasoit, with ninety followers, were fed and had a good time for three days. As a token of gratitude, they shot five deer and presented them to the Governor and his party.

Mrs. Bradford entertained a good company of guests at her house, and the large and luscious turkeys were ravenously destroyed by her guests. They had a glorious time and the first Thanksgiving in America, celebrated in gratefulness to God for a plentiful harvest, passed into history.

Shortly after Thanksgiving, many more religionists came from England to join their friends, but these failed to bring a supply of victuals and the first settlers' sparse supply being inadequate, soon failed.

The winter was cold and very hard and great suffering was experienced. As soon as "the time of the singing of the birds had come," they planted corn. Some of the Indians were cruel and fear of them prevented the settlers from making too large a crop. In the summer, thieves stole some of their fruit and destroyed part of their crops and the fall harvest was so poor and even their experiment at fishing so unsuccessful, that they had no spirit for a second thanksgiving.

A long winter followed. Suffering was intense and when springtime appeared the hearts of the settlers revived, because they could now plant the seeds they had left.

Sprouting and growing was rapid until the middle of March, when some Elijah passed by and shut the windows of heaven and the rains fell not. The crops perished under the dryness and warmth of a scorching summer. Then came the heart-breaking news that a shipload of provisions coming to their relief was lost by a heavy storm at sea.

Grim death stared the godly Pilgrim Fathers in the face, and thinking they had courted divine disfavor they divided their last pint of corn among themselves, each person getting five grains. A special prayer-meeting day was appointed and prayers for rain troubled the throne of grace and not only did the walls of heaven ring but the prayers burst like thunder in the ears of God, and melted His heart and the answer came.

The morning of the day of prayer was dry and uncomfortably hot. The prayer-meeting lasted nine hours and when the people who waited upon God in prayer started home the clouds were holding conferences. Next morning a gentle shower fell and as the hearts of the people were gladdened and praises went up to God, the showers fell copiously and a two weeks' rain saved the crops.

The Indians asked the cause of the great meeting and were told that Jehovah was being approached for rain, and when the showers watered the earth, they were astonished. I believe firmly they must have borrowed the language of the Babelites and cried, "The Lord He is the God!" Before the abatement of the rain, Miles Standish arrived with provisions and brought the desirable intelligence that the ship reported as wrecked might soon be expected.

Disheartenment changed into merriment and gratefulness; and two weeks later a second thanksgiving was celebrated, July, 1623.

It is now customary; and the Presidents of the Nation, and the Governors of the Several States, jointly and severally, proclaim the last Thursday in November each year as Thanksgiving Day.

Elsewhere in this issue is the President's proclamation. As he admonishes us to be thankful for temporal blessings may we on behalf of our spiritual blessings realize that "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Leesville, Va.



## The Hoe-Man's Thanksgiving

By Edwin Markham

*I count up in this song of cheer  
The blessings of a busy year:*

A roof so low I lose no strain,  
No ripple of the friendly rain;  
A chimney where all winter long  
The fogs give back the wild bird's song.

A field, a neighborly old ground,  
Which year by year, without a sound,  
Lifts bread to me and roses sweet  
From out the dark below my feet.

The tree-toad that is first to cheer  
With crinkling flute the green o' the year;  
The cricket on the garden mound,  
Stitching the dark with threads of sound.

The wind that cools my hidden spring  
And sets my corn field whispering:  
And shades across, to lightly blow  
Green ripples down the apple row.

The shy paths darting through the wheat,  
Marked by the prints of little feet—  
Gray squirrels on their thrifty round,  
Crows condescending to the ground.

That leafy hollow that was stirred  
A hundred mornings by a bird  
That sang at daybreak on a brier,  
Setting the gray of dawn afire!

The lone star and the shadowed hush  
That come at evening, when the thrush  
Raveis the day, so worn and long,  
Into the silver of a song.

The tender sorrow, too, that came  
To leave me nevermore the same;  
The love and memories, and the wild  
Light laughter of a little child.

Thoughts of the Wonder that awaits  
The soul beyond the Darkened Gates,  
That old, old Mystery that springs  
Deathless, behind the veil of things.

*This is my rosary of hours, inwoven of the snow and  
flowers—  
The year that runs from young to old, a glint of  
green, a glow of gold.*

—The Circle.

Everybody in the town knew him. From his boyhood up he was known as the person who lived for others. He was not a man of wealth, not by any means, but managed to keep above want by honest toil.

He kept bachelor apartments in rented quarters here and there as his fancy led him. Wherever he lived his rich bass voice floated out in song from the windows of his dwelling-place as he busied himself about his tasks. Very often he could be seen helping some feeble old lady across a crowded street or carrying the too heavy burdens of some beggar child. Once as he passed along the street he saw a little wan-faced, ragged girl with her face pressed against the shop window gazing longingly at a big doll beauty upon which was marked the hopeless price of three dollars. The doll was the one bright object of the child's life. Every day she could be seen pressing her face against the pane, the little fore-finger tap, tap, tapping on the glass as she addressed her idol in most endearing terms. Sometimes the cold rain poured down upon her and the searching winds pressed the almost naked little form closer still, yet she never ceased her daily visits. He saw her there and heard the eager childish whisper "O, my beautiful lady, you are still there, you are mine still." Stooping, he laid a tender hand upon her shoulder. Like a startled bird she started to run away, but the man's beaming eyes and smile reassured her and she stood smiling back in her wistful way.

A few moments later, when he came holding the beautiful coveted prize, the child thought him not much unlike the picture of the Good Shepherd which she had seen in a book. The purchase of it left him with empty pockets, but his heart was full to overflowing.

When the great National holiday of November came, his bachelor apartments rang with his merry song as he set about preparing the feast which always adorned his little table on that day, and which was shared by two or more of his gentlemen friends. He always prepared his own feasts for none could excel his skillful hands at cooking. He had learned it from his mother when but a boy. He used to be filled with a tender compassion for his busy little mother when, after preparing a feast, she would drop panting into a chair, too tired out to speak. At these times he would beg her to teach him to cook so as to lighten her task.

## The Bachelor's Thanksgiving

BY MRS. R. E. FULLILOVE.

\* \* \* \* \*

To-day as he went about preparing the dinner, his heart was in keeping with the day, for well he knew that many others would enjoy the same kind of a feast as his own. The pumpkins from his little truck farm had been duly distributed among his little friends. Not a poor boy or girl was left out. Most of his hard-earned savings had gone here and there to make up the different Thanksgiving dinners among his poorer friends. Now, as he prepared his own dinner, his heart was light and happy with the thought that he had made others happy.

Some one was knocking at his door. He put down the rolling pin, brushed the flour from his hands, and went to see who might the caller be. When he opened the door he stood face to face with a shy, young girl of twelve who breathed a timid good morning and asked if she might be allowed to fry a slice of bacon and bake a cake of bread on his stove. "You see," she added timidly, "we just moved in down-stairs this morning, and haven't things fixed up yet." "Oh, yes, you're the new family who are to be my neighbors, are you?" "Yes, sir," she said, and gazed past him at the heaps of pumpkin pies on the table. "Come right in and welcome," he beamed upon her as she went over to the little stove to do her cooking. "Oh!" she said, unable to control herself any longer, "how good—how very good everything smells." Looking up at him she said wistfully: "You must be expecting company." "Why, this is Thanksgiving, you know," he answered. "This is my Thanksgiving dinner." "Indeed, how thankful you ought to be for such a fine dinner," she said as she looked hungrily about at the rich food. Tears stood in her eyes as she said it. The man saw them and seemed to know her untold story at once. Then an idea came to him. It was not too late to notify his friends not to come. Slipping out he ran to the nearest phone and asked them not to come as he could not entertain them at his home.

Hastening back to his room he found the girl just about to depart with her poor little cake of bread and thin slices of meat. "I've just been out," he told her, "and learned that my friends are not coming to share my dinner and I'm going to ask you and the rest of your family to come and help me eat it." He said it so kindly and without any trace of wounding her pride. "I will ask mother, I am sure she will let us come," she said, and hurried away.

"What a day it will be!" the man said to

himself as he set about making more pies, baking more cakes, and adding more here and there to meet the demands of the hungry little girls and boys. Then the voice of a crying three-year-old reached him as he rolled out the rich pastry. Quickly he went to the shelf and taking down a cutter, the pastry began to turn into dogs, elephants, rhinos, cats, lions and so on until a whole menagerie stood before him ready to be baked. "Those for the youngster," he said, putting them carefully into the pan and shoving them into the stove.

When everything was ready and the table stood decked out in gracious splendor, he surveyed it with pride.

"There's something lacking though. Ah, I have it!" he said, and hastened out to the nearest florist. When the family down-stairs saw him pass with his arm full of great, glowing chrysanthemums they stood agape in the doorway and dumbly stared.

When everything was ready he went down to escort the timid family to his room. At first the shy little mother hesitated, saying that John and Mary and perhaps little Edwin might go, but she didn't think it was right to impose on him by allowing the whole family to go. After assuring her that he had enough for them all, the nine boys and girls, and herself, he led them all shy and awkward to his room. When they were all seated around the table he drove away their embarrassment by talking to them about Thanksgiving day. The little ones were made to understand that it was not a day of festivity and merry-making only but rather a special opportunity to give expression of our gratitude to God for his loving care and tender mercies.

He told them the story of the Pilgrims and how this story is the beginning of Thanksgiving.

"It is a story," he said, "full of privations, hardships and self-sacrifice of the individual so that all might prosper together as a family, a community, and then a Nation."

He showed them the great significance of the day and even the little four-year-old felt that he was a little member of a great Nation—a nation that stops for a space this day and gives its thanks to the Maker of all things, for its very life and existence.

That night when the mother gathered her happy little flock about her for their evening prayers she bade each to thank God for what they had learned that day, for the splendid feast, and for the kind friend who had made the day so bright and cheerful for them.

As for him a more thankful heart never beat in any bosom. In return for making the day bright and beautiful for others, he had received an added blessing—that of a strengthened and more beautiful character.

Yazoo City, Miss.



The Board of Foreign Missions

The General Committee on Foreign Missions was put in a happy frame for business at the outset when on the opening session of the meeting just closed, in Brooklyn, it was stated that the downward slide of collections for Foreign Missions had been checked and that there had been an advance in the collections from the Conferences.

Dr. Homer Eaton, the Treasurer, presented his report, from which we take the following items:

ITEMS from the report of the Treasurer, the Rev. Homer Eaton, D. D.

Recapitulation of Regular Receipts and Disbursements for 1912.

Regular Receipts	
Conference Collections	\$1,046,113.51
Lapsed Annuity Funds	18,631.39
Legacies	42,126.89
Miscellaneous Receipts	2,132.71
Through Commission Relief and Reinforcement Fund (not including amounts credited in Conference Collections or in Special Gifts)	38,419.96
Total Regular Receipts	\$1,147,424.46
Direct appropriations to Missions:	
Support of Missionary Bishops	14,145.80
Incidental needs of the Missions (\$29,615.05, charged to Mission Accounts)	4,741.92
Allowances for Retired Missionaries, Widows and Orphans	22,535.83
Publication fund	21,207.08
Young People's Work	5,860.60
Salaries (and expenses) of Field Secretaries	14,510.05
Salaries of Office Secretaries	17,666.68
Office and General Committee Expenses	23,115.31
Miscellaneous Expenses (including interest, net, \$9,146.02)	27,856.10
Co-operation in Laymen's Missionary Movement	9,189.33
Total Regular Disbursements	\$1,128,598.31
Combined statement of regular receipts and disbursements and special gifts for 1912.	
Summary of Regular Receipts and Disbursements.	
Receipts from November 1, 1911, to October 31, 1912	\$1,147,424.46
Disbursements from November 1, 1911, to October 31, 1912	1,128,598.31
Receipts in excess of disbursements	\$18,826.15
Statement of Debt.	
Treasury in debt November 1, 1911	\$171,976.14
Applied from debt and Emergency Fund (see Summary of Special Gifts)	33,614.85
Treasury in debt November, 1912	\$138,361.29
Summary of Special Gifts.	
Balance on hand November 1, 1911	\$50,593.23
Received during the year (including receipts for Debt and Emergency Fund, \$43,575.80)	391,979.51
	\$442,572.74
Disbursements during the year:	
To the fields	\$380,396.17
Applied on the debt from Debt and Emergency Fund	33,614.85
Expenses of Debt and Emergency Commission	4,358.48
Balance Special Gifts on hand (including \$5,602.47 from Debt and Emergency Fund to be applied to Emergencies in the Missions) November 1, 1912	\$24,203.24
Combined Receipts	
Regular Receipts from November 1, 1911, to November 1, 1912	\$1,147,424.46
Special Gifts Receipts from November 1, 1911 to November 1, 1912	391,979.51
Total	\$1,539,403.97
Combined Disbursements.	
Regular Disbursements from November 1, 1911, to November 1, 1912	\$1,128,598.31
Special Gifts disbursed from November 1, 1911, to November 1, 1912	418,369.50
Total	\$1,546,967.81

The Treasurer reported the collections by Conferences of all the Conferences of Methodism.

We give the collections from our Colored Conferences for Foreign Missions for the past three years. We have indicated where there was an increase or decrease:

COLLECTION FROM THE COLORED CONFRENCES FOR FOREIGN MISSIONS.

	From Nov. 1, 1909, to Oct. 31, 1910.	From Nov. 1, 1910 to Oct. 31, 1911.	From Nov. 1, 1911, to Oct. 31, 1912.
Atlanta	\$ 380.00	\$573.00+	\$524.00—
Central Alabama	363.15	421.17+	396.70
Central Missouri	620.85	666.25+	466.12—
Delaware	2,670.00	2,486.50—	2,009.10
East Tennessee	711.50	171.00—	427.00+
Florida	267.50	401.45+	331.00—
Lexington	808.00	820.25+	876.11+
Liberia	350.00	279.00—	318.00+
Lincoln	130.67	216.20+	338.40+
Little Rock	501.00	334.50	336.00
Louisiana	1,174.00	999.84	538.00—
Mississippi	914.95	576.45—	1,039.90+
North Carolina	49.38	233.00+	476.25+
Savannah	436.00	409.00—	413.00+
South Carolina	2,952.25	2,676.64—	2,357.25—
South Florida			
Mission	47.00	79.30+	75.00—
Tennessee	720.35	158.00—	407.00+
Texas	898.00	905.45+	507.00—
Upper Miss.	844.27	634.40—	781.00+
Washington	2,763.00	2,628.00—	2,305.50—
West Texas	1,013.75	981.00—	1,032.45+
Total	\$18,615.62	\$16,650.41	\$15,964.78

\*—The plus or minus sign indicates increase or decrease of collections as compared with the previous year.

Because of the advance in collections from the whole Church, the General Committee restored the 3 per cent cut in appropriations of one year ago—appropriating a total of \$1,109,004.

The following are the appropriations:

I—APPROPRIATIONS FOR THE MISSIONS TO BE ADMINISTERED DIRECTLY BY THE BOARD.

	Appropriations, 1912.
Emergencies in the missions	\$50,000
Incidental needs in the missions	30,000
Allowance for returned missionaries	23,000
	\$103,000

II—EXPENSES OF COLLECTION

Publication Fund:	
1. Publications of the board	4,000
2. Joint publication	15,000
Young people's work	6,750
Field secretaries	7,000
Follow-up work	4,750
Department of income (including station plan, special gifts, parish abroad, annuities, etc.)	10,268
	\$47,768

III. EXPENSES OF ADMINISTRATION.

Office secretaries	14,000
Additional secretarial expense required by General Conference action	7,000
Office and general committee expenses	25,778
	\$48,778

IV. MISCELLANEOUS

Miscellaneous—Postage, telegrams, traveling Expenses, office supplies auditing, exchange, etc.	10,000
Interest, rent and treasurer's office	7,800
	\$215,346
1. Appropriated directly to the fields	\$893,658
2. Appropriated indirectly to mission work	103,000
3. Appropriated for administration	112,346
	\$1,109,004

The appropriations to the mission fields for next year are as follows:

Eastern Asia	\$269,802
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CHINA

Foochow Conference	\$28,631
Ninghwa Conference	13,722
Central China	39,179
North China	50,363
West China	25,124
Union Publishing House	1,500
Salary and rent for editor	1,000
Interest on loan to Publishing House	1,000
Salary, rent and traveling expenses for Secretary Board of Education, Methodist Church in China	3,000
Salary of Bible Translator	1,300
Total for China	\$164,819

JAPAN.

East Japan Conference	\$ 39,419
West Japan Conference	21,892
Interest on Publishing House debt	3,000
Aoyama Gakuin Theological School	750
Total for Japan	\$ 65,061
Korea	\$ 39,922

NOTE. A supplementary gift of \$500 for Foochow was announced in the committee, but was not added to the appropriation.

SOUTHERN ASIA

INDIA.

North India Conference (includes Tirhoot District, transferred from the Bengal Conference)	\$ 65,441
Northwest India Conference	34,262
South India Conference	26,028
Central Provinces Mission Conferences	18,493
Bombay Conference	24,129
Bengal Conference (less Tirhoot District, transferred to North India)	13,579
Burma Mission Conference	10,932
	\$ 191,864

MALAYSIA

Malaysia Conference	\$ 22,278
Philippine Islands Conference	27,250
	49,528

Total for Southern Asia	\$ 241,394
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AFRICA

Liberia Conference	\$ 15,612
East Central Africa Missionary Conference	14,434
West Central Africa Mission Conference	12,389
North Africa Mission	7,834

Total for Africa	\$ 50,269
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SOUTH AMERICA

Eastern South American Conference	\$ 53,130
Chile Conference:	
Chile	\$ 24,040
Bolivia	5,410
North Andes Mission Conference:	
Ecuador and Peru	\$ 15,980
Panama	\$ 2,300
	\$ 18,280

Total	\$ 100,860
Mexico	\$60,496

NOTE. \$1,500 of the amount appropriated for Mexico is for the Dispensary and Hospital at Guanajuato.

EUROPE

Austria-Hungary	\$ 6,211
North Germany	15,000
South Germany	18,000
Martinn Mission Institute	1,000
Switzerland	7,000
Norway	12,200
Sweden	15,400
Denmark	7,600
Finland	7,850
Russia Mission	6,000
Bulgaria Mission Conference	10,700
Italy	54,278
France Mission Conference	8,100
Italian Church, Zurich	500

Total for Europe	\$ 169,839
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Now is the Rallying Time for the Southwestern. Brother Pastor have you entered into the Campaign now on for Ten Thousand New Subscriptions?

BOARD OF FOREIGN MISSIONS.

The financial year of the Board of Foreign Missions of the Methodist Episcopal Church closed October 31st. The General Missionary Committee, which determines grants to be made to the Missions for 1913, will meet in Simpson Church, Brooklyn, Monday, November 11th.

In the early part of this year it was feared that reductions would have to be ordered in all the Missions of the Church because of a decrease in the missionary collections. This has happily been averted by the help of the Fall Conferences and the generous giving of thousands of earnest Methodists when they learned the facts in the case. The Treasurer's report will show that last year's income has been exceeded; that there will need to be no reduction anywhere, and that the Missions can be advanced to at least the same financial status as that of 1911. The cut in the appropriations of last year can be restored. There has also been a substantial reduction made on the debt. This has been perhaps the most successful year abroad that the Methodist Church has ever known, and the increased financial response of the Church forecasts a still more splendid year for 1913.—J. E. Crowther, Department Secretary.



# THE CHRISTIAN LIFE

## Thank God

Thank God for life!

E'en though it bring much bitterness and strife,  
And all our fairest hopes be wrecked and lost,  
E'en though there be more ill than good in life,  
We cling to life and reckon not the cost.

Thank God for life!

Thank God for love!

For though sometimes grief follows in its wake,  
Still we forget love's sorrow in love's joy,  
And cherish tears with smiles for love's dear sake;  
Only in heaven is bliss without alloy.

Thank God for love!

Thank God for pain!

No tear hath ever yet been shed in vain,  
And in the end each sorrowing heart shall find  
No curse, but blessings in the hand of pain;  
E'en when he smilleth, then is God most kind.

Thank God for pain!

Thank God for death!

Who touches anguished lips and stills their breath  
And giveth peace unto each troubled breast;  
Grief flies before thy touch, O blessed death!  
God's sweetest gift; thy name in heaven is Rest.

Thank God for death!

—Marie Joussage.

### Be Thankful

With the approach of the Thanksgiving season the great question that comes repeatedly into the mind of the Christian is that old query of the ancient singer: "What shall I render unto Jehovah for all his benefits?"

What, indeed? What rendering can be at all worthy? What can equal the measure of the benefits? The resolution in the heart of the psalmist was a good one. He said, with a devout spirit, "I will take the cup of salvation and call upon the name of Jehovah. I will pay my vows unto Jehovah."

The best way to acknowledge the goodness of Jehovah is in faithful service to Him. The cup brimming with salvation, let it be given to those who thirst after the Living water. The name of Jehovah! Let the appeal to the better and nobler life be set forth under its mystic power. Vows! Let them be fulfilled for the glory of Jehovah and the blessing of man.

In these days let us give greater force to the name of Jehovah by yielding to him the power in us to will and to do according unto his good pleasure. It is proper to give public expression to the feeling of thanksgiving that pervades the community and the whole land. But it counts for more to give expression to your personal and particular gratitude, and to seek in every way you can to render unto God thanksgiving for all his benefits to you. Personal gratitude is of more consequence than general. What are you doing—as an individual—to give expression to your gratitude to God for all his mercies toward you?—From the *Epworth Herald*.

### Thankful for God in Power

It was because the man of the Psalms saw God in power that he could be so thankful for what was going to be. David had his very dark times—we shudder when we read about them now; but he could always see light ahead. He looked down the ages and proclaimed victories. And so it is now. Things are not as they should be, but faith in God says that they are going to be better. A day of thanksgiving is a proclamation of God, and along with it gratitude for the past and hope for the future.—*Advance*.

We ought daily or weekly to dedicate a little time to the reckoning up of the virtues of our belongings—wife, children, friends—and contemplating them then in a beautiful collection. And we should do so now, that we may not pardon and love in vain and too late, after the beloved one has been taken away from us to a better world.—*Jean Paul Richter*.

### What is Thanksgiving to You?

Beloved, what Thanksgiving day is to us, what voices speak to us to-day, depends upon what we have been looking for and listening to in the days that are gone. If to-day you find yourself inclined to murmur, seeing much that is hard to bear, seeing little to be thankful for; if you find fault instead of saying grace; if you groan and can not sing; if, as Whittier says:

"Ye see the curse which overbroods  
A world of pain and loss;  
I hear our Lord's beatitudes  
And prayer upon the cross;"

if, in a word, you see only the dark side, I am sorry. But it can be helped swiftly to-day by an act of faith; more slowly in the year to come by obedience to God's laws. God can immediately open your eyes. You remember Elijah and the terrified young man who thought they were friendless and helpless. "Lord, open Thou the young man's eyes!" prayed the prophet, and lo! the mountains were full of chariots and horsemen.

Like a piece of cold iron in sand and metal filings, which brings no iron out, you see no especial mercies. But wind a coil of wire about the iron, and the invisible current so inspires it that every scrap of iron leaps to meet it. You, too, can be so filled with the spirit of Jesus to-day that God's benefits will swiftly greet your eyes and cluster about your heart.

But for the future I appeal to you, friends under the clouds, friends of the minor key, knights of the rueful countenance, missing the voice of angels, hearing only the thunder, see what can be done by your will and God's in a year. Make three resolutions:

1. Resolve to do—the seraphic rather than the stormy thing; do the thoughtful thing and cause a thankful response; it will affect the air outside you and change the tone and temper of your mind.
2. Resolve to say—thankful words. However you feel, you are not obliged to talk. It is seldom your duty to say: "What disagreeable weather!" "What a poor breakfast!" "What a homely person!" "What a headache I have!" There is always an appreciative word that can be uttered. As a rule we can say what we choose. Why not choose what we say by the rule of love?
3. Resolve to look—for causes for thankfulness. "Seek and ye shall find," is a principle as well as a promise. Look for trouble, for sin, shame, ash-heaps, broken dishes; you will find them. Look for goodness, good people, good apples; you will find them. Look for God's goodness to-day; only so will you come to see life in its fullness.—*Maltbie D. Babcock, D.D.*

### Gratitude

We do not praise God enough, either in the sanctuary or in our own homes. The apostle's injunction is, "In everything give thanks!" Some have had a year of trials and bereavements; they need to be cheered up. Others are perplexed by mysterious providences; they need to be reminded that behind the clouds still reigns and shines the Infinite Love. If the year has brought to some full barns and large bank deposits, it is a good time to exhort to large consecration of "tithes for God's storehouse." Why should not every pulpit ring a loud peal of gratitude on one day in every year and every sanctuary resound with a strong and full chorus of happy voices. Nor should any prosperous family sit down to a feast of fat turkeys unless they have made some poor man's house warm and his table to smoke with bounties.—*Theodore L. Cuyler, D.D.*

### Thanksgiving Heights

Where are you living, dear reader? In Grumble Alley or on Thanksgiving Heights?

In Grumble Alley there are no sunshine, no singing birds, no flowers, no green grass. All is gloomy, cross-grained and crabbed. Everything is wrong; from the weather, which is God's gift to all, to the smallest detail of daily life, each is unacceptable and displeasing.

On Thanksgiving Heights all this is changed. Here in the heart shines the Sun of Righteousness; the birds of paradise sing continually; the flowers of love, joy, peace, humility and praise bloom all the time; the green grass of contentment spreads a covering over all the earth. Everything is all right.

You may not be able to move up all at one time. But make the resolve and begin to move to-day. The heavenly atmosphere and divine clearness of the air will repay your utmost effort. Here the praise of your Heavenly Father and helpfulness toward your fellow-creatures will be a continual delight. So the whole round world shall be brought nearer God.—*Emily Shedd, in Standard*.

### Paul's Example

You remember when it was that St. Paul "thanked God and took courage;" it was midway between a shipwreck and a prison. He had been in peril of his life, and he was going into greater peril. He had barely escaped the storm to fall into the hands of Caesar. In this sad plight, a little group of Christian brethren in Rome, having heard that Paul was coming, went out to meet him: and his heart was filled with gratitude. When he saw them, he thanked God and took courage. Thus it is that they who have lost almost everything, count up the gifts of God which still remain and are surprised to find them so many and so precious. They appreciate them the more highly for their fewness. Some people have so much to be thankful for that they are not very thankful for anything.—*George Hodges*.

### Some Lessons

Every hour, every circumstance, brings some lesson, some benefit, from God. Every hour, every circumstance, therefore, should carry with it some tribute of our gratitude. Peculiar mercies should receive peculiar acknowledgments. Every morning's comfort should draw forth every morning's praise. Every morning's mercies should excite every evening's gratitude. Every day should be a Thanksgiving Day. Our whole life should be a life of praise.—*Rev. J. Stevenson*.

Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than a great display of talents and accomplishments.—*M. A. Kelly*.



## OUR YOUNG FRIENDS

### The Thanksgiving Pumpkin

Ah, on Thanksgiving Day, when from east and from west,  
From north and from south come the pilgrim and guest,  
When the gray-haired New Englander sees round his board  
The old broken links of affection restored;  
When the care-wearied man seeks his mother once more,  
And the worn matron smiles where the girl smiled before,  
What moistens the lip, what brightens the eye,  
What calls back the past, like the rich pumpkin pie?

O fruit loved of boyhood; the old days recalling;  
When wood grapes were purpling and brown nuts were falling;

When wild, ugly faces we carved in its skin,  
Glaring out through the dark with a candle within!  
When we laughed round the corn-heap, with hearts all in tune,

Our chair a broad pumpkin, our lantern the moon,  
Telling tales of the fairy who traveled like steam  
In a pumpkin-shell coach, with two rats for her team!

Then, thanks for thy present!—none sweeter or better

E'er smoked from an oven or circled a platter!  
Fairer bands never wrought at a pastry more fine,  
Brighter eyes never watched o'er its baking than thine!

And the prayer which my mouth is too full to express,

Swells my heart that the shadow may never grow less,

That the days of thy lot may be lengthened below,  
And the fame of thy work like a pumpkin vine grow,  
And thy life be as sweet, and its last sunset sky  
Golden-tinted and fair as thy own pumpkin pie!

### How Patty Gave Thanks

Ah, how snug it was in the barn that cold November night! Farmer Gray shut all the doors as if it were winter weather, and then went away glad to think that the animals were warm and comfortable for the night. No sooner had the sound of his footsteps died away than a cow raised her head and gave a faint bellow.

"News!" said she. "News! Something beautiful happened to me to-day. It was just before I was turned into the field this morning. Little Patsy came running up to me and began to stroke my forehead. 'You good old cow,' she said; 'I had some milk to drink for breakfast and I know who gave it to me, and so I have come to say thank you. Mother told me this morning that this was 'Thank-you Day,' and then the dear child put a delicious apple into my mouth and laughed to hear me crunch it! I am so glad that my milk is good and rich. And she thanked me for butter and cream for her papa's cheese, the grateful child!"

"You say well, neighbor cow; a grateful child she is," said the farm horse. "I was in the stall just before they harnessed me to take the family to church, and little Patty came to see me, too; and she thanked me for the rides she had had on my back and in the hay cart, and for dragging the plow and bringing the flour to the mill. Then, when she reached up and gave me a big mouthful of sweet-smelling hay. I tell you, I'll trot my prettiest the next time I have a ride in the carriage!" Bob gave a pleased whinny as he said this, and, as if in response, a noise came from the sheep barn, and at the doorway between stood a mild-faced sheep, who began to speak in her own way.

"So little Patty went to you too, did she? I can tell you I was surprised when she thought me and the rest of the flock an extra bit of salt this morning. 'This is to say, thank you, good sheep,' said she. 'We learned about you in the kindergarten, and I know that our worsted balls are made of your wool, and my new mittens, and my flannel coat, and my winter coat and dress,

and Jackie's clothes, and the blanket, and O, so many things!' Then she felt of my wool and patted me. I do hope that my fleece will be a good, heavy one this year, and how I wish that the wool might be used for little Patty!"

"Well, well!" said the cow, "the child did make it a real Thank-you Day, I am sure; for, beside thanking me, and you, and Bob, and you, Mrs. Fleecy, I heard the hens saying to-day that she had been showering corn down for them by the double handful, and saying, 'Thank you' for the eggs which they had given her. She told them that she liked eggs for breakfast, and that her mamma made cake with them, too. I wonder what put it into her head to come and thank us all?"

"It was her good little heart that put it into her head," said Bob, wisely; "and I think I know the reason why she came to-day, for, as I was trotting along the road to and from church I heard the family talking a good deal about to-day being Thanksgiving Day. And when Patty's grandpapa asked her if she knew why Thanksgiving Day was kept, she said, 'O, yes! It is the day to say 'Thank you' for everything, and that is why I hurried out to the barn this morning.'"

"And to whom did you say 'Thank you' out there?" asked her grandpapa.

"Why, to all of them," answered Patty—"to Bob and Muley Cow and the sheep and the hens."

"Very good," said grandpapa, "very good indeed, little thankful-heart. I am glad you thought of the kind, useful creatures from whom we get so many things for our pleasure and comfort."

As Bob repeated what Patty's grandpapa had said, sober Mrs. Fleecy gave a little caper of delight, and Muley Cow heaved a sigh of deep satisfaction.

It was now bedtime, and the animals began to settle themselves for their night's rest. Mrs. Fleecy went back to her wooly companions in the sheep barn; Muley Cow sank down restfully in her stall; and Bob, after

stamping and tramping a few times, bent his long legs under him and lay down upon his fresh straw bedding. But before they went to sleep they spoke again of how happy dear little Patty had made them with her thanks and her gifts.—*Emile Poulsson.*

### The Thanksgiving Face

There are many encouragements to a life of thanksgiving. For one thing, it makes life much happier. The person who indulges in fretting and complaining is missing much that is loveliest, both in character and in experience. The tendency of such a life is toward gloom and depression, and these qualities in the heart soon show themselves on the face and in the manner. Light is the emblem of a beautiful life, but ingratitude is darkness rather than light. Nobody loves a sullen person. We are exhorted to think of "whatsoever things are lovely," and cheerlessness is not lovely. If we would have people like us, if we would attract people to us and have good influence over them, we must cultivate happiness in all our expressions.

We are responsible for our faces as well as for our dispositions. If we go about with gloom on our countenances, we will cast shadows over other people and make life harder for them. No one can be a real blessing to others until he has mastered his gloom and has the Thanksgiving face. No one can be of very much help to others if he carries his discontent and anxiety on his countenance. We owe it to others, therefore, as well as to ourselves, to form the habit of thanksgiving.—*Forward.*

Am I to thank God for everything? Am I to thank Him for bereavement, for pain, for poverty, for toil? . . . Be still, my soul, thou has misread the message. It is not to give thanks in everything. It is not to praise God for the night, but to bless Him that the night is not deeper.—*George Matheson.*

Be on the lookout for mercies. The more we look for them, the more of them we will see. Blessings brighten when we count them. Out of the determination of the heart the eyes see. If you want to be gloomy, there's gloom enough to keep you glum; if you want to be glad, there's gleam enough to keep you glad.—*Maltbie D. Babcock.*

Cultivate the thankful spirit! It will be to thee a perpetual feast. There is, or ought to be, with us no such thing as small mercies; all are great, because the least are undeserved. Indeed, a really thankful heart will extract motive for gratitude from everything, making the most even of scanty blessings.—*J. R. MacDuff.*

I will place no value on anything I have or may possess, except in its relation to the kingdom of Christ. If anything I have will advance the interests of that Kingdom it shall be given up or kept, as by keeping or giving it I shall most promote the glory of Him to whom I owe all my hopes, both of time and eternity. May grace be given me to adhere to this!—*David Livingstone.*

### A Thanksgiving Fable

It was a hungry pussy cat, upon Thanksgiving morn,  
And she watched a thankful little mouse,  
That ate an ear of corn.  
"If I ate that thankful little mouse, how thankful he should be,  
When he has made a meal himself, to make a meal for me!  
Then with his thanks for having fed, and his thanks for feeding me,  
With all his thankfulness inside, how thankful I shall be!"  
Thus mused the hungry pussy cat, upon Thanksgiving Day;  
But the little mouse had overheard and declined (with thanks) to stay.

—*Oliver Hartford*



## THE CHRISTIAN FEAST DAY—THANKSGIVING

We approach this holy holiday with our hearts turned toward God in devout thanksgiving and praise. There are multiplied reasons why we should do so—reasons that are at the very bottom of our existence and reasons that have to do with all of our individual and National prosperity.

Thanksgiving Day calls for a free use of the remnescent mood. We dwell on the things of the immediate and remote past as a basis of present joys. We count blessings. William Adams said "Memory is the mother of gratitude." When we begin to recall the goodness of God (it is strange that we should ever forget it) we are overwhelmed by the way our blessings stack up as compared with our adversities. We are wonderfully blessed. All of us are. In proportion as we acknowledge God as the giver of all good gifts in proportion will we yield our lives to Him. Gratitude is a Christian grace that we too often neglect, both in our dealings with our fellow men and our Heavenly Father. Cicero, of old, said: "A thankful heart is not only the greatest virtue, but the parent of all virtues." There is a wealth of truth in this statement. Grateful souls are humble, kind, loving and trusting.

This has been a year of National prosperity. The farmer is happy—his barns are full to overflowing. The Bureau of Statistics of the Department of Agriculture has furnished us with a comparative statement of crops for 1912 and 1911.

These figures tell a wonderful story and give weighty reasons for Thanksgiving:

—Production—		
	1912.	1911.
CROPS—	Preliminary.	
Corn, bushels.	3,169,137,000	2,531,488,000
Wheat, bushels.	720,333,000	621,338,000
Oats, bushels.	1,417,172,000	922,298,000
Barley, bushels.	224,619,000	160,240,000
Rye, bushels.	35,422,000	33,119,000
Buckwheat, bushels.	19,124,000	17,549,000
Flaxseed, bushels.	29,755,000	19,370,000

### A WONDERFUL YEAR FOR HOME MISSIONS

When the General Committee of Home Missions and Church Extension adjourned last year there was a debt of \$96,088.94. At the opening of the meeting held in Newark, it was announced that the debt had been wiped out and beside the Board was able to make an increased appropriation to the field for Home Missions and Church Extensions of \$96,932.89. This is a great showing and a cause for devout thanksgiving to God.

The opening paragraphs of the Board's report to the General Committee reads like a romance. We quote:

"With devout thankfulness to God, we announce to this General Committee that we have closed our year with every dollar of debt paid. We have also been able to do what for years has not even been attempted, viz., to put aside sufficient cash to care for every dollar of Church Extension credits owing to Conferences, over and above what the Conferences owe us. In addition to this we are ready to distribute to the field this year for Home Missions and Church Extension an increase of nearly \$97,000, and yet further, if this General Committee shall accept the recommendation of the office, we shall start the year with cash in hand, over and above all liabilities, of nearly \$18,000.

"An unusual combination of elements enter into this result. The collections have increased upwards of \$4,000. Bequests have bulked largely. Delayed collections from Conferences last year amounted to over \$31,000. In short, the receipts from all sources, including those for the Loan Fund, exceed those of last year by more than \$237,000."

—Production—		
	1912.	1911.
CROPS—	Preliminary	
Potatoes, bushels	414,289,000	292,737,000
Hay, tons.	72,425,000	54,916,000

If we are grateful for these and all blessings, then we should tell God so. You say God knows our hearts. 'Tis well that we have grateful hearts, but the outward sign of gratitude has its own blessing. In our churches and at our family altars we should tell God of our gratitude. This is the least we can do and it will help us. We should get the habit of thanks telling anyway. It is no sign of culture to coldly receive favors without a warm "thank you"; on the contrary, a failure to graciously acknowledge a kindness shown may reveal our own selfishness. On Thanksgiving Day tell God and your friends of their goodness to you.

There is an old legend that tells of two angels sent to earth, each with a basket, the one to gather up the prayers of the people, and the other their thanksgiving. When they returned, they grieved to find that the first was filled to overflowing, while the other was nearly empty. Let your thanksgiving at least equal your prayers for blessings.

On the day of the well-provided table we must not let selfishness get the better of us. While Thanksgiving calls for a family reunion, we should not forget those who are poor. Our own happiness is predicated upon the happiness of others.

Thanksgiving day is a day of cheerfulness. We should chase dull care from us on this day which should be brimful of joy. Paul Laurence Dunbar caught the spirit of Thanksgiving when he wrote:

Don't talk to me of solemn days  
In autumn's time of splendor,  
Because the sun shows fewer rays  
And these grow slant and slender.

Why, it's the climax of the year—  
The highest time of living!  
Till naturally its bursting cheer  
Just melts into thanksgiving.

### THE METHODIST EPISCOPAL CHURCH IN SOUTH CAROLINA

The *New Orleans Christian Advocate* quotes the *Central Methodist Advocate* as saying: "There is not in South Carolina a white congregation of the Methodist Episcopal Church. What congregations of that Church there are in the State are composed of Negroes, and with the Colored M. E. Church already existing in that State, there is very little reason why the white M. E. Church should insist on organizing the Negroes of that State into M. E. Churches, thereby dividing them into two rival organizations."

The *New Orleans Advocate* says that the question raised "is well worth careful consideration." The bold statement is made that the Methodist Episcopal Church has little or no justification for its work among the Negroes in South Carolina. Does our contemporary mean that we should withdraw from South Carolina? We have a lay membership among the colored people in that State of 55,000, and these contribute more than twenty thousand dollars a year to the benevolences of the Church, ten thousand dollars of which is raised for their own education. In South Carolina we have a ministry that will take high rank in any comparison. Claflin University has been a benediction to South Carolina and the whole South. The Colored Methodist Episcopal Church cannot do the work we are doing. And, if it could, we are too firmly established in South Carolina to withdraw. It would be just as logical to state that the Methodist Episcopal Church should cease altogether its work in the South among Negroes. Does

the *New Orleans Christian Advocate* mean that?

### THE AMENDMENT TO BE SUBMITTED

The Board of Bishops, in their recent meeting held in Toledo, Ohio, discussed pretty thoroughly the question raised on the vote cast by the recent General Conference for the proposed Constitutional amendment providing for Bishops for Races and Languages. The general opinion was that the Amendment did not receive the necessary constitutional two-third vote, two-third of the entire enrollment of 820 of the General Conference being the required number.

In view, however, of the large vote that the Amendment received, the Bishops took the following action:

"The General Conference having cast five hundred twenty out of a total vote of five hundred sixty-five in favor of amending the Constitution so as to authorize the election of Bishops for Races and Languages, in our judgment, the Bishops should submit the aforesaid amendment to the Annual and the Lay Electoral Conferences at the session immediately preceding the next General Conference."

This will give the Amendment a fair chance, and the next General Conference can take another vote, if the Amendment passes the Lay Electoral and Annual Conferences. By this procedure no time will be lost.

### THE REDEMPTION OF AFRICA

Our task for the redemption of Africa increases in proportion as we delay and through this delay give Mohammedanism a firmer grip upon the native populations of that great continent. We must gird ourselves for one of the greatest conflicts the Christian Church has ever faced, and the virility of our Christianity will be put to its severest test on the dark Continent. No better statement of the present task before us in Africa has come to our notice recently than a brief note from the Rev. John I. Gates, District Superintendent of the United Methodist District, Rhodesia, Africa. Brother Gates says:

"It was 1,400 years ago that Islam first planted his staff upon African soil. During that time he has made an average annual gain of 43,000 converts. This means that the gain for the present decade reaches into millions, and that within twenty-five years the Dark Continent will be a Mohammedan country unless the Church of Christ throw her forces into East and Central Africa."

Bishop Isaac Lane, of the Colored Methodist Episcopal Church, was introduced during the recent session of the Louisville Conference of the Methodist Episcopal Church South. The Bishop was warmly received, and in his response, gave to the Conference "prescription which he had made for his people." The *Nashville Christian Advocate* asks: "Would it not be good for white people?" The prescription is:

"Two (2) drops of good manners.  
"Twelve (12) ounces of common sense.  
"Twelve (12) ounces of consideration.  
"Put over a gentle fire of self-respect.  
"Boil down to two (2) ounces of forgiveness."

"Sweeten with manhood.  
"Take nine (9) drops three times a day before meals."

"This prescription can be filled at the house of understanding, next door to reason. Pray to God three times a day on bowed knees in the city of contentment."

Bishop Lane also preached before a large congregation during the session of this Conference.

If you have not tried our Weekly Collection you will be surprised to find just how easily it can be worked. Will you not give it a trial?



# Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.

## OUR SPRING CONFERENCES

Bishop Thirkield—Louisiana Conference, Lake Charles, January 23; Mississippi, Laurel, January 16; Upper Mississippi, Durant, January 9th.

Bishop Leete—South Florida, Tampa, January 24th; Florida, Pattatka, January 30th.

Bishop Quayle—Little Rock, Newport, Arkansas, January 29th.

Bishop Cranston—Washington, Baltimore, Maryland, March 5th.

Bishop McIntyre—Lincoln, Independence, Kansas, March 5th.

Bishop Anderson—Lexington, Louisville, Kentucky, March 26th.

Bishop Smith—Central Missouri, Mexico, April 2nd.

Bishop Berry—Delaware, Philadelphia, April 2nd.

## Of General Interest

### ONE DAY'S REST IN SEVEN.

The man who works on Sunday will never again have the same respect for the day. The beginning of a godless, churchless life for many a man who was raised in a Christian home was the first time he worked on Sunday. The American Industrial Sunday is even worse than the Continental Sunday, which it inevitably creates, for even churchless France has legislated a compulsory day of rest.

All the blame for the alarming increase of seven-day work does not rest on the owners and managers of great industries, who through carelessness and greed, work their employees continuously. In one of our larger cities, the Barbers' Union was forced to relinquish its charter, because church-going people insisted on being shaved on Sunday morning and took all their trade to the non-union men who were willing to keep open on that day. It is for the comfort of church people that an army of workers in the hotel, transportation, milk, drug, ice and newspaper business are denied a day of rest. It is high time for church folks to practice the brotherhood we preach, and to secure for our fellow-workers the privilege we value so highly for ourselves—one day's rest in seven—and that on Sunday wherever possible.

### THE COMING QUADRENNIAL MEETING OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Signs multiply that the Quadrennial of the Federal Council of the Churches of Christ in America, in Chicago, December 4-9, from the standpoint of Christian Unity, will be the most important meeting ever held on American soil. Delegates have been officially appointed by the highest judicatories and associations representing thirty denominations, representing the larger part of the Protestant constituency of the United States.

The local arrangements at Chicago are in charge of a Committee of which the Rev. John Balcom Shaw, D.D., is chairman, and a welcome worthy of the city is assured. The headquarters will be at the La Salle Hotel, and the day sessions held in its spacious Assembly Room. The welcome session on Wednesday evening will be held in Fullerton Hall connected with the Art Institute, the address being given by the president of the Council, Bishop E. R. Hendrix, D.D.

Thursday evening in Orchestra Hall, Bishop William M. Bell of the United Brethren Church will preside and Bishop Francis J. McConnell, D.D., of the Methodist Episcopal Church and Dr. Jas. A. MacDonald of the Toronto Club will speak. The theme of the evening will be: "Forward Movements of the Churches." On Friday evening, "The Relation of the Young People's Organizations to Christian Unity" will be the theme. Mr. Robert H. Gardiner, former President of the Brotherhood of St. Andrew, will preside. Among the speakers are Governor Marshall of Indiana, a delegate from the Presbyterian Church, Dr. William F. Sheridan, and others. On Sunday afternoon, there will be a mass meeting that will bring to the front especially the responsibility of the churches in relation to social service. Rev. Walter Rauschenbusch, D.D., of Rochester, will make the opening address, and it is expected that the Hon. William J. Bryan will make the closing address. On Monday evening, a banquet will be given by the social unions and church clubs of the city. This suggests that part of the program which refers more especially to the public meetings. At the day sessions, the reports will be received from the Chairmen of the Committees on Foreign and Home Missions, Sabbath Observance, Temperance, Family Life, the Commissions on the Church and Social Service, Peace and Arbitration, and Evangelism. In connection with these reports, matters of vital importance related to the united life and responsibility of the churches will be brought forward.

Brother Pastor, your reading members are no doubt anxious to help you in this campaign and are probably surprised that you have not asked them to assist you. Enter into the Campaign and enlist their services.

## People of Interest

The dates for the Conferences announced in the SOUTHWESTERN on November 7th, were received by wire and are correct, as finally adjusted by the Bishops' Conference, as best serving the interests of the Conferences involved. The dates are as follows: Upper Mississippi, January 9th; Mississippi, January 16th; Louisiana, January 23rd.

Dr. Homer Eaton passed his seventy-eighth birthday Saturday, November sixteenth.

Mr. D. H. Carrol, a prominent layman of our Baltimore Methodism, died last week.

The engagement of Mrs. Grover Cleveland to Mr. Thomas Jix Preston, Jr., professor of Archaeology and History of Arts at Wells College is announced.

In a recent State dental examination at Columbus, Ohio, R. N. Swayne, a young Negro man, made the highest average—93 per cent. Of the twenty-seven applicants thirteen were successful.

Mr. Samuel Wilson Jackson, brother of Dr. J. Will Jackson, of the Central Missouri Conference, died Thursday, November fourteenth, at his home in Granville, Ohio. Mr. Jackson was a soldier in the late Civil War.

Bishop I. B. Scott, D.D., LL.D., sails for his work in Africa, December 7, 1912, by the steamer "Carmania," of the Cunard Line. Anyone desiring to correspond with him may address him at this steamer, New York. A few days previous to his sailing, the Bishop will be at his home in Nashville, Tennessee.

The General Conference having cast five hundred twenty votes out of a total vote of five hundred sixty-five in favor of amending the Constitution so as to authorize the election of Bishops for Races and Languages, in our judgment, the Bishops should submit the aforesaid amendment to the Annual and the Lay Electoral Conferences at the sessions immediately preceding the next General Conference.

The marriage of Mr. George Washington D'Armond and Miss Nannie K. Leggett, niece of the Rev. and Mrs. J. T. Leggett, of Jef-

fersontown, Kentucky, is announced for Thursday, November twenty-eighth, at Harriman, Tennessee. Mr. D'Armond and Miss Leggett are graduates of the Morristown College. Miss Leggett has taught in the public school of Harriman for two years and is an accomplished reader.

Dr. I. L. Thomas addressed the Cicerian Literary Association of Morgan College on Friday evening, November eighth. Subject: "Home Missions and Church Extension Study Among the Student Body of Our Schools." The address was well received, and Doctor Thomas was assured that a Home Mission and Church Extension Club would be organized and the various phases of the Home Field brought before the student body in a special way.

Prof. S. H. Thompson, of Athens, Tennessee, business manager of the *Methodist Advocate Journal*, President of the Holston Conference Laymen's Association, Member of the Deaconess Board of the Methodist Episcopal Church, member of the State Board of Education of Tennessee, Superintendent of the Athens City Schools, and very conspicuous member of the last General Conference, has received the degree of Doctor of Pedagogy from Valparaiso University, Valparaiso, Indiana, from which he was graduated several years ago.

A concert is to be given in honor of the famous composer, Samuel Coleridge-Taylor, in Albert Hall, London, England, on November twenty-second. Among those of prominence at the head of this movement are the Earl of Pembroke, who is president; Col. Herbert A. Walters, Sir Hubert Parry, Sir Frederick Cowen, D. McNaught, the Earl of Shaftesbury, the Earl of Plymouth, Lord Alverstone, the Hon. Harry Lawson, M. P.; Sir Walter Parratt, Sir George Martin, Sir A. Campbell Mackenzie, Sir Henry Wood, Dr. Walford Davies, Dr. Harford Lloyd, W. Boosey, A. Boosey, Alfred Littleton, Augustus Littleton, Algernon Ashton and Edward German. The program will consist entirely of Coleridge Taylor's compositions, with Sir Frederick Bridge, Sir Charles Stanford and Mr. Landon Ronald as conductors of the largest choir that has yet appeared in Albert Hall. Another aim of this concert is to provide funds for the widow and children of the great composer.

Mr. Watt Terry, of Brockton, Massachusetts, the young Negro real estate agent, who has had such an exceptional career, stated at the recent meeting of the National Negro Business League, that he controlled real estate aggregating \$500,000. There were those disposed to discredit Mr. Terry's statement at the time, so much so that the Executive Committee of the Business League, through its Secretary, made a special report in open session with regard thereto. Since the Chicago meeting, Dr. Booker T. Washington, President of the National Negro Business League, has been quietly investigating the matter at the hands of responsible Brockton people. A letter just received from the Secretary of the Young Men's Christian Association—white—of Brockton, states: "Some weeks ago I wrote you relative to our mutual friend's (Mr. Watt Terry's) business; but now I want to enclose the clipping from the tax list which you will see is positive evidence that at the time the taxes were recorded he was carrying well on towards \$300,000, and I know his large purchase of \$120,000 occurred since then, so with the estimated valuation of these properties, in the minds of our best real estate men, I am thoroughly satisfied that the amounts reported are very little, if any, overstated. It is certainly a most wonderful development in a few years." It must be gratifying to the Negro people everywhere to learn that one of their race has achieved so wonderfully in so short a space of time. Mr. Terry is an alert, aggressive, but sincerely modest young man.

Will you be one of the Loyal One Thousand Pastors wanted to give one day to making a personal canvass for the Southwestern?



## Bishop Theodore S. Henderson to the Pastors of the East Tennessee, Tennessee and North Carolina Conferences

Dear Brethren: Eager to be of largest possible service to every pastoral charge in these Annual Conferences, I am sending a message to every District Superintendent in these Conferences. The letter carries its own message. Will every pastor immediately give attention to these important matters, so that we may work together during this Conference year and make every possible sacrifice, to secure an advance in our membership of 10 per cent. as a minimum on every pastoral charge? When you have made the gain, write me a personal letter, telling how it was done. We need to labor together in prayer, preach with the passion of the Holy Ghost, and plead with men, women and children every day to yield themselves to Christ, if we do all that God expects.

This is the letter which I am sending to your District Superintendent:

My Dear Brother:

In order that I may come into closer touch with the actual conditions of the various pastoral charges on your district, and, as a result, may be of some assistance to you in increasing the efficiency of the various departments of Church activity, I request that you present to each pastor in your district at your first Quarterly Conference (or, if this letter is too late for that, then at the Second Quarterly Conference), the following items:

First, I desire to have you forward to me after each Quarterly Conference during the year, and from each pastoral charge, an exact copy of the pastor's Quarterly Conference report, so that I may be able to analyze that same and have before me an exact report of how each pastor in your district has been occupied. A complete quarterly report, in accordance with Paragraph 180, Section of the Discipline, is what is desired.

Second, an accurate Church record. I particularly request that you personally investigate the accuracy of the Church records on every pastoral charge, so that the statistics of your district shall be in exact keeping with the actual facts of Church membership of the district. I venture to suggest that it would be a good investment of time to examine and correct the Church records with the pastor in every pastoral charge, so that we shall not be obliged every year to explain our small gain in membership by reporting that such small increases is due to a careful revision of the Church records. May we not have our records in every charge

revised at the First Quarterly Conference, and thus be able to begin our work for the second quarter upon an absolutely accurate basis? I will appreciate your patient and persevering leadership in this matter of a revival of accuracy in the keeping of Church records.

I am the more concerned about these two matters because they lie at the basis of additional work I desire to have done, and without this being done, it will be exceedingly difficult to take the other advance steps. It is my intention to write an open letter to the pastors of the Conference in The Southwestern Christian Advocate, so as to have the pastors realize that I am requesting it, and to that extent I trust your work in securing these returns may be easier. May I venture to remind you to present to every Quarterly Conference that we are to pray and toil this Conference year for a 10 per cent. gain in membership in each charge in the Conference? When any charge on your district has made the 10 per cent. gain, I wish you would inform me and request the pastor to write me, outlining how it was done.

We must advance in every department of our Church life. God expects it; the world needs it; Christ is able to do it; we dare not fall behind His largest expectations. In any way I can serve you in planning and prosecuting such an advance, you are at liberty to command me to the limit of my ability.

Yours very faithfully,  
THEODORE S. HENDERSON.

## Meeting of the Board of Conference Claimants

A Special Meeting of the Board of Conference Claimants of the Methodist Episcopal Church was held on Wednesday, October 16th, 1912, LaSalle Hotel, Chicago, Judge O. H. Horton in the chair. Eight of the original incorporators, members of the Board of Conference Claimants, were present. Judge O. H. Horton was elected chairman and J. A. Mulfingher Recording Secretary. On motion of Dr. Joseph W. Van Cleve the following were nominated and unanimously elected members of the Board of Conference Claimants:

Bishop W. F. McDowell, B. F. Adams, John E. Andrus, Charles W. Baldwin, G. Warren Brown, Marvin Campbell, E. C. E. Dorion, James Hamilton, O. H. Horton, M. S. Marble, Oscar P. Miller, Perry Millar, J. A. Mulfingher, John O. Pew, Joseph W. Van Cleve.

After these members had been elected in compliance with the statutes of the State of Illinois, the meeting adjourned. The new board then assembled and the meeting was called to order by Judge O. H. Horton. The following were present: Bishop W. F. McDowell, B. F. Adams, John E. Andrus, Charles W. Baldwin, Marvin Campbell, O. H. Horton, M. S. Marble, O. P. Miller, Perry Millar, J. A. Mulfingher, John O. Pew, J. W. Van Cleve, also Dr. J. B. Hingeley, Corresponding Secretary.

Bishop W. F. McDowell was unanimously elected President of the Board, and the following officers were chosen: O. H. Horton, vice president; Joseph W. Van Cleve, 2nd vice president; J. A. Mulfingher, recording secretary; Marvin Campbell, treasurer; also the Executive Committee, consisting of Judge O. H. Horton, Marvin Campbell, J. A. Mulfingher, Perry Millar and Joseph W. Van Cleve.

Brother G. Warren Brown sent a letter of regret at not being able to be present.

Dr. J. B. Hingeley read his report as Corresponding Secretary. He entered in detail into the work which had been accomplished during the preceding quadrennium and suggested a new program for the work of this Board during the present quadrennium.

The Treasurer of the Board submitted a detailed report, as audited by the Baker-Vawter Auditing Company, and explained in detail the financial policy of the Board, as carried out by him during the last quadrennium.

Two committees were appointed, one on Ways and Means; the other on the General Plans and Work for the Quadrennium. The Committee on General Plans and Work for the Quadrennium presented several recommendations as to the plan of campaign to be adopted by the Board, action on which was deferred until the Annual Meeting. The

Corresponding Secretary was empowered and directed to advise with representatives of Annual Conferences and to submit the suggestions to a practical test if possible.

The General Conference has called for the raising of a Jubilee Gift of Five Million Dollars for Conference Claimants for the Permanent Funds of the Board and of the Annual Conference Funds; and it is the purpose of the Board to work in co-operation with Annual Conferences in securing this amount; one million dollars, more or less, to go into the Connectional Permanent Fund and four million dollars, more or less, to be added to the several Annual Conference Investment Funds. The Board seeks to be helpful in securing a more adequate support for Conference Claimants everywhere, and without friction or misunderstanding to prosecute the work for this great cause. It was the unanimous conviction of the Board that it should co-operate with every Annual Conference, whether it has a man in the field for this purpose or not, in raising the endowment needed to adequately care for Conference Claimants. In due time the plans of the Board, matured by consultation with the other workers and deliberations of the Board, will be presented to the Church. It requests the co-operation and prayers of the entire Church. At the Annual Meeting in February the program will be considered in detail and definitely projected on the Church.

Dr. Hingeley thanked the members of the Board for the great interest shown in this cause and the meeting adjourned.—J. A. Mulfingher, Recording Secretary.

## American Missionary Association Notes

The sixty-sixth annual meeting of the American Missionary Association, which convened with the First Congregation Church, Buffalo, N. Y., was the best in the history of the Association. About two hundred delegates were present from all sections of the country.

Among the colored speakers were Prof. Kelley Miller, Mrs. Mary Church Terrell, Mrs. Ella Sheppard Moore, Hon. William H. Lewis, the Rev. D. J. Flynn, Prof. W. G. Price, Prof. T. S. Imboden, the Rev. H. H. Dunn and the Rev. A. Lawless, Jr. A feature of the program was the singing of the "Folk Songs" by the Fisk Quartette, directed by Prof. J. W. Work.

One of the most important measures passed by the body was a project to raise a million-dollar endowment for the six chartered institutions of the Association. The survey of the field showed that the Association had not only paid the bills for the current year, but a deficit of \$14,870.14, carried over from two previous years, was wiped out, leaving a balance of \$299.61.

The Association is maintaining sixty-five schools for the colored people in the South, which have an enrollment of 12,000 pupils, under the direction of 507 teachers, of which number 266 are colored.

The churches among the colored people in the South number 200, with a membership of 14,000. They raised last year \$540,000, and of this amount \$269,000 was expended in school and church work among the colored people in the South.

At the close of the meeting, the Rev. H. H. Dunn, pastor of Central Congregational Church, this city, left for Chicago, where he made an appeal for the work of the American Missionary Association in the South and solicited funds for the remodeling of Central Church, that it might do institutional work. He spoke at the following places: Dundee, Winnetka and Wheaton, Illinois, Second Oak Park, North Shore, South Side and Lincoln Memorial in Chicago.

## Personal and General

A reception was given by the members of Pickett Chapel, of Lebanon, Tennessee, in honor of the new pastor, the Rev. S. T. Miller, on October 29th. The address of welcome was made by Professor Ennon. Address also by the Revs. Wm. Neal and J. B. Booth. The choir furnished splendid music. Mrs. Anna Lue Anderson and Mr. George Clemon were the prime movers in this affair.

The day is dark only when the mind is dark; all weathers are pleasant when the heart is at rest.—Hamilton Wright Mabie.



## The Lunatic Boy

International Sunday School Lesson for December 1, 1912

Mark 9: 14-29.

Memorize verses 28, 29. Read Matt. 17:14-21; Luke 9:37-42.

**GOLDEN TEXT:** Jesus said unto him, If thou canst believe, all things are possible to him that believeth. Mark 9: 23.

### THE AUTHORIZED VERSION.

14. And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.
15. And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.
16. And he asked the scribes, What question ye with them?
17. And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;
18. And wheresoever he taketh him, he teareth him: and he foameth, and gnashed with his teeth, and pineth away, and I spake to thy disciples that they should cast him out; and they could not.
19. He answereth him, and saith, O faithless generation, how long shall I be with you? long shall I suffer you? bring him unto me.
20. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.
21. And he asked his father How long is it ago since this came unto him? And he said, Of a child.
22. And oftentimes it hath cast him into the fire, and into the waters, to destroye him: but if thou canst do anything, have compassion on us, and help us.
23. Jesus said unto him, If thou canst believe, all things are possible to him that believeth.
24. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.
25. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto them, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.
26. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; inso-much that many said, He is dead.
27. But Jesus took him by the hand, and lifted him up; and he arose.
28. And when he was come into the house, his disciples asked him privately, Why could not we cast him out?
29. And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

### DAILY HOME READINGS.

M. The Lunatic Boy, Mark 9: 14-29. Tu. Power of faith, Matt. 15: 21-28. W. Trial of faith, James 1: 2-8. Th. Conquering faith, Rom. 8: 31-39. F. Victorious faith, 1 John 5: 1-12. S. Source of faith, Eph. 2: 1-10. S. Peace through believing, Rom. 5: 1-11.

Verse 14. They came—Jesus, Peter, James, and John, returning from the Mount of Transfiguration.

Scribes—The professional teachers of the common people and therefore influential with the multitude.

Questioning with them—The subject of discussion was the failure of the disciples to cure the epileptic boy. The scribes seem to have made this an opportunity for undermining the authority and influence of Jesus and his disciples with the multitude.

15. Straightway . . . saluted him—As with a common impulse the multitude turned from the scribes and the disciples alike to Jesus.

Amazed—Perhaps at the suddenness and opportuneness of his appearance.

16. What question ye with them?—The words are addressed to the multitude, the second pronoun referring to the disciples. Jesus entirely ignores the presence of the scribes.

17. Dumb—Speechless.

18. Wheresoever it taketh him—The epileptic fits to which the boy were subject were often of great violence and came upon him at unexpected times and without warning.

They were not able—The inability of the disciples to effect a cure was evidently a sore disappointment to the distressed father. This disappointment is reflected in his words addressed to Jesus.

19. Answereth them—The father of the afflicted boy had responded to the question Jesus addressed to the multitude, "What question ye with them?" (the disciples). The man's complaint against the disciples brings forth the exclamation of Jesus, O faithless generation, how long shall I be with you? Words referring apparently to the disciples, whose lack of faith seems to have been the obstacle in the way of their performing a cure.

20. Tare—Or, convulsed.

21. He asked his father—Only Mark gives the details recorded in this and the next succeeding three verses (21-24.)

22. To destroy him—The violent seizures sometimes took the form of suicidal frenzy.

But if thou canst do anything—The man's faith in the ultimate recovery of his son had been severely tested. It, however, rises anew to meet the challenge of Jesus.

23. If thou canst!—The emphasis is on the pronoun thou. Jesus takes up the father's own words and the burden of responsibility upon him. The

possibility of a cure hinges upon his ability to believe.

All things are possible—The question of ability turns on the question of faith. In other words, Jesus would have the father realize the universal truth that faith recognizes no insurmountable obstacles, no surrender to disappointing experiences.

24. Cried out, and said—Some ancient manuscripts add "with tears." The father realizes that the words of Jesus throw him back in the first instance upon himself and upon his own spiritual and mental attitude toward the power of Jesus, the exercise of which he implores.

Help thou my unbelief—True faith is not inconsistent with a conscientiousness of its own infirmity.

25. A multitude came running together—Out of idle curiosity, such as was always distasteful to Jesus. He therefore hastens to heal the unfortunate lad, the last obstacle to whose cure had been removed with the strengthening of the father's faith.

26. As one dead—In utter exhaustion from the severity of the final attack of convulsions.

27. And he arose—Matthew adds, "The boy was cured from that hour." Luke further explains that Jesus "gave him back to his father."

28. His disciples asked him privately—Luke records the impression made by the miracle upon the multitude in the words, "They were all astonished at the majesty of God."

29. By nothing, save by prayer—Some ancient manuscripts add "and fasting." The cause of the disciples' inability to cure the child, Jesus explains as due to their "little faith." (Matt. 17:20) and their lack of spiritual readiness. Trusting in their commission, they seem to have neglected the means of grace and spiritual equipment, prayer and faith, on which the efficiency of their gift depended.—From The Sunday School Journal.

## Sending Forth Messengers Developing Leaders

BY GIVING MEN RESPONSIBILITIES AND A CONSTITUENCY

Epworth League Devotional Meeting Topic for December 1, 1912

(Mark 6:7-13, Ex. 18:13-22.)

By the Rev. A. Preston Shaw, B. D.

### Concerning the Scripture

The wisest and most successful leaders are not those who can do the most work themselves, but those who can inspire the largest number of others to work in harmony with them. Modern business enterprises are too large to be managed successfully by any one man. There must be a leader. It is true, but there must also be heads of departments themselves responsible for the success of their department. A manufacturer should know his business from the start to the finished product, but he would be silly to attempt to do all the work himself.

Jesus knew that this rule held good in religion. Great as He was, He knew that His Kingdom could not come to its own without the service of persons working with Himself to that end.

In Mark 6:7-13, He calls His disciples together and sends them forth two and two delegated with the same power which He Himself possessed. They go forth working in harmony with His plan and wonderful results follow. Instead of one lonely worker the number has increased to seven groups. More cities and villages are visited, more devils are cast out, more lame and halt and blind are healed and seven times more rapidly the Kingdom of God comes nearer to the inhabitants of those regions.

In Ex. 18:13-22, the folly as well as the impracticability of one-man-working leadership is made manifest. Moses attempts to judge all the small matters between his subjects. These were so many that day and night he sat weary of judging and wearing away his life with unnecessary labor. Thanks to the better judgment of his father-in-law, He shows him a more excellent way which consists in the placing of the responsibility of judging trivial matters in the hands of others so that Moses's burdens might be lightened and the interests of other God-fearing men could be kindled in handling the affairs of the people.

### The Meaning and Application to Us.

This is an age of large things. The manner in which successful enterprises are conducted clearly shows that no one-workman-leadership can produce very great results. Keen sighted business men know how to do things by drilling an army of workers who will work in harmony with their leaders. This system and this alone is responsible for the large business establishments of our times.

I fear, however, that the Churches and Leagues are a little too slow in recognizing this fact. There are thousands of so-called successful Churches where a few rich members do all the real work that is done. Is it strange that such Churches accomplish practically nothing from year to year?

There are too many Churches where the pastor is the only person interested in its success, and where the officials' chief task is to "antagonize" the pastor. Such Churches can never do very much in furthering the Kingdom. The workers are too few and the kickers too numerous.

How shall this be done? By doing it. The leader need not prize his ability to such an extent as to feel that nobody else can do each task as well as he can. That is not the question. Those disciples whom Jesus sent forth could not do as well as He could, but they did what they could, and shouldered their responsibilities well. The heavy strokes of the Master Workman failed to move the foundation of Satan's heaven exalted kingdom. It was not until Jesus sent forth inspired men possessed with His spirit and power and working in harmony with Himself that His eyes beheld Satan as lightning fall from Heaven. The General may be great, but unless a great army of lesser officials and soldiers follow him, he will surely fail. Our Captain, Christians, is depending on us to win the victory for His Kingdom. Let each one of us act well his part.

—Winchester, Va.



## Rallies

### ST. PAUL—MERIDIAN, MISSISSIPPI.

Raises \$1,965.13.

We are happy to report that St. Paul is free of her mortgage debt or any other kind of debt. The second Sunday in October was our annual "Rally Day" to meet a debt of \$1,800. It was truly a great day in St. Paul. The Pastor and people truly rallied. At the close of the day we had on the table \$1,965.13. After the fifth Sunday in September, the Pastor and Bro. John W. Harris, chairman of the Board of Trustees entered into a contest to see who could raise the largest amount by the second Sunday in April. Bro. Harris reported \$69.25, and the Pastor reported \$89.05. The clubs or Ladies Aid Societies rallied heroically. The Silver Leaf Club lead, Sister M. Holloway, president, raised \$221.65. The Busy Ants Club followed, Miss Emma Ivy, president, raised \$108.33. The other Clubs and Class Leaders did well. We are thankful to all our friends on the outside of the Church for their timely help. At the close Sunday night, the great crowd present sang with us, "Free At Last." God be praised and the people all blessed for this great victory for St. Paul.—L. W. Price, Pastor.

### WESLEY CHAPEL RAISES IN RALLY \$1,167.62

Wesley Chapel closed down one of the largest rallies in its history. The membership was divided into four clubs, lead by four of our Samuel Houston College students, who are members of our congregation and faithful Sunday School teachers. They worked faithfully, indeed. The class leaders were their supporters, also their class mates, who gave also of their financial strength with the following results: Club No. 1, Miss Henrietta Brown, Capt., \$364.73; No. 2, Miss Eliza Love, Capt., \$197.54; No. 3, Miss Hellen Mabson, Capt., \$426.80; No. 4, Miss Gertrude Easley, Capt., \$178.55; Total, \$1,167.62.

This rally was the result of six weeks work. During this time other collections for Samuel Houston College, pastor and trustees amounted to \$271.23 added to the above, making \$1,438.85. We are now in a great revival.—L. H. Richardson, Pastor.

### WESLEY CHAPEL, BOONEVILLE, LOUISIANA

Too much praise can not be given the faithful leader, members and friends who contributed in our Trustees Rally, October 20th. The Rev. C. C. Landry, of Bunkie, and the Rev. Thomas William, of Cheneyville, the Rev. Charles F. Grimbie of the Baptist Church, were with us. The classes reported as follows:

Class No. 1, A. Braham leader, \$40.35; No. 2, J. English, leader, \$17.75; No. 3, C. Monk, leader,

\$10.30; No. 4, S. Bush, leader \$12.75; No. 5, J. Collins, leader, \$17.50; No. 6, S. T. Slaughter, \$67.10; No. 7, J. Mayes, leader, \$7.80; No. 8, R. Martain, leader, \$7.45; No. 9, G. W. Dotson, leader, \$3.00; No. 10, A. Compton, leader, \$7.45; No. 11, Wm. Dorsey, leader, \$5.15; No. 12, R. Bun, leader, \$10.25; Total \$213.50, paid as collected on debt. The officers and members are working with the pastor to make a round report at conference. The Southwestern Christian Advocate is being put into the hands of all the officers.—H. Taylor, Pastor.

### BURNS CHURCH—OXFORD, MISSISSIPPI.

The members of Burns Methodist Episcopal Church deserve much credit for the Grand Rally they gave the pastor on October 20th. A wise virgin rally was instituted—candles were to represent the virgins—these virgins were the leaders and, of course, no one's light went out. Roll of Trustees, Stewards and the Class Leaders were called. All responded except those who were sick—paying from \$1 to \$2 each—then the leaders reported members. Amounts ranging from \$4 to \$13.35. Mrs. Ellen White and Mrs. H. J. Tackett represented the sinners and visitors collected \$18, making a total of \$128 on pastor's salary. These good members just rallied not long since and raised \$217 making \$345.10. Any pastor would be proud to serve this kindhearted people. God bless them and the unconverted friends. Three Baptist ministers rendered valuable service in the persons of the Revs. Geo. Coan, F. C. Coleman and Geo. Burt. Come again, brethren.—J. M. Thompson.

### SIMPSON CHAPEL, SHELBY, MISSISSIPPI.

Rally for the indebtedness of Simpson Chapel: Captain Club No. 1, West Huston, \$5; A. Davis, \$2.50; S. Huston, \$5; Lizzie Murrell, \$2; J. H. Hall, \$1.50.

Captain Club No. 2, B. Rumbery, \$5; H. S. Sikes, \$1.50; J. M. Miller, \$1.50; Janie Jones, \$1.50; Asa Jones, \$1; Lizzie Daniel, \$1.50; Lillian Foster, \$2; public collection, \$2.

Captain Club No. 3, Wm. Murrell, \$5; Loucinda Huston, \$2; Surphronia Huston, \$2.50; Robert Thomas, Jr., \$5; Mack Murrell, \$5; public collection, \$2.55.

Captain Club No. 4, O. Neal, \$5; Seana Phillip, \$1; Loula Neal, \$1; Carrie Roster, \$1.

Captain Club No. 5, Susie Walker, \$5; Susie Taylor, \$5; Rosie Lewis, \$2; L. L. Adams, \$1; Mrs. B. Bumbery, \$2; Clara White, \$5; Jas. Sanders, \$2.50; Mary Field, \$2; Emma Boykin, \$1; E. B. Jacob, \$2; Robert Thomas, \$5; Lila Blunt, \$1; Willie White, \$1.50; W. A. J. Morgan, \$1; Total, \$102.80.—G. M. Chisholm, Pastor.

## Recent District Meetings

### MAYSVILLE DISTRICT.

The Missionary Convention met in Scotts Chapel, Maysville, Ky., Oct. 23-24, the Rev. J. S. Bailey, District Superintendent, presided. The Rev. W. A. Hinton, pastor-in-charge of the Germantown Circuit was elected Secretary and the Rev. Julius L. Franklin, Treasurer. A splendid program was rendered each day. A great many pastors and delegates were present, to-wit: the Revs. J. Bailey, D. S., C. A. White, J. W. White, W. C. Stovall, W. A. Hinton, B. J. Coleman, B. J. Ward, H. P. Evans, Julius L. Franklin, D. McFarland, L. Robinson, R. Turner, etc. This was an inspiring meeting of missionary workers. Thursday afternoon the Rev. E. L. Gillum, pastor of one of our churches in Columbus, Ohio, gave an excellent address thus arousing our missionary spirits to greater activity. From reports this will be the banner year with the Maysville District. One Pastor, W. A. Hinton, reported that he had raised and sent in all of his benevolences before the second quarter and other Pastors report that they will have no blanks at the Annual Conference. Some attention is being paid to the Southwestern Christian Advocate. Each Pastor will urge the paper on his charge. Two great sermons were preached on Oct. 23 by the Rev. W. C. Stovall, Pastor of our Church at Flemingsburg, and Thursday night Oct. 24, the Rev. E. A. White delivered a splendid missionary sermon. The outlook for the missionary movement is indeed good on this District. The Rev. J. S. Bailey District Superintendent

had the business of the convention well in hand. Scotts Chapel rendered splendid music. The convention was royally entertained by the members and friends of Scotts Chapel. This is our first attempt and the second promises to be much better.—W. A. Hinton.

### BATON ROUGE DISTRICT.

#### Womans Home Missionary Society.

The Baton Rouge District's or Womans Home Missionary Convention was held at Jackson Chapel, Achary, La., Oct. 9-13. The convention was called to order Wednesday, by the Rev. Hubbard Daniels, District Superintendent. The program was taken up. The District Superintendent delivered the opening address, on Woman's Work in the Church, Home Missionary Progress and Opportunity. Among others present were the District President, Miss Lillie E. Barton. She made a brief address touching the work of this great Society and her mission for the salvation of our people; the Rev. L. C. Howard, E. Freeman, Miss Mary Penn, P. Field, Mrs. F. A. Thompson, W. Jackson, all made brief addresses on the work of the Society. Thirty-seven members registered and purchased convention badges. The welcome addresses by Mrs. Carrie Field and Mrs. Amelia Moore, responses by E. Freeman and the District Superintendent. Miss Effie Armwood, a prominent young lady of Antioch Baptist Church,

rendered a beautiful solo. Mrs. Lottie L. Daniels, presided at the organ, and conducted the convention song service. Mrs. F. A. Thompson, also rendered several fine selections each night. The Rev. L. C. Thomas preached the introductory sermon which was very impressive. Miss L. E. Barton, delivered a great lecture. Subject: The Women's Work in the Uplift of the Race. She held her auditors spellbound throughout the thirty minutes and won all hearts. The convention choir rendered splendid music. Mrs. V. B. Spear, Conference District Secretary was helpful. She is the organizer and promoter of the Womans Home Mission Society work for this District. Friday, at 11 a. m., the consecration service was held which was filled with power from on high. Mrs. V. B. Spears and Miss L. E. Barton presided. Subjects discussed were—Peck Home, New Orleans University, the Saving of our Girls, Temperance and Evangelistic Work. Friday night the convention was at its best. The annual Love Feast was conducted by the Pastor. Such singing and praising God, had not been heard in this place before. The Revs. E. A. Payne and J. D. Poole preached able sermons. God bless the Rev. J. J. Obee. He is a safe administrator and leader. Among the plans put forward by the convention are these—Each member of the auxiliaries is asked to pay five cents per month for Peck Home and forward same by your Secretary to Mrs. H. Galt or Mrs. S. G. Chinn. Each member shall lead a Temperance Life. Nov. 24 was set as a day of special prayer for the general work of the Womans Home Missionary Society throughout Methodism. The convention requested every local President in their auxiliaries to help the Churches raise their \$1 for Annual Conference Benevolence; also to join hands with their Pastor in helping to further the children and women to Sabbath school and religious services. The following District officers were elected at the convention: District President, Miss L. E. Barton; Vice-President, Miss Mary Penn; Second Vice-President, Mrs. Cassie Field; Third Vice-President, Mrs. Mary Green; Fourth Vice-President, Mrs. Fanny Yoist; Fifth Vice-President, Ida Handsbury; Supply Secretary, Mrs. Rhoda Salone; Secretary of Literature, Mrs. Ida Foster; Secretary of Mite-Boxes, Mrs. Cora Worsham; Treasurer, Mrs. Harriet Galt; District Secretary, Mrs. Ida E. Goin; J. H. Thompson was selected as Acting Secretary for the convention and Reporter. Splendid resolutions were adopted in favor of our District Superintendent, the Rev. H. Daniels; J. J. Obee, G. A. Payne, L. C. Thomas, J. D. Poole, Mrs. V. B. Spears, L. E. Barton, Cassie Field, M. Moore, Mrs. F. A. Thompson, L. Daniels; also the Baptist members and the membership of Albert and Jackson Churches, for their hospitality. Visitors and delegates introduced: M. V. Freyerson, Mary Penn, M. Dixon, W. W. Wood, Mary Angie Farester, and Miss Barton; and the Rev. Henry Barton, Revs. H. Robinson and A. Mason took active part in the convention and Preachers' Meeting. The convention was a success. A number of sinners began to seek salvation one has been reclaimed; others are at the meeting. The Lord bless Rev. H. Daniels and Mrs. B. Spears and Miss Lillie E. Barton, who are spending no pains to make full proof of their mission. Three auxiliaries have been organized and are doing good work. Let each charge send their reports to Baker by the Pastor on Nov. 27th.—J. H. Thompson.

### HATTIESBURG DISTRICT.

The Hattiesburg District Epworth League, Ladies Aid, and Woman's Home Missionary Society Convention convened at Dudley, Methodist Episcopal Church, Ellisville, Mississippi, September 20-22. The Rev. Brother Arnald being absent, Brother A. Buckley was elected President. Devotions were conducted by the Rev. J. C. Hibbler, prayer by District Superintendent Rev. W. M. Morris. Mrs. J. E. Jordan was elected District President of the Womans Home Mission Society. G. Vaughns was elected District Sunday School Superintendent. The District Superintendents report was read and approved heartily. The following sisters were introduced: Mesdames M. Heslip, Ora Chisolm, Lillia McCarty, M. E. Coleman and L. G. Coleman. The place of the next meeting of Epworth League, Ladies Aid and Woman's Home Missionary Society and Sunday School



vention will be at St. Paul Church, Hattiesburg, Mississippi, June 18-20. Remarks by the President, also the Revs. B. W. Robinson and R. N. Jones. Sermon at 8:30 by the Rev. B. W. Robinson at 9:30 p. m. The District Officers were installed by Prof. A. Buckley. Topic: "The Place of the League in the Church," was discussed. Solo, Miss Bessie McInis. Topic: "How to Make the League Go," etc., by Mrs. M. J. McInis, the Rev. W. M. McMorris, Mrs. M. E. Calvin, Mrs. L. G. Coleman, Mrs. S. S. Reily, Mrs. M. Hails. Discussion continued by Mrs. M. Nelson and Brother R. V. Jones. Remarks on the topic by the President. At 7:30 the welcome address

was delivered by Miss Martha Crosby. Response by Mrs. L. G. Coleman. Solo, Mrs. M. J. McInis. Sermon at 8:30 by the Rev. J. C. Hibbler. Second day. Devotions led by Mrs. M. W. Doxie. The Epworth League Chapter reported. Officers: The Rev. B. W. Robinson, president, Epworth League; Mrs. M. J. McInis, president, Ladies Aid; Mrs. J. E. Jordan, president, Womans Home Missionary Society; G. W. Vaughns, District Sunday School Superintendent; the Rev. B. W. Robinson District President Epworth League; Mrs. M. W. Doxie, 1st vice-president; Brother A. B. Twiner, 2nd vice-president; Mrs. Julia Sherman, 3rd vice-president; Mrs.

S. S. Riley, 4th vice-president; Mrs. M. E. Calvin, Junior League Superintendent; the Rev. J. C. Hibbler, treasurer; Mrs. Anna Lewis, recording secretary; Mrs. L. G. Coleman, corresponding secretary; Officers Womans Home Missionary Society: Mrs. J. E. Jordan, president; Mrs. M. V. Halls, secretary; Mrs. A. Price, treasurer; Mrs. Lula Abrane, corresponding secretary. District Officers of Ladies Aid: Mrs. M. J. McInis, president; Mrs. C. E. McGee, secretary; Mrs. Mary Moore, treasurer. Officers of Sunday School: G. W. Vaughns, superintendent; Miss Alice Donald, secretary; Mr. Ed. Radford, treasurer.—(Mrs.) Anna Lewis.

Ten Thousand Subscription Campaign

Here follow the names of Eighty-four Workers who have sent in lists of subscriptions numbering three or more. These Pastors have averaged approximately eight subscriptions each. We are confident that there are at least Twelve Hundred additional Pastors who can do as well.

"Ten Thousand new subscriptions by January 1st, is the battle cry. The time is swiftly passing but enough remains to accomplish the end in view if vigorous efforts are put forth. Will not all of our Pastors take part in this Campaign. Ten Thousand subscriptions are assured if all of our Pastors will but try a little. Brother Pastors, "The fight is on" for Ten Thousand subscriptions by January 1st. Will you not fall in line? Your help may turn the tide of the battle and assure victory.

Write to-day for Collection Cards.

Pastor.	Charge.	No.
G. M. Mallory	Lockhart, Texas.....	5
L. S. Lovinggood	Plumerville, Ark.....	7
J. C. Burch	Camden, S. C.....	6
E. H. Langston	Lumberton, Miss.....	6
L. H. Carpenter	Middleburg, Va.....	10
L. I. Williams	Hahnville, La.....	5
J. Jones	Queen City, Texas.....	4
J. M. Butler	Stateline, Miss.....	8
J. H. Thompson	Zachary, La.....	8
E. M. Alexander	Center Point, Ark.....	3
J. E. Thompson	Summit, Miss.....	11
James Robinson	Pass Christian, Miss.....	5
J. F. Marshall	New Orleans, La.....	8
G. W. Harris	Hartford, Ky.....	12
T. F. Robinson	Thibodeaux, La.....	22
S. A. Davis	Fordoché, La.....	7
P. S. Scruggs	Helena, Ark.....	5

Pastor.	Charge.	No.
A. Jackson	Meadville, Miss.....	3
T. H. Lockwood	Wellington, Mo.....	7
T. G. Howard	Jefferson City, Tenn.....	4
R. W. Winchester	Greensboro, N. C.....	3
W. R. Marbury	Morristown, Tenn.....	15
J. L. Augusters	Longstreet, La.....	5
S. F. B. Peace	Raleigh, N. C.....	4
David Harrison	Belcher, La.....	6
C. W. Walton	Columbus, Miss.....	9
J. M. Walton	West Point, Miss.....	16
Wm. Campbell	Vaiden, Miss.....	8
F. H. Henry	Aberdeen, Miss.....	6
E. O. Woolfolk	Lexington, Miss.....	4
W. C. Bryant	McDonoughwell, Ga.....	3
Walton Brown	Coffeyville, Kans.....	5
J. A. Landry	Algiers, La.....	4
W. Scott Chinne	New Orleans, La.....	20

Pastor.	Charge.	No.
J. W. Warren	Victoria, Texas.....	3
L. C. Foster	Alachua, Fla.....	4
H. May	Pelahatchie, Miss.....	9
W. H. Smith	Moss Point, Miss.....	4
J. D. Wilson	McKinley, La.....	8
M. D. Giles	Forrest City, Ark.....	4
Bedford Carr	Clara, La.....	9
E. L. Wright	Chattanooga, Tenn.....	3
J. H. Kelley	Lexington, Texas.....	3
H. Holston	Pearlington, Miss.....	7
C. S. Williams	Jefferson, Texas.....	3
Grant Orange	Greenville, Miss.....	4
Wm. Jones	Huntsville, Ala.....	4
J. R. Nevils	Vaiden, Miss.....	5
S. H. Isom	Ripley, Miss.....	3
S. H. Cannon	Gulfport, Miss.....	7
Thos. G. Howard	Jefferson City, Tenn.....	15
M. W. Clark	Church Hill, Md.....	4
J. T. Terrell	Newport, Ark.....	11
E. C. F. Troupe	Itta Bena, Miss.....	6
J. A. Haliday	Tuscaloosa, Ala.....	4
A. C. Mitchell	Bertie, La.....	4
F. M. Lashington	Bastrop, La.....	3
J. T. Martin	Lake City, S. C.....	5
W. F. Walker	Springfield, Ill.....	5
T. B. Ivill	Shreveport, La.....	9
G. W. Smith	Jackson, La.....	15
N. N. Sawyer	Bleakwood, Texas.....	4
Frank Smith	Magnolia, Miss.....	6
J. C. Hibbler	Hattiesburg, Miss.....	4
C. A. Taylor	Texarkana, Ark.....	5
T. G. Ferguson	Alachua, Fla.....	13
J. W. Johnson	Coalwood, W. Va.....	8
A. Faulkner	Alma, Kans.....	5
S. G. Turner	Owensboro, Ky.....	5
Jas. Hants	Hufsmith, Texas.....	5
Wm. Jones	Huntsville, Ala.....	9
Calvin Stanley	Gretna, La.....	3
R. P. Threlkeld	New Orleans, La.....	5
Frank Walker	New Orleans, La.....	5
W. J. Hamilton	Waynesboro, Ga.....	4
J. H. Noland	De Soto, Mo.....	3
W. H. Redmond	Lorain, Ohio.....	6
G. W. Sanders	Meroney, Ark.....	8
T. B. Cooper	New Orleans, La.....	5
W. A. Webber	Abingdon, Va.....	12
P. W. Clark	Lake Charles, La.....	5
J. J. Harrison	Lafayette, Ala.....	7
Wm. McIntosh	Little Rock, Ark.....	7
F. S. Scruggs	Russellville, Tenn.....	5

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Paul recognized a fact persisting today, that "Not many rich are called," "effectually called" to the ministry of giving. One of the most extensive and liberal benefactors in America indignantly rebuffed a petitioner for help for the old preachers. "The Methodist Church is amply able to

provide for its own old preachers, without my help."

He was right. Compared with the resources of the Methodist Episcopal Church he was a poor man. Yet while the rich may not pour millions into this treasury for God's people, there are 100,000 or more Methodists who will join the Dollar Brigade and add from \$1.00 to \$1,000 in testimony of their love for the Veteran and their thankfulness to God for the glorious century and a half of experience of American Methodism.

Don't be afraid of committing a dollar bill to a letter. There may be better ways of spending money, but the Dollar Bill Method is safe and convenient.

Send for the Veteran Preacher: 25 cents a year; club of ten for \$1.00; club of 100 for \$8.00.

November opened with two applications for Life Annuity Bonds. As a matter of investment the Insurance Companies issue six or seven million dollars of them every year and when the annuitant dies the money goes to them. The Board's Bonds are more secure than those of the best Insurance Company, and when the annuitant dies the money goes to take care of the old preachers. Are the "children of this world wiser" still than the

"children of light?" Not if the "children of light" are given light. Send for Life Annuity Bond circulars and receive more light.

While you receive Thanksgiving joys will you not remember the old preacher? It is always so, but not on account of material plenty. Share with him to-day. Remember the Jubilee Gift.

THE MONROE DISTRICT PREACHERS' MEETING

Convened at St. Paul Methodist Episcopal Church, Monroe, La., October 16, the Rev. F. M. Lashington, president, the Rev. A. W. Goins, pastor, and recording secretary. Others present were the Revs. J. O. Brown, ex-District Superintendent, A. Smith, J. C. Clark, and the writer. The Rev. W. R. H. Harry, of the Shreveport District, was introduced, and also the Rev. E. Hill, of the Colored Methodist Episcopal Church, Monroe. Each preacher reported his work as being in a prosperous condition. Souls have been converted since our last meeting and backsliders reclaimed. Churches and parsonages are being repaired. The Southwestern and the benevolences are being looked after. Mount Sinai was elected by acclamation the next place of meeting, November 13 and 14. It is hoped that every pas-

tor will be present, as there is business of importance to be attended to. The following committee served an excellent dinner at St. Paul's: Mrs. M. Grant, Mrs. F. Nabors and Mrs. M. Johnson.—L. H. Smith.

GRACE CHURCH, BRUNSWICK, GEORGIA.

In Grace Methodist Episcopal Church, on Sunday, October 20, a rally which was planned a few weeks ago, in the interest of the Stewards and the benevolence claims, came off very successfully. The pastor organized nine clubs of eight or ten members each, which, with the assistance of the Young Ladies' Willing Workers' Club and the Young Methodist Brotherhood, went to work with much zeal, each one determined to win. The amount raised was \$105.50. The pastor commended the efforts of those who worked so earnestly. His words of encouragement were received with much appreciation. We are now planning to celebrate our forty-fourth anniversary. We look forward to this occasion with much enthusiasm, and we hope at its close to wind up our year's work with credit. Our work this year has been very successful on all lines, especially have we had quite a number of accessions to the church. The Rev. J. C. Williams is pastor.—(Mrs.) Mary E. Dent.



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## Marriages

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

**JACKSON.**—Walter A. Jackson, one of the best young men in Morton, Miss., passed to his reward October 6, 1912, at the age of 20 years, 11 months and 25 days. He was faithful and obedient; he was true to his God. He was above the average young man, pure and upright in his life and an example to our young people. The church has lost a true and loyal member; the community a good citizen; the mother a loving and obedient son, but heaven has gained a jewel. He said with his latest breath: "I am in the Lord's hands; His will be done."—P. W. Baldwin, pastor.

**MRS. MARY E. WILSON.**

Mary E. Wilson, wife of the Rev. W. E. M. Wilson, formerly a traveling minister and ex-presiding elder of the Iowa district of the Central Missouri Conference, and now a superannuate of said Conference, died at their residence in Springfield, Illinois, October 14, 1912. Mrs. Wilson arose Monday morning the 14th apparently well and was beginning to kindle her morning fire when she was taken suddenly ill and died at 1 P. M., in full triumph of faith. She was a faithful member of Grace Methodist Episcopal Church. She leaves her husband, the Rev. W. M. El Wilson, a father, Mr. James Gore, of Goddard, Kans., one brother, one daughter, Mrs. Maud Anderson, and four grand children, and a host of friends. The funeral was conducted by the pastor and assisted by the different pastors of the city. The remains were laid to rest in the Oak Ridge cemetery.—W. F. Walker, pastor.

**DAVIS-YOUNG.**—On Sunday evening, October 27, 1912, a small number of the best citizens of this section of Lee county, met at the residence of Mr. W. A. D. Davis, of Miro, Ark., to witness the marriage of his niece, Miss Willie Young to Mr. Charles Franklin Lofton, of Thomasville, Ark. At the appointed time the bridegroom and his bride followed by their relatives entered a neat and beautifully decorated room which was crowded with their friends. Minister Will H. Lane, B. D., said a very beautiful nuptial ceremony. Mr. Lofton is a member of the Methodist Episcopal Church and of one of the most respected families of Lee county. He is a prosperous farmer and an intelligent district school teacher, and at present is connected with the Progressive Investment Company, of Thomasville, as manager of its gin work. Miss Young is a member of one of the best families of Hinds county, Miss., and recently came to this state from Natchez, Miss., where she had been attending Natchez College. She is a young woman of good character, high ideals and ability, amiable manners and will be of very great benefit to her race if her time, talent and moral influence be consecrated to God and used to this good end. After the marriage ceremony and musical program rendered by the young men of Moro, Mr. and Mrs. Lofton departed for Thomasville, Ark., where they hope to effect permanent residence and build a home.

### A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

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Two years ago Allen T. Woods set about to compile a directory of the Colored business and professional people of New Orleans. His efforts were signally successful resulting in the publication of Woods Directory.

This directory, which is issued yearly, contains the name and address of practically every Colored business and professional person in New Orleans. It also contains among other things a roster of the various Colored organizations (religious, charitable, fraternal and benevolent); and a guide to points of interest.

Woods Directory has made a tremendous success, because it has had the co-operation of the Colored business and professional people of New Orleans, backed up by the confidence and good will of the entire population. This support has been due to the quality of the publication, and to its value and usefulness as a reference book.

A publication which is of such value to a community must certainly be of value to its advertisers. Honest advertising will be accepted for the 1913 edition up to December 20, 1912. Rates are very low. Ask for proof of the free distribution of the entire issue of 5,000 copies.

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## Gleanings from the Field

### NORTH CAROLINA

Winston.—Sunday, October 6th, was a great day with the St. Paul Methodist Episcopal Church. Our beloved pastor, the Rev. Dr. Shamborguer, was out of the city, attending the Annual Conference, but we were blessed with the presence of the Rev. Dr. William J. White, pastor of the Hawthorne Street Methodist Episcopal Church, of Columbus, Ohio. He filled the pulpit in the afternoon



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Accidentally have discovered that will cure both tobacco habit and indigestion. Gladly send particulars.  
**J. O. STOKES, Mohawk, Fla.**

and evening and preached two wonderful sermons. The people thanked St. Paul last Sunday will soon forget the Rev. Mr. White. A powerful way in which he tells the story of the Cross always makes a wonderful impression.—Ethel Cole.

### NURSING MOTHERS AND MALARIA

The Old Standard Grove's Tasteless Tonic drives out malaria and builds up the system. For grown people and children.



## Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

### THE REV. SAMUEL E. MABRY.

The Rev. Samuel E. Mabry died Aug. 16, 1912, at Reidsville, Ga. He was born in Monroe County, Ga., about sixty years ago; joined the African Methodist Episcopal Church about thirty-eight years ago and was made a Class Leader in Barnesville, Ga.; also a Steward and a Trustee. He was subsequently made a local preacher. He was married the first time about forty years ago, and this wife died about thirty years ago. He married Miss Mary O'Neal in 1886, a sister to the Rev. R. R. O'Neal, and the daughter of Bro. Henry O'Neal of Culloden, Ga. The Rev. Bro. Mabry joined the Methodist Episcopal Church in 1890, and he joined the Savannah Annual Conference in Griffin, Ga., in 1896, under the presidency of Bishop Mallalieu, the year the Conferences divided into the Atlanta and Savannah Annual Conferences. Brother Mabry served the following appointments as Pastor: Macon Circuit, Torboro Circuit, Sallia Bluff Circuit, Waynesville Circuit, Bascome Circuit, Hagan Circuit, Waynesboro Circuit, Summitt Circuit, Savannah Circuit, and the Reidsville and Ebenezer Circuit, this last appointment. He built churches and parsonage, or made some improvement at nearly every one of the above named places. Brother Mabry was not a great pastor and preacher, but he was always in earnest, determined, and resolute. He was truthful and reliable, and loyal to the church and his chief officers. Brother Mabry was short in patience, but full of endurance. He was smart and would do manual labor as well as preach the gospel. He would often go into the woods and cut timbers for building a church or parsonage, haul the timbers to the sawmills and build the houses himself. He was a loving husband and attentive to his family. He died on the Reidsville and Ebenezer Circuit, Aug. 16, 1912, with bright disease in the home of Bro. Jno. Paytons, who cared for him as a brother. He died praying and shouting. His excellent membership buried him in the Ebenezer Cemetery with honors. The Savannah Conference has lost one of her best and purest men. He leaves a loving wife, Sister Mary Mabry, who shared with her husband all the sorrows, cares and burdens of his church work and she would willingly go with him in the parsonage whether the appointment was a poor paying or one with a comfortable living, without hesitancy or complaint. She was patient, consoling and cheering with the Christ spirit, always ready to lend a helping hand. God bless her in her bereavement. "Servant of God well done."—E. D. Giddens, Superintendent, Savannah District.

FRANCE.—Mack France, a member of St. Peter Methodist Episcopal Church, Lake Providence, La., died at his home May 30, 1912. Funeral conducted by the pastor, S. McGruder. (Received in October.)

DAVIS.—Lunney Davis of Lake Providence, died in full triumph of

## RHEUMATISM

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faith, October 17, 1912. She was the oldest member of St. Peters Methodist Episcopal Church, being 86 years old. She leaves two daughters, one son and number of grandchildren. The funeral was conducted by the pastor, S. Gruder.

OUSLEY.—Henry Ousley, a faithful member of Wesley Chapel, Camden, Mississippi, died October 14, 1912. He was a trustee and steward of said church, and a devoted member for 30 years. He was also a member of Jacob Society. Age, 60 years.

BANKS.—Sarah Jane Banks, wife of the Rev. Wm. Banks, a local deacon of the Olive Branch Methodist Episcopal Church, passed into the Sweet Beyond on September 25, 1912. She will be greatly missed by her many friends. Her Father, mother, husband, three sisters, two brothers, and nine children survive her. She was a class leader for many years. Our church at Olive Branch owes a debt of gratitude to this good woman for it was organized in her house. The district superintendent's and pastor's room were always ready in her home whenever they came to their appointments. The funeral was attended by the pastor, S. D. Troupe.

GREEN.—Mrs. Lucy Green, also a member of Duncan Chapel, departed this life, October 2nd. Although a great sufferer, she was always a faithful, patient Christian, who will be greatly missed. Her husband and daughter will miss her sorely.—A. B. Venable, pastor.

CARSON.—Cordelia Carson, age, 14 years, died October 14, 1912, at Camden, Miss. Father, mother, brother, and sister survive.—J. I. Garrett.

PIERCE.—Death has again visited Wesley Chapel and taken from our fold, Harris Pierce, a faithful Class Leader. Brother Pierce was born in Lagrange, Ga., Dec. 20, 1861, and died

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Oct. 11, 1912. He joined Wesley Chapel under the pastorate of Rev. Moses Smith, in 1905. His illness was only a few days. He leaves a wife, one daughter and other relatives and a host of friends. Peace be his.—D. H. Richardson, pastor.

Walker.—C. W. Walker, age 26 years, a faithful member of St. Paul Methodist Church died Oct. 29, 1912, in full triumph of faith. He was an ideal Christian, and an obedient son. He was very dutiful to his church and was well thought of by all who knew him. He will be missed in this place among the young men of his class. The funeral was held in St. Paul Church, at 3 o'clock, conducted by the Pastor, W. H. Smith, assisted by the Rev. Mr. Johnson, Pastor of the Baptist Church, the Rev. Jackson of the Zion Church, and the Rev. A.

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## Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

### SUNDAY SCHOOL NORMAL AND INSTITUTE.

Don't forget the Sunday School Normal and Institute at Trinity this week. It is arranged for the benefit of every Sunday School worker and the program is full of good things. The Normal School Sunday at 2 p. m., will be worth attending and Pastor Chinn and his teachers are working hard to make it a success. The usual Thanksgiving Day services will be observed at the Thomy Lafon Old Folks' Home, South Robinson and Delechaise streets, under the direction of the local board and the steward. Dinner will be served at noon and the sermon will be preached by the Rev. B. M. Hubbard, D. D., at 2 p. m. The Rev. R. C. Worsham will be master of ceremonies. Those desiring to contribute in any way toward the Home may do so, for the Home needs the hearty support of every one. All are invited to send pounds and be present that day.

**WESLEY CHURCH.**—Services at Wesley Church Sunday, Nov. 17, were good. The Sunday School is doing splendid work. The pastor preached at 11 a. m. and 3 p. m.; the auxiliaries rendered a good program and at 7:30 o'clock Brother R. J. Nash preached a good sermon. Next Sunday, Nov. 24, will be our Rally Day, at which time we hope to raise a large amount. The rally will begin at 11 o'clock, closing at the evening service. The public is invited.—R. C. Worsham, Pastor.

**FIRST STREET CHURCH.**—The services on last Sunday were good all day. Brother Golden, one of our local men, occupied the sacred rostrum at 11 a. m. At 3 p. m. our financial rally, which was a success, came off. The Revs. R. P. Threlkeld, D. D., D. S. Sloan, T. B. Cooper and W. Scott Chinn, B. D., were with us and rendered good service. At night a great audience heard the pastor on "Jehovah's Providence" before the new Ladies' Providence Mutual Aid Benevolent Association. The choir was at its best. Mrs. Hubbard

thrilled the great audience as she sang, by request, "Flee As a Bird."

The association through Mrs. Johnson, the efficient president, expressed itself as being highly pleased. Our gas heating plant was formally unveiled and presented to the trustees Monday night, Nov. 18. The choir furnished the music at the presentation ceremonies and the following delivered speeches: Mr. James Madison, Mr. Carr, of the firm of Boyer & Taylor Undertaking Co., Misses T. Z. Hubbard, Lucille Burns, Sisters A. Brown, Mary Smith, Sarah Mastin and G. A. Harris.

Brother H. J. Burns, representing the board of trustees, delivered the address of acceptance. The Stewards will give an entertainment on next Saturday. The men are practicing twice each week for their dramatic entertainment for Dec. 7. President Charles M. Melden, Ph. D., D. D., of New Orleans University, will deliver the educational sermon Sunday night, Nov. 24. Our Thanksgiving service, consisting of a sermonette by the pastor and testimonies by the people, will take place Thursday night, Nov. 28. An offering will be taken for benevolence. The general public is cordially invited to our services.—B. Mack Hubbard, Pastor.

### WHY SUGAR IS SWEET.

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. It is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

### Revival Notes

**Booker, Florida.**—Our revival effort here was blessed with two converts and seven new members. Our pastor, the Rev. S. Sterricks, was his own evangelist and did valiant service for the cause.



### ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?  
Do you have night sweats?  
Have you pains in chest and sides?  
Do you spit yellow and black matter?  
Are you continually hawking and coughing?  
Do you have pains under your shoulder blades?

These are Regarded Symptoms of Lung Trouble and

## CONSUMPTION

You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance and develop, the more deep seated and serious your condition becomes.

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**Let Us Send You the Proof—Proof that will Convince any Judge or Jury on Earth**

We will gladly send you the proof of many remarkable cures, also a FREE TRIAL of Lung Germine together with our new 40-page Book (in color) on the treatment and care of consumption and lung trouble.

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**Olive Branch, Miss.**—This week Olive Branch is spiritually alive. We have just closed one of the greatest revivals in the history of the charge. Thirty-two souls converted and added to the Church; the fire still burns.—S. D. Troupe, pastor.

**Springfield, Fla.**—The revival here resulted in twelve conversions, making the total increase of membership thus far sixteen.—A. R. Rutledge, pastor.

### TEXAS.

**Abilene.** On this, my first appointment, I found eighteen members, and they were \$242 in debt. Today they are out of debt. Our rally last Sunday was a success. Our aim was \$100, but we raised \$108.75 cash and \$8.50 subscribed.—John Wesley Downs, pastor.

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### NOTICE.

Meeting of the Colored Men's Banklag Association to be held in the Town of Donaldsonville, La., Tuesday, November 19, 1912, at 11 a. m. All Colored men who believe that a Bank should be established among our people are respectfully invited to attend.

DR. J. H. LOWERY,  
Chairman.  
E. D. WRIGHT,  
Secretary.

### NOTICE.

A choice opening for a settled, sober man who is well experienced in shoe and harness making, or especially shoe work, and is qualified to take possession of a well-equipped shop where one man turns off from four to ten dollars' worth of work each day. This opening will stand until filled. For further information write L. W. WAUGH, Pulaski, Va.

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WALLACE A. BATTLE, Pres., Okolona, Miss.

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(DEPARTMENT OF PHARMACY.)

Thirteenth annual session begins October 1, 1912, and continues for seven months. The only school of Pharmacy for Colored young men and women in the extreme South. Has a strong faculty of ten members. Offers a two years' graded course leading to the degree of Graduate in Pharmacy (Ph. G.) (the rule of requiring one year's work in a drug store after taking the two in college having been discontinued, diplomas are now granted when the two years' course is finished.) Location unexcelled, tuition and fees nominal.

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# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
THE METHODIST BOOK CONCERN,  
Publisher

NEW ORLEANS, NOVEMBER 28, 1912

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## THE IMPERATIVE MACEDONIAN CALL

If the entire denomination could have sat in Simpson Methodist Episcopal Church, Brooklyn, New York, on Tuesday afternoon, November twelfth, during the session of the Committee of Foreign Missions there would be an entirely different attitude toward our foreign missionary problem, coming from a keen sense of the great need of the fields. Means would also be forthcoming. There would be no need of appropriations for campaign funds, follow-up-plans, and publication funds to arouse the Church, the Church would be aroused. Dr. J. M. Buckley said, at the close of this meeting, that it was the greatest he had ever seen or heard. This was the comment on every hand. What was it that was so unusual? This can be told only in part and that only rather imperfectly. But seldom has a meeting gripped its hearers as did this one. The secretaries had arranged an entirely new procedure for the meeting, all for the better. Setting aside the promiscuous presentation of the needs of the field the plan was arranged to have ten minutes addresses on the great divisions, under direction of Dr. W. F. Oldham. We were to have in this meeting a survey of the world-field, its achievements, its needs and its opportunities. As an introduction to this unique program and the thrilling experiences connected therewith all the missionaries present from the foreign fields were introduced. There were many present, some on furlough, some as retired missionaries, others in the act of going to their fields of labor and others here for special purposes. There were representatives from China, Japan, India, Korea, Africa, and various posts. They made quite an impression on the audience as they were introduced one by one. Dr. Oldham began to open the gates, as were, of the world, and called forth an expert to speak. Doctor Oldham himself is an expert on mission fields. He knows China, Southern Asia and the Philippine Islands by heart. He has studied the problems of these fields at first hand. He knows the other fields of the Church because of his careful study of them and his sympathetic, Christian interest in them. He has the faith of a prophet in the ultimate outcome of the mission of the Church for the bringing of the Kingdom on earth. In choice words of introduction, which were in themselves impressive because of the master grasp, Doctor Oldham announced the speakers and Mexico came in first for consideration, with Bishop Neely as spokesman. The Bishop declared against America annexing Mexico, asserted that Mexico needs Protestantism, that Romanism in that field is of the

very lowest type. We are operating in the center, east and south, while the Church (South) operates in the north and west.

college in that Republic, and that it is attended by the sons of senators and members of the presidential cabinet. So interested, the Bishop said, is the Bolivian Government in that college that the President of the Republic and his entire cabinet visited the school and were so favorably impressed that the Government immediately increased the subvention and requested that a similar school be established in Cochabamba. Our missionaries were sent to the city and engaged a room that would accommodate fifty pupils, but the morning the school opened two hundred boys and girls presented themselves for admission. And then the Bishop added: "If we had the money to secure property we could lay the foundations for an educational work in that Republic which would give us Bolivia for our Lord Jesus Christ."

Bishop Nuelsen pointed out our opportunity in Europe, showing that there was a large growth toward self-support, and to the question, whether we shall have a national Methodist church in Europe? he replied, "No," that there were advantages in a world-wide church. Then the Bishop pointed out, in a most eloquent way, the opportunity that is coming to us in Bulgaria because of the war between the Balkan allies and the Turks, and brought down the house when he uttered the hope that the Turks would be driven from Europe. Secretary Oldham introduced Bishop Hartzell, who spoke of the work that is being done in Africa under four flags, Liberia, France, Portugal and the British Empire. There was every indication that Providence had led to the establishment of our work in North Africa, and that the missions were providentially located. Then came Bishop Warne with a passion for India, crying that if the appropriation for the

North India Conference could be increased at the rate of \$10,000 per year until the entire appropriation reached \$70,000, that, within the next ten years we could have 1,000,000 members in that Conference alone. Bishop M. C. Harris spoke of the opportunity in Japan and Korea which is now one nation of sixty-five millions of people. Prince Katsura, one of the foremost statesmen of Japan, who is also the Lord Chamberlain, having in charge the Imperial household, said to Bishop Harris, before he sailed: "Please say to the Christians in America that Japan and Korea are the ripest and most promising fields for Christian effort in all Asia." Continuing, the Bishop said: "Everything in Japan and Korea is connected vitally with Christianity and the Kingdom of God. Buddhism belongs to the

(Continued on Page Eight.)



BISHOP F. D. LEETE, D. D.

Resident Bishop of Atlanta, Holding the Savannah Conference this Week at LaGrange, Ga

In succession came Bishop Bristol in his review of our work in South America. The Bishop spoke less than five minutes, but stirred the meeting greatly. Some one referred to him as a human gatling-gun. Here is a sample paragraph from his remarkably eloquent speech, though very brief:

"In the leading Republics of South America the Roman Catholic Church is emphatically discredited as a spiritual and evangelizing institution, but the reaction from the superstitions of Romanism has resulted in religious indifference, infidelity and atheism. This deplorable situation presents a critical and strategic opportunity for the dissemination of the light of the simple spiritual Gospel of Jesus Christ for the redemption of South America."

In referring to the achievements, he pointed out that our school in Bolivia is the finest



## A Thanksgiving Salute

By Heber D. Ketcham, D. D.

As one who rejoices with the colored race in its splendid advancement, and who believes in its better destiny, I desire to express greetings to the advance guard, our own colored Methodism.

Contrast the enforced ignorance of slavery days, when none were allowed an education, with the high privilege of this twentieth century opportunity. Then virtue rested with the wish of the master or the whip of the driver, now it rests with the will of the possessor, the noblest heritage of a free people. Then homes were severed, hearts were broken and all were doomed to the pains of unrequited toil. Now each may build his home in love and live by honest work, while freedom's sun bathes the world in its light and conscience unhindered may worship its God. Then it was the dead-march, now the song of freedom. The swing of conquest is in the marshal melodies of the race and the future is bright with expectation.

Let praise resound! Let laughter ring! Let hate, revenge, and every evil die! Hope lives and love looks into the face of its God.

When the Pilgrims landed on Plymouth Rock they threw round them the storms of the new wilderness to step into the conflict for freedom. Many died in the hardship of the first winter. But in the spring four men were sent out "fowling" that they might celebrate God's mercy together and give thanks for His help. Leave, wonderful band!

"Amidst the storms they sang  
And the stars heard, and the sea,  
And the isles of the dim woods rang  
With the anthem of the free."

A day of thanksgiving was appointed at varied intervals when God's mercy had been especially shown. So that what is known as the New England Thanksgiving Day

gradually entered the colonial and national life. President Lincoln proclaimed a national Thanksgiving Day and started the custom that is followed now throughout our borders.

It is right to give thanks. How full the Scripture is of praise to God. "Will wash mine hands in innocency, so will I compose Thine Altar, oh Lord of Hosts, that I may publish with the voice of thanksgiving and tell of all Thy wondrous works." "Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men. Let all that's within me bless His holy name." "Let everything that hath breath praise the Lord."

It would seem to us whose fathers never knew the toil of slavery that a ransomed race should shout aloud for joy: Free! Free! Let it echo in every cabin home, and resound in every honest heart!

But gratitude should crystalize into vows of faith and deeds of love. It is not enough for a Christian to say: "I have faith," but he should have it. So it is not enough to speak the word of praise, but to incarnate it. We are to live our thanksgiving in deeds of mercy, in gifts of love. True praise heals the broken heart, lifts the drooping eyes, staunches the bleeding wound, rests the tired body, feeds the hungry child, cheers the burdened pilgrim, rebuilds the falling hope, reunites the breaking home, creates happy friendship, kindles anew the fire on sacred altar, and links man to the Infinite God.

Gather the family on Thanksgiving Day. Tell the story again of freedom, speak of God's wonderful mercy, counsel the children against all strife; vow allegiance to purity, temperance, truth and right; make the day one long to be remembered by its deeds of love. And may Heaven bless our gracious land!

Kankakee, Ill.

## The Bliss of Toil

By the Rev. Edwin Whittier Caswell

J. P. Morgan, the banker, was recently asked what he enjoyed most in his long life. He replied, "My work, my home and my family." The most of mankind generally look forward hopefully to the time when they can enjoy periods of leisure, but how few ever reach financial competence, so as to pass the remainder of their days in restfulness! Many are burdened with age, illness or trials in their elysian retirement.

The true principle of life is to extract pleasure out of toil, delight out of employments. Our Lord said, "My Father worketh hitherto, and I work. 'I come to do Thy will, O God.'" Every one has a mission to accomplish, and our greatest glory is in the performance of that work.

Many literary men have been compelled to continue writing later in their career than they expected to; because of financial disaster or meagre remuneration. It is said that penury is what one earns with his pen. Writers, except the most distinguished, are more poorly paid than hod carriers. Washington Irving's great popularity gave him financial prosperity, until he made a large investment in Western lands. After that, he was kept poor enough so that he was obliged to write. Finally, he came to consider hard work a greater pleasure than rest. When he was invited by the historian Prescott to spend a week of leisure in Boston, he replied, "It would give me the greatest pleasure to enjoy companionship with a few choice spirits like yourself, but I dread the vortex of gay society. Habits of literary occupation have almost unfitted me for an idle, gentlemanly life. Relaxation and repose begin to be unsupportable to me. I feel a disposition to relapse into hard writing." When the habits of toil are fully formed,

the best blisses come from the most odious and onerous duties. I think the millionaire was mistaken who once remarked to me that his greatest happiness was realized when floating down the River Nile with nothing to do.

Honore de Balzac, the great novelist, like Oliver Goldsmith, always struggled with poverty, which resulted in a blessing to mankind, as well as to themselves. Balzac's dream of wealth was realized at the age of fifty-one years, when he married a wealthy Russian woman, and died four months afterward.

Sir Walter Scott and Mark Twain produced their greatest works after financial disaster came to them. How fortunate that many are forced to continue work up to the latest hour of life.

Mrs. Bella Cooke, a bedridden invalid for nearly sixty years, wrote several books, which made her influence world-wide, and performed acts of charity that gave her the name of the "Mother of the East Side" in New York City. She felt that she could not be idle and be God-like.

When Bishop Parker, of India, was laid aside by age and illness, he one day prayed for a few more years of toil. That night he had a vision of the eternal world. The Divine Voice said to him, "I will extend your life a few more years, but they will be years of pain, decrepitude and suffering. But, if you are willing to come to the heavenly life now, you shall teach and preach to the millions who are here from India and China, just beginning to know the truth as it is in Jesus." Then the angel of the Lord showed him the multitudes thronging the other life, and Bishop Parker awoke, exclaiming, "I'll go home now, that I may

continue my missionary work in the life eternal." How blessed to think that the activities of the present will be continued throughout the ages of the future! There will be work in all worlds for all people, according to the great plan of the Infinite.

Dr. Storrs tells of an Indian who was a candidate for the ministry, and was asked before the Presbytery the important question, "What is original sin?" He answered that he didn't know what other people's might be, but he rather thought that his was laziness." There is no doubt at the present time many who are suffering from the same disease. Truly, he is to be pitied who has nothing to do. He is like a barnacle on a ship, or a floating derelict, useless to himself and dangerous to others.

Six-sevenths of Jesus' active years, he was a carpenter, and all His disciples were laborers but one. The great Apostle Paul was not afraid of manual labor, for he says, "Ye yourselves know that these hands have ministered unto my necessities and to them that were with me." The Methodist Episcopal Church, in its recent General Conference, has uttered eloquent words of sympathy and co-operation with working men throughout our country. If one would be happy, healthful and useful, he should always have something to do, either with his brain or his hands, and be able to say at the close of life, with reference to his mission what his Master said, "It is finished."

Lord Nelson was like one speaking from another world, when he said, "England expects every man to do his duty." It is claimed that a subtle disease caused the death of Napoleon Bonaparte, but Bishop Quayle says he was killed by the disease of an empty hand and empty heart and an unoccupied brain. Like a caged lion on the Island of St. Helena, he walked to and fro with nothing to do. How true it is that service is salvation and inactivity the most oppressive weariness.

The great workers of the race "being dead yet speaketh." "Their works follow them." We to-day are reaping a mighty harvest from past toilers. The web and work of all mankind will form one complete whole in the final triumph of truth and righteousness.

"What is right living? Just do your best  
When worst seems easiest. To bear the ills  
Of daily life with patient cheerfulness,  
Nor waste dear time recounting them. To talk  
Of hopeful things when doubt is in the air.  
To count your blessings often, giving thanks,  
And to accept your sorrows silently,  
Nor question why you suffer. To accept  
The whole of life as one perfected plan,  
And welcome each event as part of it.  
To work, and love your work; to trust, to pray  
For larger usefulness and clearer sight,  
This is right living, pleasing in God's eyes."

Brooklyn, N. Y.

## Methodism's Crowning Act

BY JOSEPH A. REDDIX.

As one of the rank and file of the army it is with some degree of reluctance, that I attempt to express my views on a subject that is paramount to three hundred and twenty-five thousand of "God's single children," lest it may appear presumptuous.

But having had experience, as a member of several General Conferences, especially the recent one, it seems to me that the voice of a layman may rightfully be heard.

Day after day, conquering Methodism ever winning victories—not by revolution but by evolution. To accept the amendment is in the process of the latter.

Let us adopt it. To conjecture at so early a date the fate that will be meted out to second amendment by our white brothers to attempt to cross the bridge ere we reach it. "Hope is the anchor."

Providence has kept us out of the bishop's hitherto, that in the next quadrennium may be the old Church's crowning act of Negro's half a century of freedom.

Darrow, La.



## Should the Amendment Be Adopted By the Annual Conferences?

By the Rev. J. W. E. Bowen Ph. D. D.D.

Any discussion of this question must of necessity open the gates of a past history whose lessons are so legible that only the purblind can fail to read and understand. Five General Conferences in succession have faced the question, acknowledged the need, but have retreated when it came time to act. Why? An honest answer to this question stripped of meaningless verbiage and untainted with an effort to conceal truth is that the Church does not need a Negro General Superintendent for general work in Methodism and the election of such an officer to-day would destroy her social peace and be provocative of a discussion that would destroy the very purpose of her Episcopal machinery and finally cripple her work in the South.

Such a position is based upon certain assumed facts and predilections that rarely see the light of public print, but like the unwritten and unspoken laws of our social economy, they dominate the whole body ecclesiastic and their shrine is as sacred and aged as the altars of the Sacred Virgins. The fact remains, and no specious argument of honeyed words can conceal it, that the Church regards with serious and apprehensive emotions the election of a colored man to the General Episcopacy.

The Negro of the Church, like his larger body in the State, is not only law-abiding, but sensitive, lest he be charged with riots, mobs, strikes, treason, sedition; or to be charged as the occasion, in a remote way, of the slightest molestation of the peace of the Church. He therefore acquiesces and is willing to accept a change in the law for the good of the Church as well as for his own welfare. He is asking for prerogative as such to gratify natural ambition, but, for power to do a needed work that he may come, like his brother beloved, unto the fulness of his manhood in God's Kingdom and in the citizenry of the intelligent. He felt at first that a colored man could be elected as General Superintendent with "an understanding" or accepted with unprinted limitations, understood and approved by both whites and blacks. But upon maturer thought, due to quickness in apprehending a logical and historical argument, he discovers that a General Superintendent cannot be elected with an understanding or with unprinted limita-

tions, written or understood. He must be elected by our law.

What next? A homely truth stares us in the face here. Away with innuendos, hopes, euphemisms and so-called logical arguments that reduce themselves in the face of facts to the vagaries and musings of the doctrinaire and let us have an unvarnished American statement, that calls a hatchet a hatchet. The vast majority of the Colored people prefer written limitations to unwritten ones, for, written laws may be changed by the same power that made them; they are subject to statutory enactments, but unwritten laws are in the blood and sentiments of a people and are irrevocable. I, therefore, favor the adoption by our Church of the proposed amendments that make it possible to elect Colored men to the Episcopacy for Colored Conferences.

I am a theological professor of Methodism, teaching black men the word of God. True, there is no written law forbidding my election to a chair in Drew Theological Seminary or Garrett Biblical Institute, but there is an unwritten law, not against me, but in favor of white professors for white students for the good of the work. There is needed no written law; practical common sense is sufficient. I am not in the least humiliated by facing the unwritten law that prevents my election to a chair in Drew or Boston; neither would I be humiliated or embarrassed or legislated against were the authorities of Drew or of Garrett to put into their charter that only white professors may be elected to chairs in such an institution. Nor would I regard it with the least chagrin or as an affront to my manhood or a curtailment of my opportunities were the Church to rule in her highest legislative body that I must spend my service for God in teaching black men the gospel of Jesus Christ. I would glory then, as I do now, in my office, wherever it is, and would regard such a call to service, as I now do, as worthy of an angel's best effort, as it may be now coveted by an angel. To me, not only is "The World is my Parish," but my parish is the world. *To teach men, black, it is true, but men, nevertheless, and I am content.* I want fact, not fancies; acts, not resolutions; work, not dreams; life, not visions. *I favor the amendment that will give us black men for black men.*

Gammon Theological Seminary, Atlanta, Ga.

## The Bible in Dickens

By Miss Kate Anderson

One of the minor difficulties of authorship is to introduce quotations and allusions into one's work so skillfully that they shall not seem incongruous, but shall fit in neatly with the context. Especially is this true in regard to references concerning Biblical scenes or events. "To point a moral or adorn a tale" a writer will sometimes draw upon the Scriptures for his illustrations; and the result is often a source of discomfiture, both to author and reader.

Charles Dickens, however, has so employed his knowledge of the Bible as to give a touch of tenderness, pathos or grace to many of his finest scenes. When his heart was deeply moved—as it always was at the thought or sight of the weak, the helpless, the aged—he turned to the Sacred Book, as if there only was to be found the consolation which he desired to give.

In "Bleak House" we stand beside the deathbed of little Jo, the ragged, diseased, helpless, wofully ignorant crossing-sweeper

of the London streets. This boy is one who "don't know nothink," and who is always being "moved on," never having learned or understood a prayer. The pitying, young physician stoops over him, and murmurs that petition which begins, "Our Father"—the child following in broken gasps. "Thy Kingdom come" is reached—but no more.

Another and more affecting scene at the death of an ignorant and helpless child (though a man in years) is that where Smeke, the half-witted drudge of the brutal Squeers at Dotheboys Hall, rescued by Nicholas Nickleby, breathes his life out in the quiet of a summer's day in the country. He sees the bright faces which used to come to him in childish dreams, and "whispering that it was Eden, turned his face to the wall, and so died."

There are references to Abel and Cain in the chapters of some of the novels, where blood has been shed; and, in describing the condition of a dead man, found floating in the Thames, Charlie Hexam, the waterman's boy in "Our Mutual Friend," succinctly re-

mains: "Pharaoh's multitudes, that were drowned in the Red Sea, are not more beyond restoring to life. If Lazarus was only half as far gone, that was the greatest miracle of all." Coming as it does, from the lips of a coarse, rough lad, this reference to Old Testament history strikes us with surprise—but also with instant recognition of its peculiar fitness and power.

Another apt comparison occurs in one of the shorter papers, where, in allusion to executions in the prison yard, we find some criticism of "this degenerate Aceldama of an Old Bailey."

In his lonely night-walks through the London streets, Dickens met with ragged, homeless children, for whom he always felt the pity which yearns to relieve distress. In one of these encounters, he stumbled against an animated bundle of tatters in the darkness and knocked it down. Lifting up the weeping creature, he gave it a piece of money—which was instantly snatched away and passed from hand to hand among the ragged crowd of little night-birds that had been drawn to the spot. As he walked away, he passed St. Paul's Cathedral; but "the cross on the top seemed to high up and too far away." Constantly we come upon this tenderness for little children—"And He took a little child and set him in the midst of them," and unceasing refrain in Dickens heart and work.

Little Paul Dombey, dying in his sister's arms, "clasps his hands behind her neck as he had been used to do at his prayers: 'Tell them that the face upon the stairs at school is not devine enough; the light about the head is shining on me as I go.'"

In a walk through a workhouse, the novelist says that he found a pauper nurse—coarse, flabby, uncouth as need be—weeping over a baby that had died an hour before. Found in the street, it had been under her charge ever since—and now it lay, already washed and dressed, under a cloth on top of a box. "I thought I heard a voice from Heaven saying: 'Oh, pauper nurse! When some one does the last offices to thy cold form, it shall be well for thee that such as the "dropped child" are the angels who behold my Father's face!'" We read of a shipwreck on the coast of Caffraria, and the ensuing journey overland to the Cape of Good Hope, undertaken by the passengers and crew, only a few of whom ever reached their destination. Among them was a child, which was most faithfully cared for, until the poor little thing lay down one morning and died—to be raised up again in immortality with its companions: "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

The Christmas season brings to mind, not only the holly and mistletoe and plumb-pudding, but also the Star of Bethlehem and the manger in the stable, and the song of the angelic host. In a walk through the woods on Christmas day, Dickens thinks of the raiser of Jairus' little daughter and the widow's son; and, in some meditations on a Christmas tree, he turns reverent eyes toward the Christ-child at the top, shining high over all.

In "A Tale of Two Cities," where Sydney Carton gives his life to save another, we find the scaffold and the guillotine, the armed soldiers, the blood-stained rabble waiting below. Carton sees none of these things, his eyes are looking beyond the grave; and in his mind and heart is the promise: "I am the Resurrection and the Life. Whosoever \* \* \* believeth in me shall never die." The soldiers, the crowd, "all flashed away. The knitting women counted—'twenty-three!'" A noble use of Scripture is this, adding dignity and pathos to the passage in which the allusion occurs.

We must all agree with the novelist, when he declares that he has tried to inculcate some Christian lessons, and to turn a child or two towards the Savior with knowledge and love.

Independence, Mo.



## Committee on Home Missions and Church Extension

The Board of Home Missions and Church Extension has for its purpose the bringing of America to Christ, and this as a part of the program for worldwide evangelization. Dr. Thomas Nicholson uttered a very significant statement, at the Finance Commission's banquet on the evening before the General Committee on Home Missions and Church Extension opened, when he said, "The Church must deal adequately with the city and the rural problems. If Christianity cannot make good in the face of these tasks, what is the use of exporting it to the ends of the earth?" Relatively the Church at home becomes the base of supplies for our outposts in the uttermost parts of the earth. The problems of Home Missions are not so much that of men as of means.

The Committee was put in a most happy frame for its work when it became known that the Board of Home Missions and Church Extension had closed a most remarkable year. One year ago, heavy-hearted, the Committee closed with a debt of \$96,932.89. This amount had been wiped out and in addition thereto the Committee was privileged to make an advance of \$97,000.00 in the appropriation for Home Missions and the authorization for Church extension. In addition to this, the Board had on hand a cash balance of \$18,000. In a word, the receipts for the year had exceeded that of last year by \$237,000.00. This was a most remarkable showing, and it should occasion no surprise that the Committee stood and sang lustily the Doxology. It was sung with a vim and with a prophecy of larger and better things, and the ultimate coming of the kingdom of God on earth, as it is in heaven.

The report of the Board was read by the recording secretary, Dr. Alpha G. Kynett. It was a very comprehensive report and dealt in a masterly fashion with all the problems that come under the province of this Board. A new method of this Board was recommended and granted by the General Committee, placing the Church Extension authorization in cash amounts. Heretofore the Annual Conferences had placed to its credit for Church Extension the authorization in proportion to the amount it raised of its Home Missions and Church Extension apportionment. There was always an element of uncertainty in this method and no little of dissatisfaction. Now the Conference will know from the start the amount that is available for use within its territory. This is a decided change for the better and will be greatly appreciated by the Church. The Church Extension appropriations for the Conference within its territory are as follows:

Atlanta	\$ 700.00
Central Alabama	1,000.00
Central Missouri	500.00
Delaware	3,000.00
East Tennessee	500.00
Florida	450.00
Lexington	300.00
Lincoln	300.00
Little Rock	200.00
Louisiana	1,000.00
Mississippi	900.00
North Carolina	500.00
Savannah	350.00
South Carolina	1,373.00
South Florida Mission	300.00
Tennessee	600.00
Texas	1,500.00
Upper Mississippi	1,200.00
Washington	500.00
West Texas	800.00
	<hr/>
	\$15,973.00

The Loan Fund also enjoyed a remarkable year. The increase in the proposed amounted to nearly \$92,000.00. By heroic effort, the receipts from interest during the past year amounted to \$143,744.81, which is equal to nine per cent of the entire capital sum of the Loan Fund of about \$603,009.00.

In accordance with the action of the General Conference, the Board had organized a department of cities, with Secretary Boswell in charge. The semi-centennial of the organization of the Church Extension Society, as provided by the General Conference, is to be observed in May, 1914. The report also dealt with rural churches, Alaska, Hawaii, and Porto Rico.

Following the Secretary's report was the report of the Treasurer, Mr. Samuel Shaw. The following items show the receipts for Home Missions and Church Extension:

### REPORT OF SAMUEL SHAW, TREASURER.

Receipts and Disbursements from November 1, 1911, to October 31, 1912.

#### GENERAL FUND.

##### Receipts.

#### Home Missions—

##### Conference Collections:

Regular	\$737,021.45
Personal Gifts	\$ 2,567.40
Bequests and	
Legacies	34,049.98
	<hr/>
	36,617.38

##### Total Available for Home

Mission Appropriations \$773,638.83

##### Conference Collections:

Special	23,487.87
	<hr/>

Total Gifts for Home Missions..... \$797,126.70

#### Church Extension—

##### Conference Collections:

Regular	\$184,257.40
Personal Gifts	\$ 888.60
Bequests and	
Legacies	23,284.32
	<hr/>
	24,172.92

##### Total Available for Church

Extension Appropriations \$208,430.32

##### Conference Collections:

Special	22,215.83
	<hr/>

##### Total Gifts for Church Ex-

tension ..... 230,646.15

##### Total Gifts for Home Missions and

Church Extension ..... \$1,027,772.85

##### Sundries:

Architectural Plans	\$ 185.80
Donations Returned	8,050.67
	<hr/>
	8,36.47

Total Receipts, Net..... \$1,036,009.32

The Committee divided the field into ten parts, and these were represented in turn by men who were familiar with the several fields. Bishop Berry had charge of this end of the program. The first speaker was Bishop Hughes. Bishop Hughes brought a most hopeful note from Hawaii. This mission was organized eight years ago in San Francisco by Bishop Wilson. In showing the increase among our membership in the Hawaiian Islands, Bishop Hughes said had the Church at home the same note of increase, there would be an addition of 800,000 in a single year. Our work in the Islands is among the Koreans, principally, and Japanese. We have no work among the natives and Chinese. Bishop Hughes ordained seven Korean ministers, the first ordained in the Hawaiian Islands. Bishop Hamilton organized a Boys' School, which Bishop Hughes referred to as a monument to the Bishop. Bishop Hamilton also established a Susannah Wesley Home in the Islands. Secretary Boswell next spoke of our Porto Rico work, with its 6,000 members. Then followed a brief discussion of the city problems, by Dr. C. T. Allen, of Detroit, and Dr. James Rowe, of Chicago. Dr. Allen believes in strong churches rather than many weak churches and, most of all, in a good location, saying that it was folly to place an expensive church on a poorly located lot. Dr. Rowe referred to the fact that only a million dollars had been spent on the Chicago churches in six years. There are at present 208 churches in Chicago, 25 of these are Swedish, 15 German, 11 Norwegian and Danish. He said that there was in Chicago a Polish population of 200,000, with not a single church or Sunday school. The City Mission Church Extension Society had helped 67 churches, at a cost of \$31,000. Bishop Henderson spoke of the white work of the South, especially in the Blue Ridge section, calling attention to such towns as Charlotte, Wilmington and Greensboro,

showing a careful study of the whole subject. Bishop Wilson spoke of our Italian work. There are 3,000,000 Italians in this country. He said that New York has between six hundred thousand and seven hundred thousand Italians, an Italian population equal to the entire population of Boston. By way of comparison, the Bishop showed that only three States in the Union—Pennsylvania, Illinois and Ohio—had a population equal to New York City, while Ohio has only 60,000 more than the city of New York. The Rev. J. R. Gettys spoke on the frontier work, and the Rev. J. P. Marlatt spoke on the section of work on the Pacific Coast, and Dr. J. G. Moore told of the work among the mining camps in the Rocky Mountains. Dr. R. S. Lovinggood made a forceful presentation of the need of our work in the South. We hope later on to publish this paper in full. Bishop McConnell spoke of our foreign speaking people, especially our work in Wyoming and Colorado. He dwelt especially upon the Mormon problem. The Rev. Otto Wilke spoke on the German work, while Bishop Hamilton informed the Committee on the work among the Swedish people. Bishop Leete made an appeal for a large church among our white people in Atlanta, asking for a grant of at least \$25,000.00, the plant to cost \$75,000.00, \$25,000.00 of which was for a lot. Thus the Committee had before it, in a brief, but in a very comprehensive way, the entire work of the Board.

The Committee held a year ago ordered that the office study the question of appropriations for Home Missions and Church Extension authorization of the several Conferences. This the office went into most carefully and recommended certain appropriations. At first this did not meet with favor with the Committee. Some said that there would be no use of the assembling of the Committee if the office were to make all the appropriations. Then a discussion ensued followed, by a number of motions looking toward a change of procedure. It was finally agreed, however, to refer this to a Committee composed of one from each District, together with four Bishops, two representatives from the city organization, and one of the Secretaries. This Committee was in session quite a while, and, in spite of the crying needs of the various fields, the Committee could not justify itself to take the funds from some other field and place it elsewhere. To do so was a case of robbing Peter to pay Paul. The following appropriations were made for the Conferences within our territory:

#### HOME MISSION APPROPRIATION FOR THE COL- ORED CONFERENCES:

Atlanta Conference (special for Atlanta \$200.00)	\$ 1,100.00
Central Alabama	2,800.00
Central Missouri	1,800.00
Delaware	500.00
East Tennessee	2,000.00
Florida	1,400.00
Lexington	2,000.00
Lincoln	3,200.00
Little Rock	2,500.00
Louisiana	3,000.00
Mississippi	2,000.00
North Carolina	1,700.00
Savannah	1,150.00
South Carolina	1,700.00
Tennessee	2,000.00
Texas	3,000.00
Upper Mississippi	1,300.00
Washington	1,500.00
West Texas	3,400.00
South Florida Mission	800.00
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	\$35,850.00

Doing better is not simply doing differently. It may be differently or it may not. Many of the old ways are the best ways. What is needed is simply more loyalty, simplicity, and fidelity in the old. The church does not need moving pictures, athletic teams, suppers, and music. It needs religion. Without religion, of what use are all things else? With religion, it will be found that not much else is needed. Or, rather, religion will supply everything else that is needed, and will fill it with power and put it to use.



## Appeal of the General Committee of Foreign Missions Adopted, Brooklyn, N. Y., Nov. 14, 1912

**T**HE General Committee of Foreign Missions rejoice in the good providence of God which brings us to the present. A year ago, upon the basis of receipts for the preceding twelve months, without attempting the reduction of a growing debt, our answer to the cry of the world was a cut of 3 per cent. in the appropriation to every field under our care. Now we take hearts again. We have reduced the debt by more than \$33,000, or nearly 20 per cent. of the amount. We are able to restore to the great divisions of the field the amount of the cut made a year ago; and the ebb in the tide of benevolence seems to have been stayed.

We face the coming year with gratitude and hope. The legislation of the recent General Conference has made possible the reorganization of the Board's activities. Methods hitherto apparently impracticable have been adopted, and it is to us a matter for hearty congratulation that through the Commission on Finance the benevolent Board of the Church are to be co-ordinated as never before, and under the operation of the new financial plan it seems clear that efficiency shall be increased, while the sensible burden of responsibility shall be lightened rather than augmented, but with the peoples of the world tugging at our hearts we dare not propose an easy program for the Church. We have heard from every continent. The East and West are in unrest. Europe is in the agony of war, one of the fiercest of modern times, one of the most momentous of all times in its religious significance. The Moslem faith is seeking deliberately to lay its paralyzing hand on all Africa. The messages from all the lands sound like the voice of God speaking three words—Opportunity, Urgency, Hope. The peace of the world can only come through the Prince of Peace; He only can be its Consoler and its Saviour. The world looks to Christian America as to no other land for the solution of its spiritual problem. It seems that the Methodist Episcopal Church has come to its strength for this very day, that it may move with the foremost of the great evangelical communions in the spiritual conquest of the world. As the General Committee, we plead with the Church to lay upon God's altars the full amount approved by the Commission on Finance, which, having under its study the entire scheme of our benevolence, has approved \$1,800,000 as our minimum contribution toward the evangelization of the regions beyond.

For the relief of our missionaries, overburdened with exacting cares; for economy in administration and with a view to the permanence and effectiveness of results, we plead with the Church to make the Board of Foreign Missions its agent in the distribution of its gifts, and we offer the heartiest co-operation of the Secretaries in effecting a closer relation of the Church at home with the Church abroad.

We call upon the Church to join with us and the Woman's Foreign Missionary Society in making the coming year a year of prayer with quarterly meetings for prayer in behalf of missions in every church and with a noon-day prayer circle girdling the earth, a circle which shall unite the strong, the weak, the poor, the rich, the learned, the unlettered in the holy fellowship of intercessory supplication.

The measure of life is love. The interpretation of love is sacrifice. Our loyalty is to be told not by protestation but by devotion. God summons us by the thunders of His providence. The gates of opportunity are stained with blood, as though the pierced hand of Christ had pushed them open for us. We must look out at the world. We must pray as we have not prayed before that the Spirit of God be poured out upon us. We must give as we have never given. We must believe mightily. For the task is great and the time is short and the King is waiting for us.

### Paragraphs on the Committee on Foreign Mission

The triumvirate, Secretaries Taylor, Oldham and North, made a great impression upon all for efficiency, clearness and harmony of action. They are a great team. Hard workers, they are. There was evident consecration and concentration. While respecting precedents and without reflecting on their predecessors, they were bold enough to attempt something new. They outlined a plan that was refreshing and which caught the Committee soul and body. For this reason the Committee took the following action:

"Whereas, For forty years no Secretary of the Board of Foreign Missions has entered his work without his having been a senior who had been re-elected, until the present corps of Secretaries assumed their duties at the late General Conference; and

"Whereas, They have concentrated their gifts (both the same and different) with the result of many valuable suggestions and much practical work, and have presented the results thereof in a clear and consecutive manner, we desire to express to them our satisfaction and gratitude, and assure them that while remembering that our duty is to enact only those resolutions which secure our judgment, we pledge ourselves to assist the Secretaries in their arduous and delicate work, to the best of our ability."

Bishop Willson thinks that in the parish a broad plan is a key to success.

President E. J. James, of the University of Illinois, extended an invitation to the Committee to meet next year in Decatur, Illinois, in the corn belt. Decatur is the seat of the University of Illinois that has 1,000 Methodist students alone. Decatur has 124 passenger trains daily. The Rev. Dr. W. Willet, pastor of First Methodist Episcopal Church, joined in the invitation. The Committee unanimously accepted the invitation. It was understood that the Committee on Freedmen's Aid will meet in Springfield, Illinois, the home of Abraham Lincoln, appropriate to the semi-centennial of the Emancipation proclamation.

The Switzerland Conference sent through Bishop

Nuelsen a souvenir and token of esteem to Bishop Burt. It was a beautiful portfolio bound in leather, with views of the Methodist churches in Switzerland. It had the following inscription:

"Switzerland Conference, within whose boundary you and your amiable wife had your home during the past two quadrenniums, desires to present to you this little token of love and esteem, through the undersigned committee, and in behalf and in the name of the Conference we thank you for your unselfish service and wish for you, where you now move as Bishop of our beloved Church, as congenial relations and fellowship, both with Conferences and churches, as they existed and will never cease to exist on this side of the Atlantic."

Bishop T. B. Neely, formerly the Bishop supervising our work in Mexico, voiced the hope that Mexico may remain an independent nation, and that the United States may never take possession of it. Said the Bishop: "We ought to dissipate the notion that the United States should enter into possession of the whole American continent."

Secretary W. F. Oldham, in reporting our missionary work in Africa, said: "Bishop William Taylor discovered Africa, and Bishop J. C. Hartzell has put it on the Methodist map."

During the year in order to meet the expenses pending the coming in of the Conference collection, the Treasurer, Dr. Homer Eaton, has borrowed as much as half a million dollars at a time. Pretty good credit!

Dr. Homer Eaton has been Treasurer of the Board of Foreign Missions sixteen years.

Dr. J. B. Buckley was active as ever in the proceedings of the Committee, to the delight of his many friends. He still has his old-time debating power and excels in repartee.

Bishop Hamilton suggested to the Committee that

inasmuch as the Government of India has been transferred from Calcutta to Delhi, and that this city has now become the political centre of India, that Methodism should erect there a memorial to the memory of William Butler, the founder of our missionary work in India.

Bishop William Burt, until recently the Bishop supervising our work in Europe, presented a resolution on the assassination of the Premier of Spain, citing that in common with all evangelical churches, the Methodist Evangelical Church stands for law and order in all lands, and for the encouragement of all righteous principles which make for the brotherhood of man and for respectful obedience to all rightful authorities, and further, that the General Committee, having heard of the assassination of the Premier of Spain, Señor Canalejas, respected and admired by all lovers of human liberty, expressed its horror and detestation of the crime which deprives Spain of one of her greatest statesmen. Sympathy was expressed to his Majesty, the King of Spain, and to the whole nation heartfelt sympathy in the great loss they have sustained.

Mr. S. Earl Taylor proved himself an expert in facts and figures concerning our Foreign Missionary work, and in relation to the entire Church. He had constructed a series of charts that made plain many points. The point was there and all saw it. Although in office only since June, this is not Mr. Taylor's first experience with our missionary work; he has been in training for a long while in connection with the Young People's and Laymen's Movement. He has also visited our mission fields abroad. Some of Mr. Taylor's charts reproduced here will be illuminating to our readers.

One chart showed:

#### WHAT HAS BEEN ACCOMPLISHED

All bills for the year have been paid.

The net overdrafts, amounting to \$27,432.00 have been met.

It is now possible to restore the cut of last year, bringing the apportionments to the field to the basis of 1910.

The debt has been reduced by \$33,614.00.

It is now possible to provide \$59,628.00 to the emergent needs of the missions.

Debt is always embarrassing. To guard against it, however, is often difficult. Mr. Taylor pointed out on a chart—

#### HOW DEBT MAY OCCUR

By making appropriations without reference to the income of the previous year.

By a decrease in the Conference collections.

By stationary Conference collections and a decrease in other sources of income, such as annuities and legacies.

By spending more than has been appropriated.

Total receipts for Foreign Missions, including Sunday school, special gifts, and Woman's Foreign Missionary Society:

1908 .....	\$2,030,736.00
1909 .....	2,038,084.00
1910 .....	2,221,690.00
1911 .....	2,450,381.00
1912 .....	2,376,000.00

#### TEN YEAR'S ADVANCE IN FOREIGN MISSIONS.

(Methodist Episcopal.)

	1910.	1911.
Missionaries' Board & W. F. M. S.	717	1,141
Native Preachers and Workers...	3,352	9,326
Members in Full and Probationers	189,834	352,694
Sunday School Pupils .....	213,754	333,320
Students in Educational Institutions .....	54,043	85,466
Contributed on Foreign Field....	515,032	817,462

Brooklyn is a city of churches.

The Field Secretaries of the Board of Home Missions and Church Extension were accorded the privileges of the floor. The Boards are getting together.

Dr. A. B. Leonard, secretary-emeritus, was present and rendered valuable service. He took a lively part in the debates.

(Continued on Page Twelve.)



# THE CHRISTIAN LIFE

## Morning Messages

### Faith

By Bishop Bashford

"This is the victory that overcometh the world, even our faith." The Bible uses the word "faith" in three senses,—faith in the sense of vision, faith in the sense of faithfulness, faith in the sense of trust. You will find the two latter divisions recognized in every definition of faith in the dictionary of the Bible. But the first definition is clearly implied in the Bible. Turn to the eleventh chapter of Hebrews, especially to that classic passage in regard to Moses, "By



faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season," that is, for a short time, "esteeming the reproach of Christ greater riches than the treasures of Egypt," for he "looked unto," he "had respect unto," he had his eyes upon, "the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king, for he endured as seeing Him who is invisible." Of course, it does not mean that God was invisible to Moses; but it means "as seeing Him who was invisible to other people." Faith, in the sense of vision, is foresight; it is far sight; it is not a blind trust. It is simply seeing more than other people see, and it enables a man to adapt himself to a longer and a wider and a larger environment than other men do. He adapts himself not simply to an earthly environment, but also to an eternal environment. And that is one source of triumph. "This is the victory that overcometh the world, even our faith." Every business man knows that the difference between success and failure in business is due simply to the vision of the future. One man has used what he earned simply to spend today. He has exercised no power of self-control. He has lived from hand to mouth. He has had no vision of ten or twenty years hence. The one who makes a success has learned to master himself, and has had his eyes on the goal. He has summoned his energies, and pushed straight toward that goal. The difference between the student who makes the most of his opportunities, and the one who proves a failure, is that the latter is striving to have a good time, living for today. The other has his eyes upon the goal; he is thinking where he will be ten or twenty years from today. The difference is in faith, in the sense of the vision. It underlies all success and all great inventions and all great reforms—faith in the sense of vision. "This is the victory that overcometh the world, even our faith"

What is the difference between the Indians who lived here from hand to mouth, and the white man who came and who supplanted them? The Indian was like Esau, living from hand to mouth. The white man had his eyes upon the future; he began to build a home, he began to break up the prairie, he began to build a school house, and he had his eyes sufficiently upon the future to begin to build the Church, for he said, "I will look out for eternity as well as for

time," and the race that had faith in the sense of vision supplanted the race that had no faith at all but lived by the senses only. Benjamin Kidd, in that remarkable book, "Western Civilization" has given the most remarkable characteristics of faith in the sense of vision that we find outside of theological treatment. He declares that the Oriental civilization roots in the past, that it is a civilization based upon what has been, that the people have their eyes upon the past (and that was largely true until recent years) and he declares that ecclesiasticism is always rooted in the past, it looks back for its authority, and that the whole movement of the secularists, the whole movement of the utilitarians is an attempt to transfer civilization so that instead of having its root in the past it would be rooted in the present; that the ecclesiastical movement was an attempt to root it in the past. He says that Western Civilization did not accept either view, that of the ecclesiastical that rooted in the past, or that of utilitarianism that rooted in the present, but Western civilization has rooted itself in the future; that that which characterizes America and the Western nations is that everybody here has his eyes upon the future, that the father is thinking of what possessions he will have ten or twenty years from now, that the son is thinking that he may possibly reach the presidency, and that everybody is pressing towards the goal of the future; and that the wonderful forward leap of Western Civilization dates back to the Reformation which taught us to live by faith, with a vision of the future, instead of living in the past as ecclesiasticism would do or living in a civilization rooted in the present as utilitarianism would lead us to do. The reason why the present civilization, with its marvelous strides nevertheless, is characterized as a worldly civilization is because it is not putting that future goal for enough ahead. Civilization to-day is rooted in a present, in this life. What we need as a church is to lift the goal of civilization and root it one hundred years ahead or a thousand years ahead. The danger of ecclesiastical politics is that they are organized to look to a goal that resides in this life, whereas it is not what position we are to reach here, but where are you to stand a thousand years from now? Where are you to stand before God and before the assembled angels? And, brethren, you will have an opportunity to make your choice there without any reference to the position you occupy here; and there is many and many a person who will have a higher place when it comes to things over there, perhaps some poor woman will stand higher than some of us who are now before the church to-day. Let us cultivate faith in the sense of vision so that we shall walk the earth not after the law of a carnal commandment but after the power of an endless life, for "this is the victory that overcometh the world, even our faith."

But along with that there is faith in the sense of faithfulness. Go right back to that passage which Luther quoted, and which was the turning point in his life. I know that he took that passage to mean faith in the sense of trust, and I will mention that a little later; but nevertheless, you go back to the original Hebrew in Habakkuk, and you will find that that passage, properly translated,

means faith in the sense of faithfulness. There is no possible success in life unless we couple with a vision fidelity to that vision. There are two classes of persons in the world, the dreamers, who have their eyes upon the stars, who walk with their heads in the heavens, and are stumbling over the first stone of difficulty they come to; and the practical people, whose eyes are so glued to their daily tasks that they catch no vision of the eternal stars. Paul says,—and see how he combines the two—"I was not disobedient to the heavenly vision." Only as you combine obedience with faith, as you translate your vision into reality, as you cultivate faithfulness to the utmost extent, will you find victory possible for yourselves. I remember when the question came up of raising this hundred thousand dollars of missionary debt. In my daily reading of the Bible that day I came to this passage: "And this shall come to pass, if ye will diligently obey the voice of the Lord your God." I thought it could not come to pass, anyway, and I almost mocked at God. I am ashamed to confess my little faith, but I said, "I will try that, I will make the experiment. It will not come true, but I will make it." And so I spent the whole time, not devoting much thought about whom I was to see, or what plans I would lay out, but just simply diligently obeying the voice of the Lord my God. I said, "I will try it for five or six weeks, and see if I cannot keep, as perfectly as He will enable me, His law in my heart." And I am sure that, so far as any victory is concerned, it came simply through faith in the sense of faithfulness. All science recognizes that. That is the great contribution which modern science has made. Modern science has brought us face to face with the Old Testament, for modern science teaches that no matter what are your provisions, every man will reap what he sows; that we are in a universe of law. That is the fundamental teaching of the New Testament as well as the Old Testament. Paul said, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." You turn back to that twenty-fifth chapter of Matthew, where we have the picture of the judgment day, and it is not faith in the sense of vision, and it is not, apparently, faith in the sense of trust. These men quoted the name of Christ, but the name of Christ did not save them. They were judged by what the name of Christ had enabled them to accomplish; they were judged by faith in the sense of faithfulness; and you will never get away from that until you wipe out that teaching of Christ in regard to the last judgment. That is where we fall down in our ideals. "This is the victory that overcometh the world, even our faith," faith in the sense of vision, faith in the sense of faithfulness.

Now, one last word on faith in the sense of trust. I am very sure that if we are going to overcome the world, we shall have to come to faith in the sense of trust, which leads a man absolutely to surrender his own preconceptions, his own will, his own personality, to a complete trust in God Almighty. That is the real source of power. The Bible teaches that from the beginning to the close. It was the source of Abraham's power, and is taught all through the New Testament. See the great transition that took place in Wesley's life. No man ever excelled John Wesley in faith in the sense of faithfulness. I think you may go back to Paul himself, and you will not find a better illustration of faith in the sense of faithfulness than you find in John Wesley before 1738. Thank God, he did not lose it after 1738. There is just where he differed from Luther. Luther laid such emphasis upon faith in the sense of trust that he lost, in some measure, that other doctrine of faith in the sense of faithfulness. Loyola grasped that doctrine; faith in the sense of faithfulness, but he missed this larger and higher doctrine of faith in the sense of trust. Mark the great transition in Wesley's

(Continued on Page 10.)



## The Child in the Midst

International Sunday School Lesson for December 8, 1912

Mark 9:33-37;

Memorize verses 2, 3. Read Matt. 18:1-14. Luke 9:46-48.

**GOLDEN TEXT**—In heaven their angels do always behold the face of my Father which is in heaven. Matt. 18:10.

### The Authorized Version.

1. At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?
2. And Jesus called a little child unto him, and set him in the midst of them.
3. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.
4. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.
5. And whoso shall receive one such little child in my name receiveth me.
6. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.
7. Woe unto the world because of offenses! for it must be that offenses come; but woe to that man by whom the offense cometh!
8. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.
9. And if thine eye offend thee, pluck it out and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.
10. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.
11. For the Son of man is come to save that which was lost.
12. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?
13. And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.
14. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

### Daily Home Readings

M. The Child in the Midst, Matt. 18:1-14. Tu. Jesus blesses little children, Mark 10:13-16. W. Avenue to Greatness, Matt. 20:20-28. Th. Greatness through humility, Phil. 2:5-11. F. Girded with humility, 1 Pet. 5:1-11. S. Ministering angels, Heb. 1:6-14. S. Simplicity of soul, Ps. 131.

**Verse 1.** In that hour—Following the arrival of Jesus and his disciples at Capernaum.

**Who then is greatest?**—The "then" is explained by Mark's statement that on the way to Capernaum the disciples, prompted, perhaps, by the hopes aroused by the transfiguration and the following miracles, had been debating this question among themselves. The question was one frequently debated by the rabbis and scribes among themselves.

**The kingdom of heaven**—Popularly conceived in the time of Jesus as an earthly kingdom, of which Jerusalem was to be the capital and the expected Messiah the king. The disciples had already come to believe in Jesus as the Messiah, although they still clung to the hope of an earthly kingdom, in which they expected, because of their relationship to Jesus as his chosen apostles, to be assigned positions of authority and honor. The question which they asked had therefore a personal bearing, referring to their own relative positions and rank in the kingdom.

**2. A little child**—From the context we may imagine a timid, modest child that responded with mixed hesitation and confidence to the kindly summons.

**In the midst of them**—In the center of the group. **Except ye turn**—Turn from the vain and selfish spirit that prompted their question to a humble, teachable frame of mind, trustful and anxious to learn as little children.

**Enter into**—Participation in the kingdom of heaven had been taken for granted by the disciples. The spiritual nature of that kingdom makes such participation dependent upon the attitude of mind and heart.

**5. In my name**—In the name of Jesus means in conscious emulation of his example and in participation of his spirit.

**Receiveth me**—He who emulates the example of Jesus acquires thereby a fuller measure of his spirit, becomes more like him.

**6. These little ones that believe on me**—Jesus used the little child as typifying the right-minded Christian, to whom the reference is in this verse. The humblest and weakest disciple is not to be despised.

**A great millstone**—The marginal reading is a millstone turned by an ass. Smaller millstones were turned by women. (Compare Matt. 24:41.)

**Woe unto**—An exclamation of distress, not a curse. The sense is "O, the woe and sorrow that is brought to the world because of the occasions of

**It must needs be**—It is unavoidable that occasions come. This general condition, however, in no case constitutes an excuse for the individual whose conduct causeth another to stumble.

**8. Thy hand or thy foot**—Symbolical of that which seems most essential and dispensable. Those who are sorely tempted should discipline themselves with the greatest severity, remembering that it is

## Unanswerable in Controversy; The Strength of Certainty in Belief

Epworth League Devotional Meeting Topic for December 8, 1912

Matt. 22:46; Prov. 16:1.

By the Rev. A. Preston Shaw, B. D.

One of the great misfortunes of popularity is the amount of envy and enmity it evokes. Although Jesus had made his name among the people by words of wisdom and deeds of mercy and love and power, there was a certain envious selfish and powerless "set" that followed Him from place to place that they might entrap him in his sayings. The tricks of the jealous and envious and their strategy, however, pale into insignificance before the wisdom and power which is always on the side and at the disposal of the righteous. Like pygmies' arrows, they fall harmless and powerless at the feet of the giant.

There is never any wisdom, truth, or logic on the side of the wicked. How clearly the infinite wisdom of Jesus belittles the best planned schemes and questions of his adversaries!

They thought their questions unanswerable. "Is it lawful to pay tribute to Caesar?" How unanswerable they thought this question was! They said among themselves: "If he says, 'Yes,' then he will lose his popularity with the Jews." If he says "No," He will incur the ill will and come into the clutches of the mighty Caesar." To their feeble minds there was no way to escape. But to the infinite mind of Jesus the way was very clear. "I will let them answer it for themselves. Bring me the tribute money He says. Whose is the image and superscription upon it? They say it is Caesar's." "Render therefore unto Caesar the things which are Caesar's, and unto God the things which are God's."

Likewise also with ease he brought to naught the question of marriage in heaven by the Sadducees

better always to lose part than all, to sacrifice the lesser good for the greater.

**Eternal fire**—Fire of the ages or eternities. Compare Lesson Text Studies for May 5, introductory paragraph on Hades and Hell.

**9. Hell of fire**—Or, Gehenna of fire. Compare same reference as in preceding comment.

**10 See that ye despise not**—An exhortation addressed to all who, like the disciples, are tempted to regard themselves as in any sense or degree superior to or above others.

**These little ones**—Here referring not to children, but to Christians of humble estate. The reason given why we are not to despise even the humblest believers is that God himself honors such by appointing for them guardian angels. Regarding angels, see introductory paragraph above.

**11 The sentence which in older versions of the English Bible constituted verse 11, and which is found in some ancient manuscripts of this Gospel, reads:** "For the Son of man came to save that which is lost." The connection here seems less clear and the sentiment less appropriate than in Luke 19:10, where it occurs in connection with our Lord's conversation with the repentant Zacchaeus. For this reason the translators of more recent versions of the New Testament accept the reading of the majority and the best manuscripts and omit the sentence here, but retain it in Luke. So important a saying may, however, have been oft repeated by Jesus, and is closely connected in thought with the parable that follows (verses 12-14), if not with what precedes.

**12. How think ye?**—The parable that follows is intended to make plain how contrary to God's desire for human salvation it would be to lead astray one of "these little ones" and cause him to be lost.

**A hundred sheep**—Few shepherds in Palestine would have so many. If, perchance, one should own so many, he would not be any more willing to lose one.

**Leave the ninety and nine**—Not exposed to danger, of course, but in safety.

**14. Not the will**—More correctly, not a thing willed. The Father has not absolutely determined that any shall perish.—From the Sunday School Journal.

the lawyer. So telling were Jesus' arguments, and so clear were the truths which he presented that they saw how His infinite wisdom made child's play of their trickery and their questioning mouths were forever shut.

### The Meaning and Application to Us.

The Christian must have a reason for the hope that is in him. He must know whom he believes. His knowledge must be experimental. Jesus sent not his disciples into the world simply to recite the heresay story concerning Him, but to be witnesses of the things which they had seen and heard. It is good to know "Christian Evidences," but that which will be the most incontrovertible will be the witnessing to the things which Christ has done personally for us.

The best preparation for successful Christian service is not found so much in the mastery of books and theories as in a close personal touch with God. We may be able to silence a few questioners by referring to this authority or that, but even the "authorities" themselves are more often warring against each other than otherwise, so that our simple witnessing to Christ's personal work in us becomes far more effective and convincing. It was not until the "Man borne blind" gave his personal testimony that his questioners were silent and convinced.

Winchester, Va.

"The beauty of holiness must be in labor as well as in rest. Nay! more, it may be,



# Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Eaton & Malins, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

## THE IMPERATIVE MACEDONIAN CALL

(Continued From Page One.)

past. The education of her young men in America has" relegated this religious system to the rear."

Then came the sweeping speech of Bishop Lewis with his impassioned appeal for China. The first sentence, "God has a program for China," caught the attention of every person in the room. After referring to China's financial embarrassment, the Bishop declared: "Howbeit, God's hand is in China, and God has a program. Suddenly the rivers break forth, the walls break down, the country is red under the touch of God, and China is unable to build her school system." And the Bishop added: "One dollar will do more in China than ever before, since China's history began, because a dollar has risen in price as a measure by its ability to buy material or to buy service. That is what I mean. Now, just at this time, when God has prepared the way, Protestantism comes to China with a program." To show the hold that Christianity has upon China, Bishop Lewis quoted from a letter from the president of Peking University, which quotes President Yuan Shai Kai of the China Republic as saying: "You know that I am not a Christian. I am a Confucianist, but unless the ethics of Christianity shall dominate the scholarship of China, there is no hope for the Republic."

There was still further testimony. Bishop Lewis' daughter is teaching the nieces of Yuan Shai Kai, for whose education he is responsible. Then the Bishop declared: "Brethren, my time is up, but, if I had more daughters, I would pray God that they might be thus engaged. If I had more sons, I would cry to God that they might throw their lives upon heathenism and speak the great word into the heart of that down-trodden people that comes from the heat of God. If I had dollars I would give them. If I had life I would also give that, for God has a program for China and the man that walks out under that program will hear the call of the infinite God and some sweet day, we will all join with all the good that have helped redeem the world in an endless 'Alleluia!'"

This is but a faint outline of the thrilling moments of that afternoon. It is an outline minus the personality of the speakers, minus the spiritual fervor of the hour, minus the gestures and voice of the speakers, all of which go to make eloquence forceful; minus the contagious enthusiasm that characterized the meeting. It was a high day. It was a field day for Foreign Missions. Talk about romance, it was there, and as these servants of God spoke of the distant fields, the distance, as it were, lent enchantment to the view. Such a meeting will break the walls of racial or national provincialism in any soul. The meeting was bigger than race or country, as wide as human need and as deep as the love of God for a fallen world. It was in spirit and purpose and sympathy a world-wide gathering that not only belted the globe, but swept on to the very throne of God and united Him in the undertaking for the saving of men everywhere.

The Rev. J. H. Starks, Kansas City Kansas, representing the *Western Index*, was in the city last week, preaching Sunday at St. James and St. Peter African Methodist Episcopal Churches. Dr. Starks honored us with a visit.

## OUR RESIDENTIAL BISHOP OF ATLANTA

Bishop Leete as residential Bishop, of Atlanta, has charge of some of our most representative colored Conferences. As a matter of fact, the larger part of his residential supervision will be among the colored Conferences. In his area are the South Carolina, Atlanta, Savannah and Florida Conferences and South Florida Mission. He is holding this week the Savannah Conference at LaGrange, Georgia, having held last week the South Carolina. A brief sketch of Bishop Leete at this time seems especially appropriate.

Bishop Leete was well born. His father, Rev. Menzo F. Leete, was for many years a prominent member of the Central New York Conference. In college Bishop Leete was a thorough student and this characteristic has been true of his subsequent ministry. He has been a wide reader and a keen thinker.

Bishop Leete's ministry has been distinguished by successful work with men. In his first pastorate at Little Falls, N. Y., he organized the Brotherhood of Saint Paul which grew into a large organization, and was finally merged with similar societies into the Methodist Brotherhood.

The Bishop is a genius for organization and his industry is tireless. His spirit and motive are decidedly spiritual and evangelistic. He has vision, and a firm determination to carry his visions into reality. He will, however, be found truly fraternal to all his brethren and to all the churches. His ministerial reputation has always been without a stain and his converts have been of great number. His most conspicuously successful pastorate was his last, at the Central Church, Detroit.

Bishop Leete was born Oct. 1, 1866. He graduated from Syracuse University in 1899 with the degree of A. B., for a number of years he did post-graduate work in Syracuse. He was ordained in 1888; pastor Dryer Memorial Church, Utica, N. Y., 1888-91; General Secretary Y. M. C. A., Utica, 1891-4; pastor First Church, Little Falls, N. Y., 1894-8; Monroe Avenue Church, Rochester, N. Y., 1898-1903; pastor University Avenue Church, of Syracuse, 1903-6; pastor Central Church, Detroit, Mich., from 1906 until the last General Conference. He is the editor of "Every-Day Evangelism," and "Christian Brotherhoods, 1912."

Mrs. Leete is a true help-meet of her husband. Like him, she graduated at Syracuse University with a brilliant record for scholarship, and she is held in high esteem by a large circle of friends.

Two daughters of the Bishop are now students at the University, and only the son, a lad of about twelve years, will at present reside with his parents at Atlanta.

## Of General Interest

### DECREASE IN THE BIRTH-RATE OF FRANCE

France, it is declared by Louis Klotz, minister of Finance, is being placed in a situation of inferiority along all lines in comparison with other great nations, because of the steady fall in its birth rate. This is lower by 100,000 in 1911, than in 1901. This must mean sooner or later military inferiority, economic inferiority and the elimination of its powers in the world. In the years 1907 and 1911, the deaths exceeded the births. According to the Minister of Finance, the number of births in 1911 was only 742,115 for the whole of France, against 857,254 ten years ago.

### WEARERS OF THE GRAY HONORED

The suggestion made by President McKinley that the graves of every soldier and sailor who wore the Gray and died in Northern prisons, during the Civil War, be marked by the National Government, has been carried out. Of the three commissioners appointed carry on this work, only one survives, and it is due to the earnest and painstaking effort of General James H. Berry,

commander during the Civil War and ex-Senator from Arkansas, that nearly 23,000 soldiers' and sailors' graves are marked by a white, marble headstone. Where the identification of some graves has been impossible, the monuments were erected with tablets giving the names of those so honored.

### AUSTRIA AND RUSSIA INCREASING THEIR FIGHTING STRENGTH.

Although the powers of Europe deny the rumors of a probable great war, the outcome of the Turkish and Bulgarian war, still preparations for such are steadily going on. Austria has dispatched a flotilla of eight war vessels, which has caused a great sensation. This has sailed for Belgrade, the Servian capital. Germany has ordered 130,000 reserves to be ready for the call of war, while Russia is mobilizing twenty-four army corps for duty on the frontier, and Austria is said to have put 500,000 troops on war footing. Tchataldja, which is still held by the Turks and has been the scene of continuous fighting, is now quiet. At Adrianople, the garrison is at the point of starvation, while the Bulgarian forces continue successful in their methods of murderously repulsing the Turkish sorties.

At the meeting of the powers outside the Tchataldja lines, Turkey will send three additional representatives who have been instructed to say that the Balkan States must modify the conditions upon the condition of their meeting. The allies, although insisting upon the surrender of Adrianople will permit the garrison to retire with honors of war.

Bulgaria is also willing that the Turks retain the Tchataldja lines. This saves Turkish pride the humiliation of a march into the capital and also shields Bulgaria from the Russian official displeasure which their entry into Constantinople would cause.

### HUBBARD HOSPITAL

Methodism at large has come to know something of the heroic work done by Dean George W. Hubbard, of Meharry Medical College, Walden University; it will be glad to learn of the growing prospect of success in meeting the problems of maintaining the new Hubbard Hospital. It will be remembered that last Spring, Julius Rosenwald, the Jewish philanthropist, made the offer to give annually for five years, one-fourth of the \$5,000 needed for the running expenses of the hospital, and that shortly afterward N. W. Harris, the Chicago banker, agreed to give a similar amount. Now comes the good news that Bishop Henderson has just secured the promise of the third quarter from S. H. Tingley, of Providence, Rhode Island. Mr. Tingley is known to the friends of the Freedmen's Aid work as the donor of the \$40,000 Tingley Hall at Claflin University given as a memorial to his wife. His offer in connection with Hubbard Hospital now leaves but \$1,250 a year to be raised from other sources to assure the whole amount and the appeal is made to the Church at large to meet this condition. Subscriptions, to be paid annually for five years, may be sent to Dean Hubbard, at Nashville. When the new hospital is dedicated on November twenty-ninth, a large part of the expense will be covered. There still remains, however, nearly \$1,500 for furnishing. Fifty dollars will furnish a room, to be named after the giver. Money for this purpose should be sent to Bishop Henderson, at Chattanooga, or to Dean Hubbard.

The Temperance Society takes pleasure offering a hundred-dollar prize, donated by Professor F. S. Goodrich, of Albion College, Michigan, for the best oration by an undergraduate of any Methodist School. The papers should be type-written, contain more than two thousand words on the subject "The Next Steps Toward National Prohibition," and be sent to the office of the Church Temperance Society not later than March 1, 1913.



## People of Interest

A portrait of Bishop Eveland has been presented Williamsport Dickinson Seminary by Mr. and Mrs. Koser.

Dr. J. M. Johnson, of Trinity Church, Houston, Texas, has just closed a rally which netted more than one thousand dollars.

Bishop W. F. Anderson is announced to preach the baccalaureate sermon for Cornell University of Ithaca, New York, June fifteenth.

Bishop Hossf, of the Methodist Episcopal Church (South), upon the advice of physicians, has canceled his assignments for spring Conferences.

Bishop John W. Hamilton addressed the Boston Preachers' Meeting, recently, on the topic "The Practical Working of the New Episcopal Plan."

Dr. Charles M. Stuart, president of Garrett Biblical Institute, preached the University Sermon at Allegheny College Sunday, November tenth.

Bishop Anderson spoke before the Sunday School Institute at Indianapolis last week on "The Church, the Child's Opportunity—the Child, the Church's Opportunity."

Bishop McDowell, Bishop Hughes and Dr. Edgar Blake were guests and speakers at the banquet given by the Chicago Methodist Social Union on Tuesday, November nineteenth.

Bishop Berry and family are now occupying the handsome episcopal residence in Philadelphia a fourteen-room, three-story structure purchased by a company of laymen.

"Father" John Russell, the oldest preacher in our Detroit Conference, died recently in Detroit, Michigan. He was the founder of the Prohibition party and was the party's first candidate for vice-presidency in 1872.

Mrs. Berry, wife of Bishop Joseph F. Berry, was the guest of honor at a banquet tendered by the Ministers' Wives' Association of Philadelphia on November sixth.

Mrs. Cyrus D. Foss introduced Mrs. Berry. Bishop Thirkield announces that the Central Alabama Conferences will open December 12th instead of December —?— at Decatur, Alabama. The Bishops desire to meet the District Superintendents on Wednesday, December 11th.

It is now the plan of Bishop Henderson, Bishop Leete and Bishop Thirkield to visit together this winter our colored colleges, with a view to stimulating the interest of the students in the work of the ministry and presenting the need for special training for the service.

Mr. Wesley D. Shanklin, of Carrollton, Missouri, father of President W. A. Shanklin of Wesleyan University, and Arnold Shanklin, the American consul-general at the City of Mexico, died October twenty-sixth. The afternoon of the funeral every business house in Carrollton was closed.

Bishop Scott represented the Board of Foreign Missions at the South Carolina Conference. The pastor of the Methodist Episcopal Church (South), who was present, declared it the finest address of the kind he had ever heard from any bishop, white or black. Bishop Scott will visit the Savannah Conference this week.

The Rev. J. N. Wallace, D.D., our pastor of Scott Church, Denver, Colorado, delivered an address before a full audience during Home Mission week in the Highland Methodist Episcopal Church, of Denver, Dr. C. O. Thibedeau, pastor. The Highland Church is one of the leading white churches of Denver and Doctor Wallace made a fine impression.

Mrs. W. P. Thirkield was appointed chairman of a Committee on Evangelism at the recent session of the Women's Home Missionary Society held in Des Moines, Iowa. This is a most important committee and we are quite sure that Mrs. Thirkield will render large service in the leadership of this new phase of the work of the Woman's Home Missionary Society.

The George W. Hubbard Hospital of Meharry Medical College will be dedicated Friday of week. Short addresses are expected from Bishop William F. Anderson, of Cincinnati, Ohio; Bishop Theodore S. Henderson, of Chattanooga, Tenn.; the Rev. I. B. Scott, D.D., Bishop to Africa; Bishop C. H. Phillips, of the Colored Methodist Episcopal Church; Bishop Evans Tyree, of the African Methodist Episcopal Church and the Rev. P. J. Maveety, D.D., Corresponding Secretary of the Freedmen's Aid Society.

Bishop Berry has rented an office in the Mutual Life Building, Chestnut and Tenth Streets, Philadelphia. This is in the very heart of the business district and very convenient to the railroad terminals. The Bishop will maintain office hours from 10 to 12 a. m. daily and a secretary will be in charge during regular business hours. This arrangement places Bishop Berry in the midst of the professional and business men of the city and will prove very satisfactory to both ministers and laymen who may desire to consult him.

The students of Drew Theological Seminary, Madison, New Jersey, were highly favored during the week beginning Monday, November 18th, by the presence of Dr. Clarence True Wilson, General Secretary of the Church Temperance Society, who delivered a course of four lectures on the subject in which he is an expert. In the first lecture he maintained that "Liquor-selling is not a Business but a Crime." This was followed by an address treating upon the arguments which liquor-dealers advance when they attack those reform measures which threaten to injure or destroy their trade. The third discourse contained Dr. Wilson's convictions as to "The Civic Duty of the Pulpit," and the course closed with "A World Vision of Temperance Reform."

The Executive Committee of the Commission on Evangelism announces that Bishop Hughes has resigned from membership on the Commission, his residence in San Francisco making it impracticable to attend the meetings in the East. Bishop Leete has been elected by the Bishops to fill the vacancy. At a recent meeting of the Executive Committee, Bishop Berry reluctantly presented his resignation as president of the Commission, because of exceptionally heavy episcopal duties. Bishop Henderson becomes president, Bishop Berry accepting the vice-presidency. Secretary J. O. Randall announces a series of Evangelistic Assemblies for December in Boston, Worcester, Buffalo, Baltimore, New York, Philadelphia and Chicago, under the official supervision of the resident Bishops, the officers of the Commission co-operating.

The Corresponding Secretaries of the Freedmen's Aid Society, Drs. Maveety and Penn, are preparing for a church-wide celebration on Lincoln Sunday, February 9, 1913. A unique program has been prepared by Secretary Penn, entitled "The Red Road." The program centers about the Cross, with Christ first and His blood essential to make Freeman of Freedmen through self-denial. As 1913 is the Jubilee Year of the Society, the program also deals with the results of the Society's work for forty-seven years of its history, with an optimistic note for the future. The program also is an appeal of the black man upon the Church for a self-denial offering on Lincoln Sunday for the maintenance and enlargement of the work of our schools among that needy people. Programs will be ready for distribution in December. On application they will be sent free to any pastor, superintendent or Epworth League president in as large numbers as desired. Envelopes for the regular and Jubilee offerings will also be sent with the programs, and subscription cards for Jubilee subscriptions. Apply to the Secretaries, 222 Fourth Avenue West, Cincinnati, Ohio. It is expected that Lincoln Sunday for 1913 will be more widely observed in the Church than at any time in the history of the Society.

## News Paragraphs

A course in municipal government will be given next year at Harvard University.

Mr. James F. Bourne, a colored druggist, has been appointed a member of the Atlantic City Board of Education.

Bishop Hartzell says that no war of the world ever was more justifiable than the attack of the Balkans on Turkey.

Mr. James Bryce, the British Ambassador to the United States, has resigned and will devote his entire time to literary work.

The library of the late Rev. John Russell is to be given, by his family, to Gammon Theological Seminary, South Atlanta, Georgia.

An organization of colored women, known as The Red Cross Society is striving to establish a colored hospital in Tidewater, Virginia.

Miss Bessie Townsend, recently appointed city controller of Atlantic City, is said to be the first woman to hold the office of controller of any municipality in this country.

Dean Hubbard, of Meharry Medical College, is authority for the statement that Texas has more reputable colored high schools than any other Southern State.

The *Nashville Globe* states that white prisoners in the State penitentiary are furnished knives, forks and spoons at meal hour, but the Negroes have only big iron spoons.

An anti-divorce legislature has been elected in Nevada. W. D. Jones, father of the celebrated divorce law in Reno, was defeated for State Senator by a candidate who won on the anti-divorce issue.

Mr. Garnet C. Wilkinson, a product of the Washington schools and a classical graduate of Oberlin College, succeeds Dr. W. Brue Evans as principal of the Armstrong High School in Washington.

The Government tested, recently, its first fourteen-inch gun, at the Sandy Hook Proving Grounds. Each shot weighs 1,660 pounds and costs \$750. The gun alone cost \$130,000 and can be fired but 260 times.

The School Boards of Berkeley, San Francisco, and Los Angeles have changed their policy and now employ married women as teachers. The president is quoted as saying that the board is concerned only as to the ability and fidelity of the teachers.

Dr. A. A. Wright, president of the Georgia State College for colored students, objected to the State legislature granting permission to graduates of this college to teach, without examination, in the public schools. Doctor Wright thought such action would tend to lower the scholarship among Negro teachers.

The Elizabeth L. Rust Industrial Home, at Holly Springs, Mississippi, will be improved at a cost of about \$8,000. The new addition will double the capacity of this home. Miss M. E. Becker is the capable and devoted superintendent. Miss E. Y. King, secretary of the Bureau of Supplies for the Woman's Home Missionary Society, should be addressed at 1150 North Capital Street, Washington, D. C.

The Excelsior Library, at Guthrie, Oklahoma, maintains a Y. M. C. A. Children's Story Hour Club, a lecture course on domestic science and home making. The report submitted by Mrs. J. C. Horton, founder and librarian, shows that although Guthrie has but 2,500 Negro citizens, 2,200 visits were made to the library in one month, and, during that time it loaned 750 books. The membership numbers 800.

The Temperance Society of the Methodist Episcopal Church hopes that most of the churches of the land observed World's Temperance Day, and that, in the remembrance of this great cause, they did not fail to give the people an opportunity to contribute financially to its support. The Society will be glad to have such contributions forwarded promptly to headquarters—Shawnee Building, Topeka, Kansas. Kindly give this request the attention it deserves and be assured that promptness in this matter will be greatly appreciated.



## Morning Messages

(Continued from Page Six.)

preaching. What was it that gave him that passion for souls, and led him to preach souls not simply into conviction, but into the Kingdom? What was it that brought multitudes flocking to his preaching, and multitudes entering the Kingdom under his preaching? I know there was, of course, a strange need for that preaching at that time; there was a strange providential preparation for just such preaching as John Wesley gave; but nevertheless, Wesley's power came from the fact that Wesley had exercised faith in the sense of trust, and had completely surrendered himself. John Wesley was dead, and Jesus Christ lived in John Wesley. That was the strange experience that took place, and that gave John Wesley his marvelous power. The difficulty with morality, with Pharisaism, with faith in the sense of vision and faith in the sense of faithfulness, both combined, is that they leave a man self-centered. Faith in the sense of trust empties a man of self, and the center of personality is transferred from him over to Christ; and he says with Paul: "I live; and yet not I, but Christ liveth in me." You will find it in the context of this passage, "He that is born of God overcometh the world." John recognizes that the power to overcome the world is the birth of God in the soul. That is where Christ succeeded so marvelously. You remember He said, "Whatsoever the Son seeth the Father do, that doeth the Son also." There is faith in the sense of faithfulness; but beyond that He says, "It is the Father that liveth and worketh in me." We in ourselves are insufficient, but Almighty God is sufficient to take possession of our minds and hearts and control us. But that is a mere trifle, compared with the work you must do when you go from here. You must go out and reorganize

your churches, fill them with new power, bring multitudes to hear the Gospel, and lead souls to Christ. You must capture the cities for Christ, transform business, and cleanse politics, so that the Golden Rule shall supplant the rule of gold. That is a test utterly beyond yourselves. Nay, you must have power to transform your own lives, so that you shall walk before men blameless, being preserved by the Holy Spirit. You cannot do that in your own strength. Here are Missionary Bishops. They have power to transform races and civilizations. These tasks are utterly beyond any powers that rest in us, only as we have faith in the sense of trust, only as we surrender ourselves so that Almighty God can take possession of us. Only in this way shall we have the power to overcome the world. Our tasks are almost infinite. I think we may say our tasks literally are infinite; but behind us, before us, above us, at our side, and working in and through us is the Omnipotent God; and He will enable us to accomplish the divine tasks committed unto us. "For this cause I bow my knees unto the Father of our Lord Jesus Christ;" and whenever we come face to face with these tremendous world tasks—nay, these tremendous spiritual tasks that reach out beyond the world, I love to go back to that marvelous prayer of Paul: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with the fulness of God."

and labor as a District Superintendent. By a standing vote Caledonia was selected as the next seat of Conference.—J. M. Walton and B. L. Rush.

## JACKSON DISTRICT

The annual session of the Woman's Home Missionary, Ladies' Aid, Epworth League Convention convened at Couparle, Mississippi, October 13-14, inst., with the Rev. A. J. McNair in the chair. Devotional service conducted by the Rev. F. C. Rucker. Bettie Collins was elected secretary; Miss A. M. Hopkins was elected corresponding secretary, and Miss W. A. Little, treasurer. The Missionary sermon was preached by Dr. G. W. Smith. The Rev. F. C. Rucker also preached during the session. We were also favored with the presence of Dr. J. H. Hubbard, of Atlanta, who represented the Stewards' Missionary Foundation for Africa. Dr. Hubbard is a strong man and a power for the cause he represents. Dr. Hubbard took an active part in the discussion of the various topics, throwing much light upon them. Quite a number of subscriptions were taken for his paper. This convention was helpful and was largely attended. One precious son professed Christ during the session. So interesting were the topics, that each delegate gladly grasped the opportunity to speak. Officers elected for the ensuing year, viz: The Rev. H. W. Wood, president; Miss Bettie Himmlingway, secretary; Miss Bettie Collins, treasurer. The convention closed to meet next year in Pratt's Chapel, Jackson.—Bettie Collins.

## WASHINGTON CONFERENCE

Executive Meeting of the Woman's Home Missionary Society.

The Executive Meeting of the Woman's Home Missionary Society of the Washington Conference met at Asbury Methodist Episcopal Church parsonage 1914 Eleventh Street, Northwest, Washington, D. C., November 9, 1912, the president, Mrs. F. M. Clair, presiding. Mrs. P. O'Connell offered prayer. The special secretaries reported their part of the work moving on steadily and a growing interest in the work. Miss Ida R. Cummings, reserve field secretary, and secretary of Young People's work in the Conference, gave quite an encouraging report of the work. Since our annual meeting seven Queen Esther Circles had been organized. She spoke of the benefit to be gotten from holding two Institutes in June, one in Washington, the other in Baltimore. It was decided to hold them, also have an Institute day at our annual meeting. Miss Annie R. Johnson, corresponding secretary, spoke of the work in general, and read a communication about the bonded debt and we agreed to do our part. The treasurer, Mrs. Mamie E. Jones, read her report and offered a suggestion that a systematic method be inaugurated to get our pledge money in early in the year, after some discussion it was adopted. The field secretary, Mrs. Eliza J. Cummings, and Mrs. Sara B. Holmes, gave splendid talks on the work and spoke of how bright the future prospects looked to them. Mrs. Susie C. Love, the other field secretary, is sick, and between the sessions quite a number of the members went to see her and carried sunshine into her sick room. The meeting created more enthusiasm among our duty to our maker and fellowman. Dinner and supper were served by the Conference officers in Washington.—Grace Johnson.

## TUPELO DISTRICT

The second session of the Tupelo District Conference, Woman's Home Missions, Ladies' Aid Society and Sunday School Convention, convened in the St. Paul Church at Tupelo, Mississippi, November 10, 1912. Dr. E. F. Scarborough, District Superintendent, presiding. The Woman's Home Missions was presided over by Mrs. K. P. Wright, and the Rev. D. D. Reid was president of the Sunday School Convention. The following young people read well prepared papers on the various topics, viz: Miss Ezzie May Slack, Georgia Traylor, Stella Buckingham, Early Rodgers, Clara Lyles, Lillie Crawford, Bertha Young, Belle Miller, Joana Calhoun, Artra Turner, Lydia Turner, and Mr. L. O. Stelle and M. J. Shannon. The conference was favored with many distinguished visitors, and each addressed the conference and represented the various causes, viz: Miss M. Ella Becker and Miss Barbour, of E. L. Rust Home, Dr. J. T. Docking, president of Rust Uni-

## Recent District Meetings

## ABERDEEN DISTRICT

The meeting of the Ladies' Aid, Woman's Home Missionary Society and District Conference of the Aberdeen District convened in Brooksville, Mississippi, November 5-10, 1912, at Wesley Chapel. The District Superintendent, the Rev. J. M. Marsh, presided. The first day at 2 p. m., and till noon of the second day were given to the work of the Ladies' Aid Society. After the devotional exercises the organization was perfected by electing Mrs. A. N. Hughes, president; Mrs. Lucy Douglas, vice-president; Mrs. Mary Buckingham, secretary; Miss Della Grant, assistant secretary; Miss B. L. Rush, corresponding secretary; Mrs. G. L. Clay, treasurer. On motion Miss B. L. Rush was elected reporter to the Southwestern. The representatives of the Ladies Aid Society did well their part in the discussion of topics assigned them. The second day in the afternoon and till noon of Thursday the work of the Woman's Home Missionary Society was taken up. The following officers were elected, viz: Mrs. M. M. Henderson, president; Mrs. Georgia Clay, vice-president; Miss Pearl Troupe, secretary; Mrs. Callie Hill, assistant secretary; Miss B. L. Rush, corresponding secretary; Mrs. Eliza Patterson, treasurer. Miss B. L. Rush was elected reporter to the Southwestern. Discussion of topics were as follows: "The kind of work being done by the Woman's Home Missionary Society in helping to prepare our girls for life's work," was ably handled by Misses Martha Fortune, Mae Candy Cotton, Mesdames Minerva McCline, A. N. Hughes and Lelia Waren. Mesdames M. F. Davis, Irene Brown, Misses A. M. Faison, B. L. Rush, B. J. Edwards and Margie Marmon delighted their hearers in discussing "Some reasons why parents should give more attention to the training of their children." The audience genuinely appreciated the discussion by Misses Pearl Troupe, Fannie Crosby and Mrs. Mary Buckingham on "Why and How to Increase the Missionary Spirit of Giving Among Our People." The rally for the E. L. Rust Home from this department amounted to \$26. Mrs. M. E. Ferguson, president of the Woman's Home Missionary Society of the Upper Mississippi Annual Con-

ference, and Misses Becker and Barbour of the E. L. Rust Home were welcome visitors and each spoke with much enthusiasm and showed great interest in the work they represent. Friday or the fifth day of the Conference the work of the District Conference was taken up. Officers elected: The Rev. J. M. Marsh, president; G. W. Baker, secretary; J. M. Walton, statistical secretary; A. E. Franklin, W. C. Conwell, J. M. Walton, Board of Stewards. The Rev. J. M. Walton was elected reporter to the Southwestern. Dr. W. W. Lucas, field secretary of the Epworth League, made a masterful speech, full of advice. Dr. J. H. Hubbard, assistant secretary of the Stewart's Missionary Foundation for Africa, made some timely remarks and all who heard him were charmed. Other distinguished guests were the Rev. W. F. Isaiah, Superintendent of the Starkville District, and Dr. J. T. Dockings, President of the Rust University. Both said many good things, but for Dr. Dockings we must say that the school has never been in better condition than at the present time. The address of welcome in behalf of the citizens of Brooksville was given by Prof. R. J. O'Neal, and in behalf of the Churches by Prof. T. N. Scott. The good old Southwestern was not forgotten and some time was given Prof. M. S. Davage. His appeal was so impressive and earnest that he succeeded in securing 70 subscribers, West Point leading with 16. The District Superintendent made a splendid report. Total benevolence collected for the year, \$1,230; \$340 has been collected from this District on the Rust Endowment Fund. Able sermons were preached by the Revs. G. E. Tyler, J. M. Walton, G. L. Connor, N. B. Blackman, J. Burton, Walker Coleman, A. E. Franklin and G. W. Baker. Resolutions of thanks and commendation in reference to the citizens, secretaries, the District Superintendent and the representatives of E. L. Rust Home, Assistant Secretary of the Stewart's Missionary Foundation for Africa, and President of the Woman's Home Missionary Society of the Annual Upper Mississippi Conference were read, received and adopted. With the encouraging reports which came in from all sources we can only say may the life of the Rev. J. M. Marsh be prolonged to travel



University, Mrs. M. E. Ferguson, Prof. Davage of the Southwestern Christian Advocate, fifty-six yearly subscriptions was the fruits of his visit; Dr. N. R. Day, District Superintendent of Holly Springs District; Dr. E. M. Jones, Field Secretary of the Board of Sunday School; Dr. W. W. Lucas, Assistant Secretary of the Epworth League; Dr. Hubbard, Secretary of the Stewart's Missionary Foundation for Africa. The following preached acceptably during the Conference: A. A. Wright, P. A. Lemon, D. Anderson, Dr. Hubbard, L. A. Armstrong and Dr. F. Scarborough. G. J. Dobson, was re-elected Secretary, and P. A. Lemon Statistical Secretary. Mrs. K. P. Wright was re-elected president of the Woman's Home Missionary and Ladies' Aid Society. D. Reld was elected president of the Sunday School Convention. The statistical report showed that the District was in advance of last year, despite the hard year. Vestor Harris was licensed to preach and Wm. Mitchell was recommended to the Annual Conference for Deacon's Orders. The following were recommended for admission on trial: G. L. Wilkins, Wm. A. Dobson, M. Young, and D. U. Cooper. Brother G. D. Shannon presented the District Superintendent with a beautiful bouquet of flowers and the Conference presented him a purse of \$18. Thus closed a most business and profitable session of the Tupelo District Conference to convene its next session in the Pleasant Grove Church on the Nettleton charge.—K. P. Wright.

WINONA DISTRICT

The Winona District, Upper Mississippi Conference convened in Lexington, at Epworth Church. Devotions were led by L. D. Jones, and G. Wilks. The Rev. W. H. Gilliam, at its close, took charge, and presented the organization with very appropriate remarks. Former Secretary N. H. Williams called the roll, all pastors were present, save one. N. H. Williams was re-elected secretary. J. R. Stevens was re-elected statistical secretary. F. J. Gilbert, E. D. Woolfolk, and S. D. Hudson was appointed committees on the Southwestern; J. H. Byrum, D. L. Tubbs, J. N. Sample, Committee on University Endowment Fund. The Superintendent's report was encouraging, and showed progress generally. Dr. H. L. Young, president of the Baptist Association, the Rev. J. R. Branch, C. F. Carter, A. H. Marshall (Baptist), were introduced,

and made very complimentary addresses. Quite unusual interest was felt from the large attendance of local preachers, and other officials of the District, who stand head of the various departments of our great Church. Dr. E. M. Jones, field agent of the Board of Sunday Schools, was introduced, and made very favorable impression for this cause. Drs. J. T. Docking, president of Rust University, W. W. Lucas, assistant corresponding secretary of the Epworth League, and M. S. Davage, business manager of the Southwestern, were visitors, who ably presented their causes. Strong sermons were delivered by the Revs. D. A. Bragg, W. H. Gilliam, District Superintendent and W. W. Lucas. The benevolent causes presented by the pastors were as a whole, very gratifying. Table collection was \$80.33; Woman's Home Mission, 34 cents. As a token of respect for the District Superintendent, \$30.00; Rust Endowment Fund, \$134.00; Total, \$268.33. Southwesterns taken, 26. The Rev. E. O. Woolfolk, B.D., his members, and good Baptist friends, wrought great credit to themselves for the manner in which they cared for the Conference. J. N. Sample, A. W. Wilks, H. C. Cade were recommended for admission on trial in the Annual Conference, and R. T. Haynes for recognition of orders. Thus closes the record-breaking Conference of the Winona District.—N. H. W.

ATLANTA CONFERENCE

Woman's Home Missionary Society

The Ninth annual meeting of the Woman's Home Missionary Society, of the Atlanta Conference, was held at Douglasville, Georgia, where the Rev. John Crolley is pastor, October 10-13, 1912. The meeting was very well attended and proved to be very successful along both spiritual and financial lines. One of the most important features of the meeting was the Temperance address delivered by Miss Abbott. This was very interesting and instructive. Miss Flora Mitchell spoke on plans for her new building, and before the meeting closed many pledges were taken to raise money toward this new building. Thirteen subscriptions were taken for the Woman's Home Missions. Dr. G. W. Arnold was present during each session on Friday and administered the sacrament. His presence as well as his instructive words were greatly appreciated. The meeting closed on Sunday with a mass meeting, which was largely attended. We feel that not

only the Church, but the whole community was benefitted by this meeting.—E. Billups.

Personal and General

Messrs. Newell Rison Scruggs, son of Dr. B. E. Scruggs; Harrison Douglas, son of Mrs. A. E. Douglas; Willie Graves, son of Mr. Frank Graves, and Daniel Drake, son of Mrs. N. A. Drake, represent Huntsville and Lakeside, Alabama, at Claflin University this year.

Mrs. M. L. Gray, President of the Ladies' Aid Society, has recently installed a handsome set of furniture in the Huntsville room of Central Alabama College.

The home of Mr. H. W. James, of Shreveport, Louisiana, was destroyed by fire October 31st, the best part of the household effects were saved. The house was insured. Mr. James is a faithful member of St. Paul Methodist Episcopal Church, the Rev. C. W. Reeves pastor, and a citizen of good standing in Shreveport. He runs several public drays, and is indeed a thrifty man of affairs.

The address of the Rev. Jesse P. Price is now Dyersburg, Tennessee, Lock Box 209.

The Missouri State Teachers' Association held the Annual Convention in the Auditorium of Lincoln Institute, Jefferson City, Missouri, November 14-16. A very fine program was presented.

The one hundred and thirty-ninth anniversary celebration of Centennial Methodist Episcopal Church, Baltimore, Maryland, the Rev. Dr. Daniel W. Shaw, pastor, was observed from Sunday, November 17th, to Monday 25th. The Rev. Dr. Charles W. Gallagher, president of the Maryland College for Women, delivered the anniversary sermon; the Rev. L. B. Moore, of Howard University, the educational sermon. Sermons were delivered also by the Revs. S. H. Brown, Ernest Lyon, M. J. Taylor, C. A. Tindley and Joseph Wheeler, Superintendent of Annapolis District. Pastor Shaw is author of "Should the Negroes of the Methodist Episcopal Church be Set Apart in a Church by Themselves."

Gleanings from the Field

KENTUCKY.

Leitchfield.—On Wednesday night a great storm struck the parsonage. When the door was forced open a score and a half of members and friends, all masked, entered, loaded with everything for the comfort of the inward man. This was the fourth time this same storm has struck us, always leaving us inexpressably happy. There are three denominations working together in charity work. God bless them.—S. R. Alexander.

MISSISSIPPI

Barlow.—Our Fourth Quarterly Conference convened at New Mount Zion the Barlow Circuit, October 17-18. The Rev. P. H. Rembert, District Superintendent, was present. From the reports read there are signs of marked progress on all lines. Every interest of the Church was looked after. The spirit of the leaders was to settle with the District Superintendent. Mrs. Gary lead with \$1.50, which made her the banner leader. Paid the District Superintendent \$12; Total, \$50.00. Lelia.—The Rally held at Dale Church, October 13, was quite a success; notwithstanding the weather was unfavorable. But the people were loyal. The Pastor preached on Nehemiah, fourth chapter and verse. Text: "The People had made up their mind to Work." Collection, \$67.66. A. Wilson, pastor. At Vincert Chapel our

the altar, \$90.38, for our pastor the Rev. J. W. Winbush.—P. F. Fitzgerald.

MISSOURI.

St. Joseph.—The first Quarterly Conference was held in Mason Temple, July 6-7. Collection, \$45.10. The Rev. W. H. Wheeler is the District Superintendent. This membership has struggled heroically to raise funds for the erection of their new church. Any amount of subscription will be gladly acknowledged and applied toward the planting of Methodism in a place where it is much needed.—W. J. DeBoe, Pastor.

NORTH CAROLINA

Oxford.—It is with regrets that we are prepared to say good-bye to our pastor, the Rev. A. H. Newsome. He has proved a blessing materially and spiritually. Since his stay with us he has remodeled the church and beautified it outside and inside. With his own hands he worked night and day to beautify the church. His preaching has been acceptable and his life above reproach. His family has been quite helpful to the town and church. The sons, daughter and wife have furnished music for the church at all times. The daughter, though young, was quite faithful. As they leave us, they have our best wishes for their welfare and success.—J. H. Sneed.

BROTHER

Accidentally have discovered root that will cure both tobacco habit and



## Paragraphs on the Committee on Foreign Mission

(Continued from Page Five.)

It was moved that the greeting of the Committee be sent to Bishop Bashford, Bishop Eveland, Bishop John E. Robinson, Bishop J. Wesley Robinson and Bishop Stuntz, formerly First Assistant Corresponding Secretary of the Board of Foreign Missions, who are at their episcopal residences on the various fields which they represent.

Resolutions of sympathy were expressed for Mr. W. E. Carpenter, lay representative of the Eleventh General Conference District, who was prevented from attending the meetings of the General Committee on account of an automobile accident to his wife.

Dr. John W. Butler was declared to be the best-loved foreigner in Mexico.

Great interest was aroused by the statement of Secretary Taylor with respect to Special Gifts and the Parish Abroad plans. There is to be a determined effort to strengthen the support of our missionary work by encouraging the support of missionaries or stations, rather than by soliciting small contributions for incidental matters, as has been customary under the Special Gift plan. This will enable the Church to have not only its home parish, but also a parish in the foreign field. The size of the foreign parish assigned to any church and the complexity of the work involved will be determined by the amount that the individual church may be able to contribute. These proposals were hailed with great satisfaction by the General Committee. There was, however, a strong insistence, voiced by Bishop Hughes, and emphasized by the Committee, that,

so far as possible, all these contributions should bear their proportion of administrative expenses.

The sessions were held in Simpson Methodist Episcopal Church, Brooklyn, New York. It was royal entertainment from the start to finish. Mr. Frank A. Horne, chairman of the Committee on Arrangements, was on duty day and night. He placed all under obligation to him for his attention to the comfort and needs of the Committee. The pastor of Simpson, Dr. F. D. Walter, gave himself up completely to the Committee. He and his church received the hearty thanks of the Committee. The ladies of the church served luncheon each day in the lecture room. The delightful entertainment had much to do with the success of the meeting.

The appropriations of the Woman's Foreign Missionary Society, amounting to \$778,492, were approved. Following this action, Secretary Taylor referred to the effort now being made, through correspondence and visits, to create a closer co-operation between the Board of Foreign Missions and the Woman's Foreign Missionary Society. Mrs. J. M. Corneli, representing the Woman's Foreign Missionary Society, was then introduced. She stated that last year had been a banner year, as the total receipts of the Society had amounted to \$939,000. This was due, in part, to the Jubilee, and in part to the receipt of large bequests. For the year just closed the receipts were only \$837,000, a total of \$102,000 less than last year. "But," added Mrs. Corneli, "we are happy that it is \$10,000 above the regular receipts through regular channels." In closing her remarks, she stated that the aim of this Society for the year is "100 new missionaries, 50,000 new members, and \$1,000,000."

At the close of Mrs. Corneli's address, the Committee rose in greeting, and Bishop Wilson, on behalf of the Board of Foreign Missions, made a response.

## THE FOLLOWING ARE THE APPROPRIATIONS OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY FOR 1912.

<b>India—</b>	
North India .....	\$80,590.00
Northwest India .....	65,239.00
South India .....	48,011.00
Central Provinces .....	25,962.00
Bombay .....	40,446.00
Bengal .....	24,996.00
Burma .....	9,590.00
Total for India .....	\$294,834.00
Total for Malaya .....	23,850.00
Total for Philippines .....	18,217.00
<b>China—</b>	
North China .....	\$44,451.00
Central China .....	69,600.00
West China .....	31,060.00
Foochow .....	62,904.00
Hingwa .....	17,710.00
Total for China .....	\$225,725.00
Total for Korea .....	41,100.00
<b>Japan—</b>	
East Japan .....	\$52,205.00
West Japan .....	25,693.00
Total for Japan .....	\$77,898.00
Total for Mexico .....	30,950.00
Total for South America .....	21,240.00
Total for Bulgaria .....	4,420.00
Total for Italy .....	8,240.00
Total for Africa .....	9,910.00
Total for Germany .....	15,000.00
Total for Switzerland .....	15,000.00
Total for Foreign Conferences .....	\$756,700.00
Thank-Offerings .....	16,870.00
Miscellaneous (Foreign Field) .....	\$773,580.00
Grand Total .....	\$778,492.00

## District Rounds

### ST. LOUIS DISTRICT

#### Fourth Round.

Curryville Circuit, Dec. 28-29; Grassy Creek, Jan. 1-2, 1913; Bowling Green, Jan. 4-5; Hannibal, Jan. 7-8; Jacksonville and Pittsfield, Jan. 9-10; Springfield, Jan. 11-12; Bagnell Chapel March 29-30; Bridgeton Circuit, Jan. 15-16; Louisiana, Jan. 18-19; Clarks-ville Circuit, Jan. 21-23; Elsberry Circuit, Jan. 25-26; East St. Louis, Jan. 28-29; Cairo, Jan. 30-31; Poplar Bluff, Feb. 1-2; Iron-ton Circuit, Feb. 3-4; Fredericktown, Feb. 5-6; Farmington, Feb. 8-9; DeSoto, Feb. 15-16; Gratiot St. (Miss.) Feb. 18-19; Wash St. (Miss.) Feb. 20-21; Rolla, Feb. 23-24; Union Memorial, March 2-4; Webster Grove, March 8-9; St. James, March 15-16; St. Charles, March 22-23. Dear Brethren—Do not fail to use all of the God-given means for the saving of souls; if you failed in your first effort, try again; if you had some success, there may be others whom you can lead to Christ. Raise at least every dollar of your benevolent apportionment, preach or lecture and give the people the information, and they will be more willing to respond.—R. E. Gillum, Superintendent.

### WOMAN'S HOME MISSIONARY SOCIETY.

#### Lexington Conference.

Dear Sisters:—The Home Mission Council and the Council of Women of Home Missions have seen wisely plan a campaign to create a widespread interest in the problems which are confronting the nation and the church. The call is to us, therefore the success or failure depends upon the amount of activity we put into it. The sole aim of the cam-

paign is to impress every man and every woman of every church, of every evangelic denomination in this country the supreme importance of saving America for the kingdom of God through the established agencies of the church. The said board has specified the week of November 17-24 as "Home Mission Week" so that there may be uniformity of observance. We sincerely hope that every auxiliary of the Woman's Home Missionary Society of the Methodist Episcopal Church of the Lexington Conference will be a potent factor in making that week measure up to the expectation of our dear workers. Send to 150 Fifth Avenue, New York, N. Y., for programs for Home Mission Week. Any other information may be obtained from Rev. Charles Stetzie, 156 Fifth Avenue, New York, N. Y. We believe in prayer as a great force of life. We believe that only through prayer the mist will be cleared away and the great problem of Christianity will be solved. The world's call today is for good men and women. The question that confronts us is how may we have them. If we live our motto "America for Christ" we must be about our Father's business. Let us pray for the preservation of missionary workers, for God's elect and non-elect, for elect, for the rich and poor, for business enterprise, for the curse of liquor traffic, for lost manhood and womanhood, and for the good of humanity in general. The last Thursday in February is set apart for observance as Day of Prayer. We hope that every auxiliary of the Woman's Missionary Society of the Methodist Episcopal Church, Lexington Conference, will observe that day. It will be well to secure programs now and begin preparations at once. I solicit the earnest co-operation of every pas-

tor of every city, town or hamlet. Dear beloved will you exert an effort to create an interest in the community in which you are? This campaign is not to only interest a few women with missionary zeal, but a nationwide campaign. It should appeal to every American citizen who enjoys America's privileges.—Harriet Courtney, Secretary Day of Prayer, Lexington Conference.

## Gleanings from the Field

### TEXAS

Milan. — Sunday was a great day at Milan. We had our district superintendent with us. Preaching Sunday at 11 by district superintendent. After preaching there was a contest by three ladies and the one who raised the largest amount was awarded a nice berry set. Miss Effie Davis was the winner, having raised \$9.70; Mrs. Alice Pulley raised \$7.87; Miss Sue Simmons raised \$7.35; total, \$25. As total for the day, \$64.00. Hemp-hill circuit is yet alive under our pastor, the Rev. Mr. Summers.—F. Dennis.

San Augustine Circuit.—Our fourth quarterly conference met in Ebenezar Church, Oct. 4-6. Dist. Supt. W. L. Duncan, presiding. The conference was not largely attended because of the people were busily engaged in gathering cotton, also the missionary Baptist were having to prepare for their association, which split our crowd though we can say, the quarter was a success. Ebenezar is in a small vicinity of about sixteen families, the same composes the membership of two churches, viz: the Methodist Episcopal Church and the Missionary Baptist Church, but these good folks heard the appeal of the pastor and came to his call. The Rev. Dr. Duncan preached two able sermons

Sunday and administered the Sacrament Centenary was ably presided by Brother T. Williams, a church leader. This little band during quarter raised for the superintendent \$18, and on Monday morning an elder sister, Sister Addison of Augustin, met the train and reported \$2.75, making a total for the quarter of \$20.75. These good people lieve in bringing up. There's a handful, but they are coming to front.—J. L. Blue, pastor.

Fairfield Circuit.—Our Fourth Quarterly Conference convened here October 19th with gratifying results. Forty-five communed. District superintendent M. Q. A. Fuller preached as never before, and looked into detail of the Church. He has success of the district at heart. Rev. Dr. H. C. McCarty is a splendid pulpit orator and the members to him when he calls. Raised quarter up to date, \$260. Paid district Superintendent in full, and expect to send the Rev. Mr. McCarty to the Annual Conference with round trip.

Hufsmith.—Our Fourth Quarterly Conference was held October 25th. Dr. W. H. Jackson, District Superintendent, came to us on the 25th, conducted a barbecue, and Saturday evening after the Quarterly Conference, he delivered his "Get T" lecture to a large crowd. Many were deeply impressed, as he told the progress that the Negro has made. On Sunday he preached to a crowded house, after which the Lord's Supper was administered to more than 100 persons. We are always proud to have Dr. Jackson come to us, and bring new inspiration with him. Grant that he may live long to preach His Holy word. We raised in the quarterly Conference, \$61.60. Total for the quarter ending October 25th, \$196.36.—Jas. Hants, Pastor.



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Thanksgiving is still in your heart. Did you make the Superannuate and how thankful? If not, send your NOW. Become a DOLLAR GIVER. Join the DOLLAR BRIGADE. Christmas is on the way. Thanksgiving was for temporal mercies; now, thanks be to God for His Unspeakable Gift. But why take HIS GIFT and not give a Gift to His wearied, out-preachers? Be a DOLLAR GIVER. Join the DOLLAR BRIGADE. Send a dollar or more and get Enrollment Certificate.

Do you expect 100,000 DOLLAR GIVERS to join the DOLLAR BRIGADE? Yes. Why not? There are twenty-five times that many Methodists. Break the heart-springs and see the strings break and fill the hungry pocketbooks of the Old Preachers. Be ONE OF the 100,000 DOLLAR GIVERS. Join the DOLLAR BRIGADE, and receive your Enrollment Certificate and Commission to enlist recruits.

The Life Annuity Bonds of the Board of Conference Claimants are as secure as those of the best Insurance Companies, and when the annuitants die, the money, instead of swelling dividends for stockholders, will be perpetual and loving care for the Preachers and Widows. Isn't that better?

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The faces of Bishop Warren and Bishop Asbury greet each other over the Certificate given to those who join the DOLLAR BRIGADE. The Seal reads, "Invested with God for the Veteran Preacher." Send in your dollar and join the Fourth Regiment, now mustering.

**MONROE DISTRICT PREACHERS' MEETING**

The Monroe District Preachers' Meeting met the 13th and 14th at the Sinai Church, the Rev. A. W. Lashing acting pastor. President F. Lashing called the meeting to order at noon. The Revs. Lashing, Ed. Powels, A. Smith, J. L. Moor, W. W. Goins were present. This meeting was an important one, Sinai being in finance and Southwesterns. They are preparing for the Annual Conference. Our next preachers meeting will convene at Anderson, A. L. Pastor. Every pastor is expected to be present, as it will be the last meeting for this year—The J. O. Brown, District Superintendent.

**BETTER THAN SPANKING.**

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 100, South Bend, Ind., will send free to you, mother, her successful home treatment, with full instructions. Send no money, but send to-day if your children trouble you in this way. Don't blame the child, the mother is it can't help it. This treatment cures adults and aged people with urine difficulties by day or

**Successful Administration of The Rev. E. D. Petty, at Rome, Georgia**

If a man is measured by doing things, then the Rev. E. D. Petty, of the Atlanta Conference, easily takes first place among the men of his conference. The Church here presented

up while a bill of injunction was being fought out in the courts, amid threats too grave to mention. Under the existing conditions a man with sane judgment and cool headedness



THE REV. E. D. PETTY

is the result of his four years of labor at Rome, Georgia. This is the finest church of our connection in the State, irrespective of race or color, it having been built under the most difficult circumstances that ever existed in the

was needed, and Brother Petty was right there with the goods. The man who is called the giant Church-builder of his Conference, of whom, it is said, has an iron will, has met every condition and settled all prob-



BROAD STREET METROPOLITAN METHODIST EPISCOPAL CHURCH, ROME, GEORGIA

history of the Conference. At the very beginning of the work, Brother Petty and his officials had to face protests of the bitterest sort, and for nearly six months the work was held

lems of that charge. Those who once opposed him are loudest in his praise. Even the mayor of the city sometimes turns in and worships and enjoys the beautiful singing of the

choir. Sometime ago Bishop Leete visited this charge and there were in the audience three judges, the mayor of the city and many of the leading white citizens. This is truly a case where the lion and the lamb have lain down together. This should serve to inspire all young ministers. Too much praise can not be given "The Man Who Does Things."—R. M. Miller, a Superannuate.

**Some of the Trustees of Metropolitan Church.**

The Rev. R. M. Miller, chairman of the Board of Trustees, who was the first colored pastor of the West Broad Street Church. Mr. T. E. R. Person, is secretary of the Board of Trustees; Mr. C. D. Dodson is treasurer; Mr. Lewis Smith is one of the Trustees, and Mr. Henry Berry is assistant secretary. The Rev. G. W. Arnold, D.D., is the energetic District Superintendent.

**LOCAL HARVEST DAY**

Lakeside, Alabama

Sunday, November 3rd, was a great day at Lakeside Methodist Episcopal Church. It was our local Harvest Day, and we were favored with the presence of Dr. I. G. Penn, assistant secretary of Freedmen's Aid Society. Dr. Penn arrived Saturday morning from Cincinnati and in the afternoon was driven by the pastor to the Agricultural and Mechanical College at Normal, four miles out where he was shown by the president and faculty of that institution through the buildings and grounds. Sunday at 11 a. m. Dr. Penn preached a most eloquent and instructive sermon to a large and attentive audience. The Holy Spirit was clearly present. At 3 p. m. there was a Freedmen's Aid and Educational mass meeting. Addresses were made by Profs. F. R. Davis, principal of Sherman Institute, H. C. Binford, principal City High School, W. H. Clark, dean A. & M. College, W. S. Buchanan, president A. & M. College, and the Hon. Ben P. Hunt, one of the trustees of the A. & M. College. All of which were of a high order. Dr. Buchanan then carried Dr. Penn back to Normal, where he addressed the faculty and students of that institution at 6:30, arriving in Huntsville Church at 8, where a large congregation greeted him, and to which he preached. Dr. Penn fully measured up to the responsibility of the occasion, both in his addresses and sermons. The Church was tastefully decorated with flowers, corn, pumpkins, potatoes and the various products of the season, all of which were taken to the basement of the Church on Monday, and in connection with refreshments, were disposed of for the benefit of the Church. Collection on Sunday, \$20, for Freedmen's Aid, and \$24 for local purposes, on Monday from sale of products \$37, previous entertainment \$10, other sources \$20, total \$111. Too much cannot be said for Dr. L. R. Fearn and the good ladies who managed the entertainment. We should like to name them all, but space will not permit. Sunday and Monday were great days, and we hope to send the Southwestern another list of subscribers soon—Wm. Jones, Pastor.

**WHY SUGAR IS SWEET.**

If sugar did not dissolve in the month you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. It is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years.



## Marriages

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

### PRIEST-WALKER.

At Natchitoches, La., Sept. 20, 1912, the Rev. G. G. Priestly and Miss Clara C. Walker, daughter of Mr. and Mrs. Fred Jones.

NEELY-HARDEN.—At the residence of the bride in Olive Branch, Miss., Mr. Oscar Neely and Miss Lelia Harden, Sept. 8, 1912, the Rev. S. D. Troupe officiating.

MORRIS-WATKINS. — Mr. Octavia Morris and Miss Virginia Watkins, in New Orleans, Wednesday, Oct. 16, 1912, at the home of Mrs. Cornelia Beatrice, the Rev. R. C. Worsham officiated.

WATSON-LAND. — At Texarkana Ark., Sept. 27, 1912, Mr. Arthur Watson and Miss Lillie Land, at the residence of Mrs. Dixon. Many nice gifts were presented. The bride is a member of the Methodist Episcopal Church.—C. A. Taylor, pastor.

MOORE-LAURANCE.—At the home of the bride, Mr. John W. Moore and Miss Pearl Laurence, Sept. 3, 1912. The groom is a wealthy farmer of Hickory Grove, S. C., and a member of the Zion Methodist. The bride is a very earnest worker in the Methodist Episcopal Church. A large crowd witnessed the ceremony and an enjoyable reception was arranged by the mother of the bride. The Rev. Howard W. Williams officiated.

MILLER-GOLDEN.—On Sunday Oct. 20, Dr. I. H. Miller, a very eminent physician of Harrodsburg, Miss., and Mrs. Della Golden. Dr. Miller has had much practice in his chosen profession. He graduated several years ago from the Chattanooga National Medical College, Chattanooga, Tenn. He is not only a physician of the first rank, but he brings much credit to his race in many other ways. Dr. Miller is an ardent church worker and has an interest in everything that is for the advancement of his race. The bride is one of the leading ladies of the State, having graduated from Wayman Institute this city. Mrs. Miller has taught school several years in several different counties throughout the State and is liked by all who know her. Dr. Miller and his bride will reside in Harrodsburg.

MAGO-BELDON.—Oct. 30, 1912, Mr. Benjamin James Mago, of Moss Point, Miss., and Miss Francis Elizabeth Beldon, at the home of the bride, Wednesday evening. Mr. Mago is one of the best young men of Moss Point, and Miss Beldon ranks among the best girls of Pass Christian. A large crowd witnessed the ceremony. The Rev. J. B. Brooks officiated.

SEBASTIAN-MOSELY.—On the evening of Oct. 30, 1912, the Rev. J. W. Sebastian, D.D., of Humboldt, Tenn., and Miss P. F. Moseley of Memphis, Tenn., the Rev. C. L. Fields, D.D., officiating. Dr. Sebastian is well known. He being a prominent minister in the Methodist Episcopal Church and pastor of our church at Humboldt, Tenn. He is a vocalist of ability, a pulpit orator, and a pastor. The bride is a prominent young woman.

leading member of the choir of Centenary Methodist Episcopal Church. She is a graduate of Lemoyne Normal Institute.—C. L. Fields.

HARRISON-PAUL.—At the home of brides grandfather, Brother A. Hall of Allen, La., the marriage ceremony was read to the Rev. James Ebenezer Harrison and Miss Magnolia Clarene Paul, Nov. —, 1912. The Rev. Mr. Harrison is serving the second year on this circuit with success. His bride is numbered among the best ladies of this community. Ceremony read by the Rev. B. P. Bridges.

SIMMONS-BRYANT. — On Tuesday afternoon, Oct. 29, 1912, Mrs. Annie Bryant, and the Rev. W. H. Simmons, Pastor of the Methodist Episcopal Church at Frierson, La. There were present quite a number of relatives and friends at the home of the bride in Stonyhill, La., to witness the marriage performed by the Rev. T. J. Johnson.

BAYLISS-JOHNSON.—Mr. Loyd Bayliss and L. Alice Johnson, October 30, 1912, at the home of the groom in Shreveport, La., were quietly married. Miss Johnson is from Monroe, La. The Rev. T. J. Johnson, officiated.

HARRIS-TAYLOR.—Mr. George Harris and Mrs. Sallie Tyler, Sept. 2, 1912, at the home of the bride in Shreveport, La. The ceremony was performed by the Pastor, the Rev. T. J. Johnson.

MILTON-McINTYRE. — Jim Milton and Mittie McIntyre at St. James parsonage, Shreveport, La., the evening of Sept. 19, 1912, in the presence of a few intimate friends and relatives. The Rev. T. J. Johnson, officiated.

WICKS-BROWN.—Mr. Joseph Wicks and Mamie Brown, Sept. 29, 1912 at home, in Shreveport, La., T. J. Johnson officiated.

HUBBARD-SMITH.—Mr. F. Hubbard and Miss M. Smith, both of Moss Point, Miss., and makes this their home. The Rev. W. H. Smith, officiated, Nov. 6, 1912.

SMITH-CAMPBELL.—Oct. 16, 1912 Mr. Winston Smith and Miss Mattie Campbell. Miss Campbell is a splendid young woman and a member of St. Paul Methodist Episcopal Church, Moss Point, Miss. The Rev. W. H. Smith officiated.

SYDNOR-HAMMOND. — Miss Bena Hammond and Mr. Joseph Sydnor at Troy, Mo., in the presence of a large concourse of friends at the home of the bride's mother, Mrs. Fanny Hammond, Nov. 4, 1912. Both are members of the Methodist Episcopal Church and are two of the best young people reared in this community. They departed the same day for Bowling Green, Mo. near which city they will make their future home. The Rev. H. T. Reeves officiated.

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### Gleanings from the Field

#### TEXAS

Wiggins.—We raised \$45 for the Building Committee and trustees on Sunday, October 6th. and we entered our Mount Zion church almost completed. All we need is money to ceil and paint it, and to install lights on the first Sunday in November. We expect to install our new organ and

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choir. The church is small, only 40x30, but there is plenty of room for improvement.—M. Grant.

Hemphill Circuit. — On the Hemphill Circuit, October 11th and 13th., 1912, our fourth quarterly conference was held with Milam Chapel. Dr. W. L. Duncan, superintendent, filled his post with pastor, and a goodly number of officers present. Sunday was a great day for Milam Methodism. At 11:30 Dr. Duncan preached to a crowded house, led a contest between three countries—



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Russia, Japan and America. Alice Polly, Japan, \$7.25; Miss J. Simmons, America, \$7.50; Effie Dorris, \$9.60; total, \$24.30. leaders, \$25; Public, \$1.50; from pers, \$3.50; Sunday night, grand total for the quarter, \$ Our district superintendent was in full \$90. The Rev. W. M. from the Missionary Baptist comes to us in good standing the quarterly conference. The E. W. Simmons is pastor.—Buckley.

Bogata. — Success attended fourth quarterly conference was held by the Rev. K. W. Mc The Rev. B. Owens was also and enjoyed our new church. is a new mission work. Our the Rev. M. H. Harrison, wa to us on the 19th of June, 19 he has raised \$355 already. W to have him with us again. He pastor at Brookston, Texas, Martin Fullbright, reporter.



## Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

**WALKER.**—On last Tuesday noon, Mr. Clavy Walker died at Mobile, Ala., after an illness of but four days. The death of C. W. Walker, as he was affectionately called by a community of friends and acquaintances, came as a shock to them all. The funeral service was held Wednesday afternoon at the St. Paul Methodist Episcopal Church, with Dr. W. B. Smith, Pastor, officiating, assisted by the Rev. Lathon, of Escatawpa; the Rev. Jackson of the African Methodist Episcopal Church; the Rev. Mr. Jackson of the First Baptist Church and the Rev. Mr. Jones. The choir rendered choice selections. After the sermon by Dr. Smith, which was a beautiful tribute to the life of the deceased, the funeral cortege made its way to Magnolia Cemetery where all that was mortal of C. W. Walker was laid to rest. George Birds, Johnnie Williams, Peter Thomas, Tomado Harris, Ernest Watson, and Willie Williams, were bearers of the handsome casket that was hidden beneath a bank of beautiful floral designs. Mr. Walker was born twenty-six years ago in this city. He was President of the young ladies and young men's Auxiliary Club when called to cross the mystic beyond. He leaves a father, mother, five brothers, three sisters and a host of friends.—\* \* \*

**ROBINSON.**—William Alvin Robinson, the son of Mr. and Mrs. Hammond Robinson, the latter now Mrs. Ernest Martin, born in Jeffersonville, Ind., Jan. 7, 1878, died in New York City, Oct. 31, 1912. He professed religion when a child, but was never connected with any church. When a baby he was taken by his aunt, Mrs. J. T. Leggett who raised him to the age of 18 years. She was dearly beloved by Alvin and cared for him as his own mother. The rest of his years were spent with his mother. until he married June 1, 1911. His life was one of usefulness; he was always willing to help his fellows and was always striving to make those about him happy. He made many friends with old and young because of his sunny disposition and always had a good handshake and a kind word for everyone, especially the old folks. As was previously said, although Alvin wasn't a member of any church, he always, whenever he went, attended some church and willingly gave a share of his earnings to its support. His mother was always looking forward to his visits to her in the fall and spring and while with her his time was spent in doing things for her comfort. While away, from his mother and auntie, he never forgot to write them. He never wanted them to worry about him and especially during his illness for he would always write and tell them not to worry that he would be alright in a short time. He decided to go to the hospital for treatment on Wednesday, Oct. 30, when he left his home he told his wife good bye, and said, "Mamie, you have been a good wife to me," and she was in every sense of the word. "I am going to the hos-

pital, and if it is God's will, I'll get well, if not, it's alright with me." On Thursday his wife went to see him and stayed until 4 o'clock. She was sent for about 8 o'clock. At that time he was dead. Words are inadequate to express his usefulness, his care and his thoughtfulness for us. His life was a blessing to all among whom he lived. He leaves a wife, to whom he was devoted; a mother, an aunt, many relatives and friends, who mourn their loss. The funeral took place in Rockville, Md., Monday, Nov. 4, 1912, from the home of his mother. The funeral services were conducted by the Rev. Sterling N. Brown, Pastor of Lincoln Memorial Congregational Church, of Washington, D. C., assisted by the Rev. W. N. Holt of the Methodist Episcopal Church, of Rockville, Md. The floral offerings were many and beautiful. Sweet peace be his till we meet again.

**WILLIAMS.**—Peter Williams one of the pioneer settlers of Hattiesburg, Miss., and founder of our church, died Oct. 23, 1912. He was on his way to class service when he was unfortunately shot by the chief of police. He suffered much, but finished his course with great joy; pronounced his benediction upon his family, bidding them to meet him in heaven. He leaves a wife, two sons, four daughters and several grandchildren.—J. O. Hibbler.

**VIGNES.**—Sister Agathe Vignes died Oct. 25th. She was 85 years old, and had a great number of descendants, some of whom are among our best people in the city (New Orleans). She was afflicted a great while, and died very happy. The funeral was largely attended at Union Methodist Episcopal Church.—R. P. Therfeld, pastor.

**DUNLAP.**—Miss Estell Dunlap, a faithful member of Little Zion Church of De Sota, Miss. She was constantly at her post of duty and delighted in the work of the Sunday-school. The mother and five brothers and four sisters mourn her going. Her many friends, too, miss her cheerful presence.—J. McRae, pastor.

**HORTON.**—Mr. Enoch Horton, a member of Minter City, died, happy in his going, October 3rd, 1912, leaving a father, a brother, one sister, a number of children and grandchildren, at the age of 55 years. S. H. Nevils, the pastor, conducted the funeral service.

**JOHNSON.**—The Rev. B. M. Johnson, a deacon of the Louisiana Annual Conference, departed this life, September 8. He was a faithful member of the Duncan Chapel and his place will be hard to fill. Two brothers, three sisters, a son and many friends mourn his passing.

**BROWN.**—Edward Brown, an aged and well-loved member of Calvary Methodist Episcopal Church, Thibodaux, La., died October 9, 1912. Brother Brown endured his sickness with patience. He was ever faithful to his church. The church has lost a hero, he having served the church militant for forty-three years. Brother Brown was willing and anxiously waiting to join the church triumphant for the life he lived was pure and his record was clean. And death was no more than a dream. The funeral was largely attended. The Rev. Obidiah Hawkins, pastor of the First Congregational Church, assisted the pastor in the funeral service. "Servant of God, well done." The Rev. T. F. Robinson, pastor.—Abbie Wilson.

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#### BRIEF MENTION

The people of Waynesboro, Georgia, both old and young are pleased with our new president. Prof. Gordon is a young man of magnetic power. He has set forth some of his plans, and the young people are rallying to his support. He is an eloquent and forceful speaker. Under Prof. Gordon's wise leadership Haven Academy will become one of our leading schools. With great earnestness he has entered upon the work entrusted to his care by the Methodist Episcopal Church. We congratulate Prof. and Mrs. Gordon, who shall have our

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support and that of our Savannah Conference.—J. L.



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## Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

The Rev. J. W. Benjamin, D. D., pastor Berean Presbyterian Church, this city, will address the men in the Y. M. C. A. auditorium at 3:30 p. m., Sunday, December 1st.

**Williams Church.**—Sunday, November 24th, good services all day. Prayer meeting led by L. Brazley. At 11 a. m. the Rev. E. Fields preached a very forceful sermon. Women's Day was observed at 3 p. m. All the auxiliaries were represented—Mrs. Brazley, President Stewardesses Board; Mrs. M. Bartholomew, Woman's Home Missionary Society; Mrs. Dauphine, Conference Daughters; Mrs. R. Faulk, President Epworth League; Mrs. Cooper, Ladies' Aid Society; Mrs. A. E. P. Albert, King's Daughters. These good women conducted a very unique program. The local preachers, Brothers Roht. Davis, W. Fisher, H. H. Parker, L. Brazley, all preached good sermons. Two subscriptions for the Southwestern. At 8 p. m. the anniversary of the Good Samaritans was preached by the pastor. Collection, \$30.47. The public is invited to all services.—T. B. Cooper, Pastor.

**First Street Church.**—Last Sunday the services were good all day. The Rev. Allen Luster, a superannuate, preached a good sermon at 11 a. m. President Charles M. Melden, Ph. D., D. D., preached the educational sermon at night. A good collection was taken for local educational interests. The choir rendered choice selections. The heating plant is giving satisfaction. Now that the church has been made comfortable for the winter, we have gone in to raise our full amount for Conference benevolence. The men's entertainment, which promises to be a unique and successful affair, will

come off Saturday, December 7.—B. Mack Hubbard, Pastor.

**Trinity Church.**—The City Sunday School Normal and Institute closed out in great shape, and upward of 200 or more Sunday school workers went away inspired and encouraged to do greater service in the Sunday school. The Model Sunday School on Sunday was "model" in every respect. Prof. Davage, as superintendent, and Mr. McGraw, as assistant, acted well their parts, and the addresses of Miss Juden, Elementary Worker for the Louisiana State Sunday School Association; Dr. E. Kockritz, pastor Salem Evangelical Church, which has a Sunday school of over 800; Prof. Wilkinson, of Tulane University, and Miss Julia Elwin, Leland University, were strong and instructive, and full of practical value. The singing of Miss Cecile Carter and Mr. T. O. Adams, also Prof. Colwell, deserves special mention. Upward of seventeen Sunday schools registered, and the Teacher Training Class was re-organized which will meet every Friday night in Central Church. Prof. Wilkinson has consented to serve any school desiring his service, also Misses Elwin and Whelply, and our city pastors will make no mistake in using these workers. The anniversary of the Lady Mutual was observed at night, with an audience of fully 800 or more persons. They gave \$42, while the Lady Unity last Sunday gave \$41, thus these two very splendid organizations helped us wonderfully. Sunday, at 3 p. m., the corner-stone will be laid. Bishop Thirkield will lay the stone, Dr. Jones will preach the sermon, and Drs. Melden, Holmes, Hubbs, Marks, and our city pastors will take an active part. The University Choir will sing, also Misses Carter and Ward. The general public is invited. Monday night we give a concert at Longshoremen's Hall for the benefit of Mt. Zion, and our many friends are asked to come and help us. To the inmates of the Home for Thanksgiving Day over 300 pounds were given and also some cash. Collection for the day, including the Normal, \$77.—W. Scott Chinn, Pastor.

**Mallalieu Church.**—Dudley S. Sloan, pastor. Special arrangements are being made to observe Thanksgiving Day at Mallalieu Church. A splendid program will be rendered, at 7:30 p. m., November 28th. The public is cordially invited to attend this service and enjoy the harvest corn feast.—D. S. Sloan, Pastor.

**Scott Chinn Memorial.**—I take this method of thanking the members and friends of the above-named church, for the pound party given me on Tuesday night, in connection with the regular class services. Class collection, \$3.75; pounds, \$13.25, and one pair of shoes, \$3.50. The Rev. H. B. F. Charles, of Camp Parapet, was present. We are planning a big celebration for Thanksgiving night. Our pastors in the city are all invited.—A. B. Harris, Pastor.

### SIX NIGHTS GYPSY ENTERTAINMENT,

At the Y. M. C. A. Building, 2220 Dryades Street, December 2nd-7th.

**First Night's Attraction.**—The lady and gentleman wearing the smallest shoes receives a pair of lisle hose. 2nd lady and gentleman wearers of largest shoes receives a pair of lisle hose. 2nd Night—1st prize for latest and most becoming arrangement of hair, gold

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hat pin; 2nd prize goes to handsomest gentleman. 3rd Night—1st prize for the neatest dressed lady, enameled belt buckle. 4th Night—Baby show (babies from one to six months old): 1st, largest baby receives a hand-made cap; smallest baby, hand-made Irish crochet, at 50 cents per yard. 5th Night—Best dressed lady or gentleman masker, a gold ring set with rubies and a diamond. 6th Night—Best dressed man receives a hat. Popularity Contest—Persons receiving highest number of votes: Gold ring 1st prize; solid gold hat-pin, 2nd prize. Votes now on sale at 2 cents each at Y. M. C. A. Building. Good program each night. Admission, 10 cents.

### WEST TEXAS ANNUAL CONFERENCE.

Reduced rates on all roads to Luling, Texas. Tickets on sale December 9; good until December 17. One and one-third fare on all lines. Money to be paid at home office. Don't forget—round trip tickets, but no certificate.—L. H. Richardson, Ry. R. Secretary.

### LOUISIANA.

**Donaldsonville.**—The bazaar given by a committee of young ladies and gentlemen for the benefit of St. Peter's Methodist Episcopal Church, October 21-23, was a great success; \$29.75 was raised above all expenses. The committee worked well and deserves much credit for the excellent manner in which the entire affair was conducted. The pastor and officers are very grateful to them. The following composed the committee: Messrs. T. Francois, F. Mathews, A. Victor, J. Collins, Sam Walker, S. Borne, E. Arnaud, C. Gindry, Rogers Lee, P. Gihson, L. Larkins and Joe Walker; Misses Angelina Scott, E. Lewis and M. Tasker; Miss Maud Foster, Chairlady.—W. J. M. Price.

**Napoleonville.**—The Third Quarter-

ly Conference was held by the Rev. T. F. Robinson on October 13-14. Although the weather was inclement there was a good crowd out on Sunday night. The Rev. Mr. Robinson preached to the delight of all who heard him. The reports on Monday night were good as was the Love Feast. Under the leadership of our beloved pastor the Rev. M. L. Baldwin, Wesley Methodist Episcopal Church, is moving on. On the 21st the Busy Bees gave a Sack Social which was a success in all lines. It was one of our best entertainments for the season. The willing workers on the 28th also gave a Muffin Race which was fair. The spirit of usefulness is reviving among our young people. The Rev. M. L. Baldwin is pastor here.—Mrs. Agnes Johnson.

**Boyce.**—At 4 P. M. a Surprise party was given the pastor family by Mrs. Eliza Carnell, Miss Mary Loftin and Miss Fanny Starks. These ladies brought some nice groceries. Many thanks to the good ladies for the kindness towards their pastor and family.—A. B. Venerable, pastor.

### TENNESSEE.

**Russellville.**—On Saturday night, October 26, a party of friends, led by Mrs. Dolly Bewley, stopped at the home of Mr. Albert Bewley and left there one hundred pounds of groceries, a small cash sum for the pastor. the Rev. E. S. Scruggs.

### Malaria Causes Loss of Appetite.

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# Southwestern Christian Advocate



ROBERT E. JONES, Editor  
THE METHODIST BOOK CONCERN,  
Publisher

NEW ORLEANS, DECEMBER 5, 1912

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## EMOTIONALISM IN THE CHURCH

It was a bold stroke of President Tipple of Drew Theological Seminary when in his inaugural address (liberal extracts of which were published in the issue of November 14th of this paper) he asked the question "Why this modern horror of emotionalism?"

In discussing the place of emotionalism in the pulpit and pew of to-day, President Tipple, among other things, said:

"The kind of a sermon which people want to hear is not the kind they see, but the kind they feel, and the kind that touches the hearts of the people in the gallery will reach and warm the hearts of the men and women who occupy the most expensive seats in the synagogue. Why this modern horror of emotionalism? Why this twentieth-century insistence upon the suppression of religious feeling? The jesting references to the 'Amen corner' of another and earlier generation, are poor humor and poorer sense. 'With multitudes to-day the emotional life is not getting fair play; we are guilty of a wanton suppression of its natural and proper manifestations; we are deliberately starving one whole side of our natures; and the cool-blooded pedantry which affects to look down upon all religious excitement as vulgar rant is being suffered to inflict the gravest injury upon the whole life and work of the Church, and not least upon the life and work of the preacher.' Christianity at its best is not logic but passion, and the preaching which is most effective is that which leaps from hearts aflame. Men want to hear preachers who are so possessed by their theme that they cannot be mild-mannered men in the pulpit. They will give some hint of feeling, some sign of anxious concern, some overpowering emotion, if they are dead in earnest to help tired, harassed, afflicted men and women."

It would appear, on first thought, that the last place to find an argument for emotionalism would be the columns of this paper, the readers of which are so largely among those, whose emotions in religion hold such a prominent place.

To be frank with ourselves, let us admit, with shame, that in years gone by and even to-day in some quarters the religious life of some of our people is all emotion. In some churches the shouting has gone to the point where it reached concert pitch. No doubt there have been always a few saints who could not "pack down," and were therefore easily moved. But there are quite a few professional shouters, who are necessary to the professional shouting preacher. Sometimes there have been many unjustifiable and disgusting capers in the name of deep spiritual feeling. But all this must be charged up to the loud-mouthed preacher who supplies sound for sense. What is more, this class of preachers, when to themselves, laugh at the way they made fools of the people. They know the shout comes at a

certain time and by certain methods with a trick of voice, movement of body and a stretch of the imagination. This kind of emotionalism should be frowned upon. It should be stopped.

But may the day never come when our people, influenced by the white man's civilization, shall lose the warmth of soul native to their religious experience. The Negro is emotional. He should not be ashamed of this nor try to rid himself of it. What he should do is to give his emotions proper direction. We have known churches among our people to swing to the other extreme—they have frowned upon emotionalism. These churches have become cold and formal. And, what is more, the suppression of the emotions has developed an insincerity which is incompatible to the Christian life. The Negro should be self-reliant enough to preserve that which is best in his own nature and emulate that which is best in his neighbor: One of the disadvantages of our being environed with the white man's civilization, in our present undeveloped state, is that he is likely to force upon us (unconsciously perhaps) his way of thinking and mode of acting, entirely racial, to the detriment of our racial characteristics—although there are sociologists who claim that there are no racial traits.

From President Tipple's statement his people must have troubles of their own when it comes to emotionalism. What has interested us, is, how the white man can be so demonstrative in football games, baseball games, musicals, theaters, political meetings and on public occasions of all sorts, and, when he comes to church be so perfectly calm. It all seems so unnatural and inconsistent.

## THERE IS ROOM FOR THEM

Recently much has been said concerning the unprepared men in the ministry. We do not retract one word in our plea for an educated ministry of the highest and best type, but we do want to acknowledge our gratitude to those men who under great disadvantages have wrought well for our Methodism. These men knew little of books, but they knew much of the people to whom they were called to preach. They could pray, they could sing, they could tell the gospel story. While we hope to see a gradual lifting of the scholastic standard for our ministry, there will be, for a long time, room for men who being denied the advantages of school, turn to the ministry in later life.

In some quarters lately there has been some rather emphatic criticism of the policy which admitted a certain class of students to Gammon Theological Seminary. They say these men should never have been admitted. There are very few men who have entered the Seminary but were not better for it. If they got nothing more than a higher sense of worth while. There are few schools that have not enrolled some students that reflected upon them. For our part, we would like to see in preparation for the Negro ministry one thousand men. Three hundred or more of these should be in our Gammon Theological Seminary. If we got some who did not just measure up, they could not hurt the better prepared and the less prepared would be helped. President Tip-

ple of Drew, in his inaugural address, gave forth an utterance which fits just here. He said: "And there must ever be room in the ministry of our Church at least, and room here, for the man who, handicapped in ways he cannot overcome, finds it impossible to make as complete preparation before coming here as we might desire, or who, converted late in life, feels that he cannot afford the time for long years of training. Some of God's most effective servants have not had even a seminary training; some did not have any training whatever. There have been mighty preachers who were not trained in schools. They might have been more effective than they were—they would have been had they been so trained; but there will always be a hearing for the Spurgeons, and the Beechers, and the Simpsons, educated men, all of them, though not trained in schools. The chief business of the modern theological seminary is not to produce scholars, though we pray God that for the good of his Church now and again a great scholar may be born and trained here."

## LYNCHING ARRAIGNED

We are publishing, on page two of this issue, a very striking poem by Wendell Phillips Stafford against lynching. It is a severe arraignment, but not more severe than this outrageous practice deserves. Just recently three men were lynched in Louisiana. The lynchers are protected from punishment by public sentiment. We could hope that the poem of Mr. Stafford, which appeared recently in the *American Magazine*, would stir this Nation to serious thinking on the crime of lynching. But it will not. In the meantime, so long as Negroes are lynched it matters little to the rank and file of the Nation. Not even the voice of the President of the Republic has sufficient carrying power to arouse the National conscience on this evil. Some day we hope that there will come forth a clarion appeal to the heart and conscience of this Nation on the murderous, inhuman and savage practice of lynching men without trial or jury.

The crime against womanhood is not the excuse in a large majority of cases. The most frivolous misdemeanors are punished by death by the mob, if the mob cries for blood. This practice of lynching is hard upon a helpless people, but it is harder still upon a civilization that boasts of liberty and justice for all men.

Baltimore's Young Men's Christian Association has joined the ranks of those who are to have a hundred-thousand-dollar building in the near future. Recently a campaign was held in that city at which time the colored people made reliable pledges to the amount of \$30,000. The Central will raise \$50,000, which, added to Mr. Rosenwald's gift of \$25,000 and the \$25,000 pledged by our people, insures a modern association building for that city. Dr. J. E. Moorland, secretary of the International Committee, ran the campaign which was so successful. Glenford Pennington, a young professor in the Baltimore High School, a graduate of Wesleyan University, was captain of Team 10 which they raised the largest amount during the ten days. The association movement is sweeping rapidly through our larger centers.



## On the Photograph of a Lynching

By Wendell Phillips Stafford

[Published in the American Magazine for October and re-published here through the courtesy of that magazine.]

This is the fruit of that forbidden tree  
Whereof the nation that doth eat shall die—  
The tree of hate whose fruit is cruelty.  
This nation eateth, and the feet are by  
Of them that bore its brothers to the tomb:  
The grave is ready, and the dead make room.

This is the end of Justice and of Law:  
The ages travailed and have brought forth  
this!

Here closes the sweet dream the prophet saw.  
The seraph's song ends in the serpent's hiss.  
The phoenix mounts refurnished from the  
fire:

The swine returns to wallow in the mire.

See these fanged faces leering round their  
prey!

Are these the sons of unforgotten sires  
That hewed the wilderness for Freedom's  
way,

And lit the midnight with her beaconing  
fires?

Not sons, but bastards, howsoever named!  
In these ghoul forms the shape of man is  
shamed.

Here in this picture let the black man read  
The noble white man's view of what is just!  
Tis fathers were the victims of white greed;  
His mothers were the victims of white lust;  
And if he learned his lesson but too well,  
Pupil or teacher—which deserved this hell?

Thousands of readers, but no heart is stirred.  
Hundreds of statesmen, but no move is made.  
Ten thousand prophets, but no trumpet word.  
Millions of men, cold, cruel or afraid.  
No brave blood burns with anger at the  
sight.

God ring the curtain down—put out the  
light!

No, no, my country, no! Thou shalt not die;  
The grave was never made that shall hide  
thee.

The old brave wind will yet come blowing by  
And thou wilt leap to life and liberty,  
And, striding o'er the obscene monster's  
mow,

Bind on resplendent brows thy down-slipped  
crown of Law!

## The Function of the Local Church

Bishop Homer C. Stuntz

If the Church has only One Duty, and that to save the world, and Christ offers "all power" for the Task, what is the place and function of the Local Church in this stupendous programme? Where do we put the thousands of organizations of believers in city and town and hamlet in thinking of the entire purpose of Christ?

Taking the Acts of the Apostles again as our source-book, we shall see that the Local Church falls into this whole plan as at once The Recruiting Ground and The Training School for the men and women who shall take the world. Losing this world-relation, the activities of literally thousands of churches are misdirected and they keep up a kind of squirrel-cage activity that is far more wearing upon ministry and membership than the work Christ sets His Church to perform, and is utterly disappointing either in gathering recruits or shaping those already gathered into useful instruments of the perfect will of God in bringing the whole world to Himself.

The Local Church should be a recruiting Ground for the disciples who are to "follow in His train." It is to be so consciously willing and eagerly. It is to avowedly "make disciples." Minister and membership are intended for that. Evangelism is the very breath in the nostrils of the Local Church. Abdicating this holy function, it sins against the Spirit, and soon the candle is taken from the candlestick and the darkness can be felt. According to good authority, not less than several thousand of our churches in the world did not show a net gain of even one disciple last year, as the results of the work of that Local Church through all its varied activities of sermon, Sabbath School League and Prayer-meeting. What an abdication of function! What a failure to see the whole purpose of the Lord and then relate our activities to the furtherance of that high end! Sermons become aimless dissertations, or literary essays in proportion as the pastor loses sight of the duty of the Local Church to recruit the soldiers needed for Christ's wars of righteousness in the earth. Prayer-meetings degenerate into a dreary round of what someone calls "piosity" when this aim is lost. The League becomes formal and its meetings lose fire and point and vitality in the ratio that

the recruiting function of the Local Church is forgotten.

So did the early disciples pray and testify and exhort that the Holy Spirit inspired Luke to say of them, "And there were added to the Church daily those that were being saved." Paul went through the cities of Asia Minor and organized churches on the right hand and on the left, and the record of these churches is that they, "walking in the fear of God, and the comfort of the Holy Ghost, were multiplied." The Church that does not multiply is not in line with the Power given for the Task assigned, or has lost the relation of its own work to the whole plan of which it is a part. We are all apt to be hero worshippers. We can see the tall souls who lead the hosts on to victory, but we are prone to forget that both leaders and followers in the conquests of Christ were once converted to God in some Local Church. A Simpson, a Fowler, a William Arthur, a Livingstone or a Paton—who were these but men who had been led to God in Local Churches here and there over the world. Run over the list of all the men who have wrought righteousness in prominent or obscure places in the world, and every career of blessing harks back to a country school-house, a city prayer-meeting, a faithful pastor working with his people to find and feed into the army of Christ the soldiers by whose valor righteousness is to be seated in all high places of earth. As it has been in all the past, so will it be until the end shall come. The leaders of the vast temperance, social, evangelistic, literary and missionary activities of the Church are to be found and converted through the activities of the Church of Christ in some locality or localities, and this fact alone should lend to every service the glamor of a great possibility, and fire the pastor with holy zeal for each service, in the eager hope that through that prayer-meeting or sermon or pastoral call he will find a private or an officer for the armies of the Captain of our Salvation.

We can picture to ourselves the solemn scenes which surrounded St. Paul when he wrote these lines to the young minister, Timothy: "I charge thee, therefore, before God, and of Christ Jesus, who shall judge the living and the dead \* \* \* do the work of an evangelist, fulfill thy ministry." He

was "already being offered," and "the time of his departure was at hand." Summoning all his powers for one last passionate entreaty, and calling upon God from His throne and Christ from His Judgment seat to witness his effort, he charges Timothy to win souls! How fitting that both the Lord himself, and His greatest follower, should spend their last breath in enforcing this supreme duty of "making disciples"—in urgent commands to push the work of "evangelism," or recruiting! We shall do well to ponder long and prayerfully over these words if we are determined to work the works of God.

But untrained recruits are little worth. They fire inaccurately and fly in sheer terror from the roar and carnage of battle. The local Church is Training School as well as Recruiting Ground. New recruits must be drilled, and hardened to endure the strain of actual battle. In this function, the Church is to edify its converts. They must be built up in spiritual things, and be made strong in the inner man. They must learn to put on and then to use the whole armor of God. They are to have their eyes on the whole battle field of the King while training is being given. Only so can prayer life be deepened and enriched. Only so can appeals to fuller and more comprehensive consecration be sane and vital. Only so can the grace of Christian Stewardship be developed along the ways of a true spirituality. If the Lord has not a world-program calling insistently and without ceasing for men and women with trained minds and sound bodies to go down into the slums of our cities, and put their young lives into vital relationship with the throngs of immigrants who pour in upon us from Europe and parts of Asia; if the King has no campaign afoot that calls for devotion "unto death" in the fevered jungle or in the pest-ridden city when redeemed of the Lord die with no knowledge of Christ's love or of the "place prepared;" if there are no plans for the education of hundreds of millions, for healing their bodies and saving their souls; if the waste places of earth are not crying for consecrated men and women to redeem its people why talk of consecration? Why plead for a practical recognition of the principle of the tithe? Half of the appeals to the unsaved and thousands of appeals to believers for a deeper consecration miss the point and fail to grip the conscience and subdue the will for the reason that the bewildered objects of these appeals cannot see what it all means. But once let the local Church keep the whole work of Christ in focus, and its activities take on a new and rich significance, its services become full of meaning. This lad in the Sunday School may become a Thoburn, or a willing private under the direction of such a Field Marshall of the campaign. That girl may become an Isabella Thoburn and change the life current of tens of thousands. Such a Church is no longer a squirrel-cage. That Church has become a Recruiting Station for the Holy War.

Buenos Ayres, Oct. 22, 1912.

### Impregnable in Christ

Nothing harmful can come to us except through our own choice and permission. The man who lives in the fulness of God's will in Christ is insulated from every attack of harm and wrong that is directed against him. So it is that we can say,

"What the future yields

Will be the right, unless myself be wrong."

Our own wrong-doing is Satan's only inlet into our life. With that inlet securely barred against Satan by the fulness of Christ's indwelling presence, we are proof against adversity, temptation, assaults, evil of every sort, in our impregnable safety. We may indeed seem to be overwhelmed with what the world calls disaster; but that cannot injure us. Christ's own joy is in us and our joy is made full in the midst of just such testing, if our life is all Christ's and all Christ.—From "Sunday School Times."



## An Appeal in Behalf of Bulgaria to the Members of the Methodist Episcopal Church

[The following appeal is issued by the General Committee on Foreign Missions.]

The terrible conflict now being waged between the Balkan peoples and the Turkish Empire must inevitable occasion appalling misery. We cannot feel the deepest sympathy for the multiplied thousands of sick and wounded who crowd the hospitals or are left to perish for the lack of medical aid. But suffering is not confined to armies alone in this fierce struggle. The horrors of war are widespread. Dire need is everywhere, especially among the aged, the infirm, helpless women and orphaned children, now deprived of their natural means of support by the loss of husbands, fathers, brothers, sons on the battlefield. Already in Bulgaria the cry of distress is heard. The snows of winter have fallen. Provisions are scarce. Wretchedness and want and other attendant evils of a bloody conflict will be experienced in thousands of homes unless the sympathy of the world comes to their relief.

Therefore, the General Committee on Foreign Missions, moved by the urgent appeal that comes from Bulgaria through Bishop Buelsen, calls upon the whole Church to aid immediately in mitigating the suffer-

ings of a brave and oppressed people. To Bulgaria, where our missionaries have labored for more than fifty years, to our people there, as well as to others, we should send speedy and abundant supplies. We cannot be deaf to the cry of humanity. It is the voice of God calling us to succor the needy. At this season, then, while we are giving thanks for the marvelous blessings which Heaven has bestowed upon our own beloved land, overflowing crops, commercial prosperity, and peace with all nations, let us give of our abundance and demonstrate our love and gratitude to God, the source of all blessings, by our love and practical sympathy for suffering humanity.

We are confident that this appeal will find quick response in the heart of our people everywhere. And may we all experience the blessed satisfaction of having done the will of God as set forth in the Gospel of His Son, our Lord and Saviour Jesus Christ.

All funds should be sent to Bishop John L. Nuelsen, 150 Fifth Avenue, New York, who will personally supervise their distribution in Bulgaria.

## Negroes in the Making—Ministry Responsible

By the Rev. W. C. Thompson, D. D.

Mr. Editor—Allow me a little space for a few words under the above caption. For some time certain impressions have been on my mind. I ask relief in this way. It is hoped that these observations may prove helpful to all concerned. To say that the Negroes of America are but a child race is but to state a fact that has been many times before repeated. However, it is a truth that ought to be kept ever before the black man and, therefore, make him all the more careful and cautious in his training and in his development.

There are two important features of the Negro's development and progress that are noticeable even to the most casual observer. To these two things we call your attention. The matters to which I refer are really serious charges alleged against the colored people of America. It is declared in the first place that the American Negroes will protect each other in criminality both in church and State. It is said that it is not easy to convict a colored man of any misdemeanor by the testimony of another colored person unless the witness perchance has personal grievance against the accused or is in the family of the prosecution. This, if it be true, threatens and shakes the very foundation of the race structure now in erection. This cuts the vital fabric of the network of plans well laid to make a race. Is it thought that the colored man has but little sense of justice in so far as it relates to his fellows? Is it presumed that the Negro is not sensitive as to his real responsibility to God in the taking of an oath? The Negro can answer for himself as to whether he is innocent or guilty. If the Negro is not guilty, then he ought to be able to establish his innocence and thus remove the stigma that is put upon him.

Not being so very familiar with State trials and court proceedings, I cannot speak so freely of them. But I do believe that it is possible to get sufficient testimony out of our church societies to convict and expel any person therein who is guilty of any crime expressly forbidden in the word of God, and

is sufficient to exclude one from the kingdom of grace and glory. If those who charge the Negro with undue concealment of crime among them, only understood better certain conditions, their censure might not carry with it the same amount of bitterness. In the second place, that upon which we would lay much emphasis is the Negro's effort to pull each other down. This mean, sinful, wicked and abominable practice is not limited to any vocation, occupation or profession; there are some guilty in every class. The ministry is the real and rightful leadership of the colored people. It ought to be that preachers of the gospel are far removed from such far-reaching faults that would have a tendency to pull each other down without a righteous cause for so doing. There is a certain amount of "green" that may be found in every human eye; but that inordinate desire for another person's place, that selfish ambition just to be at the head of the class, these things are capable of making one so wickedly envious as to employ foul and unfair means to gratify such unholy aspirations.

If there be one predominant and outstanding fault of the Negro of this day and generation, it is his apparent disposition to criticize and even scandalize each other by the circulation of unfounded rumors. It is averred that the colored man employs this method of getting up in the world, he attempts invariably to rise upon the ruins of his brother or she climbs upon the wrecks of her victim. It is said, further, that the really wicked are inclined to slander to show that all Negroes are in the same general class, that it may be said "There is none good." These things are damaging and hurtful to the Negro as a race. The colored man must not condone sin, he must not cover up shameful deeds merely to protect from prosecution and slander, but must condemn wrong. And yet he must be broad and comprehensive enough in his views of his race that he is not blind to the emulative virtues of the many good people of the race. The good ought to be kept up, the bad must be held down.

Ministers above all other persons ought to be brotherly and kindly disposed toward each other and thus prove themselves examples of good works. "Let brotherly love continue."

Washington, D. C.

## Educating Our Children

To the Colored People of the South:

By Dr. Booker T. Washington

This season of the year, for several years, I have spoken a word to you regarding the importance of building up a good, first-class school in every community. Plans are on the way by which during the third week in October, 1913, the colored people throughout the United States will celebrate the fiftieth anniversary of their actual freedom as a race. In this connection it is of the greatest importance that we be able to show to the world the progress that we have made in sustaining and building up first-class public schools, especially in the rural districts.

During the last fifty years we have succeeded in reducing our ignorance from 97 per cent to 30 per cent. This is a fine showing for fifty years of freedom. We must not stop, we must go further. The greatest points of weakness just now are in the small country districts.

In every case where there are already proper school facilities, the business men, together with the ministers and teachers, should appeal constantly to the public school authorities to see that better provisions are made. Unless we look out for ourselves, we cannot expect other people to do so. As an illustration of what united and constant effort can accomplish, I would state that during the last five years the colored people in Macon County, Alabama, have contributed \$12,133.05 toward the building of new schoolhouses; in addition they have contributed \$14,000 toward the extension of school terms in the county. The result is that nearly every school district in Macon County has a first-class schoolhouse, well painted and well furnished; the school term has been extended from four to seven months in the year, and the people are continuing to contribute in the way of extra taxation toward the upkeep of public schools.

Something of this kind can be done in every county in the South where there are not satisfactory facilities. In order to indicate the problem that is before us, I understand, on good authority, that in Louisiana in one parish where there are 8,000 colored people, there is no school building in the entire parish. Of course, such a condition means ignorance, and ignorance means poverty, and poverty means crime.

We must not cease to agitate the question of education, to keep the white people in our communities informed concerning our educational interests and desires. We cannot get something for nothing. It is only through constant effort that we shall get education for our children.

While in many parts of the South the educational opportunities are so few that it is almost discouraging, in other sections the outlook is bright. For example, at a meeting of the county superintendents of Alabama called by the State Superintendent of Education in Montgomery a few days ago, the following sentiment, relating to the Negro, was unanimously endorsed:

"By providing him with schools and churches, instead of poison and whiskey, he will make a better and more useful citizen, according to one delegate present. Others expressed their opinion on the Negroes' relation to education, and it was the unanimous opinion that the race should be aided as much as possible by the State."

It is encouraging to note, too, that in many countries in the South, the teachers are under the supervision and guidance of Dr. James H. Dillard, president of the Anna T. Jeanes Fund, and are doing much to improve the education of the race and to bring about better relations between black and white people. These Jeanes Fund teachers should have the constant support and co-operation of our leaders wherever they are at work.

In conclusion, let me urge ministers, teachers, business men, women's clubs, and all classes to unite and make this a banner year in the matter of improving the public schools for our race.



## Some of the Season's New Books

Unless otherwise stated the books reviewed on this page are published by The Methodist Book Concern. All books referred on this page may be purchased at the price named by Eaton & Mains, 631 Baronne St., New Orleans, La

**PERSONAL WORK** or Bringing Men and Women to Christ, by C. N. Broadhurst. Price, 75 cents.

Marvelous things will happen when men and work will conscientiously put themselves to the work of bringing men to Christ and the impressing of this fact upon the minds and hearts of Christians everywhere is the earnest purpose of the author. The book is full of incidents and illustrations that the author has gleaned without much care and judgment and which deal with personal Christian work. Surely such a book will be an inspiration to those already engaged in personal work and will touch others who are unemployed in this work of salvation and stir them to a realization of their Christian duty. This book ought to be in the possession of numbers of Christians. **ALTHEA**, by Rebecca S. Pollard. Publishers: Sherman and French, Boston, Mass. Price, 75 cents.

The story in verse of a mother—shorn of her dear ones—husband, lovely twin daughters, Stella and Rose—taking up the broken threads of life and living out her life of usefulness. The verses contain much that is beautiful and show that to the Christian, power is given to control all of self. This woman grows cheerful with hope and her countenance remains bright with kindness to all, although her grief is great and overwhelming. We leave her confident in abiding faith that "He doeth all things well," on the threshold of a life of large usefulness as a missionary. The final verse reads:

"Weeping and pain may for a night endure

But in the morning, coming joy is sure

Seek Him who turns the shades of death and night

Into the morning's glory, fair and bright!

His "going-forth" is as the morning's dawn;

Thiss we shall know if we but "follow on!"

O, blessed Lord! Thou speakest from afar:—

"Behold, I come—the Bright and Morning Star!"

**LAND OF OUR DREAMS AND OTHER VERSE** by J. A. Peehl. Publishers: Sherman and French, Boston, Mass. Price, \$1.00.

This is pre-eminently a book for those who have in their immortal self a land of dreams where he can betake himself to find within its confines, heart and hope and faith for another day's work. To such this book will bring fresh and lasting delight and will be warmly welcomed. Combined with power to put a world of meaning into one harmonious phase is the author's richness of imagination which give to his verse much that is beautiful. This work is beautifully bound in green and white with a bunch of poppies in red with leaves of another tone of green. It would make an appropriate Xmas gift.

**SPIRITUAL ELECTROLOGY** by J. P. Brushingham, D.D. Price, 25 cents.

The author says this is the electric age and likens those in tune with the infinite, capable of hearing the divine messages, to the receiver of wireless messages who

holds the coherer to his ear and secures the message that no one else can hear. God gives us the capacity to receive His spiritual message and gives also the power to resist that which would draw us away from his blessed influence, hence capacity and resistance are ours as they are in wireless telegraphy. In concluding the foreword the author presents the whole purpose of his work: "If men and women shall be helped to look deeper than the surface meaning, and discover the hidden import of God's truth, and emulate the method of Jesus in presenting such concretely, rather than abstractly, we shall be content."

**RELIGIOUS EDUCATION IN THE HOME** by John D. Folsom. Price, 75 cents, net.

Religion, Education and Home, these three—are perhaps the most important words known to us. The first two bring into the home more of happiness and prosperity than it could know by any other means. This book shows how to meet the many problems presented in the home and to conquer them one by one by religious education. The author presents the general principle of a religious education in the home and it cannot but be helpful to Christian parents or to others who desire to give encouragement to the religious education of children. The author encourages the earnest study of the child in the home and the utmost effort for the building of the Christian character of the child in the early years. Earnest study of the helps provided by the Gospel of Christ will suggest to the parent the proper course to pursue in directing the religious education of the child in the home and these the author presents briefly and helpfully.

**FIRST DAYS IN INDIA** by Arthur Clinton Boggess. Price 75 cents.

Readers who have pursued books descriptive of the life of India will, after a study of this work, conclude that it is a worthy one. What has been written of India in this book is all first-hand and authoritative in the sense that the author has not dealt with anything that he has not seen and by what he has not been impressed. This book will create a deeper interest in India, will urge thoughtful Christian readers to set about more actively the bringing about of the acceptance of Christianity by India. This alone will lessen the pathetic misery brought on by child marriage, the caste system, the paidah system, plural marriage, non-remarriage of widows and dense illiteracy. The acceptance of Christianity would remove most and lessen all of these dreadful evils. This acceptance can be brought about only by interested Christian men and women whose duty this most plainly is.

**CHRISTIAN SCIENCE EXPOSED** by the Rev. R. C. Armstrong, B. D. Smith and Lamar, publishers, Nashville, Tenn and Dallas, Texas. Price, This writer, from a study of Mrs.

Eddy's writings, determined to expose "Christian Science, and at once set about to gather facts for an impressive expose. In this volume the author traces the history of the life of Mrs. Eddy, laying bare all of its misrepresentations that have been

given as real truths wherever Mrs. Eddy has been written of by her friends. The work shows exceedingly careful investigation and gives in an interesting way to the public the facts of Mrs. Eddy's life from the beginning down to the present time. In accomplishing this work, the author has had to course the help of various persons almost as greatly interested as he has been in finding the truth about "Christian Science." He had to prompt him, but one overwhelming desire, and that has been the preservation of the faith of the fathers and the vindication of the truth. **THE JERICHO ROAD** by Charlotte E. Gray. Price, \$1.25.

In "Out of the Nive", the author has already an interesting piece of fiction which was gladly welcomed by many: In it she showed the development of a young life from sordid and unpromising conditions to the promise of true womanhood, through the force of inborn character and aid coming where most needed by use and kind friends. In this "later story" **The Jericho Road**, the plan is an old one—although pleasing. Two young girls—wage-earners, without close relatives—making their own way.

A delightful interest runs all through the book in the love affairs of several of the characters, but above these in interest is the reverence for real goodness and the abiding faith that these two girls have in the Father, to care for them and to guide their steps aright. In the course of the story the humor of sense of the situations relieves the pathos of what these girls endured. The story is bright and wholesome and will be found interesting to many.

**THE WAY OF A MAN**, by Charles Bayard Mitchell, D.D. Price, \$1.00 net.

A series of fourteen distinct subjects embodied in the same number of chapters which simply and directly present to men an intimate view of Man. In styles it is colloquial and direct, dealing with the various duties of true manhood and impressing upon men the need to keep life a success by keeping ideals pure and strong and fine, for without these, life presents an utter failure.

**THE SIGN OF THE MORNING**, by Irving B. Holman. Price, 75 cents net.

All lovers of worthy fiction who read this book will be fully rewarded. It pictures with a tender and vivid touch and, withal a strong one, scenes of suffering and joy, happiness and sorrow, which are meant to impress upon the reader an abiding sense of the need of the world of sympathetic workers. It will inspire to more effective work among the world's workers. The love story furnishes an interesting note which gives it great charm.

**THE QUEST OF TRUTH**, by S. Arthur Cook. Price, \$1.25.

The subject matter of this book has before been presented as sermons and lectures. These having met with such appreciation and enthusiastic acceptance, prompted the author to present them in a printed volume, hoping that they might be of interest and profit to many readers. The author is well-balanced and

straight-forward in presenting various fields of truth. The book is divided into seven chapters as follows: Nature's Testimony Concerning God, Man in the Moral Count of History, Christian Teaching of Art, Music and the Religious Life, The Religious Element in Literature, The Bible, God's depositing of Truth; Christ Jesus, the Truth Incarnate. Bound in red cloth and lettered in gold, with exceptionally good print, this makes a book well worth having.

**THE MINISTERS OF NATURE, MUSIC AND TEARS**; by the Rev. Clarkson Harker, D.D. Price, 50 cents.

"In the three chapters that compose this book, the author has sought to express the thoughts that have lived and throbbled in his mind and heart. The chapter on nature is not so much a study of nature for its own sake, as an attempt to see nature as the avenue by which our Father reveals His thought to man.

The chapter on "The Ministry of Music" is simply the placing of an emphasis upon the fact of the close consecration of music with what is highest and best in the heritage of the race." This book is strongly bound in gray cloth and is very pleasing in appearance.

**CHESTERTON AND OTHER ESSAYS**, by William T. Scott. Price, \$1.25.

The main object of this book, it seems, is to bring us into touch with such writers as are given in the following divisions: "Chesterton as Writer and Critic;" "Chesterton as a Religious Writer;" "William De Morgan;" "The Paradox in the Life and Writings of Tolstoi;" "Ruskin;" "Hawthorne;" "George Eliot." There is also a chapter of size on "The Lost Art of Reading." Perhaps one of the most interesting of these divisions is the chapter concerning Tolstoi. Here an intimate study is made of the novelist's remarkable mental evolution. His niggled strength is shown in fine light before the reader. In the concluding lines of the author's chapter on Tolstoi, he says: "Tolstoi has done for Christianity perhaps the most notable thing of our day,—he being the greatest man, has lived the Christian life within its narrowest compass and has found room to turn round in, to be free, and to grow to be a giant. We read his credentials to the truth of Christianity as documents of the highest validity and rejoice that this man whose feet so lately went into the valley where he met that shadow, cloaked from head to foot who holds the key. Of all the creeds that some thirty years before he put brain and heart and grit and life upon the sacrificial altar of Christ, and bore a song away."

### BRIEF MENTION

The Ladies Aid Society of Gillum Chapel, Moberly, Mo., held their annual bazaar November 15-16, which was a success in every respect. A musical concert was given in connection with it and \$34.00 was realized and paid on the pastor's salary. The Ladies Aid Society has been a potent factor in raising money to help in paying off debts and beautifying the church parsonage.—Mrs. G. B. Abbott is the president.



## The South Carolina Conference

The forty-eighth session of the South Carolina Conference convened in the city of Anderson, S. C. on Wednesday morning, the 20th of November, 1912. Bishop F. D. Leete, D.D., presiding. The pastor Rev. A. G. Kennedy, B.D., had the beautiful and admirably arranged church in fine condition for the Conference and just here it is in order to say that there is perhaps no better church edifice in the State, for Colored people, than this Church is. It reflects credit upon the pastor and the people of Anderson. The Conference was opened with the sacrament of the Lord's Supper and was very impressive indeed. Organization was effected by electing the following with privilege of naming their assistants: J. B. Middleton, secretary; I. L. Hardy, statistical secretary; G. J. Davis, treasurer. I. E. Lowery was elected reporter for the several daily papers and D. H. Kearse for the "SOUTHWESTERN." It was noted that two members of this Conference since its last session had answered the roll-call in glory, Revs. J. F. Wood, and Elis First. Suitable tributes were paid to their memory. This was Bishop Leete's initial conference, but certainly no one could discover that fact, in the prompt and accurate discharge of the duties which devolved upon him as the presiding officer of this the greatest conference in our Colored membership. No one could accuse him of being a novice. His rulings were prompt, manly and clear; his interpretations, and applications of our Methodist law, carried those of a man of ripe years, and long experience in the Episcopal office. He knew his business and knew it well. The following general officers were present, and ably presented the causes represented by them: Dr. Penn, of the F. A. S.; Dr. Clemmens, of the Board of Conference Claimants; Dr. Jacobs, of the Board of Sunday School; Dr. Thomas, of the Board of Home Missions and Church Extension; Dr. Lucas, Secretary of the Epworth League; Dr. Jones, Editor of the SOUTHWESTERN CHRISTIAN ADVOCATE; Dr. Idleman, President Gammon Theological Seminary; Mr. Price, the Book Concern; Mrs. M. C. B. Mason, the W. H. M. S.; Miss. DeLine, Browning Home; Camden, S. C.; Dr. M. C. B. Mason, former secretary of the F. A. S., was a welcome visitor and on Thursday evening presented his famous lecture: "The Second Emancipation," to an immensely packed audience, and was greatly applauded. Dr. Dunton, president of Claflin University, presented an interesting and encouraging report of that Institution, showing it to be in a most prosperous condition. After listening to an able and interesting address by Dr. Penn, touching the Jubilee movement in the interest of the F. A. S., the Conference put itself on record as raising in a few minutes over five hundred dollars in cash as a starter of this great movement within its bounds. To this sum, Dr. Penn added dollar for dollar, and thus the sum of one thousand and three dollars in cash was laid on the Altar of our Lord, as a nucleus, around which many thousands will gather during the Jubilee year of the Negro's emancipation.

Bishop I. B. Scott was our distinguished visitor and easily carried with wonderful magnetism the great concourse of people, white and colored, who heard his eloquent and earnest plea for the redemption of Africa. The Conference gave him a little more than \$50, to aid in his work in the dark continent. The following were received on trial; Solomon Pearson, Leonial Rivers, Henry J. Kirk, Claborn B. Brown and Meloney Numan. Received into full connection: William T. Kelly, Lemial A. Thomas, Silas E. Watson, J. A. Summers, John H. Watson, Rosie L. Bower, Simon Bonneau, James Richards, R. H. Cunningham, E. M. Washington and Lawrence Bonipart.

The following were graduated from the Conference course of study and ordained Elders: Archie H. Hays, Shadrack A. Funchas, Charles C. Clarke, George W. Rodgers, Frank Quick, Samuel M. McCullum Lawrence Rice, James A. Curry and James A. Murray.

Charles B. Lowery was transferred to the Savannah Conference and A. P. Gilliard and Edward C. Funchas were transferred from the Savannah and the Washington Conferences, respectfully, into this Conference. Two were received upon their credentials; one from the African Methodist Episcopal Zion Church and the other from the Baptist Church. The Love-Feast meeting Sunday

morning and the Bishop's sermon were wonderful spiritual and intellectual feasts, gloriously filled with heaven's message in the most beautiful and choice words. Indeed to have watched the presidency of Bishop Leete, to have noticed the skill and ease with which he handled the many intricate matters which came before him, although youthful in appearance and holding his first conference since his consecration, the conclusion that he was born into the Episcopacy, a man, is irresistible. Two new district superintendents were appointed: Drs. M. M. Mouzon and J. S. Thomas. The aggregate Benevolent collections were a little on the rise of \$23,000 (twenty-three thousand dollars), but was under last year's collections by several thousand dollars. The unusually hard year financially is responsible for this. The good people of Anderson irrespective of creed or church affiliations, seemed determined to the opening of the Conference to give their guests the best entertainment we have ever had, and if they did not succeed the fault is not with them. Surely our every comfort was carefully looked after and nothing but words of praise could be heard on all sides. The next session will be held in Orangeburg, S. C.—D. H. Kearse, reporter.

### BEAUFORT DISTRICT.

D. J. Sanders, District Superintendent.

Aikens, J. B. Middleton; Allendale, R. E. Romans; Appleton, J. A. Cury; Barnwell, E. D. Generett, supply; Bamberg Circuit, A. M. Wright; Bamberg Station, S. D. Williams; Beaufort, W. M. David; Cottageville, M. O. Steward; Cooks Missions, To be supplied; Ahrhardt, Dr. W. G. White; Grahamville and Hardeeville, J. A. Summers; Hamton, H. H. Matthews; Jacksonboro and St. James, L. A. Rivers; Greenpond, J. T. Wilson; Lodge, C. H. Dangerfield; Springtown, J. T. Latson; Seiglingville, I. Myers; Walterboro, E. W. Stratton; Ulmer, E. J. Cury, S. C.; Ruffin, G. W. Gant; Yemassee, W. M. Stony; Youngs Island, J. G. Stokes;

### BENNETTSVILLE DISTRICT.

H. C. Asbury, District Superintendent.

Alcot, S. M. Clolum; Bennettsville, L. G. Gregg; Bethel and Ebenezer, D. E. Thomas; Bethew, S. A. King; Cheraw, A. S. Cottingham; Chesterfield, B. S. Cooper; Clio and Dunbar, B. C. Jackson; Dillon, C. C. Robertson; Darlington, A. S. J. Grown; Hartsville, J. M. Phillins; Hartsville Circuit, J. A. Glen; Hamer, W. S. Niel; Jefferson, J. A. Gary, Little Rock, S. Green; McBee, S. J. Cooper; Minter and Manning, A. A. Murray; North Marlborough, E. M. Washington; Palmetto, J. D. Whitaker; Pageland, Frank Quick; Society Hall, J. C. Cox; Syracuse, W. B. Romans; Spears and Blenlin, L. Thomas; Tatum and Laster, J. McEaddy.

### CHARLESTON DISTRICT.

J. W. Moultrie, District Superintendent.

Brookgreen, N. J. Brown; Charleston Centenary, I. H. Fulton; Charleston Macedonia, Simon Bonneau; Charleston Mission, J. H. Wilson; Charleston Old Bethel, T. J. Robinson; Charleston Wesley, R. L. Hickson; Cooper River, Daniel Brown; Dorchester, Morris Stewart; Greeleyville, W. B. Bowers; Holly Hill, W. C. Summers; John's Island, I. L. Hardy; Lanes, G. W. Rodgers; Maryville, B. F. Bradford; McClellanville, L. J. Bonaparte; Pinopolis, G. S. McMillan; Ridgeville, A. B. Murphy; St. John, J. F. Greene; St. Paul and Winyah, E. C. Funches; St. Etaphens, A. D. Jackson; St. Thomas, Thomas Judge; Summerville, J. D. Mitchell; Washington and Ladson, A. R. Smith.

### FLORENCE DISTRICT.

M. M. Mouzon, District Superintendent.

Black River, M. B. Mason; Cades, D. Salters; Florence, W. S. Thompson; Kingtree, G. J. Davis; Kingtree Circuit, J. P. Robinson; Lake City, J. T. Martin; Latta, York Goodlett; Mars Bluff, N. W. Greene; Marion, J. L. Grice; Mullins, S. S. Sparks; Salem and Wesley, J. A. Harrall; St. Luke, N. J. Brown; St. Mary, G. F. Miller; Springville, C. R. Brown; Timmons ville, L. L. Thomas; Turkey Creek, W. M. R. Eaddy.

### ORANGEBURG DISTRICT.

E. B. Burrough, District Superintendent.

Branchville, T. G. Robinson; Columbia, C. C.

Scott; Columbia, Miss., J. H. Johnson; Capes and Canaan, T. J. Clarke; Denmark, I. E. Lowery; Edisto Forks, N. T. Bowen, Sr.; Jamuson, G. W. Covington; Lexington and Swanna, G. Livingston; Macedonia, W. J. Smith; Midway, J. S. Tyler; Nueces and Cherry Hill, R. H. Cunningham; North, N. G. Bowen, Jr.; Orangeburg, J. F. Page; Orangeburg Circuit, J. S. Henderson; Pineville, C. H. Harleston; Reevesville, G. W. Moore; Mt. Zion and Saulter, H. H. Cooper; Rowsville, J. B. Taylor; Springfield, F. W. Vante; St. George, A. E. Quick; St. Matthews, Miss., J. E. Storer; L. M. Dunton, President Claflin University; R. A. Cottingham, Professor Claflin University.

### SUMPTER DISTRICT.

J. E. Wilson, District Superintendent.

Antioch and Shepherd, A. D. Brown; Blaney, V. C. Dimery; Borden, James Richards; Camden, B. S. A. Williams; Camden Circuit, J. C. Birch; Lamar, A. R. Howard; Longtown, A. H. Hays; Lynchburg, P. R. Camden; Maysville, W. H. Redfield; Mechanicsville, S. A. Funches; Rock Spring, G. B. Tillman; Shilox, W. McWillie; St. James and Coakley, Sup. L. R. Jennings; St. Matthews and Smithville; T. W. Williams; Sumter, W. M. Hanna; Sumter Mission, B. J. McDaniel, Water, W. H. Jones.

### SPARTANBURG DISTRICT.

J. S. Thomas, District Superintendent.

Blacksburg, D. P. Murphy; Bradley, W. Littlejohn; Campobello, E. W. Adams; Chesnee, T. C. Frazier; Chester, C. C. Clarke; Clover, R. H. Harrington; Cowpens, D. H. Kearse; Gaffney, R. F. Freeman; Greers, J. I. Miller; Greenwood, J. A. Norris; McComellsville, S. Gondlock; Newberry and Wilson, J. W. Groves; Ninety-six, Wm. Smith; Pocalet, A. Lewis; Reidville, H. J. Kirk; Rock Hill, C. H. Hood; St. James, H. W. Williams; Spartanburg, G. W. Cooper; Spartanburg Circuit; R. C. Campbell; Spartanburg Mission, C. B. Brown; Wellford, W. T. Riely; Wilkinsville, J. C. Armstrong; Forkville, N. S. Smith; Forkville Circuit, A. D. Harris.

Life obtains a real value only when we regard its transit experiences as the perishable forms through which we receive enduring benefits. The things which happen to us leave their mark upon us. They resemble the type of the printing press which is disarranged and scattered when it has performed its office. The important question is not how long did the type remain in form, but was the spiritual copy worth the printing? It is thus I look upon all human occupation and all domestic and social relationship. Let us heartily enjoy them while we may, but let us also remember that they are chiefly important as means toward an end which survives their departure. God wills that just as the plant, rooted in the material soil, stores up carbon, so the human soul, having its roots in this soil of ever-changing circumstances, shall store up virtue. Every sorrow which adds a single virtue to our character is worth enduring, and every pleasure which fails to do this is wasted.—*Reformed Church Messenger*.

No one has ever been irritated by anything outside of himself. Always and only we are the cause of our own irritations. What happens to us can never cause us to sin,—and an irritable feeling is sin. What happens to us may be the occasion or outlet for the expression of the sinful self that is within us. But if the sinful self within us is really crucified, and Christ alone dwells within, then all the happenings that can ever be flung against us no more irritate us than they irritate God. This is the miracle of new life, God's own Life, that Christ offers to every one who will receive him in his fulness. Impatience, irritability, unlove, anxiety,—all these wrong feelings which we are tempted to believe are at one time or another inevitable because of the pressure of our circumstances,—exist only in our sinful selves, and may be instantly done away with, not by changed circumstances, but by a changed self; Christ-changed because Christ-replaced.—*Sunday School Times*.



## THE CHRISTIAN LIFE

### Being Wroth With Those We Love

The great alteration which finally alienates a human being from his true life and has its beginnings in little unsuspected tendencies, and sometimes it is our business to notice them in ourselves, and with a strong and firm resistance overcome them.

We speak easily of friendship as a pleasant thing while it lasts, but without sufficient realization that to make it last calls for the strongest qualities of the soul. Between those who are nearest, besides the force that draws them together, there is also at work another power which tends to drive them apart. The most subtle and dreadful antagonisms develop not between those who were never very near together, but between those who were once all in all to each other. No warring tribes ever have the antagonism to each other which exists between brothers offended. The worst kind of antipathy has long been recognized in the phrase, "*odium fraternum*." A family quarrel is the bitterest of all quarrels. The relationships which were meant to be the strongest and sweetest in the world may become changed into the most poisonous if we do not watch that pervasion of them which is always possible. Recognized and reckoned with, it may be dealt with in its first approaches, and its danger may be turned aside; but if we let our relationships drift on without surrounding them with careful and reverent thought, we may be utterly unprepared for outcomes which sometimes burst in terrible disaster upon them.

A young man who had gotten into a bad moral condition, and whose relationships were all failing to yield him the health and strength they ought, made a clean breast of the whole matter before it had smoldered on too long and gotten to be too late. He said, "I find I am getting most ugly and sour toward those who are really dearest to me. I am suspecting them of steadily acting against me, though, in my better moments, I know perfectly well that they love me as no one else can. And yet I turn against them more quickly than against anybody else." Such a confession goes far to clear the air and bring a man back to right thinking and feeling. The worst antipathies arise between those who ought to be everything to each other; and when we turn against those who are dear to us, everything we look at becomes distorted.

"To be wroth with those we love  
Doth work like madness in the  
brain."

Love demands that we put at its service our best intelligence as well as our warmest emotion. We need first, then, to watch and guard against the tendency to find fault with those we love. The very freedom of our intimacy leads us to do it, but the criticism which begins with real solicitude for another's welfare may get too free and go too far. A father may have a son who is the apple of his eye, and yet may get into a habit of nagging him until at last the relation between them may become impossible, and there is alienation and enmity which are all the deeper because love was really there. Both father and son love and suffer, and yet nothing becomes better. Brooding over some offense, real or fancied, from one we love, that offense will grow distorted into something almost past forgiveness. From another person it would have dwindled very soon into a mere trifle and have been forgotten. Every function of our life is deranged and disordered when suspicion grows up where trust ought to control. The

### The Call of the Lord

Outcasts and outlaws, linger and listen!  
Wherever ye wander on lea or sea,  
In dens of shame or in pens of prison,  
The Lord, your Lover, is calling ye.

Adrift in tempest, or lost in forest,  
Whatever the fate befalling ye,  
O hearts the sinfulest, hearts the sorest,  
The Lord, your Lover, is calling ye.

For he was once as an outlaw hounded;  
He, as an outcast, heaped with scorn;  
By friends abandoned; by foes surrounded;  
Betrayed, forsaken, and left forlorn.

Seized was he, like a prey for prison,  
Scourged, and nailed to the ghastly tree;  
Outcasts and outlaws, linger and listen,  
He suffered tortures for such as ye.

E'en in the throes of his crucifixion  
He brothered the thief on the cross beside,  
Nor breathed on his murderous malediction,  
But ruthfully prayed for them—as he died.

Yet once was he wroth—at the money-changer  
Fouling the temple for things of dross—  
Our Friend, who was born on the wood of a manger  
To die into God on the wood of a cross.

Outcasts and outlaws, linger and listen!  
Wherever ye suffer by lea or sea,  
With a heart that glows, and with eyes that glisten  
Through tears, your Lover is calling ye.

For he came unto men as "the Man of Sorrows,"  
With oft no pillow to rest his head,  
That he might shed light over all men's morrows,  
And that men may rise who in sin are dead.

Outlaws and outcasts, where'er ye wander,  
In sin's, or in sorrow's, deepest needs  
Pause ye a moment, a moment ponder  
Just a few of your Lover's deeds!

He bade the wanton wife go scatheless,  
Without condemning, to sin no more;  
Pitied his followers weak and faithless;  
Forgave his enemies all the score.

Outlaws and outcasts, brothers and sisters,  
Whatever the shame or the sin may be,  
Through the night that glooms and the day that  
glisters  
The Lord, your Lover, is calling ye!

Adrift in tempest, or lost in forest,  
Whatever the fate, or its weight, may be,  
O hearts the sinfulest, hearts the sorest,  
The Lord, your Lover, is calling ye!  
—By Henry Austin.

very efforts of one we love, to make things better are misconstrued, and we can see nothing clearly.

Some are too prone to criticize their friends and join with others in talk against them, and the first they know they are alienated from them and do not know why. It was said of Coventry Patmore that he immolated on the altar of caprice more valuable friendships than any other man in England. He loved his friends and needed them, but seemed to think love would take care of itself, and did not appreciate the need of that firm, cool thought which we must call in to correct misunderstandings and disappointments. And so his wrath with those he loved worked like madness in his brains, and made his judgments unreliable and unsound.

Just a word about this most of us need at times. We get jarred. Most of us feel at

### Our Best Friend's Prayers

That Christ himself is praying for us, and believing for us, is a surer ground for our hope than our own best prayers or those of consecrated friends. And Christ *does* pray for you and me. "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them." The comfort and assurance of all that this means are suggested in Charlotte Elliott's hymn:

"When, weary in the Christian race,  
Far off appears my resting-place,  
And, tainting, I mistrust Thy grace,  
Then, Saviour, plead for me.

"When I have erred and gone astray  
Afar from Thine and wisdom's way,  
And see no glimmering guiding ray,  
Still, Saviour, plead for me."

"When Satan, by my sins made bold,  
Strives from Thy cross to loose my hold,  
Then with Thy pitying arms enfold,  
And plead, O plead for me."

Jesus' prayers are the reason why we have not let go of the cross. Jesus' prayers are going to let him lead us in triumph into the full glory of the revealing of the sons of God. Let us yield ourselves to the joyous receiving of all that he is asking God to give us.—*Exchange*.

times that the world is against us, and in such times it is very hard for our best friends to prove their love. Many a tragedy has come from just giving way, giving way, little by little, to the moods of suspicion and resentment. But many more lives have kept centered and poised, and been restored, by just taking thought about and brushing away resolutely and actively and prayerfully what they know to be delusions and mistakes. The husband and wife, the parent and child, the brother and sister, need to take heed at times; and then all goes on well. Friends need to take accounting with themselves and ask if there are no some repairs which each ought to make within himself. Sometimes an employee will become possessed with a tendency toward fault-finding with his most valuable employee, until everything the man does seems wrong. A foreman may get started against a first-rate workman until nothing that he does seems to suit, and the workman is all unnerved and harassed so that he cannot do his best. There is much of this in the business world; much of it between friends and between relatives; but the world remains steady and social life possible because we have means of recognizing it and correcting it.

God rules the world through ordered affections, and wherever any one of us realizes that his affections have become a little disordered, and prays to have them rightened and restored, then God's kingdom comes. They have love find its course again,—and we ought to remember that true love never runs as smooth as we could wish,—is to find new health in every relationship, new clarity in all our vision, and new joy in all the contacts of life.

To have a grudge against God,—and every sin we commit produces this result,—deranges us and clouds all the operation of life. Daily we have to be reconciled to him afresh, and then life goes on healthily and sweetly. He restores our souls by making some affection which has gone wrong do its proper and normal work again. We do not need new and strange endowments but just simply to have our hearts set at liberty from darkness and delusion. Sometimes it is one's work which has grown disappointing and distasteful, so that all relief for it seems gone. Once we loved it; now we almost hate it. Then God gives it back to us as a new gift and privilege. And the good workers of the world are not those who never flagged, but those who have had their love for their work renewed the great number of times.—*Sunday School Times*.



## Studies in Domestic Economy—Part IV

By Prof. J. R. Reynolds, Principal of Gilbert Academy and Industrial College

### Meeting the Higher Cost of Living Half Way—Successful Gardening

Horace in one of his distracting odes (distracting to the student who has to grind it out with grammar and lexicon) speaks beautifully of him 'who delights to till with a hoe his ancestral acres' which shows that farming was an honored occupation at that early day. Still there are few sciences that are so little understood as this ancient art of tilling the soil. Some men know more about the air above and how to construct aeroplanes to sail in it than they do of how best to cause the earth to yield its increase and to bring forth bountiful crops of luscious fruits and life sustaining cereals.

One great cause for this is that everybody thinks he knows how to farm and therefore will not submit to being taught by "folks who farm out of books." This prejudice against scientific farming is so pronounced and incorrigible that the general government which maintains a corps of highly paid specialists and which offers invaluable and well-nigh inexhaustible information to all who apply, has turned in despair to the younger generation and is trying to reach the boys.

It may be surprising to some to learn that mere boys are taking the lead in raising things from the soil. Last year a boy raised by studying methods furnished by the government, two hundred and fifty six bushels of corn on one acre, while experienced farmers (?) are content to coax from mother earth a paltry thirty or forty bushels by methods they have learned from experience (?). Veril "a little child shall lead them."

A one-cent postal card will bring from the Department of Agriculture at Washington information which cost the Government thousands of dollars to acquire. Frequently you will be required to pay from three to thirty cents for special reprints of exhausted articles, a mere nominal fee to cover cost of printing. Here you will find the latest news from the seat of war, the most successful methods for combatting the hordes of insect pests and harmful bacteria that waste so much of the farmer's strength and toil; here the truth will be told you concerning the exploded theories of our fathers. Armed with a small library from this source you can go forth to conquer.

So successful has amateur farming become that some State Governments maintain a department for their special instruction; much success has been attained by what has been termed "Farming by mail." The amateur getting his information as to how to conduct his farm in this manner.

Now, if you know nothing of farming, do not let that discourage you; I was about to say so much the better. Half my trouble in getting my boys to raise things in quantities comes from the fact that they are wedded to some obsolete, antiquated fossilized idea and it is like pulling eye-teeth to get them divorced from it.

Don't be afraid of the term "scientific farming" it simply means "team work" in agriculture; it is the doing of the simple things necessary for success in a manner known to be the best as yet discovered in any lands and among all people.

Baldwin, La.

## Statistics of the Annual Conference

By the Rev. O. S. Baketel, D. D.

The Editor of the General Minutes and the Methodist Year Book feels called upon, by reason of frequent complaints that come as to the incorrectness of his work, to make some statements to the Church at large that may be considered a defense of himself and a complaint concerning the character of the material with which he is compelled to work, and out of which he gathers his facts. The Conference statistician does not have an enviable position. First, it is very hard to make even Methodist ministers furnish the proper data from which he can compile his Statistical Tables; and oftentimes they are incorrect for that very reason.

Then, if they are not properly calculated, the results are sure to be out of the way. When they come to the office at New York, to which they are sent by order of the General Conference, they should come in good condition and be properly cast, and so clearly correct that they could pass muster without any changes being made.

It may be said of the Conferences represented by our foreign brethren, both in America and, especially from Europe, that it is very seldom a change has to be made in any of their figures. We wish the same could be said of all of our American preachers, both white and colored; but alas, ninety per cent of the Tables that come are needing corrections in many places. The highest number of corrections found as necessary, up to this time, in any one Conference was 134. As this article is being written, there lies on the Editor's table the Conference Statistics from a Southern Conference, the figures in scarcely a single instance being placed within the rulings that were intended by the publishers preparing the sheets. The figures for the units column are nearly always in the tens or hundreds places. Hence it is no wonder that the additions are wrong, for it would take an expert to follow the zigzag course up and down the column. This single Confer-

ence has required 96 corrections to put it in shape for the printer; and then even more than that, for no Recapitulation Table was prepared at all. This had to be done by the Editor.

Every Conference is required to send in its Tables as quickly after the Conference session as possible, and the intention is that they shall come in the written form. A few Conferences insist on sending in "proof sheets which are the hardest thing in the world to work with, and especially hard if corrections have to be made.

A study has been made of some of the Fall Conferences, and here are some of the figures to show something of what the Editor is up against when he undertakes to prepare these Tables for the printer.

From a western Conference we gather something like this: They report having paid on building and improvements on Church Property \$16,295, but it was only \$5,491. They reported 993 members of the League, but there were 1,028. The value of Church property was given as \$236,700, but it was \$235,200. In Table No. III, where Ministerial Support is given, the totals in each District and in nearly every column were wrong; sometimes in only a single figure, such as 178 for 177, but it gave a wrong result. They gave the total of Ministerial Support as \$91,995, but it was \$93,005. That for the Pastors alone they gave as \$81,034, but it was \$85,835. This was a small Conference; but it took four hours to go over it and make the corrections.

Another Conference for the South, in Table No. I, the value of Church Property was given in one District as \$4,800, but the fact was that it should have been \$11,200. They reported in one District 2,594 Sunday School Scholars, but there were 2,731. Church members were reported as 3,996, but there were only 3,414. In one District the Epworth League Membership was given

as 490, but they should have reported 584.

In another Conference the Ministerial Support for each of the Districts was given as follows: 34,477, 31,877, 40,217, and 40,352. But by the very columns themselves, without any changes being made, they should have been (following the same order), 34,555, 31,821, 40,206, and 40,184. Many more such instances could be given, but these are enough to show some of the difficulties the Editor has to encounter.

Whenever any one reading either the General Minutes or the Methodist Year-Book, and comparing its record with the statistics in their own local Conference Minutes, is tempted to berate the Editor for his mistakes, it may be well for them to stop and inquire whether their own work is correct or not. Were it not that such a large percentage of the Conferences have errors to be corrected, the Editor would feel much more like censuring himself than he does. He has no defense to make for the errors for which he is responsible, only that he is as liable to blunder as well as other people are and he does it, and no one regrets it more. But it is not interesting to him to be condemned as the only sinner "in the bunch," nor should his attempt to correct to the best of his ability the work of others and make it right be condemned. For a long time he took it for granted that the work of the Conference Statistician was all right, and after looking it over a little was ready to send it through for publication; but recent information has convinced him that it is necessary that very much greater attention shall be given to every set of Tables laid upon his desk. Whether he will be able to do the work thoroughly or not, being a lone-handed worker, he is not positively sure; but certainly he will do his best, and he insists that every annual Conference should take up this matter with very great care, so as to be sure that the figures are right. Then we shall have statistics upon which we can rely every time.

### \$200,000 More Will Open the American University

Two hundred thousand dollars more, when paid into the treasury, will make possible the opening of the American University at Washington, District of Columbia. The financial policy, behind present efforts for this institution, is the determination to raise \$1,500,000, whereof \$500,000 when raised, shall be used for the immediate opening of the University to students. Toward this first working unit of \$500,000 there has been paid in roundly \$300,000. This has been in addition to many good subscriptions secured. \$200,000 more is necessary. When this remaining \$200,000 shall have been received the institution will be opened.

The actual working scheme through which the American University shall be put into operation is being studied and evolved with utmost care. While it may be stated that this plan, as finally worked out, will include unusual features, the plan will be adapted to modern educational needs. It will commend itself to wise educational leaders.

Two hundred thousand dollars more is all that now is needed to set into its initial stage of working educational life the great enterprise planned at the National Capital. A contribution to assist in making up this amount will be, therefore, of vast strategic help. It will serve to render useful and immortal all other funds now, and yet to be, in the possession of the University. He who gives now gives twice; he lends a hand to the culminating effort toward the creation of an institution which is fraught with the welfare of the entire Nation.

The growing interests and expanding programme of the University keep Chancellor Franklin Hamilton busily occupied with its multiplying details, but he finds time daily to turn over all receipts from contributors to the national banking house which is the depository of the University and the custodian of its endowments.



# Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Enton & Malins, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

## Of General Interest

### A SECOND CENTURY ROMAN CEMTERY UNCOVERED

A recent cablegram announces the find of a Roman graveyard of the second century. It was discovered during some important excavations at Mount Cavo in the Roman Campagna. A giant warrior, or gladiator, clad in iron armor, was found in one of the tombs, which was covered with big tiles taken from the Temple of Tiberius.

Among other things was found a number of bronze coins, bearing the effigy of the Empress Faustina, in addition to a quantity of rings and brooches of a very early period, a terra cotta elephant's head and a vase containing inscriptions.

### BEEF AT RECORD-BREAKING PRICES

Whatever may be the cause of the steady increase in the cost of living during the last few years, there is no wonder at all as to why beef is selling at such record-breaking prices now. To begin with, population has increased 18 per cent in the past ten years, while the cattle supply has decreased nearly 2 per cent. Nearly 180,000 head of cattle have been imported during the last seven months, as against 19,000 in 1905. During this same time was exported 335,000 head of cattle and 147,000,000 pounds of dressed beef while in the past seven months we have exported but 30,000 head of cattle and 7,000,000 pounds of dressed beef. There are 20,000,000 more people to feed and a smaller food supply. Native steers that sell at \$11 per 100 pounds now, were selling at \$6 per 100 pounds and dressed beef is quoted at wholesale at 12½ cents per pound, instead of 8½ cents in 1901.

### A QUARTER CENTENNIAL

Among the notable figures of the Methodist Episcopal Church in foreign lands is Bishop Frank W. Warne, who for the past twelve years has headed what is perhaps the greatest continuous revival movement in Methodism. Twenty-five years ago he sailed for India, going out from Austin, Illinois, where he had served a successful pastorate as a member of the Rock River Conference. He went directly to the English Church at Calcutta, which Bishop Andrews, when he visited that country, regarded as "perhaps the greatest single Methodist Church in the world." During his pastorate there he largely created the Calcutta Schools, was Secretary of the Euworth League for India, and General Secretary of "The Lord's Day Union." He was elected a Bishop in 1900. During the four years that followed—owing to the poor health of Bishop Thoburn, his colleague—Bishop Warne administered practically alone all of Southern Asia, patrolling that vast territory from Afghanistan to the island of Luzon.

By a strange coincidence, Bishop Warne's twenty-fifth anniversary as a missionary will find him at about Port Said, on his way back to India, where we trust the best of his years lie before him.

### FRANCE TAKES MEASURES TO INCREASE ITS BIRTH RATE.

Most people abreast of the times know of the alarming decrease in the birth-rate of France and the consequent anxiety on the part of the French Government, and of all thinking Frenchmen. Many half-hearted at-

tempts have been made to lessen this decrease, but only to meet with failure, and so it remained for Mr. Klotz, Minister of Finance, to propose the establishment of a commission composed of experts in each branch of the subject who will be able to deal effectively with the social, military, legal and scientific sides of the question. The commission will be divided into committees, five in number, the first of which will study the administrative and legal side and will inquire into naturalization and marriage laws and the question of infanticide and kindred evils. The second and third committees will consider the military aspect of the subject and the infantile mortality and hygiene, intemperance and tuberculosis, together with questions of assistance to mothers and of the proper education of the sexes, respectively. The fourth will study how best to encourage the growth of large families and how to assist those who have become too large for the financial means of the parents. The Government, too, has begun to give close attention to the welfare and morals of the youth of the country. In order to discourage clandestine meetings between boys and girls and the exchange of correspondence, of which parents disapprove, a regulation has been adopted prohibiting boys under sixteen years of age and girls under eighteen years, receiving letters through the general delivery.

### COMMISSION ON EVANGELISM

Forty Methodist schools will be reached this year in the campaign conducted under the direction of the Student Work Committee of the Commission on Evangelism. Through a correspondence of several months with college president and prospective leaders, the Committee has been arranging a schedule which now embraces institutions from Willamette University to New Orleans, and from New Orleans to East Maine Seminary, and covering practically the whole of the intervening territory. Thirty busy Methodist preachers, including pastors, secretaries, teachers, college presidents and Bishops, comprise the corps of workers. These men are unpaid, except in the reward which the work brings with it, and this, of course, is simply incalculable. The general plan of the work is to have the local workers, Christian Associations or student societies, make careful preparation for weeks in advance. The leader is to spend a week's time, at least, at the institution, not only preaching at a set number of services, but entering into the life of the student body by getting into personal touch, as far as possible, with every man and woman in the school. Through private interviews, as much as through the public preaching, the claims of Christian life and service are presented in the most insistent way. The men who do this work are picked, trained men. When practicable, they are gathered together in coaching conferences to discuss plans and take up all details peculiar to a situation. Such a meeting has been held for the eastern leaders at Newark under the personal direction of Bishop Henderson, the chairman of the Committee. Where the leaders do not meet in this way, they are given careful instruction and suggestion through correspondence. In addition to Bishop Henderson, the Committee includes the Rev. O. W. Fifer, of Des Moines, Iowa; the Rev. Robert S. Ingraham, of Fond du Lac, Wisconsin; William L. Hartman, of Pueblo, Colorado, and William A. Rankin, of Onarga, Illinois.

The correct date of the Lincoln Conference is March 5, 1913, at Independence, Kansas. Bishop McIntyre will preside.

The Central Alabama Conference will open December 12th, instead of December 11th. The place is the same—Gadsden, Alabama. The announcement last week as to place was incorrect. Bishop Thirkield desires to meet the Cabinet of this Conference on December 11th.

## People of Interest

Bishop Thirkield is holding the Alabama Conference this week at Foley, Alabama.

The Rev. Thomas McCary, a member of the Louisiana Conference, died Sunday of this week, and was buried from Trinity Methodist Episcopal Church on Monday.

Dr. D. Dewitt Turpeau, who has charge of the work of the Anti-saloon League among the colored people of Maryland, has established headquarters at 1204 Druid Hill Avenue, Baltimore.

Mrs. Harris, widow of the late Rev. Peter Harris, of the Mississippi Conference, died at Wis, Mississippi, November twenty-ninth. Mrs. Harris was the mother of the Rev. William S. Harris of the Louisiana Conference.

Bishop Hughes preached, under the auspices of the Methodist Social Union in Troy, New York, December tenth. His subject was the "Democracy of the Church." This was the occasion of a great mass meeting. Five hundred men marched to the place of meeting headed by a band.

Bishop William A. Quayle is reported to have purchased a suburban home in Hamline, Minnesota, which is midway between St. Paul and Minneapolis. This is the seat of Hamline University, one of the higher institutions of learning of the Methodist Episcopal Church, and is readily accessible to either of the Twin Cities.

Dr. George A. Gates who, as president of Fisk University, tendered his resignation in September of the present school term, because of ill health, for the same reason, it is believed, took his own life at Winter Park, Florida, on November nineteenth. Dr. Gates was elected president of Fisk University in 1909 and was held in high esteem.

Bishop I. B. Scott preached on Sunday morning, October thirteenth, before a large and appreciative audience in Ezion Methodist Episcopal Church, Wilmington, Delaware, Dr. J. A. Y. Foust, pastor. The Bishop preached also in Haven Church in the afternoon, the Rev. M. C. Jennings, pastor, and in Mt. Zion Church at night, Dr. L. H. Hargis.

A new appointment in the Department of Pathology and Bacteriology at the University of Chicago is that of Dr. Frank K. Barlett, who is a graduate of Rush Medical College and also of the University of Chicago. The chief work of investigation in the Department is now being conducted by members of the Sprague Memorial Institute staff who are also members of the Department and concerns the chemical phases of tuberculosis.

pastor.

The work prospers at St. Marks, New York City, the Rev. W. H. Brooks, D. D., pastor. The trustees asked for \$3,200 for church improvement and Aged People's Home. The congregation responded with \$3,400. During the same period the emphasis was upon the conversion of sinners and thirty-four persons professing faith in our Lord was received into the church. The corner-stone was laid at Butler's Memorial the new mission in Williamsbridge on Sunday, November the 3rd, and the dedication was on Sunday the 10th. The pastor and officials of the Olin Methodist Episcopal Church tendered the use of their magnificent structure and Bishop I. B. Scott delivered a great message which inspired hearts. From this church the congregation marched to the mission where the Bishop assisted by Dr. Allen MacRossie, the District Superintendent, and the Revs. C. Andrews, Gilbert Wilson and Howard Brooks, and the beautiful little house was consecrated to God. For the development of the work, great credit must be given to Rev. Gilbert Wilson, but who could not have succeeded but for the great help of Brooks.



## News Paragraphs

William E. Scott, the rising young Hoosier artist, is to do a moral decoration for one of the Chicago schools.

The College Presidents' Association is to be held in Lincoln, Nebraska, January fourteenth to sixteenth.

Andrew Carnegie celebrated his seventy-seventh anniversary of his birth on Monday, November twenty-fifth.

A home, to be known as the Sojourner Truth House, is to be established for delinquent colored girls in New York.

Miss Tswin Aria, the first Japanese girl to receive the degree of Ph. D., in this country, won this honor at Columbia University.

Mr. Clarence Cameron White, the well-known violinist, has become director of the Victorian Orchestra of Boston, Massachusetts.

Gladstone Dowie, son of John Alexander Dowie, the founder of Zion City, was recently ordained a deacon in the Episcopal Church.

The city farm for inebriates in New York for which that city has purchased 800 acres, will be the first of its kind in the United States.

The Alabama State Federation of Colored Women's Clubs has assisted in the finishing and furnishing of the dormitory for boys at the reformatory.

A tablet has been placed in the clubhouse of the Musical Mutual Protective Union in New York City, to the memory of the brave band of the Titanic.

The *Philadelphia Tribune*, one of our successful Negro journals, celebrates the twenty-eighth year of its history by the purchase of an \$8,000 building, which it will soon occupy.

John Schrank, who shot Colonel Roosevelt at Milwaukee, on October sixteenth, has been adjudged insane and is now an inmate of the Northern Hospital for the Insane, near Oshkosh.

Bishop Stuntz and family were accorded a hearty welcome to South America. Great enthusiasm marked the public reception tendered them in the American Hall at Buenos Aires. The *Buenos Aires Herald* says that Bishop Stuntz, in his response to the welcome addresses, spoke without notes of any kind and so eloquently that his hearers forgot all count of time.

Mr. Julius Malone, a Negro, saved fifteen persons from death by fire in the St. George Hotel at Los Angeles, California, a few days ago. Mr. Malone was engineer of the building, but when the fire broke out assumed charge of the elevator. After rescuing fifteen guests he thought there was another on the upper floor, but upon reaching that floor was overcome by the heat and smoke. When he finally reached the ground floor his clothes were burned off. He was taken at once to the hospital, where he died shortly after arriving there. Mr. Malone, who was 38 years of age, had been in the employ of the proprietor for 23 years and had come with him from Birmingham to Los Angeles but two months ago.

The Journal of the General Conference for 1912 is about ready for delivery. The mailing list in the hands of the Secretary is the same as it was at the close of the General Conference. Meanwhile, however, there must have been many changes of addresses, particularly among preachers whose appointments have been changed. If the address of any delegate has been changed since the time of the General Conference, will he please notify the Secretary, the Rev. Joseph B. Hingeley, D.D., 14 W. Washington St., Chicago, so that the mailing list, which will be furnished the publishers soon, may be correct and to date? The Journal will be a volume of some 1,600 pages, containing all the proceedings; all the reports to the General Conference, and all the reports adopted by the General Conference; also the Episcopal address and all personal notations.

## An Appeal

The General Committee of Home Missions and Church Extension of the Methodist Episcopal Church send greeting and appeal to our widely scattered membership.

First of all, we thank God for your faith and fellowship in the Gospel of Christ and for the confidence given to our plans and labors as we think of your prayers and as we administer your gifts. The past four years have witnessed a hopeful increase of funds for the work of this Board. We are sure that this increase flows from consciences that have been quickened both by larger knowledge of our work and by the finer sense of responsibility for the redemption of this land which the Lord our God has given us. For the many and substantial evidences that the importance of the work grows upon the hearts and minds of our people we devoutly thank God. Likewise we do sincerely praise the generous men and women who take our country into their Christian hearts and covet its citizenship, present and future, for our blessed Lord. Since you are our co-workers in this splendid progress, we do thank God upon every remembrance of you.

### OUR APPEAL COMES TO YOU NOW IN FOUR GENERAL FORMS:

1. We ask that you will take upon your conscience the cities of our Nation. More and more men are impressed that these cities are becoming the moral frontiers of our civilization. With the movement of our people to the cities there must also be a movement of the Gospel thither. As the earlier itinerant followed the new settlers beyond the mountains and plains, so must the modern missionary follow the crowds to all our metropolitan districts, preaching among them everywhere the Kingdom of God. Those who both see and understand the Christ who wept over Jerusalem will not fail to enter the fellowship of His yearning love as they pray and give for the evangelization of our great cities.

2. Likewise do we appeal to you to share with us the burden of those small country churches whose members have moved to city or town, and whose constituency has changed from native to foreign peoples. Such churches stand now in their time of doubt, if not of crisis. It is our conviction that by the change in population God is giving us a new chance for evangelism and that in another generation we shall be grateful that we received and honored the opportunity. We urge our ministers and members over all the land not to abandon the rural church, but rather to keep its altar fires burning more brightly and sacrificially for the glory of the Son of God.

3. We appeal to you again to take into your sympathies and prayers the foreign peoples who come to our shores. It is our faith that Jesus died for every one of them. And how can we be indifferent toward one in whose behalf the Cross of Calvary was lifted? As the presence of foreigners in the ancient city became the gracious occasion of the miracles of Pentecost, so it is doubtless God's plan that the presence of foreigners in our own land shall become the occasion of a modern miracle in which these guests among us shall receive the Gospel in that tongue of sympathy and love wherein they were born. We pray that God may give to our millions of membership an attitude of helpful interest in these new-comers to our land so that we may be able to win them to our Lord and Master.

4. Finally, we ask you to send your thought and prayers afar—even over the waters of the Pacific to Hawaii and southward to Porto Rico, where our missionaries are winning trophies in the name of Christ; and out to the frontiers in the Northwest and Southwest, where many of our workers toil in lonely lands, preparing the spiritual path for the coming thousands and millions and building the highway also for the chariot of our King.

So, with the pressure of these vast interests upon our hearts, we make fervent appeal to the members and friends of the Methodist Episcopal Church to join us in the mighty task of evangelizing America. Inasmuch as our work touches well-nigh all the races of the earth and as many immigrants return in due season to their native lands, our labor relates itself to the evangelization of the world. The Board of Home Missions is in a deep sense a Foreign Missionary Agency. Many of the people to whom this appeal will come worship regularly with societies which were first housed by our Department of Church Extension, while many others were saved by the preaching of men whose work was made possible by our treasury. Our appeal, therefore, is made to your gratitude as well as to your benevolence. But it is made primarily and finally in the name of Christ and for His sake. Here religion and patriotism are united to a sacred end—to the bringing of this nation to Jesus Christ. Brethren and sisters of our great family, help us in this work. Put up your prayers for us. Open your hearts toward us. Send your gifts to us. As your agents and as the agents of your Lord and Master, we send forth this appeal in full confidence that your response will please and glorify the great Head of the Church.

We are asking for a minimum of \$1,600,000 for the next year. Considering the pressing needs of the work and the opportunities of conquest which open before us, this is not a large request. We trust our pastors and people everywhere to respond promptly and generously. A united movement in this strategic hour will compel victories of which we have not even dreamed.

## Savannah Conference Appointments 1912-13

### SAVANNAH DISTRICT.

E. D. Giddens, District Superintendent.

McKinnon, J. D. Brockington; East Boundary, Savannah Supply; Baxley, E. J. Kimble; Brunswick, Grace, J. C. Williams; Brunswick Circuit, W. M. Melton; Clio, supplied, J. M. Strickland; Kingslang, John Collins and J. D. Rouse; Rudsville and Ebenezer, J. H. Bankston; English Eddy and Lyons, supplied, James Robinson; Ludwicy, supplied; St. Mary's, D. H. Martin; Savannah-Asbury, W. V. Daughtry; Savannah-Palen Memorial, C. W. Prothro; Vidalia Circuit, D. G. Green; Waynesville, W. J. Hamilton; White Oak, E. M. Neal; Mount Vernon, P. B. Gilson; Woodbine, J. R. Wallace; Jessup, A. N. Jackson.

### WAYCROSS DISTRICT.

F. R. Bridges, District Superintendent.

Forsyth, W. H. Holmes; Liberty Hill, T. A. South; Macon, Peter W. Rock; East Macon, H. W. Kimballe; Floville, E. J. Wallace; East Man, E. T. Mecheal; Cordele, W. H. Odum; Sparks, J. E. Sapp; Valdosta, J. H. Canady; Thomasville, J. F. Robinson; Waycross, J. S. Shumon; Blackshear, M. P. Moore; Patterson, C. P. Cannon; Glenmore, J. T. Bradley; Nichols and Douglass, supply; Folkston and Traders Hill, B. F. Cowley; Daues Ferry, supplied, Randall Jones; Bolingbroke, A. McCowan; Burney and Moultrie, Green Paul; Fitz-

gerald, supply; South Macon, supplied by S. T. Simmon; Ash Street, Macon, D. Huckleby.

### LAGRANGE DISTRICT.

J. S. Stripling, District Superintendent.

Clupley, E. W. Moore; Culloden, J. O. Murphy; Columbus, J. H. Hawkins; Greenville, William Daniels; Harris Odessa Mountville, N. C. Hudson; LaGrange, G. H. Lennox; LaGrange Circuit, S. C. Crandall; South LaGrange, W. W. Clemons; S. West Point, J. W. Brown; Whitesville, A. D. McLendon; Woodbury and Manchester, A. Cullen; Yatesville and Concord, J. B. Maddix; Waverly Hall, F. L. Johnson; Hamilton, supplied by J. H. Bough; Thomaston and Crest, supplied; Pine, supplied; Stovall and Knott, J. H. Pinkney.

### WAYNESBORO DISTRICT.

W. M. Bellinger, District Superintendent.

Agusta, J. B. Leburd; Bascom, E. W. Claton; Charlestown, S. L. Deas; Dublin and Brewton, G. Dogan, supply; Herndon and Wadley, B. F. Freeman; Miller, D. L. Clarke; Newington, C. R. Robins; Pulaski, S. P. Bryant; Rocky Ford, A. M. H. Evans; Statesboro, W. A. Holmes; Statesboro Mission, supplied by R. Gross; Summit, J. H. Cale; Sylvania, I. T. Griner; Undine, A. L. Smith; Waynesboro and Asbury, James Jackson; Waynesboro Circuit, J. A. Simkins; Holland, W. S. Cook; Hagan, W. B. Hester.



## Forgiveness

### International Sunday School Lesson for December 15, 1912

Matt. 18 15-35.

(Verses 21-35 only are printed.) Memorize verses 21, 22.

**Golden Text:** Be ye kind to one another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Eph. 4:32.

#### The Authorized Version.

21. ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?
22. Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.
23. ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.
24. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents.
25. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.
26. The servant therefore fell down, and worshiped him, saying, Lord, have patience with me, and I will pay thee all.
27. Then the lord of that servant was moved with compassion and loosed him, and forgave him the debt.
28. But the same servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.
29. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.
30. And he would not: but went and cast him into prison, till he should pay the debt.
31. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all the was done.
32. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:
33. Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?
34. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.
35. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

#### Daily Home Readings.

M. Forgiveness, Matt. 18:21-35. Tu. Duty toward offenders, Matt. 18:15-20. W. A forgiving brother, Gen. 45:1-15. Th. Gratitude for forgiveness, Psa. 103:8-18. F. Peace of forgiveness, Psa. 32. S. Right social relations, Eph. 4:25-32. Su. Prayer for forgiveness, Psa. 51.

**Verse 15.** And if—Both a relation and a change in thought between what precedes and what follows is indicated.

**Against thee**—A phrase omitted by some ancient authorities, with a significant change in the sense of the whole passage. As the verse stands, the method of procedure in discipline applies only to cases in which we are personally concerned as aggrieved parties. Without this phrase the rule would apply to all cases of wrong-doing among Christian brethren coming under our notice.

17. The church—Or, the congregation.

**As the Gentile and the publican**—As the uncircumcised foreigner and the notoriously wicked tax-gatherer, excluded wholly from the fellowship of the congregation. The method of dealing with offenders in the Christian congregation is thus to be that of exhortation, and if that be unsuccessful, excommunication. This was the method of the Jewish synagogue as well.

18. What things soever ye shall bind—Jesus is speaking to the apostolic group as the representatives of His church on earth; not as individuals, nor yet as a separate ecclesiastical group. The whole verse, taken together with the similar statements of Jesus found in Matthew 16:18 and John 20:23, refers to the power by which the Church determines the characteristics of the Christian life, the tests of discipleship. This power is, however, contingent upon the possession by the Church of the spirit of Christ, as is clearly evident from the context taken as a whole. That spirit is one of earnest solicitude for the humblest and even for the erring brother.

19, 20—These two verses must be taken together. The promise of verse 19 is contingent upon the in my name of verse 20. Both verses must be read and interpreted in the light of the context and in the light also of other utterances of Jesus touching the efficacy of prayer.

21. To Peter the principles just enunciated by Jesus seemed so broad as to require further explanation.

22. Seventy times seven—Or, seventy times and seven. Either rendering signifies the same boundless love and abiding willingness to forgive the repentant brother.

24. Ten thousand talents—About \$10,000,000.

25. To be sold—The Mosaic law regarded the wife and children as well as the debtor himself, as the personal property of the creditor (Lev. 25:39; 2 Kings 4:1.)

26. Worshiped—Prostrated himself.

28. A hundred shillings—The Greek word translated shillings denotes a coin worth about seventeen cents. The point is the utter insignificance of the one debt as compared with the other.

31. His fellow-servants . . . told unto their lord—As witnesses of the injustice of their fellow servant if not also of the earlier generosity of their common lord, these men were exceedingly sorry. "There is common conscience and moral sense which rules society more than we sometimes think."

33. Shouldest not thou also have had mercy?—It is in this sentence that the teaching of the parable culminates. The recipient of mercy is in a special way obligated to extend mercy.

34. Wroth—Angry.

**Delivered him to the tormentors**—Neither the Jewish nor the Roman law prescribed torture as a mode of punishment for debtors. An Eastern despot, however, would not hesitate to apply the same in an effort to force the debtor to disclose where, according to the Oriental custom, he had hidden his treasures.

**Till he should pay all**—In case the debtor had actually secreted treasures with which to pay, the torture might bring him speedily to his senses and make him willing to surrender. "If, however, the treasures had been lost or squandered, endless torment could not cause them to be restored."

35. So shall also my heavenly Father do—Divine forgiveness is conditioned upon the manifestation of a forgiving spirit on the part of the one seeking God's pardon and mercy.

**From your hearts**—It is a matter of inward disposition, not of outward action. A verbal declaration of forgiveness when not borne out by the inner feeling of the heart is of no avail. It benefits neither the debtor nor the creditor.—From "The Sunday School Journal."

## The Power of Preaching

### Epworth League Devotional Meeting Topic for December 15, 1912

(Matt. 7:28, 29; John 3:1-10.)

By the Rev. A. Preston Shaw, B. D.

#### CONCERNING THE SCRIPTURE.

It is natural for our attention to be drawn to the healing ministry of Jesus and the sacrifice which He made of Himself on Calvary for our redemption, but none the less important in the life of Jesus was the doctrine which he taught. No more important event ever occurred in the life of Jesus than the occasion upon which He ascended "the mount" and calmly sat down and taught His disciples and followers. No other act perhaps has been so productive of fruits to the honor and glory of God's Kingdom. The people needed a healer of diseases. They needed a sympathetic friend to bear their burdens; but they needed most of all to learn and know the way of Life that they might walk therein. This Jesus taught them and His preaching was unusually effective. "They were astonished at His doctrine."

These hearers, however, were not unaccustomed to preaching. Sabbath after Sabbath they had heard the Scribes teach in the synagogues, but soon they had grown weary and slept. The preaching of Jesus was different. It was not a novelty but it contained much that was new. There was no particular dislike for the old, and yet, there was no slavish adherence to it. The doctrines which He taught were of God, but He had partaken so much of God's nature that they were His also. "He taught them as one having authority and not as the Scribes."

In Jonah 3:1-10, we have another illustration of the message which Jonah delivered to Nineveh as the authority of the messenger. There was no air of insincerity about him. He manifested nowhere in his words or countenance the expression of a fake. The threatened destruction of the boat upon which he, as a run-away, had embarked, those three dark days and nights which he had spent in the deep; the miraculous deliverance of the God

whose orders he wanted to disobey, had impressed upon him the importance and truth of his message. As he stood in the streets of Nineveh and proclaimed its destruction within forty days, he knew whereof he spoke and the people heard and repented in sack-cloth and ashes and their city was saved.

#### THE MEANING AND APPLICATION TO US.

Preaching is powerful, but it is powerful only in proportion as it is with authority. Authority, however, does not mean a slavish following of the old or a continuous seeking after novelties. It is a life built upon truth be it old or newly discovered. It is the practical application of those principles which we personally know to be conducive to the highest and truest life.

A preaching that merely satisfies the curiosity of hearers is without power. It is only entertaining. It is no wonder that the theatres excel the churches in this. Any clown can please the curiosity seeker, and the great mass of people can be entertained best by foolishness.

A preaching that plays on well-known silly emotions is also without power. Mere playing to the galleries for "effect" is worthless. There are thousands of people whose only proof of their Christianity is their ability to "get happy" when the preacher plays on some familiar emotional theme or sentiment.

Powerful preaching is that which produces conviction and repentance. It makes the sinner feel that he is lost without Christ. It makes the hypocrite see the boldness and folly of his hypocrisy. It shows clearly the false logic of infidelity. It creates a yearning for higher and nobler things. It strengthens men and women to DO and not simply rejoice in knowing the will of God.

Winchester, Va.



## Gleanings from the Field

### ILLINOIS

Springfield.—Our Third Quarterly Conference was held by our efficient District Superintendent, Dr. R. E. Gilium. Reports showed improvements over the previous quarters held this year. This quarter has been a very successful one. There were four additions to the Church. Many needed improvements and the finance for all purposes were good. The membership has tried as never before to do great things for the advancement of the Masters Kingdom. The District Superintendent preached at Buffalo, Ill., where we have many energetic members, at 11 a. m., and brought many of that congregation to Grace Methodist Episcopal Church at 3 p. m., where he was favored with having present one of our white pastors, Dr. Brandon, who preached to a full house an excellent sermon, after which the Lord's Supper was administered. At the evening service the Church was crowded to its utmost capacity to hear the sermon delivered by the District Superintendent, which was forceful and eloquent. Our District Superintendent is truly a great preacher and wise leader. On Tuesday evening following, the pastor and wife were agreeably surprised by a number of the members and friends who visited the parsonage and after a brief stay left the table well filled with all kinds of groceries and other useful articles, for which we are very thankful to them. I am proud to say that we have a very great people here, who are loyal to the Church and every call. With only one appeal there were five who answered with their subscription for the Southwestern Christian Advocate, and are willing to do all they can to help to secure more. Long live the old Southwestern Christian Advocate.—W. F. Walker, Pastor.

### KANSAS

The Rev. D. Smith, Superintendent of the Topeka District, held his Third Quarterly Conference, October 26-27. The Superintendent preached two able sermons. The Rev. Wm. Johnson, pastor of the African Methodist Episcopal Church, preached in the afternoon at 3 p. m. to a full house. It was said by many that it was the greatest day in the history of the Church. All claims for the District Superintendent were raised. The Quarterly Conference was held on Monday evening. The reports of the different departments showed up well for the Church. The Rev. G. T. Wooten came here from Wichita six weeks ago to look after this work until the Annual Conference. He has organized the Aid Society and Epworth League, and each is doing splendid work. The Sunday School has taken on new life.—The Rev. G. T. Wooten, Pastor; M. S. Jennings, District Superintendent.

### LOUISIANA

For doche.—October 10, my twelve-days' visit to Colfax, La., attending a camp meeting with the Rev. W. C. Turner, pastor of our church there, was a benediction to our work. Three souls were converted. One person joined the church. Each night the altar was crowded with sinners. This is a great place for our Methodism. I found the Rev. Simon Mitchell and his beloved wife standing by the Rev. W.

C. Turner. On returning to my work I was given a grand reception at the Rev. S. Mitchell's home by the members, also I received a goodly number of presents from the good people of both denominations.—S. A. Davis, Pastor of Wiley and Lottie Circuit.

For doche.—At Greens Chapple on Thursday night a large crowd of sisters and brothers came marching down the aisles of the church singing and carrying a sack of groceries containing sixty pounds. They were: Alice Rylander, James Rylander, Joe Stephens, Steve Johnson, Joe Brisco, Mattie Mack, Dinah White, Irene Mason, John Pullard, Mary Richardson, Octavia Simpson, Stella Matthews, Henrietta Perkins, Enniston Perkins, Susie Cealey, James Williams, Georgan Sanders, John Henry, Nettie Bar, Cathren Peales, Merith H. Aney.—S. A. Davis, pastor.

Campbell.—The officials and members of Campbell church have purchased for their pastor, the Rev. H. C. Wilson, a fine horse and buggy, which will improve the progress of the work on this charge. Sunday, the small son of Mr. and Mrs. Porter Walker was baptized by the pastor and one person received as a member into the church. Our Sunday-school Superintendent has been ill for several weeks.—Joseph Commie.

Shreveport.—Sunday, October 6, was a soul-stirring day at St. James church. The spirit of the Lord did visit us and was with us all day beginning with early prayer meeting to the communion service at night. The choir in charge of Mrs. G. A. Cain, rendered excellent music. The Rev. T. J. Johnson is our kind and helpful pastor.—R. S. Brown.

Gray.—In Mount Vernon church a grand rally was given on October 3rd. Each auxiliary was at its post and put forth heroic efforts to make the meeting a success. Victory crowned their efforts. The pastor seems to have things well in hand and is sparing no pains in his attempt to wind up a good year's work here. Too much praise cannot be given the young people of this place, for their interest manifested in the church. Rev. J. D. Frazier is pastor.—James Smith.

### NORTH CAROLINA

Rockingham.—Sunday, October 27th was a day of much interest to the Methodist Episcopal Mission, at this place. The pastor, on his return from Conference at Lenoir, North Carolina, found a few of his faithful leaders, among them Brother A. J. Settle, George Parkham and David Crump, hard at work, preparing for the rally planned before Conference.

This rally was to raise money for a second payment on the Church lot. The people from Bennettesville, North Carolina, a distance of about thirty miles, were invited to be with us. Also those of Phila. Hamlet, North Carolina, and surrounding territory. The day dawned bright and beautiful. Many were out to aid in the cause. The Court House being packed to its utmost capacity. At 11 a. m., in the absence of the Rev. Wm. Wells, of Maxton, who was invited to speak for us at that hour, the pastor, the Rev. Samuel McDonald, spoke to the delight of all who there gathered. Prof. E. J. Sawyer, of Bennettesville, South Carolina, a man of much force, was introduced

at 3 p. m. by Prof. W. H. Thomas, Hamlet's leading colored citizen.

His subject: "The Church and It's Work," was handled with such power, dignity and clearness, as to remove all doubts about his knowledge of the "Church," and its workings. The "Old Mother Church of Methodism" is better known in Rockingham today than ever before. Our most profound thanks to Prof. Snowers, Prof. Thomas and Prof. Stoney, the "Sweet Singer" of Bennettesville, South Carolina. With many others, whose names we cannot recall, for this helpful visit to our town. Amount raised, \$50.—S. McDonald, Pastor.

### TENNESSEE

Dayton.—My first quarterly conference was held October 19-20. The Rev. E. H. Forrest, our honored and much beloved district superintendent, was with us and in holding the quarterly conference every part of the work was looked after, the members were urged to take the Southwestern and three papers were secured. The superintendent also urged upon the people for better pay on pastor's salary, and made a proposition to them that he would give as much as any one member of the church in a rally to come off before Christmas for the pastor. The people feel very proud in having the Rev. E. H. Forrest, as district superintendent, and we feel from the impression that has been made and the interest the people are taking in the church work that great things will come to pass on the district this year. Superintendent Forrest, preached three powerful sermons on Sunday to the delight of all. Quite a number partook of the communion. Collection, \$27.—W. M. Johnson, pastor.

### TEXAS

San Augustine Circuit—Ebeneza Charge. Sunday, October 27th was a great day at this point. Our pastor, the Rev. J. L. Blue planned two months ago to give a present to the faithful worker raising the most on pastors salary. There were 25 envelopes put out. Sunday after the morning service the envelopes were

called in. Mrs. Jane Wade, wife of Prof. T. W. Wade, led in the contest, reporting \$6. Mrs. Blue, the pastor's wife, was next, reporting \$4.51; the others reported nicely. When the proceeds were counted for the day there was \$30.25 on the table. Ebeneza is a small point, but is are coming to the front. These good people have fought hard against some prevailing circumstances, but they are determined to hold on. God bless them.—The Rev. J. L. Blue, Pastor; C. Biggins.

Bremond Circuit.—Our work on this circuit is improving spiritually and financially. Congregations continue to increase and collections are larger than they have been for several years, and a banner of peace is waving over the entire circuit. Our fourth Quarterly Conference was held at Bremond, September 21-22. Most of the officers were present and rendered good reports. The Rev. T. S. Moore, our District Superintendent, presided. He stated that this was the most successful Quarterly Conference he had held on this circuit during the three years he has been on the district. We raised in the business session, \$26.75. The Superintendent preached three strong sermons on Sunday to appreciative congregations. Quite a number participated in the Sacrament of the Lord's Supper. Paid District Superintendent \$34.13; paid pastor during quarter, \$132.03; total raised during the quarter, \$208.91.—J. W. Stone, Pastor.

Streetland.—Our Fourth Quarterly Conference was held at Hopewell on the Winkler Circuit, October 27th, with agreeable success. Our District Superintendent was present and preached a strong and eloquent sermon. Many partook of the Lord's Supper. Paid the District Superintendent \$42.33; Total raised for all purposes, \$274.68. Secured four new subscribers to the old Southwestern Christian Advocate.—H. E. Rutow.

### BROTHER

Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars. J. O. STOKES, Mohawk, Fla.

## ROYAL BAKING POWDER

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## Gleanings from the Field

### ALABAMA.

Brewton.—Our Fourth Quarterly Conference was held by the Rev. P. G. Goins, D. D., on October 26-27. He came to Pollard Thursday before the above date and preached every night. It seemed that each succeeding sermon was better than the previous one. On Sunday morning he preached in Pollard and at Brewton in the afternoon. The Conference was a success and a time of rejoicing. The District Superintendent inquired into every interest of the church, also looked after Mason City college and the Southwestern.—The Rev. G. W. Mann is pastor; Amos W. Willis, recording steward.

Riverside Circuit.—My Fourth Quarterly Conference was held with the Rev. L. S. Price, Superintendent, presiding. Reports showed marked improvement. We paid the Superintendent in full. I can but say for him that he has the church at heart. He is a close observer and looks carefully after the welfare of every department of the church. A word of encouragement to the young men of Apple Spring Church. The young men of Apple Spring Church made the church a present of a Bell, viz.: Messrs. Jim Sandlin, Jim Hardie, Earnest Thomas, Earl Thomas, Ab. Norris, James Smith, Less Rowe, Son Norris, Alex. Holly, Kid Philips, Earlie Hardie, Jordan Holly. On November 10th, Dr. C. M. Jones, Field Secretary of the Board of Sunday Schools, was with me at Apple Spring and preached at eleven a. m. He lectured at 8 p. m. to a crowded house. The members laid \$23.19 for benevolence on the table that night. No-

vember 17th, at Benson, the young ladies laid \$17.19 for benevolence on the table. May God bless the good people of Benson and River Side circuits.—S. L. Damaus, pastor.

### LOUISIANA.

Clinton.—At Asbury Methodist Episcopal Church our Fourth Annual Quarterly Conference convened November 2-3, with the Rev. H. Daniels, District Superintendent, in the chair. The Conference was on Saturday night. Every officer presented written reports which were well received by the Superintendent. The Conference, as a whole, was very good. The Rev. B. C. Gordon, of the African Methodist Episcopal Church, was also with us, and made a very helpful talk concerning the benevolent causes. The Conference closed on Sunday after a very impressive sermon by the District Superintendent. We have paid our pastor up to the fourth quarterly conference, \$180.00; paid presiding elder \$29.55. We have raised at this charge for all purposes about \$400.00. We are coming up to the Annual Conference at Lake Charles with the best report that has ever come up from this charge.—T. P. Taylor, recording steward, E. W. Jackson, pastor.

Pleasant Hill.—Our work is progressing nicely. We have added more than a dozen members to the church this year. Our new church is almost free of debts. Our Rally a few Sundays ago netted \$71. The ladies are raising money to get the Pastor's Conference suit. On the 12th inst. we were happily surprised by a band of young folks, who brought more

than \$50 of choice groceries and some cash. We shall go up to Conference in good shape. We have 12 Southwestern subscribers on our work.—I. B. Henderson.

Cades.—Our Fourth Quarterly Conference was held October 5-6. Dr. Pierre Landry, District Superintendent, presiding. The written reports showed improvement along all lines. District Superintendent paid in full. The Doctor addressed the Sunday School in the morning and at night preached before an appreciative audience. The Rev. H. W. Gray, our pastor, deserves much credit for the christian zeal he displays in this work. We, the members of this church, rallied to the call of our leader, and fed the District Conference one day. Our general has his work at heart and under his leadership success is ours.—Mary E. Trihan.

### MISSISSIPPI

Harrison Circuit.—Our Quarterly Conference was held in Harris Chapel Nov. 16, with the District Superintendent, J. E. Holmes, presiding. Paid the pastor \$50; Elder, \$11.30; missions, \$15.15; total, \$76.45, this quarter. The Elder preached two strong sermons to the delight of all that heard him.—Wm. Herman, pastor.

DeKalb.—Under the administration of our present pastor, Rev. A. B. Britton, our Circuit is in a prosperous condition. We feel that he is a man of God full of power and that his whole heart is in the work of the church. First we had a District Conference under his administration Aug. 24, and was said, by all who visited it to be the greatest ever held in the District. Our last Quarterly Conference was held Oct. 23, Dr. J. M. Shumpert, District Superintendent presiding, at New Hope Church. The officials met with good reports



## ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?  
Do you have night sweats?  
Have you pains in chest and sides?  
Do you spit yellow and black matter?  
Are you continually hacking and coughing?  
Do you have pains under your shoulder blades?

These are Regarded Symptoms of Lung Trouble and

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and we paid the District Superintendent in full. Dr. Shumpert preached an eloquent sermon at St. Mark, Tuesday night, Oct. 22nd. We want to thank the Annual Conference for the pastor that was assigned us this year. He is admired and respected by all. He will take care of all causes. Sam Overstreet.

## The Lesson Handbook, 1913

Vest-pocket size. Handy, Complete, Reliable. Unequaled as a Concise, Comprehensive, Serviceable Commentary on the International Sunday School Lessons (Uniform Series) for the entire year.

By HENRY H. MEYER Edited by JOHN T. McFARLAND

The Lesson Handbook is prepared with the needs of Senior and Adult Classes and Busy Sunday School Workers of mature years especially in mind.

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A storehouse of valuable information for teachers of the Uniform Sunday School Lessons. In this issue of the Handbook there is all the compactness and clearness of statement together with the thoroughness of treatment that we have come to associate with all of Dr. Myer's writings. The general text explanation, with its attendant study of important words, is thoroughly reverent and in harmony with the best conclusions of a devout scholarship. The author's "lessonettes," if they may be so named, will be unusually helpful and suggestive to the thoughtful teacher. The teacher who desires to interest and instruct the increasingly intelligent young people who come to our Sunday Schools will not fail to secure and thoroughly master the contents of this little book.—DAVID G. DOWNEY, Book Editor.

## The Superintendent's Helper, 1913

By JESSE L. HURLBERT Edited by JOHN T. McFARLAND

Vest-pocket size. Pages, 171. Flexible leather. Price by mail, 28 cents.

It is prepared mainly for superintendents and heads of departments, but will be helpful to practically every teacher. Upon each lesson is given a Foreword recording the time, circumstances, and relations to the Bible History, and an Afterword containing a brief summary of the spiritual teachings of the lesson. The Graded Lessons are given in brief, pointed outline, covering the Junior and Intermediate grades. A list of books of reference and blank record leaves are provided.

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New Orleans, La.



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## **BISHOP THIRKIELD'S VISIT TO GREENVILLE.**

On Thursday night, October 24th, our beloved Bishop Thirkield spoke at Revel's Methodist Episcopal Church. After prayer by the Rev. W. Lindsey, of the Baptist Church, Dr. A. Attaway, president of the Mississippi Beneficial Industrial Co., in a few well chosen words welcomed us to us. Response by the Rev. F. Bunton, and the Rev. Dr. H. B. Hart introduced the Bishop, who spoke for about one hour. His audience fairly hung on his words. The Rev. E. Whittenburg, D.D., pastor of the African Methodist Episcopal Church of the city, sang a very short hymn, accompanied by Miss Daisy Lee Armstrong, of his Church. We were favored with the presence of a few of the leading white citizens, viz: The Rev. W. W. Willard, of the Church at Mr. J. D. Barbee, a prominent Methodist layman, and Mr. Max Lemmon, a Jewish real estate dealer, the Jewish Rabbi. The Rev. R. W. Christman, pastor of Mt. Horeb Baptist Church, and W. A. Attaway, M.D., conducted the collection. An offering of \$100.00 was quickly taken for the

Bishop's visit here is still bearing fruit, and no one can estimate the good it accomplished. Another rally was planned after the speaking, and as a result on November 10th, we laid on the table \$108.25. Thus it will be seen that through the faithful efforts of our beloved pastor, the Rev. G. Orange, we will again forge our way to the front. Dr. J. H. Miller, \$7; Dr. W. A. Attaway, \$5; Dr. B. F. Fulton, \$5; C. E. Jordan & Co., \$2; G. Orange, \$4.50; Mattie Sadler, \$15; Kattie Page, \$12; S. A. Williams, \$8.28; Rev. R. J. Lee, \$8; Jennie Daniels, \$6; Lizzie Wallace, \$5.70; Alice Jennings, \$5.20; Mary Harvey, \$5.15; Wm. Allen, \$3; Annie Davis, \$2.50; Henry Clay, \$2; Victoria Banks, \$2; Fiempsey Meade, \$1.65; C. M. Griffin, \$1.50; Rosa Howard, \$1.50; Cado Lang, \$1.50; Fannie Grunly, \$1.40; Warneader Page, \$1.25; Mrs. E. C. F. Trope, \$1.25; Jane Johnson, \$1.20; Bettie Pearce, \$1.10; Alice Jackson, E. C. Pearce, A. L. Mitchell, F. R. Key, D. E. Hughes, W. H. Cook, Cora Cook, Lucey Morris, Author Jennings, G. M. Shaw, R. L. Williams, Mrs. Cado Lang, Mr. M. Howard, Sam Carter, Prof. J. T. Strong, of Itta Bena, Estelina Brown, Richard Daniels, Mary Daniels, gave \$1 each.

## **RECEPTION TO MRS. WILLIAM DANIELS.**

Brunswick, Georgia

On Wednesday evening, October 30th, the many friends of the Rev. and Mrs. Wm. Daniels entered their beautiful residence, and for awhile took complete possession. The cause of the pleasant gathering was a reception tendered Mrs. Daniels by the members and friends of Grace Methodist Episcopal Church on the eve of her departure to Greenville, Georgia, her husband's present field of labor. From 8 to 10:30 the people came in crowds, each one laden with something to add to the pleasantness of the evening. After serving refreshments, a very appropriate program was rendered, touching upon the faithful service rendered the Church and community by Mrs. Daniels during her 17 years' stay in our midst. The pastor, Rev. J. C. Williams was master of ceremonies. The appropriate addresses by Col. C. A. Shaw, Mr. B. L. Jordan and others, touching upon the usefulness of this great character is very indicative of the esteem in which she is held by all who know her. This estimation was more fully evidenced by the donation of a purse by her friends. The presentation was made by Prof. W. W. Curtright, principal of Risley Public School. This was followed by a few appreciative remarks by the Rev. Mr. Daniels in behalf of his wife. Following these remarks Rev. Daniels read an original poem, very appropriately prepared for the occasion. We regret Mrs. Daniels' departure and our best wishes accompany her to her new field of labor; but the bond of friendship that has for 17 years existed between us can not be severed by the separation. May God bless Mrs. Daniels and may she continue to work for the upbuilding of His Kingdom.—(Mrs.) Mary E. Dent.

## **WHY SUGAR IS SWEET.**

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. It is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 20 years.

## **THE NEW YEAR OF THE CENTURY MAGAZINE**

The Century Magazine, whose new year began with the November number, now on sale, promises a large number of attractive features for 1913. Foremost among the features of general interest will be the "After-the-War" series, made up of articles on various points of American progress during the last fifty years and written by famous American Editors, including Col. Henry Watterson of the Louisville Courier-Journal (whose first article appears in the November number), Gen. Harrison Groy Otis, of the Los Angeles Times, Melville E. Stone of the Associated Press, Charles R. Miller, Charles A. Conant, Arthur Holman, William Jennings Bryan and others who have been participants in stirring events of national interest. This series is in many particulars a secret history of a half century of

The Century's new serial will be by Mrs. Frances Hodgson Burnett, and all who have read "The Shuttle" and "Little Lord Fauntleroy" will take keen interest in this new international story whose hero begins as a New York newsboy and becomes an English peer.

Robert Hichens, the novelist, and Jules Guerin, the illustrator, will contribute a new travel series on the now embattled region "From the Adriatic to the Bosphorus." James Davenport Whelpley will continue his century "Trade of the World Papers." Pierre Loti of the French Academy tells what he thinks of America and the Americans. Several sparkling articles on "The Unmarried Woman" will be among the Century features of interest to women, and there will also be articles on woman's progress generally as well as a further discussion of "The Fraternity Idea Among College Women," which began in the November number just issued.

Joseph Pennel, whose lithographs of the Panama Canal were a Century feature several months ago, will contribute four new groups of pictures. Timothy Cole, foremost of wood engravers, will continue his reproductions of old masters. The illustrators whose work will be found in The Century for the new year include almost all of those best known, including Castaigne, Rackham, Brangwyn, Birch, de Monvel, Du Mond, Keiler and Berger. As usual The Century will contain many stories by well known writers of short fiction, among them Owen Johnson, Eden Philipotts, Ruth McEnery Stuart, Lucy Furman, and Ellis Parker Butler.—Century Co., Union Square, New York.

## **MINISTERS AND LAYMEN'S MEETING.**

Hempstead, Tex., Dec. 21.

Dear Brethren—I trust we shall have at least one representative from each charge present and that every inspiration, mutual understanding and profit may come from the meeting. The Ministers and Laymen must get together. Topics for discussion: 1. The Amendments to the Constitution of the Church. 2. The Endowment of Our Institutions of Learning. 3. The Right of a Pastor to Remain at Charge till all of his salary is paid. 4. Best Methods of raising all of the Church claims. 5. Better parsonages & Necessity. 6. How can a greater interest be created in Missions and Conference Claimants, so that we may have an increase in the collections for the same.

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7. The S. W. C. A. in every Methodist home. 8. How can we put greater enthusiasm in our Sunday Schools? How can we offset the influences of the moving picture show and vaudeville?—H. B. Pemberton, President Texas Conference Laymen's Association.

## **OHIO.**

Cleveland—October 5-6. Our First Quarterly Conference was held by our newly appointed District Superintendent, the Rev. E. H. Forest. The Conference was well attended and our District Superintendent was well pleased, this being his starting place. He preached two splendid sermons. Each service was well attended. The Superintendent took hold of the work as though he had had lots of experience. We are praying that this may be the greatest year in the history of the Chattanooga District. Those who communed were 40 in number. Collection \$14.00. The Superintendents claims were raised and paid in full.—Samuel DeLaney, pastor.

## **A WOMAN'S APPEAL**

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Sumner, Box 178, South



## BRIEF MENTION.

A special programme was rendered at St. Paul Methodist Episcopal Church, Shreveport, La., on Nov. 12, at 8:30 p. m. Dr. G. A. Cain, a faithful member of the above named Church, and one of its officers, spoke to a large and appreciative audience of the best people of this city, on "Conservation of the Race." The thoughts advanced by the Doctor were timely and brim full of just what our people need to know and do, in order to lessen the death rate among them all over this country. I wish this information might reach every home occupied by our people throughout this land. The reception followed. Mrs. Julia Marshall, better known as Mrs. Julia Harper, once a faithful member of this church, now of Sherman, Texas, was the honored guest. Mr. M. J. Walker introduced Mrs. Marshall in brief, well chosen words and presented to her a token of esteem, on the part of her old friends. Mrs. Marshall responded by telling of her early life as a member of this church. Mrs. L. P. Segue, Mrs. M. E. James and Doctor Cain sat with Mrs. Marshall upon the rostrum. Messdames W. J. Walker, E. Chambers, O. L. Lucas, Sallie Johnson, Cora V. Johnson, F. Brown, Miss M. Hampton and Mr. M. Wilkin had charge of the refreshments, all filling their station well.

C. W. REEVES, Pastor,  
M. WILKIN, Secretary.

## MT. PLEASANT AND WESLEY-BENTON CIRCUIT.

Yazoo City, Miss.—On the second Sabbath in October the Official Board divided the Classes into four Clubs, appointed them Captains and Colonels over each Club, and started out to make a bold fight for a Church Rally. The Lord must have helped these earnest brothers and sisters to accomplish their desire. Having only about four weeks to work in, the results were as follows: Club No. 1, Prince Johnson, Colonel; Mrs. S. E. Morton, Captain, \$57.65; No. 2, H. S. Morton, Colonel, Mrs. M. S. Pepper, Captain, \$14; No. 3, Chas. Adams, Colonel, Mrs. Hattie Parks, Captain, \$28.85; No. 4, Jas. Morton, Colonel, Mrs. M. Finkers, Captain, \$18.75; public collection, \$2; grand total raised, \$101.10. May the Spirit of the Lord continue to rest upon this body of his servants until they are called to their better homes. Mrs. S. E. Morton, Captain of Club No. 1, was the lucky winner of the prize, a barrel of the finest brand of Patent flour, which was promptly delivered to her residence by the Pastor.

At Wesley Chapel—First Sabbath in November: Club No. 1, B. E. Plunket, Colonel, Mrs. H. J. Williams, Captain, \$16.50; No. 2, Jas. Holmes, Colonel, Mrs. Mollie Bell, Captain, \$12.05; No. 3, Wm. Smith, Colonel, Mrs. M. E. Wilburn, Captain, \$21.22; No. 4, A. L. Holmes, Colonel, Mrs. A. L. Harris, Captain, \$31.59; public collection here was \$70; total, \$82.40; grand total, \$183.50. Mrs. L. A. Harris was the winner of the prize, a fine barrel of Patent flour. These heroic sisters and brothers in the midst of the scarcity of money and the boll weevil disaster, have surprised the whole community, but the Lord will always be with those who are his true servants.—P. H. Davis, pastor.

NURSING MOTHERS AND MALARIA  
The Old Standard Grove's Tasteless Chilli

## SENECA STATION, SOUTH CAROLINA.

The Seneca Station is spiritually and financially alive. The Lord continues to give us a revival of religion. On Sunday the 3rd, inst., the stewards called in the clubs on pastor's salary and got as a result \$100. When the numerical strength of this Church is taken under consideration it is one of the best financial efforts on the district.—L. N. Williams, Pastor.

## LEXINGTON, MISSISSIPPI

On Sunday, November 10th, at 3 p. m., Dr. W. W. Lucas spoke to a packed house of colored and white people in Lexington, Mississippi. The Court House had been secured, and it was filled to overflowing. "White and Black in the South" was the subject lectured upon. One of the leading white citizens of the city said it was the best lecture he had ever heard upon the subject. We are now trying to arrange a date with Dr. Lucas to return to Lexington. The old Methodist Episcopal Church is doing more than any other Church to get an intelligent understanding between the races and to make the relations amicable. The president of Rust University and Prof. Davage, both made able speeches in the Conference. Superintendent Gilliam said it was the best District Conference he has ever held. Dr. E. O. Woolfolk is a splendid worker. His good wife deserves much credit for her work.—P. L. Minge.

## BATON ROUGE DISTRICT.

The Preachers' Meeting met in Jack Chapel, Thursday, October 10th, at 3 p. m., the Rev. J. J. Obee presiding. Devotional exercises were conducted by the Revs. J. D. Banks and H. J. Robinson. The following pastors were present: The Revs. Obee, Banks, Mason, Robinson, Payne, Thomas and Thompson. The Sunday School Lesson, taught by the Rev. Mr. Obee, was interesting. The following ladies took part in the study of the Word: Misses L. E. Barton and L. B. Draker; Mesdames V. B. Spears, Ollie Kent and V. Ferguson. The Rev. G. A. Payne and J. D. Poole preached two able sermons at night. The meeting endorsed the District Superintendent's plans for an advance movement on all lines, to better the condition of their District in the near future. The following commission was appointed to serve as an Advisory Board with the District Superintendent in carrying out his plans: The Revs. J. J. Obee, G. A. Payne, and J. H. Thompson; Mesdames V. B. Spear and Virginia Ferguson, and Miss Lillie E. Barton. These are to meet in joint session with the next monthly meeting at Baker. The officers and members wish the united co-operation of each pastor, choir leader and district steward, Ladies' Aid and Woman's Home Missionary Society president and every lay member on the District.—Notice: Each pastor is asked to pay \$1.00 and each layman 10 cents each to our District fund for a very special and needy cause. You are asked, dear brethren and members, to report this amount at our next Preachers' Meeting, November 7th, 2 p. m. The following resolution was adopted: "Whereas, we are in need of forty-five dollars for immediate use on the District, to be placed at the disposal

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Next Session Begins Sept. 30, 1912

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This directory, which is issued yearly, contains the name and address of practically every Colored business and professional person in New Orleans. It also contains among other things a roster of the various Colored organizations (religious, charitable, fraternal and benevolent); and a guide to points of interest.

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A publication which is of such value to a community must certainly be of value to its advertisers. Honest advertising will be accepted for the 1913 edition up to December 20, 1912. Rates are very low. Ask for proof of the free distribution of the entire issue of 5,000 copies.

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he it resolved, that every pastor, local preacher and district steward be requested to report and pay one dollar at next Preachers' Meeting, November 7th. Be it further resolved, that the pastors will collect ten cents (10c.) from every other member in his local charge for this fund and report same at the monthly meeting." Dear Brethren: As this may be our last meeting before the Annual Conference meets, therefore, be pleased to come. The next meeting will be held at Thompson Chapel, Baker, La., on Thursday, November 7th, at 2 p. m. The Rev. H. Daniels, District Superintendent; the Rev. J. J. Obee, president.—J. H. Thompson.

## INDIANA.

Terre Haute—Revival at Saulter's Chapel closed with fourteen converts.



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lous, eight of which joined our church and two of no choice. Our revival was conducted by Sister Dollie Lewis, a Godly woman, a preacher, and power in prayer. Nightly meetings were crowded. Our finances reached \$101.10 in three weeks meeting. Bless Sister Lewis. Many are asking why we have a church named Saulters. Many years ago lived a devoted Christian, named Albert Saulters, in Terre Haute, whose house was the parsonage of the church and everything. Over the city, in tents under grape arbores followed the church and the church followed him, until his very life was transformed into a most beautiful stone stone building, erected by the Rev. J. Long Franklin, now in Maysville, Ky. In honor of his faithfulness and for what he suffered in cause as a layman, the members to erect a lasting monument to his name. He did not live to see his hopes realized, for he fell asleep in the arms of Jesus some nine years ago. A most beautiful structure stands today with a seating capacity of 1,000. Sixty-nine feet in length, one hundred feet wide. Visiting coming to Terre Haute will find cordial welcome.—I. F. White, pastor.



Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

THE REV. LOUIS DRAKE.

The Rev. Louis Drakes, one of the Superannuates of the Central Alabama Conference, and a member of Scott's Chapel, North Birmingham, Alabama, on the Birmingham District, died Tuesday, October 29, 1912. He was a God sent preacher, beloved by all who knew him. His service on our revival this summer will be long remembered. He preached every day at 11 a. m. And on Sunday night he made a statement that he felt that he was in his last meeting. He was feeble then and asked all to pray for him, saying if he failed to meet them again in service he wanted all to meet him in heaven. He requested the writer to take charge of his body when he died, and preach the funeral. He said he would not be here when Conference convened. Previous to his death he worked three days—Tuesday, Wednesday and Thursday. He was alone almost till death came the following Tuesday, October 29th. His wife had gone to see her son, who was also ill. Tuesday morning he sang, "Go Preach My Gospel, Saith the Lord." Then he preached his last sermon. He told his little granddaughter, who was with him, that she had done all she could for him. He leaves one son, two daughters, and several grandchildren, and a host of friends. The Church has lost a hero, and Heaven has gained a Saint. The following ministers participated in the funeral: The Rev. J. W. Thomas, District Superintendent, I. Townsend, Haywood, Ark., T. W. Leewood, G. W. Brown-Lee, J. T. Carr, the Rev. McKenly of the First Baptist Church, and the Rev. G. W. Mitchel, of the African Methodist Episcopal Church. Pugh.—Washington Pugh, born in the State of Virginia, near the City of Richmond, in the year 1800, was a slave owned by one Mr. Reubin Lindsey, a doctor. He was then sold to one Mr. Edward Pugh, of the State of Louisiana, who brought him to Texas. He was married to Miss Martha Teal. They lived together in San Augustine the balance of his life. There were born to them four children, of which number one survives. It is unknown just how long he had professed a hope in Christ. But during his whole life in this State he was known as a strong Christian. He was well known and honored. Mr. Pugh leaves a wife, one daughter, and a host of friends. He died at the age of 112 years.—The Rev. J. L. Blue, pastor in charge.

Gleanings from the Field

ARKANSAS

Crawfordsville and Jeanette.—The Third Quarterly Conference of Crawfordsville was held October 19-20 at Jeanette, this being the first time that the Quarterly Conference ever convened at this place. The Superintendent was present. The Rev. A. T. Phensen preached a stirring sermon, and the pastor preached an able sermon at night. Collection \$41.50 for this quarter. Elden paid in full. We are planning to build.—M. Vanzant.

Lockesburg.—October 15th was a big day at Lockesburg, at which time our Third Quarterly Conference convened, with Dr. L. G. Harges, presiding. W. D. Murphy was elected secretary. All officers were present except one, and handed in good reports. This was one of the best quarters in the history of the Church, the collection for the quarter was \$58.00. Paid District Superintendent \$21, in full. Dr. Harges is looking after every interest of the Church. He knows how to handle men and is highly esteemed by all the people at this point. Our District Conference at Guarden was one of the greatest ever held. Brother Harges is making friends for the Church. He looks upon the preachers as men and also his officers. The Rev. T. R. Wamble, of Okmulgee, Oklahoma, and Brother M. B. Cane, of Nashville, and Torlett, Arkansas, were introduced, and made good addresses. The Rev. T. R. Wamble, the ex-Superintendent of this district, said he was indeed proud to see the progress this district had made. He said he had never before witnessed such a conference. Sunday morning the Rev. T. R. Wamble preached a great sermon, and at night the Rev. M. B. A. Cane preached to the delight of all. Sacrament was administered to more than a hundred persons.—L. E. E. Nelson, Pastor.

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GEORGIA

RUSS CHAPEL, GREENVILLE.

Our Church is moving on nicely. Pastor and people are pleased with each other. October 6th was a great day at our Church. There were twenty-five baptized at 11:30 a. m., and at 3 o'clock the Lord's Supper was administered to about one hundred communicants; at 8 p. m. the Rev. Daniel, our faithful pastor, preached a soul-reviving sermon. A collection was taken up of \$113.06. This was for the pastor. October 20th the little children had their rally. After killing each little pig we found that they had on the table \$19.06. The young ladies raised \$25.96; total for the day being \$45.00. We are planning for a great time the first Sunday in November.—H. B. Cambell.

Rivertown Circuit.—Saturday and Sunday, October 19-20, were lively days, with us both spiritually and financially. Our Fourth Quarterly Conference was held with District Superintendent G. W. Arnold in the chair. His work was done with patience and love, and show great results. Reports from our good pastor, the Rev. A. J. Noland, and the class leaders showed we are on the progressive line. Our official board met August 6th and planned to raise all our finances, using the Disciplinary plan, and it works admirably. Paid to the pastor this quarter, \$177.34; paid to the District Superintendent, \$22.25; Total amount raised, \$199.59. As the year winds up we are striving to send our pastor to the Annual Conference with a round report. Dr. Arnold, our District Superintendent, preached a heart-felt sermon on Sunday from Matthew 13 Chapter: "The

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Parables of the Sower and the Seed." Our hearts were made glad, and our souls revived. We thank God and the great Methodist Church for worthy leaders like Dr. G. W. Arnold and the Rev. A. J. Noland, our pastor.—W. T. Graham.

MISSOURI

Wesley Chapel.—A committee of ladies recently led many friends to the parsonage at Louisiana for a pleasant visit, and brought many kinds of fruit and assorted groceries, besides a purse as a token of their esteem. One gallon of cream and other refreshments were brought along for serving. We regret we cannot give the names of all who took part in this affair. All pronounced the evening a decided social success. Many

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thanks to the members and friends. Call again.—L. R. Grant, Pastor.



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### Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Mr. Alfred Williams, Jr., has issued invitations to the marriage of his sister, Mathilde, to Mr. Joseph Noel LeBeau on the evening of Wednesday, the Eighteenth of December at five o'clock p. m., in Union Methodist Episcopal Church, this City.

Mrs. Alcinda Thomas desires to express her gratitude through these columns to the following named persons, who during three year's illness, have stood loyally by her as faithful friends: Mrs. Cornelia Drayton, Miss Annie Drayton, Miss Leonteen Vignes and sisters, Mrs. Joly and children, Miss Finney, mother and sister, Sister Berchmans, Mr. James Reid, Rev. Chapman, Mrs. Clara Loyed, Mrs. Thelma Smith, Mrs. Emma Loyed, Mrs. Murphy, Mrs. Louisa Lewis and daughter, Mrs. Susie Johnson, and mother; Mrs. Baptiste, Mrs. Frances Loulsins, Mrs. Alice Monroe, Mrs. Cora Monroe, Mrs. Alice Joseph, Mrs. W. L. Hawes, Mrs. Haines, Mrs. Celestine Osby and Mrs. Seegro and Mrs. Lon Harvey.

THOMSON CHURCH.—The church is undergoing some very needed repairs. The recent visit of Bishop Thirkield, in company with Dr. R. E. Jones and his suggestion as to some repairs were very helpful to me. His interest served to stimulate the entire Board of Trustees and they at once set about the work of repairing the pillars and other parts that are needed. Our indebtedness is arranged so that we now pay \$180 per year, and will not give us as much trouble as heretofore. We are coming up to the conference with an increase in benevolence over last year, which was \$79.00. Collection this week, \$26.00. We are canvassing for the SOUTHWESTERN and shall roll up a larger subscription list than ever.—M. C. Harrison, pastor.

WILLIAMS CHURCH.—Sunday, Dec. 1st, the early prayer meeting was led by Brother John Matthews. At 11 a. m. General speaking meeting, which service was continued at 7:30 p. m. The Sacrament of the Lord's Supper was administered to 90 communicants. One subscriber for the SOUTHWESTERN was secured. Thursday night the 5th the Missionary Sisters rendered a programme for the purpose of raising

their apportionment for the Board of Home Missions and Church Extension, Mrs. M. Bartholomew, president; Mrs. D. C. Mead, secretary. On December 9 Mrs. A. E. P. Albert will give a concert for the benefit of the King's Daughters. Mrs. T. B. Cooper will give a concert on the 23rd for the benefit of the Stewards. Collection, \$26.25. The public is invited. —T. B. Cooper, pastor.

TRINITY CHURCH.—Sunday the corner stone laying was an event worth witnessing. The Revs. Threlkeld, Landry, Marshall, Worsham, Hubbs, and President Melden served acceptably as did Dr. Jones who preached, and told of some of the things that the church stood for. Bishop Thirkield delivered the Dedicatory Address and took the occasion to call attention to the need of greater care and business system in the building of costly churches. The University choir and Mr. T. O. Adams furnished the music which was well worth hearing. Dr. Chapman acted as Master of Ceremonies and was at his best. Collection for the day, \$137.00. The Trustees' report showed that over \$2,540 had been raised since July 7, and since Conference upward of \$3,760 had been raised and applied on the debt of the church. Sacrament was administered to 186 at night by the pastor. The Thanksgiving Day Tableaux was a success and \$27 was realized therefrom. The Sunday School is growing, and the Superintendent, Miss Sarah Jones, is preparing for the Christmas exercises. All are happy and pastor and officers are ready to help close up the work, and give a good account at Conference in January, the Lord willing.—W. Scott Chinn, pastor.

FIRST STREET CHURCH.—We had excellent services all day on last Sunday. The prayer meeting was largely attended. The service at 11 a. m. was a testimonial meeting which was all that could be desired. The Sacrament of the Lord's Supper was administered at night to a large number. Dr. R. E. Jones, editor of the SOUTHWESTERN, was with us at night and rendered good services. The local men were on hand and assisted in the administration of the Lord's Supper. The choir rendered choice music.

The Men's Entertainment will come off next Saturday, December 7th. The general public is cordially invited. The pastor will preach next Sunday at 11 a. m. Subject: "Total Apostasy."—B. Mack Hubbard, pastor.

ST. MATTHEW CHURCH, ALGIERS.—I take this method of thanking the steward sisters for a fine turkey for Thanksgiving Day. The stewards also have had the parsonage papered and there have been other repairs at a cost of more than \$12. The Kings Daughters and Sons had the parsonage covered at a cost of \$45. This is a strong auxiliary to the church and they have done well this year along all lines. Brother B. J. Diamond, one of the local preachers of St. Matthew Church, preached the Thanksgiving sermon Thursday night. Brother Diamond is an all-round man and is loyal to the pastor, district superintendent and the church. All the officers are standing by the church and will see to it that the pastor is paid up in full and goes up to the Conference in good shape, with all

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claims. Mr. and Mrs. M. S. Davage were with us Nov. 17th in our Epworth League service. Mr. Davage made a strong and thoughtful address on what the League and Church stands for, and also unveiled our Epworth League charter with appropriate words. Collection for the evening, good. Brother Henry Rozier, the president, has his heart and mind in the work of the League and the welfare of the church.—J. A. Landry, pastor, 1108 Verret St.

Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

A CARD OF THANKS.

Dr. and Mrs. B. Mack Hubbard take this means to express their gratitude to the Stewardesses of First Street Methodist Episcopal Church for the turkey sent and everything that goes with a turkey, thus making a complete Thanksgiving dinner. Sister Jones, president of the Board, assisted to select the turkey and other things and with Sisters Kate Clark, Ella Dennis and Alice Brown. Sisters Dennis and Brown prepared the dinner. The blessings of the Lord be upon Sister Jones and her loyal band.

## Presidents O

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# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
THE METHODIST BOOK CONCERN,  
Publisher

NEW ORLEANS, DECEMBER 12, 1912

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## WHAT CRIME COMMONLY PROVOKES LYNCHING?

The ill-tempered, extreme and unwarranted statements made by Governor Blease of South Carolina at the recent session of the Governors' Conference held in Richmond, Virginia, would not command serious consideration but for the fact that they have called forth, in certain quarters, statements which are misleading. The friends of the Negro race and the race itself had just as well be frank enough to admit that during the recent years sentiment has been created against the Negro by those who are extreme in their putting of the race question, reinforced by others who, more conservative in speech, are none the less outspoken against the Negro.

There have been two points of attack in creating this anti-Negro sentiment. First, that the Negro desired social equality. This first statement fell flat for the want of tangible evidence. The other point advanced was that assault upon womanhood was a special sin of the Negro. Attempt has been made to show that lynching was but the sequel of these attacks upon womanhood. Attacks upon womanhood, no man of any race would for a moment condone. Governor Blease, of South Carolina, stresses this point, and would have the Nation to believe that there is a reserve justification for lynching because it is a vindication of womanhood. Our distinguished contemporary, the *Times-Democrat*, of this city, in commenting upon the Governors' Conference, falls into the usual error and says: "Governor Blease of South Carolina warmly defends lynching as a fit penalty for the crime which commonly provokes it." Now, we raise the question: "What is the crime that frequently provokes it?" We take issue with the *Times-Democrat* in the inference that lynching commonly is the result of assault upon womanhood. In the first place, assault upon womanhood is not a racial crime. Be it far from us to strike back, or to be the kettle that is to hold the pot black, but there are harrowing and heart-rending incidents to be told on the other side, and the frequency tells its own tale. As a matter of record, there have been in Chicago more assaults upon womanhood in proportion to the population than there have been assaults upon womanhood by Negroes of this country. But what is the common crime for lynching? Not twenty-five per cent of the lynchings have for their excuse attempted assault, or assault, upon womanhood. And it must be borne in mind that of this twenty-five per cent some are cases of robbery or, perhaps, of fight. Since 1885 there have been 3,498 lynchings. More than one-fourth of the total have been white men. To be exact, 977 of the total were white. By far the larger number of lynchings are for the crime of murder, and as dead men tell no tales there is no record to prove who took the initiative in the brawls that provoked the murder. It would be interesting to read a catalogue of crimes for lynching. Among them are these: "Voodooism, poisoning horses, insulting letters, colonizing Negroes,

bad reputation, enticing servants away, slapping a child, refusing to give evidence, testifying for one of his own race, and forcing a white boy to commit crime."

Inasmuch as it is commonly assumed that whenever a lynching occurs a Negro is the victim and that the crime therefor is for assault upon womanhood, it is little less than

provokes it.' In recent years statistics have been gathered of all lynchings noted in the public press, and these statistics show that by far the larger number of lynchings occur on grounds other than the crime alluded to. I presume that at first most of the lynchings occurred on that ground, but lawlessness naturally grows and extends its grounds. So has it been with the lawlessness of murder by lynching.

"Permit me to add that in my opinion the further extension of lynching can be checked only by the education of public sentiment. The public press and men of enlightenment in church and school must be depended on to create a wiser sentiment. So long as the sentiment for lawlessness makes itself more loudly and insistently heard than the sentiment for law and order, so long will lawlessness prevail and law and order be disregarded.

"JAMES H. DILLARD."

## THE GEORGE W. HUBBARD HOSPITAL DEDICATED

In the distant good day when the roll is made up of those servants of the King who gave themselves in consecration and self-surrender, at times with small remuneration and more often in social ostracism, for the uplift of the Negro, the name of George W. Hubbard, the founder of Meharry Medical College and pioneer in the training of physicians for a new people, and, for forty years a devoted teacher, will be placed high on the roll. There is not written a more unselfish, heroic, unostentatious chapter of Christly service of modern times than that which sets down the record of this princely man who, without blare of trumpet, in the even tenor of his way, has sent forth two full regiments of physicians, scattered in various sections of this country. The work of Dean Hubbard as a teacher is attested by the fact that these graduates have passed the medical boards of nearly every State in the Union.

These words, as full as they are, could be spoken at any time appropriately, but more particularly are they in place just now as we refer to the dedication of the George W. Hubbard Hospital, which took place in the city of Nashville, Tennessee, Friday, November twenty-ninth. There were present to take part in the exercises, Bishop J. M. Walden, D.D., LL.D., of Cincinnati; Bishop Wm. T. Anderson, D.D., LL.D., of Cincinnati; Bishop Theodore S. Henderson, D.D., LL.D., of Chattanooga, Tenn.; Bishop Evans Tyree, M.D., D.D., of the African Methodist Episcopal Church; Bishop C. H. Phillips, M.D., D.D., of the Colored Methodist Episcopal Church; the Rev. P. J. Maveety, D.D., of the Freedmen's Aid Society; Mr. John A. Patten, LL.D., manufacturer and capitalist, of Chattanooga, Tennessee; the Rev. J. E. McCulloch of the Inter-Church College of Nashville, Tennessee, and Prof. W. J. Hale of the Colored State Normal School, of Nashville, Tennessee. These, and others, distinguished in various walks of life, came together for the brief dedicatory exercises which covered only an afternoon, largely to

(Continued on Page Eight)



GEORGE W. HUBBARD, M.D.,

Founder of Meharry Medical College, Nashville, Tenn.,  
and for Thirty-Six Years Its Active Head, Sending  
Out During That Time 2000 Negro Physicians

branding a race for the press of this country not to tell the straight, square story. We have not a word to say for the brute who attacks womanhood, whether he be a black brute who attacks white womanhood, or a white brute who attacks Negro womanhood! We do lift our voice in solemn protest on behalf of a struggling people who have enough of native difficulties and handicaps, the outgrowth of slavery and, behind that a long period of darkness. Big-hearted and strong men could at least afford to be fair, if not generous, to such a people.

Dr. J. H. Dillard, formerly Dean of Tulane University, now president of the Jeanes Fund, and president of the Slater Board, has had occasion to speak briefly on lynching. Apropos to the remarks of the *Times-Democrat*, on the crime which commonly provokes lynching, Dr. Dillard, writing to the *Times*, very timely and pertinently says:

"To the Editor of the *Times-Democrat*:

"I would ask that you permit me to correct an incidental statement in your editorial in this morning's issue on the Governors' Conference. Speaking of Governor Blease, you mention his defense of 'lynching as the fit penalty for the crime which commonly



## God, the Father, Communicating With the Soul of His Child

By the Rev. Edwin Whittier Caswell

We are co-workers together with God. In Him we live and move and have our being. Without Him, we can do nothing. We are strong because our hearts are made pure for His indwelling. God speaks to us through nature, revelation and by the direct influences of His voice and Spirit. We often know what a person means who looks at you, without speaking. A man once made up his mind to kill a dog that frightened his horse every time he rode by. He bought a revolver for the purpose, but never again did that dog appear while he had the revolver. Another person wanted to relieve an old dog of his decrepitude and purchased chloroform for the purpose. The dog looked him in the face when he came home and went away, and was never seen at that old home afterward.

If the mind of man and that of lower animals can thus receive communication one from another, how infinitely more probable is it that God can speak to us out of His silence, as well as His voices. He not only communicates the blessings of love, joy, peace and fellowship, which come to us in our being quickened, or born again into His nature, but we know that He also inspires the intellect, speaks to the mind, in the impartation of thoughts, to great inventors, about the wondrous combinations of laws and forces, such as a Newton and an Edison have discovered, for the benefit of mankind. Who shall say that, in their deepest researches, the infinite Father does not impart to the mind the final thought that completes the discovery? For to one is given through the Spirit the word of wisdom, to another the word of knowledge.

Julia Ward Howe, in describing how she wrote the battle hymn of the Republic, says: "I went to bed that night as usual and slept, according to my wont, quite soundly. I awoke in the gray of the morning twilight; and, as I lay waiting for the dawn, the long lines of the desired poem began to twine themselves in my mind. Having thought out all the stanzas, I said to myself, 'I must get up and write these verses down, lest I fall asleep again and forget them.' So, with a sudden effort, I sprang out of bed and found in the dimness an old stump of a pen which I remembered to have used the day before. I scrawled the verses almost without looking at the paper. Having completed my writing, I returned to bed and fell asleep, saying to myself, 'I like this better than most things which I have written.'"

Who will say that God did not inspire this most thrilling and beautiful poem, which this notable woman ever wrote? At least, she seemed to accomplish the composition without effort. When she was not trying to think she accomplished more than in all her

studied efforts after or before, and has it not been so with all great poems and hymns? Have they not seemed to come as "My Faith Looks Up to Thee," came to Ray Palmer, and as "O Love that will not let me go," came in a moment of great anguish to George Mathewson, and as "Jesus, Lover of My Soul," flowed out from the mind of Charles Wesley in a moment of persecution, and "Rock of Ages" came to Toplady while he was being sheltered from a great storm under a mighty boulder?

Are not these really the thoughts of God, planted in the human soul and springing up under the mighty quickening influence of divine power, in a moment of time? Just as God doubtless spoke to the prophets the great truths of prophecy, and they wrote under that divine influence God's will and word to mankind?

It seems that the greatest achievements of the human mind have appeared to be what one calls "by-products," or what Jusus calls "gathering up the fragments," that nothing be lost, and what nearly all feel to be conserving the remnants, or doing some little thing under the impulse of the moment, not realizing at all that they are reaching the climax of greatness.

The great Bernard, no doubt, for his own spiritual comfort, wrote out "Jesus, the Very Thought of Thee," little thinking his name would be handed to posterity attached to a hymn which he might have thought the least of all his literary productions, and Bernard of Cluny, in the same way, wrote "Jerusalem, the Golden," and Cardinal Newman penned his "Lead, Kindly Light." These are evidences that God speaks to the mind as well as to the spiritual consciousness, and it is an evidence that every man's life is a plan, mapped out by the Father's infinite mind, and that, when we go forward in the path of duty, we find some of the little things rising into the majesty of greatness. Any way, we know that goodness is greatness. We are conscious at times that the Divine Spirit impels the soul to great boldness and fearlessness. God said to Joshua, "Be strong and of good courage. Be not affrighted, neither be thou dismayed." David said, "Wait for Jehovah; be strong and let thy heart take courage."

When the people saw the boldness of Peter and John, they took knowledge of them that they had been with Jesus. Holy boldness is from heaven, as well as purity and holiness, and then God impels and inspires the will, for it is God "Who worketh in you to will and to do His good pleasure," and Paul said, "By the grace of God, I am what I am, for he worketh in us that which is well pleasing in His sight."

Brooklyn, N. Y.

## The Outstanding Claim

By the Rev. Joseph B. Mingeley, D.D.

The outstanding claim before the Church to-day is that of the Retired Ministry and the Widows and dependent Orphans of deceased ministers. Not many years ago it was termed the "Neglected Cause." I doubt if the term can properly be applied to-day; though it seems almost pitiable to rejoice so much because we meet sixty-six per cent instead of forty-four per cent of the claims; for fear of placing ourselves in the attitude of a bankrupt who is proud of the fact that he pays sixty-six cents on the dollar, instead of forty-four cents. I would rather be the creditor of the sixty-six cents on the dollar man than of the forty-four cents on the dollar man; but both are bankrupt and do not pay their honest debts.

The Methodist Episcopal Church has law-

retired ministry and other claimants of a Million and a Half Dollars a year. This is a large sum. Yet compared to what it pays to the entire ministry—\$16,000,000—it is relatively small—ten per cent or less. But of this ten per cent it paid last year only about two-thirds—an improvement as compared with the one-third paid in 1908—but still a lamentable showing, especially in view of the pitiable needs of many claimants.

The Church needs more money for its claimants, and we have very little disposition to worry about the plan of its distribution until there is enough money in the treasury to distribute. Every friend of the Veteran Preacher and Widow should resolve himself into an unchangeable committee of one, and demand, not less for other objects, but full payment of the claims of Retired

The adequate support of superannuated preachers could have been provided years ago had not the cause been one that so closely affects the ministers themselves. The history of the growth of Methodism reads like a magic story. There has been nothing clearly seen as a duty but has been done or can be done by a united ministry; but the last plea a minister makes is the plea for that which in the minds of laymen is the first and foremost claim on the Church—the plea for the aged minister and widow. We would not care to repeat the complaints of laymen because of the indifference of preachers to their own cause, and the treasury will be full of money for the Veterans as soon as the 20,000 Methodist ministers determine that it shall be so. Conferences do not apportion enough to their charges. They submit to all sorts of apportionments for other causes and they excuse the increased apportionments or patiently explain them to the people, but there is scarcely a Conference in Methodism that apportions a sufficient amount to care for its Conference Claimants or raises what it apportions.

Relief is sure to come from the JUBILEE GIFT asked by the General Conference for permanent investments in behalf of Conference Claimants. This Five Million Dollars will ease matters considerably. The Million Dollars that goes to the PERMANENT FUND of the Board will enable us to so provide for all necessitous cases as for the weaker Conferences, that Annual Conferences will be able to place in the Annuity Distribution practically all their funds and thereby make a large distribution annuity. Then if there is anywhere in Methodism a claimant who requires more than his Annual Conference can provide for, his claim will be met by funds raised only by the entire Church and handled by the Connectional Board and distributed without reference to Conference boundaries.

It is encouraging to note the increase amounts distributed by the Conferences annuities. There are a few, mostly old Conferences, which have failed to give the claimants the advantage of the newer and better and more respecting method of distribution. They magnify the necessitous features and make the necessitous distribution first, which is contrary to the spirit of the new legislation and contrary to the policy. They need new men as Conference Stewards. A larger annuity distribution would eliminate the greater part of the "necessitous cases" and greatly lessen the break and work of Conference Stewards.

Take one Conference, whose report is before me. Had they placed in the annuity only the dividends which the Discipline requires to be placed there, the annuity would have been about \$2,000, and every case would have been a "necessitous case."

Instead of doing so they made an annuity distribution of \$10.00 a year with a result that not one retired preacher was treated as a "necessitous case" and only one-third the widows remained on the necessitous list and the dividend from the Board of Conference Claimants paid fifty per cent of the necessitous claims.

This Conference greatly increased its apportionment with the expectation that a few of the widows, whose husbands' service had been brief, would remain as necessitous cases; and that within the quadrennium such cases would be entirely provided for by the dividend from the Board of Conference Claimants.

I want to say that in my judgment Conference in Methodism can reach the same condition within the quadrennium it will.

The JUBILEE GIFT is tugging at the purse-strings of the Methodist laymen to break its way into permanent investments for Conference Claimants. They have but to draw the string. The men challenge the preachers to try it.

Two legal points seem to interest



Ist. What control has the Annual Conference over the annuities? It has no control over the Dividends of the Book Concern and Chartered Fund. They must go into the annuity distribution. It has no control over moneys belonging to chartered organizations, some of which, however, either place their funds in the annuity distribution, or directly or indirectly turn their funds over to the stewards for distribution according to the disciplinary plan.

The Annual Conference can put all of the money raised in the churches for the support of claimants into the annuity distribution, or any part of it. The determination is subject to Annual Conference action. Of course, the amount to be paid on an annuity claim will depend upon one giving the money in the treasury. If the annuity claims are \$10,000 and there is only \$1,000 in the treasury, of course, only ten per cent can be paid.

The best policy is for a Conference to put the largest possible amount into the annuity distribution. It is well to remember also that the larger the annuity distribution the smaller the call for necessitous distribution; and that the difficulties in the way of a large annuity distribution are not as large as many imagine.

2nd. The question of pro rating. It is not necessary to argue concerning it. The Bishops made a Ruling. This Ruling was submitted to the Committee on the Judiciary. The Committee on the Judiciary approved the Ruling of the Bishops and the General Conference adopted their report. The question of prorating is no longer a question of opinion; any more than the standing of the Board of Conference Claimants among the benevolent Boards of the Church, which was affirmed in the same way. A preacher who does not pro rate takes money that does not belong to him, not to use a shorter phrase. The Rule is as follows:

#### Pro Rating Ministerial Support

"It is our opinion that the law of the Church in regard to the pro rata division of the amounts raised for Ministerial Support is binding; and it is incumbent on the Pastors and District Superintendents to see that the pro rata division be made." See Report No. 25, Committee on the Judiciary.

The Bishops recognize that it is incumbent upon them to see that the District Superintendents and Pastors require the proper pro rating.

3rd. There were some questions relating to relinquishments and disallowances but I do not know how the question could be more plainly stated than in the Discipline of 1912, last sentence of paragraph 323; section 2.

4th. The question has been raised as to whether quarterly Conference action is necessary in the case of an applicant for the annuity only has arisen. It is our judgment that no such application is necessary, unless the claimant applies for additional assistance from the "necessitous distribution."

In conclusion, what may or what may not be the law is not the important thing today. The important thing is that the Methodist Church does not provide enough money for its claimants; and the *Outstanding Demand of the Church* is for the *Jubilee Gift*; one million of which shall go into the *Permanent Fund* of the Board in order to help equalize conditions and extend a helping hand to those who are in the weaker and poorer Conferences.

By earnest prayer, by an unconquerable purpose to secure the *Jubilee Gift*, and in every other way, make it possible to secure the Methodist Episcopal Church before the close of the quadrennium to pay one hundred cents on the dollar on every claim of its Retired Ministers and Widows and Orphans. By keeping up the rate of increase of the past four years and making the *Jubilee Gift* a reality the General Conference of 1910 will see every "jot and tittle" of the law fulfilled.

## "Words of Gold"

### Opinions of the Great Men of the World on the Bible

Compiled and Arranged by Carl Theodore Wettstein

*Hannah Moore*—English author and teacher:

"The most influential of all moralists," and "one of the chief inventors of the modern tract-society's system of work."

"Christianity is not merely a religion of authority, the soundest reason embraces most confidently what the most explicit revelation has taught, and the deepest inquirer is usually the most convinced Christian. The reason of philosophy is a disputing reason, that of Christianity an obeying reason. . . . Christianity was a second creation. It completed the first order of things, and introduced a new one of its own, not subversive, but perfective of the original. It produced an entire revolution in the condition of men, and accomplished a change in the state of the world, which all its confederate power, wit and philosophy, not only could not affect, but could not even conceive. . . . It gave strength to weakness, spirit to action, motive to virtue, certainty to doubt, patience to suffering, light to darkness, life to death."

(In "Mariana," a series of short essays.)

*Jean Jacques Rousseau*—French philosopher. In "Christ and Socrates":

"I will confess that the majesty of the Scriptures strikes me with admiration, as the purity of the Gospel hath its influence on my heart. Peruse the works of our philosophers with all their pomp of diction: how mean, how contemptible are they compared with the Scriptures! Is it possible that a book, at once so simple and sublime, should be merely the work of man? Is it possible that the sacred personage, whose history it contains, should be Himself a mere man? . . . Where is the man, where the philosopher, who could so live, and so die, without weakness, and without ostentation?"

*Fr. L. Von Hardenberg*—(Novalis) German poet. In "Fragments":

"The Bible begins gloriously with Paradise, the symbol of youth, and ends with the everlasting kingdom, with the holy city. The history of every man should be a Bible."

*Charles Kingsley*—English author:

"The pioneer, that struggles for his existence in the transatlantic forests; the poor that yearns in his miserable hut for redeeming death; the business man, that endeavors to maintain his honor in the midst of the temptations of a busy life; the prodigal son, that starves in a foreign country and is reminded of the words of his mother when sitting on her knees; the peasant boy, that works on a cold morning in the open field and is reminded that the Lord is his Shepherd, he shall not want—all human vocations have found in the Twenty-third Psalm a word that speaks to their innermost heart, and, until the end of all days, men will find such a word of comfort in it."

*Vice-President C. W. Fairbanks*:

"The more the Bible is put into the minds and hearts and daily lives of the people, the less concern we may have with respect to our political laws. Take out of our lives the Scriptures and you would strike an irreparable blow to our national progress and to those high ideals which we associate with America and Americans."

*Best Seller*:

The total issues at home and abroad of Bibles by the American Bible Society during 1912 amounted to 3,691,201 volumes. These issues consist of 430,098 Bibles, 670,728 Testaments, and 2,590,375 portions, an advance in each item over the issues of any year in the Society's history. This reveals the fact that the awakened interest in the Bible Society on the part of the Christian people of America expresses itself at once in a notable increase in the ministry of this Society to the needs of this country and the world. Of

the total issues, 1,837,356 volumes were issued from the Bible House in New York, and 1,853,845 volumes by the Society's agents abroad, being printed on mission and other presses in Turkey, Syria, Siam, China and Japan. The total issues of the Society in the ninety-six years amount to 94,219,105 volumes.—*Chr. Work*.

*William Jennings Bryan*, at an out-door meeting in Union Square, New York, before an audience of ten thousand men, on the Men and Religion Forward Movement:

"Government is good, but the influence of religion is better. Begin life with God. If you do not do so your life will be a riddle that you will never solve. If any of you have been led to look upon the Bible as a man-made book, I want you to put the opposite theory to the test. If we only live up to the things we do understand, we will be so busy doing good we will have no time to bother about the things in God's Word that we do not understand. Had I been on the *Titanic* facing death, do you think I should have wanted any one then to read me a chapter of Darwin's *Origin of Species*, about animal ancestors, or any volume of doubt? No; I should have gone to my Bible for courage and faith, and to Christ the refuge of the soul."

*Japanese Times*:

In a recent article "The Japan Times" is reported as confessing the moral failure of modern Japan.

Recently the Home Office of the government called a conference of representatives of Shintoism, Buddhism and Christianity to consider broadly the religious and moral condition of the nation. In commenting upon the proposed conference the above named newspaper, one of the leading papers of the Empire, makes the confession that "the whole religious fabric of the nation has been destroyed." A spirit of secularism has swept over the country, and everywhere religion and education have been divorced, and as a consequence the nation is not under the sway of any great moral ideas. "In the separation of religion and education, in building up a purely secular system of national education, Japan has expelled all religions from her national schools, much as Jesuitism has been expelled from French schools," says the newspaper. "And as we look back at the total result of this policy, we must say that in the matter of moral education the Japanese schools have largely proved a failure. The sense of failure is felt not only by the most serious-minded of the educators themselves, but by all intelligent observers. It is not impossible that, if the proposed convention proves successful, the educational authorities may find in it some suggestions toward improving the system of moral training in schools."

"It is not unreasonable to conclude that the divorce of religion and education will produce immorality in the United States as well as in Japan," says the *Christian Observer*.

*W. Th. M'Elroy*, in *St. Louis Christian Advocate*:

"Every man should combine religion with his business, not for worldly gain, nor to get customers, not to make people respect him, but to make his whole life, in business, in the home, and in the church, an active influence towards the forwarding of the Kingdom of God in the world. 'There is something more important than making a living,' says a writer, 'and that is making a life.'"

"Whether a man's business is large or small, whether he has large capital or little, there is One whom he should take into his business as a silent partner. He is not a hard partner to get along with. He does

(Continued on Page 10)



# THE CHRISTIAN LIFE

## Could'st Thou Not Watch?

By Asa Lee Kent

"Could'st thou not watch one hour with me?  
Must I in anguish pray alone?  
With heavy eyes you sleeping lay,—  
I, too, have weary grown.  
My heart is torn with agony;  
Wilt thou not pray with me?"  
He pleaded thus with those of old  
In dark Gethsemane.

They could not watch one little hour,  
They left Him all alone;  
"Forbid this cup, if 'tis Thy will,  
But Thine, not Mine, be done.  
Sleep on and take thy rest, 'tis o'er,  
My death is life for thee;  
I take the cross for thee this night  
From drear Gethsemane."

Can we not watch our little hour,  
Can we not pray with Him,  
That we in sin may enter not  
Amid earth's shadows dim.  
Can we not pray, "Thy will be done,"  
Though we have weary grown?  
Shall we refuse to take our cross,  
And let Him pray alone?

Let us be faithful to our trust  
And follow where He trod,  
For this, the path to Calvary,  
Is leading home to God.  
Then better far the crown of thorns,  
The garden and the cross,  
Than all the treasured wealth of earth,  
It's vanity and dross.  
Freedom, Ind.

## Getting the Most from Prayer

By Robert E. Speer

Our profits from prayer may be as rich and ample as are God's promises to the praying heart. This is one principle we need to remember. As Dr. Trumbull says in "Prayer, Its Nature and Scope,"

"Prayer is a privilege and prayer is a power. But the right of prayer has its essential limitations, and he who asks for that for which he has no right to ask, or who asks unqualifiedly for that which he ought to leave it with God to bestow or to withhold, fails to bring his prayer within the scope of these essential limitations; and there is no promise of an answer to his prayer. God's promises of answer to prayer never fail of their fulfilling; but man's hope of answers to his prayers, beyond the promises of God, are always liable to disappointment."

And our profits from prayer can only be such profits as the will of God can approve and the name of Christ can contain. What more than that could be desired? And what are the New Testament passages which assure us of all that we need or are able to receive if we will pray in the will of God and the name of Christ?

And if we so pray, what profits shall we have?

Cowper gives us one answer:

"Prayer makes the darkened cloud withdraw,  
Prayer climbs the ladder Jacob saw,  
Gives exercise to faith and love,  
Brings every blessing from above.  
Restraining prayer, we cease to fight;  
Prayer makes the Christmas armor bright,  
And Satan trembles when he sees  
The weakest saint upon his knees."

Archbishop Trench in three sonnets gives us three more fine answers:

"Lord, what a change within us one short hour  
Spent in thy presence will prevail to make!  
What heavy burdens from our bosoms take,  
What parched grounds refresh as with a shower!  
We kneel, and all around us seems to lower;  
We rise, and all, the distant and the near,  
Stands forth in sunny outline brave and clear;  
We kneel how weak, we rise how full of power.  
Why, therefore, should we do ourselves this wrong,  
Or others, that we are not always strong,  
That we are ever overborne with care,  
That we should ever weak or heartless be,  
Anxious or troubled, when with us is prayer,  
And joy and strength and courage are with thee?"

"A garden so well watered before morn  
Is hotly up, that not the swart sun's blaze  
Down beating with unmitigated rays,  
Nor scorching winds from arid deserts borne,  
Shall quite prevail to leave it bare and shorn  
Of its green beauty, shall not quite prevail  
That all its morning freshness shall eschew  
Till evening and the evening dews return—  
A blessing such as this our hearts might reap,  
The freshness of the garden they might share,  
Thro' the long day a heavenly freshness keep.  
If knowing how the day and the day's glare  
Must beat upon them, we would largely steep  
And water them betimes with dews of prayer."

"When hearts are full of yearning tenderness  
For the loved absent, whom we cannot reach,  
By deed or token, gesture or kind speech,  
The spirit's true affections to express;  
When hearts are full of innermost distress,  
And we are doomed to stand inactive by,  
Watching the soul's or body's agony  
Which human effort helps not to make less—  
Then like a cup capacious to contain  
The overflowing of the heart, is prayer;  
The longing of the soul is satisfied,

## Robert Louis Stevenson's Prayer



ALID Us, O Lord, in  
Our Concerns  
Accept and In-  
flame Our Grati-  
tude; Help Us to  
Repay in Service,  
One to Another, the Debt of  
Thine Unmerited Benefits  
and Mercies \* Help Us Yet  
Again and Ever \* So Order  
Events, So Corroborate Our  
Frailty, as that Day by Day  
We Shall Come Before Thee  
with this Song of Gratitude,  
and in the End We be Dis-  
missed with Honor \* Amen.

The keenest darts of anguish blunted are;  
And tho' we cannot cease to yearn or grieve,  
Yet we have learned in patience to abide."

Bishop Moule in his little book on "Secret Prayer," tells of the profit a woman of prayer received:

"A devoted Sunday-school teacher of whom I have heard was the means under God of bringing scholar after scholar, with always growing frequency, to the feet of Jesus in living conversion, evidenced by a new life of love and consistency. After her death her simple diary was found to contain among other entries the three following, with some intervals between: 'Resolved to pray for each scholar by name.' 'Resolved to wrestle in prayer for each scholar by name.' 'Resolved to wrestle for each by name and to expect an answer.'"

And Phelps, in "The Still Hour," the best book on prayer which we have, quotes the words of Sir Thomas Fowell Buxton:

"When I am out of heart I follow David's example and fly for refuge to prayer and he furnishes me with a store of prayer \* \* \* I am bound to acknowledge that I have always found that my prayers have been heard and answered \* \* \* in almost every instance I have received what I asked for. Hence I feel permitted to offer up my prayers for everything that concerns me \* \* \* I am inclined to imagine that there are no little things with God \* \* \* I understand literally the injunction, 'In everything make your requests known unto God.'"—From the *Sunday School Times*.

## The Carpenter

Jesus was once a carpenter—a man who worked in wood. He probably built houses, prepared lumber, and made furniture. He was a working man, a day laborer among the people of his town; a toiler in whom the laboring classes, in field, factory and mine, have a true and faithful representative; one who has participated in all their hardships, trials, and sufferings, and is therefore able to sympathize with them in all their experiences of need. Better, still, clothed with human love and divine power, he is able and willing to help us as no other friend can. In his plan and purpose to seek and to save that which was lost, Jesus took up the trade of his reputed father and became a carpenter, and thus crowned the humblest labor with honor and dignity. It is a disgrace to be lazy or willfully idle; but to be a toiler in the field, in the ditch, or behind the counter, is an honor, provided we are faithful and efficient in our service.

"If I could hold within my hand  
The hammer Jesus swung,  
Not all the gold in all the land,  
Nor jewels countless as the sand,  
All in the balance swung,  
Could weight against that precious thing  
Round which his fingers once did cling.

"If I could have the table he  
Once made in Nazareth,  
Not all the pearls in all the sea,  
Nor crowns of kings or kings to be,  
So long as men have breath,  
Could buy that thing of wood he made,  
The Lord of lords who learned a trade.

"But still that hammer yet is shown  
By honest hands that toil;  
And at that table men sit down,  
And all made equal by a crown  
No gold or pearls can soil;  
The shop of Nazareth was bare,  
But brotherhood was builded there."

—Religious Telescope

The man whose eyes hold sometimes God's loving light, and sometimes God's pitying tears, has in him the highest and deepest truths that men and women can hold; for there is nothing on earth greater or more godlike than love. Such a man's words may be feeble; but his dumb presence is eloquent.—William Henry Phelps.



## OUR YOUNG FRIENDS

### Bishop Warren's Letter to Katherine

By Dr. W. R. A. Palmer

So many excellent things have been said and appeared in your recent issue concerning Bishop Warren, from the biggest men of the Church, perhaps your humble servant may add his testimony in the form of a story. "Bishop Warren and the Pussy Cat." It was during my pastorate at Orange, Ave. J., that my baby girl Katharine was presented with a half-breed maltese kitten, by a neighbor, which she prized so highly, petted so tenderly and fed so constantly that, as the kitten grew larger and larger, I began to think she was educated too dependently to develop her cat nature. It was sad and heart-breaking to the little girl to hear me speak emphatically and make gestures to the little kitten as follows: "There are too many mice in this house for you to be idle, if you do not catch one to-morrow you will be put out of this house." The next day she inaugurated her life's work by catching three mice, and hence was not put out. This incident was written Bishop Warren, and his opinion asked, since in a recent article in *The Methodist Review* he spoke of the marked intelligence of a certain dog and horse, and this article was the subject of several conversations with the good Bishop. Enough has been said to give your readers a reason for this autograph letter, for which Katharine would not take one hundred dollars, so she thinks. Here it is:

"HENRY W. WARREN,  
UNIVERSITY PARK,  
Colorado.

"Sept. 25, 09.

"My dear little Katherine:

"So your dear little pussy is a cat after all. One would think that after associating so closely with a dear little girl it would be so gentle as never to think of killing and eating anything. But blood will tell and nature will assert itself.

"So the only way to make anything real good is to change its nature, and only God can do that.

"Give the kittie a love pat for me and let it live out its cat nature. That is what it is made for.

"Cordially yours.

"H. W. Warren."

### A Mother's Last Lesson

A mother lay dying; her earthly hours were numbered and the sands of life ran low. Grouped around her were her three daughters, so soon to be left motherless and alone.

Wistfully she eyed the group. Too weak to more than whisper, she made known her wants, of paper, pen and ink. It was brought to her by the eldest. She motioned them to come close. Wonderingly they obeyed.

Falteringly she dipped the pen into the ink well, and with a death-palsied hand quiveringly held the full pen over the spotless page until one drop of ink spattered on the page.

"Dears, erase it," she whispered faintly.

"We can not get it all off, mother," they said.

"I know it, my children; neither can you remove all the blemish of a sin from your soul. Your soul, children, is the page. Remember, keep it spotless."

With these last words on her lips she passed to the great beyond, still clasping the blotted page in her nerveless hand. It was a lesson well remembered and never forgotten by one of the three.—Mrs. Dora B. Phil

### The Children

It is you, my dears, and the gladness  
You bring to the tasks you do,  
Who can lessen this old world's sadness  
By as much as the joy of you.  
It is you, my dears, and your glory  
Of sunshine and word and song  
Who can make life a sweeter story  
Wherever you smile along.

It is you, my dears, with your beauty  
And freshness of mind and heart  
Who must offer your share of duty  
And play yet a nobler part.  
For the world, it has need of beauty  
And youth that is fine and new,  
And the call you may hear to duty  
Is for you, my dears—just you.

It is you, my dears, that the sages  
Have written their counsels to,  
It is you, my dears, that the ages  
Leave legacies to—just you.  
And remember that every letter  
That Wisdom has graven through  
The years, so the world would be better,  
Is for you, my dears—just you.

It is you who must be the bravest  
To fight, if the cause be true.  
It is you who must be the gravest  
In word and in deed—just you.  
It is you who must be the strongest  
To stand till the battle's through,  
And you who must smile the longest  
And never despair—just you.

It is you, my dears, and your glory  
Of gladness and youth and smile,  
Who shall help to say if the story  
Of life and the world's worth while.  
For the years of all time have shaped us,  
And the lore of the ages, too,  
And to say if the Truth's escaped us  
Is for you, my dears—just you!  
—J. W. Foley, in *New York Times*

### A Cat of Parts

BY THE REV. J. D. GILLIAN, D.D.

Sunflower was his name, not because he was a Kansan—but because he was yellow. In fact he was a native of the Mormon capital. When he was very small he was much in need of a home, for he was ugly, and ugly kittens are not often welcomed by grown-up folks. His eyes were too big for his wabby body; he tottered in his gait and meowed most mournfully, like a sick kitten. A family that was soon to move took the foundling along, a "bit of bad luck" some one would say, but if so it did not seem to injure this particular kitten.

He grew up to be a fine specimen of cat-dom. and was even good to look at. He was intelligent. When he "wanted in" he would rattle the door-knob, and in the nighttime when invited to join an open-air concert he would go to the bedside of some sleeper and make his desires known. When his catship was a year old the family of which he was now a valued member prepared to move again. The distance being considerable, a careful inventory of their goods was made. The enumeration of probable articles had not proceeded far when Sunflower's name was mentioned.

"Not an inch shall be go," said the father.

"O. why?" chimed the family in chorus.

"Well, he's just a yellow mongrel and a common thief."

"But he's our cat, and I'll not go one step if I can't take him. So, there now!" said one of the children.

"We're not going to move that cat," firm-

"for in addition to what I have said, it is bad luck to move cats."

This ended the battle of words so far as the father knew, but the household most likely kept up a "powerful lot o' thinking."

One day soon after this mild family jar, the father was returning to the dwelling from the barn and had to pass the side of the dining-room whose only window was next to the path with the only door in the end of the building. Both were screened with wire, and both were closed. Hearing a tinkle of chinaware, and looking through the window he saw Mr. Sunflower on the table selecting his viands.

The wrath-filled man, feeling now abundantly justified in his remarks on the character of the culprit, hurriedly stepped to the door, saying sub-vocally, "This will settle the case, for the folks will not want to move a dead one, and I will finish him now," and he picked up a convenient club as he went.

Jerking the door open he stood with raised club ready to do murder; but to his utter amazement no cat was in sight! Standing in the only avenue of escape, he could see every point in the small room; he looked under the table, the stove and every chair without moving, and confidently expected to see the thieving wretch cowering in fear; but no cat! Had he evaporated? He stood there silent, yet feeling like a dunce. But the cat must be in that room. Standing by the door were two chairs touching each other. Stretched out at full length, half his large body on each chair, was Sunflower, apparently asleep!

Knowing he had been caught, for he had seen the irate master through the tell-tale window, he had been instantly "seized with the conviction" that he was in danger. He did just what any sensible cat would have done—he darted for the door. Finding it shut, and—knowing time (next to wit) was his most precious possession he must have reached it at one bound—more quickly than it can be told he had to devise something else. So he chose to simulate innocence, and formulate an excuse. He had not long to reason, for wrath was at his heels.

Now comes a remarkable exhibition of the pressure of necessity crystallizing instinct into reason; for if Sunflower did not reason, the writer, who was the only witness of this episode, is unable to account for his actions.

Notice this: He was lying just by the door so near his hunter that he could and did place his hand on him, and was feigning sleep. Did he not think? Was he not obliged to reason thus: "I am caught. I know I ought not to have been on this table. I must escape." His attempt was thwarted. When he reached that disappointing door, he had to think further: "If he finds me asleep, he will think I have not been in mischief." Straightway he stretched himself out, had both eyes tight shut and his left arm up over them as he lay on his right side. When the angry man saw it he stood motionless a moment longer and admired the felon who was pleading "not guilty" by thus "playing possum." Sunflower slowly drew his paw down from his eyes and half opening them peeped at his club-laden lord and seeing him still there he quickly replaced it and breathed on steadily. To carry out the semblance of sleep still more perfectly, the rascal stretched himself and yawned in the most natural manner when he was pushed off the chairs and made to go out of the door.

Now he had been obliged to do not only ordinary cat-thinking, but double work; for he had to guess what the man would think also, and act accordingly. The brute conquered the human that time. Throwing down his club the man said: "You're all right, Sunflower. You shall go to Idaho or anywhere else I have to go."

To Idaho he went, and afterward to Oregon, where he lived a long and useful life and died happy and peaceful in his thirteenth year, wept by the remainder of the family and highly respected for his many virtues by all who knew him.—From "The



## For and Against Him (CHRISTMAS LESSON)

International Sunday School Lesson for December 22, 1912

Luke 9:49-62.

Memorize verses 55, 56.

Golden Text: He that is not against us is for us. Luke 9:50.

The Authorized Version

49. And John answered and said, Master we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

50. And Jesus said unto him, Forbid him not; for he that is not against us is for us.

51. ¶ And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem.

52. And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

52. And they did not receive him, because his face was as though he would go to Jerusalem.

54. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55. But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of.

56. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

57. ¶ And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

59. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

61. And another also said, Lord, I will follow thee: but let me first go bid them farewell, which are at home at my house.

62. And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

Daily Home Readings

M. For and Against Him, Luke 9:49-62. Tu. A divided judgment, Matt. 12:22-20. W. An insincere judgment, Matt. 21:23-32. Th. The single eye, Matt. 6:19-24. F. Servants of righteousness, Rom. 6:16-23. S. Choosing sides, Josh. 24:14-25. Su. A solemn choice, Deut. 30:15-20.

Verse 49. John answered—The verb in Greek is used idiomatically and does not imply a previous question. Verse 48 completes Luke's account of the dispute among the disciples as to which of them should be first in the kingdom of heaven and which Jesus had settled by placing a child "in the midst" and pointing out to them the necessity of a childlike and humble spirit. The Master's words, "Whosoever shall receive this little child in my name receiveth me," brought to John's memory the unknown believer whom they say casting out devils in the name of Jesus.

We forbade him—The action of the disciples in this case was in harmony with the spirit of self-conscious superiority of their earlier dispute about rank and position.

50. Against you . . . for you—Against your cause—for your cause.

51. The remaining verses of our lesson belong to the longer passage referred to in the introductory paragraph above, and in which Luke describes in detail the journey of Jesus to Jerusalem, which partook of the nature of an extended mission. This is sometimes called the Peraean ministry because of the route taken through Peraea, east of the Jordan.

The days that . . . he should be received up—Luke refers to the departure of Jesus from life on earth in terms of the final scene, the Ascension. He has in mind, however, the entire closing period of his passion.

Messengers—Exactly the same Greek word which is sometimes translated angels. Compare lesson for December 8.

52. Entered into a village of the Samaritans—Before crossing the Jordan into Peraea.

53. Did not receive him—Jews and Samaritans showed no courtesies to each other. The religious jealousies between the two peoples were very strong.

54. Bid fire to come down—We are here given a glimpse of those characteristics of John and James which caused Jesus to apply to them the name Boanerges (Mark 3:17), meaning "sons of thunder." Some ancient manuscripts of Luke add to this verse the words, even as Elias did. Compare 2 Kings 1:10-12.

and a few add also, For the Son of man came not to destroy men's lives, but to save them.

57. A certain man—Matthew calls him a scribe. (Matt. 8:19) and places the incident earlier. The three incidents here grouped together may have occurred at different times—being grouped together here because of their similarity.

58. The Son of man hath not where to lay his head—His was the lot of a homeless and often shelterless wanderer. He therefore warns the over-enthusiastic volunteer of what he may expect as his disciple.

59. Another—This man was not a volunteer, but one called to be a disciple.

Suffer me—Permit me.

First to go and bury my father—Some commentators think that this sentence contains an allusion to a popular proverb touching the habit of excuse-making. The allusion, however, if it be such, can no longer be traced to its original source.

60. Leave the dead to bury their dead—An emphatic way of saying, "Do not let anything, not even family ties and obligations, stand in your way if it so be that you are called to publish abroad the kingdom of God."

61. To bid farewell—This in the Orient would be a lengthy and formal affair, involving greater delay than burying the dead. Luke cites this added incident to bring out more strongly the principle which Jesus announces in the next verse.

62. Having put his hand to the plow—Having undertaken a task for the kingdom.

Looking back—Regretting having assumed the obligations involved in the task.

Fit for the kingdom—Of right character or possessed of the right spirit.—From "The Sunday School Journal."

## The Transfiguration, Personality Fully Revealed THE HIGHEST EXPRESSION OF TRUTH

Epworth League Devotional Meeting Topic for December 22, 1912

(Luke 2:1-20; Matt. 9:2-8.)

By the Rev. A. Preston Shaw, B. D.

### Concerning the Scripture

When we see that word "Transfiguration," our thought naturally runs to high Mt. Hermon upon one of whose peaks the Son of Man put on the shining garments of the Son of God in the presence of the "Chosen Three," while He talked with Moses and Elias. But none the less significant was that other transfiguration which took place in the "Hill Country of Judea," where by natural processes the Son of God was gradually wrapped in human flesh, and was born in Bethlehem, a Savior of all mankind.

It is a good thing to think of the transfiguration which took place on Mt. Hermon, but at this Christmas tide let us think first of all, not on man-made-God, but upon God-made man. God made flesh dwelling among us in such plainness that even our feeble eyes can behold His Glory.

Marvellous indeed, is the simplicity of the sacred writer's story of the birth of the King of kings. That in itself is one of the best proofs of its truthfulness. When the historian sits down to write the stories of earth's mighty kings, the best in their lives is carefully brought out to prominence while the evil which they have done is as carefully polished over. This was not necessary in the story of the birth of Christ. It is the simple truth which shines in its own brightness far beyond that which any polishing can give.

There are many lessons which we may learn from the birth of Christ and the story found in Luke 2:1-20. At Christmas time we who take time to make proper use of this season of good things are liable to meditate too much upon the mere scenes surrounding His birth. In our imagination we like to see anew the frightened shepherds upon Bethlehem's plain, we like to hear the soothing words of the strong angel of God as he says, "Fear not" and "Glad tidings;" we like to stand beside the manger cradle of the Christ-child and pity the fact that He was born so low, but even in a manger the Christ-child is no object of pity. He is the King of Kings

of His birth, unless there is kept before our vision the great salvation which He brings and unless we appropriate it to our personal use, it is worthless to us; for He came primarily to save His people from their great arch-enemy, not death, but sin.

The second Scripture reference shows how Jesus set about doing the above mentioned task. When they brought the sick-of-the palsy to Him, He said not to him in the beginning, "Be healed" or take up thy bed and walk." He said: "Thy sins be forgiven thee," so that not only in name, but in fact He became the Savior from sin.

### The Meaning and Application To Us

This is Christmas Sunday. It is altogether appropriate that we should turn our attention to the birth of Christ and its meaning to us. One of the foremost questions in our minds should be how can we best spend this Christmas season? How often the purpose of Christmas is entirely overlooked even in its celebration! Is it sensible to seek our own pleasure on this day without thanking Him whose birth has made it sacred? Is it proper to take a deeper plunge into sin on the day on which the Savior from sin was born? Is it proper to make all our gifts to ourselves, relatives and friends and forget the cause of Christ and His Kingdom and the giving of ourselves to Him?

Christmas is the day of all the days of the year. Let us not rest until we appropriate its meaning to ourselves. Let us first of all have our Savior save us this day from all our sins.

Winchester, Va.

The Colored public schools, industrial, agricultural and literary fair and celebration of the 50th anniversary of Emancipation Celebration will be given under the auspices of the Colored Rapid Public School Teachers' Association at the City Public School in Alexandria, La., April 8, 4, 1913. The Fair will consist of exhibits from



## Some of the Season's New Books

Unless otherwise stated the books reviewed on this page are published by The Methodist Book Concern. All books referred on may be purchased, at the price named, of Eaton & Mains, 631 Baronne St., New Orleans, La.

**SOME BY-PRODUCTS OF MISSIONS.** By Isaac Taylor Headsland. Price \$1.50, net.

The author of this important book having travelled extensively, has been able to put into his book the results of his observations of the progress being made in various countries along all lines of modern development. He finds that the wonderful growth of these nations in science, education, invention and trade conditions constitutes the by-products of missions. His presentation of this subject is exceedingly interesting, and adding more to the pleasure derived from the perusal of this book is the delightful use of many well-placed incidents.

This author will be recalled as the writer of "Court Life in China," "China's New Day," "Chinese Mother Goose Rhymes," "The Chinese Boy and Girl," "The Young Chinese Hunters," all of which furnish interesting and profitable reading.

**THE THEOLOGY OF A PREACHER.** By Lynn Harold Hough. Price \$1.00.

In this book is displayed the work of a man who, is both preacher and student of literature and in continuing the style of both, he has given a book of interest. Out of many years of study of the essentials of the Christian life comes this book and to it the author has brought ideas full and beneficent to layman and preacher. The book consists of twenty chapters each alive with that which is interesting and helpful, while through it all like a golden thread runs a devotional spirit very satisfying to the Christian reader.

**SOME MORAL REASONS FOR BELIEF IN THE GODHEAD OF JESUS CHRIST.** By George L. Mains. Price 35c., net.

Although this book is suggestive rather than exhaustive, it is hoped that the message the author brings may be helpful to abiding faith. The author's wish is that it may increase the service which belongs to the Savior.

The discussion consists of two parts in which appear

I. "New Testament Narratives," "Christ's Impression on Early Disciples," "Christ's Sinlessness," "Christ's Oneness with God," "Christ's Unique Teachings."

II. "Abiding Power of Christ's Personality," "Searching Character of Discussion." Conclusion.

**THE SYNOPTIC PROBLEM.** By Professor D. A. Hayes of Garrett Biblical Institute. Price, 35c., net.

Intended primarily for the benefit of those who cannot give sufficient time to the reading of much literature on this subject, but who would like to know something of the subject, this little book will fill an important place. A brief bibliography is given at the end of the work to serve for more detailed study. Both the progressive pastor and layman may find great use for this book.

**SOCIAL CREED OF THE CHURCHES.** By Harry F. Ward. Price 50c., net.

This volume, authorized by the commission of the Church and Social Service of the Federal Council of the Churches of Christ in America, comes as a series of social ser-

vation, and fills a recognized need. The Church has entered upon the field of social action and this little book is meant to serve for study by classes or reading circles and because of this it has been put into as compact and interesting form as has been possible. There are suggestions also for those who wish to study further.

**THE RECOVERY OF THE ANCIENT ORIENT.** By Robert William Rogers, Professor in Drew Theological Seminary. Price 25c.

An address delivered by the author before the Phi Beta Kappa at Allegheny College this year, June 17. He has told in this book the interesting stories of the recovery of ancient Egypt, the recovery of the history of Israel and the excavation and decipherment of the Babylonian and Assyrian inscriptions. The author on familiar terms with all three of these histories has put them into a small compass and by so doing, they will furnish convenient reading for those who are interested in these subjects. Neatly bound in green board with admirable print, the book leaves nothing to be desired in appearance.

**WINNING THE FIGHT AGAINST DRINK.** By E. L. Eaton, D. D. Price \$1.00, net.

To voters who realize the responsibility of citizenship, this book comes as a most helpful and important source of help. It puts into his hand a readable appeal in which every phase of the subject is importantly considered. It brings forward statistics that show the ruin brought about by the selling of liquor and gives sufficient science to explain why alcohol is a poison. With skillful care he sets forth for young reformers the rocks upon which they might come to grief and then gives the Bible lessons upon which he bases his arguments. A valuable book which importantly concerns every citizen and as such, should be widely read.

**CHRISTIANITY AND THE LABOR MOVEMENT.** By William M. Balch, Boston, Mass. Publishers, French & Co. Price \$1.00, net.

This book is considered the only one so far, given to the survey of the labor movement in the light of Christian principles. While comprehensive, it is not exhaustive and interests it readers into further study of the questions it presents. The author, for several years general secretary of the social service organization of one of our large church organizations has from this experience been able to present for the perusal of the Christian minister and the social world, a book both vital and important.

**THOUGHTS THAT BREATHE.** By James W. Anderson. Price 50c., net.

Bishop Quayle in his own inimitable style, has been pleased to write the introduction of this splendid little volume in the following words: "Brother Anderson is a lover of youth and keeps his own youth-heart as all wise and good men do. Out of this enjoyment of youth and love of youth and heart of youth he has preached and written. He has been sane. He has not ranted. He has said true words and pure. He has wanted to

gent and fraught with peril. I think he has helped, and his book will stir up the good in the life of the souls of youthhood. May it be so by the blessing of God our Savior."

The author's great desire is to warm into activity—soul-reaching activity—the members of the Church who are easy of mind as to the responsibility that is theirs in the performance of Church work. He wants them to be breathing, live members of the Church and as such to never weary of effort put forth in the winning of a soul. He encourages and strengthens the loyal ones and encourages their desire to be brought in intimate touch with the Savior. A helpful book and one deserving of large hearing.

**HOW THE BOY WAS LOST.** By Frank B. Cowgill. Price 50 cents.

This is a plea for the study of the nature of a boy and consequently his safe-guarding. It puts the boy entirely into the hands of the parents and the Church and for his final outcome, looks to these influences. It is the job of the mothers of this land when the fathers prove indifferent and over-lenient to keep in intimate touch with the boy and everything that concerns him. A responsibility—a God-given responsibility not to be shirked is that of the guidance of the boy through these years when he is most easily reached and impressed by wholesome or evil influences. Realizing these truths, the author has woven into this book the story of a boy, whose failings and fallings and ultimate reclamation make interesting reading.

**SEEKERS AFTER SOUL.** By John O. Knott. Price \$1.20, net. Publishers: Sherman, French & Company.

This book consists of six chapters or theses.

- I. Job: The Soul's Pathfinder.
- II. Plato: Intimation of Immortality.
- III. Kant: A Protest Against Materialism.
- IV. Hegel: Thistic Evolution.
- V. Persistence of Ideas; The Spirit in the Trend of Thought.
- VI. Robert Browning: The Subtle Asserter of the Soul.

The men whose lives and labors the author has put into the book, have been earnest in their search for that something that lies back of matter. The author's point of view seems suggestive, rather than assertive and his book stirs one to know more of which it gives us a glimpse and in this will be of great help to the reader.

**THE UNDERWORLD AND THE UPPER.** By Charles A. Starr, with an introduction by Wm. Jennings Bryan. Price \$1.00.

Extracts from the introduction by Mr. Bryan will serve as a large and deserving review of this timely book which we give as follows:

"I have read a number of the stories in Mr. Starr's 'The Underworld and the Upper,' and am pleased to commend the general subject matter and Mr. Starr's manner of treating it." "The Underworld and the Upper" "gives a few glimpses of the phases of life seen by those who are devoting themselves to

only give renewed inspiration and new illustrations to those engaged in Christian work, but it will hold out hope to those who have been cast off by friends and relatives. To these it may bring a knowledge of Him "Who sticketh closer than a brother." "It will prove helpful to both those who desire to serve and those who need assistance."

**ANDERSONVILLE.** By J. Frank Hanly. Price 35 cents.

The Andersonville Monument erected by the State of Indiana and dedicated to the seven hundred and two Indiana soldiers who died in Andersonville Prison, 1864-1865, is an example of the sculptor's art which is rarely beautiful. Made of granite after a simply beautiful design, it fittingly commemorates Indiana's Andersonville Prison heroes. The monument was unveiled December 26, 1908 and upon this occasion the oration of which this book consists was delivered. It is masterly and is alive with a style that thrills and grips.

"The Battle of Gettysburg," price 50c., by the same author depicts dramatically a battle scene in the Civil War. In the course of presentation a story of remarkable interest is given. It depicts the horrors of war as displayed in the battle at Gettysburg and is a plea for universal peace.

"Vicksburg" is also from this author's pen, at the small price of 35c. It is the story of the siege impressively told. It contains among other good things a picture of General Grant and pays him a splendid tribute in which his ability as an officer and his worth as a man of sterling character receive full appreciation.

**THE MIND OF CHRIST.** By a D. Bachelor, A. M., S. T. B. Price 50 cents.

This book successfully performs that which the author meant it to do, namely, to suggest interesting methods for the success of the mid-week service, to arouse the inert church member and put him actively at work. The methods herein given have been "tried out" successfully by the author himself. Wherever the plans of which the book treats, have been used, the service has been lifted out of mediocrity and placed upon a satisfactory basis.

**THE RELIGION OF A PERSON.** By James Ellington McGee. Price \$1.00, net.

This work is meant to excite Christians to activity, leading them into new regions where their efforts will bring gratifying results. It is of much value to thinking Christians and being written in a well-balanced and forceful way, it furnishes interesting reading and study. This author has already given us that splendid book, "Jesus the World-Teacher" which pictures Jesus as a successful Teacher who kept constantly before man the final goal of life. His second book although entirely different to the first in subject matter ought to be well received, because of its continuing purpose of making one think.

**CRISES IN THE EARLY CHURCH.** By John Alfred Faulkner. Price 75c.

Containing eight full chapters edifying and interesting, calculated to



# Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Eaton & Malins, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

## THE GEORGE W. HUBBARD HOSPITAL DEDICATED

(Continued From Page One)

pay a tribute to the distinguished and venerable Dean, whose life work will form one of the most beautiful chapters in the history of missionary work. Bishop Theodore S. Henderson, in referring to this occasion, says: "It was the most significant occasion for us in forty years."

A few years ago a hospital for Meharry Medical College became necessary. Popular subscriptions were begun. The building, which had just been dedicated, cost \$40,000, nearly \$7,000 of which was contributed by the faculty of Meharry Medical College and alumni. It is safe to say that the boys of Meharry, wherever they are, revere the distinguished Dean for his consecration and devotion to their best interests, and honor him for his scholarly attainments and his administrative ability. Of the remainder of the cost of the building, Mr. Andrew Carnegie gave \$10,000. The north wing of the hospital was begun April 13, 1910, the cornerstone being laid the following month. At the exercises of the completed building, on November twenty-ninth, Bishop Evans Tyree was the first speaker. As a graduate of Meharry Medical College, he paid a glowing tribute to Dr. Hubbard. Bishop Tyree referred to the fact that he had seen the graduating class increase from six to one hundred, and said: "We would be just as much surprised to see a class graduate from Meharry with less than one hundred as we were surprised at that time to see six graduates. Bishop Tyree was followed by Bishop Phillips, who, in closing his remarks, said: "What can we say of Dean Hubbard? For forty years he has been going before us. I knew him when his hair was black and figure was erect, before the evening of time began to make its appearance in his countenance. And to-day we congratulate him on this great achievement and pray the greatest blessings of Heaven upon him."

Bishop Walden was reminiscent in his remarks, referring to the fact that forty years ago a young man wrote him about work in our Freedmen's Aid Society. The young man finally became connected with Central Tennessee College, as it was named at that time, and later on this same young man Bishop Walden said, decided to take up the teaching of medicine, and thus Meharry Medical College was established. The Bishop himself, for more than fifty years connected with the work for the uplift of the Negro, paid a fine tribute to Dean Hubbard. Then followed brief addresses by Secretary Ma-veety, Bishop Henderson and Dr. J. E. McCulloch. Bishop Anderson, following in a brief address, among other things, said: "Dr. Hubbard has given thirty-six years of magnificent service in this work, and he stands to-day upon the highest pinnacle of success, and because he had iron in his blood. You will not accomplish much unless you are willing to sacrifice; unless you make up your mind to struggle. All of the great things that have been achieved by other races in the world have come through great struggles, difficulties and privations. Every race has had to struggle that has gained prominence, and I admonish you to go and do likewise." Dr. John A. Patten made the closing address.

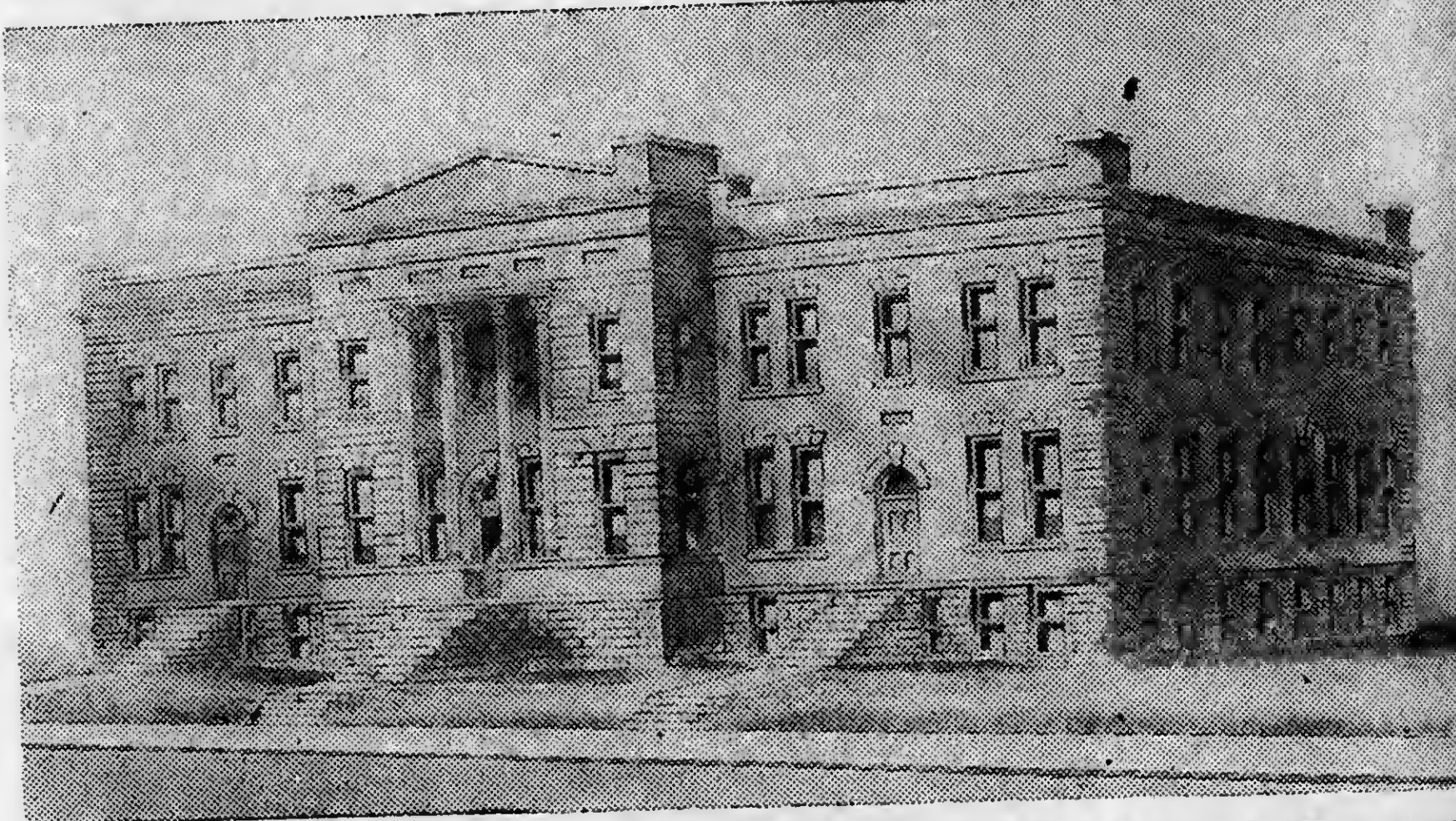
At the close of the exercises, which were held in Meharry auditorium, a procession

the Meharry Medical College and headed by the Meharry Brass Band, marched to the steps of the Hospital and there the dedicatory ceremony was read by Bishops Anderson, Walden and Henderson. Congratulatory letters were received from Governor Hooper of Tennessee; Dr. F. C. Waite, vice-president of the Association American Medical Colleges; President A. W. Harris of Northwestern University; Dr. Charles M. Stuart of Garrett Biblical Institute, and Bishop William F. McDowell. Doctor Stuart's tribute is so beautiful, so appropriate and so deserving that we quote it in full. We are sure that its sentiment will be shared by all who know of the work of Doctor Hubbard, or have read of it through the press and the alumni and friends who have come in contact with this great worker. We give Doctor Stuart's letter in full:

"Garrett Biblical Institution.  
"EVANSTON, ILL., Nov. 26, 1912.

"My Dear Dr. Hubbard:

"I cannot be with you at the dedication, but I am glad clear through that the dream



THE GEORGE W. HUBBARD HOSPITAL OF MEHARRY MEDICAL COLLEGE, NASHVILLE, TENN. DEDICATED

of your life and this consummation of a concentration as perfect as any one work can be is to be realized. There is no more beautiful way to achieve immortality than the way you have chosen, and there is no more beautiful kind of immortality than the one you have achieved. All blessing be multiplied upon you on your dedication day and through all days.

"Affectionately,  
"CHAS. M. STUART,  
"President."

## Of General Interest

### PEACE TERMS NOT YET ARRANGED

The declination of Tewfik Pasha, the Turkish Ambassador at London, to act as a delegate in the peace negotiations because of ill health, places the Porte under the necessity of looking for a third member who will probably be Naby Bey, the newly-appointed Ambassador at Rome.

### HEALTH CERTIFICATES REQUIRED

The Episcopal Church of the District of Nevada, in convocation at Reno, recently adopted a resolution pledging the clergymen to require a certificate of health before performing a marriage ceremony in any case where there is a reasonable doubt as to the fitness of either party for marriage.

### JOEL CHANDLER HARRIS HONORED

Following up the movement which it is hoped eventually will be nation-wide, the

ranged for Tuesday of this week, a commemoration of the birthday anniversary of the famous author of "Uncle Remus." In both the public and private schools of Atlanta "Brer Rabbit," "The Tar Baby," and other stories were read as features of the program. A fund is being raised for the maintenance of a museum at the Harrihome, Snap Bean Farm, near Atlanta, and the memorial association expects to have it completed in the course of the year.

### TEXAS THIRD STATE IN FARM PROPERTY VALUE

From the ninth place, in ten years, Texas has passed to the third, and a recent report of the Secretary of Agriculture shows that 67 per cent of the land area is in farms and ranches. The total valuation of farm lands and buildings in 1910 was \$1,843,208,395, while in 1900 it was \$691,773,613. This marks an increase during the decade of 166.4 per cent. In addition to this overwhelming example of progress the report of the Committee on the establishment of cotton mills shows that there are fifteen cotton mills oper-

ated in Texas and consuming 40,000 bales of cotton per annum.

### LINCOLN MEMORIALS

A bill authorizing the government to take over the farm and homestead in Kentucky where Abraham Lincoln was born, was introduced into the House Saturday of last week, by representative Johnson. The bill would allow the government to accept the memorial as a gift from the Lincoln Farm Association and create an endowment fund of \$50,000 for the maintenance of the farm as a National reservation. Last week, at the Senate Committee on Library voted report unanimously the proposition of the Lincoln Memorial Commission to construct the \$2,000,000 memorial to the mar President in Potomac Park. It is expected that Congress will enact legislation during the next session carrying out the Commission's plan.

### GREAT STRIDES TAKEN IN AGRICULTURAL WORK

In the last annual report by Secretary Agriculture Wilson submitted one day last week, is contained not only a review of past year's work, but also a summary of advance during the Secretary's term of office. During the sixteen years of his service, the farm has steadily increased wealth of production. Most productive all agricultural years has been 1912. Farm wealth is estimated to be \$9,532,000. An important move toward the reduction of cost of living is the production of greater crops, and this move is due to the Department of Agriculture, says the Secretary.



ment to help the farmers, and also to the work of the colleges and experiment stations. The Department of Agriculture, with 2,444 employees in 1897, and with available funds of \$3,272,902, has increased to 13,858 employees, with an appropriation this year of nearly \$25,000,000.

### AN ERRONEOUS REPORT

A report has lately gotten into the Church papers which, because it persists and spreads, I feel called upon to correct. It runs:

"Bishop Charles W. Smith introduced recently in Illinois Conference an innovation which will be welcomed by many of the brethren. In opening the Conference he announced that a list of the probable appointments for the year would be made public on Friday."

How such a statement got into print I cannot imagine, as I said nothing of the sort, and never attempted to do such a thing. I did not hold the Illinois Conference, but that is not a material matter. What I said at the Conferences over which I did preside was in substance, that I desired the District Superintendents to talk freely with the brethren about their appointments; find out all their needs and desires, so that we should recognize their rights and act with the fullest possible information in each case; and that finally I desired that every man should know before the appointments were read what his assignment would be. I did not consider that there was anything new or unusual about this. The only mention made of Friday was that I should be glad to see any minister or layman who had any request to make up to Friday evening; but not later than that unless in very special cases. The purpose of this request was twofold: to secure all information as early as possible and then to have ample and uninterrupted time for the consideration of the appointments. I may add that I have never yet known a list of appointments which was in such condition on Friday of the Conference session that it could be announced without creating the utmost confusion. I hope by the publication of this note to be relieved of the suspicion of attempting to do an impracticable thing.

CHARLES W. SMITH.

### People of Interest

Bishop Hughes has been preaching at Howard University.

Bishop Warne will leave this country for India on December seventh.

Dr. A. S. Kavanaugh has been elected treasurer of the Deaconess Board.

Bishop Wilson has received a gift of one hundred dollars for the Bulgarian sufferers.

Bishop Robinson reached India on October fourteenth. His address is Bangalore, India.

We have a copy of the Minutes of North New Orleans District—Dr. Valcour Chapman is District Superintendent.

Dr. W. D. Crum, United States Minister to Liberia, died at his home in Charleston, South Carolina, December seventh.

The Methodist Episcopal Church (South) has the Galloway Memorial Hospital now in course of construction in Nashville.

Dr. H. A. Buttz delivered a historical address at the formal opening of the Drew Theological Seminary on November 13th.

North Carolina has not had a lynching for six years. A fine record for the old North State considering its environment.

A special gift of \$50,000 has been guaranteed to be given annually for five years to assist Dr. Booker T. Washington in his work at Tuskegee.

The enrollment of Bennett College, Greensboro, North Carolina, is increasing daily and promises to be the largest in the history

Bishop Frank W. Warne, Mrs. Warne and their daughter, Miss Edith, sailed from New York City by the steamship "Koneig Albert," Saturday, December 7th.

The Rev. D. W. Howell, D.D., who has for some time been a special representative of the Board of Sunday Schools, has been elected corresponding secretary of the Deaconess Board. He begins active work in his position January first.

The Board of Managers of Foreign Missions, at its recent meeting, approved of Miss Karlene E. De Bose, of Gainesville, Florida, as a missionary to the DeCoursey Mission in Liberia, Africa. Miss De Bose, on arriving in Liberia, will become the wife of the Rev. William M. McLaurin.

Friends of the late S. Coleridge-Taylor, of London, have written Booker T. Washington of Tuskegee urging his to assist in securing a fund for the support of Mr. Taylor's widow and children. It seems that help is urgently needed as Mr. Taylor's family are left without means to live on. Mr. Washington has received a cable to this effect.

Rev. Tilman Hobson, who is a member of the First Methodist Episcopal Church of Pasadena, Cal., will accept invitations to conduct tent meetings this summer, furnishing his own help and "Gospel Tent." He has held successful revivals in many cities and is now engaged in a great revival at Fort Wayne, Indiana. His Eastern address is Anderson, Indiana.

The Rev. Robert Forbes, D.D., Corresponding Secretary of the Board of Home Missions and Church Extension, who has been in Baltimore undergoing a painful, but not serious, operation, has returned to the office. The Doctor is getting into touch again with the matters of business with which he is so familiar and in connection with which he has been so efficient. Many are rejoicing at his recovery and appearance at his post again.

Referring to Dr. W. F. Oldham, of the Board of Foreign Missions, *Zion's Herald* says: "Bishop Oldham was a valuable man, but Secretary Oldham's services will be infinitely larger. We rejoice in Secretary Oldham's visit to Boston. In him Methodism has one who can represent us adequately and fittingly on all great missionary occasions, and can speak with authority and in a way to command respect among statesmen when missionary matters involve international questions."

The "Sustentation Fund" proposed by the president of the Woman's Home Missionary Society at Des Moines for the relief of preachers in needy fields called out vigorous and illuminating discussion. Mrs. H. A. Webb, delegate from the Vermont Conference told of conditions in New England stating that in one district in her own Conference nearly 75 per cent of the pastors received \$500 a year or less. One with six children has a salary of \$325, another \$225. There are entire townships in which no religious services are held. By action of the Convention Conference Societies so desiring may create "Sustentation Funds" under proper limitations receiving credit for moneys contributed through the Women's Home Missionary Society.

The life of John Monroe Van Vleck, LL. D., Professor of Mathematics and Astronomy in Wesleyan University, Middletown, Connecticut, who died November fourth, was almost exactly synchronous with the history of the college to date. The institution opened its doors in 1831. The man was born in 1833. He graduated from Wesleyan in 1850 at the head of his class and became a member of the faculty in 1853. Thenceforth his life and strength and skill, without stint and with little outside diversion, were devoted to the interest of his Mother college of Methodism. Descended from the Dutch and the French Huguenots this man was an American and a life-long Methodist. He was a mathematician, thoroughly abreast of the

his sympathy, nor his co-operation with the church and faith of his fathers. He was three times a delegate to the Ecumenical Conference of Methodism. In addition to his distinguished work at the head of the department of Mathematics and Astronomy, he was, for fourteen years, the vice-president of the university, a distinction never bestowed upon any other man, and at three different times he was made "Acting President."

During one of these periods, in 1872 and 1873, he was a leader in important steps toward the broadening of the curriculum and the development of the elective systems. His name will be honored in the new Van Vleck Observatory, which will soon crown the hill west of the present campus. His character and work will be memorialized as long as the ideals of Wesleyan University, to which he imparted so much of his own personal quality, abide. Clear of mind, sincere of purpose, strong of will, and wise, his clearness and sincerity and kindness of speech made him a power without any baneful element. His outstanding limitation was modesty, which often took the form of an extreme repugnance to publicity of any kind. Without this limitation his influence might have been well-nigh as wide as it has been profound within the circle of those who knew him. No other man ever did such a life's work for Wesleyan University, at Middletown, Connecticut.

### News Paragraphs

Caleb Johnson, a former slave, who died recently at Allentown, Pennsylvania, owned real estate valued at \$10,000.

President William H. Taft has presented a large portrait of himself, bearing his signature, to the law school of Northwestern University, Evanston.

Rules recently formulated by Navy Yard Commandants and approved by the Navy Department at Washington, will place 20,000 Navy Yard employees throughout the country under civil service.

The American Telephone and Telegraph Company has announced the establishment of a pension fund of \$10,000,000 for the benefit of its employees. The same becomes available the first of the new year for pensions, sick benefits and life and accident insurance.

Congressman Fitzgerald, chairman of the Committee on Appropriations, says that the first ship will pass through the Panama Canal from the Atlantic to the Pacific on September 25, 1913. This is the date of the 400th anniversary of the discovery of the Pacific by Balboa.

The fifth Medical Missionary Conference will be held in Battle Creek, Michigan, December 31st to January 3rd, inclusive. The sessions are to be held in the Battle Creek Sanitarium, and all the missionaries are to be entertained by the Sanitarium during that week. The Methodists will be well represented on the program. Bishop Joseph C. Hartzel of Africa, Bishop James N. Thoburn, of India, and Bishop W. F. Oldham, who was born on the mission field in India, are down for addresses, as is Bishop W. S. Lewis, who sails for China January 10th with Dr. Harry L. Canright who has been home on a furlough, the latter to act as interpreter. Dr. Canright is to talk about his splendid hospital in West China. Rev. Isaac T. Headland of China, and Rev. Joseph C. Floyd, are listed for addresses. Among the women speakers will be Mrs. Lucy Ryder Myers, head of the Methodist Episcopal Training School for Missionaries in Chicago. Her topic is: "Training of Missionaries for Foreign Fields." Bishop Oldham speaks for Rev. W. H. Phelps in the First Methodist Episcopal Church of Battle Creek on the previous Sunday morning, and Mrs. Oldham will occupy the Maple Street Methodist Episcopal pul-



## Washington Letter

By Tam

In view of the fact that the date of the Conference is fixed for March 5th, the brethren in these parts are getting rather busy. So far the prospects are very favorable for a year of success. After a period of sickness, and a much needed rest, which was taken in Ithica, N. Y., Dr. E. S. Williams, district superintendent, is at his post, much improved, and ready to push the work vigorously. We are pleased to have Bishop Cranston, our resident bishop, to preside at the next session of the Conference. He is manifesting a deep interest in the affairs of the Conference and a pleasant and profitable session is anticipated. Rev. W. S. Jackson, Simpson Memorial, is having his usual success. November 14th he had a mortgage-burning, to the joy and delight of the entire congregation. A new Church has been built at Deanwood, Rev. A. Randall, pastor. He has done remarkably well. The church is ready for dedication.

Ebenezer has enjoyed one of the greatest Revivals in her history, conducted by the pastor, W. H. Dean, during the month of October. Three hundred and three accessions. Thirty of the converts were immersed in the Potomac river and 142 baptised at altar the fourth Sunday in October. At 8 p. m. 306 were received into full membership. The girls and women were dressed in white, men and boys wore white carnations in coats. Each bore a sheaf of wheat, led by the pastor, who wore a white robe, followed by the two vested choirs and

all sang as they marched: "Bringing in the Sheaves." One thousand two hundred people witnessed the fellowship service and at least 400 were turned from the church at 8 p. m. An individual Communion set was presented to the church by the Susannah Wesley Bible Class and installed the second Sunday in November. Six hundred and sixty-three communed that day. A Special Sermon was preached to the Old Folks. Dinner was served by Fourth Department of Epworth League, and \$227 for benevolence taken.

Mt. Zion, Sligo, has been signally blessed with a revival that has greatly helped the church. Rev. J. N. Yearwood is pastor, and is doing well. The Installation ceremonies of District Epworth League officers, were conducted at Emory Grove, Md. Rev. B. Truly Perkins, pastor. The exercises were well attended and full of interest.

The parsonage at Benning is being repainted. Rev. W. J. Tyler, the pastor, is bringing this charge to the front. Rev. G. A. Davis, Nashville Memorial, has been conducting a revival with pleasing results. Rev. R. A. Hart has charge of our mission in the Southwest. This is all we have in that section of the city. He and his good people are laboring hard to secure a church. At present they are comfortably located on School St. They have in hand about \$400 toward the purchase of a church, which is a remarkable showing. A Methodist Episcopal church is greatly needed in Southwest Washington.

The occasion was made all the more interesting by having present as guests of the evening, the Jackson College football team, with two of their teachers; also the young ladies of the Rust Home, with their superintendent and co-workers; together with Prof. Charles Stewart, the distinguished press correspondent and humorist, who entertained the company with one of his unique addresses. Altogether the evening was a great success.

Friends of the University will be glad to know that everything is moving along joyfully and prosperously and harmoniously on the Rust campus. The institution never had a better faculty, and never in the history of the school did such a fine body of students come together. The College Department has the largest Freshman Class in many years, which includes three young men from Meridian Academy and one from George R. Smith College, President Sherrill's son. The Upper Mississippi Conference is standing by the interests of the institution to a man, and pushing the endowment successfully. Rust University is the oldest of the Freedmen's Aid Schools, and it has never departed from its early landmarks. Great emphasis is still being placed upon the religious training at Rust. Already plans have been made for the annual revival which is held in the University during each school year. This meeting will be held in early February, after which the convention of all the Presidents of the Freedmen's Aid Schools will be held in the Rust Hall. Many rich experiences are in store for the students of the school this year, and it is the united purpose of every friend of old Rust to make this year the biggest and best yet.

### Hospital Corner-Stone Laying at Washington, D. C.

Under a golden November sky on the afternoon of November 11, 1912, a great crowd gathered at Rust Hall, Washington, D. C., to enjoy the exercises of the corner-stone laying of the fine new hospital building supplementary to Sibley Hospital, which is an important part of the Lucy Webb Hayes Training School for missionaries and deaconesses.

The fact that William Jennings Bryan was announced as the orator of the day doubtless brought many out, but the Methodist constituency of Washington, with many friends from outside the city, was also present in great force.

On the platform erected facing Rust Hall were the two Methodist bishops, Cranston and Moore, together with many clergy of our own and other denominations. A number of the leading women of the Society headed by Mrs. George C. Robinson, president, were also on the platform, and President William H. Wilder, D.D., presided over the exercises. The great audience probably numbered two thousand.

front of the square occupied by Rust Hall and Robinson Hall, with a large contingent on the opposite side of the street, greatly enjoyed the music of the fine band, and the sole singer, Mrs. Duncan Richmond, whose voice of unusual compass and flexibility was heard with delight. There were admirable addresses by both bishops present, and the Rev. Dr. Haywood, who spoke briefly, presented to the audience Mr. and Mrs. Albert Longwell, of Middle Point, Ohio, whose recent gift of \$25,000 names the children's ward of the new hospital.

Mr. Bryan was then most happily introduced by Bishop Cranston and charmed the great audience, as is his custom by his flowing oratory. His address, founded upon our Lord's words in Matt. 25, beginning with the 31st verse, dealt with the practical Christianity of today as shown in the ministry to both body and soul of our sinful and suffering humanity. Mr. Bryan's excellent address was received with hearty applause, and immediately following Mrs. James E. Gilbert, of Washington, in behalf of the ladies of the Washington District Womans Home Mission Society, presented a silver trowel to Mrs. George O. Robinson in an especially happy speech. Mrs. Robinson, after an appropriate and scholarly address, proceeded to the new building, where the ceremonies of the corner-stone laying were completed and she pronounced the building consecrated "to the service of humanity and the glory of God."

The new building will follow closely the form and construction of Rust Hall. It extends from Rust Hall on North Capitol Street to Pierce Street. It will be six stories in height and will cost about \$125,000. It will be fitted up with the latest appliances and abundant provision will be made for out of door treatment on the roof and the balconies surrounding the sun parlor. The building is named for its generous friends and patrons, Mr. and Mrs. George O. Robinson.

### Personal and General

Madam Portia Washington-Pitman gave a piano recital at Trinity Methodist Episcopal Church, Houston, Texas, December 9, 1912.

R. M. Baranco of Baton Rouge, A. C. Torrence of Arkansas, J. T. Stocking of this city, and R. P. Williams, also of this city,—all members of Meharry's graduating class of 1912, have passed successfully, examinations before the Louisiana Medical Board.

Mr. J. D. McCain of Gahagan and daughter, Miss Lillian A. have returned from Lake Charles where Miss Lillian had been seriously ill for three months, attended by Dr. Marmillion and nurse, Mrs. Ferrell. Miss McCain is now fully recovered and is teaching in one of the public schools near her home.

### Words of Gold

(Continued From Page 3)

not require more than we can easily give. And in trouble or reverses, in sorrow or sickness, He is one who sticketh closer than a brother, who will reward us abundantly for all that we do for His cause and in His name, and who will in the end acknowledge us as His own. That silent partner is Jesus Christ, the Saviour of the world."

John Wesley, the founder of Methodism: "Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind of degree, to the spirit of persecution. If you can not reason nor persuade a man into the truth, never attempt to force a man into it. If love will not compel him to come, leave him to God, the judge of all."

Napoleon I, to the directress of a girls' school:

"Religion is of the utmost importance in a school for girls. It is the safeguard for the mother as well as for the husband. Educate us believing Christians, not gossiping rationalists."

William E. Gladstone:

"Every system, which considers a reli-

### Rust University Celebrates Father Adams' Birthday



Rust University at Holly Springs, Miss., has been having a series of very interesting and instructive events during the present school year, for which the university has been noted for some time. Chief among the social functions occurred on Friday evening, November the 15th, which marked the eighty-second birthday of the Rev. Moses Adams, the oldest member of the Upper Mississippi Conference, and the oldest trustee of the University. Father Adams is a frequent visitor on the Rust campus, and the faculty and students were not contented to let this birthday pass unnoticed. Consequently arrangements were made for a birthday supper in the University dining hall, which was tastily and beautifully decorated for the occasion, and a special menu provided under the direction of the domestic science department. At 6:30, when Father Adams entered the dining-room, escorted by the President, he received an ovation of cheers and greetings, and was seated at the head of the teachers' table with a beautiful birthday cake lighted with candles before him. Every seat in the large dining-room, which is said to be the largest students' dining-room in the State, was occupied. After the supper a choice musical and literary program was rendered, including brief addresses and greetings from Prof. White of the M. I. College, Profs. Dansby and Pinkett of Jackson College, Jackson, Miss., and Miss M. Ella Becker, superintendent of the Rust Home, and the Rev. Dr. H. E. Jones; after which President Docking, in behalf of the faculty and students and other friends of Father Adams, presented him with a high-grade tailor-made suit of clothing and thirty dollars in gold. This was a rich experience to Father Adams, who was so broken up by joy and gladness, that he gave way to tears of rejoicing and gratitude. He made a few remarks, endeavoring to express his appreciation of the event; but the students and faculty got their greatest joy out of the pleasure of honoring a man so worthy as Father

Adams, the oldest member of the Upper Mississippi Conference, and the oldest trustee of the University. Father Adams is a frequent visitor on the Rust campus, and the faculty and students were not contented to let this birthday pass unnoticed. Consequently arrangements were made for a birthday supper in the University dining hall, which was tastily and beautifully decorated for the occasion, and a special menu provided under the direction of the domestic science department. At 6:30, when Father Adams entered the dining-room, escorted by the President, he received an ovation of cheers and greetings, and was seated at the head of the teachers' table with a beautiful birthday cake lighted with candles before him. Every seat in the large dining-room, which is said to be the largest students' dining-room in the State, was occupied. After the supper a choice musical and literary program was rendered, including brief addresses and greetings from Prof. White of the M. I. College, Profs. Dansby and Pinkett of Jackson College, Jackson, Miss., and Miss M. Ella Becker, superintendent of the Rust Home, and the Rev. Dr. H. E. Jones; after which President Docking, in behalf of the faculty and students and other friends of Father Adams, presented him with a high-grade tailor-made suit of clothing and thirty dollars in gold. This was a rich experience to Father Adams, who was so broken up by joy and gladness, that he gave way to tears of rejoicing and gratitude. He made a few remarks, endeavoring to express his appreciation of the event; but the students and faculty got their greatest joy out of the pleasure of honoring a man so worthy as Father



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## Gleanings from the Field

### GEORGIA.

Brunswick Church.—The Fourth Quarterly Conference was held by District Superintendent E. D. Giddens. The Sabbath's services were very largely attended and the sermons by the District Superintendent at 11 o'clock, and by the Rev. Wm. Daniels, ex-District Superintendent, at night were full of thought and information, and very favorably commented upon by those who heard them. At the business meeting on Wednesday evening reports from various departments of the Church show that the Church is progressing, and that a harmonious spirit prevails among the officials of the Church. Amount raised during the Quarter for the pastor, \$187.57; for the District Superintendent, \$31.65; Total amount raised by stewards, \$219.22; amount raised by trustees, \$84.10; grand total for quarter, \$303.32. Timely remarks were made by the Superintendent, touching upon the condition of the Church, etc. Complimentary remarks were exchanged by the Superintendent, Pastor and officials for service rendered one to the other during the year, etc. Thus passed into history a great meeting which proved very helpful to all concerned.—The Rev. J. C. Williams, Pastor; (Mrs.) M. E. Dent.

### LOUISIANA.

Woodlawn.—The third quarterly conference convened at Woodlawn Methodist Episcopal Church, October 12-13. The district superintendent being absent, the Rev. T. F. Robinson held the quarter on Saturday night and love-feast. One convert. Sunday he preached a splendid sermon and received another convert and the sacrament was administered to 45 or more. Paid the superintendent in full. Raised this quarter, \$115.27. Conversions this quarter, 11.—A. C. Mitchell, pastor.

Longstreet.—The Lord blessed us in our revival. Nineteen converted and added to the church. Sunday, October 18th, was Our Rally. The

in making this rally a success. The Rev. G. Ogilvie was with us and preached a good sermon. Class No. 1, F. Thomas, \$4.10; 2, J. Daniel, \$12.70; 3, H. Sampel, \$8.45; 4, B. Gibbs, \$4.65; 5, E. Ross, \$11.00; 6, C. Ross, \$7.90; 7, A. Wirs, \$16.40; 8, A. Ogilvie, \$9.35; 9, A. Powell, \$2.00; 10, F. J. Thomas, \$4.60; 11, P. White, \$2.00; 12, E. L. Williams, \$6.60; Public collection, \$13.65. A concert was given October 12, 1912, by Mrs. Rosa A. Powell, Mrs. L. Wies and Mrs. Z. Long. It was a great success. They realized \$10. May the Lord bless them. I wish to think the members and friends for their helping in this rally.—J. L. Augustus, pastor.

Pineville.—Brother Edward J. Riley, one of the young men, acted the part of a good Samaritan. Seeing that Brother Peter Good, one of our old faithful brothers, nearing his 87th year of his life, was down and out, unable to do anything, also his wife, for nearly two years; he went out foraging and from the mill hands and the white people, brought the old man and his wife \$9.00 worth of groceries. Brother Good never failed to be at Sunday-school only until of late. Why could not more have this kind of helpfulness. Brother Riley desires to be emulated. Twenty-nine colored men and white, were the contributors. God bless the young man and the donors for their charitable-ness and the old man and woman in their cheerfulness. The members surprised the pastor recently by bringing to the class meeting fifty pounds of groceries for which the pastor extended many thanks. The stewardess presented the Rev. H. J. Wright with a purse of five dollars which was also accepted with many thanks.

Perry.—Our third quarterly conference was held by our district superintendent, who gave two great lectures; one on Baptism and the other on the Work of the General Conference, to a well crowded house. The Rev. H. C. Wilson was with us and preached a good sermon. Our work shows success. One reclaimed; four-

have put a new sill under the church and the bricks are on the ground and paid for, to put pillows under the church and the money is in the treasury to pay for the work. We are hard at work trying to rebuild our steeple. A little help from the Church Extension would pull us out. On the seventh of October there were three surprises given the pastor at Briggs Chapel. The party was made up of old and young, led by Mrs. B. Wells. Nearly every family here took a part. Over one hundred pounds of groceries were presented. Cream and cake were served, all of which we are very thankful.—E. B. Richards, pastor.

### OKLAHOMA.

Harris Chapel, Boley, Okla.—Sunday, Oct. 13, services began with the early prayer meeting at eleven o'clock. The Rev. Mr. Bennet preached; Subject: "Thy Faith has made Thee Whole." All services were well attended. We are all planting Methodism up here in this land and country.

The following gave in the Rally for the building of a church at this place. The Rev. R. D. Gatewood, ls Pastor; H. Young, \$22.26; Mrs. H. Young, \$5.00; L. D. Bright, \$10.25; M. E. Dyer, \$5.00; The Rev. L. R. Kersey, \$13.48; Eva Chambers, \$4.05; Randle Kersey, \$5.00; Ellen Davis, \$1.60; Mattie Kersey, \$2.00; Mandle McClodel, \$5.20; C. C. Dyer, \$10.00; Verger Dyer, \$5.00; J. C. Dyer, \$10.00; Mattie Young, \$5.00; Morton Dyer, \$5.00; Mrs. L. A. Dyer, \$14.75; W. Jackson, \$3.90; Nancy Dyer, \$1.00; Cleo Nunley, \$1.00; Total raised, \$158.80.

### TEXAS

#### Nixon Circuit.

The pastor selected six young misses, all members of Harris Chapel church, and put into their hands soliciting lists, and then put up three prizes, viz: Ladies' Gold Watch, as first prize; second prize, Gold Bracelet; third prize, a Gold ring. The following are the names of the young ladies who had only two weeks to compete for the above prizes: Miss Idella Gay, who raised \$15.13; Miss Claudie Crane, who raised \$16.78; Miss Nora Mack, who raised \$9.38; Miss Myrtle Harris, who raised \$17.50; Miss Ida Blakey, who raised \$6.30; Miss Letitia White, blank; total, \$65.09. Miss Harris won first prize; Miss Crane second and Miss Gay third. On Saturday we had a big hen barbecue, which netted \$7.50 and the Sunday collection included, gave us a total of \$85.90. When expenses were taken out, we had the neat little sum of \$60.95, making a total in two weeks time, including a previous effort of \$36.60 of \$122.50. Too much praise cannot be given the young ladies, who labored so incessantly, and earnestly for the church; we are trying to ceil our church before cold weather sets in. We are few in number, but we mean to be heard from both at the annual conference, also, in the \$10,000 campaign subscription. We have only 27 members at this point, three men, the rest women and children.—Jas. R. Carnes, pastor.

Dalingerfield.—A grand rally was given October 26th for the pastor's salary. J. H. Carter, the recording steward, was engineer on train No. 1, M. K. and T. J. B. Body, District Steward, engineer on train No. 2, I. & G. N. R. H. Holomons, the extension, engineer on train No. 4, South ern Pacific. When each with their crew arrived at the station, \$85.90

was unloaded on pastor's salary.—District Steward, engineer on train No. 3, Texas and Pacific. F. C. Critt-Jas. Clark, Pastor.

Newton Circuit—My Fourth Quarterly Conference convened at Newton, October 17-18 and 19-20. The District Superintendent, W. L. Duncan, spoke in the interest of the Southwestern. We were able to close out in fine shape before a splendid congregation. The District Superintendent preached several able sermons. They their appreciation by giving liberally in the collection. We take this method to thank Mrs. Richard Gallaway, B. B. Butler, Dan Blut, D. Gasoway and the many others space will not allow us to mention. We are indeed glad to be put in position to pay our District Superintendent up in full. We are preparing to close out Sunday, November 3, 1912, with our Conference Rally. We are planing to raise \$150. Mr. Amos Sells and his choir are expected. They never fail in our service. His choir has stamped its music indelibly upon our hearts. We raised \$24.05.—The Rev. N. N. Sawyer, Pastor, (Miss) Zimmer Rhone, Secretary and Steward.

## Some of the Season's New Books

(Continued from page 7.)

discuss the crises in early Christian history in clear, concise language, such that could be easily grasped and understood by all who are interested in the origin of their religion. There are additional notes for those who wish to carry on further studies. The author's aim is to make the history of the crises so interesting that it will be carefully read by numbers of intelligent laymen as well as ministers and theological students.

THE REASONABLE RELIGION. By the Rev. Coke Woods, Ph.D. Price 50c.

The author recognizing that such large numbers of people, intelligently particular in their business methods are willing to accept almost anything in the way of religion, makes this plea for "reasonable religion." The addresses of which his book consists aim to show that the religion of Christ is entirely reasonable. So well does he plead that these addresses of which 13,000 copies have been distributed over Central California, have become this book and this at the request of many, including laymen, university students and ministers of the gospel. The addresses because of their striking reasonableness have been warmly received and for the book we hope the same.

SPIRITUAL VALUES. By William W. Guth. Price \$1.00.

A book consisting of fourteen ways in which emphasis is laid upon the strengthening of faith. From the author's preface we quote: "Young men and women especially, should have the deeper aspects of life continually set before them. Skepticism does not represent their real attitude to things eternal. They are unwilling rather than intentional doubters. They recognize that the faith of the fathers is still a living faith and are far more ready to accept than reject this faith."

The following are the subjects treated of in six of the essays of which there are fourteen: "Giving What Ye Have," "The Perils of Popularity," "Peace Within," "Hiding from Jesus," "Every Man to His Own House," "Round-About Ways of God."



## Conference Notices

### Special Notices.

#### TEXAS ANNUAL CONFERENCE.

Reduced rates on all roads to Hempstead. Tickets on sale December 17, for all trains due at Hempstead, December 18, at one and one-third fare for the round trip, limited to December 24 for final return. The pastors will please see that their delegates purchase round trip tickets to Hempstead, Texas.

FREEMAN PARKER, Secretary.

#### W. H. M. SOCIETY, TEXAS CONFERENCE.

Dear Sisters, we will soon meet in our annual session at Hempstead, where we will be called upon for reports of our year's work. I have endeavored during the year to keep in touch with you. I have had letters from many of the District officers concerning the work of the societies on respective districts and hope that much is being accomplished for good. Let us see to it that our auxiliary is organized in each pastoral charge and doing active service. I am anxious that you report at conference an advance over last year in every department. Please remember that you will be expected to report on annual dues and your assessment for King Home at Marshall. We feel indebted to Deaconess Simpson, our Conference Organizer, for her loyal and faithful service and should meet prepared to do something for her in a financial way. Our corresponding secretary will mail out programs for our meeting at Hempstead. Let me urge upon you to think over your assigned subjects and come prepared to benefit others that you may be inspired to do greater work in the future. I hope to meet all conference officers with full reports of their year's work.—Mrs. S. E. Parker, president.

### District Rounds

#### KANSAS CITY DISTRICT.

##### Fourth Round.

Glasgow, January 4-5; Armstrong, 11-12; Glasgow Circuit, 18-19; Slater, 25-26; Arrow Rock Circuit, 30-31; Marshall, February 1-2; Blackburn Circuit, 8-9; Malta Bend Circuit, 13-14; Lexington, 15-16; Wellington, 22-23; Kansas City (Centennial), March 1-2; Independence, 8-9; St. Joseph, 15-16; Des Moines, Iowa, 18-19; Mason City, Iowa, 22-23; Oskaloosa, Iowa, 25-26; Kansas City (Clark Chapel), 29-30. Pastors and members you have wrought well thus far. The Lord hath blessed the work. The state of the district, both spiritually and temporarily is encouraging. Keep your eyes upon the climax that it may be still more glorious and satisfactory. Look up the requirements of the Fourth Quarterly and govern yourselves accordingly. See to it that a strenuous, earnest and prayerful effort is put forth to have a biblical revival in each charge, and that we be among the first rank in points of official benevolence and cash subscribers for Southwestern. I have ventured the closing words with the hope that they may increase your activities along all lines.—Wm. H. Wheeler, Superintendent.

#### WAYCROSS DISTRICT.

##### First Round.

Bainbridge, Dec. 13; Thomasville, Dec. 14-15; Valdosta, Dec. 20-22; Blackshear, (1913) Jan. 3-5; Waycross, Jan. 10-12; Patterson, Jan. 18-19; Fitzgerald, Jan. 25-26; Cordele, Feb. 1-2; Traders Hill, Feb. 8-9; Waresboro, Feb. 15-16; Glenmore, Feb. 22-23; Liberty Hill, March 1-2; New Zion, March, 8-9; Barnesville, March, 15-16; Forsyth, March, 22-23; Macon, March, 28-30; Eastman, April, 5-6; Nichols and Douglas, April, 8; Flovilla, April, 12; Damesferry, April, 15; Bolinbroke, April, 18; East Macon, April, 12-13. Brethren: Do not fail to begin with the year, to lay plans to raise your conference claims. Use opportunity to save souls. Let the Waycross District by all means, stand by our South Western paper and Waynesboro Academy and all the benevolent causes of the church. Brethren preach and lecture about the schools and give the people information and they will be more willing to do. Your congregation are looking to you.—F. R. Bridges, superintendent.

P. O. —Forsyth, Ga.

#### SOUTH NEW ORLEANS DISTRICT.

The fourth Quarterly Conferences has been held at Sorrell Circuit. Crawford, Goodman, Baldwin, Franklin, Centerville Circuit and Patterson, and from the outlook, this year will be a record breaker for the Old South New Orleans District. Dear Brother Pastors, don't forget the New Orleans University and Gilbert Industrial College. Let us make this our best year for our schools. Don't forget the Southwestern; take the plan as put forth by Dr. Jones and Prof. Davage and send in at least five cash subscribers.—J. W. Turner, District Superintendent.

#### THE SOUTH NEW ORLEANS DISTRICT.

Preachers meeting met in Union Chapel, October 17. The Rev. P. C. Colton, pastor. Devotions conducted by the Rev. Wm. Watterson; The Rev. Cornelius, president; The Rev. J. D. H. Frazier was elected Secretary. The following brothers responded to roll call: The Rev. P. C. Colton, C. Spears, Wm. Watterson, G. Robinson, H. C. Gair, J. D. H. Frazier, and others. The discussions of the Sunday lesson was led by the Rev. G. Robinson. The Rev. C. H. Hays was introduced and made helpful remarks. Mrs. P. C. Colton and Mrs. Elmer Hendricks were also introduced. The Devotional Exercises were conducted by the Rev. J. D. H. Frazier and the Rev. G. Robinson. The Rev. H. C. Gair preached ably from Genesis, text, "The Lord Will Provide." The collections were good. The meeting was a success. The meeting adjourned to meet at Centerville and Vurdenville, November 14, 1912. The Rev. J. D. H. Frazier, Secretary, the Rev. J. W. Turner, District Superintendent.—J. D. H. Frazier.

### Gleanings from the Field

#### MISSISSIPPI

Maple Springs.—On Sunday Oct. 13 we had a Grand Contest Rally and the following named friends participated: Sadie Higgins, \$1.61; Minnie Lamley, \$1; Lillie Coleman, \$2.60; Jessie Canna, \$1.09; Harriet Lamley, \$4.10; Clara Coborn, \$1; with other contributions making \$14.45; from the pub-

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By HENRY H. MEYER Edited by JOHN T. McFARLAND

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A storehouse of valuable information for teachers of the Uniform Sunday School Lessons. In this issue of the Handbook there is all the compactness and clearness of statement together with the thoroughness of treatment that we have come to associate with all of Dr. Myer's writings. The general text explanation, with its attendant study of important words, is thoroughly reverent and in harmony with the best conclusions of a devout scholarship. The author's "lessonettes," if they may be so named, will be unusually helpful and suggestive to the thoughtful teacher. The teacher who desires to interest and instruct the increasingly intelligent young people who come to our Sunday Schools will not fail to secure and thoroughly master the contents of this little book.—DAVID G. DOWNEY, Book Editor.

## The Superintendent's Helper, 1913

By JESSE L. HURLBERT Edited by JOHN T. McFARLAND

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It is prepared mainly for superintendents and heads of departments, but will be helpful to practically every teacher. Upon each lesson is given a Foreword recording the time, circumstances, and relations to the Bible History, and an Afterword containing a brief summary of the spiritual teachings of the lesson. The Graded Lessons are given in brief, pointed outline, covering the Junior and Intermediate grades. A list of books of reference and blank record leaves are provided.

### Southwestern Christian Advocate

631 Baronne Street

New Orleans, La.

lic, \$24.10; grand total for day, \$38.16. Too much praise cannot be given to this good people for their hearty co-operation in making this Rally a success. We are alive along all lines of church work and hope to close up this year's work with a full report on all lines.—C. A. Jordan.

Morton.—The fourth Quarterly Conference was held Oct. 2-3, Dr. McNair presided. The officers made splendid reports from both churches. The Pastor's report showed two revivals had been held at Ebenezer. Nine persons had been added to the church, at Christian Banner, twenty, making a total of twenty-nine persons received during the revival. The Rev. William Pickens of Jackson Mission was with us ten days and rendered valuable service. The entire membership was revived. He is a strong preacher and a good man.—P. W. Baldwin, pastor.

New Albany.—This charge is still holding its own. Our Pastor, the Rev. L. A. Armstrong, is still pushing everything to the front. He is loved by both Baptists and Methodists. This is his third year and in my judgment he is more popular with the people now than in his first year. He announced from his pulpit a few Sundays ago, that he wanted his Class Leaders to make an extra effort on pastor's salary the fourth Sunday in October. These Class Leaders obeyed orders. Too much praise cannot be given to the following: Class Leaders: No. 1, Sister Laura Simpson, \$7; 2, Sister Alice Turner, \$7.90; 3, Bro. R. M. Rogers, \$2.30; 4, Sister C. V. Armstrong, \$6.90; 5, Sister M. J. Doxey, \$3.45; 6, Sister R. Cunningham; \$4.70; 7, Bro. Wm. Nesbit, \$3.35; 8, Sister M. Mitchell, \$5.25; 9, Bro. L. O. Johnson, \$2.25; total from Class Leaders, \$43.10; public collection, \$6.85; a friend

\$7.05; Mrs. Anna B. Spann, \$10.00 making the total at New Albany \$69; St. Marys, \$19; grand total \$88.—S. A. Kimmons, Recording Steward.

Bellefontain.—The Class Leaders on this Circuit was very good. The Leaders reported: W. Johnston, \$3.15; S. A. Richard, \$7.30; C. A. Jennings, \$2.26; C. N. Dorn, \$4.41; J. W. Richard, \$1.25; G. McKey, \$3.96; J. B. Steele, \$3.60; L. Birson, \$4.80; H. A. Steele, \$8.00; W. M. Archie, \$4.25; M. A. Sugrue, \$4.35; L. L. Drain, \$5.05; G. A. Loch, \$5.25; total, \$58.34. Bros. F. Howard and B. J. Marshall among the most useful local preachers in any charge. The Leaders planning to raise \$100 in November.—A. A. Wright, pastor.

Olive Branch.—The Rally on this charge was indeed in every way a success, many thanks to the pastor and their congregations of our sister Baptist Churches for the interest manifested in our welfare, namely Mt. Pisgah, St. Paul and Centerville Missionary Baptist Churches. Further amount paid, \$1; total collection, \$58.40.—S. D. Troupe, pastor.

Waynesboro.—This work has been greatly strengthened under the pastoral care of the Rev. F. L. Wheeler who came to us about the first of February and went to work at once. Since then more than forty souls have been added to the church which given us new life. Our revival just closed at St. Luke with six precious souls added to the church. Our second Quarterly Conference convened on the 27th. As Superintendent W. M. McMorris did reach us, the Pastor held the charge. Reports show the work in a prosperous condition. Collection good.



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has been purchased by Hamilton Holt and Associates. Mr. Holt has for many years been editorially connected with THE INDEPENDENT, and will now assume complete control. Dr. William Hayes Ward continues as Editor. New plans are being worked out and will be duly announced.

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## THE REV. N. D. SHAMBERGUR HONORED.

A grand reception was tendered their new pastor, the Rev. N. D. Shambergur and family, formerly of Winston, N. C., by the members of Clark Memorial Methodist Episcopal Church, Nashville, Tennessee, Thursday night, November 21st, 1912. W. B. Ward officiated as master of ceremonies. Special music was rendered by choir and choral class; also several selections from the young men's literary club quartette. The following program was carried out: Song:—Choir and congregation;—Prayer by the Rev. J. H. Richmond. Preliminary re-

marks by the master of ceremonies introducing the Rev. J. H. Ellis who delivered the address of welcome on the part of the city ministry:—Addresses of welcome were made by the following:—Representative of the laity of the church, Miss Willie M. Cook;—Stewards—Mr. Jas. Crockett; Selection by the choir:—Address representing the trustees—Prof. S. B. Neal; Class Leaders—Mr. Sumnerfield Brown; Sunday School—Mr. H. T. Green; Selection, mixed quartette. Address representing the Epworth and Junior Leagues—Mr. E. A. Culom; Ladies Aid—Mrs. S. P. Oden; Ladies Guild—Mrs. M. A. Green; Selection, Young Men's Literary Club Quartette; Address representing the O. Y. B., Club—Master Herman Jones; In behalf of our schools—Dr. J. A. McMillan. Presenting the new pastor, the Rev. N. D. Shambergur by the master of ceremonies, Mr. Shambergur responded in eloquent words to the hearty welcome accorded himself and family by the church. At the close of the program the guests were invited down stairs where an elaborate repast was served. Dr. Shambergur impressed his hearers very much, and all who met him are convinced of the fact that he is the man of the hour and equal to the occasion. He has stirred up the city of Nashville with his fervent ex-

mons and we are sure many will be brought to Christ through his great work. At our last communion 210 partook of the Lord's Supper. We hope for the Rev. Mr. Shambergur a long stay in the city of Nashville.

## PASTOR CALVARY CHURCH, THIBODAUX, LA.

Our pastoral class rally was quite a success, each class was to raise \$5, the leaders of the class raising the highest amount over \$25 was to wear the White Ribbon. Each leader labored faithfully with the support of the members. Walker Wilson, leader of class No. 1, raised \$25; William Brown, class No. 2, \$21.75; Jessie Golden, Class No. 3, \$15.55; Russ Smith, class No. 4, \$23.25; Richard Williams, class No. 5, \$11.45; George Anderson, class No. 6, \$17.50; Louis Belone, class No. 7, \$35.50; Wesley Guillott, class No. 8, \$14.77; Jeff Welton, class No. 9, \$9; Van Hills, class No. 10, \$7.20; total \$171.47. We have paid the pastor the amount due him. During this month we have been favored with a number of visitors. Prof. J. R. Reynolds, principal of Gilbert Industrial College, on Oct. 20 gave a very helpful lecture to the Epworth League; Oct. 27th, the Rev. Jules Bems was present at the Epworth League service at which time Mrs. Abbie Wilson read a paper, subject: "The old law and the new life". Sunday, Nov. 3 was held the Epworth League song service. The Rev. F. D. Bowers pastor at Schriever spoke encouragingly to the League. Miss Vivian Arson read a very interesting paper on "The reward of faithfulness." The Epworth League is progressing. Large crowds are coming out to enjoy the song service and hear the paper's read by these young people. Brother Thomas False, President of the Spiritual Department is using his influence to good effect. Miss L. P. Wilson, President of the Epworth League is working faithfully in the interest of that department. Every effort is being put forth for the mental development of the young people. Things are progressing nicely.—Rev. F. F. Robinson, pastor; Wesley Guillot, Recording Secretary.

## LOUISIANA

Bayou Lachute.—September the 29th was a great day at Robinson Methodist Episcopal Church. We had a war between two champions, the Japans and the Russians. Captain for the Japans, D. Washington, captain for the Russians, C. Jackson. The Rev. Gabriel Harris preached for the Japans; collection \$11.00. Preacher for the Russians the Rev. E. D. Franklin, of the African Methodist Episcopal Church; collection \$18.00. The Rev. W. C. Archey preached for the public; collection \$7.20. Grand total \$36.20. October 17-20, our Quarterly Conference was held by the Rev. B. J. Reddix; District Superintendent. He seems well pleased with the work being done. The Rev. T. B. Oville, of Daniel's Chapel, Shreveport, was with us on the 17th and 18th of this month and preached two able sermons. Raised this quarter \$71.95. Paid District Superintendent \$18.10.—Julia M. Thomas.

Curryville, Miss.—I have closed my revival meeting with the blessing of 22 souls converted and 30 added to the membership this Conference year.—J. D. Gordon, pastor.



## Marriages

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

### McDANIEL-McLEOD.

Monday evening, November 18th, 1912, Emmanuel Methodist Episcopal Church of Sumter, S. C., was the scene of the marriage of the Rev. B. J. McDaniel, pastor of Sumter Mission,—Principal of Stone Hill graded school, and Miss Eugenia L. McLeod, one of Sumter's most esteemed young ladies. The bridal party arrived at the church at 8 o'clock. An unusually large audience greeted them. Mrs. J. C. Prioleau played delightfully Mendelssohn's Wedding March, while the ushers; Messrs. David Boyd and Rufus Evans, entered. These were followed by the attendants, Mr. Walter Jefferson and Miss Lucile Hutchinson, of Charleston, Mr. Anthony Bracy and Miss Bertha Body, Mr. McKensie Harrison and Miss R. Louise Lowery, Mr. James A. Bates of Orangeburg and Miss Jacqueline V. Davis followed by the maid of honor, Miss Eliza Williams of Elmore. Then entered two pretty little girls, one bearing the salver and the other a candle, after these came four charming little maids, bearing beautiful flowers. The bride followed accompanied by her cousin, Mr. Hezekiah McIntyre of Bennettsville. In the meantime the bridegroom and groomsmen, Prof. C. C. Lowery of Camden, were advancing from the pastor's study and met the bride in front of an artistically decorated horseshoe that corresponded to the scheme of decoration throughout the church. The couple entered this shoe and the marriage ceremony was read by the bride's pastor, the Rev. W. W. Hanna, D.D. The bride and bridesmaid were tastefully gowned in white satin and the other maids wore blue satin with lovely trimmings. Each young lady carried flowers. The gentlemen wore full-dress suits. After the wedding the Rev. and Mrs. McDaniels were escorted to the A. C. L. depot, where they boarded the 9:30 train for Anderson, the seat of the South Carolina Conference, of which he is a member. The bride is an alumnus of Lincoln High School and Claflin University. The groom is an alumnus of Allen University and Gammon Theological Seminary. The respect of their friends for them, is attested through many very handsome presents.

**WHISNANT-MASON.**—Miss Drusilla M. Mason, daughter of the Rev. and Mrs. Moses B. Mason and Walter A. Whisnant, of New York, at the home of the bride's sister, Mrs. Robert C. Curry, Sunday, Nov. 10, 1912, at 2 p. m., the Rev. Dr. W. H. Brooks, pastor of St. Marks Church officiated.

The bride wore a gown of white chiffon and German lace with lace flowers as a simple hair ornament, and carried a bouquet of lilies of the valley. Attending the bride was Miss Elizabeth Lawrence, who wore a gown of pale blue chiffon, with lace and fringe trimmings. Daniel C. Clarke acted as best man. After the cere-

mony. Those present were: Mr. Beattie Whisnant, Mr. and Mrs. Ira Whisnant, Mrs. M. Travis, Mrs. Birneice Murray, Mrs. Lillian Lockwell, Miss Elizabeth Lawrence, Mr. Daniel C. Clark, Mr. J. B. Wilson, Mr. and Mrs. Robert C. Curry, Master Arthur Lockwell, nephew of the bridegroom and Master Harold Mason, nephew of the bride. Mr. and Mrs. Walter have their new home at 38 West 136th St.

**FIELDS-HOUSTON.**—On Nov. 21st., 1912, at 7:30 p. m., at the Scottsvalley Methodist Episcopal Church, the Rev. Z. R. Fields, our pastor at Marianna, Ark., and Miss Bessie Houston. The church was tastefully and beautifully decorated by Mesdames, Rachel Nelson, Tamar Patten, P. M. Jackson and Miss Lucile Sykes. Miss Lizzie May Franklin presided at the organ. Standing room was at a premium. The Rev. Dr. J. W. Jackson, of Forrest City, Ark., officiated. —Mrs. Mattie I. Williams.

**BERNARD-FARRIS.**—Mr. Joseph A. Bernard and Miss Albertha Farris, Wednesday, Nov. 6, 1912, at the home of the bride's parents, Mr. and Mrs. S. D. Farris, in New Orleans, in the presence of many friends. The bride was beautifully gowned in satin. They were the recipients of many valuable presents. The Rev. R. C. Worsham officiated.

**BLEDEAU-RUSSELL.**—Mr. Boston Bledseau and Miss Lessie Russell, Nov. 3, 1912, at Pleasant Hill, La., the Rev. W. B. Henderson officiating.

**JACKSON-WATTS.**—Mr. M. R. Jackson, a member of Scotts Chapel, one of the founders of the church, and one of the best citizens in Colledgeville, and Mrs. Martha Watts, of Bessemer the last of October, the Rev. G. W. Brown Lee, pastor of East Thomas, performed the ceremony. Mrs. Watts is one of the best types true womanhood in this community.

**MOORE-McMILLON.**—Thomas Moore and Miss Lenard McMillon, July 25, 1912, in Hesterville, Miss. Mr. Leroy Dobbs and Miss Katie E. Moore were their attendants. Receptions were tendered the bridal party at the home of Mr. and Mrs. McMillon and Mr. and Mrs. Moore. The groom is a teacher in the Zebulon public schools. His bride is a teacher in the Hesterville public school. A large crowd witnessed the marriage and attended the receptions. Mr. and Mrs. Moore will make their future home in New Wells, Miss. The Rev. D. M. Hazler was the officiating minister.

[Received in October.]

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### Gleanings from the Field

#### TENNESSEE.

**Humboldt.**—I was appointed to Humboldt, at our last Annual Conference, convening at Gallatin, Tenn., Oct. 10th. by Bishop Theodore S. Henderson, D.D., a great Bishop. I came here with a resolute will, believing that by the help of God, I could weather the roughest gale that ever winds blew. Immediately after I arrived here, I preached my first sermon, after which I went to Memphis, Tenn., where I took unto myself a wife. Returning to my new charge,

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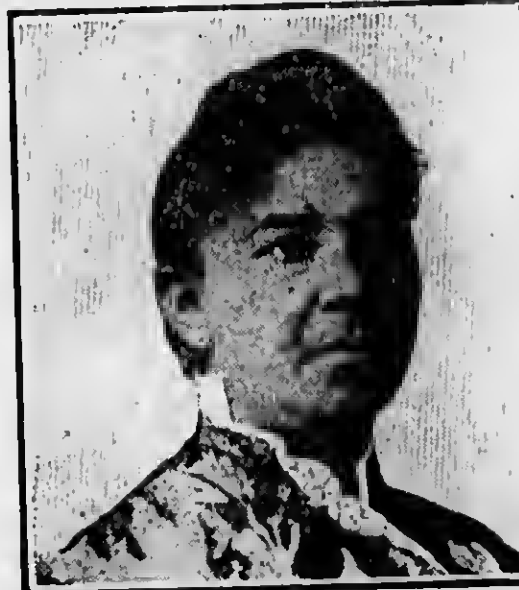
warm cordiality. On last night, we were stormed with everything good to eat. Our prayer is, that this will be the year of jubilee in Humboldt. [The pastor sends the list of donors and their generous gifts, which we would gladly publish if space permitted.] God bless these good people. The Rev. S. M. Utley, D.D., our District Superintendent, will soon hold his first Quarterly Conference here. We are proud of our District Superintendent. He is a great man.—J. W. Sebastian.

**Alexandria.**—There was a great storming party in the parsonage on Thursday night, led by Mr. Peter Teebe, Mrs. Sir Saley Tube and Mrs. Sir Mary Tube, with 20 others. They left on the table many choice groceries and a purse. After which they marched to the church and had an old-fashion Class Meeting. The church



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is alive on all lines. Many thank the members and friends.—Wm. N. pastor.

**Knoxville.**—The good people of the Chapel have been busy since Annual Conference mowing preparations for their new pastor and family. The parsonage has been covered, pered and painted, and enough promised to paint the outside. people are very generous indeed. on the 23rd when the pastor's arrived, stormed the parsonage many groceries of various kinds are planning to erect a new edifice here; a fund being already started for that purpose. The pastor wishes to thank the storm through the Southwestern.—W. Hight, pastor.

### BETTER THAN SPANKING

Spanking does not cure children's wetting. There is a constitutional for this trouble. Mrs. M. Summer 176, South Bend, Ind., will send any mother, her successful home treatment with full instructions. Send no money write her to-day if your children wet in this way. Don't blame the chances are it can't help it. This ment also cures adults and aged troubled with urine difficulties by night.



## Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

**JAMES.**—Marriah James died Oct. 24, 1912. She was a member of Mt. Pisgah Methodist Episcopal Church, Okolona, Miss. She has been a member of the church many years. The funeral was preached by the pastor. —F. S. Smith.

**HEANY.**—Amy Heany, a faithful member of Havens chapel, Dadeville, Alabama, died September 27, 1912, in full triumph of faith. She leaves one son, three daughters and a host of grand children and friends. The funeral was attended by J. W. Paul, the pastor, and the Rev. T. H. Horn.

**HARRIS.**—It has pleased our Heavenly Father to call from among us Sister Lina Harris, one of the oldest members of St. James church and Sunday School, Shreveport, who was always faithful and ever at her post of duty. We, the St. James Sunday School, express our heartfelt sympathy for the bereaved family and bow in humble submission, knowing that our loss is Heaven's gain. Mesdames C. L. Stewart and F. Clark, and Mr. Sam Clark.

**WILLIAMS.**—Caroline Williams, one of the inmates of the Old Folks Home and a member of Wesley Methodist Episcopal Church, New Orleans, died Tuesday, October 22, 1912, in peace with God and man. Brother R. J. Nash, took part in the funeral service. —R. C. Worsham, pastor.

**JACKSON.**—October 6, 1912, Stephen Jackson died at Carlos, Miss., age 101 years, while visiting his sons, R. A. Jackson and H. Jackson. Brother was a loving father, a consistent Christian and member of New Hope Methodist Episcopal Church at Cowerton, Miss., 60 years. He was always ready and willing to render what ever service was needed of him. He died in the home of his granddaughters. The funeral service was conducted by the Rev. A. Sanders, pastor of Friendship Baptist church, the Rev. J. J. Goodwin, pastor of the Methodist Episcopal Church.

**COLLINS.**—On Sept. 21, 1912, the death angel summonsed M. S. Collins home to rest. He was born in Old Virginia in 1843, but early in life was brought to Mississippi as a slave. He served two years with his master in the Civil War, but best of all it is to know that he was a soldier for Jesus Christ. Brother Collins was a member of the Methodist church for a good many years, Berea church, on the Bradley circuit. He will be greatly missed in the community. Brother Collin's home was the preachers' home. He was a member of the Grand United Order of Odd Fellows. He was faithful and true to God and His trust. He bore his sickness with patience. The funeral, which was largely attended, was conducted by the Rev. G. H. Harley. He leaves a wife, two sons and five daughters. Servant of God well done.—S. P. Wesley.

**CARTER.**—Death invaded our ranks November 7, 1912, and called from labor to reward Georgia A. Carter, a faithful member of Mt. Pisgah Meth-

odist Episcopal Church, Okolona, Miss. Sister Carter will ever live in the hearts of the members of her church. The funeral was preached by her pastor, the Rev. F. S. Smith. The members of the Eastern Star laid the remains to rest with great honor. —Hattie E. Smith.

**FREEMAN.**—Joseph Freeman was called to reward November 1, 1912. He was born in 1866. He joined the church at 13 years of age and lived faithful, consistent christian 33 years. Haven chapel, of Anniston, Alabama, has lost one of its spiritual pillars. He discharged every duty that was enjoined upon him in the church and would say: "I want to help carry this great work on while I am here, for I will soon be gone, and then my wife and children will enjoy the fruits of my labor." He leaves a wife and seven children. They have lost a faithful and loving father. The funeral service was conducted by the pastor, Sunday, November 4th.—J. A. W. Usher, pastor.

**SHEPARD.**—Edmund Shepard died on the triumph of faith October 11, 1912, Torras, La. He leaves a host of relatives and friends.

**ELLIOT.**—Little Willie Elliot, the infant son of Mr. and Mrs. Ben Elliot, after a brief stay of two years, passed from earth to the realms above. They have our heartfelt sympathy in their bereavement.—The Rev. N. McNeal, pastor.

**GREEN.**—Prof. Philip Lumpkin Green was born at Lawrenceville, Ga., June 17, 1879, the only child of Mr. and Mrs. Philip Green. When young Philip was only two weeks and two days old his father died, leaving him in the hands of a dear grandmother and a loving mother. After three years they moved from Lawrenceville to Suwanee, Ga., where Philip was raised to manhood. He received his early education at Suwanee and from there he went to Clark University. He joined the Suwanee Grove Methodist Episcopal Church in August, 1884, under the pastorate of the Rev. W. A. Neely. It can be truthfully said he lived a consistent christian from that date up to his death, which occurred October 24, 1912. He and the writer had been school mates, playmates and classmates, and I can truthfully say I have never known him to tell a lie. He believed in the truth, he told the truth and he lived the truth. He was faithful to his church, serving it as Sunday School Superintendent, as Epworth League president, as steward, trustee and class leader. The last three named offices he held at his death. He went to Clark University ten years, completing the Classical Collegiate course, May 12, 1909. His christian activity was felt and seen on the campus as well as in his home church. While there he was secretary of the Sunday School, president of the Y. M. C. A. and one of the vice-presidents of the League. He came to Covington last September, three years ago, to work for the Independent Order of Woodmen. In this mark, as elsewhere, he made good, in fact, he made good wherever placed. He was married to Miss Mayme E. Dudley, June 1910. She too is an alumnus of Clark University. They lived happily together. He was buried with Woodmen honors, that being the only secret order to which he belonged. The funeral was conducted by his pastor, Dr. J. N. Coggins, who was assisted by the Revs. S. B. Buhard and H. L. Phillips.

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Prof. J. A. Turner, of Clark University, represented the faculty and student body of said school. The writer also made a few remarks concerning his early life. He had been the secretary of the Lay and Epworth League Association of the Atlanta Methodist Episcopal Conference for eight or nine years. He was found at his post of duty every time. No sacrifice was too great for him to make to get to his post of duty.—W. C. Strickland.

**DILLAM.**—Larow Dillam, a faithful member of the Methodist Episcopal Church at Hackley, La., passed into the great beyond on Oct. 10, 1912. She leaves her husband, five children,

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a father, sisters and friends.—C. E. Bradford, pastor.



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### Crescent City Notes

The public is invited to a Grand Concert at Haven Memorial Church, corner Joliet and Plum streets, Friday night of this week, December 13. Time and talent will be in evidence. Come and enjoy the treat.

#### LADIES' DAY AT COLORED Y. M. C. A.

At 2220 Dryades Street, Sunday, December 15th, at 3:30 p. m. The great speaker and singer, Dr. A. Oscar Browne of the Presbyterian Church, will be heard in address and song in the auditorium. Dr. Brown is the author of the "Glorious Hymns." Don't fail to hear him. Men, women and children are invited to this meeting.

#### BENEFIT—NEW SARAH GOOD- RIDGE HOSPITAL.

The "Iroquois," 413-15 S. Rampart street, will give a moving picture show for the benefit of New Sarah Goodridge Hospital, Tuesday, December 18, 1912. Continuous show from 2 to 10:30 p. m. This will furnish an opportunity for our people to have an up-to-date entertainment and at the same time help build their new Hospital. Come early and avoid the rush.

St. Matthew Church, Algiers.—Sunday was our Communion Day. At 7 p. m. The Rev. T. F. Robinson, our pastor at Thibodeaux, preached a sermon which warmed the hearts of all that heard him. Notwithstanding the inclemency of the weather, 65 partook of the Lord's Supper. Dr. Charles M. Meiden, President of New Orleans University, will preach at St. Matthew at 7:30 p. m., December 15th. December 22nd is Memorial Day. At 7:30 service will be held in honor of deceased members of 1912. December 29th, Stewards Rally. All the pastors and friends are cordially invited to these services.—J. A. Landry, pastor.

Haven Memorial Church.—We have had on several efforts lately raising means to meet our obligations. Among them was a rally by seven companies, which resulted as follows: Company A—Stephen Williams captain, \$16.06; Company B—George Williams, captain, \$11.25; Company C—\$8.59; Company G—L. R. Scott, captain; \$4.45; Company E—Isaac Lewis, captain, \$8.15; Company J—Enoch Johnson, captain, \$13.45; Company G—I. C. Morgan captain, \$7.14. From this we have paid a number of small debts of long standing and something on pastor's salary. We are now hard at work closing up the Conference year.—George Forrest, recording steward.

Ross Church, Camparepat.—On Sunday, November 24th, was held our Thanksgiving Rally for Benevolence.

The Rev. A. B. Harris, ex-pastor, preached a great sermon. The members gave freely. Our concert November 25th was a good one. We are indebted to Dr. J. F. Marshall, pastor of Haven Church, also his choir and all who rendered such valuable service in that effort. The pastor is taking this method also to thank Mrs. Clifford Williams and others for the choice groceries sent by way of a surprise. We will close up at Ross in good shape. All are working to that end. Our fourth quarter will be held by our Dr. Chapman Thursday, December 12th.—H. B. Charles, pastor.

First Street Church.—All the services on last Sunday were good and well attended. At 11 a. m. the pastor preached on "The Possibility of Total Apostasy." The message was well received. "Life a Sea" was discussed at night. Our heating plant is giving general satisfaction. The Men's Entertainment was a marked success. The programme, as directed by Mrs. B. M. Hubbard, was indeed "rare" and "unique." Too much praise cannot be given to the management and those who took part. Brother Charles Jones had charge of the kitchen. There were to be seen in the kitchen, Sisters Robinson, Dennis, and Anderson. Brother Anderson was second cook. The stewaresses will have charge of the Annex next Saturday, December 14th. The pastor will preach to the children next Sunday at 11 a. m. The general public is cordially invited to worship with us.—B. Mack Hubbard, pastor.

Wesley Church.—Wesley is in splendid condition. Our third quarterly conference was held October 17th. The Rev. J. W. Turner presiding. The reports showed marked improvement in the church work. We have a fine set of officers to work with. The church is thoroughly organized and all departments are at work looking forward to a successful closing of this conference year. The Sunday School is doing splendid work under the leadership of some of our best prepared young people. Miss V. A. Hurst, superintendent, with a corps of able teachers, namely: Misses Elvira Mason, Maude M. Donnell, E. A. Thomas, Lillian Mason, Anna Willis, Emma Williams; F. C. Williams, Mesdames Georgia Thomas, E. Jones, L. B. Corbin, Messrs. Robt. Willis, A. J. Jones and Robt. Armsted. Miss Alma Howard, organist. The musical and banquet given under the auspices of a committee of ladies and gentlemen, Mr. L. G. Whittington, manager, was a success. They raised \$50 and the same was applied on the indebtedness of the church. The Thanksgiving service was carried out appropriately. Prof. T. Sherrod delivered the address, which was timely and convincing. At the close of the service all were served to refreshments. Services Sunday were well attended. The pastor preached at 11 o'clock a. m. and 7:30 p. m. The public is invited to our services.—R. C. Worsham, pastor.

Walden Chapel, is moving onward slowly but surely. Services are better attended than here-to-fore. Two weeks ago the Rev. H. B. F. Charles of Ross Chapel preached a great sermon. On Sunday, December 1st, Prof. L. W. Wilkinson of Tulane University was with us in our Sunday school. His lectures and suggestions and many helpful hints were grasped at once and already the results of his visit are

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noticeable. The Sunday School of Malden Chapel E. E. Smith, superintendent, assisted by Mr. and Mrs. D. L. Riley, as teachers, is the pride of the church. It is in better condition than ever and is steadily growing. Thanksgiving Day, Sisters Thompson and Riley had two baskets at the church; one for the pastor and one for the Old Folks. The members and friends responded most generously and upwards of 50 pounds of choice groceries were put in each basket. Plans are on foot whereby we expect to complete our benevolence and send our pastor to the conference looking well. Class No. 4, Brother Frank Norcisse Leade is preparing to give a concert on the 23rd inst., which promises to eclipse anything yet. Everybody is invited. Admission, 10 cents. On December 24th the Sunday School is preparing to have a grand Xmas tree Exercises are being prepared for Xmas Day. On December 31st, Watch Night. We are expecting Bishop Thirkield with us. This church is blessed with a few of the most faithful workers in the city. Among them being Sisters Shepard, Hite, Thompson, Victoria Smith, Sisters Riley, Maggie Williams, Laura Smith and others. The pastor is very much encouraged. Indications point to a "Greater Malden."—D. L. Riley.

Mount Zion Church.—November the 28th being Thanksgiving, the stewardesses of this church, led by Sister Sarah Stewart, the president, and assisted by Sister Ella Miles, brought to the parsonage a very large basket filled with many eatables including a 12-pound turkey. To these good sisters, many thanks are extended. As is well-known, this church is indeed greatly hindered because of the embarrassing condition in the way of its regular work. We are worshipping in rented quarters, and can not hold religious services at will, still we are making the best of the situation. On the 29th our Fourth and last Quarterly Conference was held with our District Superintendent presiding, and all the officers and members of the quarterly conference present but two, and presented written reports which showed marked interest in church work. This is my 23rd year in the ministry. I do not recall a more pleasant quarterly conference. District Superintendent Valcour Chapman was in a most pleasant mood and gave much encouragement to this struggling people. On Sunday at 7:30 p. m., Dr. Chapman preached a stirring sermon to an appreciative audience, after which Sister Lizzie E. Taylor, through Miss Myrtle Bell Ross, captain of the calendar rally presented to the Board of Trustees, \$68. Monday night, the 2nd., our regular Class night, the Stewardess gave way to the Trinity Methodist Episcopal Church, of which the Rev. W. Scott Chinn, is pastor. This church, not-

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withstanding their struggles, came to us in full force, with their concert company, and gave an entertainment which resulted in \$45. The pastor of Mt. Zion and its members will ever be grateful to Trinity and their beloved pastor.—T. A. Brown, pastor.

#### CARD OF THANKS.

We desire to thank the friends and pupils who so abundantly remembered the Tohmy Lafon Old Folks Home: Mr. Wicker, principal, and Miss Ora Wilson, teacher, Bienville school; Wesley Chapel, St. Luke, First Street church represented by Mrs. Susan Jones, cream and cake; Mrs. E. A. Brazely and Mrs. Moss, representing Williams Church, groceries and fruit. Also we thank the ladies of Miss Sophie Wright's institution for one box of groceries; Mr. Levy Abrams of 5010 Coliseum street, one box of groceries and fruit; Trinity Church, groceries and fruit; Thompson Chapel, groceries and fruit; Marigny School; Miro, Bayou Road, and Garden district schools, groceries, fruit and vegetables and one box of noodles from Mrs. Virginia Davis of Wesley Chapel in behalf of Kings' Daughters; also Mrs. L. Cripps, of Central Congregational Church, one basket of groceries. We are indeed grateful to the friends and the children who so liberally donated to the Home.—M. A. Laws, secretary.

#### MISSISSIPPI.

Shellmound Circuit.—After having a strong and inspiring sermon by Rev. McGhee of the Missionary Baptist Church, the members of Mt. Nebo Church of the Shellmound Circuit came forward and laid on the table 250 lbs. of choice groceries, \$8 worth of clothing for the pastor and wife and \$16.25 in money; \$25 was given the Rev. McGhee and \$8 to the pastor. This storm was led by such faithful brothers as J. H. Holman, J. A. Chambers, J. D. Holman, R. W. Holman and others. Too much praise cannot be given to this generous people for their loyalty to their church and pastor.—W. H. Golden.



# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
THE METHODIST BOOK CONCERN,  
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CHRISTMAS NUMBER



**T**HE return of Christmas-tide of necessity brings reflections upon humanity's greatest asset—the child. The world's greatest artists have given their best powers of mind and heart in the portrayal of their conception of the facial delineations of the Christ-child and the Blessed Virgin Mary. The madonnas are a mighty source of inspiration when seriously studied.

The imaginations of the millions of Christendom will make their annual pilgrimage to the lowly village of Bethlehem. Being wise in a measure as were the star-guided Magi; they, too, will in heart bow down and worship the Babe in the manger; and, also, present unto Him the choicest spiritual gifts. Thank God! nobody is too poor or despised to make an offering unto God at this season. A broken heart and a contrite spirit are always acceptable gifts unto our all-loving Father and Elder Brother.

How the Biblical stories of child-life thrill us! Moses, Joseph, Samuel, David and the little slave girl, the maid to Canaan's wife. The gospel narrations of the child-life of Jesus are eloquent tributes; and, also the many unmentioned things of Him, which because He was a natural child, we conclude must have been connected with His early years. All these tend to put an inestimable value upon the child.

A cultured mother looking upon her newborn babe, said: "God have mercy upon me for I am the mother of an immortal soul." Would to God that the motherhood of the race, whose spirits have been quickened, and whose visions have been clarified by the gospel of Jesus Christ, had such a deep and abiding sense of their personal responsibility for the rearing of children! Parents need to get a fresh baptism of the obligations that of necessity in here in the bringing of children into the world. They should ever be mindful of the fact that each child has an eternal destiny. For the convenient use of language, frequent references are made to the seven periods of human life. Life, however, in its very essence, is not fragmentary nor is it periodical. Robert Browning says:

"The last of life, for which the first was made  
Our times are in His hand  
Who saith, 'A whole I planned  
Youth shows but half; trust God  
See all, nor be afraid.'"

Soul-culture should be our greatest concern from the cradle to the grave. Every moment of existence is a preparation for the next succeeding one. Life is a preparation for life. Every act, thought or feeling effects us eternally for weal or woe. The education of the child has not just begun when parents are able to discern its power to acquire knowledge. Its spiritual development has commenced before this. It has even had a start in its spiritual unfolding, when the babe responds to the cooing and smiles of the mother. The child's destiny is being shaped, when it is lulled to sleep by the lullabies that fall upon its infant ears. These are unmistakable evidences of its spiritual receptiveness to the mother's love and influence.

The child's physical well-being demands that its material environments should be such as will enable it to develop in harmony with the laws of nature. The natural affections of parents under ordinary circumstances are sufficient to warrant that provisions will be made for ample food, clothing and proper shelter. Too frequent, however, the efforts of parents impress the observer with the idea that their sole thought is for the external needs of the child.

Society has a heightened and growing interest in the child's well-being. It foresees that for its own perpetuation and advancement, every available help must be utilized for the physical, intellectual, moral and religious strengthening of the child's plastic nature. There are many organized efforts in operation in the interest of child-life. National, State and municipal governments have important agencies at work in behalf

## The Child in Our Midst

By the Rev. C. G. Cummings, B.D.

are seen in the appropriation of many millions of dollars for the maintenance and advancement of the cause of education. Compulsory educational laws are passed. Legislative enactments are made for the protection of children from the rapacious greed of modern industrialism and other abuses to which these innocents are exposed. Out of the public treasury and by private gifts philanthropies such as, recreation piers, orphanages, hospitals for congenital cripples, fresh air farms, free kindergartens, and play ground associations, are supported. The devotion of noble men and women to these worthy enterprises and the unsurpassed success of the same, warrant their continued encouragement and help.

The Church of Jesus Christ is second only to the home in its importance for the moral and religious development of the child. It is a constant source of gratification to note that the most progressive representatives of our militant Christianity are steadily awakening to the significance of the Master's words: "For of such is the kingdom of God." Infants, by virtue of the unconditional benefits of the atonement, are entitled to the sacrament of baptism. In this way the visible Church gives recognition to the fact of their membership in the kingdom of grace and glory.

Our beloved Methodism has set such a very high standard of its faith in the religious possibilities of child-life, that it challenges our deepest consecration and highest endeavors to measure up to it. Those who earnestly strive after this high ideal of the Church will find themselves in possession of the unclouded vision. They, too, will hear the voice of God as did Moses at the burning bush, saying: "Put off thy shoes from off thy feet for the place whereon thou standest is holy ground." Workers in Sunday Schools and Junior Leagues have a most enviable opportunity of projecting the influence of their personalities down the corridors of the ceaseless ages.

Faithful toilers anywhere for the religious advance of child-life are already the possessors of the power of an endless life. One need not wish for the possibility of a more assured glorious immortality than that that is held out to the consecrated and unwearied

worker in the cause of the unfolding of the child's religious nature. Because of the separation of Church and State in America Protestant religious bodies must, more in the future than in the past, provide for the religious education of children. It must be systematically arranged, so that in a large degree, it will go hand in hand with the work of the public schools.

The home is the strongest force for the child's well-being and moral uplift. Religion in the home is the most important factor for fitting the child for the responsibilities of life. The assumption of the baptismal vow on the part of parents carries weighty obligations. It is in the home that the earliest and most imperishable impressions are made. The godly examples of parents have infinitely more effect than the oft-repeated precept with only the parental command behind it. Daily observation, of the translation of the principles of the gospel of Jesus Christ into Christian conduct by parents, will be to children in later life what ballast is to the seaworthy ship when exposed to storms at sea. The fondest recollections of adult life should be the memories of the religious atmosphere in which their childhood was nourished.

The constant study by parents ought to be, how they can best instill in their children respect for them and love for the home. Parents should utilize the divine helps that will fortify the unfolding natures of children; and, as far as they possibly can, reduce to the vanishing point the influence of those things which in their very nature tend to hinder the child's religious progress.

With the increase of the knowledge of the importance of child-life, there should be persistent efforts on the part of parents to measure up to their sacred responsibilities.

Therefore, the child being civilization's greatest asset, it becomes the supreme duty of the home, Church and State to demonstrate constantly their capability to faithfully administer the duties of their trusteeship, which High Heaven has placed upon them. The civilization of to-morrow will be determined by the attitude of grown-up folks toward the children of to-day. It is then our duty at this most blessed time of the year that ushers in the festivities in honor of the birth of humanity's Ideal Child, to consecrate ourselves anew to the perpetuation of His Spirit and to the endeavors to realize His ideals.

Baltimore, Md.

(From a Painting by H. Lee Rolle.)

THE NATIVITY



## The Day of Days

By Harriet Warner Requa

O Christmas morn,  
When He was born,  
Fair lily bloom from sacred stem,  
The Light of life, in Bethlehem!  
Glad day of peace,  
That brings release  
From sin's alluring snare, and brings  
The whole world nearer to the shadowing wings.

O pitying Heart!  
The venom'd dart  
Of sin must pierce thee, innocent and fair,  
And none may know thy anguish, or declare  
What Love may do,  
That journeys through  
A noisome, hostile wilderness to bring  
A willing captive to a waiting King.

O, ring, ring, ring,  
Glad bells! And sing  
With angel voices, reinstated man,  
Tell, if thou canst, how high, how deep the plan  
That gathers up  
In one full cup  
A mad world's anguish through eternities,  
And drains the last drop to the bitter lees.

O joyful day!  
The sacred ray  
First seen in Bethlehem's star, has burned  
Through all the waiting centuries, and turned  
Night into day,  
And shown the way  
Into the uttermost refulgent light  
Of life supernal, where is no more night.

O, ring, ring, ring,  
Glad bells! And sing  
Earth, if thou canst, life quickened from the dead,  
The gates of glory opened for thy tread  
'Mong thrones of light,  
Before thy sight,  
The inapproaching, supreme desire  
Of nations, flaming in celestial fire.

## The Star of Bethlehem

By the Rev. S. A. McNeil, S. T. B.

Something has happened. A strange new light appears. Three men, eager seekers after truth, led by the conviction that this new heavenly light bore a message for them, began the long march from the East to Bethlehem where the Christ was born. A star led the way to Bethlehem, and pointed them to the Star. Like John the Baptist, this lesser light pointed to the greater Light, and having accomplished its work paled into darkness before the immaculate, everlasting light which lighteth every man that cometh into the world.

The New Star:—All road of Christian history and thought lead to Bethlehem's Star. All prophecy centers in Bethlehem's Christ. Nineteen hundred years of progress and development find their inspiration in the light cast from the Star that first shone in the little town of Bethlehem.

The Star of Bethlehem does not cast a meteoric light. Though rising in this little, obscure town of Palestine, a subject province of Roman power, it has set itself in its firmament of the nation's heart from which it is still reflecting its rays to the world through lives resplendent with its glory. All other lights grow dim in the presence of this Star of Bethlehem. The days and years come and go; new philosophers and thoughts of life arise with every new age and condition of the race, but the Star of Bethlehem shines on in steady, ever-increasing lustre.

The Attractiveness of Bethlehem's Star:—The attractiveness of this Star grows more apparent with the passing of the years. It points the way to the fulfillment of the heart's highest reach and purest ideal of what life may become even here and now. Therefore, wise men, the "Magic" of hearts from every clime and corner of the world turn the gaze of their hearts toward this New Star—the world's light and hope. In this Star is seen divine, infinite love stooping by the wayside to inspire finite creatures with cheer and hope. This it does in a hundred ways. To-day, little children point to it with joy; the aged with consolation; the poor with pride; and the rich with hope.

Bethlehem's Star in History:—The study of the world's history is essentially the study of the influence of this Star upon the life and thoughts of individuals and nations. The

eradication of slavery; the dethronement of injustice; the movement toward world-peace and universal brotherhood are made possible only in the light of this Star. There can be no night where it shines. As men constantly come to it for guidance they shall have discovered for them the hidden rocks and fateful sandbanks along the watery way of life. For with a steady refulgent light it points always toward the eternal shores of safety. Millions have followed this light and millions more still find their way by its undimmed rays.

In this Star is the hope of the race. There are many ways that open up before the race. There is only one way of safety. "I am the Way, the Truth and the Life." The world has found no better way whether it has tried the way of riches, power, or learning. It has always and must always return empty-handed to find its fulness in Him who said, "I am the light of the world."

Christmas and Bethlehem's Star:—Christmas is a great festal season. This is as it should be. We are reminded of God's gift of Jesus to a dying world. Through this gift manhood is to find the largest possibilities of life. This means a high plane of existence where little living and low thinking will cease, and the race of mankind will be lifted to the "Mark of the high calling of God in Christ Jesus."

The supreme interest of Christmas is for life. That may be joy, but it must be joy of the purest and highest type. The day directs our thoughts to the manifestation of God's love for the world in the gift of the Christ. As we come again to this season, there should swell up in our memories the deeper meanings of life, its responsibilities, and its privileges. The danger has always been and is that the higher and diviner meaning of the season will be displaced by the lower and more selfish meanings which lead men into all sorts of shame and debauchery.

The higher meaning of the day must mean good for mankind. If the season's joys be tempered by a sane and holy motive, we too may say, "Glory to God in the highest, on earth peace, and good-will among men." For a new day will have arrived in the life of mankind. Bethlehem's Star—even the Christ unhindered by the selfish human will, will reflect his glory around the world, dis-

PELLING the darkness and the gloom everywhere. The Nations, as the wise men of old, shall fall down and worship Him, offering not material gifts, but surrendered wills and lives dedicated to the higher ministries as set forth in the life of the Christ—the Star of Bethlehem and light of the world.—Lumberton, N. C.

## The Grown-Up's Christmas

By the Rev Ralph Welles Keeler B. D.

Christmas is here. Sentiments and emotions buried and inactive during the year are alive and intense. Ill-feeling of every sort is covered over as the unsightly places of earth with winter's first snow. And in millions of hearts there is a throbbing different from that caused by any other event.

For the birthday of the Baby Jesus, the crucified Savior, the risen Lord, somehow binds the world together afresh. Countless old Scrooges lay by their cynicism and grow mellow-hearted at the sight of the happy faces of numberless boys and girls whose lives as yet the world has not had time to try. And the earth seems brave and radiant in the continual expression of good will.

Of course the day is celebrated with different degrees of material manifestation. That will doubtless ever be true. But the spirit of the day is one, whether in the mansions of the wealthy, where gifts are fabulous in their cost, or in the humbler homes where each gift is costly in the sacrifice that made it possible. Whatever the external circumstances, it is because Jesus came that the tree is decorated, the stockings are hung, the awed suspense of waiting for the morning is felt, and the whole-hearted, cheery "Wish you merry Christmas!" is shouted through the house.

It is a glorious day for childhood. But to those who have matured through many Christmases its beauty and meaning are best felt. Such remember with a smile the desire to borrow the stockings of one of the grown-ups to hang by the chimney corner, in place of their own, that the gifts might be more numerous; the planning of little gifts for father and mother; the excited exclamations of surprise and delight at their own gifts, when at break of day they crept to the magic room where they knew the night had worked wonders—the experiences so precious to childhood days. But with the memory from the long ago come others out of the years much nearer.

Love's first call comes ringing with the morning's greeting. The home-making days grow fresh and close at hand. The waiting for tiny feet to patter across floors soft-carpeted for just such romping renews its expectancy. The sudden blow that leaves useless the cozy basket-nest and the little garments made with singing, now wet with bitter tears, again makes dark the home. The days and nights of lonely agony once more wear out the hours. And among the merry, laughing little folks who each day try to fill the lonely remembering hearts, the father and mother move with mingled joy and sadness, hanging some toy without a name atop the tree, looking full into each other's faces with a meaning that none but themselves may ever know, and with hands tight-clasped in the shelter of the glistening tree, fondle a tiny blue booty, with their minds full of the poet's understanding,

One little face they may not see,  
One voice they may not hear.

Christmas means much to fathers and mothers. Their happiness is the joy rich with the mixture of sadness and life experience. To the father comes the precious gift of the memory of a little lad with life unsoiled. From the mother goes forth a deep heart sympathy and a thankfulness for the mother Mary, who welcomed her little boy in a lowly manger and saw him die upon the cross between two thieves. For because of her Boy, the mother hearts of now are made strong in the hour of their sorrow!



# THE CHRISTIAN LIFE

## A Christmas Child

She came to me at Christmas time and made  
me mother, and it seemed  
There was a Christ indeed, and He had given  
me the joy I'd dreamed.

She nestled to me, and I kept her near and  
warm, surprised to find  
The arms that held my babe so close were  
opened wider to her kind.

I hid her safe within my heart. "My heart,"  
I said, "is all for you."

But, lo! She left the door ajar and all the  
world came flocking through.

She needed me. I learned to know the royal  
joy that service brings.

She was so helpless that I grew to love all  
little helpless things.

She trusted me, and I who ne'er had trusted,  
save in self, grew cold

With panic lest this precious life should know  
no stronger, surer hold.

She lay and smiled, and in her eyes I watched  
my narrow world grow broad,

Within her tiny, crumpled hand I touched the  
mighty hand of God.

[Isabel E. Mackay, in Scribner's Magazine.]

## The Conquering Power of Good-Will

Christ came into a world where force and violence were in unchallenged supremacy. Rome, the greatest military power of the ancient world, had laid her iron hand upon all the nations. The sword was the symbol of supreme authority, and the conqueror the ideal hero. Even God's chosen people, the Jews, cherished as their greatest hope a royal soldier, who by victorious war should deliver them from their foes and make Israel a dominant force among the nations.

Right into the midst of this world of hate and violence, of war and the worship of force came Jesus with his message of peace and good-will. "You will conquer men," said he, "only by wishing them well and doing them good." His words seemed strange, very strange, and no wonder few heard and few heeded. No wonder that in the coming years they were strangely misinterpreted; but Jesus knew man and he was not mistaken. While men have been through all the centuries resorting to war and means of violence to accomplish their purposes, in the deep, silent depths of their own hearts they have felt that Jesus was right. They have said to their foes, "You may beat me in battle, you may burn my property, you may imprison me, you may torture and kill my body, but conquer me—never."

But through good-will men have met their enemies, humbled them, enlisted them in their service, and won the everlasting fidelity of their hearts. More and more the world is learning as the Christmases come and go that the loving Christ is the world's greatest conqueror, and good-will his mightiest weapon.—*Onward.*

## Christmas

Again the crib of a little Babe is the theme of the Christian world, the subject of its songs, the object of its adoration. The story of Bethlehem, the shepherds keeping watch over their flocks by night, the radiant Syrian stars shining their bright fires on the little lowly town, the heavens bursting into songs of "Glory to God, on earth peace, good-will to men," all is being told afresh to-day—and will continue to be into the far depths of eternity.

Hail, little town of Bethlehem! Hail, lowly manger-cradle in the stable where God's Son lies! Hail, holy Babe, forever sanctifying all childhood! Hail, motherhood!—"blessed art thou among women." All the anthem of Christmas-tide speaks of the good thought of Almighty God; thoughts of "glory," "peace," "good-will" to all the lowly, all the cradles, all the home-life, of a henceforth redeemed race.—*Central Christian Advocate.*

## The Day of Sacrificing Love

Christmas day is the day of sacrificing love. It is the day when self and all thought of self should be laid aside. Life seems to increase selfishness. Experience tells us that in the struggle each man must be for himself. We are learning better. We are learning that each man is to be for his brother man. The joy of the world, the mitigation of its hardships, the alleviation of its sorrows are not matters outside our interest. They are the very things for which we should have eyes and hearts. They are the very things which we must learn to sacrifice our wealth, our ease, and our self-pleasure to promote. Not with signs of sovereign power did Christ come to speak a royal fiat and abolish all ill; but under limitations, by self-sacrifice, by patience and thought and effort, by doing kindly acts and speaking kindly words, by the sovereign power of simple and self-sacrificing love did he live and work in the world. And so was the world brought to the feet of God—not by might, not by power, but by the Spirit which was God's. Let self, then, be flung aside on Christmas day and always. Let us throw ourselves into the joys of others, forgetting our own sorrows; into the sorrows of others, forgetting our own happiness.—*Bishop of Ripon.*

## We Have Seen His Star

Across the yellow, pathless desert sands,  
And over mountains in the East afar,  
We come with royal tribute in our hands,  
For we have seen His star;  
We seek the New-born, we, the ancient kings,  
Hoary in lore of Perslan and Chaldee,  
Because immortal life, rich, full and free,  
This Baby with Him brings.

Old, very old, are we, and we have sought  
The Greater Knowledge, lo! these many years;  
Yearned for the truth and ever found it not,  
For all our toll and tears.  
But He is truth incarnate; at His feet  
When we shall kneel in homage reverently,  
The wisdom we have quested for shall be  
Ours grandly and complete.

Long have we blindly groped our stumbling road,  
Seeking the light, though wandering oft astray,  
But now the path shall be made plain to God—  
He comes now to show the way;  
Long hath our journey been from lands afar,  
Costly and splendid are the gifts we bring,  
Tell us, we pray thee now, where lies the King,  
For we have seen His star.  
Cavendish, P. E. I.

—L. M. Montgomery.

## Song of Christ's Birth

Let us not sing of Christ's birth, but make of our hearts a birthplace for Him, cradle His spirit in us, watch it tenderly, and make it grow, till in our lives shall be ripe and rich fruit kindred to that which perfected in Him.—*Rev. J. F. W. Ware.*

## Meaning of Christ's Birth

Christ was born in an inn, to intimate that He came into the world but to sojourn here for awhile, as in an inn, and to teach us to do likewise. An inn receives all comers, and so does Christ. He hangs out the banner of love for His sign, and whosoever comes to Him, He will in no wise cast out.—*Matthew Henry.*

## The Christ-Child

Christ came to show us heaven, especially that part of heaven that is the heart and life of earth; to show us God, not only in the stars of heaven, but in the lilies of the field. Most of all He came to show us God in man. Nothing of all God's handiwork is without His impress, but man—he is in the very image of God, and all his "inventions" only hide the divine likeness; they do not destroy it.

The song of the angels is the beginning of the gospel. "Ye shall find him wrapped in swaddling clothes, and lying in a manger." Possibly the shepherds wondered that they saw no angels in the stall where He lay, no halo around His head, no outward sign of divinity. They found only a peasant woman and a new-born child; helpless poverty and more helpless infancy. They wondered not only at what they had heard, but at what they had seen; not that they had seen so much, but that they had seen so little. Possibly they doubted their own vision.

Skeptics of the present time doubt not only the divinity of Jesus, but also His lowly birth. They say that the story is in keeping with the various stories of heathen gods and demigods. Jupiter was nursed in a cave; Dionysius was cradled in a winnowing basket. Should any one doubt the story because no one could imagine it otherwise? Who could see divinity through the trappings of wealth? To this day we do not look for God or His prophets in palaces, but in cottages. The world's great men have very commonly been of lowly origin. Poverty does not conceal divinity; it rather reveals it. So does infancy. There is a touch of divinity in every child. Happy are they that receive one such little one in the name of Christ.—*The Christian Advocate, (Nashville.)*

## The First Christmas

High noon in heaven!  
Light vibrant, scintillant, supernal,  
Streams from the holy throne of the Eternal;  
And mighty angels in their high estate,  
Marshal in shining ranks to celebrate  
The birthday of God's Son, to mortals given.

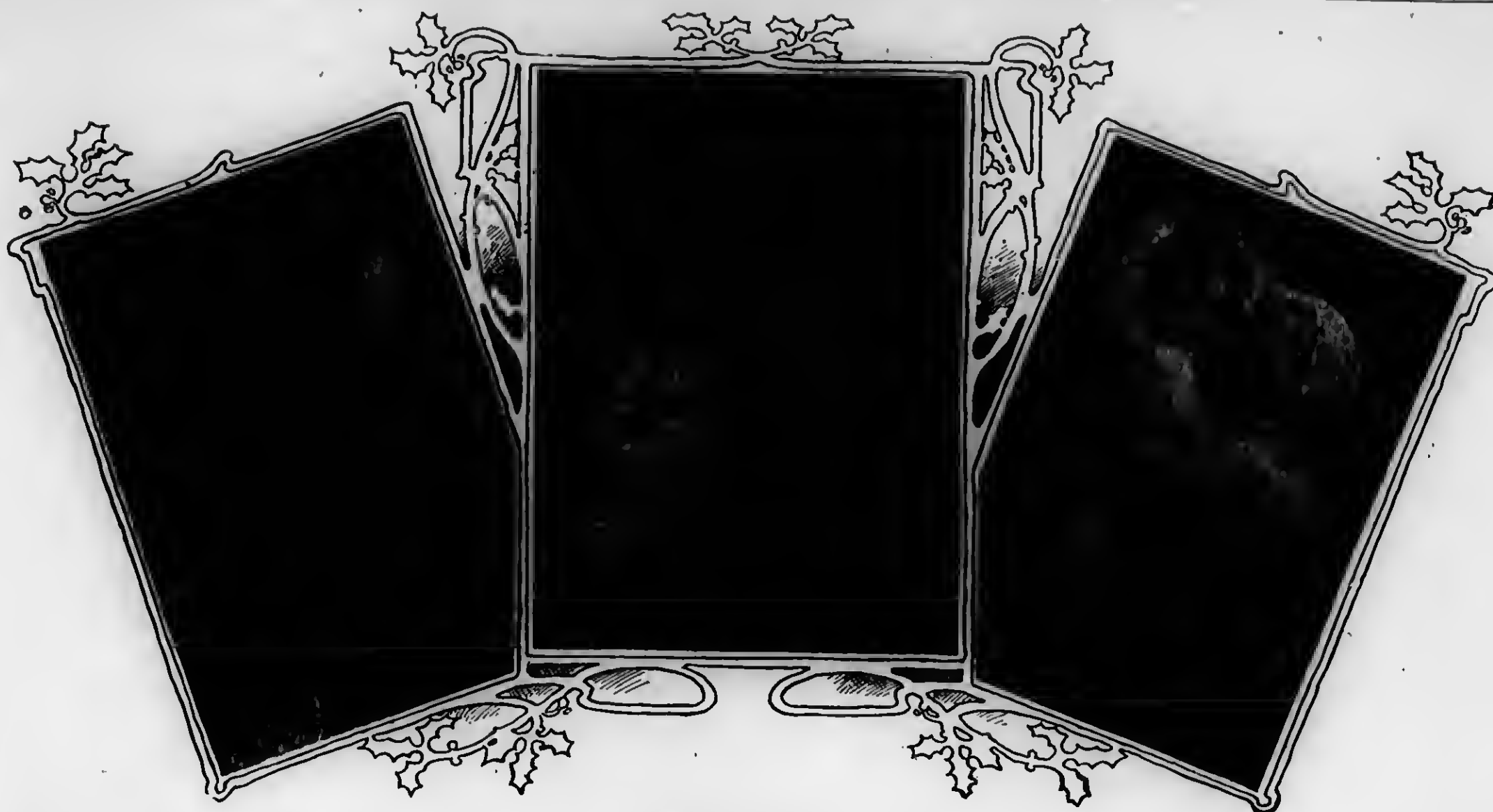
Midnight on earth!  
The shepherds with their flocks rest on the hills;  
Heaven's curtains part; the earth with glory fills.  
Angelic songs resound through earth and sky  
Sweet and exultant; heaven's minstrelsy,  
The first glad carols to proclaim His birth.

A blazing star!  
Hung from heaven's portal by an angel fair,  
Shining in silent benediction, where  
The young Child by His mother comforted,  
Lies swathed and helpless in His manger-bed,  
Reckons to worship men who ride afar.

Wise men abroad!  
They bring their gifts of gold and spices sweet;  
They bow in grateful homage at His feet;  
The holy hush of prayer upon them lies;  
The light of heaven shines in Mary's eyes,  
And in the Babe the slumbering fires of God.  
Weber, Mass.

—Rev. Theodore Frank Pomeroy.





THEE MADONNAS

The twenty-fifth of December brings us once again the premier festival of Christendom and whatever may be the nature of the higher criticism upon the events associated with the birth of Christ, it is a certitude beyond dispute that no life has exercised as great an influence upon mankind as that life whose anniversary we celebrate. The sublime associations that have clustered around the birth of the child Jesus have indeed been the scoff of many, but the piety of millions has deepened and refreshed by the Guiding Star and the lowly manger and from that cradle has arisen He who is "The Light of the World," and who, for nineteen hundred and twelve years has shed an incomparable radiance upon the world.

Because of man's origin, one of his deepest natural instincts is a desire for light. After the fall, this "Light" was promised, and the prophets foretold and the hearts of God's people yearned for it. In the days of Plato, when the world was dark he floated his theory of the "logoi." Philo, who lived in Christ's day, saw a brighter light and introduced the "logos" which, according to his theory, struck a compromise, making Christ a Divine Being not quite God. In the days of the apostles this natural instinctive desire for "light" grew more ardent. The Ephesians idolized Artemis or Diana and worshipped her in connection with the moon. They had amalgamated with the Greeks in the worship of Apollo, whom they connected with the sun. Their vision was limited and they had imbedded in them the idea that the "light" proceeded from *visible objects*. The Apostle John had caught a vision of "that true light which lighteth every man coming into the world" and having learned that "the light" was not in sun or moon, but in the "Man of Sorrows," he floated the correct theory "The word was made flesh and tabernacled among us." In later years he settled in the city where shrines to Apollo and Diana were put up, and taught "God is Light." If we walk in the light as He is in the light, we have fellowship one with another." John was simply disseminating the truth which was driven into him by the Rabboni and which must sooner or later attract the attention of the whole world. History records some encouraging records of the influence of this "Light of the World." Napoleon, the mighty Corsican warrior, overpowered by the influence of "The Light," exclaims: "Charlemagne, Alexander and I founded Empires we did so on force; Jesus founded Empires on love, and to-day millions would die for Him." Napoleon was right, for Telymachus shed the radiance of that "Light" by losing his life in the Roman Amphitheatre, but

## The Light of the World

By the Rev. E. Adolph Haynes

cruelty in the Coliseum was stamped out. Missionaries are to-day, in order to shed that "Light" giving their lives in India, Greenland, China, Japan, Ceylon, Madagascar, and the islands of the Sea, but the sacrifice is being rewarded, for "The Light" is being transmitted by the zealotry of their effort.

The story of the musical powers of the gigantic Stone Statue—Vocal Memnon, at Thebes in Egypt—graces mythological pages. This huge statue rising proudly sixty feet above the desert sands, could not be aroused from slumber by "the lesser lights." Alpha Centauri, Sirius, the Pleiades, Auriga and the Orion might combine with the silvery moon and focus their united splendor upon it, but it enjoyed its rest. But, when the Sun rose in all its beauty and cast his golden light upon our field of earth, Memnon arose and lifted up its voice and filled the air with a metallic song of adoration and praise.

Man is made in the image and likeness of God, and "God is Light"; and the lesser lights of outward morality, good manners, knowledge of the Scriptures, hypocritical preten-

sions to religion might combine and focus their united splendor upon His heart, but it enjoys its rest until Jesus—"the Light of the World," the Sun of Righteousness arises with healings in His wings, then the soul wakes up and sings songs of adoration and praise to God. This is what President Yuan Shi Kai doubtless realized when he said: "You know I am not a Christian. I am a Confusionist; but, unless the glorious light that the ethics of Christianity sheds forth shall dominate the scholarship of China, there is no hope for the Republic."

As we commemorate Yuletide may we reflect "the Light" by the liberality of our giving to the mission cause and remember that rioting, drunkenness and strife as forms of darkness are to be laid aside and may "The Light of the World" so illumine the hearts and consciences of mankind that they may rise to the Christ-scheduled attitude "Ye are the light of the world"; and as beacon lights, so shine that those who sit in darkness may catch inspiration and help hasten the time when

"Jesus shall reign where'er the sun,  
Doth his successive journeys run,  
His kingdom stretch from shore to shore,  
Till suns shall rise and set no more."  
Leesville, Va.

## The Birth of Jesus Christ

By Richard Braunstein.

THE Day's supernal dawning pales o'er the Holy City  
And lights with prescient glory the lowly cattle shed,  
The Virgin Mother travailed; the lowing beat doth marvel  
To see the infant stranger usurp her straw-lain bed.  
The morning star hat faded; the crimson dawning breaketh;  
Edisto's wave is ruffled; the rabbi calls to prayer.  
Now Bethle'm's rabble stirreth; the way-worn magian neaeth  
The desert-pillowed cradle that bears Jehovah's Care.

By Bethle'm's lowly manger the magi kneel together  
And gaze with adoration upon the holy sign;  
A joyous morning zephyr steals through the stable casement  
And stirs the dewey lashes, with breath of tame-eyed kine.  
The reign of darkness waneth; the beacon-moment lingers  
To share the purer radiance that beameth from His hand.  
A thrill of joy prophetic o'er Israel's valley stealeth;  
A light from out the gloaming hath beamed upon the land.  
Dormansville, N. Y.



## OUR YOUNG FRIENDS

### Fred's Happy Christmas

Josiah Poeton

Goin' to the Christmas tree to-night, Fred?" asked Robert Smythe on the morning of the twenty-fourth of December. Robert was a boy who would chum with Fred Rawlings in spite of marked difference in social standing—they were in the same class at Sunday School.

"Naw!" muttered Fred, kicking at a pile of snow with the idea of conveying the impression that he didn't care.

"Why not?" asked Robert.

"No clothes, no money, no Christmas dinner, no nothin' for mine this Christmas," responded Fred with another kick, a vicious one this time.

"Gee, too bad!" said Rob; "can't your mother get any?"

"No; she's poor, and we've got no money, only twenty-seven cents. What are you going to have for Christmas?"

"O! goose, and pie, and cranberries, and chicken, and meat pie," said Rob. I heard mother order it over the telephone over to Starkin's store. They'll send you anything you order over the telephone, all except candy. I tried that once and didn't get nothing, only a lickin'."

"I wish we had a telephone," said Fred, "but we aint got nothin'! Don't you have to pay when you get things over the telephone?"

"No! I dunno! Leastways not for a good long time—I never see 'em come. Anyway they couldn't do anything when the dinner's et up. They don't ever ask for money when they bring the stuff; it's only when you go yourself to buy again. You needn't go that way for a long time. You can come and use our 'phone."

Mrs. Smythe was out and Bridget was in the kitchen, but Bridget didn't stay there long. "Here! you get out of there," fell upon the startled ear of the two boys. "I'll tell your ma, Robert, then you'll know what."

Rob knew what, and decamped, leaving Fred to follow. "A fellow can't do anything with her 'round," he said, "and ma won't stand any more foolin' with the telephone."

Fred looked disconsolate, and his companion's heart was touched. "Say, Fred!" he exclaimed. "I know! Pa's got a telephone in his office. He lets me talk with my Sunday School teacher all I want to. I'll ask him."

Mr. Smythe was not too busy, even if it was Christmas. He was good-natured, anyway, more so than usual at this particular season. "Say, pap, can Fred use your telephone?"

"What for, sonny?"

"O! to order some clothes and a Christmas dinner. They can't go to the Christmas tree, and have only got twenty-seven cents to live on to-day and to-morrow."

"But how can he get these things if he hasn't any money?"

"Why, he thought—at least I did—that if he could get the clothes on and the dinner et up he could get some money by and by. You don't have to pay when they bring 'em, if you get them over the 'phone, you know—only when you go 'round to get something else."

"Well, I don't know so much about that! I'm afraid"—but seeing the look on the face of the poor boy he stopped. An idea came to him. "You might try," he said. "What store do you want to trade with?"

A few minutes later the bookkeeper at Starkin's called her employer. "There's

can't get at. I think it is a case for you to deal with personally."

Mr. Starkins took the receiver and applied his mouth to the proper place, and this is his side of the conversation, as his bookkeeper heard it.

"Hello! Did you call Starkins?"

"What do you want?"

"O, you do! What's your name?"

"Fred what?"

"Who sent you?"

"Nobody, eh? You just came yourself? Whose 'phone are you using?"

"Is he there? Ask him to step to the 'phone."

"So he says you are to do your own talking?"

"What's that? O! he says this order is O. K., does he? Ask him if he stands back of it."

"Ah! Yes, if I want him to. Well let's hear your order. (Miss Thompson, please take this down.) Goose, peas, meat pie, cranberries, is that all? Potatoes and bread, yes. What's that? O, enough tea to make one cup; that's moderate."

"No, the meat pie don't come all ready-made; but, then, yes, I guess we can send it that way; it will save your mother some work. Are you Jim Rawlings's boy? Did your father die last winter?"

"I thought so. He was a good, hard-working man. Anything else?"

"No, we don't sell clothes. Tell Mr. Smythe to call up Robbins & Robbins. I'd like to see them get it. Tell Mr. Smythe to O. K. your clothing order if he has to. I'll see to this without him. Good-by, sonny? Merry Christmas!"

At the other end of the wire Mr. Smythe had been enjoying himself. When Fred repeated Mr. Starkins's final message he chuckled and said:

"I thought so! You're a smart boy, sonny. Yes, you'll get your Christmas dinner all right, and it will be a good one—I know Starkins. But I think you had better go over to Robbins' store yourself; I'll do the ordering while you're on the way. Rob will go with you. No, you won't have to pay for quite a long time. You go and tell them what you want; how many in the family, their age, and all that. Be sure you don't forget anything."

#### What Would You Say?

If  
you  
should  
see a big  
green tree with  
candles all alight,  
With pop-corn strings  
And pretty things, and  
tinsel shlning bright, with  
stars that swing, and bells,  
that ring, all green and red  
and blue, and lots of toys for  
girls and boys, and lots of candies,  
too, and you should hear somebody  
near, call out in cheery way;  
"What sort of tree can this one be?" I

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what you'd say?

—St. Nicholas

As may be imagined, there was an interesting time in the clothing store, at the close of which the boys separated. Fred went home to dinner not a little satisfied with his morning's work though a bit fearful as to developments. He found his mother puzzling over a basket of provisions and an accompanying letter. In the basket were potatoes, onions, cranberries, three cans of peas, nuts, apples, and by its side stood a sack of flour.

The note read:

"To Mrs. Rawlings and Master Fred:

"George Starkins presents his compliments and best wishes for the season. The accompanying provisions are a free gift to a deserving family. Prepare bountifully for a Christmas dinner. The goose and meat pie will come from the bakery ready cooked at one o'clock. There'll be nothing to pay."

Mrs. Rawlings looked up. "Fred, O Fred! what have you done?"

"I don't care," said Fred. "I ordered them on Mr. Smythe's telephone. He said I could. He said we would not have to pay for a long time. Why, here comes the other fellow!"

Mrs. Rawlings was even more startled when she opened the second bundle. There were suits for the three boys, complete from top to toe, and ready-made dresses for the girls, with warm bonnets and stout shoes and a few articles for the baby. A note, much like the other in tenor, both enlightened and mystified the distressed woman.

"O Fred!" she said again, "what have you done?"

"I don't care," protested the boy, feeling hurt that he should have to defend himself when he thought the family ought to be feeling very much obliged to him. "Mr. Smythe said I might. O mother, don't cry! I won't do it again. I'll take my clothes back, and you needn't give me any of the dinner."

\* \* \* \* \*

It was a happy family that went to the Christmas tree that night, the more so as Mr. Smythe made a call at the Rawlings home in his way home from the office that afternoon and set Mrs. Rawlings at rest. He wanted Roy George, the oldest boy, to work in his office two hours a day and all holidays, and would give him a little less wages until the clothes were paid for. Fred could sell Roy's papers. Starkins, he said, had intimated that he thought their Christmas gift was a good investment as it would make certain the trade from the family. All they needed to think of was to enjoy their Christmas in the best possible way, and to remember to come to him if ever they got into any more trouble.

It was a happy party also that waited the next day for the goose and meat pie from the bakery. Twenty times before one o'clock the half-doubting children went out to the steps to see if they were coming. They hoped almost beyond hope. When they did come, what a time there was!

Starkins, who had postponed his dinner fifteen minutes and was looking with Smythe from the latter's bay window, each man through an opera glass, felt a big lump come into his throat and it was with difficulty he could say: "Smythe my boy, it's the best job I ever did."

As for Smythe, it was a full minute before he replied—he was trying to catch a big teardrop on the eye-piece of his glass so that Starkins might not see it. Then he said, in a voice that tried but poorly to be matter-of-fact: "God bless the little kids; it don't take much to make them happy."

"Children," said Mrs. Rawlings, when the dinner was on the table, and they hurried to be seated, "wait a minute. We will all kneel down by our chairs. I want you to say after me: 'O Lord, we thank thee for the food, and for the clothes, and for the good friends thou hast raised up, and for all thy mercies. Make us truly grateful, and help us to be good and, Lord, pity the poor, and send them friends to help them. Amen.'"

Phrase by phrase, the hungry children repeated the prayer in concert, and then, somewhat subdued but much relieved, arose. But

(Continued on Page Seven)



## Savannah Annual Conference

The thirty-seventh session of the Savannah Annual Conference of the Methodist Episcopal Church, convened in Warren Temple Church, at LaGrange, Georgia, November 25—December 2, 1912. Bishop Frederick D. Leete, D. D., LL. D., resident bishop of Atlanta, Ga., presided.

Monday and Tuesday, November 25-26, were the formal opening days of the Conference. The introductory sermon was preached by the Rev. R. R. O'Neal. Dr. F. R. Bridges, District Superintendent of the Waycross District, and who was elected to the last General Conference as a delegate, preached the missionary sermon.

Following the missionary sermon, Dr. W. W. Lucas, the newly elected secretary to the Epworth League for our colored Conferences, held his anniversary for his work.

Wednesday morning, beginning at 8:45 o'clock, was the opening of the Conference business session.

Bishop Leete being belated, Dr. Giddens called the Conference to order.

The sacrament of the Lord's Supper was administered by the District Superintendents, assisted by Drs. W. W. Lucas, I. L. Thomas and E. C. Clemans. The calling of the Conference roll took place after the administering of the Lord's Supper, by the secretary, the Rev. G. H. Lennon. The officers elected were as follows: The Revs. G. H. Lennon, secretary; C. W. Prothrow, assistant; R. R. O'Neal, treasurer; I. T. Griner, assistant; W. A. Holmes, statistician; assistant, W. M. Daniel; Conference reporter, Prof. W. M. Gordon. Among our distinguished visitors who were introduced and spoke on different occasions of their work were Doctors S. E. Idleman, president of Gammon Theological Seminary; W. W. Foster, Jr., president of Clark University; I. G. Penn, Corresponding Secretary of the Freedmen's Aid Society; I. L. Thomas, of the Board of Home Missions and Church Extension Society; W. W. Lucas, of the Epworth League; C. C. Jacobs, Sunday School Board; J. H. Hubbard, of the Stewart Missionary Foundation for Africa; E. C. Clemmons, representing the Conference Claimants; M. C. B. Mason, of Cincinnati, Ohio; Profs. M. S. Davage, business manager of the Southwestern Christian Advocate; W. M. Gordon, principal of Haven Academy; Mrs. M. C. B. Mason, of the Woman's Home Missionary Society, and Mrs. Cassie Sapp.

Bishop I. B. Scot lectured on Foreign Missions. His speech electrified the whole Conference, as he spoke upon, "The Field is White With Harvest, Who Will Go and Reap?"

The Revs. W. H. Jordon and Coleman, of the Central Alabama Conference, bore fraternal greetings to the Conference. The Rev. C. D. Giddens, in befitting words, responded. The Atlanta Conference was also represented, in the person of District Superintendent C. L. Johnson (of the Atlanta District) and J. O. Richie (of the Griffin District), and the Revs. C. W. Adams and H. H. Burns, of Newnan, Ga. These brethren were cordially received. The welcome address was made by Mrs. L. L. Harrison, the angelic motehr of Warren Temple. The Rev. W. H. Brown responded in glowing terms on behalf of the Conference.

The Southwestern Christian Advocate, through the untiring efforts of Prof. Davage, became a prophecy of large support. The Jubilee movement prosecuted by Secretary Penn, of the Freedmen's Aid Society, was a spirit of enthusiasm. Secretary Penn stated that \$1.00 for \$1.00 would be given by him and Bishop Scot gave \$15.00; \$175.00 was placed upon the table, thus with Dr. Penn's offer, \$350.00 was credited to the Savannah Conference. Principal W. M. Gordon made a strong plea for Haven Academy. The reports of the District Superintendents and pastors showed that no stones were left unturned. There was an increase in all lines of the work, both spiritually, morally and financially.

Bishop Leete's annual message was a great message. His text was: "I will lead the blind the way they know not. Subject: "Divine Calling to the Ministry," to those who were being ordained as deacons and elders. Brothers D. L. Clark and W. B. Foster were ordained as deacons; I. B. Maddox and H. Odum as elders.

Dr. M. C. B. Mason spoke his famous lecture: 'Napoleon at Waterloo, amidst cheers and waving of handkerchiefs.

Sunday, at 11 o'clock, Bishop Leete preached a masterly sermon which touched the hearts of all who heard him. His text was: 15th chapter II Samuel, 30th verse, of the last phrase: "And all the people that were with him covered every man his head, and they went up, weeping as they went up."

Sunday night, Dr. E. C. Clemmons preached from the 126th Psalm, 6th verse: "He that goeth forth and weepeth, beareth precious seeds that shall doubtless come again with him." It is needless to say that Dr. Clemmons caused the spirit to burst forth as a

burning flame in his logical and touching message.

Resolutions were read by the Revs. Holmes, Daniels, Dougherty, and R. R. O'Neal. Including the Jubilee Fund, \$2,175.00 was raised.

The Bishop gave his parting message to the Conference expressing himself as much pleased and of the pleasant stay he had while holding the Conference. Nothing but the brotherly spirit of Jesus Christ pervaded the session.

The reading of assignments of ministers for 1913, was conducted by Bishop Leete. Each pastor becoming cognizant of his assignment, prepared himself to go forth bearing precious seeds.

The Rev. G. H. Lennon, the mindful pastor, with his good people, had everything well arranged, and the Conference felt that it was well to be present in his beautiful church.—W. M. Gordon, Reporter.

## Atlanta Annual Conference

The Atlanta Conference convened for its seventeenth session in Newnan, Ga., Dec. 4-8, Bishop Frederick D. Leete, of Atlanta presided. The minute business of the Conference was transacted with thoroughness and despatch. All sessions were well attended and from the very beginning great interest was manifested in the list of appointments. Not in many years has such interest been shown.

Organization:—As Bishop Leete was detained, the Rev. C. L. Johnson, Superintendent of the Atlanta District called the Conference to order and presided until the Bishop arrived. His presidency was brief, but efficient and business was not allowed to lag.

R. T. Adams was elected Secretary for the seventh consecutive time. J. W. Bowlin, J. W. Queen and H. W. B. Wilson served as assistants. M. J. Crolley was elected Statistical Secretary; assistants; D. C. Richardson and Joseph Griffith. J. E. Watkins was elected Treasurer; assistants: E. C. W. Cox, C. W. Adams and J. W. Thorpe. All elections were by unanimous vote.

Anniversaries and visitors: All of the Boards and departments of our great Church were given excellent representation by the officials who visited the Conference in their interests. The following General Officers made effective addresses:

Drs. I. G. Penn, of the Freedmen's Aid Society; I. L. Thomas, of the Board of Home Missions and Church Extension; W. W. Lucas, of the Epworth League; C. C. Jacobs, of the Board of Sunday Schools; S. E. Idleman, of Gammon Theological Seminary; G. H. Jones, of Board of Foreign Missions; E. C. Clemmons, of Board of Conference Claimants.

The writer looked after the interests of the Southwestern.

Jubilee Movement: All causes were adequately presented, but special attention was given to the Jubilee Movement. Dr. Penn was very effective in the presentation of the matter to the Conference. His appeal met with a ready response by the pastors and all members of the Conference. The Conference rallied enthusiastically and as the result was credited with more than five hundred dollars on the Jubilee Movement Fund.

Ordinations: Samuel Johnson and E. H. Lee were ordained deacons. E. H. Lee was admitted into full membership.

Entertainment: Too much cannot be said in praise of Rev. C. W. Adams and his loyal members for the excellent care taken of the Conference and visitors. Although the number of the latter was unusually large, all were well provided for and still there was room.

The next session will be held in Covington, Ga., and Rev. J. N. C. Coggin will be Conference host.

M. S. D.

### APPOINTMENTS—1912-13.

#### ATLANTA DISTRICT.

G. W. Arnold, District Superintendent, P. O. 88, Ridge Ave., Atlanta, Ga.

Atlanta: Ariel Bowen, H. W. Wilson; Battle Hill, B. G. Burks; Central Avenue, L. H. King; Foss Chapel, A. J. Wilson; Oakland City, Nathan Bridges; South Atlanta, E. C. W. Cox; Warren Chapel, E. H. Oliver; College Park, J. H. Brandon; Fairburn, J. M. Daniel; Franklin Circuit, J. W. Amy; Grantville, H. E. Burns; Grantville Circuit, J. F. Demery; Hogansville, A. G. Story; Hogansville Circuit, J. J. Jones; Luthersville, N. J. Ross; Newman, C. W.

Adams; Newman Circuit, R. T. J. Jackson; Palmetto, J. O. Smith; Trimble Mission, E. H. Lee; M. C. B. Mason, corresponding secretary of National Association for the ethical and moral advancement of colored people, member of Central Avenue Quarterly Conference; J. P. Wragg, Agency of American Bible Society, member of South Atlanta Quarterly Conference.

#### ROME DISTRICT.

E. D. Petty, District Superintendent, 101 East First Street, Rome, Ga.

Adairsville, David Gray; Aragon, A. W. Finch; Austell, S. S. J. Johnson; Bowdon, B. A. Johnson; Carrollton, A. C. Charles; Cartersville, A. G. Stephens; Cave Springs, W. A. Neely; Cedartown and Chubtown, W. M. Wims; Chickamauga, W. M. Gordon; Cohutta (S.), William McCloud; Douglasville, John Crolley; Floyd Circuit, W. T. Brantley; Marietta, J. M. Spencer; Rivertown, A. J. Noland, P. O., Newman, Ga.; Rome, 1st Church, N. J. Crolley; So. Rome, P. H. Kelley; Summerville, W. M. Burch; Tallapoosa, W. E. Ector; Temple, A. J. Booth; Villa Rica, E. A. Allison; F. M. Gordon, Principal Deaf Mute School, Cave Spring, member Cave Spring Quarterly Conference; W. C. Moore, left without appointment to attend one of our schools.

#### GAINESVILLE DISTRICT.

J. A. Richie, Superintendent.

Atlanta, Fort Street, J. Griffin; Atlanta, St. Luke, L. C. Suttles (s); Buford Circuit, C. H. Blake; Commerce Circuit, W. M. Bailey; Covington Sta., J. N. C. Coggins; Duluth Circuit, W. B. Woods; Elberton Circuit, J. W. Thorpe; Gainesville Station, E. R. Miller; Gillsville Circuit, L. P. Kimball; Hoschton Circuit, Y. T. Freadrick; Lawrenceville Station, J. F. Dorsey; Lavonia Circuit, R. B. Laster; Leo Circuit, J. C. Cunningham; Oxford Circuit, H. L. Phillips; Pearls Circuit, J. M. Anderson; Suwanee Circuit, R. B. McPherson; Toccoa Mission, Z. K. Gowens; Union Grove Circuit, E. J. Kight; Athens Mission, D. C. Richardson.

#### GRIFFIN DISTRICT.

J. D. Lovejoy, Superintendent.

Brook Circuit, J. H. Davis; E. Atlanta and Edwardville, Edmond Addams; East Point, J. W. Bowlin; Decatur, H. M. White; Fayetteville, P. H. Travis; Griffin, R. T. Addams; Griffin Circuit, G. Y. Flemister; Hampton, J. E. Watkins; Jonesboro, M. M. Alston; Lithonia Circuit, J. W. Queen; McDonough, C. L. Johnson; Oak Hill, S. B. Beauford; Salina, J. W. P. Wolfe; Stockbridge, J. A. Rush; Stone Mt. and Redan, A. C. Wright; Williamson, J. W. Swain.

### Fred's Happy Christmas

(Continued from Page Six.)

one little skeptic could not forbear to whisper in the left ear of Sister Nell, as they climbed to the table: "Well, prayin's all right gen'rally, but for Christmas give me the telephone every time!"

"You bad boy!" said Nell. "I guess your telephone wouldn't have amounted to much if mother and me hadn't prayed any harder than you did last night."—From the Congregationalist.



## THE SPIRITUAL NOTE OF CHRISTMAS

Once again, on the recurring of the Christmas festival world-wide Christendom pulls out all the stops on the grand organ of the universe and peals forth the highest notes of the Hallelujah Chorus. We celebrate the coming of the Lord Christ into the life of man by the way of the manger, the cross, the tomb and Mount Olivet. His coming is the most momentous fact of history. His coming is growing in significance daily, and its full meaning is being gradually unfolded to the children of men. There are increasing reasons for keeping this Christmas feast; there are more reasons this year than last year, and there will be more next year. There is brighter hope for the complete conquest of the world. The love of God is shed abroad in more hearts than ever before. In spite of war and revolutions during the year, we are nearing the day of universal peace. Good will toward men is coming to be the starpost of the Nations. All the pagan religions are in their death throes, while Christianity is increasing in its power to save men from sin, in lighting the dark places of earth. Today the loyal legions of Jesus are closing ranks for an united attack upon a common enemy, the drum corps of the heavens are making ready, the banner of King Emanuel is being unfurled at the head of the greatest religious army of the ages, tried captains are in charge of conquering divisions, and Christ Jesus, the incomparable leader, is ready to give the final command which draws all men unto Him. Such are the visions that stir the Christian heart to holy optimism as we shout "Glory to God in the highest, on earth peace, good will toward men."

Christmas is a season of armistice for the men and women of earth who are battling with the burdens and perplexities of life. The white flag of the Christ is lifted, and for a brief period at least, men, women and children forget the heart aches, limitations, cares and buffetings, only to be happy in honor of the birth of our Lord—the world's Redeemer.

Mary Isabella Forsyth's lines beautifully express this thought:

"To us, who look with anxious gaze  
On coming lonely, burdened days—  
To us, who cower deep in shame,  
Unable e'en to speak His name—  
To us, the emptied, who within  
Still feel the throb of inbred sin—  
To us, sore laden and distressed,  
He comes, our comfort, joy and rest.  
To all earth's weary, struggling men,  
The world's sole Hope seems born again  
When breaks the light of Christmas morn.  
Lo, 'Unto us a Child is born.'"

What better time of the year is there for men to give themselves to Christ than at this Christmas season when we are face to face with the fact that Christ gave Himself freely and completely for us? If He has so graciously bestowed favors upon us, withholding no good thing, why should we not render unto Him our lives in holy devotion and service? This Christmas season very appropriately should become a revival season. It is just the time when men could most easily yield to Him.

Mary T. Lathrop wrote:

"'Tis not enough that Christ was born  
Beneath the star that shone,  
And earth was set that morn  
Within a golden zone,  
He must be born within the heart  
Before He finds His throne,  
And brings the day of love and good,  
The reign of Christ-like brotherhood."

On this Christ-day no greater joy could come to a home than a personal effort to bring all members of the household into a saving knowledge of Jesus Christ. On this, His day we can make the day His by yielding to Him in repentance for sin, and turning unto Him who will abundantly pardon and give us a new song of a new life. A family altar revival on Christmas morning, when

all hearts are thrilled with joy, might prove a good time for bringing the full family into the Christian brotherhood.

Let laughter and happy countenance lighted with a smile, a buoyant word of cheer and love be the program for the Christmas day. This would be a good program for all the days. Let this day be a joyous one; not a reckless boisterousness, but a calm entrance into the pleasures of the day as becometh a child of the King. Above all, and in all, preserve the spiritual note. We miss the true meaning of the day if we lose sight of its deep spiritual lessons. Our conversations, our songs and our merriment should breathe the presence of Christ. What would be more appropriate than to saturate all the incidents of the day by recalling how Christ silently came to the world, the victories already won in His name and hope of the days before us? Let us be guided by the words of Whittier:

"Sound over all waters, reach from all lands,  
The chorus of voices, the claspings of hands;  
Sing hymns that were sung by the stars of the morn,  
Sing songs of the angel when Jesus was born!  
With glad jubilations  
Bring hope to the nations!  
The dark night is ending and dawn has begun;  
Rise, hope of the ages, arise like the sun.  
All speech flow to music, all hearts beat as one.  
Blow bugles of battle, the marches of peace;  
East, west, north and south, let the quarrels all cease,  
Sing the song of great joy that the angels began,  
Sing of glory to God, and of good will to man!  
Hark, joining the chorus  
The heavens bend o'er us."

### THE JUBILEE AND EMANCIPATION DAY

The Jubilee of the Freedmen's Aid Society begins January 1, 1913. Everything is ready for the formal inauguration of the greatest effort of the Methodist Episcopal Church for the Negro since his emancipation.

In every church of our colored Conferences the Jubilee Commission urges that there shall be an Emancipation Celebration Wednesday, January 1, 1913.

The following program is suggested:

1. Singing—"Blow ye the trumpet, blow."  
—Hymnal.
2. Prayer.
3. Singing—"My Country, 'Tis of Thee."
4. Scripture Reading.
5. Singing—"The Morning Light is Breaking."
6. Reading of the Emancipation Proclamation—See SOUTHWESTERN of next week.
7. Music—Selected.
8. Address or Sermon—"Fifty Years of Negro Progress and the Jubilee of Freedmen's Aid Society," by Pastor or Orator, selected.
9. Music—Selected.
10. First Offering of the Jubilee Movement.
11. Local Jubilee Commission for the Church announced and division of membership made, giving each Jubilee Commissioner, by pastor, a club of ten.
12. Doxology and benediction.
13. Meeting of the Jubilee Commission for organization for the Jubilee year's work, following the celebration.

The one great effort to raise One Dollar per member in 1913 as a Jubilee Self-denial Thank Offering can only succeed by each pastor entering mind and heart into the prosecution of the plan. There should, therefore be the general celebration of the real Emancipation Day as is requested. It is to be hoped that our pastors have selected their orator, are preparing their music, and will have ready their Jubilee Commission sufficiently large to give ten persons to each commissioner—from each of whom they will get not less than two cents a week or one

dollar for the year, and as much more as possible. Our pastors should remember, that jubilee subscription, soliciting and membership cards and envelopes are ready and may be gotten by applying to Secretaries Freedmen's Aid Society, 220 Fourth Ave., West Cincinnati. Leaflets of instructions for Pastors and Commissioners may also be gotten upon application. Let there be a universal celebration of the Emancipation Day and may thousands of dollars be lifted as we usher in the momentous Jubilee year of fifty years of freedom.

### Of General Interest

#### PRESIDENT TAFT TO BECOME A PROFESSOR

It is now reported that President Taft will accept the Kent professorship in Yale Law School instead of practicing law in Cincinnati, as was previously stated. The professorship covers lectures in both constitutional and international law. The chair has been vacant since the death of Edward J. Phelps, in 1900. Had President Taft entered upon the practice of law, he would be expected to appear before Federal judges, many of whom he had appointed to office, and, in the event of his appearing before the Supreme Court, he would be embarrassed by the fact that he had appointed the majority of the members of that court and had, also, named the Chief Justice.

His acceptance of the Kent professorship will, therefore, solve many questions.

#### LINCOLN MEMORIAL

Senator Cullom, of Illinois, the oldest member of the Senate in point of service was greatly pleased when that body passed his resolution approving the site and design for a memorial costing \$2,000,000 in honor of Abraham Lincoln. Senator Cullom was a friend of Abraham Lincoln, and earnestly desired to have enacted such legislation as would provide a fitting monument to the life and service of the great Emancipator.

His comrades in the Senate, knowing his zeal in this direction, passed the resolution practically unanimously, desiring to honor him as well as pay a tribute to Abraham Lincoln. There may be some opposition in the House, but this will be directed against the form of memorial proposed. There are many who advocate the building and maintaining of a great National highway between Washington and Gettysburg, rather than the erection of the building proposed by the Commission.

#### HOUSEWIVES COMBAT HIGH COST OF FOOD

New Orleans housewives, following the example of their sisters in New York, Philadelphia, Chicago and other cities, are forming themselves into an organization for the purpose of conducting a campaign against the high prices of certain foodstuffs. A large number of women's clubs have announced their willingness to join in the movement.

One of the main objects of the organization will be to do away with middle men as much as possible. The plan now being operated in Houston, Texas, which permits producers to sell directly to consumers is thought to be a model one. The local organization will strive to lower the prices on such commodities as vegetables, eggs, fowls, butter and other dairy products.

There is no doubt but that the movement will become nation-wide in its scope if the organizations in the several large cities which have adopted the plan proves successful.

#### WHITE-LAW REID DEAD

The American diplomat to England was stricken with bronchial trouble, two weeks ago, which developed into pulmonary oedema and quickly grew serious, the end coming peacefully Sunday of this week. Mr. Reid had been Ambassador to England since 1905 and was as popular in London as he was in



# Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.  
2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

the United States. He was sixty-seven years of age. He had a notable career. Serving in the first campaigns of the Civil War in 1861 and then as war correspondent, he was present at many of the important battles. He became librarian of the House of Representatives, and at another time was a cotton planter in Louisiana. Later, he entered the diplomatic service and was sent to France as United States minister in 1889, where he remained until 1892. During this time, he was able to secure the rescinding of the decree prohibiting the importation of American meats into France, and also in negotiating the reciprocity and extradition treaties between the United States and France. Other important offices filled his time until 1905, when he was chosen United States Ambassador to Great Britain, to succeed Joseph H. Choate. In England, he identified himself with the social, educational and other movements of that country, thereby making himself very popular. His daughter is the wife of an Englishman—the Hon. Herbert Ward. The body of Mr. Reid will be sent home, probably a warship will be placed at the disposal of the family. There will be a great memorial service in one of the large cathedrals, while there will be services in a small chapel for members of the family and the staff of the embassy.

## RECOGNITION OF CHINESE REPUBLIC

Many requests and memorials have been presented to Secretary of State Knox asking that the United States formally recognize the Republic of China. This will probably be done after the elections to be held there in January. If these elections are satisfactorily carried out, the Republican form of government will be placed on a firm footing and will, in every sense, deserve recognition by this, and other, nations. In the meantime courteous relations have been preserved with the provisional government. The attitude of this country to the existing Chinese Government was fully set forth in President Taft's recent message to Congress. In it occurs the following passage:

"The natural sympathy of the American people with the assumption of republican principles by the Chinese people was appropriately expressed in a concurrent resolution of Congress on April 17, 1912. A constituent assembly, composed of representatives duly chosen by the people of China in the elections that are now being held, has been called to meet next January to adopt a permanent constitution and organize the government of the nascent republic.

"During the formative constitutional stage, and pending definite action by the assembly, as expressive of the popular will, and the hoped-for establishment of a stable republican form of government, capable of fulfilling its international obligations, the United States is, according to precedent, maintaining full and friendly de facto relations with the provisional government."

After several years of hard work, the Standard Life Insurance Company, with its headquarters at Atlanta, Georgia, is an assured fact. It has a paid-up capital of \$100,000, which is invested in Georgia State Municipal and county bonds. The company has been able to meet fully all the requirements of the rigorous insurance laws of the State of Georgia. Mr. H. E. Perry, who is promoting this enterprise, deserves the highest commendation. He has manifested honesty, intelligence and business capacity worthy of the fullest confidence.

## People of Interest

Mrs. Morris, wife of the Rev. J. P. Morris, of the North Carolina Conference, is quite ill.

Bishop Berry's episcopal residence is Forty-eighth Street and Springfield Avenue, Philadelphia, Md.

Dr. John H. Reed represented the Board of Foreign Missions at the Texas and West Texas Conferences.

The Rev. Stephen Morrell Newman, D.D., was inaugurated as president of Howard University on Friday of last week.

The Hon. William H. Lewis, Assistant Attorney-General of the United States, has sailed for Europe. He will visit Paris, London, Liverpool, Berlin and other points.

Mrs. Bullock, wife of the Rev. M. J. Bullock, of the North Carolina Conference, is visiting her people at Birmingham, Alabama. Later on she is to visit relatives in New Orleans and Baton Rouge.

Bishop Bashford is to speak in Peking before a Convention of the Young Men's Christian Association. The Korean and Chinese branches of the Association are to be represented, the deliberations to be carried on in the Mandarin dialect.

At the Quadrennial Meeting of the Federal Council of the Churches of Christ in America, the Rev. E. B. Sanford, retiring Corresponding Secretary, was elected Honorary Secretary. Owing to serious illness, Dr. Sanford was unable to be present at the Quadrennial Meetings.

Improvements are the order of the day at Bennett College, Greensboro, North Carolina. Since the adjournment of the North Carolina Annual Conference ten dormitory and recitation rooms have been renovated, dining-room plastered and the campus much improved.

Bishop I. B. Scott sailed from New York on Saturday, December 7th, by the steamship "Carmania," going direct to Liberia, via Liverpool. He expects to reach Monrovia, his episcopal headquarters, about the first week in January, and to hold the Liberia Conference, at Cape Mount, on February 5th.

Bishop Hughes' forty-sixth birthday occurred Saturday, December eighth, at which time he was in Malden, Massachusetts, where he addressed, that evening, a great no-license meeting in the Malden Auditorium. Bishop and Mrs. Hughes were the guests of Mr. and Mrs. C. R. Magee, who gave an informal reception in honor of the Bishop's birthday anniversary.

The Rev. David Connell, a member of the North Carolina Conference, died Friday night, December thirtieth. The funeral service was conducted in St. Matthew Methodist Episcopal Church, Greensboro, North Carolina, the following Sunday by the pastor, the Rev. R. T. Weatherby, who was assisted by the Revs. L. B. Gibson, Daniel Brookes, J. H. Hunter and President Peeeler of Bennett College.

The Rev. William A. Main, Treasurer of the Foochow Mission, under date of October 30th, writes from Foochow City, as follows: "Political affairs in this Province are in a very satisfactory condition now, and I do not think there is the least danger of any further trouble. The Central Government at Peking has a strong hand on affairs in this part of China, since the recent difficulties were adjusted, and they will not permit things to get into such bad shape again."

The Rev. W. R. R. Duncan, D.D., of the Little Rock Conference, on account of impaired health, has been forced to retire, at least temporarily, from the pastorate of Wesley Church, Little Rock, Arkansas. His present address is 663 Raymond Avenue, Pasadena, California, where he is now located with the hope of regaining his health. We are sure Doctor Duncan will have the prayers of his many friends throughout the Church for his speedy restoration to his Conference, in which he has rendered such large service to the Church.

## News Paragraphs

The birthrate in France has been on the decrease. In 1911 there were 100,000 less births than in 1901.

There was, recently, in New York, an auction sale of the Robert Hoe library, the proceeds of which amounted to \$1,930,000.

The headquarters of the financial department of the African Methodist Episcopal Zion Church, have been changed from Philadelphia to Birmingham, Alabama.

Mr. John Mitchell, Jr., editor of the *Richmond Planet* and president of the Mechanics Savings Bank, has been elected a member of the Royal Society of Arts of England.

The Sunday School of the First Presbyterian Church of Newark, New Jersey, which claims to be the oldest in America, celebrated, recently, its ninety-eighth anniversary.

The Philadelphia authorities have received a petition, signed by 500,000 children, requesting that the Liberty Bell be put on exhibition in the Panama Exhibition in San Francisco in 1915.

The Rev. G. T. Durgin, D.D., of East Maine Conference Seminary at Bucksport, Maine, is to assist in an evangelical campaign, this winter, in Rust University, Holly Springs, Mississippi.

The Panama Canal will be provided with 14-inch guns. These guns will weigh fifty tons each, and fire projectiles weighing 1,660 pounds. The powder and projectile for a single shot costs \$750.

Dr. Booker T. Washington addressed the students of the University of Pennsylvania, Wednesday, December fourth, on the subject: "The Progress Made by the Colored Race During the Forty-nine Years of Their Freedom."

Amundsen, the Antarctic explorer, is planning another expedition, the object of which is to make an exploration of the Behring Sea. The expedition will carry foodstuffs to last five years, although the explorer plans to be absent about three years.

The Methodist Church in Bulgaria began its operations fifty-five years ago. The progress was slow during the first thirty-seven years, but since then and especially in the last ten years, the gain in membership has equaled that of all the years that went before.

At the Treasury Department in Washington, December 4th, Carmi A. Thompson, the new treasurer of the United States, gave Lee McClung, his predecessor, a receipt for \$1,519,285,908.57 2-3, representing the money and securities in the personal custody of the Treasurer on November 21st, when Mr. McClung retired.

At the sale of historical letters in Philadelphia, recently, \$780 was paid for a letter from Martha Washington, and \$725 for a letter from John Paul Jones. A complete set of the signatures of the signers of the Declaration of Independence was sold for \$15,041.50. This is the first set of these autographs ever sold at auction.

Announcement is made of the engagement of Miss Helen Miller Gould, of New York, to Mr. Finley H. Shepard, of St. Louis. Upon the death of her father, Jay Gould, in 1892, Miss Gould, then 24 years old, inherited a fortune of about \$10,000,000. It has been estimated that by investment she has trebled this fortune, and at the same time devoted fully half of her time to benefactions which brought her into world prominence.

The Lincoln Memorial Commission has approved of a design for a monument to the memory of Abraham Lincoln. It will be a rectangular marble structure to be erected in Potomac Park. It is to be 165 feet long and 84 feet wide, surrounded by Doric columns, 44 feet high and seven feet five inches in diameter. In a central hall within the structure will stand a heroic figure of Abraham Lincoln surrounded by Ionic columns 50 feet in height. The cost of the monument will be \$1,775,000.



## Quarterly Review

### International Sunday School Lesson for December 29, 1912

**Golden Text:** If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. John 7:17.

#### Daily Home Readings.

M. Jesus Walking on the Sea, Mark 6:45-46; Clean and Unclean, Mark 7:1-23. Tu. Mission to the Gentiles, Mark 7:24-30; Matt. 8:5-13; Wanderings in Decapolis, Mark 7:31 to 8:10. W. The Sign and the Leaven, Mark 8:11-26; Wickedness of the Wicked, Hos. 7. Th. The Great Question, Mark 8:27 to 9:1; The Transfiguration, Mark 9:2-13. F. The Lunatic Boy, Mark 9:14-29; The Child in the Midst, Matt. 18:1-14. S. Forgiveness, Matt. 18:15-35. Su. For and Against Him, Luke 9:49-62.

#### Before the Class

By Edward S. Lewis, D. D.

#### For Intermediate Classes

Suppose we begin this review with questions. There are eleven lessons, all more than ordinarily familiar, about Jesus Christ. Inquire first how many lesson titles can be recalled. Perhaps you will get all of the eleven. Then call for the Golden Texts. Then take up each lesson and ascertain how much of it can be recalled. Note the geography. We have studied many places, such as Bethsaida, Genesaret, Capernaum, Tyre, Sidon, Decapolis, Dalmanutha, Caesarea Philippi, and Mount Hermon. Perhaps this geography may be taken by some pupil as home work and demonstrated on a map, showing the journeys of Jesus during the time covered by the lessons. Then there are the different persons and parties to be recalled. After these elements have been reviewed they may be combined into the incidents of the lessons, taking care, of course, not to attempt too much. We are under no sort of obligation to run over everything that we have had. If interest is excited upon any one point, it would be well to tarry there for a while. Finally, it will be the teacher's part to gather up all that has been brought out and center it around the Master, showing what the significance of all these things is in reference to Him. This should be worked out carefully beforehand and a few pointed teachings selected for the summation and conclusion.

#### For Senior Classes

This quarter's lessons have extended from the crisis that met Jesus in His work after the feeding of the five thousand at Capernaum to the end of the third period of the Galilaean ministry and His final departure to Jerusalem. It will be well to review rapidly the Lord's ministry during this time. We have seen that the main features of the second period of the Galilaean ministry were organization, instruction of the twelve, and evangelism; popularity at the beginning of the period, but waning at the end and opposition increasing. The popular favor seemed to reach its height when Jesus fed the multitude, and then they sought to make Him king. But He refused this and proceeded to show the people that He had not come to lead an insurrection against the Roman power, presenting in bare and unattractive form the pure spirituality of His mission. Many of His disciples left Him. The Pharisees and the Sadducees attacked Him, and He answered them with hostility and defiance. Then He went away northward, and this time is called the third period of the Galilaean ministry. It is evident that the beginning of Christ's sufferings cannot be far distant, and for this the disciples must be prepared. The long northward journeys not only provide a way of escape from Galilee, but afford opportunity of teaching the disciples, clarifying their thoughts and preparing their minds for the trying events that must soon come. With some such setting as this, the lessons may be run over in review. Anticipating this, the week before, the pupils may be asked which of the lessons they like best. Then each may be asked to get this one ready for a rapid presentation as a review. The teacher should have a map ready, and pictures, if possible. In conclusion, he may give a sort of summing up of the quarter's history and

teachings. If he has a pointed illustration to close with, so much the better.

#### For Adult Classes

There is little time in a scant half-hour for any fair study of the great period in Christ's ministry that we have under review. Still there is an opportunity here. Consider the gathering shadows as the pathway of Jesus slanted toward the tomb; the growing hostility of His enemies and the increasing uneasiness of His friends; and the unutterable feelings that must have weighed upon His own heart. The outstanding fact is that in spite of all this He steadfastly set His face toward the cross. He never wavered for a moment. He never complained nor expressed any regrets for what might have been if His countrymen had received His message in the spirit of it. This was the world's first and greatest lesson in the lordship of the spiritual. Jesus turned His back upon everything that ordinarily appeals to men that He might follow only the will of God, which represents always the purely ideal and spiritual. The things that Jesus turned from were visible and material; those that He turned toward were invisible and eternal. There is no lesson more important for us than this to-day; the priority of the spiritual. Dr. Thomas Nicholson (in *The Religion of Modern Manhood*) says: "The physical conquests of this generation are marvelous. We are solving the problems of communication and transportation. We are mastering the physical forces about us in a remarkable way. But our great lack is moral and spiritual mastery. Some months ago I stood in the

Yerkes Observatory at Lake Geneva, Wis. The vast dome of steel, which weighs one hundred tons or more, was moved now this way and now that with utmost ease; the great floor, which is said to weigh some forty tons, was raised and lowered with equal ease; and this all by one man who stood in a corner of the room, and with one finger touched now this button and now that. Such are our physical masteries. But we have not kept pace with our moral masteries." But we are gaining on our past. One of the brightest signs of the present day is the increasing attention paid to the things that are not temporal, but unseen and eternal. The new demand for this insures its continued and enlarging growth. And of it all will Jesus Christ be the bright inspiration.

Another conspicuous fact in these lessons is the utter yielding of Jesus to His Father's plan. Let us note the extraordinary strength of character that such yielding requires. It is a hopeless mistake to consider this weakness. Says Bishop Hughes: "Jacob was stronger at Jabbok than he had ever been before. Paul was stronger on the Damascus roadway than he had ever been in the cruel pursuit of the hated Christians. And let us say it reverently, Jesus was strongest when He yielded Himself to His persecutors and gave Himself to the cross. It required more strength to bid the legions of angels stand still in their ranks than it would have required to command them to His aid. This type of strength often appeared in our Lord's life—in His silence before His accusers, as well as in His surrender to His crucifiers. The world loves Him most because He became 'obedient unto death.' The world is not mistaken in its estimate of Christ's supreme moment of strength." Its lesson for us is the manly honor of him who yields his heart and life to God.

These topics are but two of the many that may be chosen for the review meditation.—From "The Sunday School Journal."

## The Passion: The World's Measure of Jesus' LOYALTY TO HIS MESSAGE

### Epworth League Devotional Meeting Topic for December 29, 1912

(Mark 15:39; Isa. 53:1-12.)

By the Rev. A. Preston Shaw, B.D.

#### Concerning the Scripture.

The best proof of the Messiahship of Jesus is the fact that He was willing to die for the great principle which He enunciated. Satan, on the Mount of Temptation had offered Him a much easier road to a fake Messiahship, but promptly He refused to accept it. He deliberately chose the "way of the Cross" and the crown of eternal life and victory through it.

His whole life was a sign of His Messiahship. His devotion to the principles and doctrines which He taught, His fulfillment of the prophecies written concerning Him, His willingness to have heaped upon Him the scorn, hatred and abuse of His enemies; His deliberate choice of that long, unpopular method of proof of His Messiahship, was a most convincing token of the sincerity of His claim. Had not the eyes of the Jews been blinded, they would have seen the unmistakable sign of His Messiahship all along the course of His career. But they were blind. They looked for a fake. They preferred a humbug. In their blindness they stood even at the foot of the Cross—the most convincing proof that He was the Messiah, crying "Let Him save Himself." "Let Him come down." Then we will believe." But Christ had chosen an entirely different method. His thoughts were not their thoughts. He had ascended the Cross and had purposed to lose His life for theirs and for the world that they might believe on Him and be saved.

There was one in that crowd, however, who did not fail to observe the signs of the times. It was the heathen centurion into whose race no Messiah idea had been steeped for centuries, but the proof before his eyes was convincing. When he saw the willingness which manifested itself in Jesus in His suffering and persecution. When he beheld the veiled skies, felt the trembling earth, and saw the veil of the temple rent in twain, even he cried out, "Truly this man was the Son of God."

A suffering Messiah was not unknown to the

Jews. The prince of their own prophets had told them that He should be a sufferer. But like many people in all ages, they had not received their Messianic conception from the Scriptures, but from their own notions, ambitions, and whims. When He came, therefore, they knew Him not. They did not believe on Him.

#### The Meaning and Application to Us.

As it was with Christ, so it is with us: Our sincerity in religion must be tested by our devotion to religious principles. The great principles of religion may be logically attractive to our imagination, but somewhat repulsive and unsuccessful in practical life. Jesus was an ideal character, always good, always helping others, always forgetful of Himself, yet who among the sons of men has ever been so ill-treated as He was. To a majority of people the truly religious life is unpopular. Are we as leaders in religion, willing to become unpopular for Christ's sake? Are we willing to live as Christ would have us live, whatever the cost? It is only this kind that can prove beyond all controversy the sincerity of our religious profession.

Unchristian short-cuts to present success are not successes, but failures. Men-pleasing service is often identical with devil-pleasing service and should as often be carefully avoided. Jesus did not stoop to the demands of the Jews, saying, "Come down." "Save yourself." He carried out the Divine purpose, even though it cost Him His life. The Jews debased Him by nailing Him accursed to that shameful Cross, but God exalted Him and gave Him a name above every name.

Winchester, Va.

#### Personal and General

Mr. and Mrs. T. Lyles will give in marriage their daughter, Lizzie Bernice Graves, to Dr. John Thomas Henderson, Jr., Wednesday evening, December twenty-fifth, at the Colored Methodist Episcopal Temple, Shreveport, Louisiana.



Some of the Season's New Books

THE WOMEN'S FOREIGN AND HOME MISSIONARY MANUAL.  
By R. E. Smith.  
Price, 25 cents, net.

A book that will aid thousands of women in carrying on wisely the work of missions. Its pages are full of instruction, practical, and timely. Such methods are given as have been already found workable, and reliable. No missionary organization should be without it, and we would especially recommend it to missionary societies that are young in growth.

THE AUTOGRAPHS OF ST. PAUL.  
By Marcus D. Buell.  
Price, 35 cents, net.

A stimulation to the further study of the life of the man, Paul. His was an unique personality, worthy of much study. He it was to whom was given the work to translate into clear language God's message to His children, and to him we turn for that subtle quality in his writings differing from that of the other disciples. The author hopes that "multitudes of busy people, including those recently enrolled in Adult Bible Classes, just beginning to feel anew the fascination of God's varied and unique revelation of Himself in the life, thought and career of individual human souls, as portrayed in this divine Record, will find stimulus and suggestion in this little book."

THE CHRISTIAN VIEW OF THE OLD TESTAMENT.  
By Frederick Carl Eiselin.  
Price, \$1.00, net.

An attempt to quiet the feeling of unrest that finds place in the minds of many in regard to their attitude toward the Bible. This book has for its aim the presentation of the Old Testament and to give adequate answers to the vital questions that are being asked on every hand. In his preface is the author's confident statement: "The old foundations are not shaken. The Old Testament has stood the

tests of the past which have been severe, and often merciless, and there is to-day stronger ground than ever for believing that in its pages 'men spoke from God, being moved by the Holy Spirit.'"

THE METHOD OF THE MASTER.  
By George Clarke Peck, D. D.  
Price, \$1.00, net.

"These studies in the problems of the hour are timely and suggestive. They cover well-nigh the entire range of human ills and they apply to 'the diseases of our hearts' the halm of the Great Physician. The book might well be called 'The Clinics of Jesus,' so thoroughly are the 'cases' analyzed and so helpfully is the remedy applied.

"The author has a message that will stir men's minds and souls and spur to action in emulation of the Master's methods."

THE WORSHIPING CONGREGATION.  
By Lucius C. Clark, D. D.  
Price, \$1.00, net.

This book consists of eleven subjects, thoroughly and effectively discussed, each bearing upon worship. The author claims that Christian worship is not at its best in America because the importance of the details is not reckoned with, and those items that are of ill effect are made important. His book is a setting forth of some of the elements of weakness in our Christian life, with a compelling message for the worshiper. It should be met with a hearty reception by every body of Christians.

THE JOURNAL OF A COUNTRY WOMAN.  
By Emma Wlner Rogers.  
Price, \$1.25, net.

The author hears the call of the country and to it responds, finding great delight in living near to nature. The wholesome and altogether lovely life she leads for nine months of the year ought to be lived by many who live in crowded city districts. The homestead of the author's grandfather

GOOD NEWS FOR THE SOUTH  
HEALTH SPECIALIST SPROULE  
The Great Authority on Catarrh Explains  
HIS METHOD OF TREATMENT



R. SPROULE, B. A.,  
SPECIALIST IN CATARRH AND CHRONIC DISEASES.

never can cure Catarrh. They often do harm by driving the Catarrh germs deeper into the system. CONSUMPTION, BRIGHT'S DISEASE, PAINFUL STOMACH DISORDERS are liable to result.

Catarrh is a disease of the mucous membrane and is curable only through the blood, and by medicines prepared for each case. Medicine that will cure one will often burn another. Specialist Sproule's method drives every germ out of the body. It clears the head, stops the hawking and spitting, sweetens the breath, strengthens the eyes, restores the hearing. It purifies and enriches the blood. It invigorates and tones up the entire system. It gives new life, energy and ambition. The hardships of life seem easier to bear. Work becomes a pleasure. The man feels as if made over.

Specialist Sproule is a graduate in Medicine and Surgery, Dublin University, formerly surgeon British Royal Mail Service, and his name is revered as that of a benefactor in thousands of homes. If you have any symptoms of Catarrh, the Specialist earnestly invites you to write to him and tell him all about it. It will cost you nothing. He will give you the most valuable

MEDICAL ADVICE FREE

He will diagnose your case without charge and tell you just what to do to get cured. Do not delay. In such cases every moment is precious. Do not neglect yourself. Above all do not give yourself wrong treatment. The results may be fatal.

CATARRH OF HEAD AND THROAT.  
The most prevalent form of Catarrh results from neglected colds.

1. Do you spit up slime?
2. Are your eyes watery?
3. Does your nose feel full?
4. Does your nose discharge?
5. Do you sneeze a good deal?
6. Do crusts form in the nose?
7. Do you have pain across the eyes?
8. Does your breath smell offensive?
9. Is your hearing beginning to fail?
10. Are you losing your sense of smell?
11. Do you hawk up phlegm in the morning?
12. Are there buzzing noises in your ears?
13. Do you have pains across the front of your forehead?
14. Do you feel a dropping in back part of throat?

If you have some of the above symptoms your disease is Catarrh of the head and throat.

Answer the above questions, yes or no, write your name and address plainly on the dotted lines, cut out and send to

CATARRH SPECIALIST SPROULE  
432 Trade Building, Boston.  
Be sure and write to-day.

DISEASES OF BRONCHIAL TUBES.  
When Catarrh of the head and throat is left unchecked it extends down the wind-pipe into the bronchial tubes, and may in time attack the lungs and develop into Catarrhal consumption.

1. Do you take cold easily?
2. Is your breathing too quick?
3. Do you raise frothy material?
4. Is your voice hoarse and husky?
5. Have you a dry, hacking cough?
6. Do you feel worn out on rising?
7. Do you feel all stuffed up inside?
8. Are you gradually losing strength?
9. Have you a disgust for fatty food?
10. Have you a sense of weight on chest?
11. Have you a scratchy feeling in throat?
12. Do you cough worse night and morning?
13. Do you get short of breath when walking?

If you have some of these symptoms you have Catarrh of the bronchial tubes.

furnishes the home for this wholesome life and around it centers most of her activities. As a child, she had visited often in the country at this same old homestead, and the lure of it was so great that after years spent in the life of the city, she returns. Not unmindful of the charms of the city, its many allurements and fellowships, its intellectual and spiritual attractions, she breaks loose from them for the nine or ten months of each year, so that she might accomplish the things she has always wanted to do, and has never found time to do in the rush of the city. Of the full peaceful days of the country and that which she was able to accomplish, this book is a record, and a well-written one, too. It is beautifully bound and illustrated with wood scenes and quaintly built homes.

THE AUTHORITY OF MIGHT AND RIGHT.

By A. v. C. P. Huizinga.  
Price, 50 cents, net.

Sherman, French & Co., Boston, Mass.  
So often has the right been vanquished by might that into the minds of many has crept the conviction that might is right and it is the aim of the author to offset the sarcasm contained in the words, "God is on the side of the strongest battalion," and he shows conclusively that even though evil seems to rule the world, God is the most vital of powers. He relieves

upon God, who sees the end from the beginning, to conduct the course of the world, and feels, "Shall not the Judge of all the world do right?"

EGYPT TO CANAAN.


By A. H. Tuttle.  
Price, \$1.00.

This work constitutes a series of lectures on the spiritual meaning of the exodus, which were delivered by the author before large audiences in the auditorium of the First Methodist Episcopal Church, Wilkesbarre, Pennsylvania. These lectures were given to satisfy the request for Biblical truth on the part of the people of that church. Sunday after Sunday, these people thronged that building and were an inspiration to the speaker on those occasions.

In the form of a book, the lectures come now to us, and their study will give much help and inspiration to all.

A WOMAN'S APPEAL

To all knowlag sufferers of rheumatism, whether muscular, or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify — no changes of climate being necessary. This ample discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South



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No Lime Phosphates



## Conference Notices

### Special Notices.

#### MISSISSIPPI CONFERENCE.

Dear Brothers and Visitors of the Mississippi Conference:—This will inform you that the Bishop will conduct a rally Thursday night (just after his quiet lecture on the church) for St. Paul Methodist Episcopal Church. Let all members and friends of this conference give at least \$1.00 to help this great cause January 16, 1913.—R. N. Jones.

Dear Brothers:—In order to reach Laurel, Miss., the seat of the Mississippi Annual Conference, January 16, 1913, let each one come in the morning or evening and not later than 8:30 at night. You can reach this city over the N. E. R. R. G. & S. I. R. R. The M. N. C., known as the K. C. R. R., All trains stop here. Come on time; get your certificates from your railroad agents to this place.

Yours truly,  
R. N. JONES.

### District Rounds

#### GAINESVILLE DISTRICT.

##### First Round.

Lawrenceville Station, December 20-22; Duluth Circuit, 21-22; Covington Station, 27-29; Oxford and Wesley, 28-29; Union Grove Circuit, January 4-5; Lavonia Circuit, 11-12; Pearl's Mission, 17; Elberton Circuit, 18-19; Commerce and Nicholson, 25-26; Athens Mission, 31; Hoschton Circuit, February 1-2; Gillsville Circuit, 8-9; Buford Circuit, 15-16; Gainesville Station, 14-16; St. Luke, Atlanta, 23-24; Fort Street, Atlanta, 21-23; Leo Circuit, March 1-2; Toccoa Mission, 1-2.—My dear brethren, the Annual Conference is just over and we are again called upon to shoulder our cross and go out for another year's work. Let us first consecrate ourselves anew, and then go with one aim, that to succeed. To do this, you must first lay well your plans; organize every department in your charge, and then work your plans. Do not forget that this is the Jubilee year. Make Lincoln's Birthday and Easter a success. The pastors and District Stewards will meet at Gainesville, Ga., January 24th, at 10 o'clock a. m. Let every District Steward and pastor be on hand as there are some other important items to be discussed at this meeting. So be on hand. Thanking you for your co-operation in carrying forward the work of the District in the past and hoping to have it still in the future.—J. A. Richie, Superintendent, 20 South Prior Street, Gainesville, Ga.

#### KNOXVILLE DISTRICT.

##### Second Round.

Clinton, Feb. 1-2; Jefferson City, 2-3; Morristown, 8-9; White Pine, 9-10; Elk Park, 11-12; Shell Creek, 13-14; Elizabethton, 15-16; Mountain City, 16-17; Johnson City, 22-23; Greenville, 23-24; Warrensburg, March 1-2; Russellville, 2-3; Greenville Circuit, 5-6; Newport, 8-9; Knoxville, Vine Ave., 14-16; Seney Chapel, 16-17; Byington, 22-23; La Folette, 23-24. Dear Brethren—Push the claims of the benevo-

lences of the Church; put the Southwestern Christian Advocate in every home; organize Self-denial Clubs; purchase Church Records and record accurately the names of the members of the Church as requested by our beloved Bishop Henderson. Let there be a special and constant effort on the part of every pastor to increase the membership of his charge. Let us push every department of the Church to the limit. Don't wait; do it now, for the time flies and we must be up and doing. Remember, I stand ready to help in any way possible. Yours fraternally—J. W. Tate, District Superintendent.

#### PARIS DISTRICT.

##### First Round.

Brookston, December 28-29; Bagwell, January 4-5; Begota, 11-12; Clarksville, 19-20; Freehope, 25-26; Chicota, February 1-2; Medill, 8-9; Cooper, 13-14; Greenville, 15-16; Sulphur Springs, 22-23; Terrell, March 2-3; Paris Circuit, 8-9; Mount Zion, 16-17; Morgan Chapel, 15-16; Hlnckley, 15-16; Honey Grove, 22-23; Celeste, 29-30. Now, brethren, the past year was one of joy and prosperity. Can't we unite our efforts and surpass our previous year's work? I believe you can and will. Let our motto be for the new year: "All working; none shirking."—Kay W. McMillan, Superintendent.

#### SAVANNAH DISTRICT.

##### First Round.

St. Mary's, December 21-22; Woodbine, 28-29; Baxley, year 1913, January 4-5; Brunswick, Grace—District Stewards' and Ministers' Meeting opens Thursday, January 9, and goes to January 11-12. We will hold our District Stewards' meeting this year in Grace, instead of Jesup, as formerly. Brunswick Circuit, at Stirling, January 18-19; Jesup, in Jesup, 25-26; McKinnon (8 p. m.), 27; Waynesville, February 1-2; Palen, 7-10; Speedwell (8 p. m.), 6-10; Asbury, 9-10; Clio, 15-16; Mt. Zion (8 p. m.), 13; Mt. Vernon, 22-23; Cobbs Creek (8 p. m.), 20; Vidalia Circuit, at Robertson Chapel (3 p. m.), 23; Reidsville, March 1-2; Lyons and English Eddy, 8-9; Kingsland, 15-16; Bellview (8 p. m.), 14; Ludlow (8 p. m.), 15; Springfield (8 p. m.), 16. Remember how Bishop Leete so wonderfully impressed us at our last Conference session that every man stands on his own merits. Remember that we on the Savannah District had in all collections per capita, and in growth and development we easily lead our Conference; therefore, let us excel ourselves this Conference year. We have invited and expect Bishop

## SONGS OF CONQUEST

Compiled by BISHOP BERRY

This song book is having an extraordinary sale. And no wonder. It is a great collection of Christian hymns. The very best of the familiar songs appear, and fifty new compositions are introduced. Several of the latter have won immense popularity. Bishop Berry has also inserted many pages of the standard hymns of the Church. The congregations at the General Conference and at many of the great camp meetings of the summer have used these songs with unbounded enthusiasm. SONGS OF CONQUEST is intensely evangelistic. Just the thing for your coming revival. Also admirably adapted to prayer meetings, Epworth League and Sunday school. The price is a surprise to every one. In board covers it costs only \$18 per hundred. In limp cloth binding, \$15 per hundred. Carriage paid by purchaser. Single copy, 25 and 20 cents, postpaid. Send for sample and sing it through. That will make you want it.

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## The Lesson Handbook, 1913

Vest-pocket size. Handy, Complete, Reliable. Unequalled as a Concise, Comprehensive, Serviceable Commentary on the International Sunday School Lessons (Uniform Series) for the entire year.

By HENRY H. MEYER Edited by JOHN T. McFARLAND

The Lesson Handbook is prepared with the needs of Senior and Adult Classes and Busy Sunday School Workers of mature years especially in mind.

Vest-pocket size. Pages, 160. Cloth, 23 cents net by mail; flexible leather, colored edges, 28 cents by mail.

A storehouse of valuable information for teachers of the Uniform Sunday School Lessons. In this issue of the Handbook there is all the compactness and clearness of statement together with the thoroughness of treatment that we have come to associate with all of Dr. Myer's writings. The general text explanation, with its attendant study of important words, is thoroughly reverent and in harmony with the best conclusions of a devout scholarship. The author's "lessonettes," if they may be so named, will be unusually helpful and suggestive to the thoughtful teacher. The teacher who desires to interest and instruct the increasingly intelligent young people who come to our Sunday Schools will not fail to secure and thoroughly master the contents of this little book.—DAVID G. DOWNEY, Book Editor.

## The Superintendent's Helper, 1913

By JESSE L. HURLBERT Edited by JOHN T. McFARLAND

Vest-pocket size. Pages, 171. Flexible leather. Price by mail, 28 cents.

It is prepared mainly for superintendents and heads of departments, but will be helpful to practically every teacher. Upon each lesson is given a Foreword recording the time, circumstances, and relations to the Bible History, and an Afterword containing a brief summary of the spiritual teachings of the lesson. The Graded Lessons are given in brief, pointed outline, covering the Junior and Intermediate grades. A list of books of reference and blank record leaves are provided.

Southwestern Christian Advocate

631 Baronne Street

New Orleans, La.

Leete to hold the next session of the Conference in Waynesboro, our Jubilee Year. And, too, we being the mother of Methodism, therefore, we have peculiar eyes and ears looking at us and listening with eager expectancy of our leadership in all things. The year 1913 marks the half-century mark and is therefore our semi-centennial Jubilee Year, and every member on our district is asked for one dollar this year for the Christian education of the Negro race, extra to the other benevolent causes, and we will get help—one dollar for every dollar we give for this cause. Let's work and pray for one thousand souls and great increase in church work and life this year.—E. D. Giddens, 621 Cohen Street, Savannah, Ga.

#### WASHINGTON DISTRICT.

##### Fourth Round.

Simpson, Dec. 30; Mt. Zion, Jan. 1; Pizgah, 2; Pomonkey, 3; Haven, 7; Rockville and Scotland, 8; Selman, 10; Boyd's, 11; Brandywine, 16; Nottingham, 17; Bowie, 18; Linden, 21; Early Grove, 23; Daley, 24; Layton-

ville, 26; Ebenezer, 27; Union Mission, 28; Nash, Feb. 3; Fairmount Heights, 4; Tennallytown, 5; Deadwood, 6; Mt. Vernon, 7; Mt. Airy, 8; Central, 11; Sandy Springs, 13; Bennings, 14; Mariboro, 15; Woodville, 19; Charlotte Hall, 21; St. Mary's, 22; Ashbury, 24; LaPlata, 26; Shiloh, 27; Laurel, 28; Oxon Hill, March 1. Dear Brother—March 5, 1913, is the fixed date for our Annual Conference. Raise benevolence in full; win souls for Christ; secure subscriptions for the Southwestern; report every dollar of Carnegie Fund—it is long past due. Most cordially—E. S. Williams, Superintendent.

#### TENNESSEE.

Friendship Circuit.—On my return from Conference we had a successful rally in our new church, Mays Grove which we built in August. Raised \$100. Had with us the Rev. T. B. Blackman who preached a soul stirring sermon. The good people of the church have taken on new life since I came here. Though few in number, they are doing big things.—W. L. Johnson, pastor.



## Appointments—West Texas Conference 1912-1913

### AUSTIN DISTRICT

L. Kirkpatrick, District Superintendent, 1506 New York Avenue, Austin, Texas.  
Austin Circuit, C. B. Milton; Simpson Tabernacle, A. Jones; Sam Huston Chapel, to be supplied; Wesley Chapel (Austin), L. H. Richardson; Cedar Creek, L. W. Roberts; Fayetteville Circuit, S. N. Harvey; Georgetown and Hutto, W. B. Lott; Luling Circuit, S. E. Jones; LaGrange, D. F. Vance; Lubbock Circuit, Jerome Burns; Littig and Maurer, J. Mediok; Smithville Circuit, James Muse; San Marcos Circuit, W. M. Ellison; South Austin, to be supplied; Taylor and Granger, J. R. Carnes; Winchester Circuit, James Coe; R. S. Lovinggood, College Church; S. J. Sarton, supply, South Austin.

### DALLAS DISTRICT

S. Wyatt, District Superintendent, 280 Juliet Street, Dallas, Texas.  
Corsicana Circuit, Sebrun Hall; Cooledge Circuit, M. Foster; Dallas (St. Paul), N. J. Johnson; Dallas (North), to be supplied; Denison, P. A. Morrow; Denison and Ferris, A. T. Jackson; Fort Worth (St. Andrew), T. H. Wyatt; Fort Worth (North), R. H. Duncan; Fort Worth Circuit, to be supplied; Hubbard and Dawson, E. Henderson; Hillsboro Circuit, A. Appling; Mexia Circuit, George Waters; Milford and Italy, A. Brown; Pilot Point, P. H. Hill;

Peilham Circuit, R. D. Dennis; Sherman and Galveston, T. S. McMorris; Waxahatchie and Lancaster, W. W. White.

### WACO DISTRICT

T. S. Moore, District Superintendent, Marlin, Texas.  
Bremond, J. W. Stone; Calvert (Mt. Zion), J. W. Weakley; Cameron Circuit, B. F. Armstrong; East Waco Circuit, S. D. Humphreys; Grosbeck Circuit, B. J. Goff; Grosbeck and Kossel, J. G. Brown; Marlin and Bowman, Moses Smith; Moorsville Circuit, N. J. Moore; Brack Circuit, P. B. Bennett (P. O. Waco); Mary Circuit, W. M. Reed; Highbank Circuit, to be supplied; Maysfield Circuit, to be supplied; Waco (St. James), J. H. Swann; Waco (Mt. Zion), J. Bickham.

### VICTORIA DISTRICT

J. W. Warren, District Superintendent, Box 506, Victoria, Texas.

Alleyton and Eagle Lake, S. W. Harvey; Columbus, J. W. Waverley; Columbus Circuit, to be supplied; Welmar and Smith Point, to be supplied; Schulenburg and Flatonia, J. W. Wright; Oakland and Brown's Chapel, M. S. Jordan; Hallettsville and Breslau, G. W. Nevils; Sublime Circuit, to be supplied; Yoakum and Sweet Home, R. Sodra; Wharton and Bay City, M. W. Stevens; Edna and Morales, J. H. Napier; Gollad, M. L. Wyatt; Cologne Circuit, John Coe; Port Lavaca, to be supplied; Victoria, Harry Swann.

### SAN ANTONIO DISTRICT

A. M. Mason, District Superintendent, 1712 E. Commerce Street, San Antonio, Texas.  
Belmont, J. H. Hutchinson; Floresville, J. Harri-ford; Gonzales and Elon, W. E. Blackson; Gonzales Circle, I. H. Timmons; Hondo Station, C. H. Franklin; Kerralee Circuit, N. H. Townsend; Lavonia, S. D. Moseley; Pleasanton, J. D. Mackey; Seguin and Almas, J. T. Carper; San Antonio (St. Paul), D. C. Lacy; San Antonio (Jacob's Chapel), P. M. Carmichael; San Antonio (Car's Hill), I. T. Sanford; Yorktown, J. C. Eusan; Beeville Circuit, G. V. Cavett; Nixon, J. J. Hardiman; Hamilton, W. H. Purnell; Del Rio, F. W. Brown; Runge, to be supplied; Kennedy, to be supplied; Boerne, W. H. Moseley; Corpus Christi, to be supplied; Westhoff Circuit, to be supplied; Pearsall, to be supplied; Cuero and Clinton, W. M. Mooney; Kingsbury, to be supplied.

### SAN ANGELO DISTRICT

E. L. Jackson, District Superintendent, P. O. Temple, Texas.

Abilene, J. W. Downs; Belton Circuit, A. L. Cooper; Brownwood Circuit, L. R. Parker; Davila Circuit, E. C. Henderson; El Paso, A. D. Jacques; Lampasas Circuit, Theo. Butler; Moody Circuit, to be supplied; Marble Falls Circuit, to be supplied; Rogers Circuit, J. C. Mays; San Angelo, H. H. Qualls; Sweet Water Circuit, C. W. Franklin; Temple, A. Johnson.

**WARD CONFERENCE CLAIMANTS**  
CHICAGO, ILL.  
14 W. WASHINGTON STREET  
PH B. HINGELEY, COR. SECRETARY

### RECRUITING STATIONS.

Flag over the door; a Soldier at doorway; Blanks on the Sergeant's table; a Young Man examined, enlisted, and away beneath the

every church and every Epworth League should be a Recruiting Station for the "DOLLAR BRIGADE", every Dollar Giver should be a Recruiting Officer.

What is the DOLLAR BRIGADE? It is made up of every one who contributes a Dollar or more to the PERMANENT FUND of the Board of Conference Claimants. A Beautiful engraved certificate with the member's name will certify to that. Be one of the 100,000 Dollar Givers.

Not everyone will enlist, but if out of every thirty-five enlists shall have 100,000 in the Brigade. It is the most reasonable proposition put before the Church. Send \$1.00 or more and receive that beautiful Enlistment Certificate, which will make you feel that you have joined the army."

The New York Evening Mail says editorially on THE PENSION HAZE:

An irresistible law, the higher of the eternally just, has commanded all this and we have yet seen the beginning. Who would have dreamed of this pension tendency fifty years ago? Clergymen did not as a rule go out to preach righteousness on a pitiful pay. And it is worthy that these very preachers about the only workers now without adequate pension. It might be worth while for the Church—the richest institution in all the land—to do the right thing by old preachers. These men, however, who did so much to bring about the new day are not advancing their age."

That's a very good reason why Brother, should advance their pension. The PERMANENT FUND

must have a round Million Dollars. If you can't do more, send \$1.00 and join the 100,000 "DOLLAR BRIGADE."

The Idaho Conference met every asking of the Quarterly Conferences and left \$60 in the Treasury.

\* \* \*

And now the ex-Presidents are to be pensioners of organized wealth. When will "the richest institution in all the land," the Church, accept its responsibility toward its ex-pastors?

\* \* \*

Without the safeguards of religion the wealthy could not have made their money; neither could they keep it. The Christian religion keeps our social fabric from being torn into shreds—Mr. Carnegie might well endow the retired ministry.

\* \* \*

The booklet by Bishop Quayle, "THE INDEBTEDNESS OF THE REPUBLIC TO THE PREACHER" is the largest and finest publication by the Board. Send for it and learn how colossal that Debt is. Published for us by The Book Concern with consent of Author and publisher.

The September edition of the Veteran Preacher is exhausted. Get on the subscription list before the December number, which will be issued about December 15th. Subscription 25c a year. Club of ten to different addresses for \$1.10. Club of one hundred for distribution in churches \$8.00.

### LOUISIANA.

Mansfield.—At Bonchrest Methodist Episcopal Church on October 20th, pastor's rally was good and closed out with \$60.00. This is my fourth year at this place and this is my best year. The people and I are working in love and harmony. May God bless the good people at Bonchrest church.—G. W. Ogilvie, pastor.

Shreveport.—Witch Social and Halloween Entertainment were given at St. James Parsonage, Oct. 30, by Sister Sadie E. Johnson, District Secretary of Louisiana Conference. Complements to the auxiliary of St. James Church, Shreveport, La., H. M. S. The rooms were tastefully arranged with flags, motto's, evergreens, and pumpkins with hideous faces. The

# The Independent

New York, \$3 a Year

has been purchased by Hamilton Holt and Associates. Mr. Holt has for many years been editorially connected with THE INDEPENDENT, and will now assume complete control. Dr. William Hayes Ward continues as Editor. New plans are being worked out and will be duly announced.

**NOTE:** THE INDEPENDENT is a progressive illustrated weekly magazine of current events, discussion and criticism which for sixty-four years has maintained the foremost rank among American periodicals of high ideals.

The objects which THE INDEPENDENT is now especially interested in are, international peace, the abolition of artificial and political inequalities on account of race, sex or industrial conditions, the development of new sociological theories, the reconstruction of theology in harmony with the times, improvement in education and home life, the popularization of science and in general the raising of the standards of the esthetic and material conditions of life for all classes. If you are interested, or better still if you are working, in any of these lines you will get much help from reading THE INDEPENDENT.

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Witch with her broom sweeping cobwebs was the social attraction for the Sunday School children. Dining room table was spread with yellow and white cloth and with many good

things eatable. Galleries were lighted up with pumpkins here and there. The Witch preceded the eight ghosts at 11 p. m.; passed in and out every room and departed.—Pollie Carter.



## Gleanings from the Field

## ARKANSAS

Batesville.—The Ladies Aid in their recent rally raised \$30.00 to help the pastor off to the District Conference, and are now rallying to get him prepared for the Annual Conference. When we got back from the District Conference we found they had surprised us by having a parsonage and church cleaning, putting in coal, etc. These women know how to do things.—Mrs. Eliza Pinkett is president. B. J. Lewis, pastor.

Texarkana.—While at Little Rock, Ark., Sunday, November 3rd., I attended Wesley Chapel. The Rev. W. R. Duncan preached at 11 o'clock and at night also, to large crowds. This was his last sermon as pastor of Wesley. He is to leave soon for Los Angeles, California, for health reasons. At 3:30 p. m., at the College Chapel, Professor I. W. Whitmore lectured to the delight of all present. It was said that Mrs. M. F. Taylor was missed so much at Sunday School Woman's Home Mission Society and all of the services of the church, and that they regret to lose her, but we are glad to have her here, present at all meetings. So the bright clouds are shining on us here.—C. A. Taylor, pastor.

Marche Circuit.—The Fourth Quarterly Conference convened on November 2nd., at Zion Chapel, on Saturday at 2 o'clock, p. m., with the Rev. H. P. Couiter, D. D., in the chair. The conference was largely attended. Saturday night Dr. H. P. Couiter enjoyed a grand reception with a number of friends and he spoke interestingly on the "Failures of the Ra." On the third morning he administered the sacrament of the Lord's Supper to forty-one persons. Collections \$16.37. The work is moving forward.—E. Washington, pastor.

## MISSISSIPPI.

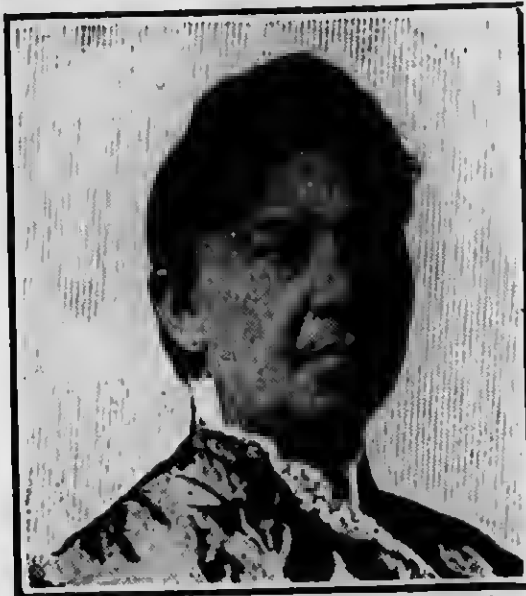
Fayette.—Sunday, Oct. 20, was a day long to be remembered by the good members and friends of Fayette Church. The members, Pastor and friends of this small town came together and put a Rally on for the Pastor on the above date which was a success. We were blessed with the presence of Mrs. S. L. Ross. She rendered good music throughout the day. Strong sermons were preached by the Rev. W. Dossil and the Rev. Washington Lewis. Reports from the Clubs: No. 1., A. Wiggins, \$18.05; 2, John Wiggins, \$9.50; 3, Mrs. D. L. Rosier, \$17.35; 4, Miss Mary Howard, \$20; 5, E. Baxter, \$16.55; 6, Wm. Mongury, \$4.15; 7, Mrs. Torly, \$2.25; public, \$5; total, \$93.80. The Rev. W. A. Oates is Pastor, W. C. Jackson, Secretary.

Verona, Miss.—There was a rally on Oct. 13, 1912, for the Pastor. The leaders were notified only two weeks previous, but, notwithstanding the day was cloudy and the rain came about 10 o'clock, the people came with much enthusiasm and determination to make a high day of it. After a good spiritual service the leaders made their report, which was as follows: Class No. 1, J. H. Crump, \$6.35; No. 2, Taylor Crump, \$12.01; No. 3, Morris Crump, \$18.00; No. 4, Gus Buckingham, \$7.10; No. 5, L. T. Hadley, \$5.10; No. 6, B. J. Allen, \$5.30; No. 7, Chas. Nole, \$3.75; No. 8, Henrietta Crump, \$13.67; No. 9, Serleaner Virgin, \$4.65; After collection, \$4.32; Sunday School Superintendent, Mrs.



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R. A. Thomas, \$6.75; Total, \$85.00. These people in September paid \$25.00; Total for two weeks, \$110.00. These are some of the most loyal congregations in North Mississippi. They say they will pay all claims out within the next thirty days.

Yates Chapel—The leaders of Yates Chapel made their report after service on October 20th. The membership of the church is small, however. These three leaders reported the following: Class No. 1, Clark Lumpkin, \$6.50; No. 2, John Williams, \$5.25; No. 3, Frank Wortham, \$7.00; Public collection, \$1.25; Total, \$20.00. Verona Omen's Chapel members rallied on October 27th. This is also a small membership. Raised during the day, \$35.00. Total for four weeks, \$165.00.

J. W. GOLDEN, Pastor.

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## INVERNESS, MISSISSIPPI.

A rally was held in October. The church was divided in six regiments. The following were the captains:—J. J. Miller, W. M. Franks, M. R. Bentley, S. U. Whitlow, E. D. Lewis, Mollie White. Messrs. John Taylor and G. W. Cotton raised the public collection of \$20.00; the six captains reported for pastor \$88.00; total for pastor \$108.00; trustees on old debt \$60.00; the entire amount collected being \$168.00. Three Southwestern subscriptions were also secured.—L. F. Jones, pastor.

## VIRGINIA.

Charlottesville.—We were very glad to have the Rev. Mr. Campbell with us on the 16th. Our Quarterly Conference was held later and good reports were made. Eight candidates

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were baptized and received into the church. Pastor's salary for the quarter, \$88.89.—J. G. Grant, pastor.

Abingdon.—Our first Quarterly Conference was held Oct. 19-20. The Rev. Anderson Davis, District Superintendent, presiding. The Rev. Mr. Davis was made District Superintendent at our last Conference at Knoxville, Tenn. He is an able preacher and handles the business of the Conference in a business-like way. He preached a great sermon on Sunday at 11 a. m., and left for another point. The collection was \$29.25 during the day. We had 108 persons to pay 25 cents and over at this meeting. This is a great people. I have already sent you 12 subscribers to the Southwestern from this place since Conference, and more are to follow.—W. A. Webber, pastor.



Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

NEESE.—Ellen Neese, for a number of years a faithful Christian and member of Providence church, at Flournoy, La., died November 9, 1912, after a year's illness. She was well cared for by Brother Dock Holden's family and the loyal members of the church. Sister Neese was over 90 years old. The Rev. Mr. Minter, of the African Methodist Episcopal Church and Brother J. J. Simmons, assisted the pastor.—Israel L. Turner, pastor.

McGEE.—Charlotte McGee was born in Grimes Co., Texas, December 25, 1858. She was converted and joined the Methodist Episcopal Church under the pastorate of the Rev. J. K. Langan in 1869. Was married to Ned McGee December 10, 1875. To that happy union seven children were born, four of this number preceded their mother home. Mrs. McGee entered into rest on November 11, 1912, after 43 years of faithful toil in the Methodist Episcopal Church. She was the daughter of the Rev. F. D. Bookman. She leaves two daughters, one son and her husband, and a host of other relatives.—R. H. Warren, pastor.

PAYNE.—On Saturday evening Oct. 19, 1912, at the residence of her daughter, Mrs. C. F. Dayden, in Fayette, Miss., Sister Diana Payne, after an illness of five days only, passed into the "Great Beyond." Born a slave in Charleston, S. C., 80 years ago, at an early age she was sold and in New Orleans, lived with a French family for a short time, she was then hired to French Jewish family in Fayette, Miss., as a cook. From this town, she was sent to Natchez, Miss., and sold to the Hichombottoms of Franklin County, Miss., and with these people, she remained till freedom in 1865. While in the city of New Orleans, she found Christ, united with the Methodist Episcopal Church, and remained for 50-odd years a consistent Christian. The Rev. W. A. Oates, assisted by the Revs. Rial Jennings and the Rev. Mr. Hermon of Harriston, preached the funeral, in Adams Chapel, Fayette, Miss., Monday, Oct. 21st. She leaves three daughters, seven grand children, ten great grand children, numerous other relatives, and a host of friends. Sister Payne so lived and demeaned herself that old and young alike esteemed and admired her for the many admirable qualities she possessed. She was a true friend and safe adviser. Her good deeds are too numerous to mention. Needless to say she loved her church; her pastor and his members know that a purer Christian never knelt in prayer. "Well done, thou good and faithful servant, enter now the joys of the kingdom."—W. A. Oates, pastor.

GEORGE.—Alonzo George, of St. Peter, La., was called from labor to reward. He died as he lived—a Christian, age 72 years, 3 months, 5 days. He leaves three sons, two, daughters and 35 grand children. The funeral was preached by his pastor.—J. D. Wilson.



YOUR LUNGS

ARE THEY WEAK OR PAINFUL?  
Do your lungs ever bleed?  
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Have you pains in chest and sides?  
Do you spit yellow and black matter?  
Are you continually hawking and coughing?  
Do you have pains under your shoulder blades?

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LOUISIANA

Lottie.—A night Rally Meeting was given at Green Chapel by Mr. Johnie Crum, an unconverted young man, and Brother George Jackson. Said Rally was for a church lamp, and chairs for the pulpit. They raised \$7.50, and placed a fine lamp and eight chairs in the church. Too much praise cannot be given to this worthy gentleman. Another grand night night Rally Meeting was given by Brother Dave Dennis, a local preacher of the Baptist Church, at Plaquemine. He asked permission of the pastor and trustees to have this Rally meeting, said Rally was being for

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our church. He raised \$4.40 with which to buy lumber.—An Miller.



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## Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Mr. and Mrs. Chas. D. Smith celebrated their tenth wedding anniversary, Monday evening, December 9, at their home, in Algiers, La.

Bishop W. P. Thirkield, D. D., LL. D., will preach at Union Methodist Episcopal Church, Sunday, January 5th, at 3 p. m. All are cordially invited to hear this man of God. Prof. M. S. Davage will assist in conducting the song service.—R. P. Thirkield, D. D., Pastor.

Thomson Church—The Holy Sacrament was administered to a large number Sunday night, December 9. Our concert, managed by Miss Agnes Williams, was a success. Our fourth Quarterly Conference, held by Dr. V. Chapman, Monday night, was a good session. Dr. Chapman gave excellent instruction to the members. Collection for the week, \$21.50.—M. C. Harrison, Pastor.

Wesley Church.—Services at Wesley Sunday were well attended. Quite a number were out at the early morning prayer service. At 11 o'clock a. m., Brother Robert Armstead preached. At 3 o'clock the Rev. G. W. Forrester preached to the Ladies' Auxiliaries, and at 7:30 the pastor preached. The public is invited to attend the Oriental Bazaar at Wesley Hall (on Liberty, between Poydras and Perdido Streets), under the auspices of the teachers and officers of Wesley Sunday School. The same is for the benefit of the Doll and Toy Fund of the pupils of the Sunday school. The bazaar begins Saturday night, December 21 and ends Monday night, December 23.—Miss Viola C. Hurst, Superintendent; R. C. Worsham, Pastor.

Trinity Church.—Services good all

day Sunday; pastor preached at 11 a. m. At night the anniversary of the Jefferson Friendship Benevolent Association. The Sunday school is preparing for Christmas, and next Tuesday night hope to have their exercises. A Christmas chimney will be the main feature. The Rev. H. B. F. Charles served us quite acceptably last week, and acted as pastor during our absence. Dr. H. J. Hubbard, Secretary of Stewart Missionary Foundation, was with us and brought words of cheer. He secured a number of subscribers for the Foundation. A three nights' entertainment will be given for our local cause on the 26th-28th. Prof. Humphrey's orchestra will serve us on the 26th. General admission, 25 cents. Every auxiliary is busy raising the benevolence. Brother Daniel Jordan, a faithful and worthy member, died last Wednesday, and was buried by the Rev. Mr. Worsham. Interment in the Soldiers' Cemetery. Strangers and visitors always welcome. Collection for the day, \$30.—W. Scott Chinn, Pastor.

First Street Church.—On last Sunday, as announced, the pastor preached to the children at 11 a. m. At 3 p. m. an old time speaking meeting was held, with Brother Thomas Smith, leader. "The Compassion of Jesus" was the pastor's subject at night. The song service is well attended. The local Home Missionary Society will have charge of the Annex next Saturday, December 21. Sister Gen. Jackson is president. "The General Rules of the Church" will be read next Sunday at 11 a. m. The Christmas sermon will be preached at night. Subject, "The Song of the Angels." The choir will render selections in keeping with the occasion. The Sunday school Christmas Tree will be presented Tuesday night, December 24. A programme will be rendered in connection with the Christmas Tree. The indications are to the effect that we shall go to Lake Charles with our banner flung wide to the breeze. The general public is cordially invited to worship with us. There is no excuse for staying home now on account of cold church. First Street Methodist Episcopal Church is properly heated.—B. Mack Hubbard, Pastor.

## CONFERENCE NOTICES

### SEDALIA DISTRICT.

#### Fourth Round.

Knobnoster, January 1-2; Butler, 4-5; Harrisonville, 11-12; Warrensburg, 18-19; Lamont, 21; Sweet Springs, 25-26; Georgetown, February 1-2; Beaman, 5; Windsor, 7; Clinton, 8-9; Osceola, 12; Greenfield, 15-16; Neosho, 19-20; Joplin, 22-23; Carthage, March 1-2; Lebanon, 7; Springfield Mission, 6; Metropolitan, 8-9; Sedalia, 15-16; Smithton, 19-20; Versailles, 22-23; California, 29-30.—Dear Brethren: Assuming that you observed the dates requested by the Board of Church Extension and Home Missions, I am expecting a card from each pastor, as to results. I trust that each pastor will do his best to put the Southwestern into every home. Stand by Dr. Jones in giving the Southwestern a wide circulation. Read carefully the article in the new Discipline relative to the pastor's supplementary report to be given to the District Superintendent the first day of the Annual Conference for cabinet information. Have your Estimating Committee on Minis-

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terial Support ready to report at the fourth quarter for the next year. Push every interest of the Church and see to it that the apportionments are met in full for the benevolence. Hold a revival in every charge. Send money and students to the Geo. R. Smith College. Dr. Sherrill is striving under many adverse circumstances to make the school what it should be. Fall in line with Dr. Penn's plan for Lincoln Day celebration for 1913. Write him at once for programs and further information. Bring a good report to Conference for the causes represented by Drs. E. M. Jones, W. W. Lucas and I. L. Thomas. Bishop Charles W. Smith, D. D., has the supervision of the Central Missouri Conference, for which we thank the action of the last General Conference; and let us, as District Superintendent, pastors and laymen, use all the resources at our command to bring about worthy results, with the hope of meeting if possible, the approval of our esteemed Bishop. Faithfully yours, Jno. H. McAllister, Superintendent.

## WOMAN'S HOME MISSIONARY SOCIETY.

The anniversary of the Woman's Home Missionary Society will be held Friday, January 17, 1913, in connection with the Annual Conference. All Conference officers are requested to be present.—L. J. Hall President; L. P. May, Corresponding Secretary.

## MEMBERS OF LOUISIANA CONFERENCE.

Brethren: I want to call your attention to the fact that we voted at our last Annual Conference at Shreveport, to collect at least 25 cents per member for the local educational interest from each charge, 60 per cent to New Orleans University and 40 per cent to Gilbert Industrial College. Some of the brethren have reported in part, and promise to bring the balance to Conference. If we do this, brethren, we will lift a great burden off Dr. Melden's shoulders. Dr. Melden is a hard and earnest worker. He is making things look new around the building, both in and out. Bishop Thirkield is proud of the work of Dr. Melden. Thursday night, January 23, 1913, will be the local educational rally. The first day of the Conference the roll will be called, when each pastor is to report his local educational money, which goes to New Orleans University and Gilbert Industrial College. Brethren, we have more than 17,000 members in our Conference. Let us put this very needy question squarely before the people. I believe they will stand by us. Dr. Melden is a true friend to the Negro. We should stand by him. Faithfully yours, T. B. Cooper.

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This directory, which is issued yearly, contains the name and address of practically every Colored business and professional person in New Orleans. It also contains among other things a roster of the various Colored organizations (religious, charitable, fraternal and benevolent); and a guide to points of interest.

Woods Directory has made a tremendous success, because it has had the co-operation of the Colored business and professional people of New Orleans, backed up by the confidence and good will of the entire population. This support has been due to the quality of the publication, and to its value and usefulness as a reference book.

A publication which is of such value to a community must certainly be of value to its advertisers. Honest advertising will be accepted for the 1913 edition up to December 20, 1912. Rates are very low. Ask for proof of the free distribution of the entire issue of 5,000 copies.

Allen T. Woods, Publisher  
1823 Seventh Street  
New Orleans, La.

Robeline.—The second Sunday in November was a great day in Wesley Chapel with the Sunday School in its Temperance Service. The Pastor delivered an address on the Anti-Saloon question. Seventeen signed the pledge and joined the Temperance Society.—W. R. H. Harry, pastor.



# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
THE METHODIST BOOK CONCERN,  
Publisher

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## SUGGESTED PROGRAM FOR WORLD-WIDE METHODISM, December 29-31, 1912

### Sunday Morning Service, December 29—Home Religion

THIS subject is so vital, and challenges such constructive thinking, and promises such great spiritual product, that we believe the whole church will respond to the call for its consideration in the major church service of the day. Every pastor is requested to present to his people the danger of decay in religion in the home circle, and to seek restoration of the family altar, a realization of parental responsibility for the immediate salvation of their children, and the practice of normal and regular religious conversation in the home.

### Sunday Afternoon

Under direction of the pastor a meeting of the Sunday School Board, to present to them the reasonableness of adopting as a "goal" for the soul-winning activities of the church for the calendar year 1913 an advance of at least ten per cent. in church-membership. A good way to register the devotion of the workers individually, would be to have them sign the "Reasonable Service" card, given below, which guarantees the pastor's touch and leadership. The Epworth League Cabinet should have a similar meeting, putting its members at the call of the pastor for immediate action.

### Evening—Epworth League Service

In the devotional meeting of the league to secure definite commitments, by use of the "Reasonable Service" pledge cards, of the young people who will undertake immediately the winning of another to Christ, if names and addresses are provided by the pastor.

### Evening Church Service

Every pastor in Methodism to summon his church to immediate individual soul-winning effort, having previously called together and definitely secured the pledged co-operation of the members of the quarterly conference to stand with him in his effort for at least ten per cent. advance. This service to be directly evangelistic in message and method, followed by an altar service of personal dedication to Christ of the saved to serve and of the unsaved to surrender. The summons is sent out to every official layman in Methodism to pledge enthusiastic and abiding loyalty to the pastor as he prays and pleads for a return of evangelistic power in his own church.

Wherever possible, to have voiced in public testimony the present saving power of Christ.

### Monday, December 30

Quarterly Conference, solely for facing the spiritual obligations of the local church, under the leadership of the pastor. If every pastor in Methodism should immediately begin to make a complete "constituency roll" on the basis of church-membership and affiliation, to consist of the names and addresses of all unconverted husbands of wives who are members of the church, all unconverted wives of husbands who are members of the church, all unconverted children of parents who are members, all unconverted parents of children in the Sunday-school, all regular and occasional attendants on the church services, and all people unattached to any other church known to the pastor or his officials; such a "constituency roll" placed before every quarterly conference in Methodism on a given night, with no other item of business except to face the responsibility of winning that constituency to Christ, under the leadership of that quarterly conference, but, under the lordship of the Holy Ghost. Such a task presented to the laymen of Methodism will first stagger, then challenge, then captivate those who believe God can do it, and do it through them.

### Tuesday, December 31—Hour of Prayer

1. A meeting at the church at some convenient hour for prayer, for prayer only, for believing, importunate prayer for the outgoing of Pentecostal power through world-wide Methodism; through every Bishop, every District Superintendent, every pastor, every member, that each shall demonstrate the power of the Holy Ghost in personal soul-winning.

2. Meetings of groups—small groups—where convenient, in homes or offices, to share with the larger assemblies the same petitions.

3. Individual prayer, every praying person in world-wide Methodism, at twelve o'clock, on this day, to seek by personal prayer for his fellows of every clime and name and language, the joy of winning another to Christ.

### Watch-Night Service

The hosts of Methodism should assemble every congregation in its own church, if possible, to spend the closing hours of the year face to face with God and their immediate personal responsibility for the salvation of others. It is hoped that in every such watch-night service the emphasis shall be placed on the fact that is totally unrealized by the average Christian, namely, *that every Christian is entitled to know the joy of having won another to Christ.* The laymen of Methodism must adopt this platform of privilege, if we are to conquer for Christ. Here is the opportunity to commit definitely the rank and file of the membership of Methodism to definite service, many of whom are eager to do something for Christ if only a definite task is given them. The use of the "reasonable service" card, in this meeting, furnishes the pastor his coveted opportunity.

### Holy Sacrament

Between the hours of eleven and twelve o'clock, and as near the midnight hour as possible, the holy sacrament should be administered, as a seal to the covenant of service made during the preceding days, and as a definite dedication to an intensely definite service of winning definite people to Christ during 1913. The whole church sealing its own vow of service by the holy sacrament as the old year closes and the new year opens, will mean a new spiritual experience, and an altogether new spiritual efficiency in the lives of multitudes of Methodists.

### "Reasonable Service" Card

"Because I believe that Methodism can meet the call for a ten per cent. advance in membership in one year;

"Because I believe a membership campaign would be a great spiritual asset for my own church;

"Because I believe every Christian is entitled to know the joy of having won another to Christ;

"Because I believe every real friend of Christ will gladly undertake this work if a definite task is set—(an actual name and address given);

"And desiring to do this, as well as to see it done, I agree to secure a list of names of persons whom I may lead to Christ, and I agree also to begin at once."

(These cards may be secured at the cost of printing and postage, by applying to the Rev. J. O. Randall, 1001 Chestnut street, Philadelphia, Pa., Room 615.)

This summons to service is sent out to World-Wide Methodists by the Commission on Evangelism.

T. S. HENDERSON, President,  
J. O. RANDALL, Corresponding Secretary.



## The Decadence of Mohammedanism

By the Rev. Edwin F. Frease, D. D. Superintendent of the American Mission in North Africa

"Your readers will doubtless be interested in the present Moslem situation in North Africa.

"All the missionaries of experience tell me that the attitude of both the government and of the Moslems has wonderfully changed during the past ten years. So far as our work is concerned, I have not met with the slightest opposition. Indeed, I was accustomed to much more official opposition in India, particularly in the Native States.

"It is true that we cannot have schools as we have them in many other fields. But it is a great question whether this is a disadvantage or not. Educational work is very expensive, and when the State will do it, let them do it! They have not interfered in the slightest with our Hostels. On the contrary, even in Tunis, the police, whom we thought might interfere, have aided us! The teacher of the Arab school has received the boys without objection, and even with interest and satisfaction. In Constantine this work has been going smoothly for over two years. In the new Hostel at Fort National, the schoolmaster has received the first lads. There it may be a question of accommodation, otherwise the way is open. They are especially glad to receive girls. The new administrator at Fort National was at first inclined to object to everything we were attempting. But a reference on his part to the Government at Algiers opened his eyes, and he turned right around, even expressing his intention of sending to the Hostel any poor boys he might find.

"Open air preaching is carried on regularly in Kabylia. In short, while the Government is not actively in favor of missions, I believe the day is past when it will interfere in what we need to do for effective work. Only recently the Resident General in Morocco expressed his wish that there might be Protestant missionaries in all the centers of Morocco. Given adequate support and staff, there is no reason why we should not do very effective work here, so far as Government is concerned. And I think there can be little

doubt but that, as the French Government gets far enough from the separation of the Church and State to be able to see that there is a difference between the Roman Church and evangelical Christianity, its attitude will become more and more favorable.

"North Africa is the key position for the attack on Mohammedanism, and the forces which make for disintegration are increasing daily. The signing of the treaty of peace between Italy and Turkey, by which Italy becomes the possessor of Tripoli, is another definite step in advance. The pacification of Morocco is progressing rapidly. Think of it—we are the *only* evangelical Church of any size attempting to evangelize the Moslems of this great field. It seems to me unbelievable that any man interested in the progress of the Kingdom can be blind to this situation. As has so often been said—this situation must be met, or the Church will ultimately fail in all the rest of Africa.

"Of course, it is a hard field. Of course, it will require a certain amount of siege work. Of course, it is an expensive field. Of course, we do not expect to see at the outset such movements toward the Cross as are taking place in some other fields. But I do not believe that the laymen of our Methodism are so far carried away by the demand for *immediate* results, for the magic of large numbers, for the tendency to neglect the really difficult tasks, as to be deterred from undertaking the work here which Providence has so evidently thrust us into. I believe there is still iron enough in our blood to make us glad to be thrust into *some* hard places, and to be given the right of the line in this crucial struggle. Our Church is the best adapted in polity, in zeal and in ability to attempt this task—a task which simply *must* be attempted and solved by the Church, and at once, or it will remain not only a standing menace in the very heart of the world, but a reproach to our faithfulness, and an effective reply to our claim that the Gospel is the power of God to save the world. The Moslem problem must be solved, or the cause of Christian Missions be seriously impeded."

## Bishop Henderson at Bennett College

Bishop Henderson's special interest in Bennett College, Greensboro, North Carolina, was particularly manifest at the last session of the North Carolina Conference, when he offered, as a part of the Jubilee Fund of the Freedmen's Aid Society, to secure a dollar to Bennett for every dollar given by the members of the Conference at the Conference session. The Conference contributed \$400, which (with the Bishop's subscription of \$400 more and a \$100 subscription from Professor R. B. McRary, brought \$900 to the credit and benefit of Bennett as a beginning in the Jubilee offering. It is understood that every dollar given by the membership and friends of the North Carolina Conference toward the Jubilee offering will be applied to the betterment and endowment of Bennett College.

On his way home from the Blue Ridge-Atlantic Conference, Bishop Henderson spent Monday evening, November 25th, and Tuesday morning, inspecting the work of the Church and college in Greensboro. On Monday evening, to a congregation which taxed the capacity of St. Matthew's Church, he preached a searching sermon on "Making Light of the Gospel." The sermon was followed by an intensely personal appeal both to the church members and the unconverted to take the Gospel of Christ as the passionate plea of God that had exhausted every possibility of heaven and earth, to hear and heed the call to personal salvation from sin and a personal enlistment in consecrated service

for others. A remarkable altar service followed. The entire official board of the church, the faculty of the college and visiting pastors stood with the Bishop inside the altar, while a dozen people came forward seeking Christ. Four of these the Bishop received into the fellowship of the Church before the meeting closed.

On Tuesday morning, in the college chapel, a two hours' meeting of the most unique character was held. It was here that the Bishop's long and unusually successful experience with the student life of Methodism was most effective. In this meeting he gave special counsel on the sin of being a disappointment to one's parents, to the Church and to God, and made a special request of every student to write a letter home in genuine appreciation to all who had helped to make an education possible. The necessity of improvement in the appearance of the campus and the dormitory buildings did not escape the Bishop's notice; he publicly committed the students to give a specified time each week, under the direction of Professor Bullock, Instructor in Industrial Work, for improving the condition of the College property. He commended the work of the Bennett Betterment Association, an organization formed for the purpose of college betterment in every line. In company with President Peeler, the Bishop went over the grounds and buildings, promising every possible co-operation with the president to enlarge the usefulness and increase the efficiency of the college. But by far the most

effective service rendered was at that point in the students' meeting when, after making an appeal not to be a disappointment and an appeal to make a better campus and a better college, came the appeal to invest their lives in special service for Christ to labor among the colored race for their redemption from ignorance and sin.

As the Bishop came down from the platform and made clear the need for better-trained ministers of the Gospel, and requested those students who had entered Bennett with the purpose of studying for the ministry to come and stand with him, nine young men came forward. When the word was given that new recruits for the gospel ministry were needed, six other young men volunteered for that work. When there came the heart-searching summons to the college men for teachers to teach in the name of Christ anywhere from North Carolina to Africa, there was a stifling pause. Men were wrestling with conviction. There was no emotional appeal. It was a startling summons to do the will and work of God anywhere He should need them. Then three young men came forward and offered themselves to teach anywhere in the name of Christ, notwithstanding that they were warned that such a consecration might take them to the smallest, meanest hamlet, amid dense ignorance among their own race, or it might take them to Africa. When the Bishop turned to the college girls, the response was simply overwhelming. Four volunteered for foreign missionary work; fifteen volunteered to become trained nurses to nurse the sick for Christ's sake, without salary if necessary; while as home volunteers to teach or work in other home fields for Christ as He might direct, sixty students enrolled themselves.

Altogether it was an epochal day for Bennett College, and this kind of work duplicated and followed up in every colored college will result in a consecrated, intelligent leadership among the colored people of the south whose influence it would be impossible to calculate.

## Partnership With Christ

By the Rev. Edwin Whittier Casewell

A wealthy man once said to the writer, "Whenever you need anything for your church work, call on me; if I am unable to respond, I will say 'no,' but don't fail to inform me." Three times he grasped my hand, and repeated, "Be sure to tell me of your need and I will aid you if in my power." Henceforth, we were to be partners; my part was to ask, his, to answer, and to supply our need according to his riches.

If all God's millionaires should thus address the leaders in every religious movement, the millennium would soon be here. Christ, the head partner, had touched the heart of my wealthy friend. I therefore looked higher than the smiling face, till I saw the face of the unlimited promiser which he reflected.

We know that the Divine Saviour will supply all our needs, for He is able to make all grace abound unto us. We are partners; I bring my one talent—He brings His unsearchable riches. I give my finite all—He, His divine all. What a partnership for a bankrupt soul! My partner whispers to me, "My Father worketh hitherto and I work. Greater works than these shall ye do." Work is the business of the firm. Reward, riches, triumphs, belongs to each member of the company. I am a legitimate heir to the munificence of God. The man of God is also thoroughly furnished unto all good works. Christ does the furnishing as well as the creating. He pays all the expenses, even to every drop of His own precious blood. I am His agent, His servant, His son, using for His glory the wealth of His power.

The Father, Son and Holy Ghost dwell in me and I in Them forevermore. Henceforth, I am speaking as the Spirit gives utterance, run in the way of His commandments, believe His word, love His person, and about doing good. Work is unburdened



ts load; it is a delight. Each morning I ask, "What can I do to help the great firm of the Holy Trinity to-day?" He tells me, for He has a plan for every one; service is the business of sons. "Son, go work to-day in my vineyard. See, the fields are already white." He does not say, "Go lounge and feed and listen to good sermons intents or churches"—not that alone. Go work—work out, and God will work in.

Always sitting under the droppings of the sanctuary, receiving, like sponges, but never giving out to others, makes dyspeptic Christians. Dr. Pentecost calls such "Soakers, not workers." They are absorbers, not reflectors or transmitters. It is true we must either evangelize or apostatize.

Mr. Doo Little and Mr. Give Little are the grumblers of the churches. The scorpion sting of criticism is the only sign of life in their religion. A mother who once, complaining of everything in the service, as she was passing out of church, was chided by her little daughter who said, "But, mother, what could you expect for a penny?"

Consecrating all to Christ will transform critics into workers. Jesus, our great partner, took upon Himself the form of a servant. The disciple is not greater than His Lord. Paul was the loving, willing slave of Jesus Christ.

Shall we not help Jesus save lost men? He could do the work alone, but He knows that it is essential to your salvation that you become co-workers together with Him. Your talent will rust in a napkin, and the great partnership will become dissolved. *Brooklyn, N. Y.*

### Some Things I Have Learned

By the Rev. J. C. Houston, D. D.

I have learned

That a half truth is some times more harmful than a whole lie.

That too many church members make their feelings the idol of their exclusive worship.

That when a half truth and a half lie are told at the same time, the force of the former is lost in the love of the latter.

That mountain snakes are just as poison as those found in the valley.

That truth planted in bad soil has but little chance of germination and growth.

That, with some people, character is classed as a saleable commodity.

That an appeal to a dead Conscience is like pouring medicine into a corpse.

That the deep wound of a true friend will never cease to bleed.

That charity should begin at home, but to remain there is to lose its claim to that virtue.

That you cannot preach the devil out of members by giving them the devil.

That public attention given to private criticism by the criticised will often help the critic to the injury of the criticised.

That a church goat is easily known by his familiar habit of ferocious butting.

That, when a man kills his conscience, he kills himself.

That love in order to growth must be fed on food of its own nature.

That, when some men climb to the level of their ideal they are still below the level of a man.

That men who are willing to become tools for others for a small sum of money are easily found, but the most of such tools are too dull to cut well.

That some preachers take noise for eloquence and thunder for lightning.

That crooked trees may not be straightened, but they can be cut down.

That the seed of sin will never rot.

That faith and works are Christian twins the former taking hold of God and the latter taking hold of man. Faith looking up and works lifting up.

That when the devil planted the seed of sin he planted in prolific soil.

That Conscience and big money seldom dwell in the same house.

That most people start life at the wrong end.

That most troubles are not painful in themselves, but painful because we take them painfully.

That the man who takes in strong pints usually puts out weak points.

That when luxury is queen, her subjects suffer.

That money hides a multitude of faults.

That the eyes of some leaders are evidently in the back of their head.

That the dead-beat will soon be too dead to beat.

—  
Pass Christian, Miss.

### Pass the Amendments

I notice that the legality of sending down to the Conferences the amendment "Bishops for Races" is in disputation. I shall not refer to that feature of it, but will try to discuss the necessity of it, limiting my remarks to the colored membership. The natural and Christian relations existing between the white and colored members do not require this amendment, but these relations do not govern them. There is an accidental, a prejudice relation existing between them, which governs the Church.

This prejudice has led the Church so far in error that her only way out at present is by special race legislation. I call this special ruling power race prejudice because it is the only working hypothesis in explaining our treatment by the white members. Refusing to mingle with the "socially unfit" does not explain their treatment of us because the "socially fit" and the "socially unfit" among us look alike to, and are treated the same by, our white members. Prejudice treats us according to our color and not according to who we are, or she would discriminate among us.

Prejudice has produced segregation as seen in separate congregations, conferences and preachers' meetings. Segregation in the same meeting-house when the races worshipped together made the gallery a necessity.

The Church, therefore, through prejudice, is in an abnormal condition, and this amendment must be considered and treated relative to this abnormal condition. In slavery this condition was all right, and it has worked well and in freedom, so far as the pastorate, congregation and district superintendency are concerned. But when it reaches the highest and touches the Episcopacy, the wheels do not run so smoothly. Prejudice fails if we have less than a full segregation, segregation from bottom to top or none at all. A white Bishop is no more inclined to, or if so inclined, is no more able to, treat white and colored members alike than are white congregations, pastors and district superintendents. Owing to this abnormal condition, in order that that part of the membership needing episcopal supervision most, and getting least, may have their part, we say let the amendment pass, hoping that the Church in the coming time may outlive prejudice, assume a normal position and treat all members according to worth and their needs.

SYLVESTER H. NORWOOD.

Baltimore, Md.

### Daybreak in Angola

By Dr. Robert Shields,

Superintendent of Angola District, West Africa.

I have just returned from a round trip of all our mission stations in the interior. I am glad to report progress and advance at nearly every place. Surely the seed-sowing of the past is bearing fruit, and His Kingdom continues to come in Angola. A short time ago a pile of fetishes was burned at Quiongoa. These fetishes were delivered to the Rev. Herbert C. Withey, our missionary in charge, by fifty persons who have forsaken their idols and have turned to God, and who are showing by their changed lives and Chris-

tian walk that God has wrought a good work in their hearts. This, though in a lesser degree, is what is being done at every one of our twenty-one stations.

The Christian village of Hombe-a-Njinji, with Chief Hombe in charge, is a model in every way. No rum, no tobacco, no polygamists are to be found there. Heathen customs are a thing of the past, and the Word of God has sounded forth from there to the regions beyond. As a result, four new native stations have been opened and manned by native workers sent out from Hombo-a-Njinji.

### Bishop Henderson's Column

(A personal message to the Christian Workers in his area)

To gain ten per cent in membership in a year is not the difficult task some of the readers of the SOUTHWESTERN imagined when they read my appeal to pastors and District Superintendents in these columns a few weeks ago. If ten Christian disciples cannot win one person to their Master in a year, there is some deadly defect in either their experience or its exploitation. For the call to advance really means a call to the church membership, a call to consecrate themselves to the cause of Christ, and under the leadership of the pastor live and labor so as to bring others into their ranks. It is not merely for the pastor, as some think: it is for the whole church. It is to you, men and women in all the various walks of life, to work with the pastor to bring about the gain in membership and to do this by winning others to Christ.

In this first of what your generous editor has promised may be weekly messages from my pen, I want to sound this note to all the readers: Be Soul Winners! You have heard, perhaps of the Win One Circle and the Win One Society, with definite object on the part of every member to win some one else to Christ. Will you try to do this? Will you take some one person, to whom God's Spirit may direct you and pray and plead for, and with, that one until you see the soul won to Jesus Christ? Will you do this now? Covenant with God to do this, and He will fit you for service and show you where and when and how to render it. Will you do it, for Christ's sake?

First on a roll which shall be an honor record, is the name of the pastor at Morristown, Tennessee, the Rev. William R. Marbury. He is the first preacher in my area, to write me about meeting the gain in membership, and he is able to record not a 10, but a 20, per cent increase since Conference, with more in prospect. It is of interest to note that he kept before the people ten days in the prayer services the topic, "More Workers in the Vineyard." The people responded and worked with him to bring about a result which means not only praise here but joy in heaven.

"Always our life either hinders or lifts others. It is true that 'no man can go down alone, and no man goes up alone.' If we saw human life as God sees it, we should probably find that, to a degree we do not begin to appreciate, persons are related to other persons as the molecules in a given body of water are related to other molecules, so that ripples in that water started by any displacement continue to the farthest edge. When we fail and fall, others are harmed by this, though we may never know of it. That is one of the darkest sides of our failures. But how good it is to know that when we let Christ lift up to heights of new blessing, others are lifted and blessed because of this! That is one of the brightest sides of our victories. We may know nothing about the blessing that has passed from us to others; but that does not make it the less real. In Christ we may be a means, always and only, of lifting those about us. In him we may be kept from ever adding to others' difficulties the drag of our own failures."



## THE CHRISTIAN LIFE

### Our Christ

I know not how that Bethlehem's Babe  
Could in the Godhead be;  
I only know the manger-child  
Has brought God's life to me.

I know not how that Calvary's cross  
A world from sin could free;  
I only know its matchless love  
Has sent God's love to me.

I know not how that Joseph's tomb  
Could solve death's mystery;  
I know there is a living Christ,  
Our Immortality.

—Harry Webb Farrington.

### The Value of the Unsuspected

It was one element in the restfulness of Jesus that he never spoke of the great gifts and the great rewards of life as if they were far away. Even of his own kingdom he spoke as if it lay around about him, and none would have to travel far to find it. But the souls of men are almost all geared up to look at long range for truth and happiness, and when Christ said that he would give men rest, it was not principally rest from labor, but rest from misleading and disappointing estimates of life, and one of the most taxing and wearing of all of our judgments is that the satisfaction and the peace we crave are far off. Jesus always spoke as if these things were near, and their presence unsuspected. Day after day, he found his satisfaction near at hand. Men wondered where he got them. He marveled that other men could miss them. He pitied the fear and the fever and the panic with which they searched for them and never suspected that they were all at hand.

We all suffer through over-planning. We do not sufficiently realize how much has been prepared. Thousands face every new day of life with strained and anxious query as to whether there will be any pleasure in it. They think they must invent something. But a far wiser and truer attitude would be that which looks out into a new day with simple open-hearted wonder as to what good thing it will declare. Every day of life may be a surprise and benefaction to the soul that has found its peace and health. The life of the wise is as if they were always uncovering some valuable thing which had always escaped their notice. They feel that they walk amid hidden wealth. They have their plans, but expect quite as much of their interruptions and their accidents. Christ created in men's souls a new habit of believing that what they needed was very near. The lawyer who had looked for the kingdom but made the mistake of looking, afar for it, was told that he was not far from it. The woman at the well who believed in a Messiah, but not that he was likely to come in her century, was told that the Messiah was speaking with her. The thief on the cross rose to the imagining that this Jesus might yet have some power, and was told that this day he should be with him in Paradise. Good things had always looked a long way off until Jesus came. If there have been prodigal sons who have turned home again because of his words, there have been prodigal minds that have believed happiness and truth were far off that have been brought back to find it in the present and all around them. The soul comes back sometimes from its far country of wandering thoughts and feverish desires and leanness, and finds

We go looking for sensations and do not realize that the most thrilling ones come

from near at hand. It is commonly from some neglected thing that our greatest surprises come. The most extraordinary things that have been said in this world have been said in the Gospel, but it is so familiar that we do not look there with expectation. One ought always to read it with the suspicion that in this familiar story is something which, if he had had his eyes open for it, would seem the strangest of all he ever heard. There is more than meets the eye. The wonder of the Bible is that we may handle some portion of it for years, know perfectly well what is in it, and then some day as we look at it again, discover it could ever have escaped us.

One of the reasons why social reform moves so slowly is that men who are so ardent for some great thing to be done, entirely overlook the use of something which is right at hand and has always been there. Man's wonder is that God is so slow. Christ's wonder was that men could live on and on in the closest proximity to just what they needed, and never suspect it. Thoreau tells us how once when he fell in the woods and received a painful wrench, as he lay on the ground he saw the arnica plant growing within reach of his hand.

The best things we ever do are done not because of suddenly opportune circumstances.

### The Prince of Peace

By Mrs. Grace E. Cummings.

Where shall we find the Prince of Peace  
If like the Wise Men forth we go?  
In hunt of mirth and revelry?  
Nay, in the abodes of human woe.

What Star shall guide us to the spot  
Where we may see His radiant face?  
"Our brother's need," the manger is  
The grateful hearts of Adam's race.

Where are the Heavenly Hosts that sing  
In glad hosanna's at His birth?  
With breathless ecstasy they hang  
On praises echoing up from earth.

"Worthy the Lamb for sinners slain,"  
The ransomed hosts in gladness cry—  
"Who reigns and shall forever reign,"  
With glorious grace and majesty!

es, but we find that we could have done them just as well at any time within the last ten years.

If we are feeling some great need in life, the safest course is not to look afield to see what untried help we can lay hold of, but to wonder what thing we have neglected. When we righten after our lapses, we usually find that what rightened us was always there. We ought not to feel the slightest worry lest the materials are lacking to us for a full opportunity of truth and happiness any day of life.

There are treasures all about us in people of whom we might make more than we do. Mark Rutherford tells us how the little step-daughter in his household had been uninteresting and repellant to him until there came a time of trial in the household, and then it was a revelation to him what was in the child. He was broken down and filled with self-reproach at his own dullness, which had never divined the riches of nature which the child displayed and the nobleness which came out in the midst of their trouble. Was everything else around him just like that perhaps full of possibility which his lack of sympathy failed to find?

When there comes to us some truth or ex-

perience which renews and changes and exalts our life, together with all the wonder of it there is usually the wonder that we never entered into it before. We realize that it was always there and only our blindness kept us out of it. Many of the inventions which facilitate all our business might just as well have been discovered a hundred years ago. The card catalogue which has reduced so much chaos to order would have been just as feasible then as now. So is it with our inward life. Some wisdom which has utterly changed life for us, though at a late hour, we now see could have been ours all along the way and the profit with us for years. The next best thing then is to confront life anew and believe that what we need is very near.

—The Sunday School Times.

### The Holy Child

O holy Child of Bethlehem,  
Descend to us, we pray!  
Cast out our sin and enter in;  
Be born in us to-day,  
We hear the Christmas angels  
The great glad tidings tell;  
Oh, come to us, abide with us,  
Our Lord Emmanuel!

—Phillips Brooks.

### Only for Invited Guests

Did you ever see the above inscription on the door of a church? The following from the Rev. F. H. Otto Mehle, Superintendent of our Austria-Hungary Mission, will explain:

"Our churches in the old imperial city of Vienna have had a blessed year. We have no liberty here to work as we should like. We cannot announce our meetings in the papers, cannot distribute tracts or invitation-cards. Moreover, there is no inscription on the street-front of our hall, that could show a stranger where the Methodists are. On the door of our hall there stands in great letters: "Only for Invited Guests"—an inscription that very often induces strangers to turn back. But in spite of all these hindrances, our meetings are crowded, and many souls have been converted to the Lord. The longer I am here the more I see how many souls, who still belong to the Roman Catholic Church, are dissatisfied with the teachings of their Church; and how thankful they are if we show them the simple way of faith."

### The Holly Tree

Said the holly tree in the heart of the wood,  
When the chill December came,  
"Mine is a great beatitude,  
For they'll wreath my bough  
Into garlands now  
To honor the Savior's name!"

And so though torn and rent it stood,  
Its branches riven apart,  
The holly tree in the heart of the wood  
Felt a thrill of joy at heart!

—Clinton Scollard.

### Company Manners

When we have company to tea,  
I am as good as I can be.

I never 'zactly understood  
Just why I am so very good.

I think it's mostly mother's sake,  
But partly plums and citron cake.  
—Fullerton L. Waldo, in the Christian Register.

The first Christmas was ushered in with song. Angels sang an anthem of peace and good will to the enraptured shepherds, and that has given the key-note to the celebration of the day ever since. In your observance of the day, do not fall below that key-note.—Wellspring.



# The General Conference Report for Freedmen's Aid Jubilee, 1913

The year 1913 marks the fiftieth anniversary of the Act of Emancipation. Lincoln's task was left unfinished. We best honor his memory and most nobly commemorate his act by striving to finish his work. The mental, moral, and spiritual equipment of the children of the emancipated is the task of this generation. To this end we hereby authorize that throughout the Church this Jubilee Year be observed in the interest of the Freedmen's Aid Society, and that a half million dollars be raised for our colored schools in the South.

Lincoln set free for millions. We must redeem and equip the rising generation among ten millions. Emancipation was only the beginning of the program for a destitute race. You can not abolish slavery by stroke of pen or act of Parliament, but only the name of it. Forever is it true that freedom is not a bequest; freedom is a conquest. Character can not be conferred; it must be achieved. This has been the hard, long task committed to the Nation and the Church.

The first half-century in the education of the Negro furnishes a record unmatched in the history of any race. More than six out of ten can read the Bible as compared with seven out of ten emancipated Russian serfs yet in illiteracy. Thousands of trained ministers now give their lives with efficiency and a high sense of consecration to Christian service. Forty thousand churches built at a cost of over fifty million dollars are a standing testimony to the religious life and moral earnestness of the Negro race. More than two thousand well-equipped physicians are giving higher vitality to the race, and ethical uplift to home and personal life. A host of Christian teachers trained in our colleges have become centers of intellectual energy. Multi-

tudes have acquired homes and farms, giving every assurance of an ever-advancing economic future for the race.

The strategic opportunity of the Methodist Episcopal Church with its nearly one-third of a million colored members is immeasurable. Here is the only remaining point of contact on higher levels, in any large way, between white and black in America.

Born in the Church; loyal to its doctrines and polity; a people of simple and unyielding faith; American in spirit and ideals; not atheists nor agnostics; not strikers nor avengers; there are no Black Hand societies among black men. We need there forces in the fight for Protestantism and prohibition, in which faith the colored preachers in our Church have never faltered.

The work of the Freedmen's Aid Society is fundamental to the whole program of missions and evangelism in the South. The entire life of the race must be baptised with the spirit of education and religion. To this end the unendowed and meagerly-equipped schools of the Society should receive Jubilee offerings to the amount of at least a half million dollars. The need of teachers, scientific apparatus, equipment, and buildings is imperative. We now lag, when we should lead. Our colored members will give one dollar in five.

When it is recalled that a single college with only four hundred students has received larger gifts in the last twenty years than has the Freedmen's Aid Society, through the Conferences, the significance of this call is evident.

All the motives of self-protection, patriotism, humanity, and love to Christ urge a general response to this Jubilee appeal, and the Board of Managers is authorized to press its claims upon the Church.

## West Texas Annual Conference

The West Texas Conference, which closed its fortieth annual session, December 15th, was in many respects the most important yet held. The membership had an increase of over a thousand dollars. The general benevolence was unprecedented—away above the seven-thousand-dollar mark. Bishop McIntyre was with us for the first time, and made a wonderful impression upon all who were fortunate enough to hear his morning talks. But the lecture upon "Buttoned-up People" was the finest yet delivered to us as a Conference. And his sermon Sunday morning will live long in the memory. Among our prominent visitors were Drs. J. H. Reid, President of the College of West Africa; J. W. E. Bowen, of Gammon Theological Seminary; J. H. Hubbard, Secretary of the Stewart Missionary Foundation for Africa; R. E. Jones, Editor of the Southwestern Christian Advocate; R. S. Lovinggood, President of Samuel Huston College; the Rev. Mr. McCormack, representing the Book Concern; Dr. I. G. Penn, Secretary of Freedmen's Aid Society, and Dr. Clemmons, of the North Minnesota Conference, who is Assistant Secretary of the Conference Claimants. These distinguished brethren electrified us with their profound addresses. Drs. Bowen, Hubbard, Reid and Penn spent Sunday and Sunday night here, and lectured to the people of San Antonio at our St. Paul's Methodist Episcopal Church, which is the leading Methodist Church in Texas. Six young men were ordained Deacons, and one—the Rev. B. F. Armstrong—was ordained an Elder. The Rev. T. H. Wyatt was elected Secretary; the Rev. L. H. Richardson, Statistical Secretary, and the Rev. A. Brown, Treasurer. There were but few changes made at this Conference. We have six very efficient and wideawake Superintendents, who have the confidence of the pastors under them. Hence they can say what they wish to them, and so every man who was changed knew of it beforehand or even before the sitting of the Conference. These Superintendents have brought the West Conference under their leadership to a higher point of efficiency than ever before. Thus passed into history one of the best annual sessions yet held. We meet next year at Calvert, where the Rev. J. W. Weakly has been returned to serve his fourth year. Three

of our number had fallen during the year—the Revs. M. C. Cavanas, R. H. Ponton and J. H. Holden. The widows of these veterans were present at the Conference.—D. C. Lacy.

## Starkville District

The meeting of the Sunday School Convention, Ladies' Aid and the second session of the Starkville District of the Upper Mississippi Conference, met in Liberty Church, Eupora, Mississippi, November 12-17, 1912, District Superintendent W. F. Isaiah presiding. Tuesday, sermon by the Rev. W. M. R. Lister. Wednesday was given to the work of the Sunday School Convention, which was presided over by the Rev. E. D. Montgomery. Reports showed that the condition of the Sunday schools is good throughout the District. Several vital subjects were ably discussed. Thursday, the third day, was given to the work of the Ladies' Aid Society, which was presided over by Miss L. B. Sims. Reports showed that the Ladies' Aid Societies of the District are rendering good and much-needed service along the line of church work. Important subjects were interestingly discussed. At 7:15 p. m., address of welcome on behalf of the white citizens, by the Hon. T. L. Lamb, District Attorney-at-law. Mr. Lamb's address was full of thought and reason. Miss L. Louise Moody, daughter of the Rev. C. E. Moody, delivered an address of welcome on behalf of the colored citizens. Miss Moody is one of our best young women. Her address was delivered in a striking manner. She carried her hearers along moral lines. These addresses were responded to by the Rev. W. F. Isaiah, District Superintendent. Doctor Isaiah was equal to the task. He is a man of vision and clear-sightedness; he knows no failure. Friday, the District Conference convened, the Rev. W. F. Isaiah, Superintendent, presiding. Scripture lesson, Romans 12th chapter, by District Superintendent. On motion of the Rev. J. T. Cannon, C. I. Ashford was elected Secretary; the Rev. W. M. R. Lester was elected Statistical Secretary. All the pastors were present and reported, except three. Reports showed progress on all lines of church work. The District Superintendent read a very interesting report. The following topic was discussed: "How May We Interest the Educated Young People in Christian Work?"

Amounts collected: Rust Endowment, \$213.25; Woman's Home Missionary, \$31.00; total, \$244.25. The following distinguished visitors delivered strong and helpful addresses: Dr. H. B. Hart, Superintendent of the Greenville District; Dr. W. H. Gilliam, Superintendent Winona District; the Rev. J. M. Marsh, Superintendent Aberdeen District. Dr. F. H. Henry, pastor of Aberdeen, made a strong plea for the Southwestern, which resulted in twenty or more subscriptions. The Rev. W. C. Conwell, pastor at Athens; Father Adams, of Columbus; Dr. J. H. Hubbard, of Atlanta, General Secretary of the Stewart Missionary Foundation for Africa, were also present. Dr. Hubbard greatly impressed the Conference with the work of the cause he represents and thereby obtained many subscriptions to the Foundation. He also preached a strong sermon. Mrs. M. E. Ferguson, President of Woman's Home Missionary Society, ably represented her work. The following brothers preached able sermons: The Revs. W. M. R. Lester, J. R. Little, L. F. White, B. W. Wynn, C. A. Jordan, H. A. Rohison, E. D. Montgomery, L. V. Kinard. S. Elkins was recommended for ordination. The Conference, through the Rev. J. T. Cannon, presented the District Superintendent with a handsome purse. Thus closed the most business session of the Starkville District, to convene in its next session in the Methodist Episcopal Church at Louisville, Miss.—C. T. Ashford.

## Real Santa Claus

Santa Claus, I hang to you,  
By the mantle, stockings two  
One for me, and one to go

There's a chimney in the town  
You have never traveled down.  
Should you chance to enter there,  
You would find a room all bare;  
Not a stocking could you spy,  
Matters not how you might try.  
And the shoes you'll find are such  
As no boy would care for much  
In a broken hed you'd see  
Some one just about like me,  
Dreaming of the pretty toys  
Which you bring to other boys.  
And to him a Christmas seems  
Merry only in his dreams.  
All he dreams, then, Santa Claus,  
Stuff the stocking with; because  
When it's filled up to the brim,  
I'll be Santa Claus to him!

—Frank Dempster Sherman.

## Nuggets of Truth

Everyone has only condemnation for a person who has received favors and kindnesses from others and returns unkindness and ill-treatment. Is it any less worthy for us to be ungrateful to God?

"Rejoice" is the keynote of Christian life. We are to rejoice not only when the sun shines and all things go well with us, but when it is cloudy and things seem to be going wrong. "Rejoice in the Lord always: again I will say, Rejoice."

Our thanksgiving anthems and sermons and days and festivals are helpful elements in this culture and amplification of gratitude that the good enjoy and the wise improve. And youth is the time to begin the culture of the sweet spirit of gratitude.

The greatest reason for thanksgiving is God's love for us. If there were no one who cared for us, no one to hear our prayers, no one in all the universe to help us in time of need: if there were no great Father heart beating with love for us, it would be a sad world to live in. But merely to be able to say, "Our Father who art in heaven," is infinite reason for gratitude and praise.

How much thanksgiving do you get into your prayers on the common days? Many people's prayers are full of requests, complainings, beseechings for favors, pleadings for help, with not a word in recognition of God's goodness and kindness. We should never leave thanksgiving out of any prayer we make. Thanksgiving is the fleet wing on which prayer rises swiftly heavenward.



## The Commission on Finance

The Commission on Finance held its third regular session in Philadelphia, November 25-26, at which time important matters were definitely settled and plans completed for the nation-wide campaign in the interests of our great benevolences and the financial efficiency of our Church.

The Commission reaffirmed its position that, at present, there should be no additional paid officers. To continue this plan it will be necessary to depend largely upon the generosity of the several Boards, which have already responded freely, donating valuable clerical services and assigning several secretaries and workers for the joint field campaign.

Dr. W. B. Hollingshead, the Apportionment Secretary, will continue his headquarters at 1026 Arch Street, Philadelphia, where the Board of Home Missions and Church Extension has provided office space free of expense.

For the present, Mr. S. Earl Taylor will serve as Executive Secretary of the Commission, with an office at 150 Fifth Avenue, New York City, where the Board of Foreign Missions will provide office space for the Commission and where such clerical help may be employed as will enable Dr. Taylor to direct without undue interference with his office as Corresponding Secretary of the Board of Foreign Missions.

The four-fold basis of apportionments to the districts and charges, namely, membership, property, salaries and benevolences, is to be maintained. This basis was determined by the General Committee about three years ago, and the Commission on Finance has recognized it, but a Committee was appointed to thoroughly examine the plan as to its equity. The apportionments when made are to be sent to each District Superintendent, who, with the advice of the District Stewards or Committee may revise the same, provided the sum total of apportionments for the District is retained. These adjusted apportionments are to be returned to Dr. Hollingshead, who will examine the alterations and the final list will be handed down to the local churches and will constitute the official apportionments of the District.

The Field Campaign, as outlined, calls for conventions and institutes in great centers when desired, the presentation of the plans and functions of the Commission before the Annual Conferences and a Stewardship Propaganda reaching to every church in Methodism.

The Department of Organization will be under the charge of Drs. J. B. Trimble and F. B. Fisher. They, in consultation with the resident and presiding Bishops, will arrange to have each section organized into such units as may be practicable for co-operation, see that the Annual and District Conference Committees are appointed, and by conventions and personal counsel aid in presenting and establishing the New Financial Plan.

The Department of Education will be under the charge of three Secretaries, Dr. A. G. Kynett, for the Eastern section, with headquarters at Philadelphia; Dr. J. C. Floyd, for the Central, with headquarters at Chicago; and Dr. H. J. Coker, for the Western, with headquarters at Denver. With Annual Conferences, Districts and cities as units, it is planned to inform the Church concerning our benevolent work, emphasizes the multiplicity of appeals, unnecessary duplications and undue stress on minor interests, and present to the people a united appeal for our great benevolent causes.

The work among the colored Conferences will be carried on by Drs. I. Gariand Penn and Thomas.

The Stewardship Campaign will be in charge of Dr. H. R. Caikins, who has been assigned to this service by the Board of Foreign Missions upon the request of the Commission.

In addition to the preparation of an adequate literature on Christian Stewardship, the progress of this Department aims to secure, through the every-member canvass, the setting apart of a portion of one's income in regular weekly payments, or certain subscribed amounts, for the regular work of the Church and for its benevolences. For this purpose pledge cards and duplex envelopes will be prepared by the Commission.

The plan of Conference Visitation was referred to the Inter-Board Secretarial Council on a basis of co-operation. While none of the details have been

determined, it was suggested that a plan might be worked out by which the appeal of the Benevolent Boards might be united in such a way that their needs shall be presented jointly at a business session of the Annual Conferences, and so that by proper alternation, each Board shall have an anniversary at least twice in the quadrennium.

Certain principles were enunciated at this session of the Commission relating to the multiplicity of appeals and non-connectional causes. It was urged "that no form of Church work should be exploited in a way to imperil or interfere with the Disciplinary, Missionary and Benevolent collections, which must be the first care of the Church." And the Executive Committee was requested to "make a careful study of the data gathered for the Episcopal Address, with a view to setting forth the causes which should in general, receive official endorsement, as distinguished from that large class of social and community causes which should be supported by the members of the Church in their individual capacity as Christian citizens, rather than through the contributions of the organized Church, or by collections in the public congregations."

It was recommended that all general appeals to the Church for special causes should first have the approval of the Commission on Finance. That all appeals for special causes to a Conference, either at its session or through its churches, should first have the "approval of the Conference Committee on Finance." And, that all appeals which have not been approved by the Commission or Conference Committee should have the approval of the local Official Board before being presented to the churches."

The question of Publications received large attention. An ample literature was provided for, consisting of Manuals for Conference and District Committees, the pastor and the local church and leaflets on various subjects, technical and general. It was agreed that the Boards should publish the literature concerning their own distinctive work, while the joint literature in behalf of the Boards, should be issued by the Commission.

It was also agreed by all concerned that, if there is to be a Joint Magazine, the Boards must have primary responsibility for such publication, but with the co-operation of the Commission. The action of the General Committee concerning the Joint Magazine was fully considered, and the whole subject was finally referred to a Committee, this Committee to consist of three representatives to be appointed by each of the Boards and three from the Commission on Finance. It was further agreed that the largest possible use must be made of the Advocates and other publications and periodicals of the Church in the presentation of the plans and work of the Boards and of the Commission.

The Church Temperance Society was at this session, by vote of the Commission, admitted as one of the recognized Benevolent Boards of the Church.—A. J. Coultas, Secretary.

## The David Livingstone Centenary

JANUARY—FEBRUARY—MARCH, 1913.

The Church has rarely, if ever, has a greater opportunity for developing missionary interest than that which is presented in the centenary of the birth of David Livingstone. A man of remarkable ability and character—traveler, hero, missionary, saint—to hold up his life before this generation will surely bring an inspiration and a benediction.

The aim of the Centenary, as stated in the printed announcement, is "To bring before the members of the churches of all denominations and the public at large the missionary appeal of the story of Livingstone's life and work and thereby to instill similar habits of Christian devotion and to deepen the interest in Foreign Missionary work generally, so as to enable all missionary societies to respond more adequately to the challenge of the present world situation."

This aim is one which every pastor church worker should seek to realize in his local church. To make Christians as broad and high as Livingstone, to help as he did in the fulfillment of Christ's purpose; these are our chief ambitions.

Livingstone's life was such that it makes a strong appeal to all ages. His travels, so full of excitement

and danger, make him the ideal hero of boys and girls; his characteristics of love and faithfulness to duty make him to be admired by young people, while his statesmanship, perseverance and accomplishments cause him to be esteemed by the more mature. In addition to all this, his consecration, his prayer life, his stewardship of time and money, his total Christian life, were such that we can confidently point to him as a model follower of our Christ.

To impress this generation with the life and character of Livingstone and to enlist it in the unfinished task of the world's redemption is, then, the purpose of this centennial. An appeal is made to all pastors, Sunday school superintendents and teachers, Epworth League officers, and other interested Church workers to utilize this occasion to the utmost. Three months are to be devoted to the celebration, culminating with the anniversary on March 19, 1913, and Easter Sunday, which immediately follows.

In our denomination the plans of the celebration are in the hands of the Young People's Missionary Department. Extensive programs and suggestions have been arranged and a complete illustrated announcement is being mailed to all interested workers, whose names are on file. Write to George F. Sutherland, 150 Fifth Avenue, New York City, for full information.

## Plan of Episcopal Visitation, 1913

### SPRING CONFERENCES IN THE UNITED STATES—

Conference.	Place.	Date.	Bishop.
Alaska	Seward	June 19	Cooke
Arkansas	Little Rock	Jan. 22	Quayle
Baltimore	Baltimore, Md.	Mar. 26	Cranston
Central Missouri	Mexico	Apr. 2	Smith
Central Pennsylvania	Altoona	Mar. 12	Cranston
Delaware	Philadelphia, Pa.	Apr. 2	Berry
East German	Buffalo, N. Y.	Apr. 2	Burt
East Maine	Brooklyn, N. Y.	Apr. 16	Henderson
Eastern Swedish	Brooklyn, N. Y.	Feb. 20	Hamilton
Florida	Palatka	Jan. 30	Leete
Hawaiian Mission	Honolulu	Mar. 26	Lubbock
Kansas	Lawrence	Mar. 26	Shepard
Lexington	Louisville, Ky.	Mar. 26	Anderson
Lincoln	Independence, Kan.	Mar. 5	Anderson
Little Rock	Newport, Ark.	Jan. 29	Quayle
Louisiana	Lake Charles	Jan. 23	Thirkield
Maine	South Paris	Jan. 23	Henderson
Mississippi	Laurel	Jan. 16	Thirkield
New England	Malden, Mass.	Apr. 9	Hamilton
New Hampshire	Somersworth	Apr. 2	Hamilton
New Jersey	Atlantic City	Apr. 16	Berry
New York	New York	Apr. 2	Wilson
New York East	New Haven, Conn.	Mar. 26	Wilson
Newark	Newark, N. J.	Mar. 12	Wilson
North Indiana	Tipton	Apr. 2	McDowell
Northern New York	Fulton	Apr. 9	Burt
Northwest Kansas	Goodland	Mar. 19	Bristol
Philadelphia	Philadelphia, Pa.	Mar. 12	Berry
Porto Rico Mission	San Juan	Jan. 16	Lurt
Saint Johns River	Daytona, Fla.	Jan. 16	Leete
Saint Louis	Webb City, Mo.	Mar. 19	Smith
South Florida	Tampa	Jan. 24	Leete
South Kansas	Parsons	Mar. 12	Shepard
Southwest Kansas	Wichita	Mar. 12	Bristol
Troy	Troy	Apr. 9	Wilson
Upper Mississippi	Durant	Jan. 9	Thirkield
Vermont	Wilmington	Apr. 9	Henderson
Washington	Baltimore, Md.	Mar. 5	Cranston
Wilmington	Wilmington, Md.	Mar. 26	Berry
Wyoming	Wilkes-Barre, Pa.	Apr. 9	Berry

### FOREIGN CONFERENCES.

Conference.	Place.	Date.	Bishop.
Mexico	Iachuca	Feb. 20	McConnell
AFRICA.			
American Mission in North Africa	Constantine	Apr. 2	Hartzell
East Central Africa Mission Conf.	Old Umtali	Sept. 3	Hartzell
Liberia	Cape Mount	Feb. 5	Scott
West Central Africa Mission Conf.	Quessua	Jan. 15	Hartzell
CHINA.			
North China	Peking	Oct. 15	Bashford
Central China	Nanking	Nov. 10	Bashford
Foochow	Foochow	Nov. 25	Bashford
Hingwa	Hingwa	Dec. 3	Bashford
West China	Chengtu	Feb. 15, '13	Lewis
CONFERENCES AND MISSION CONFERENCES IN EUROPE.			
Italy	Naples	May 7	Nielsen
Switzerland	Lucerne	May 21	"
South Germany	Pirmasens	May 28	"
Denmark	Randers	June 4	"
Norway	Bergen	June 11	"
Sweden	Gothenburg	June 18	"
North Germany	Koenigsberg	June 24	"
North Germany	Wirballen	July 31	"
Finland	Aho	July 31	"
Austria-Hungary	Budapest	Aug. 28	"
Bulgaria	Pleven	Sept. 4	"
France	Toulon	Oct. 9	"
KOREA.			
Korea	Seoul	June 11	Lewis and Harris

SOUTH AMERICA.			
North Andes	Callao	Dec. 17, '12	Stuntz
Chile	La Serena	Jan. 8, '13	Stuntz
East South America	Buenos Ayres	Feb. 12, '13	Stuntz
SOUTHERN ASIA.			
Bengal	Pakur	Feb. 19	Warne
Bombay	Bombay	Feb. 6	J. W. Robinson
Burma	Rangoon	Nov. 19, '12	J. W. Robinson
Central Provinces	Jabalpur	Mar. 6	J. W. Robinson
North India	Shahjahanpur	Mar. 5	Warne
Northwest India	Aligarh	Mar. 13	Warne
Malaysia	Singapore	Feb. 6	J. E. Robinson
Philippine Islands	Manila	Mar. 6	Eveland
South India	Madras	Dec. 5, '12	J. E. Robinson

Adopted by the Board of Bishops, Toledo, O., November 2, 1912.  
L. B. Wilson, Secretary.



## Closing the Accounts

### To the Pastors of the East Tennessee, North Carolina and Tennessee Conferences

Dear Brethren: The General Conference Commission on Evangelism has sent to World-wide Methodism a "Summons to Service. It is a stirring summons to every church and pastor in Methodism to spend the last three days of 1912 in personal searching of the heart, in earnest, intense supplication, and in positive, personal determination to redouble our efforts in securing the salvation of the people in our respective communities in much larger numbers during the new years of 1913 than during the year just past.

Permit me to add my own personal word of entreaty that every church and pastor in these Conferences make adequate provision in every one of their churches to carry out the spirit and plan of the summons of the Commission of Evangelism. Wherever it is impossible, on account of the size of the circuit, for the pastor to be present at a given point, let him arrange with some layman or others on whom he can depend to carry out as much of this program as possible. Here is an opportunity for acceptable local preachers and class leaders to be utilized in an unusual opportunity for real service. Let every local preacher and class leader reading this appeal, immediately place himself at the disposal of his pastor, and work with him toward the carrying out of these plans.

We need many things in our churches, but no need is so great as the need of the saving presence and power of Jesus Christ in the lives of our people. Let all our Methodist people throughout our area set apart the last three days of 1912 as a special season of tireless supplication that will tell God of our heart yearning for a widespread religious awakening in every community where our church is located.

Pastors of our churches, to your closets and pray with the intensity and heartbreak of a true prophet of God that unless God save the careless and indif-

ferent people you will be willing, like the prophet of ancient time, to have your name blotted out from His Record, if only others shall be written in! Official men and women, to your faces, then, and beseech God for strength to give yourselves to Him and His work, so as to set a godly example and consistent testimony, so that the entire membership of your society shall hunger for the salvation of the people. Parents of children—you to whom God has entrusted the training of children in order that they might first seek the kingdom of God and His righteousness—pray for the immediate salvation of your own children, and for enough intelligence, courage and sympathy to talk sensibly and earnestly with them to help them to begin the Christian life with the new year 1913. Members of our beloved Methodism throughout this area, I summon you in the name of the Father, the Son and the Holy Ghost, to a personal accounting of your life and work during the year 1912! I entreat you to utilize these closing days of the year in such an examination of yourselves in the closing of accounts that you will dedicate yourselves to the service of prayer and holy living that will convince every unsaved person in your community of their need of Jesus Christ as the only Savior from sin. If you are shut in by circumstances beyond your control, gather your families together and pray for a modern Pentecost in your community, and continue to pray until it comes. If you are alone, carry the work on your heart before God, and remember to dedicate yourself to Him for the special service of daily prayer that His kingdom may come and His will be done in your community, even as it is done in heaven.

In affectionate remembrance and earnest supplication for the triumph of God, I am,

Very faithfully yours,

THEODORE S. HENDERSON.

## Central Alabama Annual Conference

The thirty-seventh session of the Central Alabama Annual Conference convened in Sweet Home Church, Gadsden, Thursday, December 12, 1912. Beginning at 8:30 a. m. the Rev. Wm. Lee-wood conducted devotional exercises. Bishop W. P. Thirkield, D. D., L. L. D., took the chair at 9 o'clock and after announcing hymn No. 560, the Bishop, assisted by the District Superintendents, proceeded to administer the Sacrament of the Lord's Supper. The roll was called and 83 of the 95 full members and 9 of the 12 probationers answered. Two full members and one probationer were reported as having answered to the call of the roll on high. Officers: Wm. Jones was re-elected Secretary and P. P. Wright and H. F. Thomas, Assistants; A. S. Williams was re-elected Statistical Secretary and J. J. Harrison, J. A. Harris, Wm. Perry, A. L. Boyd, F. W. Williams, C. L. Dunn and B. G. Smith, Assistants. W. H. Jordan was re-elected Treasurer; I. Townsend, E. Frazier, J. A. Holliday and H. J. McSum, Assistants. Among the prominent visitors to the Conference were Drs. J. W. E. Bowen, I. G. Penn, I. L. Thomas, and M. S. Davage, Geo. Heber Jones and Miss Besse Garrison. These speakers thrilled the Conference from time to time with the great messages that lay on their hearts. Other visitors were Dr. Reed, of the Methodist Episcopal Church South, W. M. Tally, of the Baptist Church, the Rev. J. D. Snel and A. S. Morris, of the Alabama Conference, J. D. Pointer, Gulf Conference, H. W. B. Wilson, Atlanta Conference, Prof. W. H. Clark, of the A. & M. College, and our own Drs. A. P. Camphor and E. M. Jones. During the Conference sermons were preached by Bros. R. H. Cox, A. S. Williams, J. L. Wilson, A. McNeal and G. W. Lewis. Bishop W. P. Thirkield preached Sunday morning at 11 o'clock from Luke 10:27. He announced as his theme: "Life's Supreme Object and Inspiration." It was a great sermon. Bishop Thirkield knows the men of this Conference as no other Bishop and the men know and love and trust him, for have not many of them sat as students at his feet, and has he not for the past twenty-five or more years, poured out his heart and life and soul for the up-

lift and education of these same people? One of the most touching scenes of the Conference was the presentation of twelve beautiful roses to the Bishop by Dr. A. P. Camphor, on behalf of the faculty and students of Central Alabama College. Too much cannot be said in praise of the Rev. N. H. Reddick and his good people for the excellent way in which they entertained the Conference. At three o'clock Sunday evening the Bishop ordained the Deacons and Elders and at night the appointments were read, John W. Whitefield, from the Atlanta Conference and J. N. Wallace, from the Lincoln Conference, were received by transfer. James R. Houser, George W. Washington, and James A. W. Usher were received on trial. Frank Williams and Moses M. McKinney were received into full membership. Frank Williams, William Ruffin, George W. Jones and Haywood Jackson were ordained deacons. P. P. Wright and Isaac Autry were ordained elders. Lewis Drake and Joseph Williams were reported as having died. The Conference has 72 effective elders, 8 supernumerary preachers, 17 superannuates, 7 undergraduates, and 8 probationers. Our new District Superintendent was appointed. The Conference gave more subscriptions to the Southwestern than at any other time in its history. Something in the neighborhood of 200. The next session goes to Alexander City.

### APPOINTMENTS—1912-13.

#### ANNISTON DISTRICT.

S. J. Jordan, Sr., District Superintendent.  
Anniston, 1st Church, J. N. Wallace; Anniston, St. John, V. D. Oatman; Attalla, W. O. Pearson; Ashland and Lineville, Chas. Coleman; Ashville and Springville, J. A. W. Usher; Beaver Valley, A. D. Moon; Cedar Bluff, Wm. Storrs; Center Circuit, F. F. Owens; Ft. Payne and Collinsville, E. L. Gary; Gadsden, N. H. Reduck; Gadsden Mission, S. B. Thornton; Glades and Springhill, G. G. Tuggle; Hollin and Chocologo, Dennis Herron; Hobson City, J. W. Wright; Ison City and Salco, Wm. Porry; Lamar, to be supplied; Mt. Olivet and Rock-mast, W. J. London; Roanoke and Hurst's Chapel, W. H. Jordan; Sylacauga, J. C. Sammon; Talladega and Kid Street, R. E. L. Beasley; Wedowee, to be supplied.

#### BIRMINGHAM DISTRICT.

J. W. Thomas, District Superintendent.

Avondale, J. C. Haughton; Bessemer, A. G. Glenn; Euon, Joel C. Carson; St. Paul and Birmingham, J. L. Nelson; Blount Springs and Colony, A. Callahan; Brownville and Irondale, B. G. Smith; Cardiff, supplied, S. L. Springer; Corona, C. H. Brown; East Thomas, I. Townsend; Jasper and Cardon Hill, supply, C. C. Cooks; Leigh and Selfville, C. R. Perry; Mason City, M. M. McKinney; Oneonta and Altona, J. W. Paul; Pratt City and Elyton, J. R. Houser; Seraton, J. L. Carr; Scott's Chapel, B. J. Brooks; Tuscaloosa, J. A. Holliday; Village Springs, R. H. Cox; Warrior and Bangor, J. T. M. Willis; Wood-lawn, Eugene Mixon.

#### HUNTSVILLE DISTRICT.

A. W. McKinney, District Superintendent.

Athens and Johnson, A. C. Ruffin; Albertville and Gunterville, C. D. Dickerson; Cedar Grove, L. B. Smith; Decatur, J. C. Chuman; East Decatur Mission, Frank Williams; Huntsville, J. J. Harrison; Lows and Fullers, W. T. Tramwell; Madison and Triana, H. J. McLim; Oakland and Bellurina, T. S. Sanders; Small Farm Mission, Wm. Ruffin; Scottsboro and Stevenson, P. P. Wright; Moores Chapel, George Miller.

#### MACON DISTRICT.

J. W. Martin, District Superintendent.

Clinton and West Green, W. L. Darius; Eutaw and Springfield, G. W. Brownley; Gainsville Circuit, J. W. Knox; Lusk Mission, George W. Jones; Marion, C. L. Dunn; Marietta and Simpson, G. W. Landrum; Mantua, R. L. Cobb; Newbern and Walthall, E. Frazier; Oak Grove, A. L. Boyd; Selma, G. W. Washington; Union and St. Paul, G. W. Mann; Wedgeworth and Akron, S. C. Williams.

#### MONTGOMERY DISTRICT.

William Jones, District Superintendent.

Aberfoil and Brown Grove, J. A. Harris; Brew-ton and Pollard, B. S. Kirk; Booth, Gordonville and Pratlville Circuit, J. W. Smith; Billingsly Mission, Jott Ellis; Castleburg and Sandbar, Isaac Autry; Evergreen Circuit, A. S. Williams; Mobile, Warren St., G. W. Lewis; Mobile, Wesley, H. F. Thomas; Montgomery, P. G. Gains; Pensacola, Albert McNeal; Theodor and Tensaw, A. L. Lee; Troy Circuit, J. B. Webb; Union Springs, J. J. Adams.

#### OPELIKA DISTRICT.

L. S. Price, District Superintendent.

Alexander City, T. H. Ham; Bethel and Eclectic, Robert R. Williams; Benson and Riverside, S. L. Dams; Dadeville, Jessie W. Whitefield; Five Points, S. D. Davis; Kellyton, A. F. Lane; Laurett, Goodsell Memorial, R. M. Davis; Lanett Mission, supplied; LaFayette and St. John, H. W. Brown; LaFayette Circuit, W. F. Dansey; Lomax, supply, S. D. Daurell; Opelika and Tuskegee, G. W. Reeves; Rockford Circuit, J. A. Howard; Wetumpka, J. A. Knox.—Wm. Jones, Secretary Central Alabama Annual Conference.

### REMIT YOUR RALLY DAY OFFERINGS.

The Discipline requires that the Sunday-school Rally Day offering be forwarded to the Corresponding Secretary of the Board of Sunday Schools. Many Sunday-schools that observe this day neglect to forward their offerings until months after they are taken. As a consequence the Board of Sunday Schools is forced to borrow money for its work while funds lie idle in local treasuries. If pastors and Sunday-school superintendents will see that their treasurers remit their Rally Day offerings as soon as taken, they will save the Board of Sunday Schools large interest charges and enable it to turn interest into benevolence.

Brethren, please forward your Rally Day offerings at once to the Corresponding Secretary of the Board of Sunday Schools, 14 West Washington Street, Chicago, Illinois.

Edgar Blake, Corresponding Secretary, Edwin R. Graham, Treasurer of the Board of Sunday Schools.

### Personal and General

The Annual Bazar of Wesley M. E. Church, Baton Rouge, was quite a success with Mrs. Rhoda Salome as general manager. Net proceeds, \$78.

Mrs. M. S. Mansfield has issued invitations to the marriage of her daughter, Mattie S., to Mr. W. G. King, at her residence, Wednesday evening, December eighteenth, 2821 Cochran Street, in Dallas, Texas.



# Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

## THE JUBILEE CELEBRATION

For our colored membership the Emancipation Jubilee Campaign is the all-important event for 1913. Two things, at least, this campaign will do. It will test the ability of the colored membership for co-operative action for large results and it will afford the best opportunity of the near future for the endowment of our Freedmen's Aid schools. The first will have much to do with our future standing in the Church. Can we live up to our opportunities in the Church and thus fulfill the expectations of our friends? The eyes of the Church are upon us. The Church wants us to succeed in this movement. We must not fail. Our Freedmen's Aid schools are imperilled by the lack of endowment. Permanent institutions must no longer depend upon fluctuating collections from the churches. The Methodist Episcopal Church as a whole will do large things for our Freedmen's Aid schools if our colored Conferences will do their share.

How? By working the plan. The plan is a good one. A practical one. The Secretaries have outlined the campaign, and if they are supported, success will be the glory of all. It is expected our colored membership shall give an average of \$1 per member. Just two cents a week for the year. Easy, do you say? Then, do it.

Secretary Penn, in writing of the plan says: "The task is both easy and mammoth. It is easy if the colored people shall organize and persistently pursue the plan to a finish. It is mammoth if they accomplish such a laudable result in a half century after emancipation."

The Freedmen's Aid office suggests that a roll be made of the local church membership, and include in this all people known to be attendants or friends of the Church. Having made a roll, then a local Jubilee Commission should be appointed to be composed of as many leaders, men and women, as will be necessary to divide the roll into clubs of ten, so that each member of the Local Jubilee Commission shall have ten persons with whom to work during 1913. This Jubilee Commission need not necessarily be made up entirely of officials or Church members. Officers and members in the Church are among those who ought to serve, but the idea is to utilize all good material among the friends of the Church. This is an educational matter that concerns every member of the race. Each member of the Commission having ten persons in his club will get as large an amount from each club as possible during the year, certainly not less than One Dollar. With the commissioner and the ten persons, the club is expected to report, before the year is out, a total of not less than eleven dollars, and as much more as possible. If the commissioner having ten people desires, he can have Jubilee cards, already prepared and arranged, so that members of his club desiring to do so can solicit funds, or pay two cents per week, and have the card punched as the amount is paid during the fifty-two weeks. As many of these cards as are necessary will be sent to pastors on request. Sunday Schools, Epworth Leagues, and students bodies of institutions may organize in the same way as the Church, and independent of the Church, if so desired.

Each pastor is expected to be prepared to announce the local Jubilee Commission of his Church at the beginning of the Jubilee Year, Emancipation Day, Wednesday, January 1,

1913. The pastor is chairman of the Local Jubilee Commission. Call the Commission together immediately after the program and organize by selecting a vice-chairman, secretary, and treasurer, and report the entire organization, with the membership of the Commission, to the Secretaries of the Freedmen's Aid Society, 220 Fourth Avenue, West, Cincinnati, Ohio. Take care to get accurate postoffice addresses, so that the Secretaries shall be able to correspond with the officers and members of the Local Church Commission during the year.

Dr. Penn is wise in suggesting that members of the Jubilee Commission should see as many white people as possible and secure contributions from them on the Jubilee campaign. There are thousands of Southern whites who will willingly give a dollar, and, in many cases, more for the endowment of the Freedmen's Aid schools.

Brother, work the plan intelligently and persistently and the results will be gratifying.

Organize your Commission next week and report immediately to the Freedmen's Aid office.

## Of General Interest

### THE ARMY TO BE REORGANIZED

Most of the ranking army officers in the United States have been ordered to Washington for January 8th for an important conference to arrange for the details of the extensive plan of reorganization of the army. This will be the last important act concerning the army the retiring administration will undertake. Such a conference was held last summer to initiate the project. In brief, it contemplates the abolition of the present army departments and the creation of brigades as units in different parts of the country. These will be so arranged and proportioned in respect to the various arms of the service comprised, so as to be capable of troop concentration at a moment's notice into regular army corps. Some of the features of the plan will require legislation to give them effect. Most of the others can be carried out under executive orders. It is for the purpose of framing these that the January conference is called.

### PRESIDENT GOES TO PANAMA

President Taft left Washington December 19th, for Key West, and sailed last Saturday on the dreadnaught Arkansas for Colon. After a three day's inspection of the canal the President will return to Key West. He is due in Washington December 31st. Mrs. Taft, Charles Taft, their youngest son; the secretary to the president, and Mrs. Hilles, the assistant secretary of the navy, and Mrs. Beekman Winthrop, Maj. Thomas L. Rhoads, United States Army, and Lieutenant Commander John N. Timmons, United States Navy, aids to the President, three secret service men and a White House stenographer comprised the party. This is not a pleasure trip for the President. He has determined to make Col. George W. Goethals, builder of the canal, governor of the zone under the forthcoming civil administration. He wishes to discuss the organization of the force which is to operate the canal after it is opened with the governor-to-be. A second Panama party, which left Washington also on December 19th was composed of members of Congress, including Senator Poindexter and Representatives Sweet of Michigan and Oldfield of Arkansas and their wives. The congressional investigators sailed on a regular steamer from New York.

### EVANGELISM IN THE COLORED SCHOOLS.

Through the direct interest of Bishop Henderson in the work of the colored schools and colleges, an unusually strong schedule for these institutions has been prepared by the Student Work Committee of the Commission

on Evangelism. The leaders are among the best preachers of Methodism, and the outlook is bright for a remarkable and successful campaign. Meetings under the auspices of the Committee have been arranged for Clafin, Clark, New Orleans and Rust universities, and Morgan College, while the work of the Commission will touch also the smaller institutions. Those mentioned will have the work according to the general plan of student work, which is to have the leader spend a week at the college, preaching at public services and holding personal interviews with every student who will come to talk over his religious problems and plans. To secure decisions for Christ and consecration to some definite form of Christian service will be the aim in all the meetings held throughout the educational institutions of Methodism. The leaders for the five colleges named are: Clafin, Rev. W. B. Guthrie, D.D., of Wilkesbarre, Pa.; Clark, Rev. W. W. T. Duncan, of New Rochelle, N. Y.; Morgan, Rev. Don S. Colt, D.D., of Baltimore; New Orleans, Rev. W. H. Morgan, D.D., of Newark, N. J.; Rust, Rev. George F. Durgin, D.D., of Bucksport, Maine.

### DECLARATION OF SOCIAL FAITH

The Federal Council of Churches of Christ in America Quadrennial Meeting, held in Chicago, December, 1912, declared the churches must stand for:

1. Equal rights and complete justice for all men in all stations of life.
2. The protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.
3. The fullest possible development for every child, especially by the provision of proper education and recreation.
4. The abolition of child labor.
5. Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.
6. The abatement and prevention of poverty.
7. The protection of the individual and society from the social, economic, and moral waste of the liquor traffic.
8. The conservation of health.
9. The protection of the worker from dangerous machinery, occupational diseases and mortality.
10. The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.
11. Suitable provision for the old age of the workers, and for those incapacitated by injury.
12. The right of employees and employers alike to organize and for adequate means of conciliation and arbitration in industrial disputes.
13. A release from employment one day in seven.
14. The gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.
15. A living wage as a minimum in every industry, and for the highest wage that each industry can afford.
16. A new emphasis of Christian principles to the acquisition and use of property and for the most equitable division of the product of industry that can ultimately be devised.

According to the *New York Age's* correspondent, "President P. H. Gadsden of the Charleston, South Carolina, Street Railway Company, called a conference of colored ministers and stated that, since the passage of the Jim Crow car law in the city of Charleston, the car company had been losing more than one hundred dollars a day. The seats reserved for colored passengers are practically empty."



People of Interest

Bishop Hughes has a lecture on "Teachers and Novelists."

Mrs. Emma S. Kennedy has given \$100,000 for the establishment and maintenance of a Bible Training School in New York.

Dr. Frank Mason North is the new chairman of the Executive Committee of the Federal Council of the Churches of Christ.

Porto Ricans are demanding citizenship, and President Taft has recommended the same to Congress. They deserve it without delay.

The cornerstone of the new Wesleyan Building, Boston, Massachusetts, the home of *Zion's Herald*, was laid December eighteenth.

A young high-school girl—Marguerite Smith of Roslindale, Boston,—has not been absent from church or Sunday school for eleven years.

A petition, signed by 150,000 Spaniards, asking for absolute religious freedom in all parts of Spain, has been presented to the legislature in Madrid.

Mr. Robert B. McRary was unanimously re-elected grand master of the Masons of North Carolina at the recent session held in Asheville, North Carolina.

District Superintendent Pierre Landry of the Lake Charles district, Louisiana Conference, has issued several very instructive and helpful letters to the pastors and members of his district.

Bishop and Mrs. Hartzell have taken rooms in a Washington hotel for the winter.

Bishop and Mrs. Anderson will be at home to the Methodists of Cincinnati on New Year's Day.

Dr. M. C. B. Mason has accepted the position of Corresponding Secretary of the National Association for the Advancement of Colored People. This movement has for its leading spirit Dr. W. E. B. DuBois.

Twenty-five years ago—December 7th—Bishop Frank W. Warne sailed for India as a missionary, and since then "has led what is, perhaps, the greatest continuous revival movement Methodism has ever seen."

Dr. J. H. Scott of Zoar Church, Philadelphia, Pa., is to be the host of the next session of the Delaware Conference and a royal host he will make. Zoar is putting everything in readiness for an historic session.

It is said that President Taft will not fill the vacancy in the ministership to Liberia caused by the death of the late Minister, Dr. Crum, but will leave that to President-elect Wilson as one of the items of his office.

Dr. Frank Mason North was recently presented a loving cup by St. Marks Church, New York City in token of his work for St. Marks and its missions among our people while he served as secretary of the city missionary society.

Rev. J. R. Waters, D.D., pastor of St. John Church, Newark, N. J., is enjoying a prosperous year. The parsonage has been bought and remodeled and repairs have been made upon the church. Dr. Waters is popular with his people.

The Interdenominational Council of Women for Home Missions held its Annual Meeting in Chicago, Ill., early in December. Our Society was represented by Mrs. George O. Robinson, Mrs. D. D. Thompson, Mrs. E. L. Albright, members of the Council and Mrs. T. P. Frost and Miss Carrie Barge who served as proxies for absent members.

One Negro was among the thirty-five applicants who appeared, a few weeks ago, before the Board of Examiners in St. Louis, for embalmer's certificates. One member of the Board is reported to have said: "It is seldom that we have Negroes applying for a license, but we find that usually they are better equipped than the white persons. They seem to have the idea they must go through the examination on their merits."

Mrs. H. M. Nasmyth, superintendent of Adeline Smith Home in Little Rock, Ark., has issued an appeal for money for greatly needed repairs on the Home. Mrs. Nasmyth is a vigorous and successful superintendent and well deserves the entire sympathy and support of all interested in the uplift of the colored people. All who have heard her eloquent appeals for colored girls know well that her heart is in the work to which she has given so many years of devoted service.

Dr. Lynn-Harold Hough, Pastor of the Mount Vernon Place Methodist Episcopal Church, Baltimore, Maryland, has just finished giving a series of four lectures to the seniors of Drew Theological Seminary. His subjects were "Reserves and Confidences of a Pastor," "The Pastor and the Intellectual Life of His Parish," "The Pastor and the



BISHOP MCINTYRE, D. D., LL. D.

Bishop Robert McIntyre, D.D., LL.D., has held, during the past two weeks, the Texas and West Texas Conferences. The Bishop's sermons, addresses and lectures were most warmly received. Our people are particularly fond of descriptive lectures and they drank in the Bishop's lecture on "Buttoned Up People" with a gusto. The Bishop favored both Conferences with this lecture, the receipts from the same going to the Conference Claimants' Fund. Both evenings were stormy, but in spite of the small audiences Bishop McIntyre spoke as if he faced an audience of several thousand. As resident Bishop at Oklahoma City, Bishop McIntyre has residential supervision, among others, of three of our colored Conferences: The Texas, West Texas and Lincoln.

Moral Life of His Parish," and "The Pastor and the Spiritual Life of His Parish." In this connection it is interesting to know that the first edition of Dr. Hough's book "The Theology of a Preacher" was sold out in eight months; the second edition is now ready and is selling rapidly.

Through a change in the plans of the Commission on Evangelism, two new evangelistic assemblies claimed the attention of Bishop Henderson last week. One of these was at Springfield, Massachusetts, and the other at Providence, Rhode Island, on Wednesday and Thursday. These meetings were under the direction of the Resident Bishop of New England, Bishop Hamilton, assisted by Bishop Henderson, the President, and the Rev. J. O. Randall, Secretary, of the Commission. The institutes already held have been remarkably successful, and have given our work fresh impulse in the centers where they were held.

News Paragraphs

Negro men own 28,600 acres of ground in Brownlee, Prairie County, Nebraska.

The new grammar school in Allensworth, California,—the Negro colony,—is nearing completion.

The Toussaint L'Overture building, erected for Negro school children in Wichita, Kansas, at a cost of \$40,000, was dedicated recently.

President S. W. Scarborough of Wilberforce University delivered an address at the installation of Doctor Newman as President of Howard University.

The Colored Young Men's Christian Association building at Louisville, Kentucky, recently remodeled, was formally dedicated Sunday, December twenty-ninth.

Retiring from the Presidency, it is announced that President Taft will serve Yale as Kent Professor of Law and will make a trip around the world in the interest of universal peace.

The establishment of an industrial department to the Cambridge, (Maryland) High and Industrial School is said to be largely due to the efforts of D. Storer S. Jolley, an alumnus of the institution.

The American Beneficial Insurance Company of Richmond, Virginia, is succeeding so well that the erection of a three-story building on its present site—to cost \$20,000—has been decided on.

Two paintings of great interest to lovers of art were brought, recently, from Germany to America. They were both painted by Rubens, one representing St. Peter; the other St. Paul, and are value at \$65,000.

The common roller towel is specifically prohibited in the schools of Indiana and Kansas. The regulations in Kansas provide that each pupil in the public schools must have an individual towel, or sanitary paper towels shall be furnished.

Mr. James P. Strickland, who has succeeded Mr. Cyrus Field Adams, as assistant register of the treasury, is a Mississippian by birth and an alumnus of Rust University, Class of '87. He was called from the principalship of the Colored high school in Argenta, Arkansas,—which he has held since 1901—to his present important position, the salary of which is \$2,500 per annum.

The death of General Julius Stabel, a few days ago, reduces the number of surviving Federal corps commanders of the Civil War to four—Generals Sickles, Dodge, Wilson and Osterhaus. The sole survivor in the active list in the regular army is Colonel J. L. Clem, who was but twelve years old when a drummer boy at Chickamauga. On the Southern side, General Simeon B. Buckner, who is now 90 years of age, is the sole survivor of all the generals and lieutenant generals.

The first Mission of the Methodist Episcopal Church, which was founded by the devotion and heroism of Melville Beveridge Cox, presents to the Church an opportunity for larger things. Bishop Scott declares that "with \$5,000 increase annually we could, within the next five years, double the present membership in Liberia." In such native stations as San Quin, Nanna Kroo, Dewh, Sanpropo, Niffoo, Battoo Town, Sass Town, and a number of others, we have thousands of natives who have been converted to God and seem devoted to the cause of Christ, and yet there is not a single substantial building in either community, nor a single foreign missionary save the District Superintendent, who makes his quarterly visits. This entire work is under the care of native Christian helpers.

The membership in Liberia, now reaching 7,687, has more than doubled during the past two quadrenniums. The day schools have an enrollment of 1,925, and are increasing as rapidly as our means will warrant. Over 1,500 of these scholars are native children, who have come direct from the ranks of heathenism.



## The Creation

Gen. 1:1 to 2, 3.

### International Sunday School Lesson for January 5, 1913

Memorize verse 27. Read Gen., chapters 1 and 2.

**Golden Text:** In the beginning God created the heavens and the earth. Gen. 1:1.

#### Daily Home Readings.

M. The Creation, Gen. 1:1 to 2, 3. Tu. The Creator, Isa. 40:18-27. W. The Creator's wisdom and power, Job 38:1-8. Th. Providential care, Psa. 104:1-15. F. All creation to praise God, Psa. 148:1-13. S. A new heaven and a new earth, Rev. 21:1-8. Su. Creation through Christ, John 1:1-10.

**Verse 1.** In the beginning—The beginning of the order of things which we see, and in the midst of which human history unfolds.

**God—Elohim**, the ordinary Hebrew word for God, though not quite as common in the Old Testament as *Yahweh* (Eng., *Jehovah*), the personal name of the God of Israel. The name here occurs in the plural, though used with a singular verb, *created* (Heb. singular). This usage of the plural, which is very common in the Old Testament, is best explained as the "plural of majesty," used to express greatness or dignity. The verb "created" means, in the original, *shaped, fashioned*. It does not necessarily mean that God created the heavens and the earth out of nothing. But it does denote "the production of something fundamentally new, by the exercise of a sovereign originative power, altogether transcending that possessed by man."

**2. Waste and void**—A compound expression, signifying formless matter, or chaos. The expression occurs again in Isa. 34, 11, where it is rendered *confusion and emptiness*, and in Jer. 4, 23, where it is translated as in our lesson.

**The deep**—Primeval, undivided waters, conceived of by the writer as enveloping the chaotic earth.

**Spirit of God**—The Divine Energy which creates and sustains life (Job 33:4), and to which are attributed the supernatural spiritual gifts and extraordinary powers of man. "I am full of power by the Spirit of Jehovah, and of judgment, and of might" (Micah 3: 8).

**Moved upon**—Or, was brooding upon.

**God said, Let there be**—Note the conscious and deliberate purpose as well as the omnipotence implied in these words. We have here the earliest foreshadowing of the personal sense in which the term "the Word" is used in John 1:1 in the New Testament. Compare also Psa. 33:6, "By the word of Jehovah were the heavens made."

**Light**—Here thought of as a thing in itself, independent of the heavenly luminaries. Compare Job 38:19, 20:

Where is the way to the dwelling of light?  
And as for darkness, where is the placethereof,  
That thou shouldest take it to the bound thereof,  
An d that thou shouldest discern the paths to the house thereof?

**4. Good**—Suitable for the work for which it was designed.

**5. One day**—In the mind of the priestly author unquestionably a period of twenty-four hours.

**7. The firmament**—The vaulted dome of the sky is thought of as something beaten out, or pressed down firm, and forming a solid barrier or partition between the waters which were above it and those on the earth's surface. The earth itself was conceived of as flat and round like a disk, supported partly by the encircling sea and partly by the vast abyss of waters constituting the "great deep" beneath the earth. Up from these subterranean waters hidden channels conducted the waters to the surface of the earth, while through openings in the solid firmament the waters from above descend from time to time in the form of rain. (Compare Psa. 24:2; 136:6; Job 38:16).

**9, 10. Waters** . . . gathered together unto one place—That part of the chaotic waters still enveloping the earth beneath the firmament is now gathered together into seas. The Hebrew conception of the earth as relatively small, flat, and round must be borne in mind.

**12. Grass**—Or, tender grass.

**Herbs**—Larger plants such as vegetables and cereals.

**Yielding Seed**—Capable of self-propagation, and at the same time producing food for man.

**Wherein**—That is, in the fruit itself.

**16. Two great lights**—The sun and moon.

**16. Two great lights**—The sun and moon. These, with the stars also, were for signs and seasons. They are not, as in contemporary Babylonian mythology, thought of as deities or the abodes of deities.

**21. Sea-monsters**—The Hebrew word is one that

is applied to reptiles, crocodiles, and other aquatic monsters.

**Every living creature that moveth**—Both fishes and other creatures that glide through the water or creep along its bed.

**25. Cattle**—Here referring more especially to domestic animals, though sometimes denoting wild animals.

**27. Created**—The repetition of this word adds to the solemnity with which the creation of man is introduced. The author thus emphasizes the fact that man's creation is a more wonderful revelation of God's omnipotence even than the creation of heaven and earth (verse 1), or the formation of conscious life (verse 21).

**31. It was very good**—The final verdict pronounced upon the whole work of creation, in which each portion was in perfect harmony with the rest. —From "The Sunday School Journal."

## The Prayer Life of Jesus

### Epworth League Devotional Meeting Topic for January 5, 1913

(Matt. 14:23; 15:36; Mark 1:35; Luke 3:21; 6:12; John 17.)

By the Rev. A. Preston Shaw, B.D.

#### The Scripture Lesson.

In the providence of God we are now entering upon a New Year. Each one of us who has taken time to consider has resolved to live this year better than any before. The mere resolution to do better during this year will surely fall unless we adopt some method whereby we may attain unto the end sought.

We Leaguers are fortunate here in the beginning, because we have for our lesson this First Sunday evening of the year the plan which Jesus used in perfecting His life, and well might we follow His example. He lived a life of prayer.

The duties of this life never pressed upon Him so heavily that He did not feel the need of prayer. Often from the press of the admiring multitude He fled to some secret place apart to pray. He prayed at His baptism. He prayed all night before choosing His disciples. He prayed before sending them out. He prayed at the grave of Lazarus. He prayed for Peter that his faith might not fail. He prayed on the Mount of Transfiguration. He prayed in the midst of prosperity when the people wanted to make Him king. He prayed in Gethsemane. He prayed on the cross for His enemies. In fact, He arose from the dead and "ever liveth to make intercession" for those who believe on Him and desire to follow Him.

"If Christ, the only sinless Man who ever lived on earth, lived a life of constant communion with God, how much more must we weak, earth-bound, mortals need it; and if Jesus, the Son of God, is living in glory in ceaseless intercession, surely we poor earthlings dare not fail to obey the call to live with Him the life of prayer."

Jesus, however, did not make His own needs and perfection the only subject of His prayer. He prayed for others. How well this fact is illustrated in John 17! He prays: "Holy Father, keep through Thine own Name those which Thou hast given Me, that they may be one as We are. Sanctify them through Thy truth; Thy word is truth." His own glory was not sufficient. He prayed that all men might be one with Him and His Father.

#### The Meaning and Application to Us.

The Christian life has its beginning, presentation and perfection in prayer. Whenever we feel that we are able to go it alone, that in itself is a sure symptom of backsliding. There is no other way even to do better than to pray more. So many people pray only when they are in trouble. It is better to pray that our God may help us to keep out of trouble. So many people wait for immediate circumstances to make them feel the need of God. It is better to keep in close touch with Him and His power, that we cannot trust our own strength even for a moment. Too many people are like Israel of old, "They cry unto the Lord in their trouble" for deliverance from distresses when our God is able to keep distress far from us if we keep in close communion with Him through prayer.

"Pray without ceasing" is the Apostle's command. This means what it says. We cannot afford to cease praying when things go well with us. We should pray as earnestly in the day of prosperity as in the day of adversity.

after He heard those comforting words from His Father at His baptism, "Thou art My beloved Son, in Thee I am well pleased." He prayed at the height of His popularity, when the people sought to make Him king. How many forget God altogether in the day of prosperity! In fact, human nature seems to be constructed that way. How often in the experience of men and nations, the mighty have fallen on account of their confidence in their own might! How often God has exalted men in honor above their fellows, and yet these very men in the day of prosperity have forgotten Him! Always pray, for only as we keep in touch with God shall we be able to stand and do better service for Him and for our fellows. Winchester, Va.

#### A Word to Negro Leagues

To the Presidents and Officers of Local Negro Business Leagues—

Now that the political campaign is over and we are free to give our attention to matters that more directly concern our welfare as individuals and as communities, I want to urge upon each Local Negro Business League throughout the United States to cut out a definite piece of work that the League may accomplish during the coming winter.

**1st.**—In order to accomplish some definite thing, each League should have a regular time for meeting.

**2nd.**—A regular program should be mapped out in advance of each meeting.

**3rd.**—Each League should have a special attractive place to meet in.

**4th.**—Each League should consider carefully what the organization can do to promote the welfare of the community in business and commercial directions.

There never has been such commercial prosperity existing throughout the country as is true to-day, and our people should share in this prosperity.

It is largely through the help and leadership of each Local Negro Business League that they will be able to do so.

If your League has not had a meeting for some time see that one is called at once and new life is put into the organization.

Persons desiring to organize new Local Negro Business Leagues may secure information by writing to Mr. Emmett J. Scott, Corresponding Secretary, Tuskegee Institute, Alabama.

(Signed) BOOKER T. WASHINGTON.

President, National Negro Business League.

#### Personal and General

The Rev. W. B. Hester's address is Hagan, Georgia, Box 11.

The Rev. T. A. Jackson, pastor at Lake Arthur, is now able to take charge of his work.

The Rev. Nash M. Black, who was transferred from the East Tennessee to the North Carolina Conference, should be addressed at Gastonia, North Carolina.



## Recent District Meetings

### HOLLY SPRINGS DISTRICT.

The District Missionary Convention, Woman's Home Missionary Convention, Sunday School Convention, and District Conference met in the Methodist Episcopal Church in Water Valley, Mississippi, November 19-24. The District Missionary Convention was presided over by the Rev. H. Y. Sauter. Quite a number of pastors took part in the discussion of the subjects: "The Relation of the Holly Springs District to the Redemption of Africa," "How to Make the Missionary Appointments in this District Self-Supporting," and "The Great Commission." A collection of \$16.50 was raised for Missions. The Rev. C. W. Evans preached a strong missionary sermon. Thus closed the first Missionary Convention of the Holly Springs District. On the 20th, the Woman's Home Missionary Convention met, with Mrs. M. G. Taylor, the president in the chair. For five years Mrs. Taylor has been president of the convention. She was re-elected without opposition. In every respect the convention was a success. Ladies from all over the District were present. Good reports were made from nearly all of the Auxiliaries. Forty dollars was raised for the Elizabeth Home. Miss Ella Becker, Superintendent of Elizabeth L. Rust Home, Miss Rebecca Barber, assistant superintendent; Mrs. B. H. S. Ferguson, President of the Annual Conference Woman's Home Missionary Society, were introduced, and made splendid addresses on the work of the society. Miss Becker told of the improvement that will soon be done at the Home. When finished, it will be one of the best Homes at any of our schools. The Sunday School Convention met on the 21st, with P. H. Jackson in the chair. Quite a number of well prepared papers were read on the different phases of the work of the Sunday School. \$39 was raised for Rust Endowment Fund. Nov. 22, the District Conference met with Dr. N. R. Clay, District Superintendent, in the chair. Reports from the District Superintendent, pastors, and delegates showed the District to be in good condition. Dr. Clay is closing his sixth and last year on the District. He is leaving the District in good shape for his successor. Complimentary resolutions were read commending the work Dr. Clay has done during the six years, and a purse was made up to be presented to him at the Annual Conference. The following persons were introduced and made some remarks: M. Adams, W. T. Mills of the Baptist Church; W. H. Gilliam, District Superintendent of Winona District; J. W. Golden, pastor of Verona Circuit; B. T. McEwen, the Rev. Mr. Smith of the Colored Methodist Episcopal Church, and Prof. J. J. Smith, principal of the city school. The following brethren preached during the week: W. J. Stockard, C. W. Evans, E. J. Turner, S. D. Troupe, W. T. Mills, W. H. Gilliams, J. W. Golden, D. E. McNair, J. W. Winhush, and W. C. Hillard. Raised for benevolences, \$955.59. Paid District Superintendent, \$1000.80. Paid on building and improvements, \$1024.16. Collections during the Conference, \$65. Number of subscribers to the Southwestern, 26. Number of members received into the Church, 3. The next District Conference goes to Vincent Chape, on the Holly Springs District.—B. F. Woolfolk.

### MONROE DISTRICT.

The Monroe District Convention met at Jones Church on October 30-31, the Rev. J. D. Brown, presiding. Officers elected: The Rev. H. C. Clark, secretary; the Rev. E. D. Powels, treasurer; the Rev. S. McGruder, reporter. The Convention was a benediction to those present. The subjects were all rendered with interest. The house was crowded at each service and the collections ran high. Too much cannot be said for the good people and pastor at Jones Chapel.—S. McGruder.

### STARKVILLE DISTRICT.

The Starkville District Sunday School Convention and Ladies' Aid Society convened at the Methodist Episcopal Church, Eupora, Miss., the Rev. E. D. Montgomery, president; Miss L. B. Sims, secretary. Devotional service led by E. D. Clark. Remarks by the Rev. J. R. Little and W. M. R. Lester. President's annual address at 11 a. m. Sermon by the Rev. J. R. Little. The following were introduced: Dr. H. B. Hart, District Superintendent of Greenville District; the Rev. A. A. Wright of Tupelo District, also Father Adams. At 7:30 sermon by the Rev. L. F. White.

Thursday morning, the Ladies' Aid Society convened. Miss Lue Bertha Sims was elected president; Mrs. M. A. Dutiauw, secretary. At 11 a. m., sermon by the Rev. B. W. Wyn. Dr. W. M. Marsh who presided over the Aberdeen District; Dr. W. H. Gilliam who presided over the Winona District; Mrs. B. H. S. Ferguson, also the Rev. W. C. Cornwell, pastor of the Athens Charge, were introduced. 7:00 p. m., song service led by the Rev. C. E. Moochy. Welcome addresses on behalf of the white citizens of Eupora, delivered by the Hon. T. L. Lamh; on behalf of the colored citizens, by Miss L. Louise Moochy. Response by Dr. W. F. Isaiah, District Superintendent of Starkville District. Sermon by the Rev. C. A. Jordan. Louisville was chosen as the seat of the next Conference.—Miss L. B. Sims.

### CLARKSDALE DISTRICT.

The Woman's Home Missionary and Ladies' Aid Society Convention of the Clarksdale District convened in Magnolia Church, at Beverly, Miss., Nov. 19-20. Tuesday morning the Woman's Home Missionary Convention was called to order by the District Superintendent. The District President being absent, the District Superintendent presided. Devotions conducted by the Rev. D. P. Shaw, a great many pastors and delegates were present. This was an inspiring meeting of missionary workers. At 11 a. m. the Rev. Mr. Middleton preached an able sermon. The financial committee reported \$30.00. The outlook for the missionary movement is indeed good on this district. Mrs. Annie S. Gray, corresponding secretary of the Woman's Home Missionary Society of the state, was introduced and made an interesting talk to the convention. Mesdames J. E. Harden, J. Brown, I. S. Irwin, A. D. Davis, C. J. Leonard and B. A. Turner made short addresses touching the work of this great society. At 8 p. m. the Rev. A. B. Blewitt preached a strong sermon. Officers of W. H. M. Society: Mrs. A. B. Blewitt, President; Miss L. V. Hayes, Secretary; Miss Nancy Holman, Mite Box Secretary; Mrs. Mary Gray, District Organizer. Wednesday the Ladies Aid Society was called to order by the President, Mrs. B. A. Turner. Mrs. E. L. Reed was elected Secretary. Report of finance \$36.00. From reports this will be the banner year with the Clarksdale district. Mrs. York and Miss Elnora Boiden rendered a beautiful duet. The convention was royally entertained by the members and friends of Magnolia Church. The Rev. M. C. Pulliam preached a profound and logical sermon at 11 a. m. Officers of Ladies Aid Society: Mrs. B. A. Turner, President; Mrs. A. D. Davis, Vice-President; Mrs. E. L. Reed, Secretary; Mrs. C. J. Leonard, Treasurer.—Julia A. Jackson.

### WINONA DISTRICT.

The District Conference was held at Lexington, Miss., Nov. 5-9, in Epworth Methodist Episcopal Church. The Rev. W. H. Gilliam, District Superintendent, presided and conducted the business with such manner that it compared favorably with an Annual Conference. All the preachers, together with the laymen, were present and manifested great interest in the work. Good reports were made in all departments of the Church. There was a rival contest between the generals of the various charges as to who should wear the crown of honor as leading commander of the District. When the battle was over, it was awarded to our noble and gallant brother, the Rev. E. O. Woolfolk, D.D., who has added 55 members to the church; raised \$814, and remodeled the parsonage. Much honor is accorded Brother Woolfolk for his work and also his wife, Mrs. Irene Woolfolk, for her efficiency in rendering good music. It was conceded that the choir was equal to its task. Among some of the distinguished visitors were Dr. E. M. Jones, Field Agent of the Board of Sunday Schools; Mrs. Annie S. Gray, corresponding secretary of the Woman's Home Mission Society of the District, who gave an able lecture upon missionary work; Superintendent H. B. Hart, of Greenville District, spoke words of congratulation and encouragement. Dr. J. T. Dockins, President of Rust University, who is doing a great work in training our girls and boys for future usefulness, inspired all to do more for the grand old institution; H. L. Young, D.D., Moderator of Lebanon Baptist Association,

Elder Jno. Branch, J. A. Marshall, D.D., pastor of Asia Baptist Church here, all gave assurance of their hearty co-operation. Prof. M. S. Davage, represented the Southwestern Christian Advocate. W. W. Lucas, assistant secretary of Epworth League spoke in the courthouse before a large audience upon the subject, "Can the White Man and the Black Man Live in This Country Together?" He showed clearly and conclusively that the races ought to live in touch for their spiritual and commercial welfare. The representatives of the races who heard him expressed their endorsement and congratulated him upon the handling of so timely a subject. District Superintendent Gilliam was given a purse of \$30. Notwithstanding the prevalence of the boll weevil and other pests, \$383 was raised which exceeds any previous collection of said Conference.—E. M. Porter, Sr.

### STEBUNVILLE DISTRICT.

The 53rd session of the Steubenville Sub-District Epworth League and Sunday School Convention opened at Simpson Church, Friday morning Nov. 1. After the devotional service, the first-vice-president, Rev. W. T. Hayes of Martins Ferry, owing to the death of the president, Mr. Nelson Howard, proceeded to organize the Convention. Mrs. L. A. Anderson was elected to fill the unexpired term of the deceased president. The reports from local chapters and Sunday Schools throughout the Sub-District were not up to our expectations, yet they were very gratifying. Splendid addresses were given by representative men and women of our city including the Hon. Mayor Geo. McLush, who delivered a short, spicy address in behalf of the city, also a very forceful sermon was preached by the Rev. W. T. Hayes pastor of our Church at Martins Ferry, Ohio. Excellent papers, which provoked interesting discussions, were read by the various delegates. The Convention closed on Saturday evening, Nov. 2, to meet in Flushing, A., in May.—Mahle Burton, Cor. Sec.

### GREENVILLE DISTRICT.

The Sunday School and Brotherhood Convention and the District Conference of the Greenville District convened in Wesley Chapel, Greenwood, Miss., Nov. 20-24. Each one held successful sessions. In the absence of the President of the Sunday School Convention, Prof. J. T. Merrell, the Rev. E. C. F. Troupe, presided. The Sunday Schools of the District made excellent reports. A nice amount was raised on the Rust Endowment Fund. Election of officers: G. Arango, president; G. W. Hill, vice-president; M. T. Duke, secretary; Mrs. S. A. Walker, treasurer. The Brotherhood was presided over by Mr. J. H. Hubbard, one of the leading laymen of Greenwood, Miss. The money collected by the Convention for Rust Endowment was a great surprise. More than \$20 was collected. Mr. J. H. Hubbard was elected president. The District Conference opened and organized by electing G. Orango secretary, F. Benton, statistical secretary. The Conference was well attended. The District Superintendent read an excellent report. Each pastor made good reports. Some of our distinguished visitors were: The Rev. B. F. Woolfolk, D. D., pastor of Holly Springs; the Rev. W. H. Gilliam, D. D., District Superintendent of Winona District; Rev. W. F. Isaiah, Superintendent of Starkville District; Dr. J. H. Hubbard, assistant secretary of the Stewarts Missionary Foundation for Africa, who made one of the strongest addresses we have ever listened to. Prof. E. H. McKissack, A.M., of Holly Springs, Miss., was also present and made an excellent address. The Rev. H. B. Hart, D.D., District Superintendent, is a great worker for Methodism. He is an enthusiast. He knows when and where to work. The Rev. J. H. Byrd and his good people cared for the Conference with ease and credit. Too much praise cannot be given them for the generous and hospitable way they cared for the Conference. Mrs. A. L. Sykes furnished good music throughout the entire session. G. Orango was appointed solicitor for the Southwestern; 56 subscriptions were secured. Collections for all causes during the session: on Rust Endowment Fund, \$118; previously collected and sent in, \$70; total, \$188; for Southwestern, \$40.55; thirty-four annual subscribers, the balance on the Campaign Plan: paid pastor during the session of the Conference, \$200.82; grand total for the whole session for all causes, \$900. The next session will be held at Mound Bayou, Miss.—G. Orango.



## Conference Notices

### Special Notices.

#### LITTLE ROCK CONFERENCE.

To the Members of the Little Rock Conference:

I should be pleased to have the address of every pastor in the bounds of the Little Rock Conference, no later than the 15th of January, 1913. Brethren, this is imperative, and if you fail to write your directory may not reach you.—J. W. Terrell, pastor of Emory Methodist Episcopal Church, 903 Remmel Ave., Newport, Ark.

#### SAN ANTONIO DISTRICT STEWARDS.

To the District Stewards of the San Antonio District, West Texas Conference:

The District Stewards of the San Antonio District are hereby notified to meet Feb. 26th, which will be on Wednesday. Every District Steward is requested to be present at roll call. You will be needed there sure. Now, brother pastors, see that your District Steward comes. Get the new Discipline, 1912. Bring it with you. Send to New Orleans, 631 Baronne St., the publishers will send the book for 35 cents. Then read Paragraphs 317-318. The law requires that this meeting be held annually in every District. A meeting of the District Stewards, Paragraph 310. If it is impossible for the District Steward to come, send some one else who understands business. You all have plenty time to get ready to come. The meeting will be held at Floresville, Feb. 26, 1913. Yours for the right.—A. M. Mason, District Superintendent.

#### SHREVEPORT DISTRICT.

You are called to meet at Shreveport, in St. Paul Church, Wednesday, Jan. 8, 1913, prepared to report number of Southwesterns taken on your charge and your benevolent money. Don't fail as this will be our last meeting ere Conference.—B. J. Reddix, Superintendent.

### District Rounds

#### GRIFFIN DISTRICT.

##### First Round.

Williamson, Dec. 21-22; Oak Hill, 23-29; Lithonia Circuit, Jan. 4-5; East Point and Hopeville, 11-12; Griffin, 10-12; Hampton, 18-19; Griffin Circuit, 25-26; Jonesboro, Feb. 1-2; East Atlanta, 7-9; Decatur, 9; Fayetteville, 15-16; Brooks, 22-23; McDonough, March 1-2; Serliner, 1-2; Stone Mountain, 1-2. Dear Brethren: The Annual Conference is over and you have received your appointment for another year's work, so let us set out to make this the best year in the history of our life, set your plans now for Easter and Children's Day, and let us strive to raise our full assessment on the above named days. Your reports showed progress on all lines for past year, but there is room for the improvement, let the stewards push the pastor claims and the pastor will please rush the benevolence. Easter will come on the 23rd of March, and Children's Day on

## SONGS OF CONQUEST

Compiled by BISHOP BERRY

This song book is having an extraordinary sale. And no wonder. It is a great collection of Christian hymns. The very best of the familiar songs appear, and fifty new compositions are introduced. Several of the latter have won immense popularity. Bishop Berry has also inserted many pages of the standard hymns of the Church. The congregations at the General Conference and at many of the great camp meetings of the summer have used these songs with unbounded enthusiasm. SONGS OF CONQUEST is intensely evangelistic. Just the thing for your coming revival. Also admirably adapted to prayer meetings, Epworth League and Sunday school. The price is a surprise to every one. In board covers it costs only \$18 per hundred. In limp cloth binding, \$15 per hundred. Carriage paid by purchaser. Single copy, 25 and 20 cents, postpaid. Send for sample and sing it through. That will make you want it.

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ORDER OF THE NEAREST HOUSE

to make this the best year in the history of the district. Strive to put the Southwestern into every home. Remember that we are on the Griffin District and must lead. 1913 is Centennial Jubilee year, and every member on our District is asked to pay one dollar for the same, let the pastor push the cause for Christian Education. The District Steward and pastor will meet at Griffin, Ga., Jan. 9, 1913; at 10 a. m. Let our Watchword be: "1,000 Souls for Christ, all the Benevolence Raised, Pastor Paid in Full."—J. D. Lovejoy, Supt., 218 E. Tinsley St., Griffin, Ga.

#### LAGRANGE DISTRICT.

##### First Round.

LaGrange Circuit, Dec. 21-22; Zebulon, 28-29; West Point, 1913—Jan. 4-5; Whitesville, 11-12; Concord and Vatesville, at Concord, 18-19; South LaGrange Circuit, 25-26; Chipley, Feb. 1-2; Greenville and Columbus, 8-9; Harris, 15-16; LaGrange, Stovall and Knott, 22-23; Thomas and Crest, 24; Waverly Hall, 25; Pine, 26. Dear Brethren: With this we begin our labors for another year in the Master's vineyard. Great possibilities are before us. Let's stretch ourselves to the measure. The District Stewards, ministers and Laymen's Meeting will convene at Woodbury, Jan. 23rd. Two laymen are required. Do everything possible on Bi-Centennial Movement, Jan. 5th and Feb. 9th. Keep saving of souls and the Southwestern before the people.—J. S. Stripling, District Superintendent.

#### SAN ANTONIO DISTRICT.

##### First Round.

Gonzales and Elm, Dec. 20-21-22; Gonzales Circuit, 27-28-29; Belmont Station, Jan. 3-4-5; Cuero and Clinton, 17-18-19; Westhoff Circuit, 24-25-26; Nixon Circuit, Jan. 31, Feb. 1-2; Lavernia Circuit, 7-8-9; Sutherland Spgs., 14-15-16; San Antonio, St. Paul, 21-22-23; San Antonio, Cars Hill, Feb. 28, March 1-2; San Antonio, Jacobs Chapel, April 7-8-9; Seguin, Almas, March 14-15-16; Floresville and Kates City, 21-22-23; Runge Circuit, April 4-5-6; Yorktown Station, 11-12-13; Kerrville Circuit, 18-19-20; Baerne Circuit, 25-26-27; Hondo Station, May 2-3-4; Pleasanton Circuit, 9-10-11; Del Rio and Uvalda, 16-17-18; Buville and Skidmore, 23-24-25; Kingsville and Sinton, May 30-31, June 1; Kenedy Circuit, 6-7-8; Kingsbury Circuit, 4-5; St. Marlon, 1913; Corpus Christi, 14-15; Warwood Otiline, 18-19. Dear Brother Pastors: God bless you and yours. Trust you all will have a splendid time during the Holidays. Remember the last Sun-

## The Lesson Handbook, 1913

Vest-pocket size. Handy, Complete, Reliable. Unequaled as a Concise, Comprehensive, Serviceable Commentary on the International Sunday School Lessons (Uniform Series) for the entire year.

By HENRY H. MEYER Edited by JOHN T. McFARLAND

The Lesson Handbook is prepared with the needs of Senior and Adult Classes and Busy Sunday School Workers of mature years especially in mind.

Vest-pocket size. Pages, 160. Cloth, 23 cents net by mail; flexible leather, colored edges, 28 cents by mail.

A storehouse of valuable information for teachers of the Uniform Sunday School Lessons. In this issue of the Handbook there is all the compactness and clearness of statement together with the thoroughness of treatment that we have come to associate with all of Dr. Myer's writings. The general text explanation, with its attendant study of important words, is thoroughly reverent and in harmony with the best conclusions of a devout scholarship. The author's "lessonettes," if they may be so named, will be unusually helpful and suggestive to the thoughtful teacher. The teacher who desires to interest and instruct the increasingly intelligent young people who come to our Sunday Schools will not fail to secure and thoroughly master the contents of this little book.—DAVID G. DOWNEY, Book Editor.

## The Superintendent's Helper, 1913

By JESSE L. HURLBERT Edited by JOHN T. McFARLAND

Vest-pocket size. Pages, 171. Flexible leather. Price by mail, 28 cents.

It is prepared mainly for superintendents and heads of departments, but will be helpful to practically every teacher. Upon each lesson is given a Foreword recording the time, circumstances, and relations to the Bible History, and an Afterword containing a brief summary of the spiritual teachings of the lesson. The Graded Lessons are given in brief, pointed outline, covering the Junior and Intermediate grades. A list of books of reference and blank record leaves are provided.

Southwestern Christian Advocate

631 Baronne Street

New Orleans, La.

benevolences. Every pastor is requested to observe that day for general benevolences. Ask each member for fifty cents, the one raising the greatest amount over \$25 will be awarded a gold watch. Remember, no one must fall below \$20.00. The watch will be presented at the Annual Conference. Get the Southwestern in every home in your charge.—A. M. Mason, District Superintendent.

#### WAYNESBORO DISTRICT.

##### First Round.

Summit, Jan. 4-5; Statesboro Mission, 6; Millen, 11-12; Augusta, 18-19; Waynesboro Circuit, 20; Pulaski, 25-26; Undine, 31; Hagan and Bellville, Feb. 1-2; Rocky Ford, 8-9; Waynesboro and Asbury, 15-16; Sylvania, 22-23; Hugeliland, March 1-2; Charlestown, 8-9. The District Stewards and Ministers' Meeting will convene in Trinity Methodist Episcopal Church, Friday, Jan. 10, 1913. Every pastor and District Steward are earnestly expected and urged to be present at

in the last Annual Conference; let's join hands and hearts and lead on. Let each one of us be present with the right spirit. I am yours for the Master's use and his glory.—W. M. Bellinger, District Superintendent.

#### VICKSBURG DISTRICT.

Let every pastor on the Vicksburg District observe Emancipation Day, Jan. 1, and take a collection for Freedmen's Aid Society. Don't fail brethren to do your best on this occasion, the Church is expecting it of you and Dr. Penn will be at Laurel to receive it. Should you not be able to observe that particular day; get it in as soon thereafter as possible, so as to be able to report at Conference.—J. E. Holmes Superintendent.

#### CARD OF THANKS.

I desire to express my thanks to the preachers on the South New Orleans District for a \$40 suit of clothes for Conference. The most of the money for same has been paid in.—J. Wes-



**Book of Conference Gifts**

**150th Anniversary of American Methodism**

**Dollar Brigade**

**of 100,000 DOLLAR GIVERS to the MILLION DOLLAR PERMANENT FUND**

**\$1**

**Marvin Campbell, Treas.**

**14 W. Washington Street CHICAGO**

This is New Year's Day. A HAPPY NEW YEAR to you. It will be the happiest New Year the Veteran Preachers have ever known—the year of the largest gifts in their behalf. In a jubilant sense it will be the JUBILEE YEAR—the year of "The Jubilee Gift."

This is the time to look forward and hope. But many will look back and wonder why last year they forgot the Old Preacher and Widow and Orphan. I think their first duty will be to remember the faithful ministers, who wrought yesterday, but who today are retired and helpless. At least you will send a Dollar and a "God Bless You" to the Board of Conference Claimants and enroll yourself in the DOLLAR BRIGADE among the 100,000 DOLLAR GIVERS. The beautiful Certificate of Membership will gladden your eyes as it comes to your desk.

The next VETERAN PREACHER will contain the Annual Reports and Statistical Tables, and will show that the "Neglected Cause" is becoming the FOREMOST CAUSE; and that the claim of the Superannuate is today the OUTSTANDING CLAIM of the Church. In former years it was reckoned last; 1913 reckons it as first. Do not be deceived. There is no more just claim. "An irresistible law, the law of the eternally just compels this." The Church cannot prosper and continue to count out her Veteran Preachers.

Copies of four new pamphlets will be sent on application: "Wills," by Judge Horton; "The Indebtedness of the Republic to the Preacher," by Bishop Quayle; "Life Annuities," by Dr. Hingeley; and a new inspiring story entitled "The Banker's Investment," by M. H. A. Collins, the Life Annuity Man.

Three great sentences from the New York Mail:

"Clergymen went out to preach righteousness on pitiful pay." "It might be worth while for the Church, the richest institution in the land, to do the right thing by her old preachers." "We are getting the pension habit. An irresistible law, the law of the eternally just, has compelled this."

Subscribe for the *Veteran Preacher*; 25 cents a year, club of ten for \$1.00.

Envelopes and tracts for public collections furnished free of cost.

Join the DOLLAR BRIGADE.  
Life Annuants live long.

**MRS. BURNETT'S NEW NOVEL.**  
Mrs. Frances Hodgson Burnett's new novel, which will begin serially in the January Century, is entitled "T. Tembarom" (with the accent on the middle syllable). One of the general outlines of the story—a boy brought up

in America who succeeds to an English title—will suggest Mrs. Burnett's earlier success, "Little Lord Fauntleroy," but the similarity ends with that one suggestion. "T. Tembarom" is in no way related to "Little Lord Fauntleroy." Mrs. Burnett says that the idea of the new story was suggested by the character of G. Selden in "The Shuttle."  
Union Square, New York City.

**WOMAN'S HOME MISSIONARY SOCIETY.  
CLOW DISTRICT.**

Dear Sisters—The new year is fast spent and the voice of God is still calling. Never was our need so great nor the field so ready. Let us awaken to the realization of our duty and in the name of Him who ever liveth, strive to make the work what it should be. Success or failure depends upon the amount of activity we put into the work. Sister Presidents: Do not fail to use all of the God-given means to make the work go. If you fall in your first effort, try again. God will help us if we work. Pray and trust Him. He has anointed us to His great mission to help advance the kingdom of God. Let us faithfully, quickly and prayerfully be about our Father's business. Sisters, Corresponding Secretaries, don't fail to make your report quarterly to your District Secretary, though it be little or much, that she may be able to intelligently report to the Conference Secretary. Since we believe that prayer is a great force of life and that only through it that God's aid comes to us, let us pray for the preservation of missionary workers and for a missionary spirit in the hearts of Christian women.—(Mrs.) Sarah E. Neal, District Secretary.

**BLUEFIELD DISTRICT.**

Dear Pastors: Unite with each other to make your soul-winning an increased success. Keep the church doors open for those who turn unto the Lord. Look after our children. Get them now. Train them while young. Organize the baby cradle roll and the Home Department, and keep our Epworth League Chapters and Ladies' Aid Societies active in good works. They can do much in raising our part of the Educational Fund. The district must lead in the Jubilee Movement as well as in soul saving. While the pastors are planning and raising money to meet church debts and build new churches let the Stewards, Class Leaders and Ladies' Aid Societies keep their pastors' salaries up. Pay them in full. They are getting small salaries, therefore pay them in due time. The District has good men, splendid preachers and pastors. Help them to grow by giving them a fair support. The first and best step for all the ladies in the local churches is to take the Southwestern Christian Advocate. If you have the spirit of leadership and love the church, you will gladly take it. Get your hearts and wills in the work and do your best. Let us see a revival in the Sunday schools and Leagues by the presence of Stewards, Class Leaders and Trustees, local preachers and exhorters. Your faces, voices and influence in the class and prayer meetings will improve the spiritual conditions and increase the attendance. A dollar from each member is looked for and expected for the educational jubilee. I

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She makes it best who, looking after the culinary department, turns her back resolutely upon unhealthful, or even suspicious, food accessories. She is economical; she knows that true economy does not consist in the use of inferior meat, flour, or baking powder. She is an earnest advocate of home made, home baked food, and has proved the truth of the statements of the experts that the best cooking in the world today is done with Royal Baking Powder.

am in the fight with you, brethren, in all things.—W. T. Mabry, District Superintendent.

**PILES CURED AT HOME BY NEW ABSORPTION METHOD.**

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment and will also send some of this home treatment free for trial, with references from your own locality if required. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 176, South Bend, Ind.

### Gleanings from the Field

**GEORGIA**

Union Circuit.—Our Fourth Quarterly Conference held at St. Mary Chapel, November 2-3, 1912. The District Superintendent, the Rev. Jas. W. Martin, preached on Saturday at 11 o'clock, one of his strong sermons. The business part of the conference was held at 2 o'clock. Everything was well arranged. Reports showed an improvement along all lines. Paid the Superintendent in full. The pastor, the Rev. M. M. McKinney, has worked hard this year. The Circuit has been greatly improved. We held our District Conference on the Union Circuit at St. Paul charge. The pastor and his good people made all preparations necessary for the conference and it was second to none held on the Marion District. Brother McKinney is one who lays aside everything to look after the welfare of his church.—Ladies Aid.

**LOUISIANA.**

Gueydan.—At Williams Methodist Episcopal Church the Rally on Sunday the 10th was a decided success. Raised \$25, the same to be used toward purchasing a lot on which to erect our church. These few faithful members have been struggling for 12 years to accomplish this end. Our Pastor, the Rev. H. C. Wilson, began

his work here about the fourth Sunday in September. One person was received into full membership. The money was placed in the Peoples Bank for safekeeping. At 7 o'clock though the church building is 40x30, there was not standing room.—S. E. Mutton.

Gahagan and Zion Chapel.—The fourth Quarterly Conference was held Oct. 14, with District Superintendent Reddix presiding. Three were added to the church. Every interest of the church is being looked after. The Rev. J. D. McCain is bringing things to pass at this place. We are planning to send him to the Annual Conference at Lake Charles, with a round report.—Horace Allen.

**MISSISSIPPI**

Handsboro.—We had a grand praise meeting on Thursday night, November 21st, after which the members went quietly to the pastor's home and were entertained at a party for the benefit of the paster.—E. D. Smith, reporter.

Trenton.—The Rev. J. M. Shumpert, District Superintendent, was with us November 12th, and held our Fourth Quarterly Conference. The brethren had good reports—withstanding the short crops. Everything on this circuit is in good shape. Dr. Shumpert preached an able sermon, which all hearers enjoyed.—D. D. Dukes, pastor.

Camden.—Dr. A. J. McNair held the Fourth Quarterly Conference at McWillie Methodist Episcopal Church on the Couparle Charge, on November 12th. Reports showed the work in a fair condition. All seem pleased. The District Superintendent preached a fine sermon and baptized three children. The circuit wishes that he could stay another six years with us. All collections have been looked after and the pastor will have a good report. We were also pleased to have the Missionary Convention to convene here. We had a pleasant meeting.—J. I. Garnett, pastor.



## Marriages

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

### JENKINS-WALKER.

One of the most brilliant and attractive events occurred in the beautiful village of Honea Path, S. C., November 26th, 1912, when the Rev. J. E. C. Jenkins, A.M., B.D., one of the leading scholars and preachers of the South Carolina Conference, married the pretty and accomplished Miss Maggie Walker, daughter of Mr. M. R. Walker, a prominent farmer and a leader, steward, trustee, and Sunday School Superintendent of St. James Methodist Episcopal Church where the wedding took place. The cozy little church was beautifully decorated with flowers, roses, and the rich autumnal shrubbery. Long before the matrimonial event the edifice was crowded with the prospective bride's and groom's relatives, associates, members and a host of white friends. At two o'clock the bridal party appeared as the organist played Mendelssohn's wedding march. Miss Owens the bride's maids, dressed in a cream satire, groom was followed by the groom and his best man. The bride attired in a beautiful white satin creation and carrying a handsome bunch of chrysanthemums was accompanied by her father. Under the constructed flowery arch the wedding party halted. The Rev. B. S. Jackson, District Superintendent of the Greenville District assisted by the Rev. R. F. Harrington, performed the ceremony.—John C. Gibbes.

### HINTON-WILLIAMS.

The Rev. W. A. Hinton, pastor in charge of the Germantown Circuit, on the Maysville District of the Lexington Annual Conference and Miss Florence Williams, daughter of Hamilton Williams, of Augusta, Ky., Tuesday evening November 6, 1912, by the Rev. B. J. Coleman, pastor of our St. Paul Methodist Episcopal Church, Augusta, Ky. The wedding took place in the beautiful cottage of Mr. Hervey Gallagher of Augusta. This is the second time for the Reverend. The Reverend's first wife died ten years ago, leaving him too beautiful girls. Bernard-Anderson—At Eola, La., November 14, 1912, by the Rev. T. A. Hampton, Mr. Charles Bernard and Mrs. Martha Anderson. The groom is a straightforward splendid young man and a loyal Methodist. The bride is one of our women of whom we are proud.—T. A. Hampton.

SCOTT-WELCH.—At Boley, Okla., Nov. 10, 1912, the home of Dr. Scott, Prof. Everette Scott and Miss Millie Welch. Prof. Scott is a prominent teacher of Campden, Ark. Miss Welch was a most excellent lady and member of the Methodist Episcopal Church at Boley, also teacher in the city school. The party left on the noon train for their home in Arkansas. The Rev. D. G. Franklin officiated.

PATTERSON - RICHARDSON. — Miss Leatha Patterson, a member of Scotts Methodist Episcopal Church, in Birm-

ingham, Ala., and Mr. Richardson, Oct. 27, 1912.

## Gleanings from the Field

### LOUISIANA.

Shreveport.—Our latest feature at Daniels Chapel was a childrens concert, given by Ruth Deddix to assist the stewards. It was a neat affair and a real success. Many thanks to Ruth and to the children. The Home Mission and Steward Sisters are hard at work. The Rally and supper given by them recently, were both splendid successes. The members are now paying their benevolences. Our watchword is "the Southwestern in every home." We have sent in 10 subscriptions to date. The Class Leaders' Rally was a fine affair. The following Leaders spoke: P. F. Thompson, B. Edwards, A. H. Thomas, J. Carson, and Bro. H. Wilson of Johnsons Chapel. Sermons by Bros. M. A. Abbott, T. C. Rankin.

Lottie Circuit.—The second Sunday at Greens Chapel Methodist Episcopal Church, was a high day. The sermon at 11 o'clock a. m. by our Pastor, was a benediction. One man was happily converted. Then the old-time speaking meeting was opened and a glorious revival fire began to burn. Sunday night, our Pastor, the Rev. S. A. Davis, preached the sacramental sermon. He preached with power and carried the congregation. He is the man for Wiley and Lottie Circuit. One woman was converted under the sermon, and 40 others came to the altar for prayer. Seventy epr. sons partook of the Lord's Supper. We hope to have our beloved pastor returned to us for another year.—Huston Miller.

### MISSISSIPPI

Hesterville Charge.—Our fourth Quarterly Conference was held Nov. 2-3, by Superintendent W. C. Gillians, also our pastor, W. S. Gillispie, was at his post—he is a power in the pulpit. Supt. Gilliam gave to the Conference some of his best thoughts along the lines of church work which was indeed instructive. The Conference session was great. Raised during the quarter for all causes, \$116. On Sunday Superintendent Gilliam preached a wonderful sermon. Superintendent Gilliam and Bro. Gillispie will long be remembered on the Hesterville

Crawford.—At Wright Chapel, the Rev. W. C. Weatherall, pastor, October 27, 1912, was held a grand rally for the pastor. There were three Clubs. No. 1 led by Mrs. Marsella Edmons, raised \$9; No. 2, led by Mrs. Nellie Johnson, raised \$6; No. 3 led by Mrs. Nannie Armstrong, raised \$15.55; public collection \$28.30. Many of the members paid \$1 each, also the friends of the Baptist Churches responded well at the call of the stewards. Total amount raised, \$68.80. The interest these ladies took was great. They showed their true love for the church. Too much praise cannot be given to the good people of Crawford. God bless them.—W. C. Weatherall.

Pontotoc Charge—October was a month for rallying to meet all claims. Usher Valley, with Miss J. A. Calhoun and Mrs. Georgla Wardlaw and Mrs. Effie Calhoun and many others planned a rally which raised \$60. This place has paid all of her benevolences.

Mt. Nebo rallied on the third Sunday, and each member was asked to

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bring one dollar, and more than half of them came as requested. Fifty dollars was raised. These people have been under the burden of trying to cover their church and to pay for a concrete street, so they rallied on the fifth Sunday in September and raised \$136, and on the fourth Sunday in October, after having organized themselves into clubs, put on the table \$130 for pastor. Benevolences are in advance of last year. The Southwestern Christian Advocate is read in a good many of the homes and we will send up a good list of subscriptions to the Annual Conference. This is a loyal people, and any man will do himself an honor in serving them.—J. H. Talbert.

### WHY SUGAR IS SWEET.

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. It is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c

### TEXAS

Harleton Circuit.—I have just closed one of the greatest revivals in the history of the Circuit, assisted by the Rev. R. V. Doakes, and the Rev. J. R. Turner. Sixty precious souls were added to the church, and of this number, 37 were converts. On Sunday, Rally Day, \$71.40 was raised for the pastor. The members responded nicely at roll call. This was at Macedonia Methodist Episcopal Church. Our next Rally was at Cedar Grove, Oct. 20th. Class No. 1, L. A. Armstrong \$4.50; No. 2, A. Johnson, \$5.45; 3, S. P. Patton, \$5.20; 4, Guss Davis, \$3.90; 5, C. Smith, \$5.30; 6, G. W. Black, \$2.90; 7, James Black, \$5.85; 8, Geo. Morow, \$2.55; 9, Geo. Black, \$3.25; 10, J. C. Walker, \$3.25; 11, W. B. Black, \$6.75; grand total, \$51. This is the fifth and best year of our ministry. We are spiritually and financially alive.—R. Hillary, pastor.

Newton Circuit.—November 3rd, our meeting was indeed a success. The people came from every quarter, and our Church was soon filled to its capacity. The following ministers participated: The Revs. J. L. Blue, of San Augustine; P. A. Desmuke, of Bowie; M. Robinson, of Lacump, La.; Wm. Westbrooks, of Newton; M. Mattox, of Shankerville. They rendered splendid sermons. We hope some day to return this courtesy. We wish to congratulate Mr. Amos Selles and his very splendid choir upon their excellent service. Too much cannot be said of those good people. May God's blessings continue with you all. Our members work as bees in their hives. We takes this method to thank all the following ladies, as they deserve special thanks for the following amounts: Mrs. Hanah Rhone, \$9.50; Mrs. Annie Kyles, \$6; Mrs. Jennie Brown and rs. Alzada Snells, \$8.40; Mrs. M. C. Cade, \$5; Mrs. Molley Foward, \$5; Mrs. Emma Kyles, \$5. There are others to report, and when all shall have reported we will be able to report. Many thanks to all who have stood side by side with us this year in our work against odds. We must build our



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Church, we are making ready for our last payment on the lot. Total amount in rally, \$42.10.—N. N. Sawyer, Pastor; (Miss) Zuma Rhone, Recording Stewart.

### Malaria Makes Pale, Sickly Children.

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c. at stores.

### RECEPTION TO THE REV. AND MRS. E. L. WRIGHT.

The people and friends of Stanley Chapel Methodist Episcopal Church, showed their interest in and appreciation of their new pastor, the Rev. E. L. Wright, on Nov. 7th when a large and intelligent audience attended the reception tendered him by the members of the church. A well arranged program was rendered, those participating in the program were: Misses Mary and Almette Humphry, Lillian Crockett, Mesdames Amanda Earnest, Allie Lester, B. Henderson, LaPrade, Rev. Wade, Prof. G. W. Thomas of the African Methodist Episcopal Church and the Rev. B. M. Dudley of the Prospect Baptist Church. While the opening song was being sung, the master of ceremonies, Dr. P. A. Stephens appointed Messrs. Sherman Moss, Ed Horn, and Mesdames Lee Smith and Miss Jessie Stephens to escort the pastor and his wife into the church, where they were royally received. After which the Churchville Military Brass Band played several fine selections to the delight of all. After the program a fine course of dainties were served by the excellent committee. The people seem to be well pleased and are hard at work to make this a banner year. The response by the pastor was full of wholesome instruction.—P. A. Stephens, M. D.



## Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

**HIGGINS.**—Liddie Higgins an honored member of Haven Methodist Episcopal Church, Dadesville, Ala., died October 9, 1912. Peace to her ashes. She was about 85 years old. She leaves three sons and three daughters and a host of friends. Funeral was conducted by J. W. Paul, the pastor, and L. S. Price, superintendent.

**COLLINS.**—Bro. Adam Collins was 104 years old. He was the father of the Rev. John Collins of Bellview Church of the Kingsland Circuit, Camden, County, Ga. Bro. Adam Collins was a Christian for over 50 years. He has been totally blind and was cared for by his son, the Rev. Jno. Collins and his daughter, Mrs. Jane Blue, for over 25 years. He was patient in all of his tribulations and endured hardness as a good soldier. He died in full triumph of Christian faith.—E. D. Gidden, District Superintendent.

**CLARK.**—James Clark, born in 1829, died Nov. 4, 1912, in full triumph of faith. He was a devoted husband and father, a true Christian and brother. The funeral was attended by the Rev. C. Davenport of the Winkler Texas Circuit, as the pastor was absent. The deceased leaves a number of relatives and friends. The Rev. James Clark, his son, did not arrive in time to see his father alive, but was present at the interment.—C. Davenport, pastor.

**WHITELY.**—Millie Whitely died at Bellville, Texas, Oct. 29, 1912, age about 97 years. She was one of Richard Groves oldest members, beloved by all who knew her. She died at the home of the Rev. H. W. Wilson, a local preacher, who is her grandson. She lived in the church about 49 years. She was a consistent Christian.—J. A. Tillory, pastor.

**JOTTS.**—Beulah Jotts, died Nov. 9, 1912. She had been a member of Union Methodist Episcopal Church, New Orleans, 27 years, and a faithful member of said church. Before leaving this world, she told the pastor that all was well between her and our blessed Saviour.—R. P. Threkeld, pastor.

**SMITH.**—Easter Smith, a member of Mount Tabor Methodist Episcopal Church, Pearisburg, Va., died Nov. 8, 1912. She was born on Back Creek in Pulaski County, Va., age about 72. Her husband, Hale Smith, died about 18 years ago. Mrs. Smith was the mother of 12 children. She leaves two sisters and five children other relatives and friends. While sitting in a neighbor's house, death came. Funeral service conducted by J. M. Watson, the pastor.

**THOMAS.**—Joe Thomas died Sept. 11, 1912, in the full triumph of faith. Age 70 years, 8 days. For 32 years he had been a faithful member of St. Peter Church. He went to New Orleans for an operation, and while there was summoned home. The body was shipped to Clinton for interment in the St. Peter cemetery. The funeral sermon was preached by the pastor, J. D. William, assisted by the

Rev. J. H. Rylander.—J. D. Wilson, pastor.

**RUTLAND.**—Jessie Ida Lawrence Rutland, a member of Alexandria Methodist Church, fell asleep Nov. 10, 1912 in Nashville, Tenn. She bore her sickness with patience and was ready and willing to go. She was born in 1880; age 32 years 8 months and 10 days. There survive her a mother, husband, five children and a host of friends. The funeral was preached by the Rev. T. Belcher of Jordanville, Tenn., Methodist Episcopal Church, the Rev. Ruben Hub of the Baptist Church, and Wm. Neal, pastor.

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The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children, 50c

### Gleanings from the Field

#### TEXAS

Hawkins Circuit.—Center Church, under the wise leadership of our worthy pastor, the Rev. Taylor Moore, is alive and doing splendidly. Pastor Moore is a man of undaunted courage and should be commended for the strenuous efforts he has put forth in rebuilding the churches on this work. For some time our churches here were in bad condition. Now we can boast of three good churches, namely, Hawkins, Center and Green Grove. On the third Sunday in August the pastor preached an excellent sermon, after which the Rev. S. H. Hawkins addressed the audience, stating the necessity of having neat, clean, comfortable churches, which was well received. Father Jerry Lacy made very helpful remarks, urging upon his hearers to stand together. Next was the report of the following persons, who had been appointed to raise money to pay on the indebtedness of the church: Mrs. Ida Hawkins, \$5.55; Mrs. Alice M. Lacey, \$4.10; Mrs. Emma West, \$2.00; Miss Laura Patterson, \$2.25; Miss Rosa Wesley, \$1.00; Mrs. Valley Wirtz, Addie Smith, Cornelius Richard, and Miss Addie West, \$5.60; Mrs. Mary Golightly, \$1.00; total amount raised, \$21.90; paid on pastor's salary, \$11.20; total collection for the day, \$33.10. The above named persons are at work raising money to put in new windows and thus complete the church. Brother E. D. Marsh, Lewis Hall, Mrs. Ernest Smith and others are standing nobly by the pastor in his work here. The pastor and members are indeed grateful to the white friends, who have rendered such valuable assistance.—Ida V. Hawkins.

**Orange.**—At Salem Methodist Episcopal Church, the fourth Quarterly Conference was held Nov. 10-11, by the Rev. W. L. Duncan, Superintendent. Sunday, Nov. 10, was a great day with us. The District Superintendent preached two good sermons. At 11 a. m. the Sacrament of the Lord's Supper was administered. At 3:30 p. m. General Class. Our services were largely attended all day especially at 7:30 p. m. Excellent music and songs were rendered by the orchestra and choir. Raised for District Superintendent, \$25.75, which pays him in full for the year. We are rounding up for the Annual Conference. Our work at present, from many viewpoints, is in advance of last year. We have organized the Blues and the Grays, who are looking after the deficiency. You will hear from them later. Mrs. J. F. Peterway is leader of the Blues and Mrs. C. E. Robinson leads the Grays. Both

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of these wideawake and energetic women are members of the board of stewards. The Rev. Geo. E. D. Belcher, is pastor.—D. C. Lodge, Recording Secretary.

#### KENTUCKY.

Leitchfield.—On November 28th the ladies of Taylor Methodist Episcopal Church gave an enjoyable entertainment in the way of a banquet. About 40 couples were in attendance. It was a Thanksgiving home-coming occasion and everybody enjoyed themselves. The sum of \$31.71 was realized. Mrs. Pauline Owens had the hearty cooperation of the ladies of the church. Could we have such earnest faithful

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## Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

The Executive Board of Woman's Home Missionary Society has issued invitations for a reception to be tendered Mrs. W. P. Thirkield, wife of Bishop W. P. Thirkield, Friday, January 3rd, 1913, at the Peck Home, from 5 p. m. to 9 p. m.

AT THE COLORED Y. M. C. A., 2220 DRYADES STREET,

Men, women and children invited Sunday, December 29, at 3:30 p. m., when F. M. Nelson, M. D., will address the meeting on the "White Plague," and General Secretary Olden, of the Y. M. C. A. at Dayton, Ohio, will speak and sing also. Everybody is welcome to this meeting.

Bishop W. P. Thirkield will preach at Haven Memorial Church, Sunday, January 5, 1913, at 7:30 p. m. Come and hear him.—J. F. Marshall, Pastor.

**First Street Church.**—The entertainment conducted by the Woman's Home Missionary Society, directed by Sister General Jackson, proved a success. Among those to whom refreshments were served were to be seen the Rev. Wm. Benjamin and wife, of the Berean Presbyterian Church, this city, and the Rev. R. F. Long, of the City Mission. Notwithstanding the inclement weather all day last Sunday, services were conducted at the usual hours. The General Rules were read at 11 a. m., and the Christmas sermon preached at night. Next Sunday night, by request, the pastor will preach on "Music." Watch meeting will be observed and on that night a Class Rally will be held. A new Discipline will be awarded the class leader reporting the largest collection. The men's entertainment and concert will be repeated Saturday, January 4, 1913. Do not miss it. Venus Star, No. 3, Order of Tabernacle, will hold its anniversary, second Sunday night in

January, 1913.—B. Mack Hubbard, Pastor.

**Williams Church.**—December 22; god services. Brother Jackson Jefferson our local preacher, preached a good sermon. At 7:30 p. m. the pastor preached. Subject: "A Visit of the Wise Men." Tuesday night, at our Christmas tree, we hope to make the little folks happy. On Monday night, December 30th, Bishop Thirkield will preach for us. The public is cordially invited.—T. B. Cooper, Pastor.

### NOTICE.

The Louisiana Conference Board of Examiners, undergraduates and the class for admission are hereby notified to be in Lake Charles, La., the seat of the Annual Conference, at 9 a. m., Wednesday, January 22, 1913. The examination will be conducted in the Warren Methodist Episcopal Church. Do not fail to be present.—F. T. Chinn, Chairman; B. Mack Hubbard, Registrar.

### District Rounds

#### MAYSVILLE DISTRICT.

##### Fourth Round.

Mayslick (11 a. m.), January 4-5; Pleasantville (3:30 p. m.), 5; North Fork (7:30 p. m.), 5; Germantown, 9; Flemingsburg, 11-12; Shorburne, 14; Tilton (3:00 p. m.), 15; Poplar Plains (7:30 p. m.), 15; Aberdeen, Ohio, 17; Maysville, 19-20; Dover, 22; Manchester, Ohio, 23; Augusta, 25-26; Louisa, 29-30; Ironton, Ohio, 31; Portsmouth, Ohio, February 1-2; Orangeburg, 4; Tollesboro, 5; Holly, 6; Morefield (11 a. m.), 8-9; Sharpsburg (7:30 p. m.), 9-10; Clay City, 14; Mt. Sterling, 15-16; Covington, March 1-3; Mt. Olivet, 6; Boyd (11 a. m.), 8-9; Falmouth (7:30 p. m.), 9-10; Lair, 13; Cynthia, 14-16. Dear Brother: Our Conference meets in Louisville, Ky., March 26, 1913, Bishop W. F. Anderson, D. D., presiding. Hold revival, collect and send in your benevolences. Push the Southwestern's canvass. Let there be no blanks.—J. S. Bailey, Superintendent, Maysville, Ky., Box 342.

#### AUSTIN DISTRICT.

##### First Round.

Georgetown and Hutton, December 28-29; Winchester Circuit, January 4-5; Littig and Manor, 11-12; Luling Circuit, 18-19; Simpson Tabernacle, 25-26; LaGrange and Ellenger, February 1-2; Fayetteville Circuit, 8-9; La Grange Circuit, 15-16; Wesley Chapel, Austin, 22-23; Cedar Creek, Circuit, March 1-2; Smithville Circuit, 8-9; San Marcos, 15-16; Taylor and Granger, 22-23; Austin Circuit, 29-30. Dates for South Austin and College Chapel will be arranged with pastors. Dear Pastors: We have just closed one of the best Annual Conferences ever held in the West Texas Conference, with our able and most excellent Bishop McIntyre presiding. Dear Pastors: Let us begin now to make the Austin District go. Don't forget the best part of time enough is the first part. We hope each pastor will arrange for the great Jubilee Movement. Arrange for program and have a great time the first day of January. We hope to hold our Ministers' Council in February, at Lockhart, Texas, to arrange for our District work. All District officers and pastors are expected to come. Hold yourselves in readiness. Dates will be given later. We must make this the greatest year for the Austin District. Ask each mem-

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ber to pay \$1.00 for General Benevolences, and aside from that one dollar for the great Freedmen's Aid Movement. Begin your revivals now. Let us not forget the salvation of men and women. We want a thousand souls this year for Christ. Let each member on the Austin District win one. Let the pastor organize the church into a Win-One-Soul Club, and I am sure you will see the results. God wants all men to work for Him in His vineyard. A happy new year to you and congregation.—F. L. Kirkpatrick, Superintendent, 1506 N. Y. Ave., Austin, Texas.

#### MONTGOMERY DISTRICT.

##### First Round.

Montgomery, December 28-29; Union Springs, January 4-5; Aberfoil and Brown Grove, 11-12; Troy, 18-19; Gordonville and Prattville, 25-26; Bellingsly Mission, 29; Evergreen Circuit, February 1-2; Castleberry and Sandbar, 8-9; Brewton and Pollard, 15-16; Pensacola, 22-23; Mobile, Warren St., March 1-2; Mobile, Wesley, 8-9; Theodore and Tensaw, 15-16. Dear Brethren: Do not forget to push the Southwestern rally and remember the "Jubilee." We will work together to make this a great year for Methodism and the cause of Christ.—Wm. Jones, Superintendent, Montgomery, Ala.

#### ATLANTA DISTRICT.

##### First Round.

Colege Park, December 20-22; Palmetto, 28-29; Grantville, January 4-5; Oakland City, 1-5; Ariel Bowen, 8-12; Battle Hill, 9-12; Fairburn, 18-19; Hogansville, 24-26; Hogansville Circuit, 25-26; Trimble, 25-26; Grantville Circuit, February 1-2; Newnan Circuit, 8-9; Foss Chapel, 9-10; Franklin Circuit, 15-16; Warren Chapel, 23-24; Luther-ville, March 1-2; So. Atlanta, 9-10; Central Ave., 9-11. Dear Brethren: This round begins the new Conference year. Let us strive to make this the most successful year in the history of our lives in all lines of church work. Fully organize all your members into working bands and have each member responsible for something in the line of church work. Look well to Easter and Children's Day. Raise your full benevolent assessment on these two days. This is Jubilee Year. Make it tell for great good in saving souls and raising money. Put the Southwestern Christian Advocate in every home. The District Stewards and pastors will meet in Newnan, February 7, at 10 o'clock, a. m.—G. W. Arnold, Superintendent, 88 Ridge Avenue, Atlanta, Ga.

#### LOUISVILLE DISTRICT.

##### Fourth Round.

Sonora, December 26; Upton, 27; Munfordsville, —; Bowling Green, 28-29; Morgantown, 30-31; Auburn, January 1-2; Drakesboro, 3; Hartford, 5-6; Beaver Dam, 7-8; Taylor Mines, 9;

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Greenville, 10; Leitchfield, 11-12; Smith land, 19-20; Paducah, 21; Grand Rivers, 22; Eddyville, 23-24; Dulaney, 26, 11 a. m.; Princeton, 25-26, p. m.; Owensboro, February 2-3; Lewisport, 4; Hawesville, 5-6; Cloverport, 8-9; Irvington, 10-11; Jackson Street, 16-17; Mt. Washington, 19-20; Coke Chapel, 23-24; New Haven, 25; Boston, 26; Lebanon Junction, 27. Hardinsburg, March 1-2; Harned, 3 p. m., 2; Thirty-fifth Street, 9-10; West Point, 11-12; Vine Grove, 13; Loyd Street, 15-16. Dear Brethren: The fourth round indicates to you that our Conference year is closing up. What are you doing? What have you done? Your work alone will speak for you in the coming days. Our Conference convenes in our District member; at Coke's Chapel, Louisville, Ky., March 26, 1913. Bishop W. F. Anderson, D. D., will preside. Let us have no blanks this year. Raise \$1.00 per member. Have a revival. Don't forget your minute money.—R. L. Dickerson, Superintendent, 805 Hancock Street, Louisville, Ky.



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